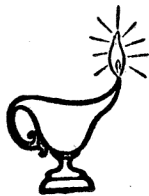


ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross

Edited by Mrs. Max Heindel



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The Mystic Light.

Will

You will be what you will to be;
Let failure find its false content
In that poor word "environment,"
But spirit scorns it—and is free.

It masters time, it conquers space,
It cows that trickster, Chance,
And bids the tyrant, Circumstance,
Uncrown and fill a servant's place

The human Will, that force unseen,
The offspring of a deathless Soul,

Can hew the way to any goal,
Though walls of granite intervene.

Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey.

The river seeking for the sea
Confronts the dam and precipice,
Yet knows it cannot fail or miss;
You will be what you will to be!

Ella Wheeler Wilcox.

The Silent Voice

A Personal Experience

JUNE BRADFORD

IF IN WRITING of the great event which has changed my whole attitude towards life, I seem to make the prelude unnecessarily long, it is because of the connection of the experiences preceding illumination, with illumination itself. Particularly significant, it seems to me, is the childlike state which is induced or quickened in the subject by some apparently external forces when the time approaches for the rebirth. Then, too, if my diffuseness encourage even one person to bear patiently the agony of preparation, which to the unknowing soul seems meaningless torture, I shall consider my words warranted.

In addition to a love of nature and a fondness for solitude, I have always had a strong tendency toward idealism. As a pupil and later as a teacher I was at my best when dealing with the studies that appealed to or sprang from the imagination.

My fondest daydreams generally transported me in fancy to an atmosphere not necessarily of wealth or power, but of such character as might emanate from a home of refinement in which love, beauty, and culture were the predominating qualities. Indeed, so sweet to me was the word home that it seemed in sacredness second only to the word God.

Of real childhood and youth I knew little; and home, as I knew it, fell somewhat short of my ideal. Though appearing to casual observers as an indulged and sheltered child, I was in reality from the age of seven to thirty-five harassed by fears and responsibilities sufficiently powerful to wreck both body and mind.

By a merciful Providence I escaped insanity, but knew no freedom from physical pain or discomfort after I was seventeen.

At thirty-five I reached my "midstream," and through the influence of Will Levington

Comfort's frank and admirable book of that name I evolved the supreme courage to renounce my only means of a livelihood, sever my connection with school and cease inflicting the result of my wretched ill health upon children. Without home, income, or health, I needed great faith for this plunge in the dark.

Then suddenly the unexpected happened. Attracted by my love of nature and (in spite of illness) my care free attitude, some friends came into my life who were to completely change the course of its current. Under the warming influence of their love and their refusal to see in me anything but a child, I was astonished to see my childhood at this late day assert itself. And then came youth—glorious, buoyant youth, lasting only a few months, it is true, but fully compensating by its intensity for its postponement and short duration. I could never again say that I had been robbed of my youth.

For an extended period I had to be careful to dress in the clothing of a very young girl. Clad in such shoes, hats, and blouses, I passed muster. Departing from this style I not only evoked criticism, but felt uncomfortably incongruous myself.

My thoughts became as simple as a child's, gradually refining themselves into a one-pointedness of which I did not then know the value, but giving me an appreciated relief from the terrible complexities of motive that had always threatened to wreck my power of resolution. Little did I know the deep significance of this stage. "Except ye become as a little child," continued to mean as little to me as ever; but I was to learn that the Master meant what He said when He inferred that it indicated an entry into the kingdom of heaven.

I was implored to become a frequent guest in the lovely home of my new friends, and there I found a dear father and mother, love, beauty, culture, music, and withal an atmosphere of exquisitely high vibrations. My response was a growing consciousness of such reverence and purity that I verily seemed to dissolve into those qualities. And these were the gifts that I cherished to take back to my pupils, for why should a return to school be impossible now with such friends to evoke health by their amazing devotion and interest?

The love and beauty, the delicacy and music, of this household were sweet, and yet it was their practical value that took deepest root in my nature. At last I was gathering material for the understanding of childhood that as a teacher I had long craved. Before me in this family was a type of girl, an unhampered product of genial environment, and saved from ruin by the wisdom of a loving mother. Morning, noon and night were the entrancing stories of her life related to me from her infancy to date, until I knew more about children than I had learned from the years in a schoolroom. It now seemed worth while to return to school work and attempt to mould the heterogeneous elements there into as high an expression of fine Americanism as this girl was, and to lay the foundation of homes such as this one. Except for health I was at last equipped for work. Here seemed manifested the highest possibilities of which human nature was capable. But in a flash I was to learn the utmost cruelties of which it is also capable in spite of harmonious surroundings.

Unknown to me the best loved friend of this household could not be won over in my favor. And so the conflagration probably started. Gradually and for no apparent reason all love for me began to wane. The ones who had blessed and protected now devastated and attacked. It was at the outbreak of the war, and violent quarrels frequently arose as senseless as the provocation for that great conflict. Without aggression on my part, my Rheims was razed. Nothing sacred to me was left untouched. I was amazed at the similarity of these personal things with the happenings in the World War, but not till a year later did I learn that individuals do keep pace with cosmic conditions and that man is the microcosm, the world the macrocosm.

It was agony to lose these lovely new influences, but increasingly terrifying to contemplate the loss of my precious equipment for better teaching. Quarrels and inharmony would obliterate my delicate new vision. One thing only might preserve it, a complete breaking of the ties; for very clearly it dawned upon me that dear as these friends and scenes were, their highest value lay not in themselves but in what they had awakened in me. If one must be sacrificed to preserve the other, far better would it be to

relinquish the much loved visible things than to lose the fresh energies, sweet memories, high vibrations, in fact the whole new vision, that they had aroused in me. At all costs must the vision be preserved, and their violence was killing it. Upon it alone depended my power for future service, and I was beginning to see service in world dimensions.

Six dreadful weeks in bed followed in which changes of mood were so rapid and violent as to thwart the body in its struggle for health. So remorselessly through my brain throbbed the words, "They refused the cup of cold water," that the physicians could induce sleep only with drugs. What a terrible battle ground had my bed become! My lower nature tempted me to hate the people who had wrecked my career; the higher said, "Forgive." The one bade me to bitterly rebuke them; the other commanded, "Fight only yourself. Correct your own faults." Needless to say I finally obeyed this latter injunction or there would have followed no "marvelous event" to justify the writing of this article. Worn out with the conflict I granted forgiveness and even gave love from the bottom of my heart.

Slowly returning strength brought a new task—the frank and honorable breaking of the ties. Compromise would not do, though it was open to me.

At last came the day of the renunciation of these people who were dearer to me than life itself. Hurrying to the scene of my noblest inspirations, I gently broke the ties, said farewell, and hastened to the train for my home city. How terrifying was the blackness in my heart! If my vision forsook me as it threatened to do, I should take the horrible plunge into the old darkness of low vibrations. But I knew I had done right. Suffering must be faced even to the extent of annihilation—even at the risk of lost vision.

A wild, blustery April night did not decrease the nervous stress which a glance at the timetable aggravated. My train was a slow local. But the last straw of endurance snapped when a strange man left his roomy seat and adding two more satchels to my already crowded floor space, deposited himself beside me. In forlorn despair I gazed into the bleak night outside the window. How could I bear the fatigue of the journey? But I was not abandoned. Delicately

and shyly the man began to show me attention. He filled my lap with lovely little books and talked soothingly. Seeing that my fatigue was too great for an intelligent reading of his volumes, he explained their contents with patience and simplicity. My numb brain comprehended little, but the tension lessened. I became interested. The two hours passed like two minutes, and I reached home quieted and almost buoyant.

This man was a Theosophist, the first I had ever met. He said he traveled much, and upon entering a train always sought as a traveling companion the one appearing to need him most. Though he told me nothing about illumination, his soothing influence was probably an element in the preparation for the ecstasy I was to experience the next night.

And now I come to the joyous awakening of the Real Self, an account which should be distinguished from the rest of my story by flame-colored letters, for it belongs to the realm of what we call the supernatural. It was the sign which the Master refused those whom He called "an evil generation," and consequently, as I had always rebelliously thought, impossible to be given one who had made so great a failure of life as I seemed to have done. In fact, in spite of the account of St. Paul's vision I did not believe divine revelations were ever made to anyone.

Awaking suddenly in the night I found myself caught up in a current of vibration supernaturally soothing. It seemed as if I had been away somewhere and realized my real self before my body could again snap its shell of pain about me. Knowing it was a spiritual experience I asked myself: "Is this uncanny or is it as sweet and wholesome as nature?" For I had always dreaded the thought of becoming fanatical.

Back came the answer, "As sweet and wholesome as nature." It came without words and without sound. It filled my consciousness. It was my consciousness. Everything was my consciousness and my consciousness was everything else. It was the only thing in the universe and it was pure love. I abandoned myself to the joy of it as it said, "This is perfection. All is completion. There is no death. Sin is nothing. Heaven is within me. I am on the Path." I said these things not with thoughts but by feeling them. My whole being was likewise per-

vaded with a consciousness of "I am," though always my brain mind had considered the expression meaningless and almost absurd. Without words I was thinking "All life is one. I am subject and object, lover and loved one, creator and created." And I *knew* that it was so. No barriers existed between opposites.

I was loved with a love that was not awesome and theological but sweetly human and intimate, only infinitely magnified and free of the stress which I then knew was incident to all human love. In the same way I loved. I *was* love itself and there was nothing else in the world. Strangest of all I was smiling as I had never smiled before; my pillow was overspread with smiles and the whole room was actually a smile. The church and my early home instruction had not prepared me for so joyous, radiant, and human a smile on the face of God.

For the first time in my life I was thinking with a crystal clearness which the human brain does not permit. Quickly I could have solved an intricate problem in mathematics.

My body, though I had none, was in a state of radiant, buoyant, refreshing health. Outside of this state nobody knows the meaning of health. Nothing pinched; and spots in which pain had centered were more refreshed than the rest of my body. But most wonderful was the love and healing that concentrated upon spots of pain that to my brain mind had not existed. Here one, there two, in another group three, were ministered to by this Gentle Physician. Soft downy pillows seemed to be held to each one, and I recognized the difference between the spots I had known and those known only to Him. Can we doubt now that the hairs of our head are numbered and no sparrow falls without His knowledge?

Everything was vibration and I was the center of it. Love, consciousness, I, vibration, all were one; and the soothing rhythm of it beggars description. Standing over the engine room of a ship one might approach a conception of it if he could transform its vibration into a deliciously restful and invigorating sensation. Even then he could scarcely imagine the fineness and rapidity of the vibrations of this consciousness. I saw nothing and heard nothing. The Voice spoke to me in careful clean-cut messages more convincing than any human lips could impart.

I now *know* that love and joy only abide at the heart of life. There is no duality. Sorrow and friction belong only to the surface. Despair is not only unspiritual but inartistic and unscientific, because it misrepresents the deepest realities and reflects only ephemeral, surface appearances.

While still in this vibration, I floated gently up and down upon the waves of a sea. And my fear of falling through was quickly supplanted by a consciousness of sure support. Delicate as was the contact, I was firmly upheld by this strong Power.

Then in words (for the brain was resuming its mastery) I thought, "Now I shall be free from all sickness and grief." Still smiling I turned on the pillow and for the first time in my memory went instantly to sleep. And such a sleep! Its refreshing quality far surpassed that of ordinary sleep.

However, upon awaking next morning I found illness and sorrow still with me. It was the brain mind that had promised exemption, and brain minds err and limit and impart some physical flavor to pure thought, as a metal faucet reduces and affects the taste of pure water from a lake. But upon the moral suffering I had a grip such as never before. I was master of pain instead of its servant.

One of the greatest gifts of this night's bestowal was the *certainly* that had replaced my painful and confused gropings for truth. Here at last was the working basis for which I had always prayed. What a relief to have touched fundamentals! Though health, income, work, friends, and other lovely things were gone, in honesty I was compelled to admit that beneath my deep desire for these things there had always been a deeper, overmastering urge for understanding. To a degree exceeding hope my wish had been fulfilled.

Although exceedingly poor in this world's goods, I was amused to find myself possessed with a new strange feeling of wealth. Whence came it?

If in regard to my portrayal of friends in this account anyone should question the possibility of a person changing suddenly from artistic and spiritual loveliness to a demon-like cruelty, let him read Dr. Morton Prince's story of Miss Beauchamp and Sally. The thing is possible to

a person suffering from dissociation of personality, and it was such a person I had contacted in the family mentioned above and who had turned against me. (†) Her strong magnetic character could easily sway the rest of the family as she pleased, for in spite of their fineness these people were poor psychologists and understood as little as most people do the nature of the peculiar malady of which this person was a victim.

And the vision for which I renounced so much—did it remain? Alas, no! Gradually it fades, but possessed of my new-found treasure what future visions may I not create?

A few days after my "new birthday" a friend of mine hearing the account said, "That is what is called 'cosmic consciousness.' We will attend a lecture on it." We did, and the sweet simplicity and childlike nature of the lecturer attracted me to hear her again. This time she

spoke in the suburbs; and early budding trees nodding through the window added their charm to the beauty of the flowers on the table and prepared the soil in my heart for the reception of her gracious benediction. With a feeling of peace I went home, retired, and quickly fell asleep. Suddenly I awoke to find myself again in an ecstasy of health. Waking repeatedly from short naps, I fell just as quickly asleep and passed the whole night in this exalted state. There were no more messages, but the next morning found me rested and joyous and filled with faith. (To be continued)

(†) *(The Rosicrucian explanation regarding dissociation of personality is that it is due to intermittent obsession by another entity rather than the splitting up of the spirit into component parts as indicated by Dr. Prince.)*

The Road to Initiation

R. T. PANKHURST

CHRIST HAD twelve disciples to help give out to the world the truths which He taught. He did not call them simply because they were near Him at the time, but chose them because He knew that their past lives had qualified them to stand the tests and endure the hardships and trials that would certainly come to anyone who attempted to be His disciple.

So it has been from that day to this. Certain ones have qualified to become the recipient of esoteric knowledge. These are on the road to Initiation, and will eventually reach it if they continue faithful in the performance of duty and if the heart side of the nature is allowed to develop as well as the head.

The requirements are well illustrated in three inspiring poems. The first of these is Longfellow's "Poem Beautiful." In it the monk in a vision sees the Christ, and in an ecstasy of delight desires to remain and bathe in the heavenly vibrations. But he knows that at that hour it is his duty to feed the hungry poor who have gathered at the convent gate. His conscience tells him plainly:

"Do your duty, that is best.

Leave unto the Lord the rest."

He does his duty and returns to find the

Christ still there and hear Him say:

"Hadst thou stayed, I must have fled."

He realized then that only when he did his duty in Christ's vineyard was he worthy to stand in the presence of the Holy Ones, and only as he was faithful in little things would they trust him with greater responsibilities. For it is only by actually doing our duty that we develop ability and will power.

The second poem is "The Vision of Sir Launfal," by Lowell. Here the knight, an old man who has spent his whole life searching for spirituality, returns to the place which was his former home and sees a leper whom he had formerly despised; but through his own suffering having developed compassion, he now feels only sympathy and a desire to serve. So breaking his last crust of bread and bringing water from the brook he feeds the helpless one, then hears with his spiritual hearing the Christ say:

"Lo, it is I, be not afraid!

In many lands without avail

Thou has spent thy life for the Holy Grail;

Behold, it is here! this cup which thou
Didst fill at the streamlet for me but now;

This crust is my body broken for thee,

(Continued on page 111)

Meat and Drink as Factors in Evolution

MAX HEINDEL

LAST MONTH we saw how infant humanity was cared for by superhuman guardians, provided with appropriate food, led out of danger's way, and sheltered in all respects until grown to human stature and fit to enter the school of experience to learn the lessons of life in the phenomenal world. We saw also how the rainbow points to natural laws peculiar to the present age, how man was given free will under these laws, and how the spirit of wine was given to cheer and to stimulate his own timid, fearful spirit, to nerve it for the war of the world.

In an analogous manner the little irresponsible child who has been brought under the waters of baptism by its natural guardians is cared for through the years of childhood while its various vehicles are being organized. When the parental blood stored in the thymus gland has been exhausted and the child thus emancipated from the parents, it awakes to individuality, to the feeling of "I AM." It has then been prepared with a knowledge of good and evil to fight the battle of life, and at that time the youth is taken to the church and given the bread and wine to nerve and nourish him, also as a symbol that henceforth he is a free agent, only responsible to the laws of God. A blessing or a curse, this freedom, according to the way it is used.

In early Atlantis mankind was a universal brotherhood of submissive children with no incentive to war or strife. Later they were segregated into nations, and wars inculcated loyalty to kin and country. Each sovereign was an absolute autocrat with power over life and limb of his subjects, who were numbered in hundreds of millions, and who yielded ungrudging and slavish submission, an attitude maintained to the present day among the millions of Asiatics who are vegetarians and consequently need no alcohol.

As flesh eating came into vogue, wine also became a more and more common beverage. In consequence of flesh eating much material prog-

ress was made immediately preceding the advent of Christ, and because of the practice of drinking wine an increasing number of men had asserted themselves as leaders, with the result that instead of a few large nations such as people Asia, many small nations were formed in the southwestern portion of Europe and Asia Minor.

But though the great mass of people who formed these various nations were ahead of their Asiatic brethren as craftsmen, they continued submissive to their rulers and lived as much in their traditions as did the latter. Christ upbraided them because they gloried in being Abraham's seed. He told them that "before Abraham was, I AM," that is, the ego has always existed.

It is His mission to emancipate humanity from Law and lead it to LOVE, to destroy "the kingdoms of men" with all their antagonism to one another, and to build upon their ruins "the kingdom of God." An illustration will make the method clear:

If we have a number of brick buildings and desire to amalgamate them into one large structure, it is necessary to break them down first and free each brick from the mortar which binds it. Likewise each human being must be freed from the fetters of family, hence Christ taught that "unless a man leave father and mother he cannot be my disciple." He must outgrow religious partisanship and patriotism and learn to say with the much misunderstood and maligned Thomas Paine: "*The world is my country and to do good is my religion.*"

Christ did not mean that we are to forsake those who have a claim upon our help and support, but referred to the suppression of individuality out of deference to family traditions and beliefs.

Consequently He came "not to bring peace, but a sword;" and whereas the eastern religions discourage the use of wine, *Christ's first miracle was to change water to wine.* The sword and the wine cup are signatures of the Chris-

tian religion, for by them, nations have been broken to pieces and the individual emancipated. Government by the people, for the people, is a fact in northwestern Europe, the rulers being that principally in name only.

But fostering of the martial spirit such as prevails in Europe was only a means to an end. The segregation which it has caused must give place to brotherhood such as professed by Paine. A new step was necessary to bring this about, *a new food* must be found which would act upon the spirit in such a way as to foster individuality in *assertion of self without oppression of others and without loss of self-respect*. We have enunciated as a law that only spirit can act upon spirit, and therefore that food must also be a spirit but differing in other respects from intoxicants.

Before describing this let us see what flesh has done for the evolution of the world.

We have noted previously that during the Polarian Epoch man had only a dense body; he was like the present minerals in this respect, and by nature he was as inert and passive.

By absorbing the crystalloids prepared by plants he evolved a vital body during the Hyperborean Epoch and became plant-like both in constitution and by nature, for he lived as unconsciously and without exertion as the plants.

Later he extracted milk from the then stationary animals. Desire for this more readily digestible food spurred him on to exertion, and gradually his desire nature was evolved during the Lemurian Epoch. Thus he became constituted like the present day *herbivora*. Though possessed of a passional nature, he was docile and could not be induced to fight save to defend himself, his mate, and family. Hunger alone had the power to make him aggressive.

Therefore, when animals began to move and sought to elude this ruthless parasite, increasing difficulty of obtaining the coveted food aroused his craving to such an extent that when he had hunted and caught an animal, he was no longer content to suck its udders dry but commenced to feed upon its blood and flesh. Thus he became as ferocious as our present day *carnivora*.

Digestion of flesh food requires much more powerful chemical action and speedy elimination of the waste than a vegetable diet, as proved

by chemical analysis of gastric juices from animals, and by the fact that the intestines of herbivora are many times longer than those of a carnivorous animal of even size. Carnivora easily become drowsy and averse to exertion.

When prodded by the pangs of hunger the ferocious wolf does indeed pursue its prey with unwavering perseverance, and the spring of the crouching king of beasts overmatches the speed of the wing-footed deer. By ambush the feline family foil the fleetest in their attempts to escape. The cunning of the fox is proverbial, and the slinking nocturnal habits of the hyena and kindred scavengers illustrate the depth of depravity resulting from a diet of decayed flesh.

The vices generated by flesh eating may be said to be lassitude, ferocity, low cunning, and depravity.

We may tame the herbivorous ox or elephant. Their diet makes them docile and stores enormous power which they obediently use in our service to perform prolonged and arduous labor. The flesh food required by the constitutional peculiarities of carnivora makes them dangerous and incapable of thorough domestication. A cat may scratch at any moment, and the muzzling ordinances of large cities are ample proof of the danger of dogs. Besides, energy contained in the diet of carnivora is so largely expended in digestion that they are drowsy and unfitted for sustained labor like the horse or elephant.

The drowsiness following a heavy meal of meat is too well known to require argument, and the custom of taking stimulants with food is an outgrowth of the desire to counteract the deadening effect of dead flesh. The intensified effect of feasting upon *flesh in an advanced state of decay* is well illustrated in "society," where banquets of game that is "high," are accompanied by orgies of the wildest nature and followed by indulgence of the vilest instincts.

The Westerner who can live upon a clean, sweet, wholesome diet of vegetables, cereals, and fruits, does not become drowsy from his food, he needs no stimulant. *There are no vegetarian drunkards*. The soothing effects of vegetable food manifest as finer feelings, which replace the ferocity fostered by flesh food. Many need the mixed diet yet, for the practice of flesh

eating has furthered the progress of the world as nothing else except perhaps its companion vice—drunkenness; and though we cannot say that they have been blessings in disguise, they have at least not been unmitigated curses, for in the Father's kingdom all seeming evil nevertheless works for good in some respect, though it may not be apparent upon the surface. We shall see how, presently.

A private corporation, the East India Company, commenced and practically achieved the subjugation of India with her three hundred million people, for the English are voracious flesh eaters while the Hindu's diet fosters docility. But when England fought the flesh eating Boers, Greek met Greek, and the valor displayed by both sides is a matter of brilliant record. Courage, physical as well as moral, is a virtue and cowardice a vice. Flesh has fostered self-assertion and helped us to cultivate a backbone, though unfortunately often at the expense of others who still retain the wishbone. It has done more as will be illustrated:

As said previously, the crouching cat is forced to employ strategy to save strength when procuring its prey, so that it may retain sufficient energy to digest the victim. Thus brain becomes the ally of brawn. In ancient Atlantis *destré for flesh developed the ingenuity of primitive man and led him to trap the elusive denizens of field and forest.* The hunter's snare was among the first LABOR-SAVING DEVICES—which mark the beginning of the evolution of mind, and of the uncompromising, unflagging struggle of the meat fed mind for supremacy over matter.

We say "*the meat fed mind,*" and we reiterate it, because we wish to emphasize that it is by the nations which have adopted flesh food that the most noteworthy progress has been made. The vegetarian Asiatics remain upon the lower rungs of civilization. The further west we travel, *the more the consumption of meat increases as does the disinclination for bodily exercise, and consequently the activity of the mind is increased to a higher and higher pitch in the invention of labor-saving devices.* The American agriculturists' acres are counted by thousands, and they harvest large crops with less labor than the peasant of the East who has only a small patch of ground. The reason is

that the poor, plodding, grain fed Easterner has only his hands and his hoe, which he keeps in motion all day and day after day, while the meat fed, progressive Westerner turns power-driven implements into his fertile fields and sits down in a comfortable seat to watch them work. One uses muscle, the other mind.

Thus the indomitable courage and energy which have transformed the face of the Western World are virtues directly traceable to flesh food, which also fosters love of ease and invention of labor-saving devices; while alcohol stimulates enterprise in execution of schemes thus hatched to procure the maximum comfort with a minimum of labor.

But the spirit of alcohol is obtained by a process of fermentation. It is a *spirit of decay*, altogether different from the *spirit of life* in man. This counterfeit spirit lures man on and on, always holding before his vision dreams of *future grandeur*, and goading him to strenuous efforts of body and mind in order to attain and obtain. Then, when he has achieved and attained, he awakens to the utter worthlessness of his prize. Possession soon shatters illusion as to the worth of whatever he may have acquired; *nothing the world has to give can finally satisfy.* Then again the lethal draught drowns disappointment, and the mind conjures up a new illusion. This he pursues with fresh zeal and high hopes, to meet disappointment again and again, for lives and lives, until at last he learns that "wine is a mocker," and that "all is vanity but to serve God and to do His will."

God of our universe, boundless, eternal,
Thou great supernal One,
Knowest Thou me?
One of the least of Thy tiny earth creatures,
Groping in darkness—
Oh, list to my plea.

Source of all glory, celestial, terrestrial,
Created universe,
Star dust and me,
Kindly look down on Thy humblest of children,
Teach me what I am
That I may know Thee.

Kittie S. Cowen.

Gaining Union With Deity

W. J. DARROW

THE FIRST questions which people ask when they begin to think about the fundamental realities of life, are: Why are we here? What are we supposed to accomplish while we are here? What is our ultimate destiny?

The answer which most comprehensively covers these subjects is that *Deity, or God, is evolving through us*. The ordinary conception of God is that He is a being of completeness and personal perfection, but this is incorrect. God possesses within Himself possibilities of absolute perfection, namely, possibilities of all power, all knowledge, and omnipresence, but these powers and possibilities are still only partially manifested in the visible universe. They can only be manifested through centers of consciousness such as we are. We and all other living, sentient beings are centers of consciousness or vortices in cosmic consciousness. This holds true from the lowest to the highest, from man and subhuman entities up to the great Intelligences who have supervision over the solar systems.

We can gain an idea of the manner in which God is evolving His own powers through us by observing how we evolve faculties within ourselves. We know that we cannot evolve and demonstrate a faculty of any kind without patient and laborious work. We know that we cannot use a faculty until we have developed it. We know also that when we have evolved a faculty of any sort that it is a source of pleasure, profit, and satisfaction to us. Likewise Deity can evolve and demonstrate the powers latent within Himself only through the labor of evolution. Only when those powers are brought forth and manifested through centers of consciousness within Himself can He wield those powers for the extension of the universe, and only as those powers are manifested can He obtain their satisfaction and their benefits.

Now, as regarding our relation to God: Here

we may say that we occupy the same relation to Him that the individual cell in the human body occupies to the human being. We are cells in the cosmic body of God or, rather, we may be at some future time. "In God we live and move and have our being." We are at the present time *in* God but not a *part* of God, that is, we have not yet gained union with Deity. The distinctions which are here involved may be elucidated by the analogy between the human body and the cosmic body. When we take food into the stomach we know that before it can be assimilated and transformed into living tissue or living flesh, the cell will of each particle of food must be broken down and made subordinate to the will of the ego. The law is that two wills cannot operate in the same body, because where two or more wills are operating there is bound to be antagonism between them, with the result that each acts destructively upon the creations of the others. Hence, in order for any body or any entity to continue its existence as a separate being, it must conquer all secondary wills within itself and bring all wills of the lesser beings within itself under its own domination.

We bear the same relation to God as the particles of food in our stomach bear to us. We are being operated upon by cosmic forces (analogous to the digestive fluids in the body) endeavoring to bring us to such a state of mind and will that we may gain union with God, that we may be assimilated into the cosmic body. In order for this to be brought about it is necessary for our wills to be brought under subjection to the will of God, as otherwise we are at enmity with Him. In order for our wills to be dominated by His will, it is necessary that we learn to obey His laws. If we succeed in accomplishing this transformation of the will, then the process of *cosmic digestion*, so to speak, has been accomplished so far as we are concerned, and we are ready to be assimilated into the living tissue of the cosmic body, there to carry on the functions of that part of it into

which we have been assimilated and for which we are best adapted. Thus we have gained the goal of our evolution.

This absorption into the cosmic body is accomplished in three stages: First, the gaining of union with Jehovah, the God of Law, which brings with it the ability to understand and speak all languages, since Jehovah is the author of the race religions and the master of the Race Spirits, the Race Spirits being the authors of the race languages. Second, we are to gain union with the Cosmic Christ who is the second aspect of Deity and in which process unity or universal brotherhood becomes a demonstrated fact. Third, we gain union with the Father, the highest aspect of Deity.

Union with Deity as thus outlined is the culmination of many lives. It represents a stage of spiritual development of which we can at present form but a vague conception.

As in the case of food in the stomach the cell will of which is too strong to be broken down by the will of the ego and which therefore has to be eliminated, so in the cosmic body those individuals, those egos, whose wills are too strong to be subordinated to the will of God must be eliminated, because if they were retained their wills being at enmity with God, they would become a destructive force, and if permitted to continue their activities they would bring about the death of the cosmic body. In the earlier stages, however, they are required to take various sojourns in what is known as purgatory or the hells, and which correspond to the lower digestive tract in the physical body. This is done in the hope of finally effecting a regeneration or transformation of the will, causing it to subordinate itself so that the ego may be assimilated. If this attempt fails, elimination of such egos from the cosmic body is the only course left. They will still have an opportunity in a future day of manifestation to continue their evolution. But in the meantime they must suffer the disabilities, the discomforts, and the disadvantages of having failed to do that which it was designed in the beginning that they should do.

In this connection it should be noted that the hells are not a place of punishment in the ordinary sense; that is, no punishment is directly meted out there by an avenging deity. They

are a state in which one automatically comes into contact with the inharmonious and evil vibrations which he has generated, and this contact is productive of more or less mental and emotional pain and misery. This experience, however, is in reality beneficent, for it purges the ego of its accumulated evil and enables it to continue in its evolution. In addition, it is not eternal in duration but continues only until the purging process is completed.

Unity in spirit is the basic fact underlying evolution and the effort to regain union with Deity. "The fundamental unity of each with all" is a conception which represents an actual condition in the universe. Unity is a property of spirit. In spirit and in the spiritual realms unity is an ever present fact. There is no division in spirit. It is only when spirit through involution clothes itself in garments of increasing density that it separates itself from its brother spirits and appears as a separate being or individuality, but this appearance is only seeming; in reality there is no division, no separation. The object of evolution is to so spiritualize these garments, these bodies of ours, that we shall again perceive the reality of the fundamental unity of each with all and order our lives accordingly. When we do this, the welfare of one is perceived to be the welfare of all. This is expressed by the phrase, "Each for all and all for each." The vibration of love is the basis of unity because attraction is its basic property, and only where the force of attraction prevails can separated egos and bodies operate together in harmony. Where the force of repulsion is operating, each unit tends to repel every other unit with which it comes in contact, and disharmony is the result.

Socialism is coming more and more to the front. The socialists have caught the idea of the fundamental unity of each with all. They have caught in a general way the vision of universal brotherhood, but at the same time their conceptions are almost entirely materialistic. They conceive of material things, material comforts, material welfare as the sum of all that is chiefly desirable. Therefore their schemes are mainly designed to bring about a better distribution of material goods. But since they are so materialistic, since they ignore or have little conception of spiritual realities, they

will for a time accomplish little, because only when men reach a realization of their spiritual ancestry, their spiritual functions, and their spiritual destiny do they take the first step upon the path of regeneration which leads to better things. The material work which is being done for the cause of socialism has its place and is a necessary preliminary; still not until socialism gains some conception of spiritual realities and of the Deity which rules all things mundane will it accomplish the real service in the upliftment of mankind of which it is capable.

As elucidated by Max Heindel, at this stage of our evolution and for the past twenty centuries mankind has been receiving special aid in its evolution toward union with Deity. This special aid was brought to us through the agency of the Christ, who about 2000 years ago entered the earth and became its indwelling spirit. It is only through His ministrations that mankind is beginning to gain a conception of unity and of the fact of universal brotherhood. The Christ enters the earth at the autumnal equinox and stays within the earth as an indwelling spirit six months of each year. While so engaged He infuses His life into the earth and transforms it from an inanimate lump of clay into a living body. The earth thus becomes the body of Christ. When Christ first came to the earth, it possessed a vital body composed mainly of the two lower ethers, the chemical ether and the life ether. The two higher ethers, the light and reflecting ethers, were present only in microscopical quantities. Since Christ has become the indwelling spirit of the earth through the infusion of His life into it, He has been attracting to it the interplanetary light and reflecting ethers. Since soul bodies are composed of these two ethers, Christ is thus building a soul body for the earth, and as a consequence the aura of the earth is becoming gradually more luminous.

All this has an effect upon mankind. The vital etheric rays which are generated by the Christ, radiate from the center of the earth to its periphery in a constant stream. These rays pass outward through man, and as they traverse the pathway of human bodies in their journey, they induce a vibration similar to their own. The quality of their vibrations is that of unity and altruism. Hence, as these rays radiate

through man, they stir him to altruistic action and the gaining of altruistic conceptions. Thus these vital etheric rays together with the beneficent vibrations of the Christ soul body constitute the "inner urge" which is impelling man towards regeneration and to the working out and establishing of the brotherhood of man. These same factors also account for the greater part of the advance in civilization during the past 2000 years.

A physical demonstration of these vital etheric rays of the Christ is found in the aurora borealis. Previous to the advent of Christ the aurora borealis was unknown. At the present time it is increasing in intensity and frequency. It is now even beginning to interfere with electrical operations upon the earth. It is found that in wires which run east and west there is a decided interference with the electrical currents due to its influence. This is merely a physical manifestation of the presence of these rays.

As man continues in his evolution, spurred on by the impulse communicated to him by the Christ rays, he is building his own soul body consisting of the two higher ethers, the same ethers which the Christ is attracting to the earth in ever increasing quantities. And as mankind in general builds its soul body by service in the cause of unity, the eventual result must be a grand and glorious demonstration in an ever greater degree of fellowship and the beneficent activities of universal brotherhood. Thus will the work of regaining union with God be promoted as has never before been possible.

"The cause of Anti-Vivisection is a holy cause. It must finally prevail. It is not the poor animals alone that suffer. Men who practice vivisection are demoralized and learn to look without pity upon the most intense suffering. Continue your war against this evil of vivisection. It is so infernal that it keeps me awake nights. I remember while I am in my comfortable bed, that innocent and helpless animals are suffering the tortures of the damned. I have no words to express my detestation of the whole system."

Rt. Rev. C. C. McCabe, Bishop,

Methodist Episcopal Church, New York.

Fourth Race People--Atlanteans

MARY-ABBY PROCTOR

(Continued from June)

THESE "SPIRIT KINGS" who had taken on bodies of flesh, taught the people arts and sciences, all of which reached a marvelous degree of perfection. It is from the Atlanteans that we got much of our knowledge of astrology, astronomy, geology, chemistry, (or alchemy) meteorology, aeronautics, and kindred sciences. Take architecture, for instance: it has true *raison d'être*; it is based on spiritual principles—principles inculcated by a divine order of beings. Not only are forms and mathematical dimensions significant, but every detail from spire to foundation is symbolic of creation, as well as having a definite purpose in the evolution of man. Today we copy the ancient forms which have been recreated from nation to nation, race to race, the beauty of which appeals more or less as the spirit is more or less awake; or in modern parlance as it "appeals to the artistic sense." But there are those who thrill with an inexplorable rapture as the beauty, grandeur, harmony, unity of architecture speak to them, not realizing that architecture, like music, speaks to a soul to the degree that the inner vision is open.

The ego reached the lowest point in involution, the rolling up into matter, and the truly human stage in the middle third of the Fourth Race; although humanity's psychical powers still held sway, they were slowly coming under the dominion of the intellect and the will. In man's childhood divine ancestors taught and guided him, but now he was grown up, as it were, and was left to himself to put his training into practice. Left to himself he yielded to temptation and put his knowledge and powers to the use of his sensuous nature and employed them for aggrandizement of the lower self. In the magnificent cities statues were erected by the people, likenesses of themselves, which they set up in public places, even in their own homes, and worshipped.

Gradually from the dynasty of Spirit Kings who had "put on coats of skin" there came deterioration. Many of them became intoxicated with their great powers, and as the centuries passed all were not good and holy. They forgot that power had been put into their hands as a sacred trust, they wielded it unjustly, perverted it and put it to unholy uses. This was true not only of the kings but of the nobles and higher classes. When there is taken into consideration the almost unlimited control they had over the people as well as their knowledge of psychic and occult laws, it is easy to comprehend the terrible conditions brought about by their misapplication of the doctrine of "Divine Right." Gradually a fearful, horrible race of sorcerers, black magicians, was developed.

The Turanians followed the Toltecs; this fourth subrace was ferocious, brutal, vile. The kings were worshipped in the temples as gods; the lower classes were helpless and enslaved; on account of their ignorance they were imposed upon; the orders of the priests in the temple wrought magic and sleight of hand which the people thought were miracles. The most cruel and revolting practices were employed in the magic ceremonies. Sensuality and perversion of the higher instincts were rampant. This race, black in color, ruled the globe. A superior example of this type exists to these times; however, it must not be sought in the Negro but rather in the Nubian and Abyssinian in whom is preserved the mould of the race after reaching the highest degree of civilization. In prehistoric times the blacks invaded the south of Europe but were repulsed by the whites. They left behind two ineffaceable traces; the horror of the dragon which was the emblem of their kings, and the idea that the devil is black! The blacks returned the insult by making their devil white!

When the fifth subrace came into line of succession, evil habits and customs were so thor-

oughly inbred that they persisted and even increased. Of all of the seven great subraces of the Fourth Epoch this Semitic race was the most important. Why it was so important is so clearly explained by Max Heindel in the "*Cosmo-Conception*" that I shall quote directly from him. He states as follows:

"They are most important *because in them we find the first corrective quality of thought.* Therefore the original Semitic race became 'the seed-race' for the seven races of the present Aryan Epoch. The dense body as an instrument of action was acquired by man in the Polarian Epoch; in the Hyperborean Epoch the vital body was added to give power of motion necessary to action; and in the Lemurian Epoch the desire body furnished the incentive to action. The mind was given in the Atlantean Epoch to give purpose to action, but as the ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body. The faculty of *cunning* developed and was the cause of all of the wickedness of the middle third of the Atlantean Epoch. In the Aryan Epoch thought and reason were to be evolved by the work of the ego upon the mind to conduct desire into channels leading to the attainment of spiritual perfection—which is the goal of evolution.

"The faculty of thought and of forming ideas was gained by man at the expense of control over the vital forces, i. e., power over nature. With thought and mind man can at present exercise power over minerals only, for the mind is in its first or mineral stage of evolution as was man's dense body in the Saturn Period; dominion will not be extended so that he can work with *life* until the Jupiter Period; then he will have power to work with plant life as the angels do at present in the Earth Period.

"Material scientists have labored for many years in an endeavor to '*create life*,' but they will not succeed until they have learned that they must approach the laboratory table with the deepest reverence as they would draw near an altar in a temple, with purity of heart and holy hands, devoid of greed and selfish ambition. Such is the wise decision of the Elder Brothers who guard all of the deep secrets of nature until man shall be fit

to use them for the uplifting of the race and the glory of God—not for personal profit or self-aggrandizement. It was the very loss of power over the vital forces that made it possible for man to evolve further. No matter how great his selfishness now is, it will not prove absolutely destructive of himself and nature as would have been the case had his growing selfishness been accompanied by the power possessed in his former innocent state.

"The Semites to some extent regulated their desires by mind and cultivated craftiness and cunning; though turbulent, they learned to curb their passions and accomplish their purposes by subtlety more effective than brute strength. They were the first to discover that 'brain is superior to brawn!' Under the guidance of a great Entity the original Semitic Race was lead eastward from the great Atlantean Continent to the great waste in central Asia, which is known as the Gobi desert. There they were to be prepared to be the seed of the seven races of the Aryan Epoch; they were to be imbued, potentially, with the qualities to be evolved by their descendants. . . . To transmute cunning into reason proved no easy task . . . and the task of guiding was all the more difficult because some liberty of choice must be granted in order that self-government might be acquired.

. . . . The chosen Semites were taught, coaxed, and coerced into reasoning. . . . but out of all the 'chosen seed' but few remained faithful. Most of them were rebellious and frustrated the purpose of the Leader by intermarrying with other Atlantean races thus bringing inferior blood to their descendants. That is what is meant in the Bible where the fact is recorded that 'the Sons of God married the daughters of men;' for that act of disobedience they were abandoned, 'lost.' Even the faithful died (according to the dense body) in the Desert of Gobi (the 'wilderness')—the cradle of our present Race, but they were reborn as their own descendants of course, and inherited 'the Promised Land'—the earth as it is now. They are the Aryan Race in whom reason is being evolved to perfection. The rebellious ones who were abandoned ('lost') are the Jews, of whom the great majority are governed

by the old Atlantean faculty of cunning rather than by reason."

The last of the Atlanteans were the Akkadians, the sixth race, and the Mongolians, the seventh race; while both races still evolved the faculty of thought to a greater extent, they were opposed to any change in methods which might mean greater progress, consequently these races fell behind and with the remainder of the Atlantean remnants are degenerating. The Mongolians, the yellow race, are the descendants of Atlantean refugees driven from the doomed continent; and it is most interesting to know that the Negro and the savage races with curly hair are the last of the Lemurians. This shows how long, the innumerable number of centuries, it takes a great race to actually die out, root and branch.

In the middle third of the Fourth Epoch when Atlantis was at the height of its civilization there were many wonderful and magnificent cities; the capital city of the empire was known far and wide as the "City of the Golden Gate," deriving its name from a gate which was the emblem of the great powers of its emperors. For ages there ruled in this city a dynasty of Perfect Men—known in legend and tradition as "The Divine Rulers of the Golden Gate." During their rule they formed a collection of mystical and occult treatises, some written by the divine rulers themselves, others by Initiate priests. These works of highest spirituality as well as profoundest philosophy were copied and translated into the languages of the various peoples that were governed by these divine rulers, in Europe, Asia, Africa, India, and America. Fragments of this remarkable lore are unearthed now and then from the ancient literature of China and India.

As the power of the black magicians grew greater and greater, the general condition of humanity became more and more terrible, for the former enslaved not only the bodies but the minds of their fellow men. They perverted the functions of nature with the most revolting orgies; they meddled with the natural forces to such an extent that the earth's crust and the surrounding atmosphere could no longer withstand the perverted currents, and then cataclysm after cataclysm, chiefly in the form of

floods, followed one another during the periods of the sixth and seventh subraces until finally the whole vast continent crumbled and sank beneath the sea, the little island of Poseidon alone remaining.

During long ages warnings of their coming fate had been given this unruly people. Some of the people listened to the warnings of the Wise Men and went to far distant lands, thus escaping the impending disaster. It is the descendants of these refugees in various lands that form the respective races of our day. This is corroborated by our discoveries in widely separated districts; there are found hieroglyphics, symbols, architecture, et cetera, indentially the same in South America, Egypt, India and Central America.

All who gave ear to and obeyed the Wise Men escaped. The yellow races of eastern Asia are direct descendants of these escaping peoples. Even though the Atlanteans had through their knowledge of nature forces been able to reach a wonderful degree of physical and psychical power, they had so debased it that they gradually became sorcerers. Their lust and wickedness filled the world until it could no longer maintain its physical equilibrium, and as we have seen it went down to the ocean bed where it will rest until purified by the salt waters; then, after eons of time it will rise, cleansed, fitted to once again be the home of advanced races of men. When the Atlanteans began following the lure of the senses rather than the call of the spirit, then was the terrible crop of seed of evil destiny sown, of which to this day the earth is reaping the harvest!

As portion after portion of the great continent was destroyed, the black magicians made the island of Poseidon their home, practicing their awful powers and upsetting the equilibrium of the whole earth more or less. Legend and tradition tell of their remarkable cities, their buildings which seem to us to have been erected by superhuman powers, but with their control of natural and elemental forces things could be done that to the twentieth century person seem impossible! Legend also tells of the struggles between the white and black magicians, for the followers of good exerted every power to prevent the control by evil. These

struggles were truly titanic. But nature could endure no more, and in 9564 B. C. in an awful flood, the history of which is recorded in many ways in many different countries, this last bit of evil-saturated land went down. Then took place the last awful struggle between White and Black—Good and Evil. Some of the worst of these magicians well knew that were they to give up their dense bodies, which their knowledge of nature's subtle laws had enabled them to preserve and renew and prolong for centuries even, the Law would not allow them to return to earth to wreck mankind again.

Aircraft had been perfected to a degree passing our belief in this day. By means of their powerful air vehicles those mighty demons tried to escape from the boiling waters underneath through the seething atmosphere above them. The power of their machines and the ease with which they were handled were marvelous! Meanwhile Initiates and other Good and Wise Ones surrounded the island and by their great mental powers held those evil ones down out of the clear atmosphere. One by one they strove to mount upwards, driving their almost human vehicles through awful clouds of fire and water, but one by one as the force of Good was directed upon them, went down into the angry waters to rise no more. All but one, the most evil of all and of course the most powerful; many times his mighty powers nearly enabled him to conquer, but at last he could fight no more, and sank, vanquished, to be banished from earth for eons and eons of time!

Since the middle of the Fourth Epoch when humanity in its journey through matter was involved the deepest, there has been a spiral evolving up and out of dense coarse matter toward spirit. Our race must attain not only the heights of civilization of the Atlanteans, but we must also have the added spiritual evolution. When the faculties of mind, memory, self-knowledge, and self-consciousness are thoroughly acquired, then will man regain his former knowledge of the forces of nature, and "to knowledge will be added wisdom." After we have learned the control of reason, then must we follow that up with love!

It is said that the many Atlanteans coming to rebirth in our day account for the wonderful

inventions which have come to man to facilitate his growth and to enable him to reach a high degree of civilization. It is beyond our imagination to picture the marvels that will be (re)-discovered within the next few hundred years, compared to which those we now have are as mere nothings. One discovery will be to so modify the molecular body that it can levitate. This discovery will make the world safe for air travel. It is said that humanity is on the eve of finding out how to use the great natural law which governs this.

Of course the condition of the globe has greatly changed since those days. The quality of the atmosphere, the density of all mineral matter, the development of new organs in the human body, and the growth of intellect, will, and reason will eventually make it possible to do more with the knowledge of natural laws than ever before. However, until man has advanced sufficiently along spiritual lines, many discoveries or inventions will be headed off as coming too early for him to make the right use of them.

These old souls, the Atlanteans, coming back must work for the good of humanity without hope of reward, redeem past wrongs, and correct past failures in these fresh experiences, coupled with the development of a keen aspiration to rise to greater heights than ever before.

The professor stopped; his listeners drew a long breath and came back to present scenes, for so great had been their absorption that they had lost all sense of time and place.

"These outlines," he added, "bare as they are, may give you an idea of the great race which preceded us and which gave us so much; and what I have told you may awaken sufficient interest so that you will study—dig for further details. There is a method by which you may acquire knowledge, reach heights and depths, of which at the present moment you have not the faintest conception. And I hope the aspiration to do this will come to you all."

Wait not till you are backed by numbers. Wait not until you are sure of an echo from a crowd. The fewer the voices on the side of truth, the more distinct and strong must be your own.

—Channing.

The Doctor's Dilemma. A Story of the Unknown Realms

PRENTISS TUCKER

Chapter XV

THE SUDDEN START which the Doctor had given had drawn the attention of the other two, and Frances was looking at him inquiringly. While it is true that a physical sound cannot be heard in the Desire World, yet we must remember that physical vibration is not all there is to such a thing as, for instance, a scream. There are overtones which reach beyond the physical into the other realms, and in this way a sound is heard in the Desire World and heard at a much greater distance than is possible in the physical.

So to the higher senses which the Doctor had cultivated, the overtones of the scream which he had heard came just as though he had actually heard the physical cry, and though he knew the facts, it did not occur to him at the instant that Frances and Billy had heard nothing. It had come unexpectedly and, as he subconsciously realized, it had come in the tones of a voice which he well knew, the voice of Mrs. Edgerly; it had sounded so clear that it seemed as though Mrs. Edgerly was almost in the next room. When he saw that Frances and Billy had heard nothing, he wished instinctively to find out first what had happened before alarming them, perhaps unnecessarily. So he merely said that he thought he had heard something but must have been mistaken.

"It just seemed to me that I heard something. Very likely it doesn't amount to anything. I'll go over here in the corner and sit down for a while. Please don't speak to me and don't let anyone come into the room till I tell you."

Frances readily promised since she had been somewhat impressed with the way the Doctor had brought Billy back to consciousness, and Billy, too, nodded his acquiescence, so the Doctor went over into a corner of the room and sat down in a deep easy-chair which he first turned away facing the corner. After a couple of minutes he arose.

"Frances, I'll have to leave you for a time

without explaining why just now. I want you and Billy to stay here with each other and on no account go out of the house, and try to excuse yourself if any one calls. Will you trust me?"

"Why, George, what's the matter?"

"I can't tell you just now. There may be nothing much the matter, but I must go at once. Please be careful and keep with Billy and don't go out."

Billy cut in:

"Doctor's orders, Sis, you know." Then to Doctor George, "All right, Doctor George, we'll be good."

"I'll be back as quickly as I can."

Doctor George dashed into the front hall for his hat, through the front door, and out into his waiting runabout where he got the self-starter going in double-quick time. Up the street he flew, his car gathering speed, while Billy, his nose flattened against the glass of the front window, prayed that he be not arrested before accomplishing whatever errand he was on.

Mr. and Mrs. Edgerly had gone out driving that day with no other object than to get a breath of fresh country air, and so they had had no destination. They often did this, looking upon it as a kind of lark and enjoying it immensely, sometimes staying out until quite late in the evening. On these trips they usually went alone, Mr. Edgerly driving instead of the chauffeur, and whenever he spied a new or attractive looking road he usually turned into it, so that it would have taken a regiment of detectives to have found them after they had gotten a few hours' start.

Therefore, when Billy was brought in Frances had not had the slightest idea where to find her parents to let them know of his accident, no way to communicate with them, and in her desperation she had turned instinctively to Doctor Bidlow and had met with ready response as we have seen. The Doctor's quick reply and the

competent way in which he had brought Billy back to consciousness had greatly impressed her, and while he had been present she had felt certain that she had misjudged him. In the gratitude and enthusiasm of the moment she had so expressed herself and had spoken of her conviction that the Chilean had not told her the truth. Now that Doctor George had gone she was not so sure. She began to wonder whether Billy was really as badly hurt as the Doctor had intimated. Perhaps he would have been all right in a few minutes anyway. Billy's story about the thin, dark man could easily have been the result of shock or delirium or something of the sort.

Billy standing over there at the window seemed so perfectly well and active that she could not believe he had been near to death half an hour before. And if he had not been near death, then the Doctor had been mistaken, and if he had been mistaken in that matter, he might also have been mistaken about the rest of it.

What a terrible thing thought is! More powerful and more constructive when rightly used than all the engines of the world; when wrongly used more harmful and more destructive than anything else known to man.

No wonder that the great Intelligences in charge of evolution hold back the majority of mankind so that seeing, they may not see, and hearing, they may not understand.

That is why it is of so great importance that people should not allow others to implant thoughts in their minds unless those thoughts have first undergone a rigid examination and testing. Here is where discrimination is of so great value. Those who intentionally implant wrong thoughts in the minds of others usually do so in the form of assertion or else by implication, innuendo, or hint. They depend upon the force of the assertion, and those whom they dupe are too often unable to realize that assertion is not argument, statement is not reason.

So the activity going on within Frances' mind was not real thought as she believed it to be, but was induced by the activity of the various assertions and hints and innuendoes implanted there by the Chilean, which had all combined to produce a subjective or subcon-

scious belief that Doctor George was misled in his ideas along certain lines. This was the very effect which da Siletra had wished, and he had to this end repeatedly made the statement that the Doctor did not have the powers which he claimed or had intimated that he possessed, always being careful to add some little praise of the Doctor along some other lines so that Frances should be taken unawares and not offended by what might seem to her to be an attack on her friend.

And Frances had not seen through the subterfuge. Not of an analytical turn of mind and wholly unused to dealing with people of such a crooked mentality, she had gradually come to take the Chilean's statement as fact and to look upon her friend, the Doctor, as a fine, zealous, rather talkative man whose conversation in some lines tended to run slightly ahead of strict truth. Not that she even mentally accused the Doctor of falsehood, for da Siletra had been careful to point out how prone people are to imagine a thing as true if they particularly wish it to be true.

So, before Billy's accident Frances had come to look on the Doctor as rather shallow, not in the mental realms but rather in things spiritual, and she unconsciously assumed a rather big-sisterly and tolerant attitude towards his peculiar beliefs until he had angered her by his denunciation of the Chilean. Since that unfortunate episode and when it became evident that he had discontinued his visits at her home she had tried to put him out of her thoughts, finding it a hard task, too, for they had been long time friends. She well knew his love for her, and down in her heart she knew that her feeling towards the Doctor was far different from her friendship for the Chilean.

But while the events of the past hour had shaken her former ideas, and had for the moment impressed her with the Doctor's honesty and truth, yet the subconscious impression which the Chilean had built up with so much care and pains was hard to overcome, particularly so since she did not know that she had a subconscious impression nor that she was prejudiced. The Chilean had known what he was about and had done his work well.

She walked over to the window where Billy

still stood, flattening his nose against the glass, and laid her hand on his shoulder.

"How do you feel now, Billy Boy?"

"Why, I'm all right now. Say! Doctor George is *some* doctor, isn't he, Frankie?"

"I suppose he's very good, but still I don't think you were as badly hurt as I believed you were. Why, Billy, twenty minutes ago you were lying on that sofa unconscious, and now you are feeling all right again and trying to poke your nose through that glass. It doesn't seem as though you *could* have been as badly hurt as we thought. And oh! Billy! I'm so thankful you weren't."

She emphasized her words with a hug which betokened the very real relief she felt at her brother's quick recovery.

But Billy *knew*. With the sensitiveness of the child he had long ago realized that da Siletra was pretending to be something which he was not and had taken a great dislike to the man. With the same intuition he had always had a great liking for the Doctor, and in all his short life had never seen any reason for changing that opinion. Besides, while he had not known very much about the matters which had formed the main subject of divergence between the Doctor and the Chilean, and while Doctor George had never discussed with him the wonders of the higher realms, yet he had had in the last hour some remarkable experiences of his own which he did not understand.

He was thinking these over and Frances was gradually allowing her better judgment to be overcome by the subjective impressions which da Siletra had so carefully implanted in her mind, when the door opened and the maid ushered the Chilean into the room.

He advanced quickly with both hands outstretched, immaculately dressed as usual and with a smile on his face which changed to a look of concern as he noticed the seriousness in Frances' manner. Had Frances been a little more critical she would have observed that his expression changed a little too quickly, and that he assumed the attitude of one who is trying to comfort a sufferer before in the ordinary course of things he could have possibly learned what was the matter, but that was not the di-

rection in which her criticism was just now directed.

She received him with considerably less than her ordinary cordiality. The burst of confidence which she had felt towards the Doctor in which she had spoken of the Chilean as having deceived her and of her trust and confidence in Doctor Bidlow, troubled her. She had meant it at the time, fully, and she had a feeling of guilt, of being too vacillating and unstable and capricious. Here she was, welcoming the Chilean just after she had assured the Doctor that she disbelieved the "lies" the Chilean had told her. She could see no real excuse for refusing to meet da Siletra or for telling him that she had promised to admit no visitors. So in doubt and perplexity she shook hands with the visitor and asked him to be seated.

Billy, however, was in no doubt. He had never liked the Chilean. He had overheard enough of da Siletra's talk to his servants and he had heard enough from the ex-sailor chauffeur to know that his natural antipathy was well founded. He distrusted the man thoroughly, and his loyalty to the Doctor never wavered nor did his love for Frances whom he hated to see in the Chilean's company. But small brothers are sometimes at a disadvantage. Billy was a gentleman, and he knew that he ought to withdraw out of courtesy to the visitor. But the Doctor had ordered them to keep together and had requested that they admit no visitors if possible. He did not know why, and he could not prevent the presence of this visitor, but he was determined that at least part of the Doctor's orders should be obeyed. He had but one weapon left and he used it.

Frances had just finished her rather absent-minded greeting to the Chilean, who was seating himself with a somewhat meaning look at Billy, when that young gentleman with a cry of pain crumpled up on the rug where he had been standing as if he had been struck by a bullet. Da Siletra uttered an exclamation and jumped from his chair just as Frances rushed to Billy and gathered him in her arms.

"Oh, Billy Boy, Billy Boy!" was all that she could utter as she lifted his head and looked into his face. His eyes were closed and his

breath came in sobs and gasps with twitching of the muscles and spasmodic jerking and contortions. The Chilean looked on, helplessly. He had seen the same thing before and assumed it to be an epileptic fit. Only, he noted, there was no frothing at the mouth, and wondered why.

He took Billy gently enough from Frances and laid him on the sofa, where the boy still kept moaning and twitching while Frances sat beside him, stroking his forehead and bathing his face in the water which the maid had brought in response to the Chilean's request.

Then, brokenly, while she watched Billy and tried to recall him to consciousness she told da Siletra of the happenings of the afternoon and that she had called Doctor Bidlow who had apparently brought Billy round all right and had then left on some hurried errand.

The senor was all sympathy.

"Oh! It is the great pity! Doctor Bidlow, he is a fine doctor, yes, but had I known—oh! I should have brought the great specialist. It is a great danger—the blow on the head. It might become epi—epi—I forgot the word, oh yes, epilepsy. Many cases I have known. It should be treated at once. Only yesterday I had the great fortune to meet a doctor who has made this a life study, this epilepsy. Even now it is not too late. Let me call for a taxi and take you and Billy to this doctor's office. See, this epilepsy, it can be treated so much the better where the great specialist have all the implements. It will not hurt to move him. Oh, not at all."

Frances was almost persuaded by the senor's great enthusiasm. Fortunately, however, she resisted the impulse. I say fortunately, for while Billy was determined not to be moved and would have arranged a miraculous recovery had it been necessary, yet he had begun to think that possibly he might learn something to his advantage if he remained "unconscious," and as the event proved he was right.

The senor had moved to where the telephone stood in its little case and was in the very act of taking it out when Frances, realizing what he was about to do, started up and called to him.

"No, no, Senor, no, I promised that we would remain here, and I must not fail. Doctor Bid-

low will be back soon—"

Here Billy stirred and moaned as if with a sudden access of pain.

"Stay with him a moment, please, Senor, while I go and tell the maid to heat some water and fill a hot water bag."

Frances rushed away on her errand, and Billy, moved by his distrust of the Chilean, opened his eyes very slightly, just enough to get a glimpse of the room. It was well that he did so.

(To be continued)

EVERYMAID

King's Daughter!
Wouldst thou be all fair,
Without—within—
Peerless and beautiful,
A very queen?

Know then:
Not as men build unto the Silent Or
With clang and clamour,
Traffic of rude voices,
Clink of steel on stone,
And din of hammer;
Not so the temple of thy grace is reared.
But, in the inmost shrine
Must thou begin,
And build with care
A holy place,
A place unseen,
Each stone a prayer.

Then, having built,
Thy shrine sweep bare
Of self and sin,
And all that might demean;
And with endeavor
Watching ever, praying ever,
Keep it fragrant, sweet, and clean:
So, by God's grace, it be fit place,
His Christ shall enter and shall dwell
therein.

Not as in earthly fane—where chase
Of steel or stone may strive to win
Some outward grace,
Thy temple face is chiselled from within.

—John Oxenham.

Question Department.

No Conflict Between the Rosicrucian Teachings and the Church

QUESTION:

I have been fearful of taking up any of the deeper teachings of the Rosicrucian Fellowship, feeling that in so doing I would not be loyal to the church of Christ, for in joining the church I promised to follow the teachings of Christ as promulgated by the church. What is your opinion of this?

ANSWER:

We feel that you do not thoroughly understand the Rosicrucian teachings. There is no antagonism between them and the church. The church is the negative path—the path of the Sons of Seth, the path of the mystic, who develops the heart side alone instead of working out salvation for himself.

The Rosicrucian student aims to keep closely to the teachings of Christ as given in the New Testament. One difference between the two schools is that the church does not give to its followers any of the esoteric or inner meaning of the Bible, while the Rosicrucian teachings do. The Rosicrucian student seeks an explanation on every point, endeavoring to reach the source of divine wisdom by controlling his actions, thoughts, and desires, knowing that only by pure living can he attain the heights he longs to ascend, and understanding that to gain this advancement the effort must come from within—not depending on another to bear the punishments that are his by right, no deathbed repentance and then a sudden stepping into glory. The sins that he himself has not repented of and atoned for must be expiated after he steps into the next world.

But do you ask, "What of Christ? Where does He enter your scheme of redemption? Are you not putting Him aside entirely?"

Oh, no! far from it. Christ is the mainspring of all salvation, and were He not born in our hearts as a babe in Bethlehem, we would not have the urge for the higher life. It is by His aid that we transmute evil into good, and become worthy to be called "sons of God."

The vicarious atonement has been a stumbling

block to many. The great sacrifice of Christ was necessary because the desire body of the earth had become so vile through our sins that it was almost impossible for us to progress towards the Father. But the shedding of the cleansing blood of Christ enabled Him to enter the earth and become its indwelling spirit, thereby purifying it and making it much easier for mankind to do right and to progress in spirituality; also making it possible for "whomsoever will" to find the path of Initiation. It is written that Christ came to take away the sins of the *world*, John 1:29 (not of the inhabitants), and to be mediator between God and man. Full explanation of this is given by Max Heindel in the lecture, "The Mystery of Golgotha and the Cleansing Blood." The teachings of Christ all hinge upon *love and service*, and these are the keywords of the Rosicrucian teachings.

CHRIST IN RELATION TO THE SOUTHERN HEMISPHERE

QUESTION:

If, according to your teaching, the Christ is born each year at or about the time of the winter solstice or Christmas, and is released at Easter, it seems that this would affect only the Northern Hemisphere, and in that case would He not have to be born on or about the 22nd of June for the Southern Hemisphere?

ANSWER:

The Christ principle enters the earth about the fall equinox, and at Christmas time the force is at its maximum. It has then penetrated to the centre of the earth and permeated every atom of the globe in both north and south latitudes. Therefore, there is no necessity for a second birth of the Christ in June for the benefit of southern latitudes.

The reason why the northern latitudes respond more quickly to this life-giving force is because of the angle of inclination of the earth's axis. In summer in northern latitudes the sun's path is as far north as 23 degrees, therefore its rays fall almost vertically upon the Northern

Hemisphere; but the oblique angle at which they strike the Southern Hemisphere at this time is such that there is no strength carried with it. Spring in the north rejoices both in the Christ force, or force of the Life Spirit, and the sun's rays at the same time; thus all vegetation springs into life under this dual power. But in the southern lands the life force unaided by the sun's force cannot awaken the sleeping seeds. Therefore springtime is delayed till September when "the Lord and Giver of Life," the sun, visits the southern land in his yearly journey. At this time the Christ life has partially dissipated itself and is therefore not fully available for promoting vegetable growth.

The Christ ray is at its greatest potency on Holy Night. This is the time of the greatest spiritual awakening in both north and south, but physical results are not obtained till the forces of the physical sun are joined to those of the spiritual sun.

In a question class at Headquarters Max Heindel stated when speaking on this subject some years ago, that the seeming injustice to the southern latitudes would be rectified when, owing to the gradual movement of the earth's axis, the Southern Hemisphere would become the northern, but many ages must elapse before that time.

THE CAUSE OF AND REMEDY FOR OLD AGE

QUESTION:

What are the chief causes of old age? What can be done to postpone it?

ANSWER:

The question of old age, its cause and prevention, has ever been in the minds of men. Many there are who have sought the philosopher's stone and the fountain of youth, and almost as many have been doomed to disappointment. It seems that the shaking arms of Old Age are stretched forth and the hollow depths of the hungry tomb are open to receive each newborn child.

In order to arrive at some conclusion as to the cause of this phenomenon of old age, let us analyze the conditions prevailing in the youthful body and in the aged one.

When the body is young, it is soft and flexible.

The bones consist of about one part of carbonate of lime to two parts of gelatin and are therefore tough and strong. The blood vessels are elastic, permitting the blood to flow through all the ramifications of the intricate and delicate capillary system. In fact, the keyword of youth is elasticity.

In old age, however, these conditions are reversed, and the term best describing this stage is rigidity. Now the ratio of carbonate of lime to gelatin is about three to one, the reverse of that in youth. The blood vessels are rigid and hard, allowing the vital stream to flow only with difficulty. Many of the small arteries and capillaries, especially those near the skin, are completely choked up with this hardening mineral, thus starving the corresponding parts of the body. The synovial fluid has become thick and fails to lubricate the joints, so they creak and resist motion. The whole body has now become rigid and sluggish, an unfit dwelling for the ego, the king who must shortly abandon his earthly kingdom.

It is apparent that since old age is merely due to a hardened physical condition rendered so by the accumulation of mineral, we must look to our food and drink for the source and remedy. Although a great quantity of this death dealing substance is carried away by the kidneys and skin, it is a well known fact that more lime enters the body than leaves it. A further evidence of this is seen in the blood, for the arterial contains more stone than the venous.

A table of the various foods and their constituents is of much help in selecting foods containing a minimum of rock forming material. Of these, fresh vegetables and fruits are best.

There is another source of lime, and being the most frequent, it is the most deadly. It is water. Water as it comes out of the ground holds in solution great quantities of various minerals, and when taken internally may be disastrous in effect. The only way to rid water of this earthy burden is by distillation. All the water used for drinking should first undergo this process.

Thus we see that when we eat and drink we court death; yet we may use discrimination in the selection of our food and drink and thus keep our physical vehicles in a useful condition for a much longer period of time than is usually done.



The Astral Ray.

The Experience of a Newborn Babe

RICHARD GORDON HALLETT

AS I WAS running through the columns of the Paris paper, "Le Matin," of January 18th last, my eyes became fixed on a small article which, translated, read as follows:

"A NICE LITTLE LADY WHO YET LIVES"

"The other afternoon in a humble room of 22, Rue de Gergovie, a little girl who was not wanted came into the world. No she was not wanted, far from it. Her mother, a servant girl, had such an aversion for this child that she wished immediately to take away the life which had only just been given. She cruelly gagged the child, who was crying, and pitched it through the window. The little one was luckily well wrapped up and, instinctively perhaps, assumed the shape of a ball. It rolled down on a roof, falling from the edge thereof to the ground in front of the caretaker, who was crossing the yard. Through some miraculous means the child was not killed, nor was it even injured, when picked up. It was taken to 'L' hospital des Enfants Assistes.' The mother, who was seriously ill, had to be admitted to the 'Pitie.'"

I felt very sympathetic towards this poor little infant who had thus been so abruptly dealt with instead of finding a loving reception in the home towards which it had been drawn by natural affinity under the planetary baptism of a certain day and hour. I was also actually stirred by intense admiration at such a tiny creature's being able to survive the shock of such a nasty beginning in the struggle of life.

Prompted by these two feelings I decided to make inquiries regarding the circumstances of

the case, and to see for myself what had actually happened. The subway soon deposited me near the spot where I was to obtain the information. From thence I walked to the building, where I had no doubt the caretaker would put me "au fait" with the whole matter. I went inside and observed a woman looking at me through the curtain of a sash door. This woman, I thought, is the caretaker. My assumption was correct.

I explained the object of my visit and said I should be interested to have a few particulars, as I considered it marvellous for a newborn babe to pass through such an experience without meeting death. Thereupon she showed me upstairs and opened a back window giving a view of roofs and yards.

The caretaker said that the version given by the press was somewhat distorted. The window previously mentioned was about two yards above a slanting roof. The babe, clothed in a light garment, was hurled to another roof about five yards distant and rolled into a fairly deep opening which had at the bottom a skylight for a bakery. The bakers, hearing a thud against the pane above them, looked up and to their great astonishment saw a living babe who but for the pane would have come down upon them like an avalanche. The alarm, having been sounded, brought the rescue; the baby, as the caretaker said, "did not have a scratch" and was doing well. She also pointed out that the girl mother was really to be pitied, for she was known to be honest and straightforward. The mother deeply regretted the act she had committed against the

child, but said she had felt seized in a moment of folly by "something she knew not what."

I then explained that I was an investigator of certain uncommon subjects where the time of birth was an important factor, asking the caretaker whether she could tell me the hour when the child was born? Having been closely connected with the case, she said it was 1:30 P. M. on the 16th of January, 1921—Paris.

As this mite has been hustled about in the manner indicated, let us show it a little consideration by observing the protection stamped upon it by the Planetary Spirits. A horoscope for the above date and hour shows the following:

Cusps of the Houses:

10th house, Aquarius 16; 11th house, Pisces 15; 12th house, Aries 29, Taurus intercepted; Ascendant, Gemini 18-38; 2nd house, Cancer 8; 3rd house, Cancer 25.

Positions of the Planets:

Neptune 12-49 retrograde, Leo; Jupiter 18-39 retrograde, Virgo; Saturn 24-40 retrograde, Virgo; Mercury 25-45 Capricorn; Sun 25-53, Capricorn; Uranus 3-30 Pisces; Mars 8-44 Pisces; Venus 11-12 Pisces; Moon 17-24 Aries.

Although Gemini is rising, I do not consider Mercury sufficiently conspicuous in the map to be the ruler of the *life*, as this planet, being so closely conjoined with the sun, is very weak indeed; the planets in the tenth house will have a more active influence. However, Mercury, ruling the mentality, is in this particular instance also the significator of the subject's dense body; in this way the stars reveal with their delicate touch how the child escaped from injury and a fatal ending. Mercury, the dense body, is helpless to a degree, but the spark of life, the sun, is tenaciously held by the trine handshake of Saturn. The vital forces persist notwithstanding this rough handling of the physical frame. Saturn also lends such help as he can in upholding the body by his trine aspect to Mercury, although the latter is a weak recipient. Again, the squares of Saturn and Jupiter to the Ascendant are not by any means paramount aspects giving the final decision, because the moon (principal significator of health for a woman) is above the Ascendant and in sextile therewith.

Mercury is significator of the air entering the body, and this is hampered by the sun being so

closely settled upon it. Nevertheless the center of life, the sun, firmly sustained, prevails.

These configurations and positions are a source of wonderment, showing how planetary influence accounts for events. The way all these elements mysteriously entwine is another fascinating study.

The fourth house is significator of the mother, a fact which is logical because there is no being capable of making or destroying a home as can a woman, a mother. She is the pivot in this department, and the good or bad tendencies which anyone expresses in the world mainly depend upon the influences radiated upon him while entrusted to her care. In the horoscope under consideration, Leo is on the 4th cusp and the sun, its ruler, thus represents the mother. The caretaker was right in her statement to the effect that this unfortunate woman was honest and straightforward (Saturn trine sun) but that she was not in full possession of her mind at the moment of her erratic action (Mercury combust.)

In further confirmation of the heavenly care given the body of this child at birth, I note that the sun is above and favorably disposed to the ruler of the eighth house; the rulers of the sixth and twelfth houses are high up in the tenth house; Mars is between two planets, Uranus on one hand and Venus on the other, and in conjunction with both. The combination of the three produces sudden, violent shocks coupled with smoothness. Venus, being exalted, rather predominates over her two associates.

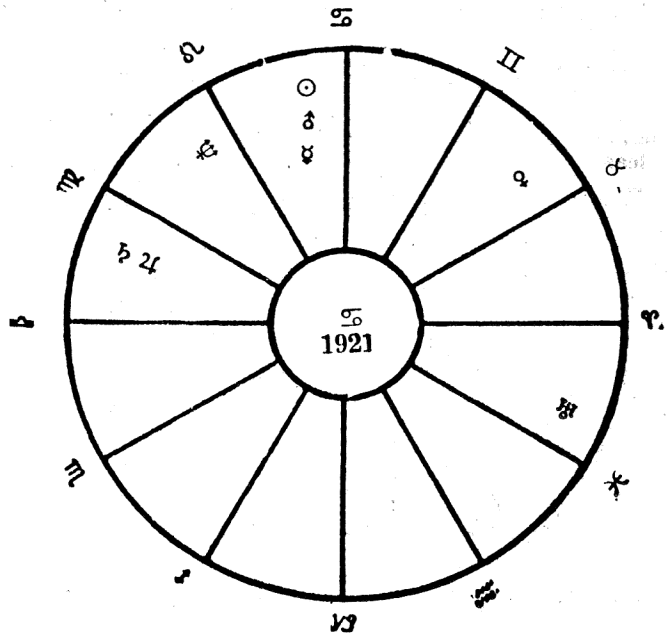
Let me now close my account of the above incident with the hope that this tiny being's mother will bestow upon it all the tender attention so sorely needed in order to enable it to walk the path of its life journey with eyes lifted upwards. Perhaps the mother's sorrow at having once failed to respond to the aspect, Saturn trine sun, which failure might have led to more serious consequences, will be a blessing in the sense that she will strive to foster in her little girl qualities of the best kind.

Finally, it is not unreasonable to say, having regard to the aspect, moon trine Neptune, that the sympathetic thoughts of every reader who peruses these lines will surely reach their mark in a way of which the mother herself perhaps does not even remotely dream.

Children of Cancer, 1921

Born between June 22 and July 22, inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 25c each.



The children born this year during the time when the Sun is passing through the watery and cardinal sign of Cancer will have more energy and ambition than is ordinarily attributed to this sign of the Moon, for the energetic and enthusiastic planet Mars and the restless and dexterous Mercury transiting this sign will give much more than ordinary strength and life to the usually dreamy Cancer nature. This influence will make them adaptable and forceful, sharp in speech, and spasmodic in temper. But they will not hold resentment, for Venus is in its own sign of Taurus and Jupiter in Virgo, and both of these planets are in mundane sextile to the Sun, Mars, and Mercury in Cancer. These latter aspects will give them more boldness than is usual with Cancer children, who are generally very sensitive, retiring, and timid, and fear to meet strangers; but when imbued with this Martial element, they are helped to overcome their natural timidity.

Cancer children are usually very stubborn, and like the crab, which is the symbol of this sign, they hold on to their own with stubborn persistence, not wishing to divide with others.

While Cancer people are usually sympathetic, loving seclusion in the home, this year, with Mars and Mercury in Cancer they will be more restless, less sympathetic, and somewhat inclined to be critical, mistrustful, and suspicious.

With Venus, the goddess of music and art, in Taurus, these children will be fond of music, especially those born between June 30th and July 3rd while the Sun is trine to Uranus and the Moon is passing through the musical sign of Taurus. After July 8th the artistic planet Venus will be in the sign of Gemini, ruling the hands, and this will then have a tendency to give these children a delicate and artistic touch. Especially the little girls will be very clever and artistic in needlework.

Mars, Sun, and Mercury in Cancer will tend to create an abnormal appetite. These children will be apt to overeat and will have a fondness for rich and highly seasoned foods, especially as Venus is in Taurus, ruling the palate, they will be apt to make a god of the stomach. The health will suffer as a result of this overabundance of rich food. While the obstructing Saturn is in Virgo, the small intestines will be lacking in the fluids necessary for the digestion of food.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, etc., the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you have no cause for complaint.

We Do Not Cast Horoscopes.

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not thus trouble us; it will avail nothing.

Editor's Note:—We give below the cusps of the houses and the planets' positions so that anyone can set up the following horoscopes without mathematical calculation.

ELWYN M. R.

Born December 28, 1914. 5:30 P. M.

Lat. 38 N., Long. 121 W.

Cusps of the Houses:

10th house, Pisces 28, Aries intercepted; 11th house, Taurus 4; 12th house, Gemini 12; Ascendant, Cancer 15-44; 2nd house, Leo 6; 3rd house, Leo 29.

Positions of the Planets:

Neptune 29-40; retrograde, Cancer; Venus 29-12; Scorpio Mercury 2-5 Capricorn; Mars 5-13 Capricorn; Sun 6-29 Capricorn; Uranus 9-44 Aquarius; Jupiter 21-52 Aquarius; Dragon's Head 29-12 Aquarius; Moon 27-50 Taurus; Saturn 28-11, retrograde, Gemini.

Here we have the horoscope of a child who will be somewhat of a puzzle to his parents. The mystical, feminine, watery, and cardinal sign of Cancer is on the Ascendant. The inspirational and occult planet Neptune is in the first house and in its exaltation sign; it is also the natural life ruler, hence we may look to this planet as having the greatest influence in Elwyn's life. This spiritual planet is sextile to the Moon, which is strong in its exaltation sign, the musical sign of Taurus, in the 11th house, and trine to the planet of harmony, Venus, in the 5th house. This is a wonderful combination of aspects. This boy will have unusual talent for music on soft stringed instruments, the violin or harp, and should also be able to compose under inspiration.

Neptune, however, is retrograde; this has a tendency to delay matters, and the native is apt to drift dreamily through life and may miss

opportunities. Neptune is also the ruler of the Midheaven, indicating that the father will have a strong influence in this boy's life and could, if he would grasp the opportunities, assist him greatly to overcome the tendency to dream.

We find Mars, co-ruler of the 10th house and also ruler of the 5th, in conjunction with the venturesome Sun and the eloquent Mercury in the 6th house, ruling labor. These planets are in the saturnine sign of Capricorn. This will give him persistence, causing him to make a great effort to rise in his profession. This combination has a tendency to make him somewhat egotistical, however, and to desire approbation. Saturn, the planet of obstruction, is retrograde in the 12th house, self-undoing, and in opposition to the Sun, Mars, and Mercury. This again indicates that Elwyn may stand in his own light and not grasp his opportunities. This obstructing influence of Saturn is somewhat softened, however, by the trine of Jupiter.

Should this boy succeed under inspiration in composing music, he will meet with no difficulty in having his work accepted by the publishers, for Mars, the ruler of the 5th house, is in conjunction with the Sun, ruler of the house of finances, the 2nd house; and Venus, the natural ruler of the 2nd house, is in the 5th house, publications, and trine to Neptune.

The greatest danger and one which might interfere with his making a success with this wonderful talent, lies in the position of Venus, the goddess of love, amusement, and pleasures, in the 5th house, governing theatres and the pleasures of the lower nature. This planet is in the sign of its fall, the martial sign of Scorpio, and in opposition to the pleasure loving, plastic Moon, exalted in Taurus, the house of Venus, and in the 11th house, friends. As a result women will be greatly attracted to him. With

Jupiter in the 8th house and in Aquarius, the natural sign of the house of friends, Elwyn will entertain his friends lavishly, who will reciprocate, for with his music he will be most interesting company. This may interfere with his success, and through it the retrograde Neptune and Saturn may have the opportunity to delay success.

Venus, ruling the venous blood, square to Jupiter, ruling the arterial blood, and in opposition to the Moon, will result in poor circulation should he put a strain upon his body. There is also a tendency to coughs and colds, for with Saturn in Gemini he does not breathe deeply and oxygenation of the lungs is sluggish. Therefore we would advise him to breathe deeply at all times.

DONALD P. G.

Born March 29, 1912.

4:00 P. M. . .

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Gemini 10; 11th house, Cancer 14; 12th house, Leo 16; Ascendant, Virgo, 12-54; 2nd house, Libra 7; 3rd house, Scorpio 7.

Positions of the Planets:

Jupiter 15-23 Sagittarius; Uranus 2-49 Aquarius; Venus 13-9 Pisces; Sun 8-48 Aries; Dragon's Head 22-25; Aries; Mercury 27-16; Aries; Saturn 17-51 Taurus; Mars 26-16 Gemini; Neptune 20-59, retrograde, Cancer; Moon 28-49 Leo.

We have here the horoscope of a young man who has the mercurial sign of Virgo on the Ascendant and the life ruler, Mercury, in the fiery sign of Aries in the 8th house. People with Mercury in the 8th house are apt to drift and not make any great mental effort. They have high ideals and good judgment, but are very apt to talk about what they are going to do and then not carry out their plans. But in Donald's case we find the dynamic Mars in the 10th house in the mercurial sign of Gemini, in mutual reception with Mercury and also sextile to Mercury. Mars is also sextile to the Moon. The great energy of Mars, especially in this sign and position, will overcome the 8th house position of Mercury and will give a keen and quick mind.

Virgo children are usually active mentally but lack energy and physical strength. However, with Mars in Gemini, elevated, this boy through

his ambition, is apt to overestimate his strength. He will be very clever with the hands, for Mars in Gemini so well aspected and elevated, thus being the strongest planet in the horoscope, will be the one that will have the greatest influence in his life.

Jupiter and Uranus are both in their own signs where they have the very best influence; and Venus is exalted in Pisces in the 7th house and sextile to Saturn, the planet of diplomacy, which is in the 9th house and in the sign of Taurus; Mars is in the 10th house ruling the government, and sextile to Mercury; all these planets with their positions and aspects indicate that Donald would be successful in the position with the government as secretary to an ambassador, and later, perhaps, as ambassador himself; also he would be successful in law or in clerical work.

With Jupiter, ruling the arterial blood, square to Venus, he will have a very sluggish circulation, and a tendency to coughs and colds may be the result, especially if too much food is taken. With Neptune in Cancer, the stomach, square to Mercury, the assimilation of food is sluggish; therefore Donald should be taught to eat slowly, to chew his food well, and to eat lightly.

VOCATIONAL

DANIEL de P.

Born November 25, 1903.

7:00 P. M.

Lat. 35 S., Long. 59 W.

Cusps of the Houses:

10th house, Pisces 18; 11th house, Aries 19; 12th house, Taurus 14; Ascendant, Gemini 5-10; 2nd house, Cancer 7; 3rd house, Leo 12.

Positions of the Planets:

Neptune 5-23, retrograde, Cancer; Dragon's Head 3-46 Libra; Venus 15-47 Libra; Sun 2-31 Sagittarius; Mercury 4-57 Sagittarius; Uranus 25-26; Sagittarius; Mars 17-15 Capricorn; Saturn 4-34 Aquarius; Moon 18-40 Aquarius; Jupiter 13-50 Pisces.

We will use the horoscope of a young man with the intellectual and flexible sign of Gemini on the Ascendant. As we look for the life ruler we find that this horoscope has two rulers: Jupiter in its own sign of Pisces in the Mid-heaven, and Mercury, combust the Sun in Sagittarius, in the sign of its fall and in the 6th house.

The position and aspect of the planet of reason will weaken it to a great extent. However, Saturn is in its own sign of Aquarius and sextile to Mercury. This will help to strengthen and balance the latter planet, giving mental persistence. Without this aspect Mercury would be inclined to drift and not wish to exert himself.

With Jupiter, Saturn, and Venus all in their own signs where they have the greatest power to express themselves, and Neptune and Mars in the signs of their exaltation, and with Jupiter so prominently situated and sextile to Mars, things will come too easy for this boy. Those about him will be too willing to help make his path smooth, and this unfortunately will tend to weaken his will. With Mercury combust he will not make any great mental effort. Venus in its own sign near the cusp of the 5th house, pleasures, square to Mars and trine to the restless Moon, will have a tendency to lead this young man along the path of least resistance, the easy path of pleasure, and he will not want to make an effort to rise above the life laid out for him by his relatives and friends.

As to his vocation: With Uranus in the 7th house, sextile to the magnetic Moon in the sign of Aquarius, the sign ruling friends, and the opulent Jupiter in the Midheaven trine to Mars, the ruler of the 6th house, labor, he would be successful as a traveling salesman, introducing stock or merchandise. And the Moon, being ruler of the house of money, would indicate that he would be most successful financially in the above profession.

The indications for marriage are very strong this year, for we find the progressed Moon passing the conjunction of Venus radical. We would, however, strongly advise against early marriage, for with Uranus in the 7th house parallel to Mars, and Venus square to Mars, the marriage would not be happy and a separation would be probable.

CHRISTIAN MYSTICISM

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the higher degrees depends upon merit.

FREE HOROSCOPICAL READINGS FOR CHILDREN AND VOCATIONAL READINGS FOR YOUNG PEOPLE

To aid our subscribers in the rearing of their children, to give vocational advice to young men and women, and to show the potency of astrological influence, we publish each month in this department of the magazine two or three horoscopical readings delineating the character and tendencies of their subjects, together with advice as to how best take advantage of the good shown and transmute the unfortunate elements.

Readings are given for children up to the age of 15 years. Vocational readings for those between 15 and 25.

To be eligible for a reading, the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. The names for readings are drawn for each issue from the applications submitted during the *second month preceding*, except in case the required number were not so submitted, readings are given for those previously received. The names which fail of receiving a reading in any particular month are discarded but will again be eligible if *re-submitted* together with the price of another year's subscription, either as a renewal or as a subscription for a friend. In case of the latter, it should be so stated in the application to insure such names being placed on the eligible list.

The above method insures absolute fairness in giving every application its opportunity for a reading. The number of names submitted each month usually exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

Please note that we do no reading of horoscopes whatever except as noted above and except in connection with healing. If interested in the latter, please address our Healing Department.

Follow the true course of your life—but keep your eyes open for all beautiful sights, and the ears responsive to all harmonious sound, as you go steadily forward.

—Selected

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 133 to 141, *Cosmo-Conception*)

- Q. What is the condition called where another entity takes possession of one's body?
- A. Obsession. Only the man who keeps cool and does not allow excess of passion to drive him out of his body can think properly.
- Q. What proof have we that the ego cannot work in the body when the blood is either too hot or too cold?
- A. The fact that excessive heat makes one sleepy, and if carried beyond a certain point, it drives the ego out, leaving the body in a faint, that is, unconscious.
- Q. What condition does excessive cold bring about?
- A. It also has a tendency to make the body sleepy or unconscious. It is only when the blood is at or near the normal temperature that the ego can use it as a vehicle of consciousness.
- Q. What further connection of the ego with the blood can be shown?
- A. The burning blush of shame, which is an evidence of the manner in which the blood is driven to the head, thus overheating the brain and paralyzing thought.
- Q. When the ego wants to barricade itself against some outside danger what does it do?
- A. It drives the blood to the center and the person grows pale, because the blood has left the surface of the body.
- Q. What is said of this condition?
- A. The person's blood "freezes," he shivers, and his teeth chatter as when the temperature is lowered by atmospheric conditions. In fever the excess of heat causes delirium.
- Q. What is the difference between a full-blooded person and one who is anemic?
- A. The former, when the blood is not too hot, is active in body and mind, while the latter is sleepy. In the former the ego has better control.
- Q. What does the ego do when it wants to think?
- A. It drives blood at the proper heat to the brain. When a heavy meal centers the activity of the ego upon the digestive organs, the man cannot think well; he is sleepy.
- Q. In what way did the old Norsemen and the Scots recognize that the ego is in the blood?
- A. No stranger could become associated with them as a relative until he had "mixed blood" with them and thus become one of them.
- Q. How did Goethe, the Initiate, show this in "Faust?"
- A. Faust, who is about to sign the compact with Mephistopheles, asks why he should not sign with ordinary ink. Why use blood? Mephisto answers, "Blood is a most peculiar essence." He knows that he who has the blood has the man; that without the warm blood, no ego can gain experience.
- Q. When is the proper heat for the real expression of the ego present?
- A. Not until the mind is born from the macro-

cosmic Concrete Mind, when the individual is about twenty-one years old.

REBIRTH AND THE LAW OF CONSEQUENCE

(Pages 147 to 174, *Cosmo-Conception*)

- Q. How many theories have been brought forward to solve the Riddle of Life and Death?
- A. Only three, worthy of note.
- Q. Which one of these theories has herein been partly explained?
- A. Rebirth, together with its companion Law of Consequence.
- Q. What stand does the occultist take in regard to the theory of rebirth?
- A. He does not say that he "believes" in it any more than we say that we believe in the blooming of the rose or the flowing of the river. We say that we *know*, because we see them. So the occult scientist can say "*I know*" in regard to rebirth and the Law of Consequence.
- Q. In what way does he arrive at this knowledge?
- A. He sees the ego and can trace its path after it has passed out of the dense body at death until it has reappeared on earth through a new birth. Therefore, to him no "*belief*" is necessary.
- Q. What are the three theories so far advanced?
- A. The materialistic theory, the theory of theology, and the theory of rebirth.
- Q. What does the materialistic theory hold?
- A. It holds that life is only a journey from birth to death; that mind is the result of certain correlations of matter; that man is the highest intelligence in the cosmos, and that his intelligence perishes when the body disintegrates at death.
- Q. What theory is put forward by theology?
- A. Theology asserts that at each birth a newly created soul enters the arena of life fresh from the hand of God, passing from an invisible state through the gate of birth into visible existence; that at the end of one short span of life in the material world, it passes out through the gate of death into the invisible beyond from whence it returns no more; that its happiness or misery there is determined for all eternity by its action during the short period intervening between birth and death.

THE ROAD TO INITIATION

(Continued from page 87)

This water, the blood I shed on the tree;

The Holy Supper is kept, indeed,

In whatso we share with another's need.

Not what we give but what we share,

For the gift without the giver is bare;

Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and me."

The knight in a more or less selfish way searched the world for spirituality and found it not. Only finally by an act of kindness to a less fortunate one did he find what he had searched so many years for in vain—the "Holy Grail."

Spiritual knowledge must not be used for material gain, and it is only as we develop soul growth that we can be trusted with the tremendous power vested in spiritual forces. The monk and the knight show us that we must meet conditions in the right way to bring about the desired results.

We are told by Max Heindel, an authorized messenger of the Elder Brothers, that though the heart is at present dominated by the head, it will in time free itself from its bonds and become a power greater than the mind. Reason is of the mind and can be used for good or evil, but love is of the heart and one does not harm that which one loves.

If we allow the heart to be co-ruler with the mind, and allow reason and compassionate love to rule our lives, we will sometime stand in the presence of the Messiah, the Christ, and hear the words, "Well done, thou good and faithful servant. My peace I give unto you." It is only as we can look back on a life of duty well done that we can have and hold the peace which passes understanding.

In the third poem, "Creed or Christ," by our own Initiate and at present invisible leader, we are shown that the Christ Spirit manifests through man only in loving deeds and kind words:

"There's but one thing the world has need to
know,

There's but one balm for all our human woe;
There's but one way that leads to heaven above,
That way is human sympathy and love."

Children's Department

A Yellow Fairy Story

PATSEY ELLIS

ONCE UPON a time when Tippy Toes opened the petals of a big California poppy, out slipped a little, yellow fairy. She was adorable, a baby fairy, with dimpled baby hands and cunning baby feet.

"Oh, where did you come from?" asked Tippy Toes. "And tell me, dear, what is your name?"

"My name is Amber Eyes," answered the little fairy. "But I do not know where I came from before I was in the poppy. This morning, when I awoke, there I was, and I thought no one would ever come to open the door."

She was so beautiful that Tippy Toes had to blink his eyes when he looked at her. Her dress was made of golden lace, and her wings were like the shifting sands of the sea when the waves curl back and leave tiny flakes of gold scattered over the shining sand.

"Stay with us in this beautiful garden," begged Tippy Toes, kissing her dimpled hands. "Stay with us, and we will all love you and you will never care to leave."

"Oh, how good you are!" said Amber Eyes. "Every day I shall sleep in a poppy blossom, and every night I shall go with you wherever you go," and she threw her arms around Tippy Toes to kiss him; when she did so a shower of golden dust fell around them like a yellow snowstorm. Then she clapped her hands from joy, and the star dust flew from her tiny fingers.

The birds in the tree tops broke into sweetest song, and down the moonlit path came a crowd of the little people, dancing and singing. When they spied Amber Eyes and Tippy Toes, closer and closer they came and danced a magic circle round them.

Can't you imagine how very lovely it was? The sweet smelling garden, the singing wee folk, and the tiny, golden fairy, flying here and there, showering the magic gold over everything.

The Moon hurriedly pushed a cloud away from her eyes and peeped down upon the scene with a beaming smile. "It's fine to see the

little things so happy," she said. "But I wonder what that golden dust is that flies into the air every time the little fairy moves."

Tippy Toes catching her thought, waved a welcoming hand up to her in the sky. "It's her way of spreading happiness," he explained. "I'll send you a box of the golden flakes some day, and you can send them down to the sick children of the earth and make them smile."

"And I'm just the very one to gather up that box of gold," chirped old Mother Robin, hopping out of her house, armed with broom and dustpan. "Of course, it's very beautiful and all that sort of thing, but it's untidy—very, very untidy."

Then she began to sweep the grass with little, quick, darting strokes of the broom, but although she swept and swept, when she peeped into the dustpan there was nothing there. "I must have forgotten my glasses," she said, but Tippy Toes laughed and laughed.

"You can never find happiness when you look for it," he told her, but she looked so hurt that he added in a hurry: "I've been wanting to get you to help put the baby fairy to bed. No one can do that so well as you." And he caught her by the wings, dustpan and all and flew to hunt up Amber Eyes.

"She needs a butterfly egg for breakfast and she needs to be tucked in—Oh! don't go so fast, Tippy Toes—as I was trying to say, she ought to be tucked in and her dress hung out to air while I make her another one."

"Quite right, quite right," answered Tippy Toes. "And when you have put her to sleep, send the other fairies to me so that I can tell them what to do tomorrow night."

When the fairy band returned to their leader, they began to beg that Amber Eyes should have no work to do. "Let her play and sing and dance and scatter her golden dust of happiness," pleaded one little fellow. "She is too small for work. Let her play the whole day long."

"You are wrong," said Tippy Toes. "Soon

her lovely joy would leave her and the shining cloud would vanish from our sight. No one, not even a baby fairy, can stay happy long without some work to do. The pansy bed has not been cared for lately—" but the crowd of fairies would not let him finish.

"It's just the very thing for her to do," they cried. "She can make the faces on the pansies. Yesterday they were sad because they had no noses with which to smell the ocean breeze as he played around the garden. Now, how jolly they will be."

And so it came about. The next night the painter fairies gave Amber Eyes her first lesson in making the pansy faces, and then the fun began.

"Now, you needn't stick out your lower lip at me," she teased a yellow pansy, "and you needn't wiggle your ears either, or I'll put your eyes where your mouth ought to be and I'll put your nose on top of your head." And the pansy giggled until he bobbed his head into the paint bucket and got two splashes on his cheek.

All summer long the human people watched the pansy bed with wondering eyes. "I can't understand it," said the good, old gardener. "Flower faces are always funny things, but this bunch looks like a circus full of clowns, and sometimes there is a yellow dust that looks like pollen, clinging to them. It isn't pollen, though, for when the children try to catch it between their fingers, it isn't there."

But at last a very sad thing happened, so very sad that I hate to tell you about it, but this is the way it was if you care to listen. Do you know what a change comes over human children when they spend a month with grandmother? It makes their mothers say when they come home: "Oh, how I wish we hadn't let you stay away so long! You're so spoiled that no one can live with you." The same thing happened to Amber Eyes. Fairy though she was, she was spoiled.

One morning as Tippy Toes started to open the door of his home and crawl into his tiny bed, a little hand touched him and a soft voice said: "Tippy Toes, after this I am not going to paint any of the pansies except the yellow ones. I don't mind making the faces on the yellow nasturtiums and the yellow poppies and any of the other yellow flowers, but I don't like purple and

black and blue and the other colors, and I don't see why I should have anything to do with them if I don't want to."

Tippy Toes could hardly believe his ears, but his kind voice never scolded her a bit as he answered quietly: "There is some truth in what you say, dear. If you love yellow so very much, that is the color you can do your best work with and that will help everyone. But you mustn't hurt any of the flowers' feelings, and we can't make any change until the light of the moon when the painter fairies' work is given out to them for the month."

Of course, Tippy Toes expected her to behave after he had told her this, but she didn't—not a bit. She was worse than ever. She stamped her foot and cried: "I won't wait till a change of the moon, and I won't make any more noses on those horrid, purple pansies, and you don't love me or you wouldn't want me to." Then she stamped her foot again.

"Oh, Amber Eyes," said Tippy Toes, "there is no golden shower about you now. What will the garden do without its shining cloud of happiness?"

"I don't care a thing about golden showers," cried the naughty, baby fairy. "And if I have to paint the pansies that I don't like, I'll make them look like ugly, ugly, little monkeys." But the sorry eyes of Tippy Toes didn't smile at all, and he looked so stern and grieved that Amber Eyes grew a little uneasy in spite of herself.

"Are you going to punish me?" she asked, beginning to suck her thumb as she always did when she was thinking. "Are you going to change me into a stick as you did the gnome who wouldn't dig the tunnel for the little, blind rabbit?"

"I will not punish you," said Tippy Toes. "Your own thoughts and actions will do that."

"Thoughts and actions," murmured Amber Eyes, sucking her thumb harder than ever. "I am not afraid of them. I am sure I've never met any; what are they?"

"Your thoughts are what you think, and your actions are what you do," answered Tippy Toes, with drooping wings, as he stepped into his little house and closed the door.

(To be continued)

A True Story

ELLA VAN GILDER

(Continued from June)

IT WAS SUGGESTED as a last hope by some one that Pauline be taken to this hospital, as the physicians there had performed some wonderful cures. This of course, was against all traditions of the aristocratic classes, but so desperate were her grandparents that they would sacrifice any custom that their darling might be saved.

So Pauline was carried to the hospital, and there through prayers and loving care she was restored to health.

During the weeks of her convalescence she learned to know and to love the friends who had cared for her; and when she heard the beautiful story of the Christ who came to save this world from sin, she asked that she might also become one of His children and carry the blessed message to her people.

They wished her to be baptized before she returned to her family, but this, Pauline would not do, saying that she did not want to take so important a step without letting them know of it; for there had always been great love and confidence between her dear ones and herself.

Reluctantly they let her go, fearing that when she was again at home she would be persuaded to return to her idols.

Pauline's home-coming was made a festal day. All her relatives assembled to rejoice over her recovery, and after life had resumed its regular routine she sat quietly at the feet of her grandparents and told them the wonderful story she had heard, and of how she had accepted Christ as her Savior and wished their consent to her baptism.

We are mercifully spared the details of the stormy scenes that followed her determination to forsake their idols for the living God. Finally, when they saw that nothing they could say would alter her decision, she was told that she would no longer be their child, but an outcast, and never must she enter their home again.

Before she left she was compelled to stand before a tribunal of all her relations and declare her intention of being baptized into the Christian faith.

In China, when a woman is turned from her

home, she is at the mercy of any and every man in the street; even the law does not protect her. So Pauline, barely sixteen years of age, who had never until then heard an unkind word, who had been protected and cared for as a priceless jewel, was turned out into the streets to be subjected to the vilest insults.

Where could this poor broken-hearted child go but to those who had so lovingly cared for her? So there in the shelter of their love she stayed, grieving at the hardness of heart of her mother and her grandparents whom she loved so dearly.

When her lover heard of the tragedy, he left his studies and hastened home—going immediately to the mission and imploring Pauline by all the love they had for each other to return to her home and forsake the Christian faith. But she only shook her head, telling him that her love for him was steadfast and true, but never could she marry him unless he accepted the living God and become as she was—a Christian.

This poor young man was so desperate and distressed that he became ill, and as he called incessantly for Pauline she was permitted to sit by him daily and minister to him.

One day the missionary on entering her home found Pauline stretched across her bed. Fearing some ill, she ran to her saying, "What is it, Pauline dear, is he worse?"

"No," answered the girl, "he is dead."

Being an outcast she was not permitted to attend the burial of her lover, and throughout the days of the funeral rites she sat dry-eyed and silent, thinking no doubt of the happy days of their childhood spent together and of the love of later years; knowing that all their dreams of happiness, of life, and home together, were forever past. While he was alive she had hoped that her love for him would some day persuade him to become a Christian, and together they could have worked, knowing that so long as they had each other, life would be a joy! but now that was over, and she not only mourned his death but also the loss, as she believed, of his soul.

(To be continued)

Nutrition and Health

The Penalties of Using Demineralized Foods

GEORGE BARR

INTESTINAL sluggishness is today one of the most prevalent maladies among the civilized peoples of the world and is a condition causing probably 80 per cent of all other diseases. Especially do we find it prevalent among the people of the United States and many parts of Europe; in short, wherever man has interfered with nature's delicate balance and sought to substitute his own ways and ideas for hers in an effort, as he fancied, to improve and daintify his food. Perhaps it is to be admitted that he has succeeded in doing the latter but have we ever paused to ponder the cost and consequences of his interference with nature's wise provisions?

Stomach troubles, weakness and disease of the other organs of the body, and a general lack of physical well-being can, it seems reasonable to think, be overcome by reverting to nature's laws by putting aside man's processes of making and using white flour, polished rice, peeled potatoes, and all similarly incomplete food products; foods from which the most valuable parts have been removed and allowed to go to waste or be fed to live stock as being too poor for man to eat. Such processes are very foolish and nearsighted and are having serious consequences.

It is customary for people to eat bread made only of fine white flour, also pastry, gravies, stews, cereals, etc., in which only white flour is used; also potatoes, all vegetables, and fruit, such as apples, are pared, the finely grained interior alone being considered worthy of man's notice as a food. The consequence is that there is no bulk to the food to act as a stimulant to intestinal action or to prevent compaction of the finely grained mass in the digestive tract. For instance, in the case of white bread all the bran has been removed, leaving a very finely grained, hardening substance. When this substance passes into the intestines, it exerts no

natural stimulation which would cause it to be propelled along as nature intended, and which occurs when the bran or outer covering of the kernel is retained and included in the bread.

Foods should never be prepared in this way; in fact, they were never intended to be so prepared, and only man in his ignorance (civilized man) has dared to so interfere with nature's wise law in the matter. Let us take a few illustrations from nature: We find that primitive man partook of his food much as nature presented it to him, his bread being made from the whole grain and his fruit eaten whole, that is, skin and all. In all cases the exterior was consumed along with the finely grained interior, this resulting in a maintained balance of the functions of the body. Primitive man was therefore a healthy man, living as he did close to nature, spending his time in the open air, eating natural foods, and getting plenty of exercise.

There are three important reasons why the outer parts of the grains, vegetables, and fruits should be consumed; First, they contain most of the mineral salts. Second, most of the vitamins are in the outer portion. Third, their bulk is indispensable as a broom for the intestines, stimulating them to action, thereby toning their muscular walls and tending to increase the intestinal secretions. The bran and fibrous material also promotes digestion by preventing the food from forming into compact masses, thus allowing the digestive juices to penetrate and act upon it more readily.

In discarding the bran and outer portions of foods we lose most of certain important elements which are required for the maintenance of the bodily processes, and without which no sound bodily structure can be built. These elements are the mineral salts. Now let us see what function these salts possess in the vital processes of body building. Having the properties

of chemicals, they play a very important part in the digestion of the food, tending to prevent decomposition, neutralizing any toxins, acids, or irritating principles of the foods, and acting as a defense against any harmful bacteria taken into the system. They also stimulate the flow of digestive juices, thereby promoting increased activity of all organs of digestion, including the intestines.

And that is not all: They form the basic element of cell structure, making firm tissues, plenty of rich, red blood, and a well toned nervous system. Without iron in the blood we could not utilize the oxygen in the air, so we see the importance of a sufficient supply of iron in the system. The condition of the teeth, hair and nails also depends on the mineral properties of the food.

No less an important element of the food are the vitamins, or life principle, which go to nourish and maintain the vital body, a part of the human structure which it is of the utmost importance to maintain in efficiency, as on its condition depends the condition of the corresponding parts of the dense body, also the efficiency of the vital processes of the body. Therefore, we see the importance of a sufficiency of the vitamins in our food. These we largely lose when we discard by our present milling processes the outer covering of the wheat kernel, which contains the most of them.

To sum up: Use nature's food as nature intended. Use nothing but whole wheat flour or whole grain flour for bread. Retain, whenever possible, the skins of fruits and vegetables and endeavor to secure bulk as well as the necessary body building elements. Avoid polished rice and all breakfast foods made from white flour as they are all incomplete and productive of intestinal sluggishness.

Another very important practice is that of using some laxative fruit for breakfast—dried figs or prunes. These are also to be recommended for the large amount of cell salts which they contain, especially the fig. Such fruit is best prepared by soaking over night in just enough water to cover. The fruit should be slashed with a knife in order that the moisture can more readily penetrate it, and a small quantity of sweetening may be added if desired. Fruit so prepared makes a really appetizing

dish, but it should never be cooked, as cooking to a certain extent destroys the vitamins in which dried fruit is particularly rich. Other fruits may also be used; in fact, fruit is one of the most important articles of diet and should not be dispensed with under any circumstances, as it contains elements which act as stimulants to digestion and which are natural intestinal regulators. It may be eaten cooked rather than not at all as its benefits are still great.

MRS. FISKE ASKS WOMEN TO REFUSE TRAPPED FURS

We are beginning to think of some of the ferocities of our civilization. When women learned of the manner in which the aigrette was obtained, that feather was practically abolished. The aigrette was torn from the living mother bird during the nesting season. The mutilated living body of the bird was then tied in the marshes, where, lingering to be devoured by the ants, its cries reached the starving young in the nest, the young whose answering cries attracted other birds for which a fate similar to that of the mother was in store.

And furs! No intelligent woman with an atom of humanitarianism in her soul will consent to support the business of trapping when she learns what the wearing of trapped furs means. The writer has for twenty years been associated with various organizations which are endeavoring to enlighten women on these curiously hidden subjects. The wearing of furs—most furs—means sufferings, tortures, agonies, that not one human being in a million would have the courage to face. It involves incredible acts of martyrdom on the part of warm-blooded, sensitive, living creatures. That the fur of the ermine is the badge of royalty is the grimmest joke in all the world of ironic jests. The trapping of the ermine is about as low a business as is possible to the imagination. When women the world over learn what the wearing of furs means they will abolish the trapped fur as they abolished the aigrette.

We are all learning about the maximum of culture and the minimum of civilization, and some of us are realizing that in the midst of the ferocities in which we live and move and have our

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Menus from Mt. Ecclesia

—BREAKFAST—

Rhubarb Sauce
Buttermilk Bran Biscuits
Corn Meal Mush

Cereal Coffee

Milk

—DINNER—

Cream of Tomato Soup
Curried Rice and Potatoes
Cauliflower with Cheese
Entire Wheat Bread
Milk

—SUPPER—

Nut and Date Sandwiches
Fruit Salad
Cottage Cheese
Milk

Recipes

Buttermilk Bran Biscuits

Mix one teaspoon of soda with two cups of bran and one cup of white flour, slowly adding three-fourths of a pint of buttermilk, 1 teaspoon salt, one-fourth cup of molasses, and one-half cup of dates. Drop into hot oiled muffin pans and bake for 30 minutes.

Cream of Tomato Soup

Cook two cups of tomatoes for twenty minutes with one-fourth teaspoon of baking soda; this prevents the milk from curdling. Heat in another dish one quart of sweet milk, slowly adding two tablespoons flour and two of sugar which have been worked smooth in a little water. Pour the milk into the hot tomatoes; season with salt, paprika, and a little butter.

Curried Rice and Potatoes

Boil one cup of rice in salted water until tender. Put layer of rice in oiled baking dish, then a layer of cold sliced raw potatoes, then a layer of thinly sliced onions, sprinkled with salt, then another layer of rice on top. In separate dish prepare a thin sauce by frying one small onion until brown, adding two tablespoons of curry powder and one pint of milk; season with salt. Pour this curried sauce over the rice and potatoes and bake for one-half hour.

Cauliflower and Cheese

Cut cauliflower into small sprigs, boil in hot salted water until tender. Place in oiled baking dish, pour over same a cream sauce, grate a layer of cheese on top, and brown in oven for twenty minutes.

Fruit Salad

Use sliced oranges, sliced bananas, sliced pineapple, grapes, strawberries, or cherries. Garnish plate with lettuce leaf, slicing each fruit separately. Place tablespoon of whipped cream in center of each plate.

Nut and Date Sandwiches

Chop English walnut meats with seeded dates until fine, then spread between thinly sliced rye or entire wheat bread.

MRS. FISKE ASKS WOMEN TO REFUSE TRAPPED FURS

(Continued from page 116)

being, there are no crimes more flagrant than our daily crimes in exploitation of creatures of the great world of dumb animals, living, sensitive, feeling creatures, placed here entirely dependent upon our sense of responsibility and chivalry. How have we met that responsibility? A great American has answered, "We have met it without intelligence, without justice, without mercy."

Minnie Maddern Fiske.

In Phila. Public Ledger.

Let us fold away our fears,

And put by our foolish tears,

And through all the coming years,

Just be glad. —James Whitcomb Riley.

The Rosy Cross Healing Circle

San Francisco, Calif.
April 22nd, 1921.

Rosicrucian Fellowship,

Dear Friends and Helpers:

Wonderful things have happened to me recently; my bronchial cough which was so very distressing and seemed very serious, has entirely left me; also the bladder trouble is very much better, and I am so very grateful for your help that I *would like to tell the world about it.*

My life, dear friends, is so different through the happiness and contentment that have come to me in place of the gloom and depression. Why it's simply marvelous!

I am so anxious to see you, dear friends, and tell you about it. I have to *tell everyone I meet about it.* I am so happy over it.

I just got the May magazine and enjoyed it so much.

I met that lady again in Oakland yesterday who formerly lived in San Diego, and who told me how her husband left her while she was ill in bed and with her two small children. She told me how she wrote to you people for help and how it came in a marvelous way, both spiritual and material. She said she and the children were nearly starving when she wrote; and help came from a source she never dreamed of. Soon after she wrote you, one of the *Invisible Helpers* appeared to her, laid his hands gently on her breast, and then went away. Then she fell into a peaceful sleep and help came to them.

I will close with a heart full of love to you all and thanking you for your dear kind letter last week.

Sincerely yours,

A. C.

Bull Savanna, Jan. 3, 1921.

The Secretary Rosicrucian Fellowship:

I am very glad to inform you that I am enjoying the very best health now. No more pains and aches. I am able to walk eight miles every Monday and the same every Friday over hills, without any sign of sickness. Everybody is sur-

prised at my change. The Rosicrucian teaching is getting more established around us now.

Many people who were against it are getting to feel its value. My father, who nearly turned me away through it, is now under treatment and making rapid improvement. I will never be able to stop thanking the Invisible Helpers and the Healing Department for their valuable help.

With best wishes, I am,

Yours truly,

L. M. M.

Healing Department,
Rosicrucian Fellowship,
Dear Friends:

I am glad to report to you my great relief from suffering. My lame hip continues to be free from the old throbbing, gripping, sickening pain, and is slowly improving all the time.

I am feeling very much better than before your help came.

Yours sincerely,

J. A. D.

HEALING DATES

July 4—11—18—25

August 1—7—14—21—28

September 3—10—18—25

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 P. M., meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief. At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Echoes from Mt. Ecclesia

Special Activities

THE STUDENT WORKERS and visitors on Mt. Ecclesia have for several months looked longingly at the probationers and disciples as they wended their way along the winding path that leads to the new Ecclesia for their special evening meditation, after the regular evening services were over in the Pro-Ecclesia. The wish to take part in these special services has been granted, and they too will meet at 6:30 each evening in the Pro-Ecclesia in meditation to do their bit in helping to build the spiritual conditions necessary to carry on the work which the Elder Brothers have outlined.

Another most interesting work is going on at Mt. Ecclesia, conducted by our little invisible workers who love the work as well as we do. The nature spirits are so busy, so anxious to serve, that they cause the most luscious white mushrooms to break through the hardened ground in the main drives, tennis court, and croquet grounds. One marvels at the strength of these little growths that break through the soil where the human hand could not do so without a very sharp tool. The delayed February rains which are visiting California in May have brought the second crop of these beautiful white mushrooms.

An application blank for our astrology correspondence course has been received from Freetown, Sierra Leone, by a man who stated that he had found the blank on the street. This little seed dropped by one of our readers has truly not fallen on stony ground. Another of our members tells us that she never sits in a street car, in the theatre, or even in the dry goods stores but that she drops a Rosierucian slip or pamphlet for some one to pick up, hoping that some hungry soul may thereby be led to the truth. This is a suggestion to those who wish to thus help humanity. We have a number of small advertising slips and booklets that may be bought at low rates, and which might

bring great good to some one seeking for truth and happiness.

AUTHORIZED ROSIERUCIAN CENTERS AND LECTURERS

We occasionally hear of organizations operating under the Rosierucian Fellowship name which have not been authorized from Headquarters; also of people who appear as Rosierucian Fellowship lecturers without having been authorized to represent the Fellowship. As regards the former, the latest instance comes from Holland, where we are informed that a certain individual has established a so-called Rosierucian Fellowship Headquarters. In this connection we would call the attention of all to the fact that the only authorized Rosierucian Fellowship Centers are those printed on the inside front cover of our magazine, "Rays from the Rose Cross." No others are recognized by us nor do we have any connection with or responsibility for them. This does not preclude the possibility of small study centers being formed and operating informally without appearing in the "Rays," where there are only a few Rosierucian students in a given locality; but aside from this there are no exceptions to the above statement.

When a center has grown to an extent so that it is able in point of numbers and influence to take up the Fellowship work in a regular manner, an application should be made to Headquarters and authorization secured for it. Then it will be listed among others in the magazine.

As regards lecturers of the Rosierucian Fellowship, outside of the listed centres there are only two who have been authorized to represent us. These two are Mr. Prentiss Tucker, of Tacoma, Washington, who is lecturing in the Northwest, and Mrs. Arline D. Cramer of the New York Centre, who has recently completed a lecture tour across the continent and is at present located in New York. As other lecturers are added to the list from time to time, notice regarding them will be given in

the "Rays." All authorized lecturers are given a Lectureship Certificate by the Lecture Bureau at Headquarters.

A HELPFUL LETTER

May 16, 1921.

Dear Rosicrucian Friends:

I love the little lesson pamphlet that came in one of the recent letters. I have read it many times; the thoughts therein are to my liking and therefore sink in easily. I feel almost exultant when I read some of the teachings. For instance, regarding work: How I *do love* work; work for work's sake; work well done, conscientiously done; clean, orderly, systematic work; constructive work. Oh, the glory and the joy of it! Not a slave to it though for that is not balance. To make people around us miserable by pursuing some regular routine regardless of *their* plans, comfort, or convenience is most senseless, to my mind.

Sometimes it has seemed to me that my beloved work, no matter whether painting a miniature or scrubbing a lavatory, baking bread or making a hat, has just about saved my reason. But there is one thing I would like to be able to do: become able to make other folks realize the joy of work. But if they don't learn by observation or precept, I can't teach them any other way, can I? Everyone must learn for himself.

And how far is one to go in preserving peace by yielding? My life has taught me that the way to protect myself from others' impositions (ranging all the way from a mild taking advantage to a downright administering of cruelties) is to give in. Don't ever take issue with anybody, and you will always be everybody's friend. But at the same time it seems to me that to do this is cowardly. Now, it is a matter of fine discrimination. Personally, I desire to *live intensely* every minute of my life and to be glad and happy under all conditions. Therefore, to preserve my own equilibrium I have constantly made an effort to adjust my life to others' ideas.

But one *can* be mistaken in doing so. Do you know that one can thus make other people one's victims? The more they impose upon you the more you are their master. You are a sponge, a vampire, don't you see? For you form an estimate of them very quickly, and while they are crushing you, you are pitying them.

It's a matter for fine judgment, a fine non-critical, non-selfish power of discriminating, and a poise, a serenity of mind and spirit, the possession of which renders one a perfect Gibraltar. I believe one must forget oneself to accomplish this. And for all I know, one may only have to *realize* that one has this power and proceed to act accordingly. There is a subtle something about it all that I do not understand. But I won't worry. The solution will come in time, and meanwhile I shall study and work and love and help and find joy in all my blessed privileges; and I am deeply grateful for your help.

B. B

Summer School at Mt. Ecclesia

On July 5th there will be opened at Mt. Ecclesia a summer school for those who might wish to utilize their vacations for study. The school will continue for three months. Students may enroll for less than the full course if they desire.

The school will be conducted along the lines of our Training School for Lecturers, which has been in session during the past six months. The subjects taught will be as follows :

Rosicrucian Philosophy.

English.

Astrology.

Expression and Public Speaking.

Others subjects may be added if it appears advisable.

We have competent teachers in the above subjects and the course offers an opportunity for study which should be seriously considered by those who are in a position to do so.

Mt. Ecclesia with its fine location and the various facilities which it possesses is a delightful place in which to spend a vacation, irrespective of the advantages of the school. We are a community of from forty to fifty people and the community life to be found here is worth considering.

The cost of board and room at Mt. Ecclesia will be \$50 per month. For those who desire to take the course with a view to becoming Rosicrucian lecturers or teachers this will be slightly reduced. Information regarding this will be sent on request.

If you contemplate entering the school, write us at once so that the necessary arrangements may be made.