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THE
ROSICRUCIAN FELLOWSHIP



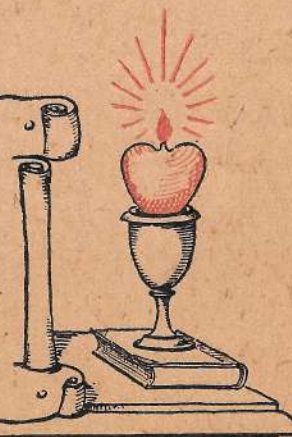
MAGAZINE OF MYSTIC LIGHT.



MR. MAX HEINDEL, EDITOR.

CONTENTS

THE VISION OF THE PATH
QUEST FOR THE SOUL
INITIATION: WHAT IT IS AND IS NOT
THE MYSTERIOUS CANDLESTICK
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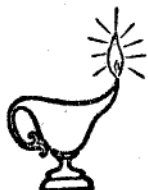
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ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross

Edited by Mrs. Max Heindel



VOL. 13

OCEANSIDE, CALIFORNIA, OCTOBER 1921

NO. 6

Contents

THE MYSTIC LIGHT—

	Page
A Prayer (Poem) Edgar A. Guest	203
The Vision of the Path (Allegory) A. F. Haarhoff	203
Initiation: What It Is and Is Not (Part 11) Max Heindel	208
As a Man Thinketh Claudia L. Ferguson	210
The Quest for the Soul Bernard Sexton	213
White and Clean (Story) Lucian M. Lewis	214
The Mysterious Candlestick. J. H.	217

QUESTION DEPARTMENT—

The Truth About Eating Meat	222
Active Intelligences	222
Spiritual Healing and Leprosy	223
Virginity	223

THE ASTRAL RAY—

Satan's Mission. George W. Weaver, D. D.	224
Children of Libra	226
Your Child's Horoscope: Delineations: Ernest R.	227
Dorothy M. (Vocational)	228

The New Spirit in Education Bernard Sexton	229
---	-----

STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION—

The Rosicrucian Catechism Alfred Adams	230
---	-----

CHILDREN'S DEPARTMENT—

Nippy Nose's Babies. Patsey Ellis	232
-----------------------------------	-----

NUTRITION AND HEALTH—

Healing. W. J. Darrow	234
Food at Less than Fifty Cents Per Day	235
Menus from Mt. Ecclesia	237
Recipes	237

The Rosy Cross Healing Circle:

Testimonials	238
Healing Dates	238

ECHOES FROM MT. ECCLESIA—

Events and Ideals Mabel Morrin Kellogg	239
Rosicrucian Fellowship Lecture Plat- form	240
Birthday Party at Mt. Ecclesia	240

Subscription in the United States and Canada, \$2.00 a year. Single copies 20c. Back numbers 25c. England, 10s a year.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

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The Mystic Light.

A Prayer

I would not stand apart nor dwell alone,
Nor live as one too good to soil my hands;
I would not guard the soul that is my own
So closely that it shrinks from life's commands
And scorns to go where shame and sorrow reign
For fear it, too, may wear a scarlet stain.

I would not say, "I'm holier than thou,"
And stand aloof when others cry for aid;
I would put down my shoulder to the plow,

And join with men, undaunted, unafraid,
If through the mire with purpose high I go,
How came the mud upon me God will know.

Clean hands at night! That is the pride I ask
But let me stand to service through the day;
Let me go gladly to my grimy task,
I'll beat the dirt which I can wash away.
Though deep in mire Life calls on me to fight,
What matters that, if I am clean by night?

Edgar A. Guest.

The Vision of the Path

An Allegory of a Soul's Pilgrimage Through Earth Life

F. J. HAARHOFF

Part I

LONELINESS

I SEEMED TO BE standing upon an island, barren and desolate: swampy morasses surrounded and enfolded it wherever I looked. I knew that I had wandered into a *cul-de-sac* from whence there seemed to be no going forward, nor any way of turning back. Gloomy miasmatic, death dealing mists rose in heavy, oily surges from the evil looking swamps, reaching out curling tentacles of disease laden vapor towards me, as I stood in the desolation of loneliness upon the rock strewn island.

Above the lazy, heavy, curling, swampy mists, far, far away, reaching up into the highest sky, and stretching down to the beyond of the gloom enveloped horizon, concealing all view of any hopeful sign in the distance, vast masses of dark, sullen, sinister seeming clouds, banked layer upon layer, mass upon mass, rolling, curling, revolving in fierce vortices of greenish vapor, like maelstroms of fury-driven hate,

which could have emanated from no other region than the region of hell—the abode of hatred, jealousy, malice and resentment, the place from whence proceeds all evil: the source of ignorance!

Oh, my God! did ever soul experience such devastation of *loneliness*—such loneliness as I felt, while I thus stood upon my dismal little islet, surveying the endless gloom which enfolded me: loneliness which ate like an insatiable canker into the vitals of my being, which made my heart sink and shrink into an aching pain and agony of dreary sorrow and affliction!

I could imagine the "Fallen Star of the Morning," Lucifer, feeling lonely and desolate in the hell of his own creation, but still he would have the comradeship, the joy of a demoniac reaping of his harvest of victims; he would find fellowship, of some sort, in the wailing of the damned! I could idealize the loneli-

ness of God, the Absolute, in that there exists no being to share His omnipotence, His omniscience, His *All Being* but, *He* would have the joy, the glory of His love, which gives Him the comradeship, the companionship of all His creation. He could never experience the loneliness which I felt as I stood in the region of all that is desolate, dreary, and filled only with the gloom of disillusion, regrets, and sorrow begotten of the failures of the past.

My greatest pain, my greatest sorrow, was contained in the knowledge that I had no one to thank or to blame for my position, other than myself. I, myself, had resolved to leave the beaten track, to follow false illusions, to enter the side paths, the unknown way, which had landed me in this island of loneliness.

How long I stood in the agony of my despair, despondency, helplessness and suffering I cannot tell. It may have been a day, an hour, or an eternity! There is no time in eternity. Neither days, months, nor years can measure the heights or the depths of my torments.

I had sent forth my spirit into immeasurable space to search for Light. For long weary ages it had seemed to search; after eternities of helpless anguish, it returned to me, *empty*! There existed no light, for my soul could not trace its gleams, or so it seemed to me! I had always been a fool, filled with the vanity and pride of my own self-conceit. I had never learned to look upward; I had never imagined that humility, or meekness could bring me wisdom. I had never bowed my head to omnipotence, to anyone greater than myself, hence my present loneliness. I had scorned to seek fellowship with those whom I considered beneath me in intellect, less advanced on the path of evolution. I had been too self-righteous to look upward to Him who could have given me power to sport with the immortals, to commune with celestial beings. I had sought comradeship with my equals, but in my self-conceit I could discover no equal, no kindred spirit. I had sought long and diligently, but alas, had always sought vainly, and now my soul writhed in the agony of supreme loneliness.

Not a single ray of fellow feeling could my soul find in all the teeming universe of God's creation! Often and often as I had realized my

absolute loneliness in all this crowded world of being, I had gloried and exulted, in the vanity of my own self-conceit—that I could find no equal—that I was *alone*, that in all creation there seemed no duplicate of *myself*, of *my* intellect; that there was no one who could share my thoughts, who could destroy my loneliness! Although I had mourned for my mate, who could enter into my mental life, yet did I pride myself, was exultant, because I was *one*, was beyond comprehension of ordinary humanity. My loneliness had ever been my greatest pain, while at the same time it was my greatest joy! But this was because of my vanity, and my pride, my self-righteousness!

Hitherto I had never fully realized the deep misery of my *aloneness*; hitherto pride had sustained me; but now as I stood on my gloom-encircled isle, in the very spirit of loneliness, for the first time I felt the absolute desolation of it. Oh, my God! can mortal soul feel such an aching void of abandonment and live; such a vain yearning for fellowship unattainable, and yet escape a broken heart? At last, was my pride broken and trailing in the dust, my self-conceit annihilated, for I longed unspeakably for someone to love, someone to worship, someone, not my equal, but my *superior*, to revere, to adore!

Then once more, I sent forth my soul, to search for the God whom hitherto I had denied or ignored!

Who shall tell of that first searching desire of the soul for its God? Who shall find language to describe the spirit's first outstretching for its Father?

"O God in Heaven, Creator of the Universe, give me annihilation, or give me *love*! I can bear this loneliness no more. Give me my heritage of love, or give me mortality that my spirit may die. My pride is gone, my vanity perished, my self-conceit is fled. I am Thy child. In pity destroy, or give me *love*."

* * * * *

How long did I stand there in my desolation of loneliness, weeping, praying, yearning towards my Creator, my Father? I know not! There is no time in eternity!

Far, far away, there where the dark clouds were piled, heap upon heap, layer upon layer,

hiding the heavens, concealing the horizon, a Light pierced the gloom. In the midst of a vortex of raging revolving clouds, a most glorious Light appeared, pouring forth rays of brightest effulgence which destroyed the gloom, rays of beauty and brightness which fell to my very feet, revealing the dismal loneliness of my islet, exposing the vile sliminess of the encircling morass but manifesting the very glory of Divine Truth in its penetrating splendor!

The vortex of vapor seemed to rage in greater fury as it opened with visible reluctance to reveal the Light, seeming to resist the power of the Truth to the last, but, with irresistible power the Light spread, grew and destroyed the dense vapor of Ignorance, which sought to conceal the truth, which the Light now appeared to reveal. As the splendor of the Light grew and spread, I saw behind those dense masses of vapor, the towering pinnacles of a range of lofty mountains, which seemed to rise into the very blue of the heavens with stately grandeur.

As I gazed enraptured upon this revelation of beauty, the growing radiance of the Light formed itself into the shape of a halo, which enfolded the lofty mountain tops of the range in an aureole of glory, splendid beyond words! Most wonderful of all, although the mountain tops appeared to be far, far away from me, yet by the power of the splendor of the Light, they seemed very, very near to my view, so near that I could see every detail of the marvel of my vision.

How shall I tell what I saw by the Light of this aureole? Is there language which can tell of the splendor of the Creator? Are there words which can tell of the marvel of the "Mountain Tops" of His glory, the wonder of the majesty of His Holy City, of the New Jerusalem, which is of Heaven, of the paradise of blossom, of foliage, of the realm of joy, of the Eden that awaits the victorious—the conqueror of fate, of self? A city of gold, of jasper, and of all precious stones, streets of silvery sheen, walls of jewels, gates of pearls and all precious things, treasures beyond the ken of mortal, poems of verdure, symphonies of color, world of tone and of harmony, no words can describe them!

* * * * *

Still do I seem to breathe the *peace*, the *calm*,

the *love*, the *joy*, the *truth*, the *wisdom*, the pulsating *life*, which filled the very atmosphere.

My spirit had escaped! No longer did I feel the gloom which enshrouded my isle! Loneliness! Who can think of, can remember loneliness, whose spirit is bathing in the splendor of its Father?

Never again can I be lonely, not if I never again see the Light! Not even though my soul descended forever to the gloomiest depths of hell, can loneliness now ever sear my soul with such pain and torture. Forever, as a heritage of joy, of holy communion, shall the fellowship of my celestial vision abide with me to fill me with peace, with content. Like a garment, soiled and worn did my loneliness fall away from me. My spirit was sporting with celestial beings, for while my vision lasted, I was in the midst of those teeming throngs that joyed in that Holy City, that Eden sublime. With eagle wings my spirit soared with those that *lived*!

An inner voice whispered with inspired wisdom: "Behold the goal of thy desires. See the cause and reason of thy loneliness! 'Twas because thy spirit—which is of God—could find no rest, no peace, no joy in the valleys of ignorance; thy God-given spirit was yearning, was seeking, always seeking, the "Mountain Tops," of glory, of knowledge, of wisdom, of love, and of peace. Behold thy goal! *Go! Seek! thy Father calls thee.*"

"But the Way? Where is the Way?" I questioned, waiting with longing desire to obey.

"There is a Way—the Way of the Christ. Seek and ye *must* find. The promise is given, 'I am the Way, the Truth and the Life.'"

The vision faded. The dark and banked clouds closed in, once more, until I no longer could see that splendor of the Mountain Tops of Glory; but now that I knew, not even the dark clouds of ignorance could conceal from me the glimmer of light which rose even above the highest bank of cloud. I could still see the glimmering reflection of the halo shining in the skies, and I knew that the splendor, the glory, was there, waiting for me to seek, to find the Way, to rise to the highest peak of knowledge, where dwells the *Light*, the *Love*, the *Peace*.

How long did my vision last? I cannot tell. It

may have been moments, it may have been years! There is no time in Eternity.

I was no more alone! I had an object, a goal in life. I was filled with one desire—to find the Way; one goal, to reach the Mountain Tops of Glory! Nothing else mattered.

All loneliness, all fear, all doubt, all worry or care fell away, ceased to exist for me. I would “seek” and no barrier should be great enough to bar my way; no power on earth, in heaven or hell should be mighty enough to divert me from my course!

I should never be tortured by loneliness again. My vision celestial should fill all void.

I would know no fear any more, for fear is born of ignorance. Now I *knew*.

Part II

BROAD IS THE WAY

WITH NEW-BORN courage and faith most daring, I sprang from my dismal isle of desolation, resolved to dare the dangers and all the fears of the morass, the swamps and the dark mists which enfolded me, which had aroused in me the despair, the anguish of fear. With my eyes upon the far distant glimmer of Light, which still abided above the clouds of ignorance, I ran straight toward the Light, heedless and fearless of the dangers and terrors of the swamps, the mist, the darkness.

And then I discovered that there were no swamps, no morass, no mist! All these had been miasmatic hallucinations born of my ignorance, my fear.

Filled with the enthusiasm of my new faith, imbued with ardor of my new desire, I ran straight forward towards the gleaming reflection of the Light in the skies, straight in the face of the night, the dark, the unknown. No more fear, no more doubt, no more loneliness! The strength of hope, of love, lent me wings, and I sped with the joy of knowledge, toward the Light—seeking the Way.

Straight I ran onward, guided as if by inspiration, until I came to a wall, high and unscalable. I stopped and stood looking at the smooth face of the wall, wondering how I should mount unaided, when I saw an *Angel of Light* standing upon the upper edge, looking down at me with a look of tender love, and a smile of

encouragement. With a voice sweet and compassionate, he spoke:

“Friend, whither art thou going? What seekest thou?”

“My lord, I seek the Way, the Way of the Christ, which leads to the Mountain Tops of Glory,” I answered with a yearning prayer for help.

“Come hither, friend, and I will show thee the Way.”

He reached forth his hand and drew me up to the top of the wall, and I stood by his side. I looked around and then discovered that the wall was but the outer edge of a great and beautiful road. Wide and well paved the road stretched away into the distance to the right and to the left. On either side of the road were numerous lights and lamps which revealed banks of flowers and shady trees, which grew on the boundary on either side. Wonderful palms, mansions and villas also were seen beyond, among the trees and flowers.

Most romantic and alluring did this wonderful, this beautiful Way appear to my dazzled sight. Now also I became aware that those clouds of ignorance, which had obscured my view, had melted and disappeared; hence I was able to see that this great Way ran at the very foot of the lofty mountain range, above which I had viewed the Mountain Tops of Glory. From here I could no longer see the glory of the Mountain Tops, being too near their base, but I could still see the gleaming reflection in the skies.

“Is this the Way I seek?” I demanded of the Angel of Light who had lifted me on to the top of the wall.

“No, this is not the Way of the Christ; this is the broad, the easy way, the spiral way of evolution. It is a very long and a very weary way to travel.”

“Then, why this great throng of many travelers whom I see speeding along this way? Why not stop and warn them? Why not tell them they are on the wrong way? Why dost thou not show them the right Way?”

“That is my mission, my service,” answered the glowing Angel of Light with a radiant smile of joy and love. I came but this moment to help thee up the wall and to show thee the Way. Come and see!”

He guided me across the broad way thronged with the myriads of wayfarers, who were all speeding onward with eyes intent upon the pleasures which the gaudy lights, brilliant flowers, and the enticing slopes offered.

The wayfarers were many and various and consisted of all sorts of men, women and children, a vast multitude of all grades of society. Some were traveling in the luxury of wealth and ease, seated in carriages, and in conveyances of splendor; others, the majority, were traveling on foot. Each and all seemed intent on his or her own pleasures or business, heedless of the rest. The rich, luxuriating in the ease of their carriages, showed no pity, no concern for the poor, nor the foot-weary wayfarer. Indifferent to the injury of any, they drove straight on, though some stricken, exhausted fellow creature fell under the wheels of their chariots. It was "each for himself and the devil take the hindmost."

"Why do not the rich travelers help those who are afoot and aweary?" I asked of my guide. "Why do they seem so heedless and so unconcerned of the injury they inflict?"

"Because all those who travel upon this Way are governed by self," was the reply. "They know naught of the law of Love."

When we had crossed the width of the great road, I saw that we had come to a branching of the way. As I have already said the great and broad way, which was so alluringly easy and downward in its slope, ran at the very base of the great mountain. Here a straight and narrow path branched from the broad way, and ran up the mountain, in the direction where I knew the Mountain Tops of Glory were situated, which had become the goal of my attainment.

When we came to the branching of the ways, I saw a great host of beautiful angels, "Angels of Light," spread across the broad and easy way.

They held up their hands in warning, and accosted each traveler arriving at the branching way.

"Stop, friend, stop! You are not on the right way; over there is the right Way, the Way of the Christ which leads straight up to the Mountain Tops of Glory. Pause, friend, pause!

and we will show you the right Way, the Way which leads straight to attainment, to victory to conquest, the Way of the Christ! Heed us, friend, we are the Messengers of Love sent by the Master to show you the Way which leads straight to your Father."

The great majority of the vast multitude passed on heedlessly—some with an impatient shrug, others with a smile of scorn—passed on without even a pause, appearing not to see the bright Angels of Light, nor to hear the warning voices of the Messengers of Love. Some few did pause, some out of curiosity, others out of interest. A very few paused because they were "seeking the Way;" because they had heard their Father's call to return to their homes.

Those who had paused out of curiosity, soon passed on again, after they had gratified their desire for sensation. They rejected with scorn the idea of abandoning the broad and easy Way, for that steep, that narrow Way, which was beset with thorns and covered with sharp pointed pebbles which would hurt their feet and cause weariness of body.

Those few, who were really seeking, earnestly desiring to travel the real Way, the Way which Christ revealed, stopped only to enquire further, to learn more, and then joyfully, gladly, turned into the steep, straight, and narrow Way, which they knew was the *only Way* that would lead them to their home—to the Mountain Tops of Glory.

My guide, the Angel of Light, who had brought me hither, continued by my side, instructing and informing me concerning all that I saw. While he still stood pointing out the Way, and telling me how to walk in it, that it may lead me to the goal of my desires, I saw a splendid and luxurious car approaching, in which was seated a woman, most beautiful and pleasing to the sight. When this woman saw me, a glad light of pleased recognition came into her eyes, as if she not only knew me, but also as though she were seeking me and was glad to find me.

Something in her face, I know not what, appeared familiar to me. She stopped her car by my side and greeted me joyfully.

(To be continued)

Initiation: What It Is and Is Not

MAX HEINDEL

Part II

(Continued from September)

TO OBTAIN a better understanding of what constitutes Initiation, and what are the prerequisites, let the student first fix firmly in his mind the fact that humanity as a whole is slowly progressing upon the path of evolution, and thus very slowly, almost imperceptibly, attaining higher and higher states of consciousness. The path of evolution is a spiral when we regard it from the physical side only, but a lemniscate when viewed in both its physical and spiritual phases. (See the diagram of chemical caduceus in *The Rosicrucian Cosmo-Conception*, page 410.) In the lemniscate, or figure 8, there are two circles which converge at a central point, which may be taken to symbolize the immortal spirit, the evolving ego. One of the circles signifies its life in the physical world from birth to death. During this span of time it sows a seed by every act and should reap in return a certain amount of experience. But, as we may sow seed in the field and lose return on that which fell on stony ground among thorns, et cetera, so also may the seed of opportunity be wasted because of neglect to till the soil and the life is then barren of fruit. Conversely, as diligence and care increase the productive power of garden seed enormously, so earnest application to the business of life improvement of opportunities to learn life's lessons and extract from our environment the experience it holds, bring added opportunities, and at the end of the life-day such an ego finds itself at the door of death, laden with the richest fruits of life.

The objective work of physical existence over, the race run, and the day of action spent, the ego enters upon the subjective work of assimilation accomplished during its sojourn in the invisible worlds which it traverses during the period from death to birth, symbolized by the other ring in the lemniscate. As the method of accomplishing this assimilation has been most minutely described in various parts of our

literature, it is needless to repeat it here. Suffice it to say that at the time when an ego arrives at the central point in the lemniscate which divides the physical from the psychic worlds and which we call the gate of birth or death, according to whether the ego is entering or leaving the realm where we, ourselves, happen to be at the time, it has with it an aggregate of faculties or talents acquired in all its previous lives which it may then put to usury or bury during the coming life-day as it sees fit; but upon the use it makes of what it has, depends the amount of soul growth it makes.

If for many lives it caters mainly to the lower nature which lives to eat, drink and be merry, or if it dreams its life away in metaphysical speculations upon nature and God, sedulously abstaining from all unnecessary action, it is gradually passed and left behind by the more active and progressive, and thus great companies of these idlers form what we know as "backward races;" while the active, alert and wide-awake, who improve a larger percentage of their opportunities, are the pioneers. Contrary to the commonly accepted idea, this applies also to those engaged in industrial work. Their money-getting is only an incident, an incentive, and entirely apart from that phase their work is as spiritual and more so than that of those who spend their time in prayer to the prejudice of useful work.

From what has been said, it will be clear that the method of soul growth as accomplished by the process of evolution requires *action* in the physical life, followed, in the post-mortem state by a *ruminating process*, during which the lessons of life are extracted, and thoroughly incorporated into the consciousness of the ego though the experience is itself forgotten—as we forget our labors of learning the multiplication tables—but the faculty remains.

This exceedingly slow and tedious process is perfectly suited to the need of the great masses, but there were some who habitually exhausted

the experiences, commonly given, thus requiring and meriting a larger scope for their energies. Difference of temperament is responsible for their division into two classes.

One class led by their devotion to Christ, simply follow the dictates of the heart in their work of love for their fellows—beautiful characters, beacon lights of love in a suffering world, never actuated by selfish motives, always ready to forego personal comfort to aid others. Such were the saints; they worked as hard as they prayed; they never shirked in either direction. Nor are they dead today. The earth would be a barren wilderness in spite of all its civilization did not their beautiful feet circle it on errands of mercy, were not the lives of sufferers made brighter by the light of hope which radiates from their beautiful faces. Had they but the knowledge possessed by the other class they would indeed outdistance all in the race for the Kingdom.

Mind is the predominating feature of the other class, and in order to aid it in its efforts of attainment, mystery schools were established wherein the world drama was played to give the aspiring soul while he was entranced, answers to the question of the origin and destiny of humanity. When awakened, he was instructed in the sacred science of how to climb higher by following the method of nature—which is God in manifestation—sowing the seed of action, meditating upon the experience, and incorporating the essential moral to make commensurate soul growth; but with this important difference, that whereas in the ordinary course of things a whole life is devoted to sowing and a whole post-mortem existence to ruminating and incorporating the soul-substance this cycle of a thousand years, more or less, may be reduced to a day, as held by the mystic maxim: "A day is as a thousand years, and a thousand years as one day." To be explicit: whatever work has been done during a single day, if ruminated over at night, before crossing the neutral point between waking and sleeping may thus be incorporated into the consciousness of the spirit as usable soul power. When that exercise is faithfully performed the sins of each day thus reviewed are actually blotted out, and the man commences each day as if it were a new

life, with added soul power gained in all preceding days of his probationary life. But!—Yes, there is a great big *BUT*; *Nature is not to be cheated*. God is not to be mocked. "Whatsoever a man soweth, that shall he also reap." Let no one think that the mere perfunctory review of the happenings of a day with perhaps a lighthearted admission of, "I wish I had not done that," when reviewing a scene where he did something palpably wrong, will save him from the wrath to come. When we pass out of the body to purgatory at death and the panorama of our past life unfolds in reverse order to show us first the effects and then the causes which produced them, we feel with intensified measure the pain we gave others; and unless we perform our exercise in a similar manner so that we live each evening our hell as merited that day, acutely sensible of every pang we have inflicted, it will avail nothing. We must also endeavor to feel in the same intense manner, gratitude for kindness received from others, and devotion on account of the good we ourselves have done.

Only thus are we really living the post-mortem existence and advancing scientifically towards the goal of Initiation. The greatest danger of the aspirant upon this path is that he becomes enmeshed in the snare of egotism, and his only safeguard is to cultivate the faculties of faith, devotion and an all-embracing sympathy. It is difficult, but it can be done, and when it has been accomplished the man or woman becomes a wonderful power for good in the world.

Now, if the student has pondered the preceding argument well, he has probably grasped the analogy between the *long cycle* of evolution and the *short cycles* or steps used upon the path of preparation, and it should be quite clear that no one can do this post-mortem work for him and transmit to him the resulting soul growth, any more than one can eat the physical food of another and transmit the sustenance and growth. You think it preposterous when a priesthood offers to shorten the sojourn of a soul in purgatory. How, then, can you believe that anyone else can—no matter what the consideration—obviate the necessity of a number of purgatorial existences for your benefit and

transmit to you at once the usable soul power you would have acquired had you pursued the ordinary course of life to the day you are ready for Initiation? Yet that is what the offer to initiate a person not yet upon the threshold means. You must have the soul power requisite to Initiation or no one can initiate you. If you have it, you are upon the threshold by your own efforts, beholden to no one, and may demand Initiation as a right which none would dare dispute or withhold. If you have it not and could buy it, it would be cheap at twenty-five million dollars, and the man who offers it for twenty-five dollars is as ridiculous as his dupe. Please remember that if anyone offers to initiate you into an occult order, no matter

if they call it "Rosicrucian" or by any other name, their demand of an initiation fee at once stamps them as imposters; explanations to the effect that the fee is used to purchase regalia, et cetera, are only added evidence of the fraudulent nature of the order, for it is said, "Initiation is most emphatically not an outward ceremony, but an inward experience." I may further add that the Elder Brothers of the Rose Cross in the Mystic Temple where I received the Light made it a condition that their *sacred science must never be put in the balance against a coin*. Freely I received, and freely was I required to give. This injunction I have kept, both in spirit and to the letter, as all know who have had dealings with the Rosicrucian Fellowship.

As a Man Thinketh

CLAUDIA L. FERGUSON

EDGAR LUCIAN LARKIN makes the statement that it is as intensely scientific to say, "We must be good, pure, and true," as to say, "The integral of all differentials is the unit one."

Not being mathematicians we would not think of expressing the thought in this way, but through the various experiences of life there is no doubt that many have reached the place where they can appreciate the truth of this statement.

Though we may have reached the point where we have the understanding that this is true, we may yet find that the path toward this perfect life is hedged about with the briers of our past habits of selfishness, self-indulgence, and our materialistic thoughts.

How can we become good, pure, and true? Right thinking is at least the first step toward this state of perfection, and for that reason probably the most important. Of course right action must follow, or the thought seed will not flower. The good rises in thought that it may be spoken and acted.

Thus every thought brings forth after its

kind, and goodness, purity, and truth to be manifested in the without, must first be realized in the within.

This law is always operating, and we are all living in the midst of good and evil thought forces that are being continually sent out. We are all affected by them either consciously or unconsciously, according to our sensitiveness, and to the quality of our own thought.

Nothing happens by chance. God is a God of order. Everything is arranged upon definite principles. Effects require causes, and like builds like. For one to govern his thinking, then, is to decide not only the conditions surrounding his own life, but to a certain extent to determine the lives of those around him. If you are selfish you cannot help reflecting the selfish thought. Your ambitions and desires whether for material gain, or for real helpfulness to others, will decide the character of your influence on those with whom you come into contact.

We must realize this thoroughly: it is a methodical, not an accidental world. *By sending out into the world thoughts of hatred we*

ruin bright lives, crush out hopes and ambitions, destroy happiness, and in fact make a literal hell.

I will say to you, if you are sending out these thoughts of malicious sarcasm, bitter irony, and ungenerous criticism, constantly surcharging the atmosphere with death and destruction that you are not only making sorrow for others, but you are attracting evil forces that will build a wall around you, barring you from heaven. Heaven has no place for evil reflections of this kind, for to enter heaven a man must have within himself conditions corresponding to the perfect harmony and beauty there.

We know that all around us there are the evil reflections from minds ignorant of the laws of God, and that the world is full of mistakes, and sorrows, malice, and envy, loss and death, and pitiful suffering; we also know that all around us is the love of God, that great power that works over and over again the miracle of raising the dead hope to life, giving sight to the blind and strength to the weak.

We must go to the source and change the inmost nature by opening our hearts and minds to this great universal love of God that is ever waiting for a fuller expression of its divinity through us. The love of God purifies the heart from self; it strengthens and ennoble the character, and gives higher motives and aims to every act of life. It expels the dross of our nature; it sweetens and transforms.

Yet we cling to life, and to the old ways, like selfish children, and cannot let them go. We know, that this is not God's way, nor in keeping with the world as He planned it. The very face of the earth changes with the needs of the many seasons. But we hug close to us the old joys and sorrows, cannot relinquish the selfish hope, give up the old grudge, nor alter the old opinion.

If we would study more the earth life of that great spirit Christ, we would be more willing to have our own lives changed. What great service He rendered to the world by expressing so fully the love of God. On earth, in heaven, there is nothing so great, so glorious as the Christ character.

You and I contain the possibilities of this

Godlike or Christlike character. As the offspring of God, you are spirit. The lower or human aspect of the spirit is soul. This is the seat of the emotions, which translated into thoughts are formulated in the mind and expressed through the body.

You as spirit (soul), must therefore see that the mind not only selects and formulates the right kind of thoughts, but that it absolutely refuses to hold any other kind. All men are as mirrors, reflecting either good or evil. By reflecting the glory of the Christ character you yourself become Christlike.

The thoughts of those reflecting the high ideals of the Christ act upon us as an invigorating and refreshing breeze. They make us feel like new beings. By the inspiration of their presence they stimulate our faculties, and enable us to better express the good within us. Their mirrors are bright, and they are reflecting the glory of the Lord.

The one who does most for others is reflecting Christ's character most. Assuredly His life was a life of service. It has been said that, "The greatest thing a man can do for God, is to be kind to some of His other children." What kinder service can we render our brother than to show forth the divinity within ourselves by our right thinking and living, thereby leading him to a knowledge of the powers lying dormant within his own soul? Once let him recognize himself as a child of God and our brother, and he will realize his oneness with infinite life and love, and open himself to it, so that it will manifest itself more perfectly through him.

Many times the trials and sorrows of our neighbors are greater than we know. We need more of Christ's gentleness and kindness in our everyday lives. Then we will not blame and condemn, but will radiate joy and good cheer, and instead of aiding in keeping a weaker one down, we will comfort and strengthen him until he is strong enough to stand alone.

When the world learns to radiate joy and good cheer whole-heartedly and generously, when it learns that thoughts of brotherly love uplift and improve, and that the opposite carry blight and destruction everywhere, it will have

learned the true secret of the successful Christian life.

Universal love which Christ expressed so perfectly is that power which works continually to bring into manifestation in men and nations the altruistic spirit of oneness. We must make ourselves clear mirrors by which this love-power of God can reflect itself to those around us. Your recognition of God's love, and your efforts to send out thoughts of harmony, beauty, and truth will put you in touch with great, wise forces and intelligences which are always ready and eager to help those who wish to progress spiritually.

The thought that goes out in love for all is the thought that makes life full and rich, and which becomes constantly more inclusive, and larger in its influence. Be kind. The world needs it. Kindness is love active. How much better to build up than to destroy!

Remember that the seed of the fault you may despise in your neighbor is in yourself. We are all made of the same material, the same evil desires, the same longing for better things; you have progressed a little further in one direction and your neighbor in another, but your paths finally will unite.

You may pass this way but once, so help, be kind and generous to one another. "If you do not love your brother whom you have seen, how can you love God whom you have not seen?"

The sweetest thought of all is this: the stream of love that flows through your heart and out into the world, is increased and deepened by the many streams that flow into it from other loving souls, and thus through love and loving deeds all are glorifying the Father by service to His children.

Life is more than a passing show. An increasing number of people are looking deeper than ever before into that which appears on the surface. They are finding within themselves possibilities and powers of which they were unaware until an inner prompting caused them to inquire if there might be a surer foundation for happiness than that which they had previously known. Having discovered that we have possibilities and powers stored away in our own souls we must next learn how best to use them.

The first step is the control of the mind and

the direction of thought. There can be no more important duty owed to ourselves and to others, than this of thought control, of self-control, which results in self-development.

Let us resolve therefore, to substitute a right thought for every wrong one, a cheerful thought for every discouraging one, for in thus controlling our thoughts, and making them good, pure and true thoughts, we reflect the glory of the Christ character.

All who have walked just a little way on this path toward goodness, purity, and truth, know that the discipline of our minds must be constant if we expect to continue on our journey. No one is free to put off this journey on the straight way. We do not belong to ourselves. *There are countless people depending on us*, people whom we have never seen, and whom we never will see. What we do decides what they will be.

Life seems very complex, but a thread of unity runs through the lives of all, leading to that ultimate perfection—God.

HOW GOD MADE ABRAHAM LINCOLN

Seeking a deliverer and saviour, the great God in His own purpose passed by the palace and its silken delights. He took a little babe in His arms and called to His side His favorite angel, the angel of sorrow. Stooping, He whispered: "O Sorrow, thou well beloved teacher, take thou this child of mine and make him great. Take him to yonder cabin in the wilderness; make his home a poor man's house; plant his narrow path thick with thorns; cut his little feet with sharp rocks, as he climbs the hill of difficulty. Make each footprint red with his own life-blood; load his little back with burdens; give to him days of toil and nights of study and sleeplessness; wrest from his arms whatever he loves; make his heart, through sorrow, as sensitive to the sigh of a slave as a thread of silk in a window is sensitive to the slightest wind that blows; and when you have digged lines of pain in his cheeks and made his face more marred than the face of any man of his time, bring him back to me, and with him I will free 4,000,000 slaves." That is how God made Abraham Lincoln.—*Selected*.

The Quest for the Soul

BERNARD SEXTON

LET US PAUSE every day for a while and listen to the strange yet ever appealing voice of that hidden genius whom we call the soul. Heedless of the clamor of the senses, he sits in the center of life weaving the mysterious patterns of today and tomorrow. He is the source of beauty and terror, but he looks with indifference on man, and on the things we deem most important. He is concerned with the life and the blood, with the deepest emotions and the most savage ecstasies, but he is never concerned with the trivial, the banal.

If you listen to your soul, departing a little each day from the noise of the human arena to dwell perhaps a little while apart, you will learn many beautiful secrets, and in the end if you persevere, the door to Fairyland will be opened, for the soul is of the fairies, those immortal geniuses who have put away fear, loneliness and cupidity. Yes, he is of their kin and yet he dwells wonderfully hidden in the most common men. Some chroniclers have held that it is he exclusively who is the giver of all divine gifts, while others hold that he is but the servant of a Higher One. However that may be (and that is forbidden ground for my tale) it is certain that your soul is your best, your dearest friend, and that if you come to know him you will never again be lonely, nor can you be trodden down in the common dust of the world. You will also escape the worm that otherwise devours all things perishable.

Who can tell the story of your soul whose enchanted intimacy none can know but yourself? Yet you perchance know him in the barest fashion. Do you, perhaps, think yours is a dumb soul with no genius and fire within? Cast away that belief then, for it dishonors your soul and you. The greatest confidence is none too great to give that secret friend, who in your last moments when all else has gone, will be with you and will accompany you out into the unknown.

There are some who do not know and will not believe that they have a soul. They are to be deeply pitied, for there is nothing so delightful as to have found and to be on intimate terms with one's own soul, the source of all genius, the

spring of passionate living, the joy of life, the bird that though caged, sings for his lovers the lyrical ecstasy of a living spirit. This very day become known to your soul and even if you do not know him you can become intimate by slow degrees with his language and an initiate into his mysteries.

Mysteries? Yes, for when you know your soul well, it will make you a child again and you will rove the universe in search of wonder and beauty. The language of the soul is often the language of beauty and always leads you out of yourself to become a citizen of the White Universe. The soul dwells in mystery. He is not to be found in the commonplace, for there is no commonplace save in a sick mind, and he is never there. He dwells in you on a little secret hill and he has gathered about him your dreams of beauty and your loves. There he waits for you—waits for that hour when your eyes will be opened and you will cease playing with the dry, hard words of men. In that hour you will move swiftly towards the hills of dreams and you will find your secret self waiting for you, guarding the treasures of your heart.

A MILLINERY "SCANDAL"

"Every self-respecting woman," remarked Dr. Hensley Henson, Bishop of Denson, Bishop of Durham, at a Sunderland meeting recently "ought to be heartily ashamed of appearing in public garnished like a savage Indian with the scalps of his victims, with egret plumes and birds of paradise.

"One can hardly imagine a grosser paradox than that which was presented in the churches of this country this Easter, of Christian women kneeling at the altar rail to receive Holy Communion with their heads carrying such trophies of callous cruelty as those I have referred to."

It was a scandal, he declared, that the Plumage Bill had failed to become a law. Its failure was due only to those who constituted a small but well organized trade and to the most discreditable acquiescence of a large section of the fashionable world.—*Selected.*

White and Clean

BY LUCIAN M. LEWIS

ELLING, PACING nervously back and forth across his room, paused abruptly. "I'll do it! I'll keep that money!" he cried out with decision. He flung himself into a chair and leaned back, his face white and haggard, his eyes half closed.

As he sat staring at the ceiling his careworn face showed signs of relief, now that a decision had been made, even though he had lost—or had he lost? For the life of him, he couldn't satisfactorily answer that question. All day and far into the night he had fought for a decision, viewing and reviewing the case from every possible moral and legal angle.

"I'll keep it!" again he spoke aloud to himself, as if trying to rally his waning courage. "My decision is made. I have crossed the Rubicon."

Elling glanced up at the clock on the wall, which showed close to the hour midnight, then arose wearily, made his way to a bed in the corner of the room, turned back the covers, and prepared to retire. Then, before turning out the light, he tiptoed to an inner door, opened it and crept up to the bed where his two motherless babies lay asleep. There was Rose, the picture of her angel mother, her head pillowed in a mass of golden curls; and, snugly beside her, was little Robert, two years her junior, his thumb tucked into his mouth.

As Elling stood gazing lovingly at the sleeping children, gradually his face, which had been grim and set with purpose, softened and his eyes shone mistily. Ah, those innocent youngsters! It was his solicitude for their welfare that had turned the scales in the balance toward his final decision, for Elling was poor, pitifully poor in this world's goods, and he craved above all things that his two children should be reared in decency and comfort.

Suddenly Elling paled and sprang back. "Their father a thief! Their father a thief!" he seemed to have heard whispered.

For a full minute the man stood like one in a trance. Then his color returned, his jaws tightened. "God!" he muttered, as he re-

treated to his own room and closed the door, "What strange tricks a fellow's imagination will play him!"

Alone in his own room, Elling felt an unexplainable despondency creeping over him. He had just made a final decision, and he had promised himself that he would not reopen the case, yet no sooner had he sat down than he found himself caught in the same endless treadmill. What hurt him most was that the man from whom he had planned to take two thousand dollars had always trusted him and confided in him. As Elling meditated on his betrayal of that trust, some lines from Tennyson which he had read years before, flashed before him:

"His gain is loss; for he that wrongs a friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned."

"Yes, that's it," Elling told himself. "A prisoner at the bar, self-condemned. That's why the thing won't let me rest."

"But it is all settled," Elling said, jumping from the chair with decision, lest the confusing argument with himself should again overwhelm him. "I have crossed the Rubicon!" and he turned off the light and jumped into bed.

A short time before, Elling had received a letter from Henry Wood, an old friend and schoolmate who had moved to a distant state, asking Elling to find a purchaser for a house and lot which Wood owned in the city where Elling lived. In closing, Wood had written: "Now, as to the price: I think it should bring three thousand dollars, but I know that you will get all you can for it, so I shall set a minimum price of three thousand. I trust you implicitly, for I know that you are one of the few really honest men in the world."

Three thousand! Elling knew that the property was worth double that, but he also realized

that Wood was ignorant of the recent jump in real estate values. Elling had looked about, found a purchaser, and that very morning had closed the deal for five thousand dollars. That extra two thousand—to keep it or send it to Wood—was the problem with which Elling had wrestled for a day and far into the night. Within his own heart as a battle field, Elling had suddenly been called upon to fight the age-old battle which every evolving soul must sooner or later fight: the battle between right and wrong.

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Notwithstanding his physical and mental exhaustion, Elling could not sleep. How strange, he thought, as he tossed in his bed, that on this night, of all nights, his wife should seem so near him—his wife now dead for more than a year. Of course, he reassured himself, it was only his overwrought nerves at play, for Elling had always ridiculed the idea of life after death. Yet his wife had never agreed with him on that point. Her faith had remained unshaken, even to the very last. Elling, tossing, restlessly in his bed, recalled her last words as she lay in his arms just before the death agony: "Dearest, I don't want to die. I love you and the babies so! But I'll be your guardian angel. I'll come back! I'll—come—back!"

Elling was dozing at last. Still like a refrain, came those words, "I'll—come—back! I'll—come—back! I'll—come—!"

"Heavens!" Elling gasped, sitting bolt upright in bed, his heart thumping, his forehead beaded with perspiration.

He had seen his wife standing at the foot of the bed. Only for a moment had she stood, her long, golden hair flying loose, just as he had loved to see it in life. "Dearest," he heard her whisper distinctly, "don't keep that money!" She smiled, waved her hand—and was gone.

Elling got out of bed, his knees shaking, and turned on the light. For the first time since childhood he was afraid of the dark. For a moment he stood blinking under the light, then sat down on the bed to think it all out.

Of one thing he felt sure. He had really seen his wife. There was no doubt in his mind about that. She had come back, as she had said

she would, and possibly as his guardian angel, to warn him of his danger.

Then, sure of his premise, Elling reached a positive conclusion that the soul, after bodily dissolution, lives on. Such being the case, he reasoned further, this life is nothing—a page in the book, a mere drop in the great ocean of eternity. Suddenly Elling saw a great, spiritual light. It must have been such a celestial flash that blinded Saul of Tarsus of old, faring forth on his unholy mission. Elling dropped to his knees and began to pray. It was not an orthodox prayer. The average minister, hearing it, might have called it a pagan cry for help, but it came from a contrite heart and was directed to God, the Father.

"O God," Elling began, "Thou who art the source of all life and all law, Thou who controllest the sublimest planets as well as the veriest specks of matter, Thou who art the epitome of all love, all life, all law, all wisdom, look with pity, I beseech Thee, upon a poor creature harassed with doubt and torn with conflicting emotions. Show me the way, O God. Let the cup of Thy love pour upon me, the flood of Thy mercy envelop me. Give me faith in the goodness of God, in His mercy and justice. O God, give me strength to fit myself for that life eternal which follows this! Amen."

When Elling had again turned off the light and had got into bed, he felt a great peace come over him. A sort of childlike belief in the goodness of God had suddenly taken possession of him. There was one thing, though that had always puzzled him and his recent vision had failed to make this clear. He had never understood why God allowed the wicked to prosper at the expense of the meek and lowly. The cases of John Armstrong and himself were typical. They had been playmates from early childhood and had grown up together. Even as a boy, John had been selfish, unprincipled and covetous, possessing himself of the other boy's playthings, either by trick or force. And now at middle age, Armstrong—the same selfish, greedy, unprincipled Armstrong—was manager of the biggest manufacturing concern in the city, while he, Elling, who had always tried to be square and honest and who so craved for time to enjoy the better

things of life, had to eke out a miserable existence as a clerk in Armstrong's factory. Was this justice? If God heeded our actions as individuals, why did He permit such inequalities and injustices? Scarcely a day passed that some similar case, or one of even more startling, seeming injustice, had not forced him to ask that same question. He could not answer it, and at last he had come to look upon God as a huge monster of injustice.

Again Elling fell asleep, and this time it was the peaceful slumber of a child. As he slept, he dreamed that his wife stood before him.

"Look!" she said, pointing upward.

He looked, and behold! In the fiery clouds stood an angel robed in white. Written in golden letters on her bosom was the word "mother," while beside her were two naked boys that seemed fresh from the hands of their creator. Then Elling observed that one of the boys looked exactly as John Armstrong had looked in his youth, while the other was a counterpart of himself.

While Elling watched, he saw the mother angel dress each of the boys in a snow-white garment. Then she put her arms around them in turn and kissed them. "Come, children," she said, taking one by either hand and leading them to a barred gate.

"Children," the mother angel said, unbarring the gate and pushing them gently outside, "I must leave you now," and again she kissed them and closed the gate behind them.

"Oh, Mother," they cried in alarm, "won't you go with us and show us the way?"

"No, my children," the angel answered firmly. "You are now to fare forth on a little journey which every new soul must make—the Journey of Experience. This you must make alone, and be left free to choose your own path; no one can choose for you. Only this I can tell you: 'Be sure to keep your garments white and clean.' Tonight I will call you home," and the angel turned away and left them.

Then Elling saw the two boys standing outside the gate, looking helplessly around them at the many paths leading in different directions. Elling could see far down those paths and he observed that some of them led into beautiful gardens where the occupants spent their time in riotous living; others led into fields where a

great multitude toiled with their hands to feed those idlers; while still other paths led into great cities where a horde of selfish, cunning manipulators cornered the wealth those toilers had produced and made for themselves splendid mansions and all manner of luxurious equipment.

As Elling watched, he observed the boy, representing John Armstrong, choose first the Path of Pleasure which led into the garden of rioters, but he soon tired of it and took the path leading to the City of Selfishness. Once in the city, the boy changed quickly to a full-grown man, fighting his way through the frenzied throng which seemed to be obsessed with the one insane idea of piling up gold. He heard the cries and curses of men as Armstrong struck them down and climbed over their prostrate bodies to attain his goal; he heard the sobbing of women and children whom Armstrong had deprived of their sustenance. Yet what struck Elling with especial force was the fact that this frenzied army of money-seekers seemed scarcely to know just what to do with their treasures, which they had taken at such a cost. Each would pile up a little mountain of gold, then guard it so assiduously lest his neighbor take it away from him, that he had no time for enjoying the better things of life. Then, how that gold stained their white garments! It seemed to pollute everything it touched. Already Armstrong's white raiment which the mother angel had cautioned him to keep white and clean had the appearance of a beggar's filthy rags.

And then Elling turned to see what had become of the other boy—the counterpart of himself. He saw this boy hesitate between the Path of Pleasure and the one leading into the Field of Toil; then, as if moved by a power stronger than himself, he reluctantly chose the path leading into the Field of Toil. It was a rough, stony path, and there was much suffering encountered upon it, but Elling noted with surprise that the garments of those toilers were, for the most part, far whiter than those of the inhabitants of the City of Selfishness. Those toilers, hard as was their lot, seemed to be actuated by a feeling of pity and sympathy for their weaker brothers, sharing with them their last crust of bread and their last drop of water. Oh, what a contrast it was, after witnessing the selfishness, the sensuality and bestiality of those inhabitants

of the City of Selfishness! For the first time Elling realized the significance of the Master's message: "Blessed are the meek, for they shall inherit the earth."

Another thing Elling noticed was that love and useful service seemed to be the great cleansers and purifiers, just as greed and selfishness were the great contaminators and defilers. As if to make this point clear to him, a man whose garments were soiled by some moral transgression stood before him. And then a little ragged, hungry waif of a girl came along, sobbing as though her heart would break. The man took the girl in his arms, dried her eyes and lead her into his home for food and clothing, and when he came out with the little girl, smiling and happy, his garment was white again.

Presently Elling heard the mother angel calling the two children home. Forthwith the two boys representing John Armstrong and himself came running and presented themselves at the gate. But, oh, what a difference! The garment of the one was stained and in tatters, and, oh, how filthy! Even Armstrong's face had changed its youthful expression of innocence and purity and had taken on the bestial look of a fighting bulldog. But the garment of the other was white as snow and his face shone like that of an angel.

The mother angel looked at the two boys for a moment, and then with a look of pity and sorrow closed the gate on Armstrong. "See," she said, "you have not kept your garment white and clean. You must go for a season to the House of Punishment until you have learned to choose the right path. Some day I shall give you another garment and start you again on

the Journey of Experience."

Then the angel turned to the other boy, who stood with garment all white and spotless and with face radiant with the beauty of a pure, unselfish life. "And you," she said, holding out her arms, "are now ready for the House of Happiness." And as the boy entered the golden gate, there came such a burst of melody as could come only from an angel choir.

Elling awoke next morning with a flood of sunlight in the room. For a minute he was not sure just where he was or what had happened. Then in a flash, it all came back to him—his determination, Judaslike, to betray his friend, the warning vision of his wife standing over him, and his dream—or had it been a dream? It seemed to Elling almost a reality.

"Ah, I have it," he spoke aloud. "John Armstrong and his kind have a few more playthings than the rest of us, but they have stained their garments for an eternity. Life—at least this little span of existence we call life—is, after all, but a page in the book, a day's journey in the great cycle of spiritual progression; and instead of looking on death as a blind alley leading to oblivion, we should regard it as an open door to life everlasting."

Just then the door burst open, and in came little Rose and Robert for their morning romp. "Oh, papa," Rose exclaimed, throwing her arms around his neck, "you look so pretty! Your face shines like an angel's."

"Does it, dear?" Elling said, taking both children into his arms and kissing them; adding to himself: "Maybe it is because I have resolved always to keep my garment white and clean."

The Mysterious Candlestick

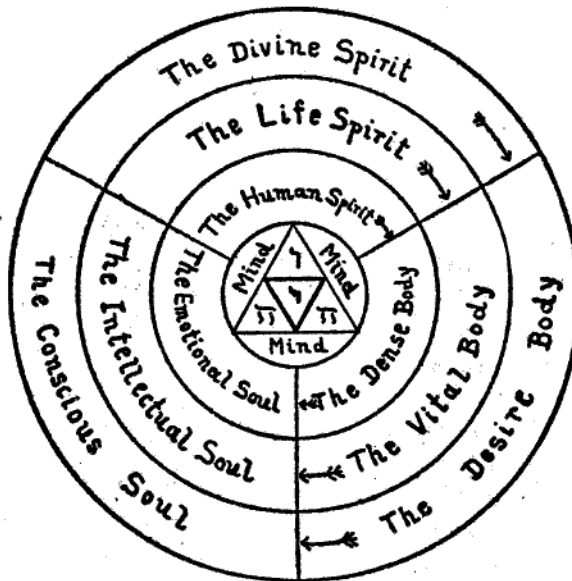
By J. H.

(Continued from September)

THE BRANCHES of the golden candlestick started at three different points in the stem, representing the divine, life and human spirits and circled upwards in three circles of varying diameter, giving off on the left three branches representing the dense, vital, and desire bodies, and taking in on the right three branches rep-

resenting the conscious, intellectual, and emotional souls. The fourth and uppermost part of the principle stem represented the mind as the connecting link or focus. And so the archetype of the golden candlestick corresponded to the pattern of the tabernacle, where the upper triangle represents the threefold spirit, the triangle on the left the threefold body, and the triangle on the right the three-

fold soul, the whole connected by the inverted triangle in the center representing the mind.



Circular Candlestick

A few minutes' study of this immeasurable ancient Magian Square which gave the zodiacal system to the world, will prove that arithmetical numbers expressed by the chronological relations of sun and moon to earth are identical with those which solve the geometrical problem of the squaring of the circle, thus showing the absolute correspondence of all things above and below. The same results which are otherwise obtainable and demonstrable through geometrical figures are here also presented through arithmetical numbers, the whole scheme showing the creative functions of the numbers three and four, and in the central square revealing the cross as the symbol of the famous Tetrax or Tetragrammaton of Pythagoras. 1 plus 2 plus 3 plus 4 equals 10, the letter YOD, the measure of the Holy of Holies of the tabernacle and the center of the golden candlestick. The initial of Jehovah is here represented by means of the two crosses of addition and multiplication, which thus united form the Babylonian I L U , the character expressing the name of God, so often found in the cuneiform inscriptions on bricks, seals, and cylinders.

The Babylonian ILU is the Hebrew ELOHIM .

Our first pattern of the tabernacle showed a square divided into 25 smaller squares. The measure of the tent takes three of these squares, leaving the other twenty-two for the alphabet. In this case, however, the squares are filled with a combined anagram and magic square of the eternal ALHIM, or Elohim, having a numerical expression of 4 plus 1 plus 5 plus 3 plus 1 equals 14, and 14×5 equals 70 or seven. Thus represented, the pattern and measure of the tabernacle is a Sun Cross, adding 9 in either sense, in the midst of a 9 square of 28, while the top horizontal and left perpendicular lines are 3-1-4-1-4-5, or 3.1415, which is the mathematical formula of the pi proportion.

In the pattern of the tabernacle the central square is marked with the letter H which is five. In the pattern of the candlestick the central square is marked with 1 plus 2 plus 3 plus 4 which is twice five or YOD, indicating the union of two halves. YOD also is the center of a sun cross, adding 36 in either sense, but so divided that the right column indicates YHWH equals 26 while the left column is the inserted letter, YOD or 10. The two diagonals are 22 plus 14 equals 36, giving the complete ILU figure of 36, every number or group of four numbers constituting the center of a perfect numerical cross. The central square being YOD, the surrounding squares must, of course, all give the number of YHWH, if the sum is 36. 1 plus 12 plus 6 plus 7 equals 26, 4 plus 3 plus 9 plus 10 equals 26, 2 plus 5 plus 8 plus 11 equals 26, and read around the circle the sum is twice 26, 1 plus 3 plus 4 plus 6 plus 7 plus 9 plus 10 plus 12 equals 52, the lunar year of 52 weeks, or 364 days. Thus *with* the central square or YOD it is a solar cross of 360 days, but *without* it a lunar cross of 52 weeks.

This combined sun and moon cross is, however, only the center of a far larger cross which extends to infinity and eternity. In the square of 64 it is extended to the third row with exactly the same result. The sum of the fourth and fifth vertical lines is 136, but so divided, that the fifth vertical column adds 36 and the fourth 100. These sums of the fourth and fifth horizontal lines are both 68 also totaling 136, but the left arm of the cross adds

36, and the right arm 100, while the halves of the vertical bar, each add 68. The diagonals also besides giving the I L U figure to perfection, give 84 plus 52 equals 136 as added, but as multiplied 84×52 they equal 4368 which is the sum of 364×12 or *one cycle of twelve lunar years*. The formula of the squaring of the circle for equal perimeters, the base of the square being equal to 8 and the radius of the circle equal to 5 identical measures, is within a minute fraction of the same proportions.

The additions of the 8 horizontal columns are in precisely reversed halves, 116 plus 92 plus 76 plus 68 plus 68 plus 76 plus 92 plus 116, a sum total of 704, the same as the additions of the 8 vertical columns.

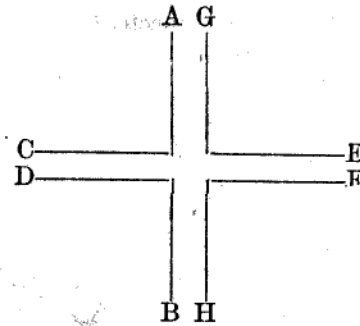
The sixteen cardinal point numbers which are the diagonals of the whole square constitute in themselves a magic square no less remarkable, being as follows:

N.	E.	W.	S.
4	11	18	25
3	8	13	18
2	5	8	11
1	2	3	4

The sum total is, of course, 52 plus 84 equals 136. The additions are vertically and horizontally identical, though reversed, 10 plus 26 plus 42 plus 58. The sums of the nine sets of four contiguous squares are 26 plus 74 plus 10 plus 26 plus 34 plus 50 plus 18 plus 18 plus 50, numbers which inter-add, combine and recombine in changes upon the grand total of 136, itself 1 plus 3 plus 6 equals 10. The central and outer parallels are always 68, as is also the sum of the two diagonals.

On all crosses of which the central TETRAX, 1 plus 2 plus 3 plus 4, or YOD is the heart, the halves of the vertical lines will be found to equal the halves of the horizontal arm after the following formula:

A—B, G—H and C—E, D—F are equal amounts, the sums of A—B and G—H will be unequal, the sums of C—E and D—F will be equal and those of C—D and E—F unequal, but C—D will equal E—B and G—H will equal E—F, while A—G and B—H equal C—E and D—F respectively.



This method of procuring numerical crosses being continuable to infinity, gave the ancients' conception of the starry universe, of which they took it as a type, and this plan extended to 12×12 or the 144 square that was the pattern of the Tabernacle in the wilderness as well as of St. John's mystery of the Heavenly City or the Apocalypse.

That it was one of the numerous mysteries embodied in the 47th problem of Euclid and the very center of the philosophical speculations of the Pythagorean school of Crotona, is self-demonstrable. The division of the Pythagorean triangle into 7 plus 12 plus 14 as seen in "the Geometrical Candlestick" is also seen in the natural sequence of numbers as shown in the patterns of the tabernacle, where the invisible triangle in the center has the number THIRTEEN or ECHOD, as Jehovah our Lord, is ONE.

The tablet here given as the arithmetical representation of the candlestick is restricted to the proportions of 64, 8×8 , as within those confines are found the considerations most important to our present essay. As we have said, however, the system of which it is the center is extensible to infinity with identical results. Every square, except those lying directly on the middle vertical line below the zodiac, where highest and lowest figures meet, whether of one, four, nine, sixteen, twenty-five, or other number bounded by four equal sides, is the center of a numerical cross.

A magic square which exhibits the ILU form in the very highest degree, exists as the very heart of our calendar, with the additional peculiarity, that it exhibits the larger sum as an octagon as well. On the candlestick our calendar was represented by means of the letters of the alphabet. Every seventh day is there repre-

sented by a letter on the middle stem of the candlestick followed by the six letters on the branches:

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	(23	24	25	26	27	28)

But the middle stem, bearing the Earth Period is *divided into two halves*. Remembering that Hebrew is read from right to left we learn also, that zero, the symbol for nonexistence must be placed *in advance* of the figure 1 to complete the divine symbol of 10 or yod. Dividing the seventh day into two halves and placing zero before 1 we get lines of 8 squares in which the Sabbath not only follows but also precedes the days of the week, according to the illustration.

THE SEPTENARY CALENDAR

0	1	2	3	4	5	6	7
(7)	8	9	10	11	12	13	14
(14)	15	16	17	18	19	20	21
(21)	22	23	24	25	26	27	28
(28)	29	30	31	32	33	34	35

The symbol of the Non-being Being

Here the square of the first four figures symbolizes "the Non-being Being," the circle and diameter, the alpha and omega, the beginning and the end, the Holy Trinity, 7 plus 0 equals 7, the lunar number, 8 plus 1 equals 9, the solar number. The sum of the numbers from 1 to 0 is "yod," the Tetrax, also symbolized by 1 plus 2 plus 3 plus 4, from 1 to 7 is 28 (lunar), from 1 to 8 is 36 (solar) and 0 plus 1 plus 7 plus 8 equals 16, the Tetragrammaton. This is the true cabalistic interpretation of the beginning of the divine labor of creation on the first day of the week, followed by a cessation of labor and

repose upon the recurring period of the lunar septenary, which is the inspiration of the whole arrangement.

The cruciform additions of the upper left hand square of nine figures are each 24, three of them 1 plus 8 plus 15, 7 plus 8 plus 9, 2 plus 8 plus 14, but the remaining fourth is 8 plus 16 plus 0, clearly indicating an unrecorded *thirty-sixth* figure of the 5 x 7 calendar, a zero preceding one—the symbol of the Non-being Being. This square exhibits the ILU form to perfection, while a square of sixteen figures in addition exhibits the larger sum as an octagon.

The ground which we have covered in this necessarily short presentation of a tremendous subject, is, while it covers the essential features but an infinitesimal part of a stupendous whole. The real study only begins here, when one by one, we apply the test of either number or proportion to the whole range of ancient symbolisms, and discover that they and the philosophies of which they are the illustrations are all part and parcel of the ONE GREAT COSMIC MYSTERY.

To mention the many instances where the mystic seven and its half, indicated by such expressions as "1260 days," or "time, times, and half a time," occur in the Bible would only give new evidence for the inexhaustible symbolism of the golden candlestick.

The most important teaching of these seven lights was, however, not the scientific and intellectual knowledge of God and the universe, in that it showed the absolute correspondence of all its spiritual and natural, geometrical and arithmetical laws, but then, as now, this scientific, logical, and exhaustive teaching was given *in order that man may believe in his heart that which his head has sanctioned, and start to live the religious life.*

The most important lesson of these lights was the application of their moral teachings to the daily life. The almost unapproachable holiness of the Deity demanded no small effort on the part of the candidate who sought admission to the Holy of Holies. For it was then as it is now; real Initiation is not a question of terms; there is no golden key to the Temple. The only weight that weighs in the scales of the Eternal

is a *clear and true* conscience, and the only approach to the Mercy Seat is by means of a *pure and holy* life. Therefore the lights of the candlestick were kept burning with the purest olive oil as a continual reminder of the *internal* good qualities which are so essentially necessary to progress in spiritual life. These seven lights summed up "the whole law and the prophets." They meant to the Jewish priest something similar to what the seven sacraments mean to the faithful of the church today. The first light on the left taught him what we would now call *faith*, but which was much more to the candidate of the ancient Atlantean mysteries, who could see the *effects* of obedience or disobedience to the divine commands, while the *causes* were hidden from him. His faith was not a blind faith, however, for he learned that the invisible God IS; he learned to know his own impotence and the omnipotence of Him who made the heavens and the earth.

And as man approached God with a humble and contrite heart of faith, God approached man from the other side and gave him *Hope*, the hope of salvation and of eternal life, represented by the last light on the right. With faith to guide him, and with hope to strengthen him and to keep him steadfast and true in all the trials and afflictions of life, man gradually learned the virtue of *temperance*, to restrain his improper affections and passions, to render the body tame and governable, and to eat in order to live instead of living in order to eat. He learned to free his mind from the allurements of vice, to avoid excess, and the contracting of licentious and vicious habits. As man acquired the virtue of temperance, God on His part gave him *fortitude*, that noble and steady purpose of the mind, whereby one is enabled to undergo any pain, peril, or danger, when prudentially deemed expedient.

Thus man progressed between faith and hope, and every step that man took in his approach towards God was accompanied by a corresponding step of God toward man. In the practice of temperance man learned *prudence*, to regulate his life and action agreeably to the dictates of reason, and to judge and determine wisely all things relative to his pres-

ent, as well as his future, happiness. To prudence, God added *justice*, that standard or boundary of right which enables one to render unto every man his just due without distinction. And finally all things were fulfilled, when God and man met face to face in the center of all spiritual, moral and physical, life, which is LOVE.

The End.

OVER NIGHT, A ROSE

That over night a rose could come
I one time did believe,
For when the fairies live with one,
They wilfully deceive.

But now I know this perfect thing
Under the frozen sod
In cold and storm grew patiently
Obedient to God.

My wonder grows, since knowledge came
Old fancies to dismiss;
And courage comes. Was not the rose
A winter doing this?

Nor did it know, the weary while,
What color and perfume
With this completed loveliness
Lay in that earthy tomb.

So maybe I, who cannot see
What God wills not to show,
May some day bear a rose for Him
It took my life to grow.

—Caroline Giltinan.

Not only say the right thing in the right place, but, far more difficult still, leave unsaid the wrong thing at the tempting moment.

Have you, as a member of the human race, any feeling that you share in the advancement of its gentleness, of its sense of beauty and justice—that in proportion as the human race becomes more lovable and lovely, you too become more lovable and lovely?

Question Department.

The Truth About Eating Meat

QUESTION:

Please give in "The Rays" the truth about meat eating. There is so much diversity of opinion upon this subject. Why do you object to the eating of meat?

ANSWER:

Primarily it is because no one who has decided to follow the steps of our Master the Christ, will willingly deprive a younger brother of his vehicle in which he should gain experience. If we aim to be like the compassionate Christ we will not cause another to suffer merely to satisfy a fancy. If however, the occasion ever arrives when we are without the food necessary to sustain life and can only obtain sustenance through eating the flesh of a conscious creature, then it is allowable. Here the higher law supercedes the lower. The more advanced form of life, the life in man, must be sustained at the expense of the lower. But such occasions are very rare.

The questioning student often quotes from the Bible to show that meat eating was divinely ordained. The statement is correct. It was even ordered that the priests of the tabernacle partake of it (Exodus 29:32). Turning to the Rosicrucian interpretation of Christianity as given in the "Cosmo-Conception" (page 166) and elsewhere in the writings of Max Heindel, you will find that at a certain period of our evolution while our bodies were in process of solidification we were living in Atlantis in the basins of the earth, surrounded by heavy, foggy atmosphere. At the period spoken of as "the Flood," the fog fell upon the earth as rain. When the sun shone upon the earth man had to adjust the construction of his vehicles so that his lungs could breathe dry air. For this new work the lungs required hardening, and in the flesh of animals was found the necessary substance, albumen, to accomplish this. Therefore in the

early books of the Bible constant reference is made to meat eating.

Now that the race has passed the depth of materiality and is on the upward path of evolution the hardening process should not be continued, for our aim is to loosen the hold between the dense and the vital bodies, and to separate the two higher from the two lower ethers.

There are some low grade, unevolved people who are working at very hard physical labor that by its nature tears the body down rapidly. To these, flesh foods may be still useful and partaking of them by such persons should be discontinued slowly. However, to the intellectual brain worker, and the ordinary man and woman, the eating of meat is decidedly detrimental.

ACTIVE INTELLIGENCES

QUESTION:

It is stated that everything has intelligence. Take a table that is made of wood from three different trees. Would there be three different intelligences working through it?

ANSWER:

Every *living* thing has intelligence. That is the point. The wood from which the table is made is the dead physical body of the tree. Its life was separated from it when the tree was cut down; if not, the tree would have kept on growing after it was cut down. The hard physical body of the tree is in a state of great density, much more dense than our physical body, and does not decay easily if kept in the right atmosphere, but even wood will decay either from dry rot or wet rot. There is no intelligence in a table. If you daily sit by a table or desk with your hands upon it you will gradually magnetize it to your vibrations so that a sensitive, coming close to it may recognize your force emanating from it, but it has no life nor intelligence of its own whether it is made of the wood of only one

tree or from that of several. It is analogous to what our physical bodies would be if mummified.

In our physical bodies each atom is ensouled by the life spirit and has a certain degree of intelligence, but each group of atoms, is guided not by the ego alone, but by intelligences or forces upon the outside. We say that Jupiter governs the liver; that is, the atoms of which the liver is composed respond to the forces which we receive from the planet Jupiter, according to the position and the aspects which that planet received at our birth, and the transits affecting it. The ego has control of the physical body, as a whole, but other forces are working within also. When we are told to rule our stars it means that we, the egos, should grow strong enough to overcome these forces which come to us from Jupiter, Mars, or any other planet, and in time we will do so, but at present these conditions sometimes seem to overpower us. We must become conscious workers in every part of the body before it can be entirely under our control. At present we are beginning to get the atoms of the heart under control, but it is very slow work. Each atom of the body may be compared to an individual in a city. Each person is under the laws of that particular city; each individual and household have again a set of self-made rules or regulations whereby they govern their individual lives. Perhaps it conveys the idea better to say that we are all cells in the body of God, each cell being an active intelligence, but with little real knowledge; we are guided by greater forces and intelligences from the cosmic plane.

SPIRITUAL HEALING AND LEPROSY QUESTION:

Do you believe that divine healing can cure that loathsome disease, leprosy?

ANSWER:

Most certainly leprosy can be cured by spiritual healing. In Psalms 103:3, an allusion is made to Jehovah, "who forgiveth all thine iniquities, who healeth all thy diseases."

All diseases are brought on by wrongdoing—by iniquities. The law of God has been broken in some way. We may have been partly unconscious of it at the time. Disease follows wrong-

doing—the greater the sin, the more loathsome the disease, but the Great Physician, Our Father, will forgive the sin and cure the disease.

How can health be obtained? By asking for health (forgiveness of sin) and by keeping the commands given. Read 2nd Kings, chapter 5, in which is described how Naaman was cleansed when he humbled himself and bathed as directed by the prophet Elisha.

Christ healed the leper who asked for aid, (Matthew 8, 1-4), and ten lepers at another time. (Luke 17:11).

The day of such healing is by no means past. Christ has told us that "greater things than these shall ye do." We are endeavoring to follow His command to "heal the sick," but He has told us that great power goes out only by prayer and fasting (abstinence) and that nothing shall be impossible (Matthew 17:20).

If you are a Bible student you will find much that will help you to interpret the causes of this dreadful disease, leprosy, which we believe was caused by the terrible abuse of the creative function during the Atlantean epoch. Perhaps you will remember that Moses at one time set up a serpent for the people to look at when they had been bitten by serpents, which really means that it was the serpent fire, the creative fire, through which they were destroying their bodies.

Cancer is another disease, though not quite so loathsome as leprosy, that is brought about by this wrong form of living. These diseases gradually work for the purification of the physical vehicle by throwing out the venomous poison from the body.

VIRGINITY

QUESTION:

In the "Cosmo-Conception" on page 378, Joseph, the father of Jesus, is spoken of as a "virgin." Why is this?

ANSWER:

This passage can be explained by referring to a dictionary. The word "virgin" means anything unsoiled, pure, undisturbed, unsullied, as a virgin forest where man has not yet entered with his destructive propensities, the virgin soil which has not yet been disturbed by commercial-

(Continued on page 228)



The Astral Ray.

Satan's Mission

GEORGE W. WEAVER, D. D.

SOME THIRTY-FIVE years ago a prominent attorney of Cincinnati, prepared and delivered a lecture entitled, "Why Doesn't God Kill the Devil?" He was a member of one of the orthodox denominations, and gave the lecture in the most prominent church in the city. The purpose of this article is to answer this question. If, as orthodoxy contends, the devil is the enemy of both God and man, and God is stronger than the evil one, why is it that his satanic majesty is permitted to continue his nefarious work?

Occultists and mystics find no difficulty in answering the question. Instead of conceiving universal being as divided into separate and detached entities, each one separate and distinct from every other, as is held by orthodoxy, they conceive of life or being as one undivided and indivisible essence and force, and each individual organism, apparently detached but really with an expression of Deity, inherent within the organism.

To illustrate, let us say that I hold in my hand a rose, fully blown and beautiful in its variegated colors. If I ask the scientist, "By what process was this rose built and so beautifully tinted?" his reply will be "It is the product of modes of motion, or rates of vibration from within," for scientists are believers in the unity of life, or the co-relation of forces, and in the esoteric conception of dynamic force. They only fail to see that force is but another term for Deity.

I ask an orthodox professor of Christianity the same question, and his reply is, that God

made the rose, which work from the professor's viewpoint was performed in some inexplicable way by an outside Being, a single unit, God. His conception of Deity is exoteric, or a being detached from the products of His work. This conception is entirely unscientific and unscriptural. It sees the letter, the phenomena, but fails to see the spirit. But God is not in phenomena. He is in the spirit; He simply manifests in phenomena. The rose mentioned is an expression of God on the plant plane. The life or power within the rose is just as really Deity as is the Divine Fatherhood, or the Holy Spirit.

In the Bible, God is declared to be the "All and in all." Even phenomena is an aspect of spirit. It is spirit in differentiation. This being true, it is plain to be seen that Satan or the devil is one life with Deity, as is the life within the rose that created it. He is but an aspect of Deity, God manifest on the plane of Satan. The spirit that animates Satan is identical with the Spirit that animates the Fatherhood; they differ simply in rate of vibration, or in mode of motion. Satan is but a specialization of God, a being appointed by God to do a special work, and therefore, God's ally. It is his to tempt, to try, to afflict, not for the purpose of overthrowing mankind, but for the purpose of purging and classifying. God does not tempt, nor is He temptable—that is, God in the synthetic sense. But as specialized in Satan, he does tempt and try mankind. "Whom the Lord loveth He chasteneth," not for His pleasure, but for our profit. "This is the work of purgation without which mankind could never

evolve, for we are made perfect by the things we suffer. Should anyone fail to stand the test, either of temptation or affliction, he is simply left behind in the same class on the day of trial or judgment and becomes a laggard. For this Satan is not to blame, but the incompetent sinner. Satan really had much rather that the man would stand the test than not, but with the result that he has no option. From what has already been said this is palpable, however it may seem to the afflicted and tempted man.

"All chastisement seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." No child feels comfortable under the rod, no criminal under the penalty of the law. A wise child will profit by the chastisement but a rebellious child will think that his parent is his enemy. It is just so in the relation of mankind to Satan. Those who withstand his temptations will be grateful, but the failures will regard him as the enemy of both God and man.

The planet and spirit Saturn is the Satan of the Bible. He is called "Old Father Time," because his mission is limited to time, the period of human unfoldment. He is called "the God of this world," because his work has to do with the human or world side of our race. He is also called "the prince of the power of the air, the spirit that now worketh in the children of disobedience." This is because Saturn's influence permeates the atmosphere, and operates within the souls of the disobedient or undeveloped, in an apparently malefic way. In fact Saturn is good, and his influence remedial, but to the disobedient he seems malefic, and for this reason he gets a bad name, and is pictured in a most grotesque way.

As Satan, he is represented as the god Pan, that is a human goat. Saturn governs the sign Capricorn, the goat sign, and people born while the Sun is passing this sign, are given to panics. Their frights consist in spells of "blues" or hysterics. The metal of Saturn is lead, bluish in color, and the heaviest of the metals. Saturn's influence is the cause of all general panics, financial or otherwise. Yet Saturn is

represented as the god Pan, or what the sinner sees within himself. He is the goat man, and continues such so long as he continues to need the ministrations of Saturn.

There are two notable examples of Saturn's mission given in the Bible. In the first case it was that of afflicting Job. Jehovah and Satan are said to have had a parley about this patriarch. Satan accused Job of worshipping God for selfish purposes, and said if God would strip him of all his possessions, he would curse God to His face. So God placed him in the hands of Satan to be bereft of all, except his life. The real secret of Job's afflictions is seen in the statement that he was a perfect man in his generation; but it is implied he was not a regenerate man and Saturn did his best to consummate this result, succeeding admirably, for Job came out of the refining fires reflecting the image of God, a god-man. He was covered with boils from head to foot, and every boil extracted just so much poison from the blood—that is, it eliminated from his blood all lustful desires, which purification enabled him to live the regenerate life.

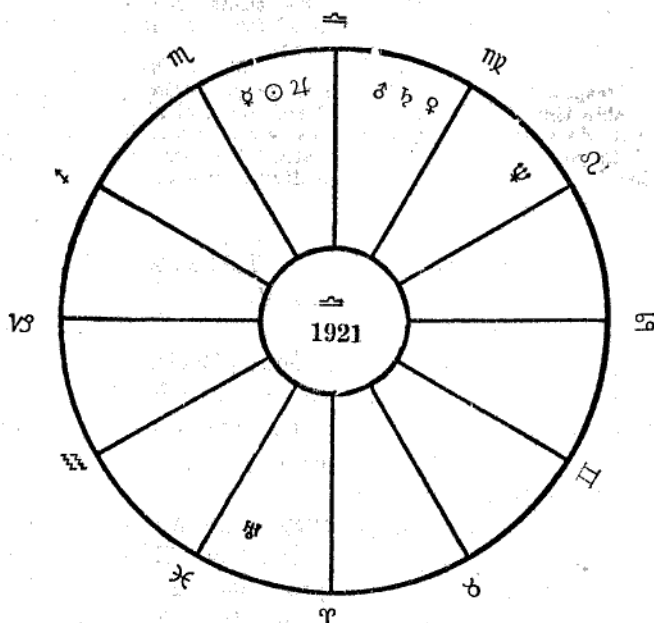
The other example is that of the temptation of the Christ in the wilderness by Satan. The three temptations offered Him are the strongest that can ever appeal to a human being: those of meeting the demand of a starving body, of making a spectacular display of one's abilities, and the ambition to govern the earth. There are but few that would not steal, nor in any other illegitimate way, come into possession of food to prevent starvation. It is the same with the other temptations. In this case, however, Saturn found a perfect man, a man living the sinless life, so that his temptations failed to produce any result, since the result intended had already been produced. The Master showed Himself able to stand the test, and so was qualified for His high mission as the Savior of the world and of mankind.

But Satan, death and hell are but provisional agencies. They are all remedial, and when they shall have fulfilled their missions, they will be relegated to the discard, and God will have destroyed Satan, or killed the devil. Until then his mission is absolutely a necessity.

Children of Libra

Born Between September 24th and October 23rd, 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.



Children born this year while the Sun is passing through the sign, Libra, which is a sign ruled by Venus, will be very mild, courteous and gentle and at times will have a very cheerful nature. But this is a very changeable sign, swinging sometimes up into the heaven of joy and pleasure and the next moment down into the very depths and despair. All this year, these children will have the benevolent and opulent Jupiter in the same sign. This will improve and strengthen the cheerful side and they will be very kind and just, for Libra is the sign representing the scales (justice) and Jupiter is the planet ruling the 9th house, law; with Mercury, the planet of mentality, also in this same sign, these children will make good lawyers and just judges, especially after the 8th of October when the serious Saturn also enters Libra, the sign in which he is at his very best. With the Sun and Jupiter in this venusian sign these children will have musical talent. Libra is the sign in which there is a struggle between the Sun and Saturn

over life and death, for the Sun is here in its detriment, this being the sign where he passes into his wintry grave, the crossing of the equator, while Saturn is exalted and gives out his very best qualities while passing through Libra. With both the Sun and Saturn in this sign there will be a wavering between life and joy, gloom and despondency.

We find Venus, Saturn, and Mars all in Virgo, the sign which has rule over the 6th house, sickness, and things pertaining to healing. With these three planets all in Virgo these children will make splendid chemists, or nurses. But they will also be amenable to disease, and are very apt to take on conditions from their patients for they are very sympathetic; consequently they are in danger of becoming chronic invalids. It would be well for parents to be cautious with regard to these children's food for with Venus, Mars, and Saturn in Virgo, should they overindulge in food, there may be a tendency to fermentation and poor assimilation in the small intestines.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, 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 may be sure your application has been given its chance among others.

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 make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

ERNEST R.

Born April 20, 1920, 1:30 A. M.

Lat. 33 N., Long. 112 W.

Cusps of the Houses:

10th house, Scorpio 16; 11th house, Sagittarius 10; 12th house, Capricorn 2; Ascendant, Capricorn 27-15, Aquarius intercepted; 2nd house, Pisces 8; 3rd house, Aries 16.

Positions of the Planets:

Uranus 4-41 Pisces; Mercury 2-48 Aries; Venus 10-9 Aries; Sun 29-57 Aries; Moon 19-44 Taurus; Jupiter 8-31 Leo; Neptune 8-45, retrograde, Leo; Saturn 5-3, retrograde, Virgo; Mars 1-18, retrograde, Scorpio; Dragon's Head 16-31 Scorpio.

We have here the horoscope of a child with the two saturnine signs, Capricorn and Aquarius, in the Ascendant, and with the ruler, Saturn, in Virgo, in the 7th house in opposition to the co-ruler of Aquarius, Uranus, the latter planet being placed in the 1st house, in Pisces. With the fiery planet Mars in its own sign, Scorpio, elevated in the 9th house, making a sextile to Saturn and a trine to Uranus, the above configuration of planets and signs will give the boy a nature that will be very difficult to understand. Like Faust, this soul may sometimes feel the warring between the higher and lower natures:

"Two souls, alas! are housed within my breast,
And struggle there for undivided reign;
One to the earth with passionate desire,
And closely clinging organs, still adheres.
Above the mists the other does aspire
With sacred ardor unto purer spheres."

Mars so powerfully situated and aspected by

a trine of Uranus, a sextile to Saturn, an opposition to the Sun, and parallels with Saturn, Uranus and the Sun (the Sun being in its exaltation sign, the day sign of Mars, Aries), will give Ernest a materialistic mind; he will devote his greatest energy and his ambition to acquiring worldly fame and success. He will crave attention and approbation, will want to be before the public, seeking to attract the attention of the world. And he will also be fairly successful in his ambitions, for with Uranus, the co-ruler of the intercepted sign, Aquarius, sextile to the Sun, the ruler of the intercepted sign (Leo in the 7th house), the Sun being also trine to Saturn, the ruler of the Ascendant, this last planet placed in the 7th house, indicating the public and Jupiter in conjunction with Neptune in Leo in the 7th house, trine to Venus and Mercury from the house of money and the energetic sign of Aries, this boy will not be able to keep away from public life. He will make a fine politician and diplomat, one who will be active in governmental and military work.

Now, for the other side of this boy, the advanced and religious side: This may be developed in later years, for the benevolent and opulent Jupiter in conjunction with the occult and prophetic Neptune in the heart sign, Leo, Neptune being also parallel to the Moon and trine to Mercury and Venus (this last named planet is ruler of Ernest's 9th house, the house of religion), shows that he has the latent possibilities and that he may some time turn to the spiritual side, but it may not be until Mars has had his ambitions satisfied and that through the disappointments and suffering which are bound to come as a result of worldly ambition, this boy

may in later years turn for his true approbation to his Heavenly Father.

Taking it as a whole, this young man has a very strong figure, showing that he will rise above the average in life, and that he will also be successful financially.

VOCATIONAL

DOROTHY M.

Born November 1st, 1901, 7:45 A. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Virgo 2; 11th house, Libra 4; 12th house, Scorpio 0; Ascendant, Scorpio 21-34; 2nd house, Sagittarius 22; 3rd house, Capricorn 26.

Positions of the Planets:

Mars 13-2, Sagittarius; Uranus 14-54 Sagittarius; Venus 23-0 Sagittarius; Jupiter 8-55 Capricorn; Saturn 11-37 Capricorn; Neptune 1-17 Cancer; Moon 16-44 Cancer; Sun 8-32 Scorpio; Dragon's Head 13-42 Scorpio; Mercury 15-32, retrograde, Scorpio.

For our vocational reading this month we will use the horoscope of a young woman who has the fiery and martial sign of Scorpio on the Ascendant, with Mercury, the planet of reason and also the ruler of the Midheaven just above the Ascendant trine to the Moon, which is in its own sign, Cancer. Mercury is also in conjunction with the Dragon's Head which is of a Jupiterian nature, and with the Sun which is co-ruler of the 9th house, religion and law. Although Mercury is retrograde at birth, this planet will be direct when the girl is 13; with its sextile to Jupiter and to the thoughtful and persevering Saturn, which is in its own sign, Capricorn, the above configuration of planets will endow this young woman with a wonderfully quick, keen and penetrating mind and with executive ability. Mental work should be a joy to her, she should be able to grasp any subject without much difficulty. If this woman would take up the study of law she could make a success of it and would be able to plead a case with keenness and reason; that is, if she is able to control a severe and critical manner of expression which might at times interfere with her success. For with Mercury in a martial sign, and Mars, the ruler of the Ascendant, conjunction to the im-

pulsive and unconventional Uranus (the last two named planets also in the 1st house), she may become very vitriolic and brusque when roused and the voice will be high pitched, having a metallic ring. This would naturally be a drawback to her success in law. We would advise her to practice articulation for there may be a tendency to talk very rapidly. She should at all times endeavor to express herself slowly and to modulate the voice.

In health we would advise against too much liquid with meals, for with the watery planets, the Moon and Neptune, in the watery sign, Cancer, which rules the stomach, she would have a desire to drink, especially tea or coffee with her meals. With the obstructive Saturn in opposition to the Moon the digestive fluids would be somewhat restricted and liquids rob the stomach of its gastric juices, which later bring complications of various kinds.

VIRGINITY

(Continued from page 223)

ism and is just as it came from the hand of nature. The word "virgin" is used in regard to a woman who has developed the desire body, but is unsoiled, that is, has never been associated physically with a man. The latter definition is the one commonly understood when one speaks of a virgin, but the term is correctly applied to either sex. In the case of Joseph, it was a man who had never, even in thought, been connected with a woman. He was a high initiate of the Essenes, pure in every respect, and only in response to the command brought by the angel did Joseph and Mary meet and sacrifice their bodies to provide a vehicle for the incoming ego, Jesus. In their spiritual development they had passed beyond that phase of physical life and were well advanced along the path. It took many lives of pure living to bring Joseph and Mary to this stage of virginity.

Age is an opportunity no less

Than youth itself, though in another dress;
And as the evening twilight fades away

The sky is filled with stars invisible by day.

The New Spirit in Education

BERNARD SEXTON

THE NEW SPIRIT in education is the spirit of joy. The old, deadening, sterile formality of pedagogy is giving way to the new practice which is based on the recognition of the right of the child to innocence and happiness during the period of education. It is also true that there are two stages in the evolution of the new education. The first stage is generally recognized as an accomplished fact, namely the abolition of all forms of child torture. This, which was the achievement of the nineteenth century, makes our modern schools places to which children go without fear and where they fearlessly submit to the educative process.

But the new school is not content with the passivity of the child. The teacher in the new system of education must not be merely a pedagogue. He must be an artist or craftsman in the ways of childhood, a lover of children. His practice is based on the belief that the laughter of a group of happy children at play, and the reverent seriousness with which they work at the problems of their lives, are the soundest commendations that can be given his method.

The new education does not see its children go home every day tired and dazed, but witnesses a healthy and happy response to the gifts it offers. The child no longer feels he has been born into an unfriendly universe, but catches the spirit of responsibility and joy in the school community. He is at his task long before the bell—he companions with his teacher—he learns the joy of being, and improving himself—he creates out of his own mind—and he regrets the close of the day's activities.

He feels that the school exists to enrich his life, and that in the school community he may realize his dreams of being and doing.

The new education is an experiment; it is the co-ordination of the best things in the past: the woodcraft that Washington loved; the reverence of Lincoln for work that came of the common task; the passion for knowledge that made a seer of Goethe; the wide interest in humanity that animates the songs and plays of Shakespeare. Work, which includes everything

done under the blue sky; love, which includes all social striving—all these are essential parts of the new education.

FREE HOROSCOPICAL READINGS FOR CHILDREN AND VOCATIONAL READ- INGS 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 how best to 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 to receive 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.

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

(Pages 155 to 159 "Cosmo-Conception")

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| <p>Q. Why is it immaterial that we do not remember the efforts made in acquiring a faculty?</p> <p>A. Because it does not alter the fact that the faculty remains with us.</p> <p>Q. What is the hall mark of an advanced soul?</p> <p>A. Genius, which by hard labor in many previous lives has developed itself in some direction beyond the normal achievements of the race.</p> <p>Q. What does this reveal?</p> <p>A. It reveals the degree of attainment which will be the common possession of the coming race.</p> <p>Q. Can genius be accounted for by heredity?</p> <p>A. It cannot, because heredity applies mainly only to the dense body and not to qualities of the soul.</p> <p>Q. If genius could be accounted for by heredity, what would be the natural result?</p> <p>A. Each individual in a particular line would be more capable than his predecessor.</p> <p>Q. In cases where the expression of genius depends upon the possession of specially constructed organs, how is this accomplished?</p> <p>A. The ego naturally is reborn in a family, the members of which have labored for generations to build a similar organ.</p> <p>Q. Can you mention an instance of this kind?</p> <p>A. Twenty-nine musicians of more or less genius were born in the Bach family during a period of 250 years.</p> <p>Q. What relation does the body bear to the work it does?</p> <p>A. The body is simply an instrument, the</p> | <p>work it yields being dependent upon the ego which guides it, as the quality of the melody is dependent upon the musician's skill aided by the timbre of the instrument.</p> <p>Q. Can a good musician fully express himself upon a poor instrument?</p> <p>A. He cannot, and even upon the same instrument, all musicians do not and cannot play alike.</p> <p>Q. Because an ego is reborn as the son of a great musician, does it necessarily follow that he must be a still greater genius?</p> <p>A. It does not. In such an event physical heredity would be a fact and genius would not be a soul quality.</p> <p>Q. In what way does the "law of attraction" account for the facts we ascribe to heredity?</p> <p>A. We know that people of like tastes will seek one another. If we were looking for a friend in the city and were ignorant of his address, we would naturally be governed by the law of association. If he were a musician, he would most likely be found where musicians assemble.</p> <p>Q. Why does the ego ordinarily gravitate to the most congenial associates?</p> <p>A. It is constrained to do so by one of the twin forces of the Desire World, the force of attraction.</p> <p>Q. How do we account for the fact that there are people of entirely different tastes, even bitter enemies, in the same family?</p> <p>A. The explanation of such cases is that during the ego's earth lives many relations had been established with various people. These</p> |
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relations were pleasant or otherwise, involving on the one hand obligations which were not liquidated at the time, or on the other hand involving the infliction of an injury and a feeling of very strong hate.

Q. What does the law of consequence require?

A. The law of consequence requires an exact adjustment of the score. Death does not pay it all.

Q. What is the purpose of God in bringing enemies together in the same family?

A. It is the purpose of God that all shall love one another. Hate must be transformed into love, and though they may spend many lives "fighting it out," they will at some time learn the lesson and become friends.

Q. What is it that brings such people together?

A. The interest they have in one another sets in action the force of attraction. Had they been mutually indifferent, they could not have become associated.

Q. What do the twin laws of rebirth and consequence solve?

A. They solve in a rational manner all the problems incident to human life as man steadily advances toward the next stage in evolution, that of superman.

Q. In which direction is the trend of humanity's progress?

A. Onward and upward forever.

Q. What is the teaching of some Indian tribes regarding rebirth?

A. Some of the Indian tribes believe that man is reincarnated in animals or plants.

Q. What would such an incarnation mean?

A. Retrogression.

Q. Can any authority be found in nature, or in the sacred books of any religion for this doctrine of retrogression?

A. It cannot be found, except in one of the religious writings of India, the Kathopanishad (Ch. V. Verse 9) which has been interpreted to mean that some men, because of their sins, go back to the motionless plant kingdom.

Q. Why are spirits reborn?

A. To gain experience, to conquer the world, to overcome the lower self and attain self-mastery.

Q. When we realize all this, what are we

brought to understand?

A. That there comes a time when there is no further need for rebirth because the lessons have all been learned.

Q. What significant words do we find in the Book of Revelation bearing on this subject?

A. "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out," referring to concrete existence.

Q. Is there any authority for the belief in the transmigration of souls?

A. There is nowhere any authority for such a belief. A man who has evolved so far as to have an individual, separate soul cannot turn back in his progress and enter the vehicle of an animal or plant, which is under a group spirit. The individual spirit is of a higher evolution than the group spirit and the lesser cannot contain the greater.

Q. What beautiful poem illustrates this idea of constant progression in gradually improving vehicles and finally liberation?

A. *The Chambered Nautilus*, by Oliver Wendell Holmes. The nautilus builds its spiral shell in chambered sections, constantly leaving the smaller ones, which it has outgrown, for the one last built.

Q. What interesting phase of the twin laws of rebirth and consequence are brought to mind by the necessity of obtaining an organ of a specific nature?

A. These laws are connected with the motion of the cosmic bodies, the sun, the planets and the signs of the zodiac. All move in harmony with these laws, guided in their orbits by their indwelling spiritual intelligences, the planetary spirits.

Q. What does the precession of the equinoxes cause the sun to do?

A. To move backwards through the twelve signs of the zodiac, at the rate of approximately one degree of space in seventy-two years, and through each sign (30 degrees of space) in about twenty-one hundred years, or around the whole circle in about twenty-six thousand years.

"Let me not crave in anxious fear to be saved, but for the patience to win my freedom."

Children's Department

Nippy Nose's Babies

PATSEY ELLIS

"OH, DEAR ME!" sighed a little gnome whose name was Nippy Nose. "Oh, dear me, I hate this old stable!" He set his sprinkling can on the ground, dropped down beside it, and began to fan himself with his little peaked cap. "I'm tired of bringing in bottles and bottles and bottles of sunshine to make these little blades of grass grow. What makes them sprout in dark, old places like this, anyway? Tippy Toes says you never can really leave a place unless you've learned to love it, and if that's the case, I'll be here the rest of my life. Oh, dear me! If something would only happen I know I'd feel better."

And then something began to happen just as Nippy Nose had wished it would. A faint, funny, little cry drifted down from the haymow above, followed by another, then another, and the little gnome jumped up from the ground in amazement. "Now what on earth is that?" he asked himself. "Sounds like a baby of some kind, but the only baby I've ever seen in a stable was a calf, and the human folks took it away and killed it. The gnomes and fairies cried and cried, but the human folks just ate up the baby and never cried at all."

"Mew! Mew! Mew!" came the feeble, little wail again. Then Nippy Nose grinned and chuckled. "It's kittens," he said, "little new kittens," and he hurried up the stairs so fast that he ran right into a great, big bee who was just coming down. There were the kittens sure enough, sprawling and crawling around in one corner of the hayloft, the fluffiest, most adorable babies that a gnome could ever wish to see, all as black as coals, with yellow, yellow eyes. "You poor, wee darlings," crooned Nippy Nose. "Where's your mother? Have the human folks killed her as they did the calf?" The kittens were too young to talk, even in kitten language, so they kept on crying and crying until Nippy Nose happened to think what they were

crying for. "It's milk you want," he told them, "and I'm going to see that you get it. But first you ought to have a nap and forget your troubles," so he put a little bundle of happy dreams under each baby kitten's head, and when they were far away in Dreamland he stole softly down the stairs and across the big, back yard to the kitchen.

Now, I'm going to tell you children a joke on Nippy Nose, but you must never, never tell him if you should meet him anywhere. The cook in this kitchen could see the gnomes and fairies, and when he saw Nippy Nose hunting for milk he guessed right away what it was for because he had seen the poor, old mother cat lying dead behind a blackberry bush that very morning, so when the little gnome crept into the cellar, the big board that usually covered the milk pan was pushed away, and there was the lovely, yellow milk just waiting to be carried to hungry kittens.

"But what shall I carry it in?" asked Nippy Nose of the listening air, and the listening air answered:

"Why don't you use Canterbury Bells? They make such lovely cups." So they do, and every day Nippy Nose carried milk in them, and the kittens grew, and the fat, old cook chuckled to himself and left the cover off the milk pan.

When the summer days were longest, the flowers sweetest and the little people happiest, the little gnome decided to give a party for the babies, and although of course, nobody knew exactly when the kittens were born, they called it a birthday party and brought them presents just the same. And there was a cake with candles on it—four candles, one for each kitten.

The fairies brought boxes and boxes of milk-weed fluff, with which to stuff little beds for the cold winter days that were coming. Old Mother Robin came bustling in with four tiny bibs that she had made out of the leaves of a

rubber plant. "You can just wash them off with a damp cloth when they're soiled, Nippy Nose," she said. "They won't need any boiling."

The oriole, who lived around the corner, presented the kittens with some beautiful ribbons to wear around their necks when they went visiting. "I'm always watching for ribbons and bright colored pieces of yarn," he explained to the party. "A little girl, who lives at the big house, knows about this and leaves them on the grass for me. I just brought along the nicest ones for Nippy Nose's babies."

My, Nippy Nose was proud of himself when anyone called the kittens "Nippy Nose's babies!" He just almost burst with pride at the party and made a long, long speech to tell the guests how grateful he was for their kindness.

When he had finished Tippy Toes patted him on the back and said, "I didn't bring your babies any presents, old fellow, because I wanted to wait and see just what you wanted me to give, so you may have three wishes for you and the kittens. Now, tell what you want."

This was very exciting and the party crowded around to see what would happen next. Nippy Nose rubbed his forehead and scratched his head. This was too much! Three wishes! It took him some time to think of even the first one. At last he said, "I wish the human folks couldn't see my babies. The other day a great, big man almost stepped on them. I was scared to death."

At the very thought of the "great, big man," the kittens, all dressed up in bibs and ribbons, ran spitting and mewing back into the farthest corner of the hayloft, and had to be pulled out to receive the touch of the magic wand.

"Now, the human folks can never see these babies," said Tippy Toes. "Only the little people, who do not step on cats so hard shall see them."

"What comes next, Tippy Toes?" asked Nippy Nose.

"I'll declare, I'm so happy that I don't believe there is any 'next!' Let me see. Oh, yes, it does seem to me that babies ought to be lighter in color than these are. Whenever I see human babies they look so cunning, all pink and white, like summer clouds and flowers in the

springtime. Couldn't you make the kittens a little lighter shade?"

"Nothing easier," answered Tippy Toes, and then the party gathered around again and all exclaimed with delight to see one little pink kitten, one little blue kitten, one little lavender kitten and one little yellow kitten. The little girl fairies were so delighted that they couldn't stay still and began to fly around and sing, and everything was very beautiful and happy. But old Mother Robin sniffed and said, "They'll need a lot more bathing, I'm thinking, and they were enough trouble before. I'm glad I brought bibs". But no one paid any attention to her, for they were getting ready to listen to the third wish.

"Do you know what it will be, Nippy Nose?" asked one of his wee, brown friends, and Nippy Nose answered: "I know exactly what it is going to be, but I have to tell it to Tippy Toes alone."

When the party had tripped away into the summer night Tippy Toes turned to the little gnome and said, "I know what your third wish will be, Nippy Nose, and it is granted before you ask it. You need not stay in this old stable any longer. I know how you have wished to leave and now I am giving you the strawberry bed to care for."

"I'm not going," said Nippy Nose. "The babies were born here and wouldn't feel at home anywhere else. What on earth made you think I wanted to leave this place, anyway?"

Tippy Toes turned away to hide a smile. Then he answered, "It's such a lonesome, dark, old place. Nothing ever happens and the grass just won't grow unless——"

But Nippy Nose interrupted him—"So you think grass won't grow, do you? Well, you just come here and see." Together they leaned over the railing and there in the moonlight lay something that looked like a clean, well-kept front lawn. All the blades of grass stood up straight and strong like sturdy little soldiers ready to march in review before their greatest general. Health and well-being radiated from everyone of them. Nice, little bugs were singing their good night song among the greenness and the soft, midsummer moon sent down upon

(Continued on page 240)

Nutrition and Health

Healing

W. J. DARROW

IN ORDER TO HEAL the body it is first necessary to heal the mind and the desire body. Health of the physical body primarily depends upon vitality which is given by the vital body, but this in turn depends largely upon the condition of the mind and the emotions. We must first gain a knowledge of the laws of the universe so as to stop violating these laws. We must learn how to control our thoughts and emotions and to conform them to the laws of harmony. This is the function of the Rosierucian philosophy, namely, to give a knowledge along these lines.

All life comes from God. Disease is a sign that we have crystallized ourselves in such a manner as to shut out life. This crystallization is usually the result of wrong thoughts and wrong emotions. These throw the spiritual centres out of harmony which inharmony in turn is communicated to the physical in the form of disease. There are three fundamental modes of healing. They are all basically alike, although apparently, externally quite different.

The first method is that of mental science. It consists in building an archetype of perfect health for the vehicles: the physical and vital. When this archetype has been built, divine life flows into it and health is then eventually materialized. This method is sound and is reinforced by facts. For instance, it is stated in the "Cosmo-Conception" that everything which exists in the material world has a corresponding archetype in the World of Thought, which was first created before the physical manifestation was possible. This must hold true in the case of health as well as in other material manifestation. In connection with mental creation of this character, we must avoid the negative mental thought forms of fear and hate, because these are also archetypes and also materialize in corresponding conditions. It is a well known fact that a sick person cannot usually be healed so long as he is indulging in personal hate of any sort; also so long as he permits thoughts of fear

to dominate his mind. Cheerfulness and optimism, therefore, must be maintained, so that their corresponding effect will be built into the archetype. It is also necessary that the mind be clean, because mental uncleanness affects the archetype and manifests eventually as disease.

The second method is the method which is based upon unity. It is the method used by the Christian Scientists. It is based upon the conception that God is perfection and that we are a part of God. Holding this thought that we are a part of God, they assert that fundamentally we are perfection ourselves and imperfection of any sort is an illusion of the mind. This method unconsciously creates the archetype of health, and is fundamentally the same as the method of mental science described above.

The third is the Rosierucian method. This consists of concentration, by an assembly of people, upon healing, coupled with prayers to the Father that His healing force be liberated and made available for healing purposes. The result of this concentration and prayer is to create a reservoir of magnetic force which is then available to be applied to the sick. This is an impersonal method rather than a personal one. As a rule no individual is singled out to be the recipient of general force. The selection of the individuals to be helped and the application of this healing force is left to the invisible helpers who operate under the guidance of those more advanced than themselves. These invisible helpers direct this force to the bodies of the patients which receive the vibrations of the latter and this enables them to throw off disease and manifest health. The invisible helpers are those who are sufficiently advanced in their evolution to make it possible for them to consciously use their bodies during sleep and to function on the invisible planes in their etheric bodies.

The Rosierucian method has the advantage that it does not interfere with destiny in any

way by applying the healing force to those persons whom destiny has decreed cannot be healed at the present time. It leaves the decision regarding this to the intelligences above who are much better qualified to make it. This third method is, as will be noted, in one respect the same as the preceding methods because by the concentration which is used the archetype of health is created.

An important fact which must always be kept in mind in connection with healing activities is that no force and no demand must be made. When we demand health we demand that destiny be set aside to give us what we wish, regardless of whether we have earned it or not. If our past lives have been such that we have forfeited the right temporarily to health, then we must undergo the corresponding limitations until we have learned to put health at its proper valuation, and not to interfere with others in such a manner as to deprive them either directly or

indirectly of health. If we demand health without having first earned the right to it, although we must temporarily get results, they will still only be temporary and our eventual condition will be worse than if we had not interfered. We must always qualify our supplications for health with the request that they be granted if right.

The element of will power is an important factor in the maintenance of health. Will power inhibits fear which tears down. It ejects the thought forms of disease and we thereby cease to create the corresponding archetype of disease. Will compels our vehicles to operate to the full capacity, which raises their vibrations and enables them to throw off disease, which would otherwise manifest in them. Therefore the stimulation of the will is an important factor in restoring health in any case. The patient should watch to see that the will is not allowed to relax into a state of inactivity.

Food at Less Than Fifty Cents Per Day

Kind and Manner of Its Use

AN APPRECIATIVE STUDENT

THIS SUBJECT is surrounded with argument from every angle. It is a live topic of real life, with very few champions. That so simple a question, could contain such dread fate for humanity is nearly past belief or comprehension. Yet so it is.

On the liquor question, the patient, long suffering womanhood of the new world came to the rescue and emancipated man from his self-inflicted slavery. They have their reward. In reference to food and its proper uses, women are, strange to say, our enemies.

As it was with the liquor vice, so with the vices pertaining to food and its uses; there is but one hope and that is in education. It would be of no use to write or to speak fully and intelligently upon this subject, for the reason that the people could not understand. In many instances any simple suggestion would be taken as offense, therefore, so far as this article is concerned I shall endeavor to confine myself to

the alphabet of what is a real science.

Nearly all ailments of mind or body are attributable to improper food or to the incorrect use of food. Instead of listening to the warning of the body or bodies, the sign is misinterpreted and more improper food is used in the same incorrect manner. For instance, when a person is complaining, there are so very many people who begin to advise the patient to take this or take that, eat this, or eat that. As a matter of fact it is always far better at such a time to take no more of anything into the stomach. The cause of the trouble is usually to be found in what has been taken into the stomach already. Give the stomach a rest whenever you are not well; this applies to all ailments with very few exceptions.

Ninety-nine per cent of all young people who go astray or who marry too young can attribute their downfall to improper foods and their incorrect use. Very often they are overfed.

It is safe to say that a large percentage of all divorces and separations have their foundation in improper eating and in the incorrect uses of all foods. The loving and attentive spouse devotes a good share of her valuable time to conjuring up appetizing, rich and dainty dishes for her overfed lord. Yellow jackets sting and go away but this monster of improper feeding takes possession of the unfortunate feeder. It is true that an overfed man bites the hand that feeds him. The bite or sting is invisible at the time, but after a while when the poor woman would free herself from the web she has unwittingly woven about herself, she finds herself helpless.

Sometimes she succeeds in breaking away, but more often she yields and gives herself up to a life of debauchery until death is welcomed by the spirit as a kindly savior.

The greatest difficulty of all occurs when the wife discovers the mistake of overfeeding. She will very often diet, out of pride for her appearance, yet will persist in catering to the animal propensities of her husband. She has discovered merely part of the truth. Then people wonder at the separation. By the reasonable use of food she has raised her vibrations away from that of her husband and she no longer enjoys the animal phase of married life. Neither of them seems to know what barrier has been raised between them, yet it is there. The wife is merely restraining the appetite, sometimes she goes so far as to select the food she uses. As the disagreeable situation increases, milady devotes greater attention to her diet; her appearance now, must be preserved at all hazards, because she expects to lose her boarding house. The cause is simple: the wife has developed, outgrown her husband. She has overcome the foulest fiend of all, *Mr. Appetite*, and the only mistake she has made is in neglecting to diet her husband and redeem *him* at the same time. Why all these separations in high life? High living.

The dear, splendid husband is the sufferer, i. e. the principal sufferer. He scarcely ever gets to see the light of reason. He is simply a great big overfed male. That elegant, cheerful young man you married, has lost the luster of his eye, the color from his cheek. The real man, the real husband is ebbing fast away, being consumed, cremated alive, and the one he loves most

on earth is his executioner. He was a good furnace. The water was always boiling, but you have lacked discretion and fired the furnace out of all reason. The grates are all gone, leaks are presenting themselves. That perfect form has burned and wasted itself, until collapse, the physician, the nurse and the grave. This is only the beginning, for he steps into a world where he cannot indulge in fat steaks, rich gravies, pies, puddings and cakes, to say nothing of candies and ice cream between meals. All food is heat, HEAT spelled HEAT.

The real question for mothers and wives to consider, is the quality and quantity of food necessary for the body and mind, which is to be governed more or less by the employment and other surrounding conditions. The man at hard labor requires more and stronger food than the man at some sedentary employment, although the last named might need more brain food—phosphorus.

The man at hard labor can use up the greater part of rich foods. The man of sedentary habits will do well to use coarse whole wheat bread. Better still is the dry meal consisting of a few vegetables, raw or cooked; but we must have at least half of our food raw each day to maintain good robust health. The fruit we use should never be cooked.

No drink should be taken for two hours after meals. If you are over forty and have been leading a careless life, be careful what you drink between meals; better consult *The Rosicrucian Cosmo-Conception* on this question.

All this looks easy, but it is not. You have different habits and appetites of long standing which yield to this treatment very stubbornly and slowly; however the time comes when you are master of the situation. By the time you are master, there are no leaks or waste in the brain—the long neglected brain. In most cases the brain is already injured, yet it will regain considerable of its wonted health and vigor. While this struggle of the God within is progressing, your friends will warn you that you are getting thin; your relatives will become really concerned about your appearance. Merely expect this and then you are prepared for a slight falling off at the very first. Look upon deviation from your raw grain, vegetable and fruit

(Continued on page 238)

Menus from Mt. Ecclesia

—BREAKFAST—

Toasted Corn Flakes Baked Egg in Cream
Graham Gems

Milk

Cereal Coffee

—DINNER—

Corn and Tomato Soup
Egg Noodles French Carrots in Brown Sauce
Whole Wheat Bread and Butter
Milk

—SUPPER—

Tomatoes and Cold Slaw
Rye Bread and Date Sandwiches
Rhubarb Cobbler Milk

Recipes

Baked Egg With Cream

Break one egg into oiled custard cup; put one tablespoon of cream on top, place in oven and bake until the white is set. Serve while hot.

Graham Gems

To four cups of graham flour sifted with four teaspoons baking powder add a teaspoon of salt. To this slowly add one pint of sweet milk, beating vigorously, the longer the better. Heat the gem pans, brush with butter, half fill with the batter and bake thirty-five minutes. Be sure to have the gem pans hot.

Corn and Tomato Soup

Slice the corn from six ears of corn. Put the cobs into three pints of water and cook for about half an hour. Remove cobs and add to liquid one pint of tomatoes after skinning and slicing them, an onion and a small green bell pepper chopped very fine, French carrots cut into dices, and the grated corn. Let it cook slowly until all vegetables are tender. Stir in two tablespoons of browned butter, season to taste and serve.

Egg Noodles

Place one pint of flour in a baking dish. Break two eggs into the flour and add one tablespoon of cold water. Stir in as much flour as the egg and water will take, making a very stiff dough. Work with the hands until it has taken up as much flour as possible, roll very thin and fold up like jelly roll. Let stand for an hour, then with a sharp knife slice very thin. These noodles will keep in a paper bag for some time. When ready to use, slowly drop the noodles into boiling water which has been salted to taste. Allow them to boil for fifteen minutes, drain and serve

with browned and buttered bread crumbs.

French Carrots in Brown Sauce

Select small carrots, wash, scrape, and boil in salted water until tender. Drain, saving the water. Put a tablespoon of butter into a frying pan with a tablespoon of flour and stir until well browned, gradually adding the water in which the carrots have been boiled. Simmer until thick and smooth, adding the carrots and serve while hot.

Tomatoes and Cold Slaw

Garnish a plate with thin slices of ripe tomatoes, putting several tablespoons of cold cabbage slaw in center. Dot with ripe olives.

Rye Bread and Date Sandwiches

Remove stones from a package of dates, add a cup of walnut meats, and grind through grinder. Spread between thin slices of rye bread and serve in the form of sandwiches.

Rhubarb Cobbler

Place one pint of stewed rhubarb in an oiled baking dish, adding sugar and cover top with shortening the same as with pie crust. Serve while hot.

All Rosicrucian Literature

BY MAX HEINDEL

may be obtained at the following

Rosicrucian Fellowship Centers

New York City—127 West 92nd St.

Los Angeles, Calif.—112 Coulter Bldg., 213 S. Broadway.

Seattle, Wash.—234 Globe Bldg., 1st and Madison Sts.

The Rosy Cross Healing Circle

New York City, N. Y., July 22, 1921
Rosierucian Fellowship,
Dear Friends:

I am so pleased to tell you I am feeling much better this week; I am also pleased to tell you that I have improved wonderfully since I joined your healing circle. I hope shortly to be in perfect health, which I have not been for years. A great part of the trouble was through eating meat and fish.

With best wishes for the good work,
I remain,
Yours sincerely,

E.H.

Vancouver, B. C., April 29, 1921.
Rosierucian Fellowship,
Oceanside, Calif.,
Dear Friends:

Allyn's condition started to improve a few hours after mailing my letter to you asking for help, and in about two days the fever left him and the swelling in his neck went down very gradually for a few days and then it went down so fast that I said, "Why you can almost see it going down." His kidneys are also much better.

I am very grateful to you for the help you have given and wish you every success in healing.

Yours faithfully,
G. C. R.

HEALING DATES

September 3—10—18—25
October 1— 7—15—22—28
November 4—11—18—24

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 re-

lief. 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.

FOOD AT LESS THAN FIFTY CENTS PER DAY

(Continued from page 236)

diet as a sin; the yielding to every temptation as a serious weakness of character not to be encouraged.

In a few months, you will be master to such an extent that you can and will regulate your food daily according to the exercise of the body. The brain food needs particular attention. On this subject see *The Rosierucian Cosmo-Conception* (page 452)..

The real food requirements of the human body are very few. While raw food is superior to cooked foods, there is greater danger of over-eating especially at first for it is so difficult to satisfy the imaginary hunger.

It is very surprising to note the difference after six months of this diet, varied, of course, with nuts, various kinds of vegetables and fruits. You will become strong, not with coarse reckless fearlessness, but with the strength of authority. It is only one step towards self-control, and it is wonderful how other people are attracted to you in such a manner that it becomes noticeable. There is a subtle magnetism about the person who has secured control of the food situation, that is irresistible.

All the early part of my life I suffered with inflammatory rheumatism in the lower limbs. This began when I was a boy about sixteen, nor did I ever know the cause of this rheumatism until some months ago, when I discovered while experimenting that it all came from Saturn afflicted in Sagittarius. He was endeavoring to save me from one of the evil consequences of overeating and was busy struggling with the evil tendencies of Mars, the ruler of Scorpio. The experiment of overfeeding the body brought the same results, especially when dear Saturn was given any encouragement. He had struggled a long while, nobly and well, before gaining recognition, but he knows now that it was not in vain or without appreciation.

Echoes from Mt. Ecclesia.

Events and Ideals

MABEL MORRIN KELLOGG

TIME IS PURPORTED to be an important governing factor in the physical world. This law, however, has become practically inoperative in our educational department, or so declares Mr. Hall, our young prodigy on the "Cosmo" whose teachers are kept busy supplying him with more worlds to conquer. The days fly by on wings—is this not reason enough for believing that we are manifesting on a higher plane?

No one can say that Mrs. Cowen's thorough drill in the four ethers has made any of the class "light" headed. The examination papers of last week prove this.

We have been told that "All the world's a stage, and men and women merely players." We found, however, when putting the above to the test, that it did not hold good here in our highly individualized community, and it became necessary to specialize a bit. The result is a play, an "occult phantasy" with a ghost that rivals that of Hamlet's father, a fool that would put Launcelot Gobbo to shame and a Shylock who demands more than a pound of flesh in payment for an unjust debt. This production will be given on a Friday evening in September by eight "merely players."

Practice on the play had begun in earnest, when two of the cast were called away: Miss Agnes Thorsen, of San Diego, leading lady, and Miss Florence Barr, of New York, who essayed the role of "Bridget O'Finnegan." We are grieved to lose these bright lights, but wish them success in the ventures which await them in the outside world.

It is said that no one ever visits Mt. Ecclesia who does not want to come again. We are missing the smiling face and helping hand of everybody's friend, Mr. Ets of Portland. Come again, Mr. Ets!

Rumors of melon parties, held in a small cottage on the north side, have been floating about the grounds of late. It will pay anyone to call

at this cheerful Westlake abode, for here is demonstrated to their fullest the glorious virtues of faith, hope and patience. These merry melon parties are good for the soul as well as satisfying to the appetite.

And still the roses continue to bloom on Mt. Ecclesia, despite the fact that we are well into the first month of autumn. An unexpected rain one night in August washed away the dust and cleared the atmosphere. A morning after a summer rain, when the sun comes up over the far mountain tops, scattering the mists and filling the air with perfume—who can describe it? Come, walk with me along the same temple path you took with Lizzie Graham last month, this time when the day is new. The corn is some higher, several inches I think, for only one cottage roof of the group on the hill, can now be seen. Only faithful, efficient service on the part of the garden workers could make corn grow like this!

We take our way along the canyon's brim where a great yellow-flowered pumpkin vine disputes our way, on until we reach the circular path. Following half way round it we come to the Temple door—but we do not go in. This door will open to all aspiring souls we know but the day is young and we cannot go in—just yet.

At a point on the hill where a wooden bench invites all seekers of truth and beauty to rest and meditate, we sit awhile. The eye follows the highway, running like a silver thread down the wide valley to the old mission, then on again till it is lost in the distance. In the blue morning haze the white walls of the rambling old church are plainly visible. These walls have crumbled and been rebuilt, for their long purpose is not yet finished. The old mission is of the valley, a part. Humanity must hold on to something of the old until it is fully ready for the virile new.

The eye leaves the mission, and following back along the dry river bed, with its fringes of

willows; suddenly it occurs to us to lift the vision, until it rests upon the five pointed star which gleams from the topmost pinnacle of our white Temple. This most universal of all symbols seems to say: "Undertake and accomplish; there is no limitation. Come, be free, and express!" Great is your mission, Temple on the hill, for you point the way to fullness of spiritual growth. Your twelve sides speak of perfection and mastership: you hold a promise of realization: you say to us, "There is naught old, there is naught new, *God is*, and Universal Brotherhood awaits His children."

NIPPY NOSE'S BABIES

(Continued from page 233)

them its sweetest moonbeams in gentle benediction.

"How beautiful," breathed Tippy Toes.

"Yes, isn't it?" gloated Nippy Nose. "And that grass wouldn't grow before the kittens came."

"It didn't get enough light," said the fairy.

"I don't see how you can say that when you know how hard I worked bringing in those bottles of sunshine," answered the little gnome sharply.

Tippy Toes laid his hand lightly on the shoulder of his wee, brown friend. "Joy and love are the bringers of light," he told him. "Without them the healthiest flower on earth would droop and die. Selfishness is the cause of darkness, always and always. When you forgot yourself in caring for the kittens joy and love came in to stay. Now, tell me your third wish, for I must hurry home."

The eyes of the little gnome twinkled harder and harder until they looked like happy, blinking stars. Then he began to giggle and giggle. "My third wish is that you will let me stay in this dark old stable for the rest of my life." And he and Tippy Toes fell into one another's arms and screamed with laughter.

THE ROSICRUCIAN FELLOWSHIP LECTURE PLATFORM

Mrs. Arline D. Cramer has returned to California after a most successful lecture tour through the eastern states. Mrs. Cramer is a

very magnetic and forceful speaker, and is wonderfully well versed in the Rosicrucian philosophy. In addition her loving personality makes her a very successful worker. She has had considerable experience in teaching classes and in organizing Fellowship centers in New York City and has had charge of the "Cosmo-Conception" and astrology classes at Headquarters during the year of 1920 and part of 1921.

Since having returned to the Pacific coast there have been a number of calls upon her to lecture in Los Angeles before the Fellowship Center there, at the Theosophical Society in Long Beach and at the New Thought Society in Pasadena. The halls have at times not been large enough to hold the crowds.

Mrs. Cramer is now ready to start on another tour. If enough interest can be aroused among our friends out in the world, we would suggest that members in the northern and eastern cities who will volunteer to help in renting of halls and the arranging of accommodations write to The Lecture Department, Rosicrucian Fellowship, Oceanside, California.

BIRTHDAY PARTY AT MT. ECCLESIA

On Friday, October 28th at 12:40 P. M. Mt. Ecclesia will celebrate her tenth birthday and she invites all her friends to attend the party. It will be a real birthday party too, with a *real cake* with ten candles on it and Mt. Ecclesia will put on her very best party dress in which to entertain her friends, and her *Mother* extends a hearty welcome to all of her beloved children to come and enjoy this wonderful event.

ADVANCED PHILOSOPHY COURSE

Great interest is being taken in the supplementary correspondence course given in connection with the study of the "Cosmo-Conception." All students are eligible for this when they have completed the preliminary course. Very many splendid articles have been received from these students and it is our regret that we cannot publish more of them in our magazine. The work thus accomplished is a great benefit to the students.

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For the first time in history the *Western Wisdom Teaching* concerning Life and Being which the Rosicrucians have guarded for centuries, is here given by an authorized messenger, for it is held that the world is ready to receive this advanced science of the soul, the religious philosophy of the Aquarian Age, now at hand.

The existing soul-hunger, and the satisfying nature of the Rosicrucian teachings are equally well attested by the phenomenal sale of this great book, and the many thousands of letters received by the author from grateful students located all over the world, who testify that they have found in this book what they have long sought elsewhere in vain.

The wide scope of the book is indicated by the note on the title-page, in which it is stated to be "an elementary treatise upon man's past evolution, present constitution and future development."

We give herewith some headings of chapters and subdivisions as a slight indication of what is contained in this mine of mystic light and knowledge.

Rosicrucian Fellowship

International Headquarters

OCEANSIDE,

CALIFORNIA

Partial List of Contents

PART I.

The Visible and Invisible Worlds, with two diagrams.
The Four Kingdoms, with two diagrams showing their vehicles and stage of consciousness.
Man and the Method of Evolution. Spirit, Soul and Body; Thought, Memory and Soul-growth. The conscious, subconscious and super-conscious minds. The science of death, the beneficence of purgatory, life in heaven; preparation for re-birth.
Re-birth and the Law of Consequence. Wine as a factor in evolution. An authentic story proving re-birth.

PART II.

The Relation of Man to God, with diagram.
The Scheme of Evolution. A general outline, with diagram of the Seven World Periods.
The Path of Evolution. Cosmic Days of active work and Cosmic Nights of passive contemplation.
The Work of Evolution. How the Cherubim, Seraphim, Archangels and Angels helped.
Genesis and Evolution of Our Solar System. Chaos the seedground of Cosmos; Birth of the Planets, Planetary Spirits.
Evolution of the Earth. The Moon, the eighth sphere of retrogression. Birth of the Individual. Separation into Sexes, Lucifer Spirits and the Fall, Sixteen Paths to Destruction.

PART III.

Christ and His Mission. "Peace on Earth" and "Not Peace, but a Sword." The Star of Bethlehem, the heart an anomaly, the Mystery of Golgotha and the cleansing blood.
Future Development and Initiation. The Symbolism of the Caduceus, Alchemy and Soul-growth.
The Method of Acquiring First-hand Knowledge. Western Methods for Western People, Esoteric Training, how the inner vehicle is built.
The Constitution of the Earth and Volcanic Eruptions.
Christian Rozenkreuz and the Order of Rosicrucians. The Rosicrucian Initiation.