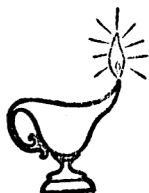


RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

VOL. 14

OCEANSIDE, CALIFORNIA, NOVEMBER, 1922

NO. 7

Contents

THE MYSTIC LIGHT—

	Page
The Infinite (Poem)	
Kittie Skidmore Cowen	243
Our Invisible Government.	
Max Heindel	243
A Vision. (Poem)	
Tanya Lehrer	245
Wands and Serpents.	
Manly P. Hall	246
The Child Labor Amendment.	249
A Personal Experience.	
Corinne S. Dunklee	250
The Welsh Druids.	
Ellen Conroy, A. M.	251
College Students Drink Less.	255
The Cross of Gold.	
Cora Cochrane Graves	256
Elementary Psychology.	
Clarence H. Foster	257

QUESTION DEPARTMENT—

The Effect of Denials.	260
The Permissibility of Killing Insects and Vermin.	260
Invisible Helpers.	261

THE ASTRAL RAY—

The School of Life and Our Planetary Teachers.	Nicholas Peris 262
Christ in the Light of Astrology.	
Nellie B. Powers	264

The Children of Scorpio, 1922.	266
Your Child's Horoscope:—	
Delineations:	
Destiny Althea N.	267
Enid Fay B.	267
Lillian M. B. (Vocational)	268

STUDIES IN THE ROSICRUCIAN COSMO-CONCEPTION—

Schools of Initiation.	
Kittie S. Cowen	269

CHILDREN'S DEPARTMENT—

The Halloween Party.	
Ella Van Gilder	271
Baby's Problems.	Mrs. W. Kurt 272

NUTRITION AND HEALTH—

The Electronic Reactions of Abrams—The Wonder Cure of the Age.	W. Martineau Selleck 273
Why Sugar Eaters are Most Emotional.	276
Thanksgiving Menus.	277
Recipes.	277
The Rosy Cross Healing Circle:	
Patients' Letters.	278
Healing Dates.	278

ECHOES FROM MT. ECCLESIA—

From Far-Off Lands.	
Gertrude Chatham	279
A New Jersey Nature Spirit.	
Manly P. Hall	280

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.

ROSICRUCIAN FELLOWSHIP

Oceanside, Calif.

Printed by the Fellowship Press

Rosicrucian Publications

Rosicrucian Christianity Lectures

ANCIENT TRUTHS IN MODERN DRESS

Price 10c each, postfree.

- No. 1. The Riddle of Life and Death.
- No. 2. Where are the Dead?
- No. 3. Spiritual Sight and the Spiritual Worlds.
- No. 4. Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.
- No. 5. Death and Life in Purgatory.
- No. 6. Life and Activity in Heaven.
- No. 7. Birth a Fourfold Event.
- No. 8. The Science of Nutrition, Health, and protracted Youth.

Note—There are twelve other lectures in this series.

These lectures are particularly suitable for beginners. Read consecutively, they give a comprehensive outline of our philosophy.

Give one to a friend. It is an inexpensive and a helpful gift.

Mysteries of the Great Operas

BY MAX HEINDEL

FAUST, PARISFAL, THE RING OF THE NIEBELUNG, TANNHAUSER, LOHENGRIN

The Secret Teachings concealed in the Great Myths as embodied in the major operas are here interpreted. The Evolutionary Plan and Methods of Spiritual Unfoldment are shown to lie hidden in the imagery of Folk Tales. The treatment of this subject adapts the book to the use of the Musician and Student of Folklore as well as of the Occultist.

Cloth Bound. \$2.00 Postfree. 176 Pages.

Tables of Houses Bound

We now have bound our Tables of Houses, Nos. 1, 2, and 3, including latitudes 25° to 60°, in one volume—Cloth—\$1.75 postfree. These tables may also be had separately, unbound, for 50 cents each.

Bound Volumes of the "Rays"

- Vols. 5 and 6—May 1916, to April 1917, \$5.00.
- Vols. 7 and 8—May 1917, to April 1918, \$5.00.
- Vol. 13—May 1921, to April 1922, \$4.50.

We have a limited number of these bound volumes for sale at prices indicated above.

Earthbound

BY AUGUSTA FOSS HEINDEL

This is a new lecture in our Rosicrucian Christianity Series. It is a very interesting description of the soul who is earthbound after death, the conditions which surround him on the superphysical planes, his activities there, and the causes which hold him in that state. The dangers of the ouija board, as affording a field of operation for earthbound spirits, are also described.

This is splendid propaganda literature.
13 Pages. Paper Bound. Price 10c.

Freemasonry and Catholicism

BY MAX HEINDEL

An Esoteric Exposition of the Cosmic Facts

Underlying these two Great Institutions, as

Determined by Occult Investigation.

This book describes the influence of each of these institutions upon the evolution of mankind and the ultimate destiny of each. It should be in the library of every Mason.

Max Heindel's portrait as frontispiece.

Bound in Cloth. 98 Pages. Price \$1.00

The Web of Destiny

HOW MADE AND UNMADE

BY MAX HEINDEL

Including

The Occult Effect of Our Emotions

Prayer---A Magic Invocation

Practical Methods of Achieving Success

A series of lessons upon the Hidden Side of life, showing the Occult Forces which shape our destiny.

Students of Occult Philosophy will find this book indispensable.

175 Pages. Cloth Bound. Price \$2.00

1923 Ephemeris

Our Ephemeris for 1923 is now on sale. A new feature has been added this year, namely, the latitudes of the planets. The latitudes are used by many astrologers and are here made available.

Our Ephemeris is superior to others in many respects. It is printed in large, clear type, which avoids eye strain, and it is sold at one-half the price usually charged for other ephemerides. Price 25c postpaid.

The Mystic Light.

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects; a teaching which makes no statements that are not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It holds out a reasonable solution to all mysteries, but—and this is a very important “but”—*Rosicrucian Christianity does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore the scientific teaching is only given in order that man may believe and start to live the religious life which alone can bring true fellowship.*

The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential beauty may be recognized and that they may again be accepted.

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

The Infinite

KITTIE SKIDMORE COWEN

I asked the sunrise, “What is God?”
And daylight broke with splendor bright;
Its radiance glorified the clod,
And something whispered, “God is Light.”

I asked the noonday, “What is God?”
A radiant sun illumed the way
As on his heavenly path he trod,
And something whispered, “God is Day.”

I asked the night wind, “What is God?”
A white star gleamed from sapphire height—
A sparkling path, a silver rod;
And something whispered, “God is Night.”

I asked the ocean, “What is God?”
Its sunlit billows stilled their glee
In awe their curling crests to nod,
While something whispered, “God is Sea.”

I asked the mountains, “What is God?”
In massive strength their great heights tower.
A softer wind caressed their sod
As something whispered, “God is power.”

I asked myself, pray, “What is God?”
A dazzling light, a brilliant flame
Illumed the denseness of the clod,
And something whispered—my own name.

I pondered long on what I'd heard:
On light and day, on night and power;
On my own name, the whispered word—
What was the message of the hour?

Again I turned to self, and lo!
The day, the night, the sea, the clod,
The star, myself—ah, now I knew,
The sky, the world—why *all are God!*

Our Invisible Government

MAX HEINDEL

A Former Lesson to Students

IT IS WELL KNOWN to students of the Rosicrucian Philosophy that each species of animals is dominated by a group spirit, which is their guardian and looks after these, its wards, with a view to bringing them along the path of evolution that is best suited to their de-

velopment; it does not matter what the geographical position of these animals is; the lion in the jungles of Africa is dominated by the same group spirit as is the lion in the cage of a menagerie in our northern countries. Therefore these animals are alike in all their principal character-

istics, they have the same likes and dislikes with respect to diet, and they act in an almost identical manner under similar circumstances. If one wants to study the tribe of lions or the tribe of tigers, all that is necessary is to study one individual, for it has neither choice nor prerogative, but acts entirely according to the dictates of the group spirit. The mineral cannot choose whether it will crystallize or not; the rose is bound to bloom; the lion is compelled to prey; and in each case the activity is dictated entirely by the group spirit.

But man is different; when we want to study him we find that each individual is as a species by himself. What one does under any given circumstances is no indication of what another may do; "one man's meat is another man's poison"; each has different likes and dislikes. This is because man as we see him in the physical world is the expression of an individual indwelling spirit, seemingly having choice and prerogative.

But as a matter of fact man is not quite as free as he seems; all students of human nature have observed that on certain occasions a large number of people will act as though dominated by one spirit. It is also easy to see without recourse to occultism that the different nations have certain physical characteristics. We all know the German, French, English, Italian, and Spanish types. Each of these nations has characteristics which differ from those of the other nations, thus indicating that there must be a *race spirit* at the root of these peculiarities. The occultist who is gifted with spiritual sight knows that such is the case, and that each nation has a different race spirit which broods as a cloud over the whole country. In it the people live and move and have their being; it is their guardian and is constantly working for their development, building up their civilization and fostering ideals of the highest nature compatible with their capacity for progress.

In the Bible we read that *Jehovah, Elohim*, who was the race spirit of the Jews, went before them in a pillar and a cloud, and in the book of Daniel we gain considerable insight into the workings of these race spirits. The image seen by Nebuchadnezzar with its head of gold and feet of clay showed plainly how a civilization built up in the beginning with golden ideals degenerated

more and more until in the latter part of its existence the feet were of unstable, crumbling clay, and the image was doomed to topple. Thus all civilizations when started by the different race spirits have great and golden ideals, but humanity by reason of having some free will and choice does not follow implicitly the dictates of the race spirits as the animals follow the commands of the group spirits. Hence in the course of time a nation ceases to rise, and as there can be no standing still in the cosmos, it begins to degenerate until finally the feet are of clay and it is necessary to strike a blow to shatter it, *that another civilization may be built up on its ruins*.

But empires do not fall without a strong physical blow, and therefore an instrument of the race spirit of a nation is always raised up at the time when that nation is doomed to fall. In the tenth and eleventh chapters of Daniel we are given an insight into the workings of the invisible government of the race spirits, the powers behind the throne. Daniel is much disturbed in spirit; he fasts, for fully *three weeks*, praying for light, and at the end of that time an archangel, a race spirit, appears before him and addresses him: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me *one and twenty days*, but, lo, Michael, one of the chief princes, came to help me; and I remained there with the king of Persia." After he explains to Daniel what is to happen he says: "Knowest thou wherefore I came unto thee? *and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come*, and there is none that holdeth with me in these things, but Michael, your prince." The archangel also says: "In the first year of Darius the Mede, even I stood to confirm and to strengthen him."

So when the handwriting is on the wall, some one is raised up to administer the blow; it may be a Cyrus, a Darius, an Alexander, a Caesar, a Napoleon, or a Kaiser. Such a one may think himself a prime mover, a free individual acting by his own choice and prerogative, but as a matter of fact he is only the instrument of the invisible government of the world, the power be-

hind thrones, the race spirits, who see the necessity of breaking up civilizations that have outlived their usefulness, so that humanity may get a new start and evolve under a new and a higher ideal than that which ensouled it before.

Christ himself when upon earth, said: "I came not to bring peace, but a sword," for it was evident to Him that as long as humanity was divided into races and nations there could be no "peace on earth and good will among men." Only when the nations have become united in a universal brotherhood is peace possible. The barriers of nationalism must be done away with, and to this end the United States of America has been made a melting pot where all that is best in the old nations is being brought together and amalgamated, so that *a new race with higher ideals and feelings of universal brotherhood may be born for the Aquarian Age*. In the meantime the barriers of nationalism have been partially broken down in Europe by the terrible conflict just past. This brings nearer the day of universal amity and the realization of the Brotherhood of Man.

There is also another object to be gained. Of all the terrors to which mankind is subjected, there is none so great as *death*, which separates us from those we love, because we are unable to see them after they have stepped out of their bodies. But just as surely as the day follows the night, so will every teardrop wear away some of the scale that now blinds the eyes of man to the unseen land of the living dead. We have said repeatedly and we now reaffirm that one of the greatest blessings which will come from the war will be the spiritual sight which a great number of people will evolve. The intense sorrow of millions of people, the longing to see again the dear ones who have so suddenly and ruthlessly been torn from us, are a force of incalculable strength and power. Likewise those who have been snatched by death in the prime of life and who are now in the invisible world are equally intense in their desires to be reunited with those near and dear to them, so that they may speak the word of comfort and assure them of their well-being. Thus it may be said that two great armies comprising millions upon millions are tunneling with frantic energy and intensity of purpose through the wall that separates the invisible from

the visible. Day by day this wall or veil is growing thinner, and sooner or later the living and the living dead will meet in the middle of the tunnel. Before we realize it, communication will have been established, and we shall find it a common experience that when our loved ones step out of their worn and sick bodies, we shall feel neither sorrow nor loss because we shall be able to see them in their ethereal bodies, moving among us as they used to do. So out of the great conflict we shall come as victors over death and be able to say: "O death, where is thy sting? O grave, where is thy victory?"

A VISION

TANYA LEHRER

Through the gates of adoration
Visions oft descend upon us.

Once I saw a vision rare

As an answer to my prayer,
And a sense of great elation.

Loosed my spirit, set it free,
And forever, ever after

I was nearer, God, to Thee.

I arose from out my bodies,

And I flew so far away

That all self seemed merged in shadow

And there was no light of day.

Then one hellish burst of flame sprang and
sputtered,

And I knew that all my sins rose and muttered.

Soon the heat, the burning flame,

Fading, vanished all from me.

I was sitting in the chapel,

Singing hymns, my God, to Thee.

God is just, God is good;

Man is foolish and crude.

Sins are given us to conquer;

Fires of hell soon lose their heat

God is guiding, ever guiding

Every movement of our feet.

Now I praise Thee, O, my Father,

When I joy or when I grieve.

For the privilege of being

In this land of make-believe.

Wands and Serpents

MANLY P. HALL

FOR COUNTLESS ages the wand has been used as a symbol of the mystic arts. Far back in Egypt and Chaldea the magicians of the temples carried with them the staffs of their arts, consecrated upon the altars of their gods, and frequent references are made in the Bible to the wands or rods of Aaron and Moses and of the magicians of Egypt. In the New Testament we find mention of the reed by which the Temple was measured, and we are also told that the Christ was a branch of Jesse.

In the accompanying illustrations we see three wands or staffs which are now but relics of supposedly forgotten superstitions.

Figure A represents the wand which in children's fairy stories performs strange and wonderful marvels when in the hands of elves and fairies. It is best described as a long ebony stick with a fairy star at the upper end. Modern magicians use this wand in their performances, omitting the star. Sometimes these wands are of plain wood (about fifteen inches long,) while the more elaborate ones have metal or ivory tips. The stage magician of today little dreams that he carries one of the most sacred symbols in all the world, for the key to the meaning of the magic wand has been lost. The staff is symbolical of the spinal column of man, and this is the true wand of the magicians: for it is through the power within this column that so-called miracles are performed. The star of light at the upper end of the staff is nothing more nor less than the flame that burns eternally at the upper end of the lamp of the true alchemist. This tiny flame is fed by the pure oil of the transmuted life force.

Figure B shows us a wand that is said to have been used by Solomon, the king of the Israelites, and upon it are inscribed in the celestial languages sacred names and words. This drawing is taken from "The Keys of Solomon, the King," a rare manuscript in the British Museum. It bears the same symbolism as the first, representing a hallow tube through which the forces of life play in an ascending and a descending stream.

Figure C shows us still another type of wand, this one made to represent a snake. It is said that during the Middle Ages when magic and sorcery rose to a tremendous height, strange rites and rituals were performed under the direction of hierophants, who carried this snake wand made of flexible wood; during the ceremony the wand was bent, and the tail of the snake was placed between its teeth. The serpent has for thousands of years been the symbol of the spirit fire in man, which was known to the ancients as the serpent power.

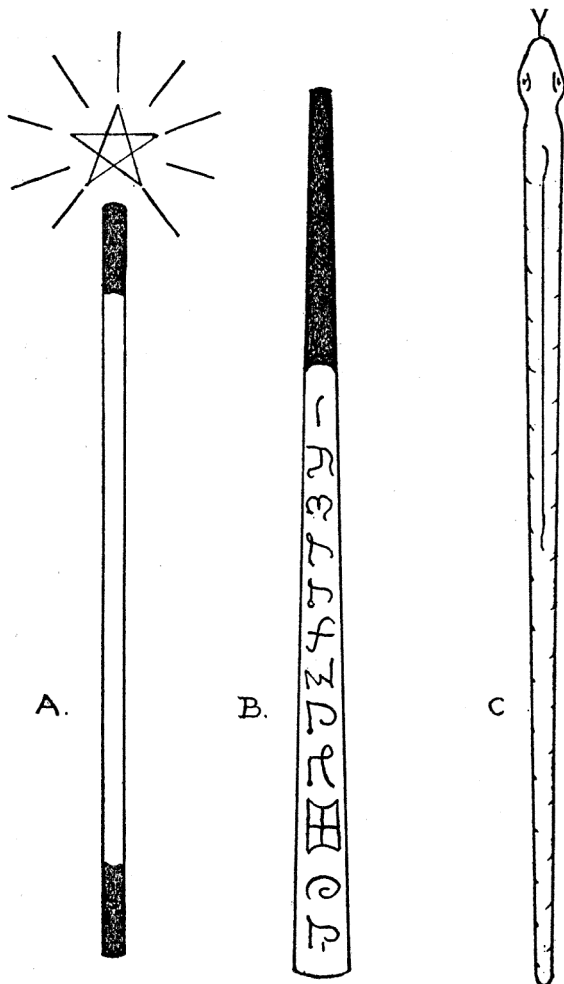


Figure 1.

With this slight introduction we will take up the study of the wands and serpents as we find them in the Bible. First let us consider the serpent of Genesis. We have gone over a number of famous paintings where the Fall of Man was the theme, and in nearly every case the snake is represented as coiled around a tree, *head downward*. In the majority of cases the artist probably did not understand the mystery he portrayed, but in reality the downward turned serpent is the key to the problem. The serpent of Genesis is the down-going spinal fire, sent thus by Jehovah to build form. The result of the going downward of this force was crystallization and the awakening of the passion centers located at the base of the spine. This crystallization so lowered man's vibration that he was no longer able to remain in the etheric Eden but was cast out or fell, and the sword of passion (the flame of purification) stood between him and the world from which he fell.

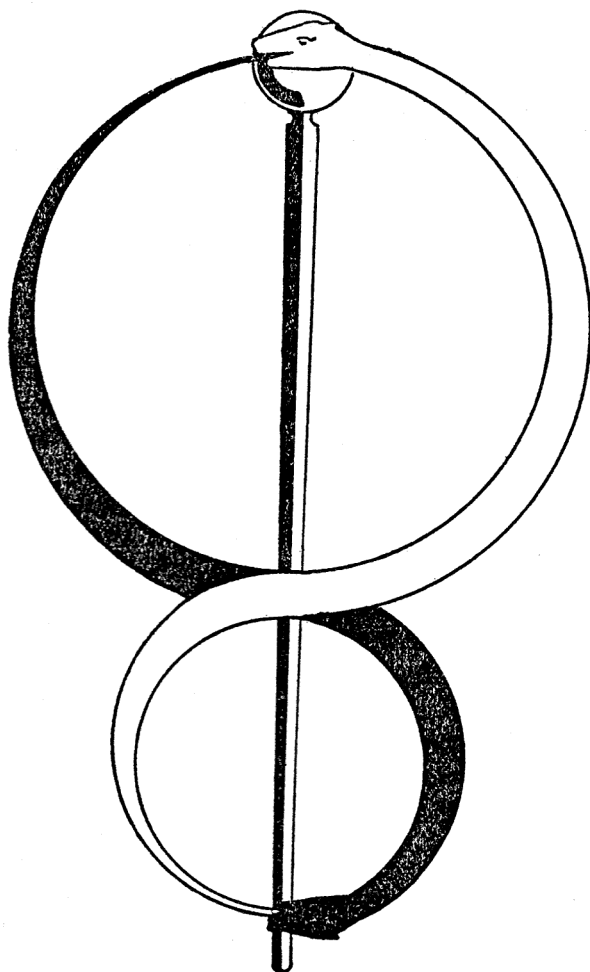


Figure 2.

In the same way man's life today is a contest between the higher and lower principles. When the spiritual powers are centered in the emotions and passions, man starts into action the forces that inevitably result in crystallization and death. But when he lifts them up through altruism and service, the spiritual fire flows upward and creates the five-pointed star which heralds the coming of the Christ within himself.

In Figure 2 we see the two serpents, one black and the other white, which were used by the ancients to symbolize this twofold use of the spirit power. That which tends at our stage of evolution to draw these powers downward through selfishness and egotism is on the path of the black serpent, while the traits within ourselves in which altruism predominates raise the spirit powers upward through the white serpent and finally liberate the spiritual consciousness.

Now let us consider the story of how the rods were turned to serpents in the court of Pharaoh as we find it recorded in the 7th chapter of Exodus: "And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods." For many generations Egypt had stood for black magic and evil. This is in accord with occult teachings, for we know that the ancient Egyptians were the remnants of the still older Atlanteans, and that Atlantis sank because black magic had supplanted the white forces, and the Great Ones who were guiding the destinies of men were forced to take those who remained true out of the world of darkness and onward to the promised land. The serpent of the black magicians of Egypt called up by invocation and through negative processes, represents the lower passions and desires with which the black forces are even today filling the world through the medium of thoughtless persons who allow their emotions and desires to master them. The serpent of Aaron, developed as commanded by the Lord, corresponds to the white serpent or transmuted spirit

fire, the wand of the initiate which eats up (transmutes rather than kills) the lower forces of the black magicians. In Kundry, that wonderful character in the opera of Parsifal, the girl dressed in the skins of snakes, we find another symbol of the serpent power or spirit fire, for the word Kundry is evidently taken from Kundalini, which means a sleeping serpent. While undeveloped or under the spell of evil it serves the black forces, but when transmuted it is true to the Knights of the Grail.

There came a time when it was necessary for man to lift the spiritual consciousness which had been sent downward to develop form, and this we find explained in the story of the brazen serpent which Moses raised up in the wilderness. In Figure 3 we see an ancient alchemic drawing which represents this serpent of Moses. The an-

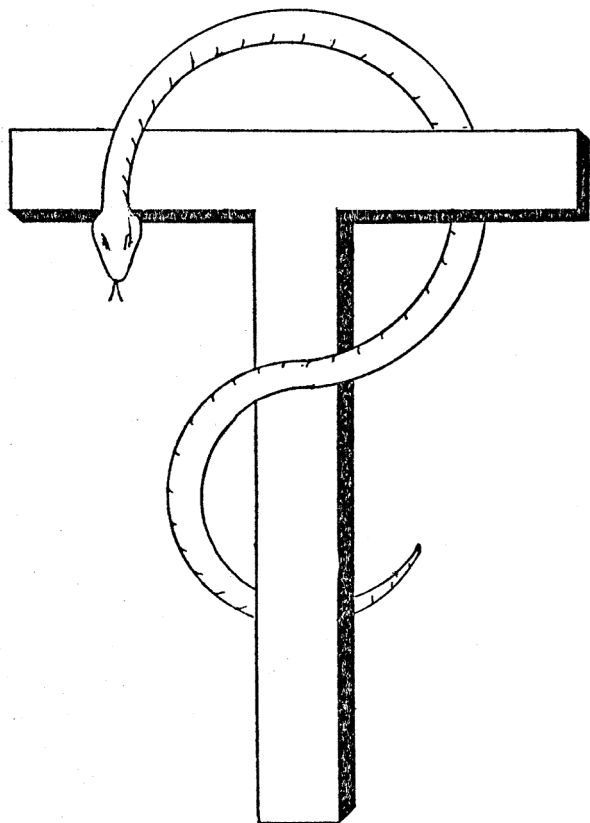


Figure 3.

cient Hebrew word used to signify a serpent in this part of the Bible can also be translated savior. There is a connection between this serpent which was raised, and the Christ principle which is represented by the crowned serpent.

From the standpoint of the occult student there is probably no more important explanation of spiritual unfoldment than that of the rod that budded. It is said in some of the ancient books that the rod of Aaron like the spear of Odin was cut from the Tree of Life. Now let us consider the Tree of Life. It is that great tree which is said to have its roots in heaven and its branches upon the earth. When we study this carefully we find that man is the rod of Aaron, which was cut from the Tree of Life when his connection with the higher worlds was severed that he might better learn the lessons of individual responsibility. The student who does not seek to carry his own burdens but tries to find others to do his work for him is losing the great opportunity of learning these lessons.

Man in his fallen state is symbolized by the dead stick in which the germ of life is too weak to manifest. We know how in the early fall the sap of the tree goes to its roots and the tree appears dead. It was the same with primitive man, for his life forces were sent downward, and the staff cut from the Tree of Life, as far as its spiritual development was concerned, was dead. But when the Christ Spirit became indwelling in the earth, man began turning his egotism to altruism, and by the power in his own life is helping to lift the spirit fire upward, contacting one by one the spiritual centers in the body. It nourishes them, and one by one the blossoms on the dead staff burst forth. One by one the seven centers are awakened and become blossoms. The blossoms on the rod of Aaron correspond to the roses on the Rose Cross or the lotus blossoms of the East. As told in *Tannhauser*, when these flowers blossom forth we know that our sins have been forgiven.

Many students of occult philosophy wonder why the Great Ones do not come to them. This is not because of neglect. These students do not understand the mystery of the rod that blossoms, and do not know that the higher ones on the invisible planes are watching breathlessly for those whom they can use for the betterment of humanity; that the way by which they identify the purified candidate is not through his words but by the blossoms on his staff or cross. These spiritual centers when awakened by right thinking and right action are lights by which

our development is judged. The reason we do not attract the higher ones is that there are no roses on our cross, and they know our purification is not complete.

In the same way the black forces tell by our negative development, which is the reverse of the positive, when we are in a position to be of service in the work of destruction. When we realize that we are the staff and that our own development is the rod on which we must lean, then we better understand the miracles performed by those who have raised the brazen ser-

pent in the wilderness. When we realize that it is the serpent power which brings to the brain the vital energy with which we think, we also realize what Christ meant when he said, "Be ye wise as serpents"; and we also understand why Christ was symbolized in the ancient mysteries as a serpent coiled around a staff, *head upward*.

So let us go through life with a firm resolve to so live that the rod within ourselves, cut from the Tree of Life and depending upon us for its development, will flower out with the spiritual blossoms that tell of Mastership.

The Child Labor Amendment

A BLIGHT MORE deplorable than war is seen by Secretary of Commerce Hoover in our waste of child life, for according to the latest census figures approximately 1,000,000 children between the ages of ten and fifteen years of a total of twelve millions are engaged in gainful occupations. "Facts like this give our civilization a black eye," declares the *Wichita Beacon*, and the only way the situation can be remedied, avers the *Sacramento Bee*, is through an amendment to the Federal Constitution abolishing child labor. Congressional legislation on the question, we are reminded, has been declared unconstitutional by the Supreme Court of the United States. Meanwhile, observes the *Philadelphia Inquirer*, those States which do not restrict the hours of labor of children and debar them from unsuitable occupations are "mortgaging the future of the new generation."

The *Bridgeport* (Conn.) *Post* comments as follows:

"One million underprivileged children destined to grow to be underprivileged men and women, to recruit the ranks of the half-witted, the gunmen, the incompetent, and the criminal.

"One million voters less capable of exercising the great function of the ballot because of poor equipment for reasoning and decision.

"One million dwarfed intellects to be the easy prey of prejudice, class consciousness, and hatred. Undersized minds that will fatten the purses of the crafty and the conscienceless.

"One million prospects for the I. W. W., the Bolsheviki, and all the other exponents of half-baked theories of government.

"One million people whose darkened minds will inevitably pull down the standard of art, music, drama, and life in all its ramifications.

"One million children whose pitiable plighi shames the boasted wisdom and statesmanship of the United States of America.

"One million little folks, at heart innocent of all these and other dire portents for their country, with a real and just grievance against the one hundred million who permit this immeasurable folly of child labor to continue."

"If something cannot be done for these children, whose youth and strength are being drained away, the results in future years will be sad indeed for the whole nation," agrees the *Waterbury* (Conn.) *Democrat*, while the *Portland* (Me.) *Press-Herald* maintains that "the exploitation of children in mills and factories must end." To end it, observes the *New York Evening Mail*:

"It would seem that even Congress must be convinced by now that the only adequate recourse is an amendment to the Federal Constitution. The inhumanity, the injustice, the barbarity of child exploitation has come to be so generally understood that none dare uphold it in the open. Congress must see to it that none can continue a bushwhacking warfare against it in secret. New legislation ought to be written into the nation's statutes immediately, on whatever ground promises success. In the meantime the machinery of amending the Constitution should be set in motion without an instant's delay."

—*Literary Digest*.

A Personal Experience

CORINNE S. DUNKLEE

RECENTLY THERE appeared in the papers a singularly pathetic account of a woman who grieving over the death of her baby, took her own life. I had prayed much over this case, knowing the sad fate of a suicide who finds himself out of the body more intensely alive than ever, but still with all the old problems and debts of the physical life to meet and conquer. And I asked most fervently that I might be worthy to find and aid this poor soul who had passed out in such a pathetic manner.

When away from the body in sleep I found myself in the presence of one of the Great Ones who smiled a wordless acquiescence to my prayers. Then we seemed to be floating within an infinite sea of mist. Nothing was plainly visible, all objects were hidden within this soft, intangible veil that appeared much like the mists that hang about our mountain tops here on the physical plane. Finally as I became more accustomed to this cloudlike atmosphere, I could discern forms like wraiths or shadows moving about.

The One who accompanied me said, "You are now looking upon one of the manifestations of fear. This realm is formed of the fear thoughts of human beings who are still in their bodies upon the earth; and all those who pass on still obsessed with these fear thoughts must remain in this veritable shadow-land until they learn to free themselves. We can aid them with love and prayer, but each soul must work out its own problem *alone*; there is no other way." I bowed my head a moment in a prayer of praise and thanksgiving for all the schools of metaphysics upon the earth plane that are doing so much to eliminate fear from the consciousness of man.

Over uncounted miles, it seemed, we sped. The Great One knew in some unerring way how to guide our course; finally we paused, and from a corner, if such a term may be used in connection with the immensity of space, there emerged, apparently at some inner call from my guide, a shrinking figure, frightened and awed by the strangeness of it all. The tears which had

coursed so constantly down her face on earth were still flowing; and as she stood there looking at us with great, frightened eyes I prayed earnestly that the knowledge of life after death might soon become generally known in the physical world, that we may be done with abstractions and learn what really takes place when a soul leaves its physical casement. Here stood this poor woman, bereft by her own hands of her physical body in the frantic endeavor to be united with her baby. In her ignorance of after-death conditions, she did not know that the soul of her baby had been carried into the First Heaven to continue its growth and progress, while she, by her own rash act, must be held in close bondage to the earth plane until according to the course of natural events the silver cord is to be broken.

Sir Oliver Lodge has this to say in one of his most recent articles: "When we die we change our surroundings, not ourselves. Our faults of character, our weaknesses, our vices, we shall find when we arrive 'on the other side,' still with us. In suicide we have committed a futile crime, we must suffer punishment beyond what we anticipated, and carry on our existence intensified by the pangs of hopeless remorse. If it were clearly realized that existence once granted is perpetual, few would open a door into the terrible unknown as a means of escape from familiar evils."

How my heart ached for this poor woman, and yet how powerless we are to aid her save with love and prayer. Her soul has broken the law and in the great light of causation only her own soul can free itself. "All is Love, yet all is Law."

As we turned to leave her there trembled through the great veils of mist above the symbol of that wonderful star, Saturn, all crowned with flowers—that mighty Star who holds the destinies of souls in his keeping. The symbol is one of sorrow and pain, yet crowned with flowers;

(Continued on page 265)

The Welsh Druids

A Study in Symbolism

ELLEN CONROY, A. M.

WHO ARE THE Welsh Druids? They are at present, as they were in the past, those who work for the welfare of their nation and for the cause of spiritual progress.

If you have never seen them, go over to Wales during the first week in August where the National Eisteddfod is held, and there you will see them in the same kind of dress that was worn by the ancient Druids three thousand years ago. You will also find that the colors worn are not chosen by chance—they have exactly the same symbolic value as they have had among seers of all ages.

Who then were the Druids? Perhaps we had better inquire first who the Welsh (Wealas--strangers) are, but let us call them rather by the term of Cymry. It is a very moot point where these people came from, but Southern Hindustan has been put forward as the place. It is said that the word "Cymry" is cognate with Cape Comorin.

The records of the Welsh give their first king as Inis Pridhain at 1000 B. C. This name "Pridhain" is sounded by the Cymry of today exactly the way they sound the word "Britain."

Herodotus in 450 B. C. and Aristotle again in 320 B. C. mentioned Britain.

It seems probable then that the religion of the Druids began in India, though it has been modified by the conditions of the peoples and races through which the Cymry have passed in their westward march. The wanderings of the Celtic race appear to be marked by the building of cromlechs. Even in Scotland "going to the stones" was equivalent by the Gaels to "going to church." We do not find any of these cromlechs east of a line drawn through Dresden to the Caucasus Mountains. This appears to show that the Celts did not enter Europe via the Caucasus Mountains, but wandered through Egypt and North Africa, entering Europe by the Straits of Gibraltar, for Spain and France contain many cromlechs.

The Egyptians have left many drawings of

men who had fair or red hair and blue eyes. We must also remember that King David, the descendant of Ruth, the Moabitess, was ruddy of countenance, unlike a true Semite. The Amorites are said to have belonged to the Celto-Libyan race and this race is still to be found in North Africa.

In Egypt at Karnac are ruined temples, stones, and relics of the Celts, while at Carnac in France are similar ruins.

But my problem is not so much with race wandering as with symbolism. I wish to show you how like other great religions this religion of the Druids was. How can we account for this likeness. Some say it is the result of earlier missionary effort. Others say that the Druids were on the fringe of lost Atlantis, which country taught all the world. Others believe that the Druids remembered what they had been taught in India and the various countries through which they had passed. Personally, I think the reason is that all truth must of necessity be alike; that evolved human beings get into touch with spiritual truths which are of necessity the same in Britain as in China or anywhere else. Thus it is not that one nation learns or copies from another, but that there can be no real fundamental differences on the higher planes. Of course each seer will give his vision the coloring of his own particular race or personality, but that is better for the understanding of his race.

It is also a fact that anything which has been thought can be thought again—that any lost language can be recovered, that any lost invention can be found again.

Any spiritual truth can be re-obtained. If you have read Anna Kingsford's "Perfect Way," you will know exactly what I mean. The Celts are naturally a very intuitional race, and many of the spiritual truths that other races learn slowly and with difficulty they seem to comprehend easily.

We may divide the hierarchy of the Druids into three orders, presided over by the Arch-

druid. These were the Druids, Bards, and Ovates.

The Ovates were sometimes candidates for the higher orders, and sometimes they were persons of standing and repute who were willing to work for the good of the people but who were not inclined to give up their own work entirely. This order wore green robes. Green is the color of young vegetable life, therefore the appropriate color of a hopeful young candidate.

The Bards wore blue robes. Blue is the color of truth, peace, and equanimity. But, you say, the Bard should be full of fire and inspiration, therefore it is an inappropriate color. Not so; the idea was that the real bard must try to get beyond mere passion into the calmer regions where he could draw to himself deep, universal truths. There were probably, however, two classes of bards; those who sang the praises of illustrious men, and those called *Faids* (cf *Vates*), whose work was more definitely religious and prophetic.

The Druids proper were the highest order. They wore white, the symbol of purity and of the ineffable joy of spiritual things. It took twenty years to train a Druid, and persons of the highest rank were only too anxious to be admitted to the order. There were among the Druids many subdivisions; the highest order of them contained no less than six subdivisions. The positions of the Archdruid was valued so highly that it sometimes occasioned civil war when a position fell vacant. In time there came to be two Archdruids, one in Anglesey and one in the Isle of Man. (Does it not remind us of the split in the Papacy in the Middle Ages when there were two popes?)

All the Druids proper wore collars, bracelets, and armlets of brass and tiaras of oak leaves. The tiara of gold was reserved for the Archdruid, and he also carried a sceptre and wore a breastplate.

Now we always have to distinguish between exoteric and esoteric religion. If you read what Julius Caesar has to say about the Druids, you will know the exoteric side. You must remember that he was a Roman among Romans, a Philistine among Philistines if you prefer. Also bear in mind that at the time he wrote, Druidism was on the decline; its golden age must have been some

hundred years before Christ. Caesar, however, tells us that the best instruction in the rites was given in Britain. The fact is that Caesar found the Druids a thorn in his flesh. They were too powerful for his liking and for many other Caesars after him.

If the Druids said, "Fight," the people had to fight, for to oppose a Druid was a sin against heaven. All wrong doing and disobedience were sins against heaven, and therefore had to be expiated before a Druid, not before a king. The Druid was much greater than the king. He ruled as the popes later wished to rule. His excommunications were as bad as any ordered by a pope. Thus:

"Let the disobedient be excommunicated. Let him be deprived of benefit of law. Let him be avoided of all and rendered incapable of employ."

From the Triads of the Cymry we know what was laid down as the work of the various orders of the Druids:

First, concerning the Bards:

To make a country habitable.

To civilize the people.

To promote science.

How many of our poets of today would regard that as a program. It makes one think of J. R. Russell's lines:

"He who would be the tongue of this wide world
Must string his harp with cords of banded iron
And strike it with a toil-embrowned hand."

That they did live up to their program we know from the fact that in the reign of Henry the Fifth a special law was passed in order to break the influence of the Bards in Wales. This law made it a criminal offense to keep any boy of lowly parentage learning when he should be at work. Even today the influence of the Bards is pronounced, for the Welsh are probably the best educated people in the world. Their appreciation of music and poetry is indeed wonderful, while their grasp of all intellectual and practical problems is exceptional.

The duties of the Druid proper were:

To keep his word.

To keep his secrets.

To keep peace.

And so well did he perform the second that we find the greatest difficulty in finding out their real beliefs, for nothing was allowed to be written down, but all was handed down by word of mouth.

The Druids studied medicine, and a great deal of power was obtained by their knowledge of how to cure people, though we should think some of their methods very drastic. They were eminently sensible as regards rules for health for we read: "People should practice cheerfulness and temperance, and employ exercise and early rising."

They were great astrologers, and practiced many methods of divination. No public affairs could be conducted without their approval. They were also the judges of the land. Their justice was that of the Mosaic ideal, "An eye for an eye, a tooth for a tooth." The Druids said, "Nothing but the life of a man can atone for the life of a man." They prescribed human sacrifice for avoiding war, calamity, and illness.

The Druids taught the existence of one God, though at first as with most early religions this was a great secret. They certainly taught the doctrine of the Trinity. Their sign for the Trinity was the mark on all the stores of the British government; it was the brand, the Broad Arrow, placed on all criminals.

As with the Hebrews and others, the name of God was held too sacred to be pronounced, and certain letters were used instead. The Druids gave each of the upright strokes of the Broad Arrow a name. This Broad Arrow represented to them the God of fire, or flame, and the three flames were named O, I, V. How did this beautiful symbol become a brand of the government stores? Edward III appropriated the mark first, and it was afterwards worn by the Black Prince in his capacity as Prince of Wales. Later, however, he preferred the more ornamental ensigne of the three feathers of Bavaria. In 1386 the Arrow was made the mark of the stores of the royal household. In 1693 it was taken by the government of William III as the mark of government stores.

The Supreme Being of the Druids was often symbolized by a large oak tree, called Haesus or Esus. The finest oak tree was chosen, and all the branches cut off except two. These with the trunk made a cross. The two branches jointly

were inscribed with the word Thau for the name of God. Upon the right branch was written "Heasus" and on the left "Belinus." The trunk had the word "Tharanis" inscribed on it. Some say that the Supreme Being of the Druids was Hu, the Mighty. Hu, however, is the Savior, God. The name is cognate with Hesus, Esus, Jacchos, and Jesus. Certainly he represented to the Welsh what Horus did to the Egyptians or Christ does to the Christians. The Triads say that Hu brought the Cymry to Britain, and he is supposed to have been a farmer. Similarly, the Zoroastrians say that Zoroaster was a farmer, and the Egyptians said the same of Osiris.

We also get Bel later as the name of God. This appears to point to Phoenician influence, though probably the name Bel or Baal was of much wider occurrence. Thus in the Bible we get the passage, "And thou shalt call me no more Baali." (Hosea 2:16). The word means no more than Master or Lord.

God, the Father, was also sometimes called Teutates by them. This word is made up of "Deu", the Welsh for God, and the word "tatt" for father. In time Teutates became the mythical sovereign of the lower world like Pluto or Dis.

Later we find that many of the Greek and Roman gods were worshiped in Britain. Mercury was a great favorite and was worshiped under the symbol of a cube. I have seen representations of a Druid shield containing cubes as part of the ornament.

The Druids had a feminine deity who was to their religion what the Virgin is to the Roman Catholics or what Isis was to the Egyptians. She was named Ceridwen or Ced. With her was connected moon worship, and her symbol was the cup or the ark.

The Druids taught that there were three planes of existence:

Abred—or existence in the body.

Gwynvyd—or the abode of joy.

Cengant—the abode of God.

As regards the second, this must have been only for progressed souls, as there was a place called Annwyn, which means "without joy." This was like the Hades of the Greeks or the Amenti of Egypt—the Land of No Return, the Dark, the Secret Place, the Country Loving Silence.

They said that there was no need to fall into Abred (corporeal existence) more than once. They, however, were thoroughly convinced of a future life; even money could be repaid in the next life. To them, there was more than continuity of life; there was also either progression or retrogression.

Tuan, the Gael, speaks of several incarnations. He had been an eagle, a stag, and a salmon in deep waters. The belief in transmigration is generally laid to the teaching of the Druids, and probably was taught to the common people. The more learned, however, were told that they went through the constellations until they had learned all the lessons of the signs.

The Druid ceremonies were usually held in oak groves. Practically all the Aryan nations looked upon the oak as a sign of the strength of the Almighty. The acorn cup was the mystic symbol of Ceredwen, the Holy Grail of the Romances of King Arthur, or the cup of Isis. The cup is ever the symbol of the soul. Whatever grew on the oak tree was a gift from God.

The mistletoe was considered to have great healing powers, and was considered doubly sacred. It was cut with the greatest reverence with a golden knife on the sixth day of the new moon, "for at that season the moon has sufficient influence and is about half full." The mistletoe was called "All-Heal" and also the "Air plant" (Pren-a-wyr), for it was the symbol of divine love descending to man from Deity through the air. It was cut to inaugurate the winter season.

The shamrock was sacred to the spring equinox. When St. Patrick took it as the emblem of the Trinity, he was building, as all the old missionaries tried to do, on an old belief. The oak was the symbol of the beginning of summer, while wheat was the symbol of autumn.

The birch tree was also considered sacred. In fact tree worship seems to have been very widely spread among the nations. The birch was called Bedwen, which means the holy bed. It is said that a cup or boat shaped vessel was made of birch, and the Druids, having collected dew in this, with it consecrated their disciples. The bed, boat, or ark is the symbol of Ceridwen, and means precisely what the cup means. It all correlates with the inner meaning of the story of

Noah, wherein the ark is the good which carries one safely over the troublesome sea of life. All the ancient mysteries contain references to this idea—the aspirant was placed in a coffin or chest or ark or ship or cradle for a time, and when taken out was said to have received new life and to have come out of death. Until recently there was near Maidstone in Kent, England, a place called Kitt's Cotti House i. e. Ced's Cot or bed or chest, a place evidently used for initiation by the old Druids.

The ivy was a sacred plant and was called "Iorwg," which means the Green of the Lord: that is, the eternal ability of the Lord to keep the world ever fresh.

Then there was the onion, used even today on March the first as the Emblem of St. David. The onion was the symbol of the eternal unfolding of the divine nature. When we have pierced one plane of manifestation, there is another beyond.

"Veil after veil must lift, but there must be Veil after veil beyond."

Dealing with vegetable life I am reminded of Taliesin's poem on trees in which he speaks of,

"The Bean bearing in its shade
An army of phantoms."

Does this not suggest to you the reason why Pythagoras would not eat the bean? It was as a warning against troubling the lower astral world over much. To abstain from eating beans means to abstain from getting into touch with unprogressed spirits.

In practically every religion where there is tree worship there is also serpent worship, and Druidism is no exception. Now in symbolism there are always at least two kinds of serpents; the one "of the dust," which represents all that grovels and is base and mean, while the other, usually pictured as erect, represents divine wisdom. The latter is seen on the caduceus of Mercury and on the shield of Minerva.

The great temple of the Druids at Abury was in the form of a serpent with a great mound for the head while its body was formed of a long avenue of oak trees. The serpent's egg (called Glain Neidr) was a very necessary part of the

insignia of a Druid. It was made of a very beautiful jewel, and was set on the breastplate of the high priest. He used it as a sign of his ability to foretell events. Here we might consider that the breastplate worn by the Jewish high priest was also set with jewels as a sign of his ability to foretell, as a sign of the light that should radiate from the true priest.

Sun worship was probably the most important thing among the Druids. Here the initiate worshipped the one God behind the sun, and the ordinary people worshipped the actual sun. In the spring time from end to end of the country there were fires and bonfires lighted to welcome the return of the Sun Lord. The making of bonfires is connected with the ordeal of passing through the fire, an exhilarating proceeding which is today sometimes indulged in by the youth of the countrysides, particularly on Guy Fawkes' Day. The Beltane Fires of Ireland are no doubt a real survival of the old customs.

This passing through the fires was done because Deity was supposed to dwell in the fire. "The Lord thy God is a consuming fire." On the first day of autumn the people again passed through the fire in thankful gratitude for the warmth the sun had given them all the summer.

On November the first, however, we see the other side of the picture: then the Druids ordered that all fires of every kind should be extinguished except the sacred fires. It was a night of darkness, the night of the reconstruction of the world. On this night the souls of all that had died during the preceding year were supposed to pass along to the West, and were carried in boats to the judgment seat of the god of the dead.

Any reference to the Druids without some mention of their Triads is surely incomplete. Each one of the Triads is the concentrated essence of years of thought and study, however trite it may appear to the superficial mind. I will give three of them:

"There are three forms of perfection of God:

One Infinite Life.

One Infinite Knowledge.

One Infinite Plentitude of Power.

"There are three causes for humanity:

Divine Love.

Divine Wisdom.

Divine Power.

"There are three powers of the soul:

Affection.

Understanding.

Will."

When you have pondered over these, will you ponder also the Gorsedd Invocation, and consider well whether this prayer which has been handed down and is used by the Druids even now every time an Eisteddfod is opened, can be put down as the expression of a cultivated soul or of a barbaric one as Julius Caesar would have us believe. The invocation is as follows:

"God impart Strength,
And in that Strength, Knowledge,
And in that Knowledge, Wisdom,
And in that Wisdom, Love,
And in that Love, the Love of all things,
And in the love of all things, the love of Thee,
O Lord."

COLLEGE STUDENTS DRINK LESS

Report to Temperance Society Tabulates Views of Deans.

BOSTON, May 22.—Drinking among college students has diminished materially since the eighteenth amendment was enacted, and in a majority of colleges that were canvassed drinking has practically disappeared, according to President F. C. Southworth, of the Meadville Theological School. His report of an investigation was made today to the Unitarian Temperance Society.

A circular letter was sent to the deans of 486 American colleges. The tenor of the 308 replies was overwhelmingly to the effect that there had been a marked decrease during the past three years.

The report said drinking would continue to be a problem in some of the metropolitan colleges until the law is more successfully enforced in the cities themselves.

One of the most interesting bits of information elicited was that among the colleges for negroes the drinking problem had never existed.—*Washington Post*.

How great the virtue and the art

To live on little with a cheerful heart.

—Alexander Pope

The Cross of Gold

CORA COCHRANE GRAVES

ETHNE WAS WEARY—utterly weary in body and mind. It seemed as though there was not even one hope now. Always before she had struggled on, rallying hope, in spite of her many misfortunes. But now—she sighed deeply, and unconsciously her fingers began to play with the little cross of gold which hung on a chain at her throat. What a comfort it was! It had been given to her when she was a mere child. Her mother was a devoted Christian, and in giving the little cross to her daughter had said with a solemnity that Ethne had never forgotten: "This cross is the emblem of faithfulness in the Christian life. May it always remind you of the Christ who gave His life for others, and I hope and pray that my little daughter will try to follow in His steps." How those words and that scene burned in Ethne's memory!

But that was long ago. Since that day the little cross had witnessed many a scene. It had been with her as a companion all these years and seemed to her to possess the human attributes of sympathy and love. Her mother had passed away soon after the vividly remembered event and left the little Ethne very lonely. Then came life with all its perplexities and problems. And the little cross was to Ethne both a conscience and a hope. For Ethne, though at heart religious, had much to overcome. She possessed conflicting passions and desires undreamed of by her saintly mother. Selfmastery was not easy of attainment, and more than once had she been helped by the little cross which always hung on a chain at her throat.

This little talisman had been with her through all the joys and tragedies of her life: when love came to her and life glowed with the rose-hued dreams of youth, and later when death claimed her loved comrade and all the world seemed darkened. Still there was the little son to work for, and how she did sacrifice for him, toiling early and late for the betterment of his soul and body. Nor had she, in the stress of being both

wage earner and mother to her boy, forgotten others. No, she had tried always to live the true Christian life, and many were blessed through her thoughtfulness. But now the saddest day of all had come. She had never dreamed that it would be her lot to witness the downfall of her cherished son. But it had come—this crushing reality which seemed too terrible to be true, and she was deeply wounded.

Thus she lay upon her couch, her haggard face marked with many lines of anxiety, her dark hair prematurely whitened. She closed her eyes wearily, praying for divine help, and as she lay there awake, yet entirely unconscious of her surroundings, she dreamed a dream. In her vision she seemed to be viewing the little cross of gold in its pilgrimage through existence. She saw the ore taken from the mountain side, and then, oh the pity of it! (Ethne had suffered much and was consequently of a very sympathetic nature) it was pounded and pounded until very fine, after which it was heated to a very high temperature. And Ethne, watching the process, felt her heart glow with a new tenderness for the bit of gold at her throat. For to her it was not cold metal but a living entity endowed with thought and feeling. Ah, the patience and endurance of it! and it had suffered uncomplainingly through all the crushing process and later the terrible heat, finally, as a reward it seemed, to be fashioned into a lovely little cross expressly for her. "But why," she found herself asking earnestly, "why need it suffer so?"

"It was absolutely necessary," came the swift realization. "The ore as found in the mountain contained foreign substances, impurities. These had to be liberated through the crushing and heating process, for the little cross could never become the pure and beautiful emblem of Christianity until it was itself free from impurity. So all its suffering was, in truth, a blessing."

"So that is the purpose of sorrow!" breathed Ethne as the new realization swept over her.

(Continued on page 270)

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from October)

7. The goal must be one which is to be attained at some rather distant time, perhaps four to six years hence. For then you can cling to it unwaveringly through the ups and downs and apparent reversals along the way. And before you have entirely reached your objective you will have fixed another more difficult one beyond.

8. You are inspired and encouraged with the realization that in truth you can accomplish *anything*—that no goal of attainment is too high. You are brought to realize that within you lie all strength, all knowledge, all power. You come to *know* that the application of simple laws and principles can aid you to attain the highest form of specialized achievement, or can bring you the more diversified blessings of simple "Peace, Plenty, and Harmony."

9. You are taught that to attain any end, you must truly and entirely desire to do so with your whole being. And that in accordance with your earnestness and faith will you find results.

10. For you realize the perfect, mathematically correct law of nature that with faith all things are possible, and that even according to your faith shall it be done.

11. You are introduced to the phases of your own being, your enemies within your own household. You learn that your own fears, doubts, and lack of confidence are the greatest factors in holding you back. And you are taught to overcome these negative factors by continuously and endlessly building in positive confidence, assurance, and faith.

12. You are taught to visualize yourself repeatedly and continuously in the place or with the ability you wish to have, without questioning or trying to see exactly how it is all going to come to pass. And as you thus visualize, in time you come to believe; and as the picture becomes real to you within, it will manifest by degrees without. For even as you weave the pattern on the subjective side, so likewise does

the reflection appear in the external and objective circumstances of your life.

THE TEACHER

No person need seek a teacher of any kind. The "teacher" is always present.

The true teacher is not found through external instructions of any kind, either written or verbal. Objective instructions do but serve as the mediums to aid in the crystallization of the advancing realizations as one goes along.

Every person is at all times under the direct and immediate guidance of a "teacher." This is true even though the person might not understand the meaning of the word "teacher." This does not mean that the teacher must be some other personality in the flesh, neither does it mean that it is some person or personality in the spiritual realm, neither does it imply the direction of an unseen "master" or "guide."

The personality in the flesh can never teach you, but can only aid toward crystallization. The one who looks toward unseen teachers, masters, or guides, may be receiving his guidance perfectly, but has simply not yet learned who or where the teacher is.

Yet each specific person is under the perpetual guidance of a specific teacher, an infallible teacher with all wisdom and all knowledge. And each teacher leads but *one* pupil.

While it is often difficult to see why an infallible teacher could permit one to suffer pain or build gross imperfections, yet one comes to know that every shade of darkness he passes through leads him further, and has its ultimate benefit and blessing.

No one need be concerned lest he should not find the best instruction. The way is opened step by step.

The experiences of daily life are the most important form of instruction.

Anything which is *for you* will find its way to your attention in due time. This may be the influence of a personality, a book, a picture:

anything to which your attention is drawn, upon which you find your senses focused, is a lesson for you.

The greater portion of daily life, events, and interests pass by unnoticed, but occasionally there are specific things which impress themselves deeply, upon which you find your attention intensely focused. These may be a few words spoken by another, a few lines in a book or fable, a caption on a motion picture screen. They stand out prominently, and you pause. These are the mediums of instruction.

Through them your infallible teacher speaks to you: heed them.

And since the teacher is with you always, but one little point or lesson is given at a time.

All that must be done in the beginning to follow the guidance of the teacher is to heed, reflect upon, and learn the lesson in the outstanding incidents, words, and expressions which are presented to you externally in your everyday life. Observe but for one day and you will learn to distinguish between the passing events and the outstanding ideas or expressions toward which your attention is magnetically drawn and held.

These are the lessons; your teacher attracts you to them.

Your teacher turns but one small page each day for you to read.

Point Four

1. Pain, misery, and inharmonious circumstances may be of two broad classes:

2. Disease in some form whereby one suffers pain. This would include all types of disorders in the physical organism and nervous system, commonly regarded as objective disease. Since these will be brought up continuously henceforth, they will not be discussed in great detail at this point.

3. Other inharmonious circumstances which may cause great mental and emotional pain are those having to do with one's objective situation and environment: Perhaps poverty and the type of life and work one is forced to follow, or perhaps the actions of other personalities which may cause one great pain.

4. In the case of disease, elementary psychology is often very helpful, for it teaches that some phase of the mind governs absolutely the state

of every part of the body. And it teaches how to reach the unknown and subterranean planes of mind which direct and rule the body.

5. It teaches that direct and positive commands, either self-directed or given by another, to the deeper planes of "mind" will be obeyed and carried out literally and exactly, in direct ratio to the definiteness with which they are placed and the receptive attitude in which received. This is the basis of all healing by "suggestion."

6. Under other cloaks disease is approached through appeal for the intercession and aid of spiritual agencies, and through forms of verbal and visual prayer.

7. Again, the controlling planes of mind are affected toward healing of disease through the fixation in the mind of the sufferer, or of the healer, of the thought of deity or divinity in some form as the universal solvent, with the affirmation of "All-Good." Various persons would be responsive to different methods of approach.

8. Regardless of the method, the end attained is a *change* in the deeper planes of mind, which is reflected in the body and nervous system, and the disease is "cured." It is rather unnecessary to argue over which is the more divine method. Man is divine, even as the ant, the tree, and the planet earth are of one common essence; and the method is equally divine whether the name of deity be included or not.

9. The object in healing disease is to change the mental or psychic structure and condition, and it matters not under what cloak or with what outer approach it be effected. We shall take this up point by point and method by method until it has become clear that the ultimate purpose is the same.

10. The misery which comes from inharmonious objective circumstances has the same roots as the primal causes of disease.

11. Some are miserable and unhappy because of poverty and the type of life and work they follow.

12. Others are unhappy and in pain because of the actions of other personalities toward themselves. Often this is solely because of phases of their own natures which, it must be confessed, are purely and entirely selfish. Some teachings of elementary psychology purport to teach how

to fulfill the purely egoistic and selfish desires, but such teachings can only lead to greater *ultimate* suffering. Some persons suffer from the actions of others without apparent cause or reason, and these will find their *first* relief through the identical methods which heal disease—changing the state of the deeper planes of mind, whereupon the reflection in the outer life will begin to be more of peace and blessed harmony.

ON TEACHING

One of the universal laws, applying on all planes, is that to maintain harmony and true balance, whenever anything is received by any unit, something must at sometime be passed on by it to another unit.

This applies to the individual human life in all ways.

In order to be a student of life, you must be a teacher of life as well. To learn, you must teach. In this way the balance is maintained. You can only receive as you give, and you must give first. You can only crystallize your own realizations by teaching others.

It matters not whom you teach, nor where. You serve in aiding one other toward unfoldment as well as if you reach thousands.

You need not put forth the slightest effort to find your pupils. They are waiting by your side at all times. You need make no effort to "hold" your pupils. They gather a bit from you and then drift on to another teacher. You need not put forth the slightest effort to teach. It is never necessary to formulate a lesson in advance. You simply give that which comes easily and naturally, and along any lines which seem to open up.

You serve, in teaching the most elementary facts as well as though they were the deepest. Remember always that you are not the true teacher, but that you are only the medium of instruction.

The greatest good comes from doing what you can to teach without a thought of reward, financial or otherwise. Whatever may come to aid you, let it be unasked. Render your service in every walk of life. The books eternal balance off all things. As you teach you learn.

The cardinal point to know and remember in all teachings of any kind is this:

That the words you utter to another apply

exactly, co-equally, to yourself. Your own greatest object lessons lie in your own utterances to others. This truth may be studied endlessly. We will later take up point by point the unseen mechanisms whereby this becomes more clear. When you have spoken to another or others, with lessons on or explanations of life, reflect upon what you have just said or written, for therein lies the lesson you, yourself, next need.

To summarize, the essential points in teaching are:

To learn, you must teach.

It matters not whether you teach one or many; nor how far you take them.

And last—the deepest cardinal point in all personal unfoldment—your own utterances contain your greatest lessons.

Point Five

1. All that we see or know of this series of units which we call the "universe" may be seen as but the expression or manifestation of creative Ideation. Nothing can be sensed by man that does not resolve itself down to the expression of an idea.

2. The crystallization of your understanding of the simple laws or principles by which all Centers of Creative Ideation manifest, will carry you further toward an understanding of nature than any other realization. These simple principles will be given in numbers to follow.

3. We, as humans, are no whit different than all other types of Expressive Ideas. The universe is not created for our pleasure, nor are we one iota more important in it than the dandelion or the ape. It is true that we comprise a different form of Expressive Ideation than the dandelion or the ape, and that we consider ourselves far above them. Nevertheless there are other forms of Creative Ideation in contrast with which we are as insignificant as the ant appears to us.

4. We are but the expression of sentient, living man. The cells which make up our bodies are themselves the expression or manifestation of the ideas which they represent. They are used as such to make up the composite idea represented in the human body. And we, in our part in the drama of human life, exist solely in the reception and expression of ideas.

(To be continued)

Question Department

The Effect of Denials

QUESTION:

If, as we are told, we build the bodies which we will use in our next life by our thoughts and acts in this embodiment, then what will be the effect of the thoughts of those who deny physical matter and claim that all is spirit? What kind of bodies will they have?

ANSWER:

If you will carefully consider the source and creation of a solar system as explained in the Rosicrucian philosophy, "*The Cosmo-Conception*," page 183, you will realize that in actuality all matter, whether physical, etheric, desire, or thought, is spirit, the difference being in their varied rates of vibration. Then it is really no denial to claim that all things in the universe are of the spirit. The only falsity lies in refusing to acknowledge the positive and negative poles of being. Spirit is the positive pole and matter the negative pole. God is the positive pole of the universe, and His creations are the negative pole of being. Within each of us a spirit spark of God dwells, inspiring us to develop and become dynamic powers. That is the positive pole of ourselves. Our bodies are the negative poles.

The effect of thought on our future bodies is very real. We are under the great law of "Reap as ye sow," and "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." As thought precipitates all acts, we should then work for the regeneration of our thoughts if we wish finer bodies and environments in the future, whether in this life or the next.

All denials, however, seem to have the effect of delaying. A denial of the existence of the negative pole of matter would cause a delay in manifestation in matter. To deny that physical matter exists would cause a delay in the heaven worlds in the preparation for rebirth on earth.

Denial is not a healthful feature of any philosophy. It presupposes the existence of the sub-

ject denied, and immediately causes a contradiction that is destructive and wearying to the soul. A more harmonious method would be an acceptance of the undesirable condition and active measures taken to master it. This would indeed be transmutation and permanent in eradication as compared with the effect of denial, which is impermanent.

However, even a pure minded person earnestly dwelling on the things of the spirit to the exclusion of all else may linger long in the heaven worlds before he receives an opportunity for rebirth, but his body will then be finely sensitive to all impacts and pure in substance, a spiritualized body depending in degree upon his mastery over self. Unless we pick up the cross of self and follow the Christ of redemption, we do not acquire spirituality in spite of any denials of evil.

THE PERMISSIBILITY OF KILLING

INSECTS AND VERMIN

QUESTION:

Is it wrong to kill fleas, flies, mice and insects that destroy the crops, if, as we are taught, they are created by man's evil thoughts? Is it not indeed necessary that they be exterminated?

ANSWER:

"Thou shalt not kill" is one of the commandments given to man by God. Likewise, "Live and let live" is the expression of a goal we long to attain. But along the "Way of Evolution" wholesale slaughter of every living thing, including the bodies of human beings, takes place. However the command is unequivocal and makes no exceptions.

God has put all living things upon the earth, in the air, and in the waters under the dominion of man, because man is further evolved than the lower orders. We are confronted by gigantic problems relating to the action and reaction between the various evolving life streams. The

solution of these problems is the labor which unfolds our individual creative genius on this plane of consciousness.

Who hesitates to kill when a child's hair becomes infested with lice? The development of hygiene and sanitation is solving the problem of parasites which feed on human bodies. When the forms of these parasites are exterminated, the life will express in improved forms. But there is a mystery connected with all our afflictions, which in its final solution reveals our Creator's perfect love and justice.

Human evolution takes place on the surface of the earth at present, involving also experiments with water, air, and fire. The earth is but a speck in the universe. Here we are permitted to exercise our inherent powers in the freedom of self-consciousness and free will under the laws of causation and rebirth.

The concrete mind is our latest acquisition, a gift of the Lords of Mind, powers of darkness of the Saturn Period activities. In the concrete mind we see thought forms of the abstract principles manifested by the Ego. If the great majority of human beings are constantly looking for help from others, if people are glad and satisfied to be dependent upon the labor of others, through indolence and selfishness they manifest streams of the abstract principle of parasitism. Subhuman life waves are influenced by these vibrations. They have no minds of their own. Their forms and activities take on the powerful and widespread lower vibrations of human minds. We are in a way the determining factors in shaping their archetypes. Of course there are other agencies active also.

As love, wisdom, and beauty become the abstract principles guiding all our thoughts, law and order will prevail in our environments. Until then we kill and are killed again and again. What we do individually in solving any problem of life is the determining factor in revealing where we stand on the ladder of evolution that stretches from the clod to God. Self-reliance is one of our Lights along the Way.

On the subject of killing the student is referred to Max Heindel's Lessons to Students of January, 1917; July, 1918, and September, 1918; and Questions 164 and 165 in "*Questions and Answers*."

INVISIBLE HELPERS

QUESTION:

Who are the Invisible Helpers?

ANSWER:

The following beautiful poem by John Greenleaf Whittier might well be entitled, "Invisible Helpers."

O weary ones, ye may not see

Your helpers in their downward flight,
Nor hear the sound of silver wings

Slow beating through the hush of night.

There are those who like seers of old,

Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tent.

They hear the heralds whom our Lord

Sends down his pathway to prepare,
And light, from others hidden, shines
On their high place of faith and prayer.

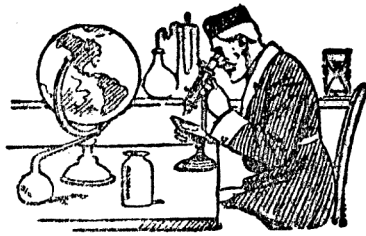
Let such, for earth's despairing ones

Hopeless yet longing to be free,
Breathe once again the Prophet's prayer,
"Lord ope their eyes that they may see."

The Invisible Helpers of the Rosicrucian Fellowship are probationers who, during the daytime while functioning in their physical bodies, live lives of helpfulness, and thereby fit themselves for and earn the privilege of being helpful through the instrumentality of the Elder Brothers at night while functioning in their etheric bodies. These probationers are gathered together in bands according to their temperaments and abilities. They are under the instructions of other probationers who are physicians, and all of them are under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work.

On the wings of our nightly dedication we hasten to our work: "Tonight while our physical bodies are peacefully resting in sleep may we, as Invisible Helpers, still be found faithfully working in the vineyard of Christ," who commanded us to heal the sick.

For further light upon this subject the student is referred to the pamphlet, "*How the Rosicrucians Heal the Sick*."



The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

The School of Life and Our Planetary Teachers

NICHOLAS PERIS

(Continued from October)

JUPITER IS also the refiner. He chastens his children in order that they may be the more deserving of his bounty. This aspect of Jupiter is well illustrated by Shakespeare, the great poet-initiate and master astrologer, in his mystic drama, "Cymbeline." Leonatus Posthumus, condemned to die the following day, is asleep in his den. He dreams that Great Jove descends on the back of an eagle and places a tablets on his breast. He listens to a conversation of Jove with his departed parents, and in answer to the supplication of the parents for the release of their dear son, Jove, or Jupiter, replies:

"Whom best I love, I cross to make my gift,
The more delay'd, delighted. Be content;
Your low-laid son our godhead will uplift,
His comforts thrive, his trials well are spent;
Our jovial star reign'd at his birth."

Jupiter is also called "Thunderer" in ancient Grecian mythology in reference to this, another of his aspects. He with his mighty hammer forges the base nature of human passions into the refined form of love and compassion.

The dreadful Saturn or Satan of the Scriptures, God's mighty Minister of Justice, stands with hourglass and scythe in his hands. With strict justice, with no touch of mercy, and punctual in time he cuts down both high and low, good and bad, when each has lived his sands out. He is named Grim Death. His ambassador on earth is the archangel Cassiel. He is symbolized by the cross above the half-circle of the soul, showing the limitations set by him on human soul aspiration. His keyword is "Obstruction." All delays, disappointments, and defeats are to be attributed to his malefic ray. Yet pause before you pronounce a word of curse upon him. In the book of Jude the angel Michael, when tempted to rebuke Satan, declares that

Satan is a mighty minister of God and that reverence is due him.

In immortal Goethe's masterpiece, "Faust," Mephistopheles, the human incarnation of Satan, declares himself as the Spirit of Negation, which though scheming ill, yet does good. This is an appropriate illustration of his character. Satan's mission is to set obstacles in the path of mankind, who under the beneficent influences of the other planets would live in comfort and luxury and not apply themselves to the fulfillment of their particular mission in life, which is experience and soul growth. Saturn is the brake on the smooth wheel of Life. To change the metaphor, his whiplash awakens man to duty; to the realization of the needs of his fellow man; to a realization of the evanescent nature of all earthly treasure and earthly glory. He is the friend of those that renounce the world—the ascetic, the monk, and the recluse. By his obstructive tendencies he teaches us mentally, concentration, caution, forethought, and diplomacy; morally self-control and chastity; physically, method, order, and system.

The moon, the satellite of our earth, circles nearest, and the rays from the previously named planets have to pass through her sphere before coming in contact with humanity; therefore the Queen of Night is the planet of fecundation. She waters into fertility the benefic or malefic influences radiated by the higher gods. Accordingly, her mission is of great importance, and the position she holds in a human horoscope should carefully be noted. Her ambassador on earth is the angel Gabriel, whose mission as recorded in the Scriptures is to announce the birth of souls upon the earth plane. Her keyword being "Fecundation," she has government over conception, gestation, and childbirth. All female functions are within her rule.

The seven planets which we have studied concern man's growth and perfection in the school of Life. They are our Teachers who mould our characters to conform to the requirements of the laws of evolution. The world is a huge grinding machine in which the rough diamond, the undeveloped man, is shaped into many facets and polished so that it may shine forth in its glory, radiating beautiful colors from its fiery heart.

But after a long period of subjection to outer forces, the soul of man having thus been schooled well nigh unto perfection in repeated embodiments, there appears before him a greater Teacher than heretofore known. His name is Uranus. His ambassador on earth is the archangel Ithuriel. Uranus is called the "Awakener." His symbol is the double soul sign, two half circles, held together by a band indicative of the communion of souls, which it is his high mission to bring about. His keyword is "Altruism," the selfless, sexless love—love which is sacrifice, atonement, and self-immolation for the sake of others; love which gives for the joy of giving and suffers for the good of others. Uranus awakens the slumbering soul to the consciousness of its royal descent, stirs within it the "Divine Discontent," and urges it to new aspiration and enterprise—after this the term of slavery for the Ego is over. From spiritual childhood under the rulership of teachers, the soul has emerged into spiritual "adult-ship." It is no more bound by law but is a law unto itself. Saturn is the lawgiver, and Uranus is said to be his father. Under the influence of Uranus man resents all restraint, all customs, rules, and regulations laid down under Saturn's regime. He makes man conscious of his immortal divine self. He shows that man is an eternal chooser; that within him is the divine prerogative, "Free Will," and that nothing in nature can bind, obstruct, or limit him. Ella Wheeler Wilcox describes this state in the beautiful lines:

"There is no puny planet, sun or moon,
Or zodiacal sign which can control
The God in us. If we bring THAT to bear
Upon events, we mould them to our wish."

Uranus is therefore our friend who leads us from the thralldom of matter to the freedom of spirit; leads us out from the kindergarten of God, the earth, and gives us admission to the University of the Universe; leads us from being the obedient pupil of God to being a friend and equal. The sublime forces of the human soul which perform these marvels are Love and Altruism. Uranus stands for the Christ or Christos, which is the higher self, born within us.

He is the initiator of man into the higher degrees of Mystic Masonry, and raises us from the degree of man to that of super-man, master, and adept.

This, briefly, is the role of our teachers; this the much to be envied lot of man, though in his present ignorance he does not realize the infinite capacities latent within him awaiting unfoldment. Well might the poet, awakened to the

sublime consciousness of these capacities, cry forth:

“Lord of a thousand worlds am I,
And I reign since time began;
And night and day in cyclic sway
Shall pass while their deeds I scan;
And time shall cease ere I find release,
For I am the Soul of Man.”

Christ in the Light of Astrology

NELLIE B. POWERS

HOW SIGNIFICANT it is that the first intelligence of Jesus' birth was communicated to the civil and ecclesiastical rulers of the chosen people by venerable men from a distant land who were astrologers. They saw in the configurations of the starry heavens the signs of great events about to take place on earth. The Wise Men were highly educated and exercised their functions with a conscientious regard for the principles of the occult sciences which they professed. Their story is wonderfully interesting and beautiful. They are said to have come from “the East,” and to have been members of the sacred caste or order of the Magi. They were men of great intelligence and undoubted piety; astrologers, who looked to the stars for indications of the future. They did not look in vain.

Their attention was attracted by a new star that had appeared, proclaiming the tidings that a great soul had come to this earth, and from the location of this star in the skies they made the deduction as to the place where the birth should have taken place. Following the direction pointed by the star they located the “new born king” in Bethlehem in a stable, in a manger.

Astronomically the stable is associated with Capricorn and the manger with the opposite sign, Cancer. Capricorn and Cancer at the winter and summer solstices are the two “gates” through which souls descend to earth and ascend to heaven. Jesus was born on

the day of the winter solstice, while John the Baptist was born on the day of the summer solstice, six months earlier. Thus Jesus stands for the “Sun in ascension” and John for the “Sun in Descension.” Hence the passage in John 3:30: “He must increase, but I must decrease.” John's birth had been marked out by divine appointment for the reembodiment of Elijah.

The signs of the zodiac are a cosmic sounding board. Each sign is vibrant with a particular quality, giving twelve fundamental tones in our solar system. Jesus was “twelve” years old when he went up to the temple, meaning that he had acquired all the knowledge to be gained through the twelve signs. He confounded all the elders with his wisdom, and there is recorded in the Apocrypha of the New Testament the following:

A certain Rabbi asked him, “Hast thou read books?” Jesus explained to them the books of the law, precepts, statutes, and the mysteries. Then a certain astronomer asked him what he knew about astronomy. The Lord Jesus replied, telling him the number of the planets and heavenly bodies, also regarding their trine, square, and sextile aspects, their forward and retrograde motion and their size. A philosopher asked him whether he had studied physics. Jesus explained to him physics and metaphysics; those things which were above and below the ordinary aspects of nature; the hidden powers of the body,

its humors and their effects; the number of its members, bones, veins, arteries, and nerves; the sevenfold constitution of man; how the soul operates upon the body. He also explained to a schoolmaster the meaning of letters, the straight lines of the letters, the oblique; what letters had double figures, which had points; why one letter went before another.

Now as to the difference between our Western Mystery Teaching and all the rest of the religions and cults of the whole world: It lies in the understanding of Christ and the great foundation of astrology. All religions have looked for One to come, and strange as it may seem, they all looked for a Sun Spirit. We know we have the Sun Spirit which was promised in the last chapter of the Old Testament. This Sun Spirit required that a body be prepared for him by one of our humanity, and the race chosen for him to come through was that of "Abraham's seed," God's chosen people. The "immaculate conception" was accomplished by Mary and Joseph, both high initiates.

The exoteric teaching is given to the Christian world by the different denominations, and is practically true as far as it goes, but *they do not really know who Christ is as taught in the inner school*, that of esoteric Christianity. As our beloved leader, Max Henidel, said, "We as a race became bogged in matter, and it was necessary for Christ to come to save us because we were lost to ourselves." Hence Christ says, "I am the way, the truth and the life." The Christ leads in freeing us all from the wheel of birth and death, which most of the human race are still subject to. How few know that *Christ is the indwelling spirit* of our earth, and that he might be the indwelling spirit of each little earth or human body. He is awaiting patiently this manifestation of the Sons of God. These will be they who have washed their robes (cleansed their bodies) and made them white in the blood of the Lamb. All things must be consecrated to God and Christ and these bodies presented a *living sacrifice* unto God, which is our reasonable service.

Astrology is just as true as that we live. The twelve houses of the horoscope include our real daily experiences. There is not one moment of our waking life, when we are not either working

or shirking in one of these twelve houses. The Zodiac is the Tree of Life which bears twelve manner of fruit and yields its fruit every month by the aid of the Moon. Ask yourself this question each day: How have I acquitted myself today in these houses? commencing at the first house and going on around. Think this out, then thank God for the great, profound, absolute truth of astrology, and for the great Sun Spirit, the Savior, who came once for us and is still with us in truth and in fact.

FREE HOROSCOPICAL READINGS

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 adverse elements.

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

Only yearly subscribers to the "Rays" are eligible for readings, and *only one name* may be submitted for each year's subscription. In addition, only parents or guardians are eligible for children's readings. Vocational readings may be given for the subscriber himself or for a friend.

The names for reading are drawn by lot, which insures absolute fairness in giving every application its opportunity for a reading. The number of names submitted each month considerably exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

A PERSONAL EXPERIENCE

(Continued from page 250)

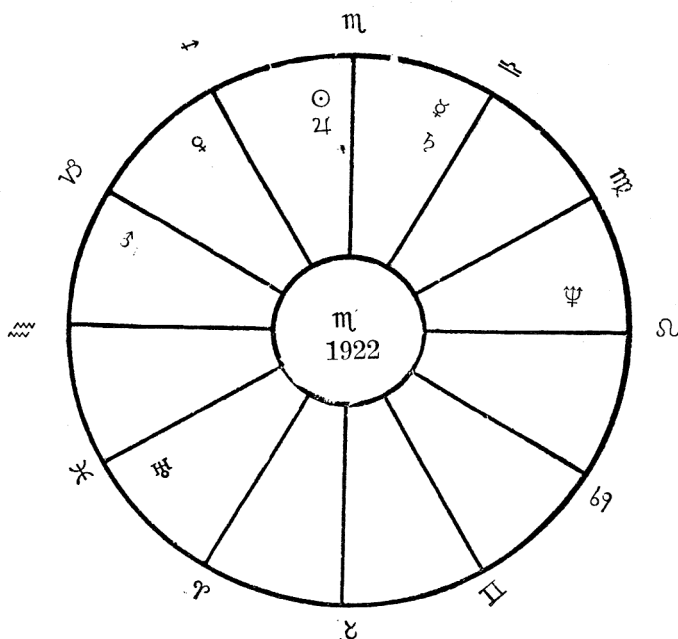
the symbol of the spirit. Through sorrow and pain each soul shall one day shine forth triumphant on its return to universal godhood, when the mists of fear and illusion shall be washed away and there shall be no more tears.

I tender this fragment, small as it is, with the prayer that through the reading of this experience others may be brought to study the laws of the inner worlds, and come to understand the great Law of Causation for themselves.

The Children of Scorpio, 1922

The children of Scorpio born between October 24th and November 22nd, 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 horoscope 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.



With the children of Scorpio the old adage may well be used, "When they are good they are very, very good, and when they are bad they are horrid." These children are like their ruling planet, Mars, full of dynamic energy, and what they do they do with all their might; therefore there are usually two distinct types of Scorpio children. The higher and more idealistic type want to reform the world, but every one must follow its ideals. This type wants to lead. Then we have the other type which has the afflicted planets, and which wants to tear down everything in the world. To this type belong the bolshevik or anarchist who puts the destructive element into every act.

The children who are born this year while the sun is passing through this sign will be an exception, for we find the law-abiding and beneficent Jupiter in this sign, which will balance the Scorpio extremes. However Mars will be square to Jupiter the entire month and will have a tendency to make these children most obstinate, stubborn and hard to control, for they will be square to themselves continually and will want to do things which may bring discredit upon

them. Their guardians should impress upon them the fact that they must adhere strictly to the truth, and teach them not to take anything that is not rightfully their own.

The Scorpio children have quick, keen, and penetrating minds. Especially will this be true of those born between the 9th and 22nd of November this year, when Mercury is in that sign. They make good chemists and healers, as Scorpio is the natural eighth house sign, ruling death. Strange to say, however, they take a keen interest in anything that is of assistance to man in keeping him alive. They want to minister to his physical body to keep him in good health.

Venus, which has rule over the venous blood, is in the common sign of Sagittarius, and during the entire month this planet will be square to Uranus which is in the watery and common sign of Pisces. Mars is square to Jupiter, which rules the arterial blood. Therefore the circulation of these children will be irregular, and naturally the vitality will be lowered, causing them to catch cold readily. Teach them to breathe deeply and permit them to exercise freely in the open air.

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 places 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.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day, hour and minute—if known) is not sent the reading cannot be made.

DESTINY ALTHEA N.

Born January 15, 1921. 1:45 P. M.

Lat. 47½ N., Long. 123 W.

Cusps of the Houses:

10th house, Aquarius 16; 11th house, Pisces 15; 12th house Aries 29; Taurus intercepted; Ascendant, Gemini 17-28; 2nd house Cancer 7; 3rd house, Cancer 25.

Positions of the Planets:

Neptune, retrograde, 12-51 Leo; Jupiter, retrograde, 18-42 Virgo; Saturn, retrograde, 24-41 Virgo; Mercury 24-41 Capricorn; Sun 25-15 Capricorn; Uranus 3-27 Pisces; Mars 8-14 Pisces; Venus 10-27 Pisces; Moon 5-06 Aries.

We have here a horoscope with the common sign of Gemini on the Ascendant, with five planets in common signs, and with the sun in the saturnine sign of Capricorn. The above configurations will have a tendency to make the child quite timid and extremely sensitive. She will have to be drawn out, for she will be apt to hide her light under a bushel. With the ruler of the Ascendant and the fifth house, Mercury, in a saturnine sign and in the eighth house, she will naturally seek a vocation of a quiet nature, one where she will not come in contact with the public. With Mercury in conjunction with the Sun and trine to Jupiter and Saturn, which are in conjunction in the fifth house, she will have a natural aptitude for teaching. Gemini people have nimble fingers. With Jupiter and Mars in conjunction in the fifth house, indicating publishing houses, these planets also being trine to the Sun and Mercury, she would be apt

as a typesetter or linotypesetter.

With the Moon in Aries in the eleventh house, indicating friends, trine to Neptune in Leo, and with Venus, Mars and Uranus in conjunction in the sign of Pisces, she will have talent for music and will also attract friends who are musically inclined.

With Jupiter afflicted by a conjunction of Saturn in Virgo, which has rule over the intestines, and Venus in conjunction with Mars and Uranus in Pisces, another common sign, Venus and Jupiter having rule over the circulation, it would be well to give this girl plenty of exercise in the open air. Teach her to breathe deeply to give expansion to the capillaries of the lungs, for there may be a tendency to colds and lowered vitality.

ENID FAY B.

Born October 11, 1914. 1:14 P. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Scorpio 8; 11th house, Sagittarius 2; 12th house, Sagittarius 24; Ascendant, Capricorn 15-22; 2nd house, Aquarius 26; Pisces intercepted; 3rd house, Aries 6.

Positions of the Planets:

Uranus 7-42 Aquarius; Jupiter 12-27 Aquarius; Saturn 2-19 Cancer; Moon 11-7 Cancer; Neptune 0-18 Leo; Sun 17-42 Libra; Mars 8-30 Scorpio; Mercury 12-8 Scorpio; Venus 1-20 Sagittarius.

This young girl has the saturnine sign of Capricorn on the Ascendant, with the ruler, Saturn, in the sign of its fall, Cancer, and in the 6th house. We find in this horoscope that the fixed and cardinal signs are on the angles, and most of the planets are also in the signs of like nature. The planet of dynamic energy, Mars, is in con-

junction with the Midheaven and in its own sign Scorpio in a critical degree. With its many aspects this really places Mars as the life ruler, the planet which will have the strongest influence on the life of the native. Mars is in conjunction with the quick-witted and adroit Mercury, and both Mars and Mercury are trine to the Moon. This last named planet is in its own sign of Cancer.

With the above configurations this young woman will be wonderfully quick mentally, and the mind will also be keen and well balanced, for the cautious and thoughtful Saturn is trine to Mars, which will give poise and offset the impulse of Mars and Mercury. With Mars aspecting five planets and so powerfully situated we would advise the parents to direct this child's mind into channels where Mars will find its greatest strength. Mars and Mercury in Scorpio trine to Saturn and Moon give wonderful executive ability. These denote one who could manage an enterprise and who could diplomatically handle many people, for the Moon and Saturn are in the 6th house ruling the working people.

This young woman would also be successful in politics, for Capricorn rising and Mars elevated with Mercury would make her political speeches carry much influence. She will be interested in reform and the betterment of the working people. There are two afflicting planets, which may influence the life in some respects: Uranus in its own sign of Aquarius in conjunction with Jupiter. These planets are both square to Mercury and Mars, which may cause a wavering in the influence of the good aspects, and at times under persuasion of friends she may not be careful enough in the methods used in carrying out her plans.

As a healer or nurse she would be quite efficient. Mars is square to Uranus and Jupiter, giving impulse; she is apt to be unconventional, especially in the choice of her friends, and Mars elevated with these aspects might bring public criticism. Let the parents impress her young mind with the fact that modesty and simplicity in a woman will win their way where impertinence and boldness will fail.

There is a tendency to some physical disturbance at the age of puberty.

VOCATIONAL

LILLIAN M. B.

Born April 6, 1909.

7:30 A. M.

Lat. 44 N., Long. 84 W.

Cusps of the Houses:

10th house, Aquarius 10; 11th house, Pisces 8; 12th house, Aries 19, Taurus intercepted; Ascendant, Gemini 6-34; 2nd house, Gemini 29; 3rd house, Cancer 19.

Positions of the Planets:

Neptune 14-21 Cancer; Jupiter, retrograde, 5-29 Virgo; Moon 23-56 Libra; Uranus 20-55 Capricorn; Mars 27-49 Capricorn; Mercury 0-55 Aries; Venus 10-22 Aries; Saturn 13-27 Aries; Sun 16-06 Aries.

The horoscope which we have for a vocational reading this month is truly a most interesting one, for we find a perfect cross made by the square and opposition of planets from the four cardinal signs. These afflicting planets make it very difficult for the young woman to choose a vocation, the Moon being in the 6th house in Libra square to Uranus and Mars. These last named planets are in conjunction in the ninth house in Capricorn. Saturn is in conjunction with the Sun in Aries and square to Uranus and Neptune, which latter is in the cardinal sign of Cancer in the second house. These afflictions will have a tendency to create changes in occupation, especially in the case of one who has the common sign of Gemini on the Ascendant.

We find Mercury, however, which is the ruler of the Ascendant, in conjunction with Venus which is the ruler of the sixth house, governing vocations. Mercury is also sextile to Mars, which is in its exaltation degree, namely the 28th degree of Cancer. These being the strongest and best aspects in the horoscope, we would advise that this young woman take up a clerical vocation. As Mercury is also ruler of the fifth house, ruling publishing houses, she could become very proficient as a proof reader; with Mars sextile to Mercury she would be quick to detect errors in manuscript. We would caution her against work with large corporations, especially in oil or mining, although indications are strong that she is likely to drift into this work; but the associa-

(Continued on page 277)

Studies in The Rosicrucian Cosmo Conception

Schools of Initiation

KITTIE S. COWEN

THERE ARE nine of the Lesser Initiations or Mysteries.

There are four of the Greater Initiations or Mysteries.

There are seven schools teachings the nine lesser Mysteries.

There are five schools teaching the four Greater Mysteries.

There are twelve Brothers who compose each of the seven schools of the Lesser Mysteries and also a thirteenth *one*, who is the Head.

Graduates of the seven schools of the nine Lesser Mysteries (initiates) advance into the five schools of the four Greater Mysteries.

There are twelve Brothers who compose each of the five schools of the Greater Mysteries and a thirteenth *one*, who is the head.

The thirteenth *ones* belonging to the seven Lesser Mystery schools and the thirteenth *ones* belonging to the five Greater Mystery schools compose what is ordinarily known as the White Lodge, namely, a supreme conclave (a secret assembly) of the Eldest among all our Brothers. The thirteenth Brother in this Lodge is called the Liberator.

In the first four schools of the Greater Mysteries the graduates from the Lesser Mystery schools pass the four greater Initiations. In the fifth school of the Greater Mysteries, they contact the White Lodge and the Liberator. Here they receive knowledge concerning other evolutions, and are given the choice of remaining here to assist their Brothers or entering other evolutions as helpers. Those who elect to stay here

are given various positions according to their tastes and natural bent. The Brothers of the Rose-Cross are among these compassionate ones.

The Brothers of the White Lodge are now in full charge of human evolution, and plan the steps we are to follow in order to advance.

The 1st degree of the Lesser Mysteries corresponds to the Saturn Period of our earth, and the exercises having to do with it are held on Saturn's day, Saturday, at midnight in the Temple of the Elder Brothers, which is *etheric*.

The 2nd degree corresponds to the Sun Period, and that particular rite is celebrated every Sunday at midnight.

The 3rd degree corresponds to the Moon Period, and is held on Mondays at midnight.

The 4th degree corresponds to the Earth Period, and is held on Tuesdays and Wednesdays at midnight.

The 5th degree corresponds to the Jupiter Period, and is held on Thursdays at midnight.

The 6th degree corresponds to the Venus Period, and is held on Fridays at midnight.

The 7th degree corresponds to the Vulcan Period, and is held all the days of the week.

The 8th degree is celebrated at the new and full of the Moon.

The 9th degree is celebrated at the summer and winter solstices.

When a Disciple becomes a Lay Brother or Sister, he or she is introduced to the rite held on Saturday nights. The next Initiation entitles them to attend the midnight services at the Temple on Sunday nights, and so on. It is to be

noted, however, that while all lay brothers and sisters have full access in their spiritual bodies to the Temple during all *days*, they are debarred from the midnight services of the degrees which they have not taken. Nor is it a visible guard who stands at the door and demands the password of each as he desires to enter, but a wall is around the Temple, invisible, yet impenetrable to those who have not received the "Open Sesame." Every night it is differently constituted, so that should a pupil by mistake or through forgetfulness seek to enter the Temple when the exercises are above his status, he would learn that it is possible to bump one's head against a spiritual wall and that the experience is by no means pleasant.

SEVEN STEPS ON THE ROSICRUCIAN PATH OF INITIATION

1st. Preparatory course of twelve lessons on the "*Cosmo*."

2nd. Becoming a Student.

Students receive monthly lessons for a period of two years.

3rd. Becoming a Probationer.

Probationers receive private instruction given in monthly letters for five years. The Elder Brother gives the Probationer definite scientific teaching on how to guard against the dangers of deception in the desire world, and makes an actual test before admitting him to Discipleship.

4th. Becoming a Disciple.

Disciples are regularly prepared for Initiation under the direction of the Elder Brothers, who give to them certain individual instructions which are absolutely secret.

5th. Becoming a Lay Brother or Sister.

Lay Brothers and Sisters live in various parts of the Western World and have received one or more Initiations in the Lesser Mystery schools. They are able to leave their bodies consciously and attend the services and participate in the spiritual work at the Temple of the Brothers of the Rose-Cross, having been taught the method of leaving and re-entering the body at will by one of the Elder Brothers.

6th. Becoming an Adept.

Adepts are graduates of one of the schools of the Lesser Mysteries (7 schools, 9 initiations).

An Adept can build a new body for himself, and does not have to be reborn as a child. His body is absolutely under his control, and usually lasts for many hundreds of years.

7th. Becoming an Elder Brother.

Elder Brothers are graduates of the schools of the Lesser Mysteries (7 schools, 9 initiations), And also of the schools of the Greater Mysteries (5 schools, 4 initiations).

(*To be continued*)

A CROSS OF GOLD

(*Continued from page 256*)

With renewed resolution she sprang to her feet and began to busy herself about the little cottage. "I am going to make you look just as lovely as possible," she confided, "because Bobbie is coming home. He just *must* come home. And mother will greet him with wide open arms, and we'll forget everything and start in again, fresh and new." The face was sweet and motherly, the eyes were large and luminous. "And we, too, Bobbie and I, *through our very suffering* will become pure and worthy to lead others as true examples of Christianity. Oh, isn't it all just wonderful?"

And so, as ever the little cross of gold sang to her heart its message of hope.

CORRESPONDENCE COURSES IN ASTROLOGY

To us, Astrology is a phase of Religion. We teach it to others on condition that they will not prostitute it for gain, but will use it to help and heal suffering humanity.

We conduct two correspondence courses in astrology, the Junior and the Senior.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to instruction in either of these courses.

If you are interested, address,

The Rosicrucian Fellowship,
Oceanside, California.

I have never had a policy. I have simply tried to do what seemed best each day as each day came.

—*Lincoln*.

Children's Department

The Halloween Party

ELLA VAN GILDER

THE LITTLE PEOPLE of Faraway Farm had been unusually busy during the fall months, for word had come to the Fairy Queen that the winter would be long and severe.

So she called a council meeting under the Beechtree, and instructed the captains of the fairy folks to use extra precautions in tucking away the little seeds, and in caring for the things which were in their special charge.

After she had finished her instructions, the little captains hurried away to gather together their workers: and my! how they did work. They put extra wrappings on all the ears of corn, and tucked away the tiny seeds deep down in their beds. They hurried Mr. Groundhog away back in a hole in the sycamore tree, and drove most of the birdies off to the south. The squirrels were very hard to manage, for they wanted to keep on playing up and down the big oak tree instead of gathering more than their usual supply of nuts to last them through the winter.

The wind fairies blew and blew so hard that the leaves looked like brown birds flying in the air, and they had ever so much fun whirling the leaves 'round and 'round and then settling them down to cover up the tiny roots and plants.

After they had done everything they could think of doing, the Fairy Queen announced that she was going to give them a party on Halloween, and all the little folks were so happy that they rolled over and over on the new fallen leaves, then sat up, and began to wonder what they should do at the party and what they should wear.

The party was to be held in the big cornfield, where the shocks of corn were stacked up like Indian wigwams all over the ground, and there were lots of pumpkins for jack-o-lanterns.

At last Halloween came, and as the sun

was setting like a big red balloon in the western sky, the fairy folk came trooping into the cornfield. There were so many of these little workers that you couldn't help but wonder where they all came from.

After they had greeted their hostess, they all joined hands and danced around the stacks of corn; then they played "Farmer in the Dell" and "Hide and Seek." Then it was time for refreshments: there were chestnuts and walnuts and hickory nuts on the trees near the fence and a great big persimmon tree over in the corner. The moon came up behind the clump of woods, and the old man in the moon smiled down upon these happy little workers as they roasted chestnuts and corn by a big bonfire.

Being Halloween there were many witches and goblins flying around. Some were riding on broomsticks; others were upon the backs of bats or hoppy toads, but they did not interrupt the party, for the little people knew that none of the evil forces could hurt them because their hearts were full of love.

By and by these little folks began to get drowsy; some of them actually did nid-nod before the fire, when all at once they heard the Fairy Queen blow furiously upon her trumpet. They jumped up quickly and scampered up the hill where she was watching.

They found her in a state of great excitement, for she had just spied sly Jack Frost creeping up over the meadow.

You may be sure "they stood not upon the order of their going," but made one dash for their brown overcoats, said good-bye to the Fairy Queen, and rolled into their winter quarters, where they tucked their heads down and their feet up into the brown overcoats for a long winter nap.

Baby's Problems

MRS. W. KURT

LITTLE BROWN EYES sat erect on the rug. She had been at play in the dining room for nearly an hour; blocks and other playthings were scattered about the floor. Little Brown Eyes was tired now. With thumb in mouth she regarded her toys disinterestedly, but as she sat there wistfully sucking her thumb, a sudden look of interest brightened her baby features. Hopping into Babyland, a little light blue fairy danced before her, and stood upon the brightest ball in front of her.

Brown Eyes was not surprised. Oh, no! she often saw Blue Wings, the fairy, but she regarded him with special interest now because she was worried—worried over some perplexing baby problems which she wished to ask Blue Wings about. Of course, she had a dear mamma and papa and sisters and brothers, but although they all loved her dearly they could not enter into Fairyland where she could talk to them as she could to Blue Wings. "Oh, dear," said Brown Eyes, still sucking her thumb, "where have you been so long. I wanted you so much. I have so many things to ask you about. Where have you been?"

"Well I haven't been so far away" smiled Blue Wings, "and I knew that you wanted me, but I just could not get into Babyland because the grownups were around you so close. You know when they are all about you I cannot come near because they do not believe in fairies, and they close up all the doors around you; then you cannot see me. But why do you want me? What do you wish to ask? The grownups are all gone now except your mamma, and she is busy in the kitchen, so we can have a good talk."

"Oh, dear," sighed Brown Eyes, "there are so many things I want to speak about. I can't think of them all just now."

"Don't try to think of them all at once," said the fairy. "One thing at a time will do, besides there is plenty of time; let's have a game first."

Blue Wings was always ready for a little game with baby. He was the baby's special

fairy, and amused her when she was alone. Baby's sweet lips parted in a smile and the little hands clapped in glee as she sat there trying to catch Blue Wings, who flitted here and there among the toys. But after playing this way for some time, the little arms grew tired, and again she put her little thumb in her mouth. Blue Wings knew by this that Brown Eyes would soon be asleep, so he hopped on baby's shoe, waving his wand and saying he was ready to help her now with her problems; so they talked in baby language in the realms of Fairyland.

Most of the problems that baby wanted solved concerned the grownups, and so she asked Blue Wings, "Why do they always say 'don't'? It's 'don't' this and 'don't' that all day long. There are so many interesting things that I find to do, but just as soon as I am having the most fun, along comes someone crying, 'Oh, Brown Eyes, don't do that,' and that settles it. No more fun for me." Here baby paused, sucking her thumb harder than ever. This was a long speech for her in Babyland.

"Ha! Ha!" laughed Blue Wings, "that's the grownups for you! Of course, there are many things a baby ought not to do. If you did everything you wanted to, I fear you would come to harm quite often. Of course your guardian angel would be near to shield you from danger, but when the grownups watch you continually in fear and trembling that you will be hurt, it is difficult for your angel to help you, as fear drives it from you and closes the doors to Fairyland. Goodness knows, you get plenty of bumps as it is, so there you are! It is, indeed, quite a difficult problem I am sure, and enough to puzzle any baby."

"But," said baby sleepily, "even if there are many things that I should not do, why do they always say, 'don't'? I hate that word. Why can't they quietly tell me I should not do a thing and tell me the reason, or show me something else of interest?"

(To be continued)

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals, (our younger brothers,) for food, and as far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

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

The Electronic Reactions of Abrams--The Wonder Cure of the Age

Their Significance in the Light of the Rosicrucian Philosophy

W. MARTINEAU SELLECK

(Continued from October)

WHEN THE VIBRATIONS in this temple are raised to the requisite height by the love and devotion, by the prayers and concentration, of those who aid in the work, and when a sufficient number of these have so purified their minds and bodies that they can be entrusted with the Panacea, it will be given.

The discoveries of Abrams and his new method and practice of diagnosing and curing disease are in harmony with the principles underlying the Panacea above referred to. They clarify the concept and substantially demonstrate the soundness of the basic philosophy of the Panacea, namely, the relation of disease manifestation and cure to the vibratory law.

If a mechanical instrument can be constructed and made to give off a specific vibration that will destroy the malignancy of a disease reflecting a similar vibration, it is apparent, is it not, that the whole thing is based upon definite laws? And it likewise seems clear to the writer that these demonstrations are new manifestations and evidences of the workings of the higher law of love and mercy, and the forgiveness of the

violations of lower laws, and that still higher expressions of the higher law will come as rapidly as we can bring ourselves to intelligently anticipate them and work devotedly and effectively for their realization. Such a work is that of preparing the conditions for the Panacea.

Now what is the relation of the vibratory theory of disease manifestation and cure, as demonstrated in the Abrams work, to the Rosicrucian theory of healing?

God's laws are the vibrations emanating from exalted spiritual beings, whose bodies or vehicles of expression are the planets.

Man, who is a spiritual center of consciousness expressing likewise in vehicles or bodies analogous to the higher bodies in accordance with the relation of microcosm to macrocosm, seeks to become a law unto himself. Since taking possession of his vehicles and the addition of the link of mind, he acts according to the dictates of his own will, and is an imperfect and incomplete expression of the spirit of God in him. According to the law of action and reaction the vibration reflected by man is met by the vibration of God's laws. So far as his actions have been right, man is strengthened and confirmed and his conscious-

ness expanded by these vibrations, but he is disorganized and weakened by the reaction of God's laws to his wrong actions.

The center of the resulting inharmony and disturbance is man's vehicles—finally the physical vehicle, for all action is in the final analysis an expression of will, and the physical vehicle is the counterpart of the Divine or Will aspect of spirit. These disturbances manifest in the physical body as an abortive or inharmonious grouping of atoms (electrons, molecules, or cells) which become a nucleus of activity at variance with the activity of the ego. From this nucleus, which tends to become the vehicle of involving elemental forces, proceeds an inharmonious vibration that impedes the permeating movement of the ego in the blood, and the resulting congestion inhibits the circulation of the blood so that the spirit is no longer at ease in its bodies.

This dis-ease is eventually reflected in the consciousness; the whole being becomes aroused to the blot upon its existence and seeks help.

At the beginning of each new life cycle a new body is generated, which tends to degenerate because of the momentum of the involving forces and pull of the negative, separative life currents along which the spirit comes out and down. Only by constant activity and effort does the spirit succeed in keeping the forces which tend toward degeneration from getting the upper hand and gaining control and possession of the vehicles. Often it is only by fierce struggle and suffering that transmutation and regeneration proceed, aided by the levitating inner and higher forces of spirit.

Coming down in involution we build vehicles of coarser and coarser substance, and the forces which we vibrate to in the process tend to perpetuate these lower forms of expression. Spirit, however, seeks higher expression, but cannot build such a vehicle until a corresponding level of consciousness is reached. This expansion of consciousness is brought about by reaction to the suffering of the spirit confined and limited in its lower form. When the higher consciousness is awakened by the spirit reacting to this limitation, the coarser atoms may be replaced by those of finer substance that will yield a higher vibratory rate. There are various means of trans-

mutation; the purging of the physical body by substitution of purer food, the purification of the desires and cleansing of the thought by prayer, aspiration, and devotion.

These are processes of dying to old forms and being born to new. When the limit of the adaptability and transmutability of the bodies is reached, the spirit withdraws entirely and leaves the forms to disintegrate.

To continue our generalization, it may be said that there is a normal rate of progression at which evolution proceeds rhythmically and harmoniously. Failure to maintain this rate of progression reacts as retrogression. When there is a relaxation in spiritual effort, the disintegrating bodily forces increase in activity, and the spiritual forces which make our regeneration yield to the forces which tend toward degeneration. Such a change is indicative of loss of control by the spirit.

Too close adherence to materiality or the outer form aspect of life is degenerating; while indulgence in sensation producing activity also draws the spirit outward and downward. Either will result in crystallization and disintegration, in loss of control by the evolving life, and in disease of the spirit in its bodies.

It may also be said that there is a normal degree of flexibility and tolerance of violations which makes it possible to change and correct disease producing activity when the consciousness is aroused, but when such activity is long continued, downward and outward moving forces gain and hold the upper hand until the spirit has to abandon its vehicles entirely. But if some help can be given to break up the nucleus and center of activity of the degenerating forces and a change in consciousness can be brought about, the spirit may again gain control of its vehicles and speed forward in its evolution.

At times there also occur, especially in those who are following the short way of initiation, crises. There is a deadlock of forces, and the spirit is unable to effect the change of consciousness or break the hold of the crystallizing forces without outside help.

The necessary change in consciousness above referred to, however, may be the cause or the ef-

fect of the breaking of the hold of the degenerating forces.

Those who learn to break up and make the adjustments necessary to higher expressions, can help others make the same adjustments, and can recognize the nature of the struggles in which others are involved and the degrees of consciousness which these struggles are related to.

Christ went all the way and overcame all the degenerating forces. He was perfected and transfigured, and is the true savior of mankind. He showed us the way of regeneration, and by His life taught us the truth that shall make us free. We have but to take up our cross of matter and follow Him.

All the various redemptive measures are the result of His activity as regent of our planet. He has power over all manner of diseases, and through Him the healing resources and power of the Father, the Great Physician, are being liberated. By calling upon His name we may reach up to the realm of Universal Life Spirit, the world of love and harmony, and if we can rise to the level of this consciousness with great enough faith or can catch the word of truth that can make us free, we shall be healed. Not all can do this, and Christ seeks disciples to whom He can entrust power.

As shedding additional light upon the vibratory theory of disease and its cure, we may here consider certain other systems of healing, including drugs and various phases of mental science.

"*Similia similibus curantur.*" Like cures like. The hold of degenerating forces upon a nucleus of electrons, atoms, or cells in the organism can be broken up by determining the vibratory rate and directing toward this activity a vibration of the same rate.

This is what the Abrams method actually does. It is also the aim and theory of Homeopathy about which Abrams said not long ago, "Like many others of the so-called 'Regular School,' I ridiculed the doctrines of Homeopathy, but now the writer is constrained to retract an opinion based on belief and not on fact. The Hahnemannian doctrine of attenuation is not a myth. It can be demonstrated by aid of the biodynamometer and the reflexes that the mechanical subdivision of drugs or their dilution will augment their radio-active potency. From

what has been said, the law of similars (*similia similibus curantur*) is a verity. Pharmacodynamics is identified with what I have called homovibrations, and drugs of dissimilar vibrations (hetero-vibrations) are without remedial value."

The method of homeopathy is the releasing of the dynamic force of the medicinal drug and combining it with a harmless substance such as a sugar and milk pill. When the drug is administered in this form and the vibration of the drug exactly corresponds to that of the disease, the dynamic force of the drug travels along the nerve channels, meets the disease force in the vital body, and the two forces annihilate each other. According to this concept disease is deranged vital force.

The reason why Homeopathy has not been more successful is because there have been very few physicians who could accurately diagnose the disease and prescribe the right remedy. The wrong remedy of course only complicates the disease.

In the ordinary practice of *materia medica* the drug itself is administered in substance. The drug is then not entirely eliminated, but minute particles lodge in the body and themselves set up a nucleus of inharmonious vibration resulting in drug poisoning. If the wrong drug is administered as is probable in very many cases, the disease is seriously mal-treated and complications ensue.

What about Christian Science and New Thought or the therapeutics of affirmation and denial? These methods tend to build up and strengthen the spiritual forces by the affirmation of spiritual unity, and break up the separative disease vibration by denial of the reality of any power save that of God. When faith and trust in Him rise to the point of conviction in His all-pervasiveness and power to heal, and especially when the Christ is called upon in consecration and devotion, healing may be accomplished through the lifting of the consciousness to the height of a true knowledge of the love of God, the highest vibration in our universe.

Abrams has demonstrated that thought has power over disease, and will eliminate temporarily the disease vibration. The exercise of the will has greater power than thought force.

The use of denial tends to break down discrimination, a fundamental quality of true soul power, and the application of these methods without knowledge of causation or regard to the relation of the laws of consequence to disease manifestation and cure, may lead to indiscriminate use of these forces and increased bondage and debt to the law; also some practices of treating by thought force are nothing more nor less than black magic.

Thought alone is separative, and where the selfish desires are also involved, the forces are degenerative. But when the concept of Unity is affirmed and the soul consciousness is lifted toward the unity, love, and harmony of the World of Life Spirit, the first universal world and the abode of the Christ Spirit, healing is in accordance with faith, and a debt to the law of love and mercy and forgiveness is assumed.

One day we shall learn the real names of disease, and shatter the hold of the degenerative forces by speaking the Word.

The psycho-analyst works somewhat in this way. He aims to find the cause on psychological, mental, and emotional complexes. This is also the path of self-knowledge, but this alone will not suffice. The life must be completely transformed by dedication of the lower self to the higher in loving, self-forgetting service.

A new day is dawning in the conquest of disease. The discoveries of Dr. Abrams and the definite establishment of the vibratory theory of disease are revolutionizing thought and therapeutic methods.

The possibility of verifying and demonstrating the truth of Astro-Diagnosis by comparing its findings with those of the Abrams method, thus paving the way for bringing astrology to the attention of the scientists and helping to make it more of an exact science, is certainly most inspiring.

The further possibility of the development of musical and color therapeutics by careful experimentation with the Abrams diagnostic apparatus and method also holds out great promise.

Spread the good news and speed the day when those who suffer may hear the command, "Arise, take up thy bed and walk. Thy sins are forgiven thee; go labor in the master's vineyard."

WHY SUGAR EATERS ARE MOST EMOTIONAL

NATIONS THAT EAT the most sugar are the most emotional in the opinion of Dr J. S. Lankford, writing in *The New York Medical Journal*. Dr Lankford says that the emotionalism of the Latins and other peoples of the temperate zone, and that of the tropical peoples is due to the large intake of sugar, which has always been available in abundance. Not only is sugar always at hand, but the natives consume large quantities of raw ribbon cane in sugar-growing countries.

This large consumption of sugar, a quickly acting fuel, stimulates and overdevelops the pituitary body and its functions. This little organ at the base of the brain is a partly glandular and partly nervous structure, and it is known to be the centre of all sensation and emotion, and at the same time it rules and directs all the activities of the whole system of ductless glands and the vegetative nervous system, governing all the functions of organic life. It also serves as a communicating centre between the brain and the other organs. The constant stimulation of sugary products over centuries of time has overwrought this important organ.

As a proof of this contention, the difference between the Romans of 2000 years ago and their Italian successors might be cited.

The Romans had no sugar, for it was not introduced into the Mediterranean basin by the Saracens till about the eighth century, and was not abundant till it came from the West Indies later. The Romans, of course, had honey and raisins, but the quantity was limited and not in such universal use as to affect the race. Sugar has been pouring in a stream down the throats of the Mediterranean peoples for hundreds of years, not only from the tables but in candy and drinks.

History will show that the French have undergone a similar change, and perhaps the Spanish as well.

The emotional mentality of tropical peoples is well known. It is not only a reasonable belief but a fact easily demonstrated by scientific observation, and will be proved that the excessive

(Continued on page 277)

Thanksgiving Menu

—BREAKFAST—

Stewed Peaches
Baked Corn Meal
Poached Egg
Oatmeal Drop Cake
Cereal Coffee or Milk

—DINNER—

(Let us begin our meal by giving thanks for the life of the Turkey, which was NOT killed to satisfy our carnal desires.)

Cream of Celery Soup
Turkeyless Roast with Cranberry Sauce
Browned Sweet Potatoes
Baked Cauliflower
Entire Wheat Bread and Milk

—SUPPER—

Olive and Pimento Sandwiches
Apple and Celery Salad
Vegetarian Mince Pie
Milk

Recipes

Oatmeal Drop Cake

Mix one and one-half teaspoons of baking powder with two cups of oatmeal. In a separate pan mix two tablespoons of butter with one-half cup of brown sugar, two eggs, and a little salt. Mix with the flour, adding enough sweet milk to make a thick batter. Drop into gem pans or on a flat baking pan and bake in a moderate oven.

Vegetarian Mince Meat

Boil until tender one-half pound each of seeded raisins and currants in enough water to cover. When cool add one-half pound of granulated sugar, one-fourth pound of chopped citron, grated rind and juice of three lemons, grated rind and pulp of four oranges, one-fourth pound of blanched and chopped almonds, two pounds of apples pared and chopped fine, one-half teaspoon of salt, one-half pound of melted butter, and one and one-half cups of grape juice. Mix thoroughly, stirring in the melted butter at the last. Let it stand for several days. At each baking it is well to add a little sugar and some chopped apple. This will keep for some time in tightly sealed jars.

Turkeyless Roast

Grind one cup of cold boiled lentils through a vegetable grinder, with one cup each of

browned bread crumbs and nut kernels. Fry in large frying pan with three tablespoons of butter and one grated onion until well browned, adding one-half teaspoon each of salt, sage, and celery salt, and one-half cup of tomatoes. When done add two eggs and one-half cup of pitted and chopped olives. Form into loaf and bake in oven for one hour, basting from time to time with tomato. Serve with brown gravy.

Baked Cauliflower

Cut cauliflower into flowerettes, and boil for fifteen minutes in salted water. Drain and roll in thin pancake batter; place in shallow buttered baking dish, and bake until well browned.

LILIAN M. B. (VOCATIONAL)

(Continued from page 268)

tions will not be to her advantage financially or spiritually.

With Neptune in Cancer in opposition to Uranus and both these planets square to the Moon we would also caution this young woman against spiritualistic phenomena. With Saturn in Aries square to Neptune, should she become mediumistic or attempt to leave the body, there would be great danger that she would not return for obsession might take place.

The Rosy Cross Healing Circle

Mesa Grande, Calif., June 5, 1922.

Dear Friends:

My mother had a number of doctors treat her before applying to the Rosierucian Fellowship for help. No one seemed to help her and she was failing steadily. Now she is gaining strength and improving so you see how much we have to be grateful and thankful for to our friends and the Great Physician.

We certainly appreciate the help you have given us.

We remain as ever,

MRS. C. H.

Yellowstone National Park, July 9, 1922.

Dear Friends:

You may take me off the sick list, as my health has improved so much that I feel I should try to get along alone.

The headache, pain and soreness in chest and spine, which I was troubled with, are all gone. I feel much better mentally as well as physically.

Truly I am grateful to you, dear friends, for this wonderful help and quick relief.

With best thoughts and wishes to all,

Yours very sincerely,

J. H.

Liverpool, Eng., May 27, 1922

Dear Friends:

I am very glad to be able to say that the improvement in my health still continues. The cough is much less troublesome and at times seems to leave me altogether.

I have been paying strict attention to diet which now almost consists of those things recommended in the little booklet, and I look forward to the various dates of healing.

I am very thankful for the improved condition which is to me a matter of wondering surprise.

Yours in all sincerity,

B. I.

Brooklyn, N. Y., July 11, 1922.

My dear Friends:

It is certainly wonderful how I was helped on Sunday, the 2nd of July. As my appeal for help was made, I distinctly felt the Invisible Helpers working on me.

I do thank you, dear friends, for all your kindness to me. Am trying very hard to live up to this wonderful helpful philosophy, though at times I get very dissatisfied with myself, but my motto is "go forward."

With kind thoughts,

From your true friend,

M. W.

WHY SUGAR EATERS ARE MOST EMOTIONAL

(Continued from page 276)

use of sugar could produce such results. Only recently a Bengalese scientist has found that the blood of tropical peoples contains a higher per cent of sugar than others.

Dr. Lankford declares that the rapid increase in the consumption of sugar may portend evil for Uncle Sam. The American people are now consuming annually 85 pounds per capita, an increase to 67 pounds in 40 years, and still there seems to be no limit. In fact, the use of sugar is increasing more rapidly since national prohibition, for many are using it unconsciously as a stimulant. Its almost universally excessive use threatens serious detriment to the various organs, with impairment of function and degenerative disease. And ultimately, says Dr. Lankford, it will affect the emotional side of life and tend to make Americans unstable as a people.

—San Diego Union.

HEALING DATES

October 5—12—19—25

November 1— 9—15—21—29

December 6—12—19—26

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

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

Echoes From Mt. Ecclesia

From Far-Off Lands

GERTRUDE CHATHAM

SHE WAS A little woman, frail and down-cast, in far-off Australia. Her work was done; with head bowed, mind stilled, conscious only of a great calm, she waited for—what? Out of the great stillness there came an urge and at the same time a release enabling her to go forward. Where? Across the seas! Something drew her as by a magnet to the west coast of America.

There comes a crisis in every life. All reach it some time. Tried and tested by every device, we reach that crisis by just merely living.

Through the open window came the soft sounds of life; the bee's hum, the twitter of birds, the soft rustle of leaf against leaf in the tree tops—life buzzing incessantly.

In the house the woman questioned as she packed her treasures. Had they not served their purpose? Why take them? But the things seemed to cry: We, too, have done our bit. What was this in the corner? A gay little cup left on a stand, eloquent with cheer. Yes, she would take it, little cup, but where? The woman paused. Where? Still her soul reached out towards America.

* * * * *

On board ship, two days out! All was calm, all was well. The little lady was alert, rested. In conversation a fellow traveler mentioned the Rosierucian Fellowship.

"What and where is it?" she queried.

"On the western coast of America—a place of brotherly love and service. They are called to help mankind." The little woman's heart began to sing.

"Brotherly love and service! Brotherly love and service!" She was on her way. She had been called.

* * * * *

The little lady had finally arrived at her destination.

It was Thanksgiving Eve at Mt. Ecclesia, the home of the called, the Rosierucian Fellowship. The dining room was gaily decorated; all was cheerful and bright. Loving hands had done everything necessary. The Fellowship was at its happiest. The little lady was warmly welcomed.

Fragments from the conversation were like this:

"From Australia? How nice! You heard of us on shipboard? So glad you came!"

She was happy and at home. She was welcomed. She was wanted. She had reached the place of the called, Mt. Ecclesia. Her story is as follows:

Born in northern Scotland, she has ever lived near the invisible world, the clans there not yet having lost their touch with and consciousness of the spiritual world. Destiny had given her much work to do to develop in her a higher spiritual consciousness. Her work had been hard and tedious and had called her to many places, new lands, primitive conditions. She had nursed the sick and fought disease, at times alone except for God and the invisible helpers. When all else failed, they were there. For many years she worked on, stood the tests, and then her load was lifted. She was called to the place of places, Mt. Ecclesia. On board ship on her way from Australia she met a woman who told her of this place of brotherly love. It is interesting to note that the lady who gave her the information was from Cape Town, Africa. Further instructions were given at Honolulu by another so-called stranger. She finally reached Mt. Ecclesia and was welcomed as we have said, not by new friends but by those who were very, very old friends indeed.

The more we love, the better we are, and the greater our friendships are, the dearer we are to God.

—Jeremy Taylor.

A New Jersey Nature Spirit

MANLY P. HALL

Owing to the fact that,

"A little nonsense now and then,
Is relished by the best of men,"

I will here submit a little occult story which if not true, should and could be.

Little Mary, age eight, had just arrived in a New Jersey summer resort in company with her mother, who was quite a student of Mysticism and who was trying to instill some of its principles in her little girl.

Mary had suffered from babyhood with weak lungs, and the doctors had advised the parents to have her sleep outdoors; it was in order to make this possible that the fond parents had taken rooms which had a sleeping porch.

Night time came, and they put the little girl to bed, but as soon as they left her she began to cry, not being used to her surroundings.

The mother came, and sitting on the edge of the bed tried to pacify the child.

"I'm 'fraid to be alone," sobbed Mary.

"There, there," answered the mother, "don't be afraid, you are never alone. Don't you know that all around you are little people who will watch over you? I have told you about the little fairies which fly around you when you are sleeping, keeping watch over you. The little nature spirits are guarding you always."

This pacified the little girl and she soon fell asleep; the mother then slipped away. About half an hour later there came a cry from Mary, and her mother jumped to her feet and ran out on the porch.

"What has happened, dear?" she asked in alarm.

"Look, Mama," sobbed Mary, holding up a chubby little arm, "one of those Nature Spirits just bit me."

CONCERT BY MADAME D'ARTELL

Louise D'Artell, contralto soloist and teacher of the art of singing and piano, of Long Beach, Calif., gave an instructive as well as entertaining concert at Mt. Ecclesia on September 16th, in which she illustrated the correlation of the twelve musical keys to the twelve signs of the zodiac. She played an instrumental piece or sang a song in each key, so as to reach everyone present with

the beneficial vibrations of the music, which was chosen in such a way as to be most constructive. This is the method she follows in her healing concerts.

Madame D' Artell is preparing a book which will shed much light on the subject of healing by music and color vibration, in which she will give musical prescriptions for each keynote. We each have a keynote, and it is very important for humanity to know this.

LECTURES BY MRS. CRAMER

Mrs. Arline D. Cramer will deliver a series of lectures in San Francisco, at location to be announced later, commencing November 7th, upon her return from Vancouver, B. C.

Mr. R. M. Ogilvie of 4135 Terrace St., Oakland, Calif., has the matter in charge.

THE ROSICRUCIAN PHILOSOPHY BY CORRESPONDENCE

Among other activities the Rosicrucian Fellowship has a preliminary correspondence course of twelve lessons upon the philosophy, using the *Cosmo-Conception* as the text book.

This course being completed, the student may apply for admission to the regular student course. This includes a monthly letter and lesson by Mrs. Max Heindel, devoted to a study of the philosophy in its practical aspects.

These courses are designed to prepare the student for more advanced work which will enable him to probe more deeply the mystery of Life and Being.

If you wish to be admitted to these courses, address.

The Rosicrucian Fellowship,
Oceanside, California.

Prize Competition

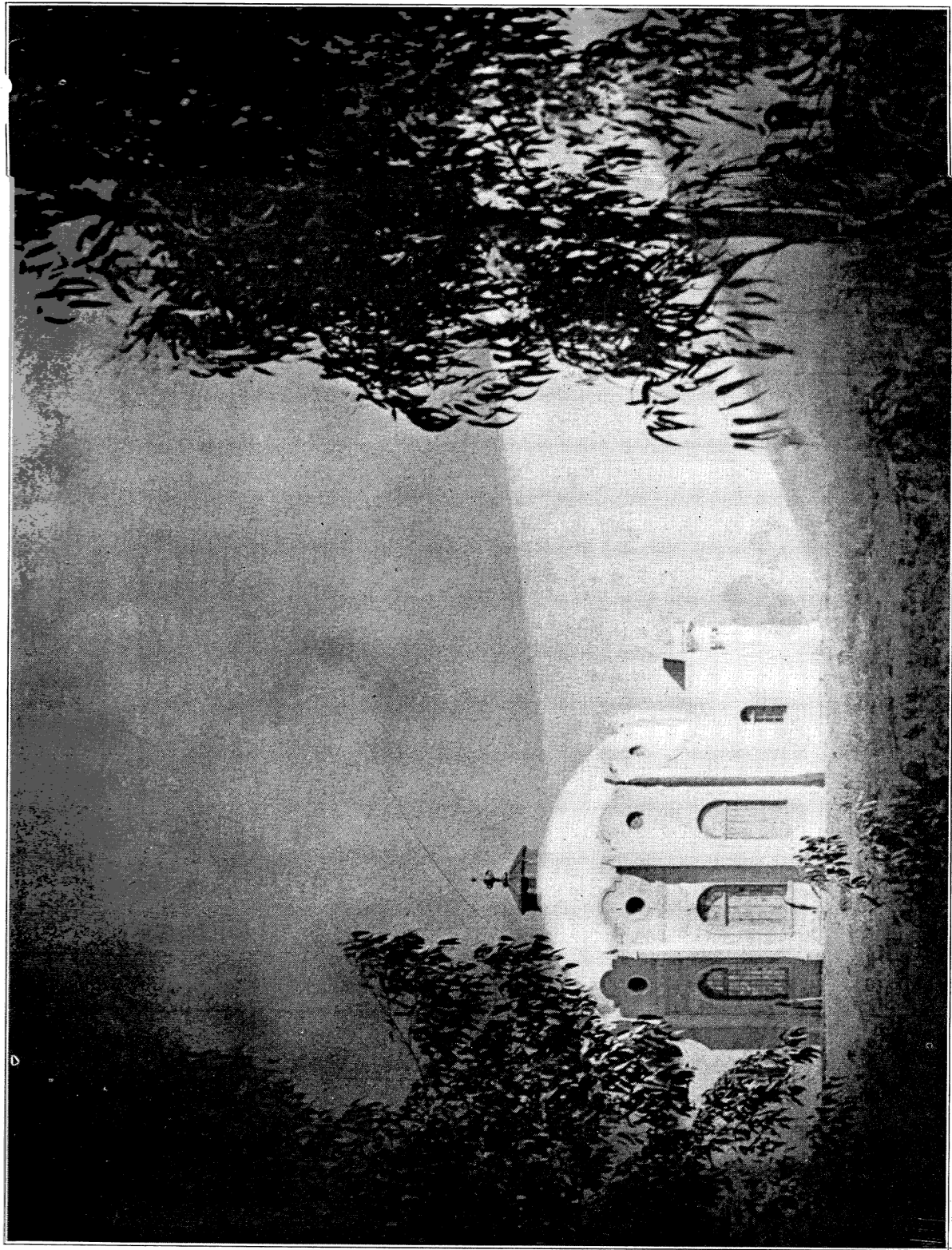
The articles submitted in our Prize Competition which closed on September 15th are being examined and classified. The prize winners will be announced in the next number of the "Rays."

Wanted at Mt. Ecclesia

An able-bodied man to work in garden.

For particulars apply to,

The Rosicrucian Fellowship,
Oceanside, California.



The Ecclesia--
The Rosicrucian Fellowship Temple of Healing. Oceanside, Calif.