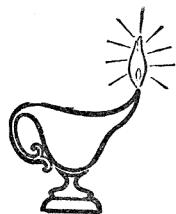


RAYs FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

Printed by the Fellowship Press

-:-

Do You Know

-:-

That the Rosicrucian literature contains information of the greatest importance to every forward looking man and woman of this rapid age?

DO YOU KNOW that Max Heindel has given us certain knowledge regarding heaven and purgatory that clears away the blinding mists and fogs of orthodox creed and dogma, and enables us to make the Christian religion a living, reasonable thing to us instead of its remaining a thing of uncertainty and despair?

DO YOU KNOW that there are two main classes of people—sensitives and non-sensitives? Sensitives are those who have become sensitized at least in some slight degree to vibrations from the higher planes. As a result they intuitively perceive the truth in a philosophy describing those planes.

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THE ROSICRUCIAN FELLOWSHIP,
Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Hieupoint

By JOSEPH WILDAR

In the "Echoes" of June, 1913, Max Heindel stated that he intended "to publish a paper which shall give the news of the world, good and bad, with the moral lesson contained in each item, but without the label of religion so obnoxious to most people."

The Current Topics Department is a preliminary effort to carry out his ideas in this direction. EDITOR.

Bottling Up the Poppy

IT has not been bottled yet, but some of our friends are making strenuous endeavors to bottle it. When we say "bottle," we mean to confine or insulate it in such a way that it cannot work havoc with the minds, souls, and bodies of the people of many countries as it is now doing.

In the latter half of last year there convened in Geneva the second Opium Control Conference of the League of Nations. This conference demonstrated above everything else the selfishness of human nature, a selfishness which would condemn great numbers of people to a living death in order that

OPIUM trade profits might not be
CONFERENCE interfered with. The conference apparently ended in nothing but a bundle of compromises and evasions, which Bishop Brent, who had led the American delegation, stated to be "as fine a piece of hedging as any gambler ever employed in a horse race."

The countries which are chiefly interested in the matter from the standpoint of production are India, China, Persia, Turkey, Greece, Bulgaria, and Jugoslavia. Cocaine, which is an allied substance, the limitation of which was also

discussed by the above conference, is produced in Java, Peru, and Bolivia. Great Britain particularly and also France are interested in the drug traffic through their colonies.

In the conference every one of the above countries declined to aid any project which would definitely limit the drug industry. The American delegates submitted a proposition or series of propositions for the control of the production of opium and cocaine at the source, by which in ten years the supply would be reduced to that required for medicinal and scientific purposes. The

CONTROL	final outcome was that a
AT THE	resolution was adopted
SOURCE	which practically left the
	matter in the hands of the
	individual nations to use
	such measures as they consider advisable, which was the same point from which they started.

There began on January 12 of this year a third session of the Opium Conference. At the time of the writing of this article nothing definite has been accomplished. Viscount Cecil as spokesman for England has put forward a proposition to make opium illegal in British territory fifteen years after overproduction in China has been eliminated and the smuggling danger has been removed. This proposition would relegate the control of the opium evil to the dim and distant future, which in all probability we should never overtake.

As it stands at present ten times as much opium and cocaine are produced as are required for medicinal or scientific

tific purposes; therefore nine-tenths of this goes into the manufacture of habit forming drugs which lead to the destruction of the will power of the users and finally to complete loss of health. Drug slavery is the worst form of slavery of which it is possible to conceive. This slavery is not confined merely to the period of the earth life, but it is carried onward after the person passes out in death. Then he becomes the prey of the depraved entities which incited him to use the drug while on earth; these not only make his purgatory a very vivid hell, but they also are exceedingly difficult to shake off. Not only

DRUG that, but they come back
SLAVERY in the succeeding life and
 endeavor again to control
him for their own sensual purposes.

Each time the victim comes back with a little less will power, and finally annihilation is certain unless through some miracle he summons the remnant of his will power and makes a stand against the black forces. Then he may gradually work his way back to normalcy; but it is hard, uphill work, harder than anything of which most of our readers have probably ever conceived. These unfortunates can be very materially helped if the possibility of their obtaining opium and cocaine in unlimited quantities is taken away from them. Moreover, in that event we should cease to make new addicts to these drugs.

The Japanese delegate to the conference, Mr. Sugimura, declared that "if the white races do not wish to be completely demoralized, we must stamp out this evil. The Japanese are the only Orientals who are not dominated by the West. That is because they do not use opium. If the white people do not want to degenerate, they must suppress drugs."

Woman's Emancipation in Turkey

TURKEY, it seems, has actually joined the ranks of civilized nations quite recently by inaugurating radical reforms in the matter of the status of its women and their treatment generally. The harem is a thing of the past in Turkey, practically speaking. The veil, which has been such a mysterious feminine accompaniment for centuries, has likewise gone along with the harem.

The cause which started this epochal movement was primarily the War of Liberation, beginning with the revolution of 1908 and followed by a long period of strife and readjustment. This matter is commented upon in a recent number of *The Outlook*. It states that the constitutional regime following the revolution and which has only just ended made such demands upon the women in connection with charitable and hospital

work that for the first time
END OF in history they were given
THE HAREM the chance to come out of
 the harem and show what
they could do in a public capacity.

These are rapid times, and much is being accomplished in a short time. Mustapha Kemal Pasha, President of the newly founded Turkish Republic and the hero of the War of Liberation, is leading the way in making the social and economic status of Turkish women what it should be. He is accompanied by his young and good looking wife in his public appearances, and thereby is setting an example for the whole country. His idea apparently is that Turkey must follow in the footsteps of the more advanced Western nations if it is to hold its own and not sink back into lethargy and comparative nothingness; and he realizes that one of the first steps in this policy is to put women in the same relative position which she occupies in

Current Topics

the more advanced nations. Therefore woman has at last achieved official recognition in Turkey, and is being given a degree of social and economic freedom which is startling when we consider how short a time has elapsed since the oppressive and otherwise undesirable conditions of the harem were in full operation.

Turkey in the past has had a very bad reputation from a moral, an economic, and a political standpoint. Turkey has been regarded as the bad man of Europe. The slaughter of the Armenians, prob-

BAD MAN OF EUROPE ably in millions, is one of the frightful instances of this fact. The harem

system, it is stated by those in a position to be good judges, has been responsible for much of Turkish immorality and atrocity. We know that this must be so because when there is an unnatural system regulating the relations between the sexes, it must react upon the whole political and social life to its disadvantage. Turkey had no chance to take her place among the other nations of the world as an equal as long as the harem system continued.

Man and woman constitute the two poles of the human polarity, and for the best results these two poles must be balanced. An unbalanced polarity is productive of inharmony and poor results generally. The ego is double-sexed or polarized. In order for power to be generated in the human dynamo, consisting of the man and the woman, the two poles must be of approximately equal potential; otherwise the current is weak and fitful. Any social system which prevents woman from developing her latent powers is destructive of the best interests of the people and of the country as a whole. The status of a nation

is determined by the status of its women.

Woman specializes in the Venus vibration, whereas man specializes in the Mars; that is, the one develops the social qualities and life, including the home life, whereas the other develops the instinct for business and engages in the more direct contact with and conquering of nature. Woman specializes in the imaginative faculty of the mind; man, in the analytical. The two are necessary for a complete whole.

A remarkable point in connection with the new program of the women in Turkey is that there has been comparatively little opposition to this social revolution. Politically it has received enthusiastic support. In Constantinople, Smyrna, and Adrianople the greatest progress has been made in putting woman on an equal footing with man. She is to be seen in the restaurants, the tea shops, and the theatres with face uncovered and indulging in unrestricted conversation with her men acquaintances. The Uni-

EDUCATION OF WOMEN versity of Constantinople is having constantly increasing numbers of students from among the women. Roberts College, America's principal educational establishment in the Near East, is graduating many Turkish women.

Polygamy is not entirely abolished in Turkey as yet. It still remains under certain limited conditions, but in the main monogamy is becoming the rule.

All together, we may look forward to much better things in Turkey than have obtained in the past. Turkey is passing from the backward list to that of the progressive. This augurs well for the future of the Near East and the stabilizing of eastern Europe in general.

The Mystic Light

The Rosicrucian Fellowship

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

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

Tolerance

Could we but know the sorrow of each
heart,
Each vain regret, each bitter, scald-
ing tear,
We would not be so quick to judge, but
would
Be in our finite judgment less severe.

Could we but know the weakness of each
heart,
The battles bravely fought but to be
lost,
We would not be so ready to condemn;
We'd read the soul and estimate the
cost.

Could we but know that strength and
weakness are
Own brothers, differing only in degree,
We would not err so in our thought of
others—
We'd read the soul with eyes that
really see. *(Selected.)*

Fear and Its Mastery

BY MAX HEINDEL

(The following address was delivered in Los Angeles about twelve years ago and has never before been published. Ed.)

WE ALL know that it is very distasteful for one to have to speak in the first person, and it is something we should avoid; but there are times when an exception may be

made, and I will ask your forbearance if in the following I use the personal pronoun instead of the usual "we."

I have been very much exercised for the past week, unusually so, in connection with the fear of a disciple upon entering the invisible world. Every one of us must some time enter probationership, then advance to discipleship, and

later enter into the invisible worlds. Whether it is this year or next, this life or the next, we must learn to enter these worlds consciously that we may understand the conditions there.

It is in connection with those conditions and with fear and its effect that I wish to speak to you. It is well for us to order our conduct, thoughts, and ideas along lines that will help us when we reach that crucial point. This has been brought to my consciousness many times in past years, and particularly, as said, during the past few days, when it became my privilege to help the second of our disciples to enter the invisible world and there take the first steps alone or with such guidance as I could give him. It was the fear of past lives and the fear generated during the present life that was the stumbling block that caused much trouble. Because of this it has been thought best to speak to our students upon this subject so they may realize how fear affects us.

I recall an incident related a number of years ago by an old friend, Dr. Wood, a member of the Humane Society of Los Angeles, whose duties were to look after little children and especially those reported as being abused by their parents. She related that one day in investigating a case reported she came to a cottage and knocked at the door. Upon informing the parent that she was suspected of abusing her child the former became very much upset and at first refused to admit Dr. Wood; but upon being persuaded that it would be better to allow the investigation she permitted the doctor to enter that the latter might thereby assure others that there was no ground for the accusations. The doctor was surprised to see the child clean and well kept, with a nicely made cradle and playthings beyond the means of people in circumstances such as those in which this family seemed to be. The mother cried bitterly over the accusations. She said the child was given to crying spells that would last sometimes for hours, and for

which she could find no reason and no remedy. Dr. Wood, knowing the relation of the visible and invisible worlds, took the child upon her knee and asked:

"Why do you cry? Does Mamma whip you? What reason can there be for you to cry so?"

"I don't know," was the child's reply.

"Yes you do know; you are old enough to know why you cry, and you must tell me. Unless you do so you will make trouble for Mamma."

Then the child said: "I see things."

This was the solution to the mystery. The little child had drawn to herself elementals of fear. These elementals—which she had created in a previous life—were so strong that they had not left her during the interval between the two last lives in the invisible worlds. As all children are clairvoyant up to a certain age, that child actually saw those things, and they came to her in the most fearful and horrible shapes.

It is not at all an unusual experience for elementals to hover about people entering the invisible worlds. Every time we have a thought of fear or despondency we are creating an elemental of fear. That elemental feeds upon the thoughts of fear, worry and melancholy which we send out. This is a fact known to every one who enters the invisible world consciously to watch people who have recently passed out. These elementals of fear that have been created by people hover about those who created them and are one of the greatest factors to be dealt with by themselves and their helpers in assisting them in mastering the conditions of the inner world. For instance, there is the constant fear of death; some people cannot think of death without also a thought of fear accompanying the thought. Do not think the force we send out into space is lost; not at all. The conservation of energy is a law working in all realms. Every thought sent out will, like chickens, come home to roost; every evil thought we send out gathers about itself coarse matter of the

desire world, and molds it into a form of the most ugly shape imaginable. These forms remain about us during life, and when death deprives us of the physical body and we enter the invisible world where we are capable of fully vibrating to the matter of which it is composed, we see these forms of the elementals created by us; they are the first things that make themselves visible to us there.

There is nothing more difficult for people who enter into the other world to overcome than the fact that the things seen there are not as concrete as in the outer world. They take everything to be as real as in the physical world despite all one may tell them. The idea that a monster coming toward them seeking to devour them cannot really hurt them and that its body is not solid, is something they cannot and will not believe until actual experiences have again and again made it plain to them that such things can be chased away by a courageous attitude of mind.

In view of the fact that we must some day consciously go into the invisible world, it behooves us to impress upon our minds that thoughts of fear are a detriment to us there as well as here. If we in this world go about with the fear of coming to want some day, or with the fear of spending money even for necessities—such fear as people whom we call misers usually have—we must expect to meet these thoughts in the shape of elementals some time. "A bank account is your best friend" is a common expression of the present day. Yes, but if you have hoarded and skimmed to get that bank account, then it does not do you very much good; or if you have defrauded some one else in order to get that money, it may do you very little good here, and after you leave the physical vehicle at death you will have to answer for the way you have gathered such an account. People in this world usually estimate success by the amount of money that a man has in the bank; but real success consists in living a life of the great-

est usefulness to one's fellow men and cultivating an attitude of mind that goes out in love and cheerfulness to everyone around.

Everyone of us has a savings account, the result of our past thoughts, and every other person coming within the influence of that accumulation receives its influence for good or evil according to its nature. The desire body that surrounds us as an egg-shaped cloud is a glass through which we see the world about us; and if we live with the matter of that body vibrating only to fear, we shall look upon the world in a melancholy manner. On the other hand if we are of a joyous disposition and see every thing in a joyous mood, we arouse the same mood in other people whom we meet, and they are always glad to meet us because we, being cheerful, make them cheerful also. We draw upon the same law that makes one tuning fork vibrate to another of the same pitch; on the same principle we draw from others exactly what we give to them. If we feel anger and resentment toward them, then we draw the same from them.

Therefore as we go into the world every day let us strive to banish all thoughts of fear; let us strive to cultivate an attitude of cheerfulness, for then only shall we draw those influences around us that will not stand in our way when it becomes our privilege to enter the desire world. Let us resolve every morning upon arising that we will not send out thoughts of fear, anger, or resentment during that day toward other people, but that we will send out those of love and helpfulness, for this is what we are really here for. If we shout in the mountains, the echo will give us back an answer. This should illustrate to us that we cannot utter a word that does not echo through vibrating substance, whether we hear the echo or not. Whatever kind of thought material we have built with will show in our surroundings and environment, for we get exactly

what we give. Therefore let me repeat again and again that we should cultivate an attitude of fearlessness and optimism, always looking at the bright side; never once allowing the evil to appear before us except to see how we may convert it into something good.

You may remember the story of the Bible, quoted in the "*Cosmo-Conception*," about Christ passing with His disciples the decaying body of a dog.

The disciples held their nostrils and endeavored to turn the Master's attention away, but He, looking at the carcass, said: "Pearls are not whiter than its teeth." This should teach us that there is always something good in everything and that "every cloud has its silver lining." Thus it behooves us to magnify to the best of our ability the good and minimize the evil; and as we do this relative to others, so will others do to us.

Freedom

BY A. M., AUTHOR OF "CHRIST IN YOU."

(The following article was awarded first place in our recent competition.)

THERE ARE many definitions of the word freedom. Its full meaning can be known only by those great souls who have passed beyond a consciousness of the ever recurring pairs of opposites: light and darkness, love and hate, good and evil.

Liberation, as taught by the Buddha, was the end of the round of incarnated lives, the freedom from rebirth, along with the enjoyment of pure bliss in Nirvana. There are, however, many degrees of freedom, each stage opening out wider vistas of life and of its tremendous possibilities until man discovers that he dwells in a body which cannot be a prison house of the soul. We may escape from the limitations of the body and yet remain linked by the silver cord to the earth life. The bowl may not be broken yet we can soar into those realms of unadulterated bliss that lie beyond the dreams of time and sense.

Form is not life. It is for us to undertake the great adventure into the world of our innermost thinking and being. To all those who aspire, even in the smallest degree, come moments of longing to flee away, to escape the weight of

materialism, the world of the senses. The quest is age-long; we may trace its beginnings in the dim mists of the past when the world was young, when the gods had not ceased to walk with men and by symbol and hieroglyph to teach them the true nature of man and of the universe.

The old warrior of ancient days had his visions and dreams; when the body was asleep, he went forth to slay his enemies and to rob his neighbor, while the best among the people were engaged in serving their fellows.

We learn so slowly; still, we do learn, and we discover that this freedom of soul and spirit at its initial stages depends almost entirely upon our mode of life and thought. As an instance of this we find Du Maurier's hero, Peter Ibbetsen, living in a world of his own creation, able to leave his body during sleep to live over again the joy and happiness of childhood; all this while retaining the consciousness of physical personality. This was a great achievement, but it had its limitations, as the adventures took place in a world known only to himself and to his companion, Mimsie. They did not go beyond the memory in the subconscious depths of each other.

Then we have quite another type of this freedom in the book written by Jack London. The hero is a man in Sing Sing prison, New York, who learned the way of escape from the body whenever he was tortured by what is known as the "straight jacket," so that the gaolers were amazed at his serenity and peace when undergoing what was considered the most terrible form of punishment. During these times of bodily agony the man himself escaped in order to revisit old haunts and to enjoy freedom of space and sunlight, finding for himself a world devoid of prison walls, of fetters forged by men. Here, too, there is no transcendent state; the man looks back and lives again through scenes and incidents of his own past, inhabiting a world of his own subconscious being, a world of previous incarnations.

We might go on repeating illustrations of this kind, touching upon the dual nature of human personality—the Jekyll-and-Hyde character which almost all of us possess. Then, again, there is the amazing world of dreams, so little understood, from which we often awaken with a sense of leaving the world of reality for the shadow of things physical. Enough, however, has been written to point out a way of freedom accessible to all.

But there is a still deeper depth, a greater height, transcending even the wide region of the subconscious mind. Let us take for illustration one of the many types of personality among the saints and mystics, Madame Guyon, with reference to whom indeed it might have been said that "stone walls do not a prison make, nor iron bars a cage."

We are all familiar with her history. When only a young girl she was married to a man who never, from the earliest days of their married life, was able to understand her or add in any way to her happiness or peace. Later on in life, because of the publication of her ideas on religious matters, she was imprisoned in the Bastille under con-

ditions so distressing and sad that her faithful friend and maid died in consequence. During this terrible time of stress, however, Madame Guyon learned not only how to gain freedom of mind, but how to surmount all limitations and transcend her own personality in a truly wonderful degree, entering at will a realm of beauty and spiritual loveliness far surpassing even her own highest imagination, reaching a state of being unknown to either Peter Ibbetsen or Jack London's hero.

Here we see the great difference between the experiences of Madame Guyon and those of the two previous cases. These two were free within certain limitations, being raised above the consciousness of bodily imprisonment, but Madame Guyon was able to go far beyond this into a region of mind and soul which she had not hitherto explored. This was the case with many of the old saints and mystics, who were thus shown to have had access to the creative spheres beyond the reach of mortal mind. This freedom of soul and spirit meant reaching out and into the great First Cause, the Mind that brought the universe into being.

We might quote at length from their writings if we would satisfy ourselves as to the possibility of these supernormal powers. The experiences of Madame Guyon were often so tremendous that her ecstasy was beyond the power of words to describe; it was full of a holiness unimaginable, a purity transcending virgin snow. Madame Guyon really did attain to Mystic Union, with the result that there was born within her a consciousness of the Absolute.

Do we know ourselves? Therein lies the crux of the whole matter. On the doorways of the ancient Delphic temples was written in clear characters the sentence: "Man, Know Thyself." The time has arrived for a new vision of life. Change is all about us. Before our very eyes the New Age is entering in. For some time past man has been trying

to actualize the vast possibilities within himself. This individual awakening is changing his environment; hence the new world in which he finds himself.

The present age is one of adventure into finer states of existence. We are being lifted out of materialism. We are confronted with a new aspect, a fresh vision, one that permeates all our scientific laboratories, and research becomes a finer, a more delicate, probing into hitherto unexplored realms of mind.

We are on the threshold of marvelous discoveries. The world is palpitating with a spiritual urge. One finds everywhere a new attitude towards life, as though the world had lost grip of the mental aspect and now gazed longingly into the truly spiritual which both underlies and constitutes the whole.

Science on the material plane, divorced from religion, has accomplished much, but man is complex and at least three-fold in nature—body, soul, and spirit. He can never be satisfied with the evidence of the five senses, for he is learning that within himself he has capacities and desires which far transcend the bodily powers; that he holds the key to the vast, unexplored regions of spirit and mind.

Science has her limitations, her barriers, but man knows that these must eventually be swept away. Religion and science must work together in this new day so that "the light which lighteth every man" may shine upon the whole—and not upon a part only—of this wondrous stage which we call life.

Man becomes a joyful traveler as he rediscovers himself to be part of the great Cosmic Scheme, heir to all that has been known throughout the ages and that will be known far into the future, for he now sheds the false illusion of time and space and touches other shores where time is not.

There are many clear indications of the trend of evolution all around. Let us glance at the most evident of all, the cinema. Through this wonderful pic-

ture teaching many thousands of people awoken to a knowledge of the creative imagination and of that still finer and more delicate spiritual perceptive power, intuition. Without knowing it, the whole race is being lifted, and every one is contacting the finer ethers now universally available.

Let us see how the cinema serves this divine purpose. Watching the pictures the imagination begins to unfold, to suggest and outline probable issues. The perceptive powers are awakened, and as there are only very few words written, almost all is left to the actual reading of the picture story. It is an initial training of other mental faculties. A crude knowledge of psychology develops as the faces and characters are closely watched, scene after scene. Often the heroic side makes a deep appeal, so that the identification of the self with the hero contributes to an understanding of motives and ideals.

This is an immense improvement on the old method of allowing others to do the thinking and talking (as in the ordinary theatre) and of leaving the imagination scarcely stirred. The cinema will gradually lose its gross and extravagant aspects and will give us higher, purer expressions of life. Then we shall cease to hear of the evil results of picture palaces, because in its highest form the cinema has a great power and purpose beyond the grasp of even the producer's mind—one that is understood only by students of psychology. As the pictures pass before the eyes, there is so much left for the looker-on to read into them that the imagination has often free scope. One hopes that no additional printed matter will ever be added to them.

Then, in some of the films illustrative of beautiful scenery we are allowed to travel through palaces of delight. Unity with the thing seen is obtained. Sublime scenes that represent running water and leaping waves help to develop the astral body and to enlarge the whole

consciousness; when we see deserts and forests from all quarters of the earth, we are brought to comprehend the immensities of our globe.

Take, for instance, such a film as Maeterlinck's "Blue Bird." This exquisite creation awakens the finer images of thought and suggests worlds within worlds, giving refreshment to minds deadened and dulled by daily routine. We recapture those dreams of our childhood and once more feel the "trailing clouds of glory." We travel with the children in the pursuit of happiness and perhaps return with them and discover the Blue Bird in our own home. A veil has been removed, our eyes are opened.

Then again, consider the effect of such a film as "David Copperfield," and many another of the same type. We are brought into almost living contact with the highest human ideals, as embodied in the actors. Unconsciously, it seems, we identify ourselves with the character we most admire, and new ideals spring into being in our minds. This is the real method of teaching, and is as old as the world, belonging to a time when man's first books were symbols, tablets of stone, with their hieroglyphic representations of life itself.

Again, we have the conquest of the air; this is a thing that has stirred the whole world. Man actually flies! He has entered into the great spaces, and who shall say what will be the end of this great adventure? Think for a moment of its effect on the mentality of those who fly. It is as if the past with its limitations could no longer hold one. It means immeasurable freedom of soul, a vision of the greatness of GOD to the spirit, and a foretaste of that future when man shall fulfill his true destiny as spoken by the Great Master, "Said I not ye are gods?"

Sir Ian Hamilton says: "Let us have thought, imagination, and above all, intelligent imagination; there is empire in the air, news and vision in the air, we don't quite know what till we try."

Here is matter to stir the dullest among us. To follow imagination, to control it and reduce it to practical shape for the use of our higher faculties: this means not only to fly but to know ourselves in a wider, fuller sense, to discover within ourselves new capacities and abilities, and to unfold and develop certain unused cells in the brain.

All this is only outward and physical evidence of the wider life of the spirit which we may enjoy here and now. Strange indeed that we have been taught for so long that only death could liberate the spirit, when even death itself is conquered by the knowledge we acquire before putting off this mortal body, the knowledge that life is not form and that death is but the laying aside of a garment that has become too small and old for the new body, which even now is reaching out into finer realms of being.

It is well known that astronomers are usually deeply reverent men, and it is said: "All astronomers become religious." This is purely because when confronted with the greatness and perfection of the wondrous systems in stellar space, they are impelled to acknowledge that Infinite Wisdom abides at the center and source of all creation.

There may be clouds on the political horizon, there may be those who tell us of wars and disasters, but the good far outweighs all the evil that men strive to stir up with the muck rake. Ever, just above, appears the Shining Angel with the Crown of Light, and in the future we may glimpse plans of a splendor and a perfection almost beyond our highest dreams. We are rising out of the past, and even now the new world is in the making. Let us be optimists, light-bearers, and above all, brothers and burden-bearers to the weak and downtrodden.

If we would obtain fresh evidence, we may look into the world of science—Here are men like Sir Oliver Lodge, Flammarion, Sir Conon Doyle, and many another, turning their researches to the

study of the ethers and of the finer states of being. All men have, somehow, an awakened expectancy of diviner things, the listening ear, the seeing eye, and this is surely the attitude that may be expected to bring forth ever fresh revelations, new light on all things! From such glimpses as we obtain of the subtler worlds we may be assured that in the realm of spirit are new ideas, fresh fire from heaven to rekindle the dying embers of national and church life, and more especially to infuse a new impetus into the world of changes, to awaken here and now the undying life so submerged by materialism and self-seeking.

It may be that as these words are read some may feel the stir of that diviner life within urging them to seek for the deeper satisfactions, realizing the true joy which is at the fount of Godhead and which has hitherto been known only by its shadows.

Let us all draw a fresh inspiration and come out of the unreal into the Real. It depends on ourselves whether we rise into this consciousness of all life's finer purposes—an illumination which will mean that all things shall become new. We, too, may then hear the voice and obtain that inner revelation which assuredly carries with it undreamed-of satisfactions, unalloyed ecstasies.

This awakening is meant for all. It is not given to the visionary or the devotee alone, but is an impetus, a strength within each man's reach, his own God-likeness, giving power and vision on all the myriad paths of human life and invention, so that this old world may again touch springs of joy and peace and be reconstructed out of its errors and confusions. True understanding of the deeper issues of life means universal peace and the Brotherhood of Men.

Take also the tremendous meaning of the "wireless." By its means we are brought into touch with the music of the world's masters, and many people who had never known even the names of the great composers are "listening in" to

masterpieces of harmony. This must mean education, development, the awakening of such inner powers as imagination, intuition, and spiritual illumination—so divine is the power of true music. One might even say that this link with minds rich in thought and experience will eventually mean the quickening of the dormant creative faculty in many who have hitherto been unaware of the genius slumbering in their souls.

There are many outward and visible signs of a great awakening as though a fresh spiritual center had become manifest. We are on the eve also of great discoveries on the material plane, of power over the mineral kingdom. There are open doors in nature as well as in the region of the ethers.

Power is all about us. The air contains forces undreamed of, and the very means of conquest *exist in the air itself*. Here we are on the track of endless resources, for the *real secret of life is in the etheric region, as Hermes taught*. This power and this knowledge are available to those who dare all in the search for Truth.

Time and space are assuredly devoid of meaning, when we can reach across the storm and tempest of the Atlantic and hear the chiming of bells and the voices in the homes of our brothers and sisters in America. And this is only the beginning of the wonders that shall be. Our children and grandchildren will enter boldly those opening doors that have for so long been closed against ourselves.

Look forward; *there* is Light, ever increasing Light, also full and joyous Freedom.

No man loves God who hates his kind,

Who tramples on his brother's heart
and soul.

Who seeks to shackle, cloud, or fog the
mind

By fears of hell, has not perceived
our goal. —Max Heindel.

The Creative Force

By J. H.

THERE IS a force in the universe which makes human beings blessed, happy, and satisfied when rightly used, but which makes them the most miserable of creatures and subject to disease, limitation, and crime when it is misused. This force is the creative force. Holy, pure, and sound in its spiritual origin, it is given to man by the Great Creator as a special gift of His divine providence, and within it are stored up all the joys and delights of life in their highest perfection. Nothing is able to bestow greater benefits and greater happiness upon the human race and upon man and woman individually than this mysterious force. It is the primary origin of every good and useful work. It goes hand in hand with religion and morality. It is the cause of all spiritual endeavors of the human soul and its aspiration towards the kingdom of heaven, that state of peace and perfection in which man is at one with his Creator.

This creative force is infinite. It extends throughout the four kingdoms of nature—mineral, plant, animal, and man—and throughout the whole world of mind and spirit. In man it has its seat in the spirit, and from there it descends into the lower vehicles, which act in correspondence with it. With man the use of the creative force is the result of instruction and education as well as instinct. It is of the greatest importance that all should learn how to use this force intelligently for their own good, because the misuse of it is the origin of all misery, poverty, disease, and crime.

It is the purpose of the Rosicrucian Fellowship to teach the people a higher standard of morality, and thereby to get at the root and the cause of many evils

and diseases which can be reached in no other way. No one knows the evil effects of ignorance in this matter better than the physician, who is constantly employed to fight against the ravages of diseases originating where no medicine and no natural remedy can reach them. Education, and education alone, can reach there. The physician can assist the mind by keeping the body in the best physical condition, but he cannot cure the lack of education by medicine.

Impurity and carnal desires can be overcome by education when the body is nourished by a correct diet and kept free from irritants, wastes, and poisons of every kind. But no physician can prevent sexual diseases by prescribing methods designed for the prevention of conception. The true origin of all diseases is in the mind. The defenders of birth control must confess that the only safe and sane method to assist in the spiritual and natural development of the human race is development of the mental faculties of man and woman. Birth control by physical means must give place to self-control by means of education.

The force of sex attraction has its seat in the vital body and not in the physical. It is primarily the result of magnetic etheric affinity and not of physical qualities. This fact is as yet almost entirely unknown. The body has of itself absolutely no power to attract.

When a man sees a beautiful woman, he thinks that her beauty and her physical appearance attract him, while in reality the sense of beauty which is within his own soul creates the sense of being one with her. For this reason the attraction ceases at once when he finds the re-

alization of beauty within his own heart where it exists as the Higher Self. The other sex can never satisfy the spiritual aspirations of his own soul.

This is the reason of the continually increasing number of divorces; this is the cause why so many married partners are not happy. They expect happiness from the gratification of their carnal desires. But because true happiness never comes from without but only from within, their eyes are soon opened to the knowledge that the outside reality is very different from their inward ideal. The union between the ideal and the reality is something which every one must accomplish for himself. True happiness is always our own creation from within, and is independent of other persons or outside circumstances.

A survey of history shows that the most blessed, the most happy, as well as the most useful lives have been lived by men and women who had reached that state of spiritual insight where they could no longer be deceived by material appearances. They found all they wished for within their own souls. Many of them lived single and left no offspring behind them because they were one soul and one flesh with the whole human race. They worked for humanity as ordinary parents work for their only child. They knew more about marriage and its use than their contemporaries were able to understand. Instead of being slaves to their lower nature they controlled it by will and thought power. Thereby they raised themselves above the level of others into a state where they lived in happiness and peace and where their happiness was continually increased by the consciousness that they did not live for themselves, for their own wives and their own children, but for humanity. They lived lives of pure self-sacrifice for the sake of their weaker brothers and sisters.

The greatest danger to human happiness and progress lies in the ignorant use and misuse of the creative force. There-

fore the wise men of all ages have formed a marriage relation between head and heart, between understanding and will, or between the male and the female elements within their own souls instead of seeking a partner without, who could never share their longing for a higher life that would be free from the effects and delusions of the carnal mind. This internal marriage, this union of the two sides of the human polarity into one soul and not merely of two persons into one flesh, this, the marriage relation in its highest perfection, has at times been designated by the name of celibacy. Reason, experience, and truth prove that the celibate state is far happier and more blessed than a marriage contracted merely for the purpose of sensual gratification.

The time has come when marriage should be considered from a higher standpoint and acknowledged as a sacrament. Marriage is holy. Whether a person is married or not married according to the law of the state cannot in the least affect the operation of the higher law, God's law, nor can it legitimize the wrong use of the creative force in violation of the law of God as the result of that person's perverted imagination. Before a man and woman consent to the marriage contract they should know that marriage is a sacrament, a divine institution, and that the celibate state or at least the state of continence is the very best for them under all circumstances. When they know this they will be able to control their thoughts and through them their acts; then they will find a growing happiness in their lives which is altogether unknown to those who cannot understand the necessity of purity in the marriage relation.

The true love of a man for a woman, which attracts her to him and not him to her, grows in exact proportion as he himself becomes more loving, stronger, purer, and better, and it is entirely independent of the physical attributes of the woman. The true love of a woman for a man, which attracts him to her and

not her to him, grows in exact proportion as she herself begins to love more and to become kinder, more considerate, more helpful, and more beautiful in spirit, and her love is entirely independent of the physical attributes of the man. This exact law of science was expressed long ago in the words, "Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure ye mete, withal it shall be measured to you again." This is the Law of Compensation which is also expressed in the Golden Rule: "Whatsoever ye would that men should do unto you, do ye even so to them."

This law is true on every plane of matter and spirit. If you are a husband and you desire that your wife should love you more, there is only one way to fulfill this desire, and that is that you begin to love her more. If you are a wife and perhaps afraid of losing the affection of your husband, there is only one way to keep it, and that is to be kinder and more affectionate and a better wife to him. If you do not believe this because it is in the Bible, there is only one way to find out, namely, try it. Love and you will be loved; serve and you will be served; speak and you will hear; write and you will read. That is the law.

There is nothing intrinsically impure or unclean about the body. It is reverence for this wonderful instrument and not shame that should prompt us to cover it. We never conquer an enemy by running away from him. If the enemy is within our own carnal mind, we conquer it by directing our will powers against it in the form of pure, clean, and healthy thoughts.

It is nothing less than a scientific law that the cleaner and purer we live, the healthier and the happier we become. It is a lie that continence is injurious to the health of man; it certainly is a great blessing for a human being. Man alone

brings disorder into nature. If we let nature alone, she will take care of our physical well-being in her own way. Then the forces which were previously wasted in sensual gratification will be available to create useful thoughts and ideas and lead to inventions and discoveries such as those of the X-ray, the airship, and the waterplane for the use of a new race on our mother earth.

When parents are morally, physically, and financially able to bring up children, they should unite for the purpose of propagation. Whether persons are fit to become parents or not must be left for themselves to decide. No law has a right to interfere here. No law can force them to become parents, and no law can force them to live without children. God alone rules.

Few people think before they act. We see around us in the world many poor, helpless, ignorant people who have lost their common sense in these matters. They are often influenced by educators who are more concerned to please them than to help them.

Left to itself the creative force follows the hereditary line, and sometimes breaks forth with the power of a volcano that destroys everything in its way. The Great War, which brought to light the horrible results of ignorance in the control of the power that moves the world, was in the last analysis an effect of misused creative force. But when this same force is properly directed and controlled, it becomes the greatest and most constructive factor in existence. When it is directed upward to the brain, it creates thought, and to this same force we owe the faculty and the power of speech. This secret force is in itself good and a blessing. It produces the fruits of the spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness. But it becomes very dangerous and the cause of an unlimited amount of pain, poverty, disease, insanity, crime, and war when it is misused and per-

verted, when love is turned into lust and wisdom into folly.

A sincere desire to be of service in the upliftment of the human race cannot ignore the great need of better edu-

cation in that trinity which constitutes a Christian character:

SELF-KNOWLEDGE, SELF-CONTROL
AND
SELF-SACRIFICE

A Psychic Incident

BY A. H. FEAR

A DISCUSSION had just ended relative to occult matters, when my friend, who happens to be of the Roman faith, recalled a peculiar incident. The subject which had been under discussion was purgatory and the desire body, and this brought to his memory the story, which will be told as he related it:

About two years before the Great War a friend of mine, whom we will call Stevens and who at that time was in a seminary preparing for the priesthood, came to me one day and begged of me to accompany him for a walk to the cemetery. He was a very refined and sensitive fellow. I laughed at him and said I'd much prefer a more cheerful place for a walk. However, he seemed very troubled, and so I eventually went with him.

On our arrival at the cemetery he turned to me and said: "Well, I know you wonder why I have brought you here, but it is because it is quiet and we can converse unnoticed. I have something on my mind which troubles me, and I felt I must talk to some one regarding it; you are the only one in whom I can confide." We sat down, and then he related an experience he had passed through some little time previously as follows:

"I had gone to St. G—'s Church, which is situated in London and is a rather ancient building, for a certain purpose, and had by some misfortune stayed overlong. I found I had got locked in, and

as it was late at night, it meant passing the night in the church. I therefore looked around for some place in which to make myself comfortable until morning, and at last decided to sit in the confessional.

"I must have passed into a semi-sleeping state and have been thus for some time, when suddenly coming to with a start I chanced to look out through the confessional window, and to my surprise I saw at the altar the figure of a priest kneeling outside the rail. I knew there could not possibly be another person besides myself in the church, and I was seized with fright and trembling. I hid my face in my hands to shut out the apparition, for I could see it was not earthly, not solid. In a few moments, however, I began to calm down a little. I then thought of making the sign of the cross and accosting the figure, but for some time I could not summon up sufficient courage to do this.

"At last, however, I made an effort and came out of the confessional. I approached the kneeling priest, when to my amazement he stood up and asked me if I would answer his Mass. Hardly knowing what I was doing I agreed, and so this ghostly visitor and I went right through the Mass. Then at the end he said to me: 'I have come back for one hundred and seventy years to take this Mass. You have done a great kindness; a blessed action. You shall be rewarded; you shall be warned of death.' He then

disappeared, while I waited for daylight to bring me my release.

"After reporting the experience to my superiors I had to explain it all again to higher officials. Truth to tell, I expected to get severely reprimanded, but I found to my relief that such did not happen. I was merely informed that I had done a most important act."

After relating to me the above incident followed by some conversation relative to it Stevens and I parted. I heard some time after that he had become a priest and had been posted abroad.

Thus can the events of higher planes transpire even in this grossly commercial century and, too, in a city which for strife and turmoil is second to none in

the whole world. To readers who are familiar with occult works such an event is but the logical outcome of past causes; to the actor involved on the material plane and the friend to whom it was related it was a strange happening, unusual, startling.

Explained, it is really a quite natural thing to have happened. The apparition was undoubtedly the spirit of a priest who through some neglect in connection with the Mass while on earth could not find peace on the higher planes until he had returned and remedied the matter, as he did through the assistance of Stevens. Who knows how many wandering souls might not receive blessed relief were we but more favorably inclined to seek that which is hidden by our materialistic tendencies.

What Is Truth and How Found?

BY H. F. RIGHT

NATURE is the universal mother of us all. If you are in harmony with her, and if your mind has not been made blind by the cobwebs of misconception and erroneous theory, she will hold up before you a mirror in which you will see *truth*. It is possible then to see divine truth in all its glory, and for the wisdom thereof to pervade you. But he who is not true unto himself can never see the truth as it is disclosed by nature. It is far easier to study many books and to commit to memory many scientific theories than to ennoble one's own character to such an extent as to enter into perfect harmony with nature.

When once man has exalted the god within him over his carnal passions and desires, then can he perceive the truth in all things, in all philosophies. All the religions of antiquity will reveal unto him the truth that was in them and that

brought them into existence, even though many of these very same philosophies or religions sounded foolish and repulsive to him before.

Then he will be able to perceive the real truth and the hidden meaning of the teachings of the Christ, and will not look at them as filling the world with superstition, causing the crimes of the Crusades, the horrors of the Inquisition, and sectarian intolerance. They will come to him as the teachings of love from the Master to the neophyte.

It is not the fault of the truth if it is misunderstood. The temple of Truth is locked with many keys, and those who are vain enough to believe that they can invade it by their own power and without being shown the way by the light of the spirit will storm against it in vain. Wisdom is not created by man, and cannot be purchased with money nor coaxed forth by promises; but it comes to those

whose minds are pure and whose hearts are opened to receive it by entering into harmony with the nature principle of God. There are few among the so-called learned who are willing to give up their illusory independence of thought, their accepted opinions, their dogmatic reasoning and speculations about possibilities and probabilities, and submit their own personal will entirely to the will of God, thus rendering their souls fit temples for the residence of truth. There are but few persons who desire to be nothing of themselves so that truth may take full possession of them and be all in and through them.

Truth acts toward man as a magnet, ever drawing him upward. When once he gets within the range of truth, it will be his highest ideal. The higher he rises in the scale of existence and the more his perception of the truth increases, the higher will be his ideals. As long as we cling to our highest ideal, we shall be happy in spite of the sufferings and vicissitudes of life. Living up to the highest ideal of life confers the highest and most enduring happiness. Occult philosophy discloses to us the highest ideal of life and advocates a constant adherence to it, not to be lessened by the illusions of the senses nor weakened by doubts which an imperfectly developed and short-sighted intellect creates. This adherence may be increased by a constant regard for the truth and an unwavering attention to duty.

As long as a man fancies the realization of his highest ideal to exist outside of himself, somewhere above the clouds or in the distant past, he will go outside of himself to seek for it, either in his fancy or in the pages of history. This is not seeking truth but merely dreaming about it; for not that wisdom that exists outside of man but that which has taken root within him renders him wise. The spiritual regeneration of man requires the opening of his inner senses, and thus brings the perception of the truth.

Philosophy means the love of wisdom, and the lover of wisdom is a seeker after wisdom; he desires to know the secrets of nature and the mysteries of God, which, however, may be found at the very foundation of his own soul and constitute *truth*. It is not man but the god in man who knows truth. It therefore does not rest with the will and pleasure of man to become a seeker after truth, but it depends upon the subjugation of his animal passions and the awakening of the divine spirit within him.

Philosophy argues and deduces, makes additions and multiplications, and by logic seeks to prove that for such and such reasons this or that cannot be otherwise than so and so. But truth does not depend upon argument, logic, or reasoning.

The power to recognize and to follow the truth cannot be conferred by academical degrees. He who desires to know the truth must not be satisfied with descriptions of it received from others, but he must find it within himself. The highest power of the intellect if not illuminated by love is only a high grade of animal intellect and will perish in time; but the intellect animated by the love of supreme truth is akin to the intellect of the gods and will live in eternity.

It is well to study the opinions of others and to store them up in the book of our memory, but we should not believe them to necessarily constitute truth. Even the teachings of the world's greatest adepts, unimpeachable as they may be, can only instruct us but can give us no real wisdom. They can show the way, but we ourselves must climb the ladder. Were we to recognize their dictum as the final word to be accepted without any further internal investigation, we should then fall back into a system of belief which exalts authority.

Wisdom, knowledge of the truth, gives strength; doubt, denial of the truth, paralyzes the will. If we study the teachings of any supposed authority external

to our own selves, we at best know what the opinion of such an authority is in regard to the truth, but we do not necessarily arrive thereby at a knowledge of the truth. If we, for instance, learn what Christ taught about God we cannot know God for all that unless we awaken to a realization of the presence of God within our own soul. The knowledge of even the wisest of all men if communicated to us will be to us nothing more than an opinion as long as it is not experienced within our own selves.

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." (John, 4:24). Before a man can worship God in truth he must first have experienced and know what truth is. The majority of the humanity of today do not worship God in truth for they know not what truth is. But if a man is earnest and strives to overcome his lower self and to know more of God, it will ultimately end in his having a glimpse of the real wisdom of God, which is *truth*.

The Forsaken Boat

BY GEORGINA JOHNSON

(Continued from February)

"MY DEAR," said Jane in pleading tones, laying her hand on Nora's arm and looking her in the eyes, "can't you, won't you try to understand what has happened?"

Nora looked at Jane in blank amazement. "What has happened?" she echoed. "Why, nothing has happened. I got out all right, though my head hurt for a long time afterwards."

There was a moment's silence. "Will you show me just where you made the dive?" asked Jane.

"Yes," said Nora readily, looking toward the shore then around her in the water. "I think it was just the other side of that boat. If you will row around there I will show you." Jane steered the little boat until it was well past the other.

"There," said Nora, "that is the place. I jumped from this side of the boat," and she pointed into the water, "right down in there." As she sat there pointing toward the water and looking downward a strange expression came over her face—first surprise, then amazement, and finally horror. She put both hands up to her face and shrank back in the boat, still keeping her eyes fixed on that spot in the water. She

pressed her hands over her eyes to shut out that fearful sight, then took them away and looked again.

"What is that," she gasped at last, "that—that thing down there on the bottom?"

Jane looked over the side of the boat. "It looks very much like a body."

"It's a woman!" gasped Nora. Then as she gazed the water grew transparent and she could plainly see the figure lying face downward on the bottom of the lake. "She has on a bathing suit like mine," cried Nora. "Oh tell me, please tell me who it is!"

"Perhaps the one who had the boat—" ventured Jane.

"I had the boat!" almost screamed Nora. "But is it I? Tell me!" She took hold of Jane's shoulders and shook her. "Tell me!" she commanded.

Jane smiled tenderly and shook her head. "Not you, my dear."

"Is it my body?" demanded Nora.

Jane slowly nodded her head.

"Oh, no—no!" cried Nora, covering her face with her hands and rocking herself to and fro. "No, no! don't say that!"

"It is not you, dear," said Jane soothingly. "It is only the outer covering."

"Then I am dead!" cried Nora aghast, looking up at Jane.

"No, my dear, you are not dead. You have only passed out of the physical."

"Yes, I am dead! I am dead!" wailed Nora, again covering her face with her hands and beginning to sob. "Oh, what will John say? What will he say? What will he do?"

Jane said nothing. She knew that this paroxysm of mingled grief and horror had to come. She knew also that it would pass. Just at the present moment there was nothing which she could do or say that would alleviate Nora's suffering. She had only to wait in silence. After Nora's grief had somewhat subsided she raised her tear-stained face to Jane.

"Tell me, please, is it true?" she asked. Her soul had already answered the question, but she wanted this friend's corroboration for she felt now that Jane was indeed a friend.

Jane put her arm around Nora. "Yes, dear, it is true," she said kindly. "But be brave; perhaps it is best; we do not know God's ways."

"How can it be for the best?" sobbed Nora. "We were so happy. We were just beginning our life together. We had made such plans for the future, and now this has happened." She stretched out her arms toward the cottage. "Oh, John! John!" she cried, and fell to weeping again.

"My dear," said Jane after awhile, "will you come with me for a few hours until all the heart-rending scenes are passed? You know what will happen when John comes home and cannot find you; you know the anguish and sorrow that will ensue. Please let me take you away from it all where your soul will not be torn with grief for your loved one."

Nora sat with her face buried in her hands. She had listened quietly to all that was said, but when Jane finished speaking she slowly shook her head. "I can't leave John."

Jane knew that she could not force Nora to do her bidding. If Nora would not accompany her, she must stay there and help in whatever way she could. After a long time Nora raised her face to Jane with a wan smile. "I am sorry to be of any trouble to you, but please don't ask me to leave this place; I cannot."

"It is no trouble, dear," said Jane kindly. "I am glad to be of assistance to you. I came to help you. But you cannot help John in any way, and his sorrow will only cause you suffering."

"I know," said Nora, sadly, "but I must stay with him," and again she buried her face in her hands.

"Very well, my dear," answered Jane, "I will not urge you. It shall be as you wish."

For a long time there was silence between them, each busy with her own thoughts. Jane looked at Nora as she sat there huddled in a forlorn heap. Her heart went out to her in love and pity. Poor little soul. It was hard to bear. But she had to tell her, she had to make her understand, otherwise how could she get her away from this distressing scene.

And Nora? Many strange thoughts were crowding into her mind. So she had passed out of her body! She was dead! She could hardly believe it. Everything seemed so natural. She would not believe it were it not for that form lying so quiet at the bottom of the lake. She shuddered. That was her body. That was the body which she had inhabited but a short time ago. She understood how it was now. It was she and no one else who had left the boat floating upon the water. If she had not made that second dive, all would have been well—she would have been at the cottage preparing supper for John and herself. "Oh," she groaned, "how can I bear it?" Then her mind reverted to the body again. Oh, if she had not gone in swimming—if she had only listened to John! Suddenly she raised her head.

"I hear an automobile. John is coming home. Oh, help me!" she cried piteously. "Stay with me! Please don't leave me!"

"No, dear," answered Jane, "I will not leave you. Shall we go to the cottage?"

"Yes," replied Nora with a shiver.

Jane touched the oars, and the little craft carried them swiftly to the opposite shore. They reached the landing just as John came running down the hill, his face alight with love and happiness at the prospect of seeing his bride again. He rushed into the cottage calling, "Nora! Nora!" He went on into the kitchen, then into the bedroom, still calling. He gave a hurried glance around, but seeing that she was not in the cottage, he went out on the porch thinking she might be under the trees. Still seeing nothing of her, he called again.

"Nora! Nora! Where are you, little girl?"

By this time Nora and Jane were standing on the porch. Nora went toward him with outstretched arms. "John—John, my husband!"

"That's strange," murmured John. "Where is she? I wonder if she is hiding—just to tease me."

He went back into the cottage. He looked all around—back of doors, behind big chairs, under the table and every place where he thought she could possibly be hiding. He went into the bedroom for the third time. As he stood there in the center of the room with his brows knit in deep perplexity, he saw thrown over the back of a chair the dress which she had worn that morning. He picked it up and looked at it. A pain gripped his heart. "But that does not signify anything," he told himself. "She always put on another dress in the afternoon." Still there was a feeling of fear and apprehension which he could not get rid of. Suddenly he thought of her bathing suit. Where was it? "I wonder if she did go in swimming today," he muttered. He searched about;

he looked where she always kept it. It was not there.

"My God!" he gasped, as a thought struck him. Then, "Nothing could happen to her," he reasoned to himself, as if to thrust into the background the fears that were crowding upon him. "She is an expert swimmer." He went out of the cottage and ran down the steps to the edge of the water.

"The boat is gone!" he exclaimed. "That accounts for her absence. She is out upon the lake, somewhere." A wave of relief swept over him. Nevertheless he must find her to set his mind at rest.

"Nora!" he called as loudly as he could, "Nora!" But his only answer was the echo from the opposite hills. He looked up and down the lake, then across—and caught his breath sharply. What was that lying over there near the shore? A boat? And no one in it! "Hello!" he cried again and again, and the woods resounded with the sound of his voice.

"Well," he muttered at last, "I can't stand this suspense. I must find her. Perhaps she has left the boat and gone into the woods; but I should think she could hear me call." Then he put his hand up to his brow to shade his eyes and eagerly scanned the opposite shore. "That boat is not on the shore! It is away out in the water! Oh, what has happened?" he cried despairingly. "God help us both!"

All this time Nora and Jane were standing on the porch watching. Two or three times Nora assayed to go to him, but Jane restrained her, saying: "No, dear, it's no use. You cannot help in any way." So there was nothing to do but watch, while her heart was torn with pity and grief for the man she loved.

John finally turned and came up the steps to the porch. Nora, unable longer to restrain her emotion, rushed to him and threw her arms around his neck. She clung to him, kissed him, and sobbed against his breast, while John stood there

looking out over the lake toward the boat.

"Nora," he cried, with a catch in his voice, "where are you, dear?"

"Here, John, here!" sobbed Nora, looking up into his face. "I am here. Can't you see me? Oh, John! John!" There was a ring of despair in her voice.

John shuddered. "Oh," he cried nervously, "what makes me feel so queer? I know something serious has happened." Then the thought entered his mind to go to the Roberts cottage, borrow a boat and row across to that other boat. He would learn more about it if possible. He darted down the steps and started on a run toward the other cottage.

Nora sank into a chair. She was filled with unutterable anguish. "Oh, this is awful!" she cried, looking at Jane with quivering lips. "I feel as though I were in some terrible nightmare. Do all people feel like this after they die?"

"No," said Jane. "Many people are very happy the moment they have passed out of the physical. You could be happier if you would come with me, if you would not let your love for your husband hold you back."

"It would be selfish for me to leave him—" began Nora.

"No," replied Jane, "that is not selfishness. If you could help him in any way, then deliberately left him, you would be doing wrong; but as it is, your staying here cannot help him and only brings suffering to yourself."

Nora was silent for a moment, then her face brightened. "Where would you take me?" she asked.

"I will take you into realms far above the earth. There you can rest. Afterwards knowledge and understanding will come to you, and life will not seem so bitter after all."

"If I go, shall I be leaving John forever?" asked Nora anxiously.

"No, my child," answered Jane, with a smile. "We can always return to our loved ones. If we ascend, can we not

descend? That law works on earth, why not in the spirit world?"

A look of genuine relief and pleasure passed over Nora's face. "Then I can return whenever I wish?" she asked. "Do you really mean that I can come back and see John?"

Nora looked through the trees toward John. She saw him hurrying along the path which led to the other cottage. He was almost there. She knew what he would suffer when he had searched for her and could not find her. She felt that she could witness no more. She was tired. She needed rest. She longed for some quiet spot where she could lay herself down and forget for a little time all that had occurred. She arose from her chair.

"I will go with you," she said. "I am so tired."

Jane put her arm around Nora and kissed her. "I am glad, dear," she replied. "You will be much happier." She passed her hands over Nora's brow. Nora's eyes gradually closed, and she laid her head on Jane's shoulder. Jane put her arms about her saying in a soft, low voice, "Come." With her arms tightly clasped about Nora they ascended into the air. Then they floated along over the tops of the trees, passed the white, fleecy clouds and on toward the setting sun.

A few moments after Nora and Jane had gone, John reached the cottage. He knocked and was admitted. He told Mr. and Mrs. Roberts hurriedly all he knew. They were very much concerned over what he said and offered to help in any way they could. John asked for their boat and told them why he wanted it.

"Certainly, you may take it," said Mr. Roberts, "and I will go with you." They went down to the landing and entered the boat. While they were rowing across the lake, John told Mr. Roberts all of the particulars, how he had searched and called and how at last

he had discovered the forsaken boat on the other side. They were quite close to it now. Mr. Roberts shook his head.

"It is strange," said he, "that the boat is drifting so far from shore, though perhaps she did not fasten it securely—" He gave a swift glance at John's haggard face. "Don't worry, friend," he said, kindly. "We will find her if it is possible."

They reached the boat. Both oars were hanging at the sides. There was nothing about it to indicate that Nora had ever been in it. Yet it was the boat that belonged to the cottage, and she must have rowed it over there. Where then was she? They rowed to shore and got out. John went to the right, Mr. Roberts to the left, and both walked in and out among the bushes and trees which grew along the edge of the lake. They even went up the hill into the deeper woods, hallooing and calling Nora's name, but all in vain. Not a sound came back to them but the echo of their own voices.

It began to grow dark, and they went back to the shore and rowed out to the solitary boat which had not had an occupant since early noon. John climbed over into it saying in a dull voice, "I will row this back to the cottage."

Mr. Roberts' heart ached for the young man. "What are you going to do—stay at the cottage all night?" he asked.

"I think I had better," said John. "She might come."

"Well," said Mr. Roberts, "I will take this boat back to our cottage and then come over and stay with you. You would like company, wouldn't you?"

"I wouldn't mind," said John, with a feeble smile. "It will be much pleasanter than staying alone."

"All right," said Mr. Roberts, as he pulled away from John and started across the lake. "I'll be over shortly."

John picked up the oars mechanically and dipped them into the water. His heart was like lead in his bosom. "Oh,

Nora, Nora," he groaned under his breath, where are you, little girl? Where are you?"

The sun had disappeared. The shadows were deepening along the edge of the lake, and it was growing dark and still and lonesome. John glanced at the black waters around him and shuddered. "Oh, my God!" he groaned again. "What has become of her? Can it be possible—?"

He plied the oars swiftly. He must get away from that spot. To linger there brought thoughts that he could not face. In a few minutes he landed on the other side and walked up the steps to the cottage. He went inside, lighted the lamp, and paced up and down the room. Mr. Roberts came in a short time and they sat down near the table and talked, though Mr. Roberts did most of the talking. John tried to be congenial and neighborly, but his brain was almost numb with the anguish and despair that filled his soul. Mr. Roberts' heart ached for his young friend, but he knew that something must be done to help the hours pass. So he told stories and incidents which had happened in his own life—anything to keep John's mind from his trouble. But he knew by the expression on John's face that he heard but little of what he said.

Many times during that long night John would lift his face with the strained, haggard expression upon it and say, "Hark! What was that?" Then he would go to the door and look out, or step outside and pace up and down on the porch. And so the hours passed. When morning came Mr. Roberts took John over to his house for breakfast, after which they drove about a mile distant to a little wayside station, where John sent a telegram to his father.

When they returned to the cottage they took the boat and again rowed across the lake. They looked among the bushes which grew along the shore, then went up the hill, where they searched diligently for hours. At last they re-

turned to the boat—tired, forlorn, hopeless—and rowed to the cottage. There they found John's father who had just arrived. He had motored over as soon as possible after receiving the telegram. John took his father to his cottage and told him what had happened.

Mr. Newton, deeply concerned over his son's trouble, did all within his power to help. He procured the services of some men thereabouts, and all that day they worked with nets, dragging the lake; but for some inexplicable reason they brought up nothing but leaves and twigs. The next day Mr. Newton sent to the city for a diver. He came just at dusk, so they had to wait for daylight. In the morning he worked faithfully in the thick, roily water, but his efforts were fruitless. At the end of the day he acknowledged that he could do nothing more. So he departed, leaving at the cottage two sad and sorrowing men.

Mr. Newton, knowing that everything possible had been done, finally gained John's consent to put things in readiness to leave for home. As they were about to step into the automobile John gripped Mr. Roberts' hand. "You'll keep watch—" he began.

"Yes," answered Mr. Roberts, his eyes dim with tears.

John, weary and heartbroken, was driven to his father's house. Only the week before he had left it, lighthearted, happy, and gay. Now he entered it with his soul crushed and his heart dead within him.

* * * * *

We shall pass over the sad incidents of the finding of the body and the funeral which was held at the home of Nora's parents. The days passed into weeks and the weeks into months. It was now four months since Nora was drowned. John was living with his parents, and working every day. To all outward appearances he was reconciled to the lot which had been decreed by fate, but he loved Nora the same as ever and silently longed for a glimpse once

more of her smiling face. Sometimes the yearning to see and hear her caused such a dull ache in his heart that he wished he might lay down the burden of life and be at rest.

John was not a religious man, yet he believed that the soul lived after the death of the body. He had heard of people who claim to talk with the dead. He believed nothing in it, but he went to see two mediums, "just for curiosity" he told an acquaintance, but in reality to find out if those who had passed through death could return and communicate with mortals. But the mediums whom John visited could give him no satisfaction, so he left them, disappointed and disgusted, thinking it was all a fraud. What little faith he had was shaken, and he wondered if after all there really were a future life.

Days passed and he was still in this uncertain frame of mind. Was there nothing after the death of the body? Was there no future existence where love could find fulfillment? One night after hours of mental anguish and doubt he dropped into a troubled sleep. It was nearing the early hours of morning although it was still dark, when into the room descended Nora, luminous and beautiful. This was not her first visit to the man she loved. Many, many times since Jane had taken her into the realms above had she been to see him. Though she had grown contented and quite happy she could not forget John, her husband on earth. Her love for him had in reality increased after her departure from the body. It grew and expanded until it filled her whole being. She could not stay away. She must come to him and love and caress him as of yore. She knew the mental doubt and uncertainty through which he had passed, and she had been told that if she would go to him this night, strength would be given her so that she might show herself to him and so quiet his doubts forever.

She advanced to the side of the bed

and kneeling down, put her arms about his neck and kissed him again and again. "John," she murmured, "John, I love you, and I am so happy tonight." John stirred uneasily in his sleep and muttered, "Come to me."

"Yes, John," answered Nora softly, "I am here. Wake up and look at me." She arose to her feet and stood looking down upon him. Then she placed her hand on his shoulder and shook him gently. "John!" she called, "John! Wake up!"

John heard the words with his inmost soul—heard and understood. In an instant he was wide awake and sat up in bed. In the center of the room stood Nora with arms outstretched toward him. "John," and her words were sweet and low, "John, my husband." She smiled and her face was illumined with love and tenderness.

"Nora!" John whispered in tones of awe, while a great, glad surprise filled his soul, "Nora, is it really you?"

"Yes, dear," she said, nodding and smiling, "it is really I, your own Nora." He leaned toward her and stretched out his arms.

"No, dear," said Nora, stepping back, "please don't touch me, but listen to what I have to say. I am so glad you can see me. Many times I have tried, and this time I am successful. Now it will be easy. John, I love you more than ever. I am with you every day. Don't despair! There is a future life, grand and glorious and beautiful. I am waiting for you. I will love you forever. I must go now but I will come again. Good-bye, dear heart."

Her voice trailed off in a sweet, faint whisper, and she was gone. The room was dark and he was alone. "Nora!" he cried, with a sob, "don't leave me! Come back."

From a great distance, and so faint and low that he could scarcely hear them, came the words, "Some other time."

John sank back upon the pillow. Sob

after sob shook him, strong man though he was. For a while he lay there utterly overwhelmed with what he had seen. Then the sobbing ceased, and a great calm and peace filled his soul. He had seen Nora! She thought of him—she loved him—she was waiting for him! Oh, the joy of it! A great happiness surged through him. It lifted him up and away from this mundane sphere to a purer region where he was filled with reverence and love for his Maker.

"Oh, God," he prayed, "help me to so live my life that I may be worthy of her love, worthy to meet her when the time shall come—worthy of my Nora." With that thought in his mind he dropped into a deep, dreamless sleep that lasted until broad daylight.

* * * * *

Mr. and Mrs. Newton were seated at the breakfast table that morning, when John entered the room, whistling. His mother looked up surprised and pleased. "Well, John," she said, smiling, "you seem very happy this morning."

"I am happy," replied John, "happier than I have been for a long time. Do you know why?" He stood with his hand on the back of the chair and looked at his father and mother. They both looked up at him in a questioning way. "Do you know why?" he asked again. Before they had time to answer, he said, "I saw Nora last night."

"What!" ejaculated his father, laying down his knife and fork and sitting back in his chair.

"Oh, my poor boy," began his mother in a distressed voice, "please don't—"

"It is true," said John, smiling and seating himself at the table, "just as true as it is that I sit here. I saw her as plainly as I see either of you this minute."

"Nonsense, my boy," exclaimed his father. "You just imagined it."

"No, I did not imagine it," said John, firmly.

Then as he ate his breakfast, he told
(Continued on page 517)

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer as one.

The Unforgivable Sin

Question:

I read in your philosophy that the unforgivable sin, that against the Holy Ghost, is the abuse of the creative sex force. Are you not taking great responsibility in promulgating such a theory in view of the fact that modern neurology is finding that the suppression which you require is causing serious nervous troubles; also in view of the fact that the orthodox church people regard the sin against the Holy Ghost as the most terrible thing possible, and therefore your teachings on this subject might bring despair to thousands of sensitive souls? Have you any way of proving your theory?

Answer:

Answering the second part of the question first, we would say that we regard the Rosicrucian doctrine on this subject as a very comforting one instead of one that would bring despair, for the reason that it teaches that the sin against the Holy Ghost, namely the abuse of the creative force, is unforgivable only in the sense that it must be expiated by living in an impaired body until such time as enough of the creative force has been generated and conserved to build a better body. Therefore the penalty for the unforgivable sin is only a temporary affair, and this fact should serve to bring relief to the minds of thousands instead of despair.

As regards the first part of the question, it is certainly true that when the creative force is suppressed and not transmuted it will set up nervous disturbances and perhaps eventually bring on mental ailments. But the lesson here

is that we must learn to transmute this force in the service of the race. Then it will not only bring us great spiritual and material development and prosperity, but also nervous ailments will be avoided. The creative force is a type of the most intense energy. It must express itself somewhere. If we simply bottle it up, it will break forth later in the form of what the psycho-analysts call "complexes." If we waste it, it is gone forever, and we have lost a valuable opportunity for self-development. But if we use it in constructive ways, for instance in the development of the mind, acquiring an education, the service of the race, propagation, etc., then the results will be nothing but good.

Likewise, when a person arrives at the stage of taking up real esoteric development, the creative force is the force by which he penetrates to the spiritual planes and gains mastery over the entities and forces which there exist. He could never do this without the aid of this creative force. Until he learns to conserve it, he is doomed to lead a more or less unsatisfactory and forlorn material existence; but when he does learn this, then all the powers of heaven are at his command, and nothing is impossible to him. In this connection we may mention the fact that the Catholic Church requires its priests to live the celibate life. The mastery and transmutation of the creative force is one of the fundamental requirements for the esoteric student; but he must remember that it is a tremendous force and that it requires the strictest supervision to keep it from breaking away and creating havoc wherever it may find an opening or an unguarded point.

The masses must for some time continue to waste this force in the same manner that water goes over the waterfall and its power is wasted on the rocks below. But eventually through suffering the rank and file must learn its potency and the necessity of conserving it.

As regards the authenticity of this doctrine we may say that it is put forth not only by the Brothers of the Rosicrucian Order but in some form or other by every occult organization which is authorized by the Great White Lodge.

Mastering the Desire Body

Question:

How may I acquire control of the desire body?

Answer:

The desire body is the source of the desires, passions, and emotions. The mind and its reasoning power are the natural correctives for these impulses. Therefore the cultivation of the mind and applying the reason directly to the mastery of emotion and desire is the method which should be pursued. The desire body is correlated to the abstract mind, and therefore control of the desire body is most rapidly attained through abstract thinking such as that involved in mathematics. Seeking to learn the laws of the universe, the laws of God, and applying the will to conform to those laws will gradually bring the desire body under discipline and make it amenable to the dictates of the mind.

Animals after Death and in Future Periods

Question:

It is stated that in time animals will become human. If they are not yet individualized, what part of any animal will be carried over after its earthly death? Also, will we ever come into association with our domestic animals again?

Answer:

The animal consists in a virgin spirit having a desire body, a vital body, and

a physical body, but lacking the mind. When it dies, the desire body proceeds into the desire world where it exists between incarnations. The vital body disintegrates synchronously with the physical body. When it comes to rebirth, it goes through a process similar to that of the human ego, the seed atoms of its various bodies attracting material on the corresponding planes with which to build its future vehicles. If the association between an animal and a man is very close and either has entered into the life of the other in any marked degree, it is quite probable that they may be associated in a future life on earth. Also the animal and human life waves will undoubtedly continue to be in touch with each other in future periods of evolution, the same as the angels are at present in touch with us.

Swedenborg as a Seer

Question:

How far is Emanuel Swedenborg to be trusted as a seer?

Answer:

Swedenborg's seership was undoubtedly of a very high character. He was able to penetrate into the invisible worlds which we know as purgatory and the first and second heavens, in other words, the two main regions of the Desire World and the lowest region of the World of Thought. He brought back a vast amount of information regarding the conditions which obtain upon these planes, which he viewed from the standpoint of the layman, not from that of the scientist. He observed the conditions on the spiritual planes exactly as an ordinary man might if he were transported there and his sight opened up. He saw the entities and beings of various grades which lived upon these planes, and he observed their intercourse among themselves. He has given us the most realistic picture of life in purgatory and heaven of perhaps any writer, but his writings lack the scientific touch. They do not penetrate to the underlying laws. He evidently did not come into touch

with the law of rebirth, or if he did he was not permitted to give it out. Inasmuch as he was of a very devout nature and an ardent churchman, his visions all have an orthodox cast. At the same time they were undoubtedly in the main true as far as they went, because they check up with the findings of modern occult science.

War in Heaven

Question:

Is there war in heaven? For instance, the race spirits hurl their charges against one another in bloody combat, and we have war on earth. If the race spirits know of the kingdom of Christ which is bound to come, why do they not direct their efforts towards peace? Under the circumstances we would almost think that some of the heavenly hierarchs are not so very heavenly after all, meaning in this case the race spirits.

Answer:

If we use the word "heavenly" to include all the planes above the physical, then we may say that there is war in heaven because there is perpetual conflict between the dark forces and the white forces on the invisible planes. The dark forces represent those who have the counter-clockwise vibration; they are confined to the region which we speak of as purgatory. They are constantly endeavoring to penetrate into the higher realms and to upset and overthrow the spiritual order which there prevails. In this they are constantly blocked by the white forces, represented by the spiritual beings on the higher planes. Man is shielded from the influences of both these planes by the insulation of his physical body to such a degree that free will prevails on earth and enables man to choose good or evil according to his intrinsic nature.

The race spirits are archangels who have been given charge of the various races of people. They are under the domination of Jehovah, who is the God of law. Their object is to foster separate

selfhood and separate racehood in order that the vehicles of man may be built up and perfected to the highest possible degree before turning humanity over to the Christ regime under which men will become spiritualized and attain spiritual unity among themselves. The race spirits act upon their charges by implanting certain instincts within them which the people ordinarily follow blindly. Except in unusual cases the race spirits do not actually direct any material movement of the people under their charge. The race spirits and their influence are breathed in through the air. Thus they gain access to the blood, through which they influence the desire body and finally the mind of man. The race spirits or archangels are of a very high order of spiritual development, but the work which they have to perform upon the human race is of a low spiritual grade, because humanity while separated into races and learning the lessons which only races can teach is not of high spiritual development. This phase of evolution, however, is one which must be passed through. We must learn the lessons of separateness before we are eligible to take up the lessons of unity. The archangels, therefore, play the part which has been assigned to them in this connection.

The Aura

Question:

Is the desire body identical with the aura of man?

Answer:

The desire body is a part of the aura of man. The aura is a general term used to indicate all the superphysical vehicles, namely the vital body, the desire body, and the mental body or mind. When etheric sight is developed we are enabled to see the etheric part of the aura, namely the etheric or vital body. When clairvoyance is developed which is related to the desire world and the world of thought then we are able to see those parts of the aura which we know as the desire body and the mind.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

Practical Uses of Astrology

By N. L.

ASTROLOGY, the divine science, which is one of the oldest of our legacies from the past, has various uses, but it has not always been used for the good that could be done with it. Too often it has been used for commercial purposes, and the higher and more sacred side of it has been allowed to fall into disuse. Some of the olden peoples used it for the purpose of selecting mates for their children. If it is true that happy selections can be made from the chart of birth, then why have we not justification for thinking it could be used for other good purposes? It is a fact that it can be so used. While many may wish us to think they do not believe in it and will scoff at those who do believe in it, there are very few who will not fairly hold their breath while we delineate the chart to them and who will not admit, however reluctantly, that we have told the truth.

What higher use could be made of astrology than as an aid in the training

of little children? We can see their faults through the chart and the time when they will be the worst. Then we can set to work to help correct them, being patient and untiring in entertaining them while the influence of negative aspects is strongest. As soon as this wanes, we can help them to improve the shining moments so that they may grow away from the faults which in past lives have become set and hard to get rid of. When the aspects indicated by the progressed chart are of a beneficent nature, we can "make hay while the sun shines," for then it is no effort to get the mind turned into the channel in which we would have it, and good and moral training is easy. Then is the time to sow seeds in the childish mind that will grow into something worth while, something that will make progress easier for the child during the remainder of the present life and also in lives to come; for once a fault is corrected, it will not fasten on us again as it has in

the past. Once we rid ourselves of it, we are done with it forever unless we deliberately take it up again, nourish it, care for it, and make it our own; in that case, as the Bible says, the latter state will be worse than the first.

In connection with healing the sick, what so accurate, so absolutely true, as the chart of birth? One does not have to be perfect in the art of reading a chart to be able to discover the trouble and thus know what to do for the suffering one. It is remarkable to see how the information given in the chart works out with the details of the disease. It also indicates when the patient is liable to have treatments given him of a damaging nature, operations performed, and also poisons poured into him. One chart which we recall showed perfectly the hypodermic poisons which had been injected into the spine as well as many other things which had been done by those who were unqualified as healers and who had made experiments at the expense of the poor sufferer, both bodily and financial. If our doctors were all astrologers, we would have many more successful ones.

From the charts of criminals, or those who are tried as such, much light could be obtained as to the likelihood of their being guilty or not. Many times years of punishment might be avoided for those who have not been guilty of the offenses charged against them, and who no doubt would get into many bad habits of thought, speech, and act from being unjustly confined many years with criminals. What can we do that will repay such a one for this needless injustice?

Another use that might be made of astrology would be to see from it when the conditions were right for a child to begin its education. When a child is started to school at the wrong time, conditions become discouraging. Then the habit of hating school is formed, and it is hard to get over it. But let the child grow and develop till the time is

right, and it will make up in a short period for the time which seems to have been lost. When astrology is generally understood and applied, children will be grouped in school according to taste, inclination, and adaptability. Then all will not have to go through the same treadmill, which many times is just the reverse of what the child needs.

An interesting fact about astrology is that if a person knows about the indications in his chart and sets himself against them, he can prevent their culmination. The rules of astrology operate surely if a person just drifts along and does not try; but no chart or configuration at birth can compel a man to do a thing if he sets his will against it.

One man of whom we knew had a fearful temper, and everyone dreaded to be near him while he had his fits of anger. But in the course of time he took up the study of astrology and found out what the trouble was. Then he was able to make a complete change. He took himself in hand and gained the mastery. Many others have done the same thing for themselves. Many incidents could be related to show how the chart has helped in showing what to do, and when, to overcome bad tendencies.

Do you think that if this science were a lie and were only used to work harm, it would have endured so long and would in this age be experiencing such a revival? We are sure it would not.

“God asks us to do only one thing at a time.”

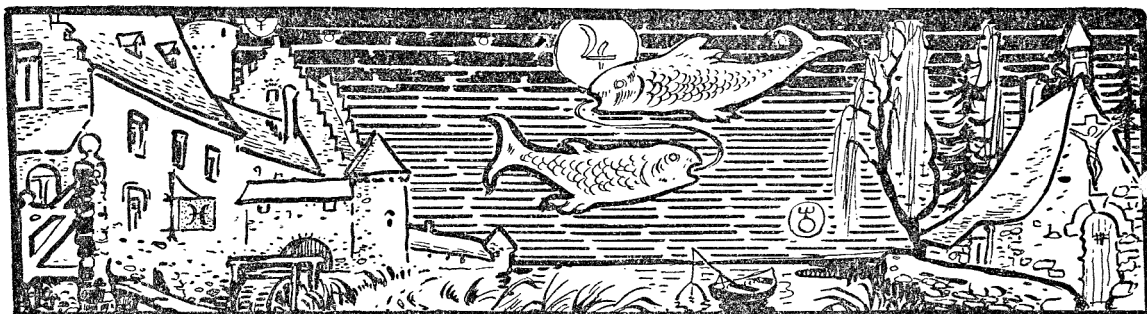
Visitors Cared for at Headquarters

Comfortable rooms and vegetarian meals may be had by guests at Mt. Ecclesia. Evening classes in the Rosicrucian philosophy, astrology, anatomy, and expression are being conducted and are open to guests.

For rates and particulars, address,

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., California.*

The Children of Pisces, 1925

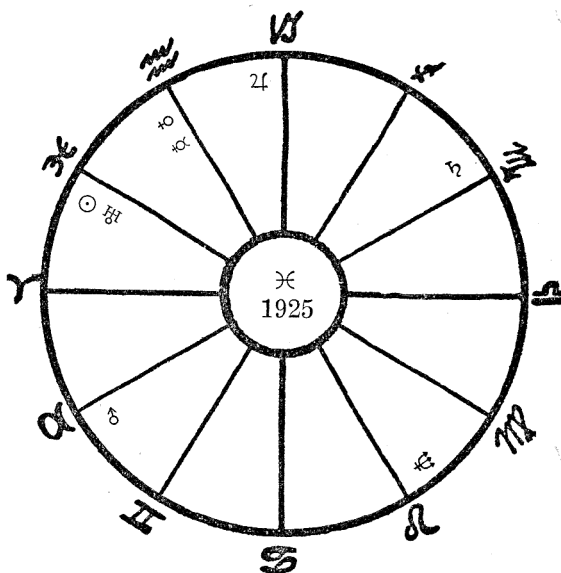


*A Character Delineation of the Children Born between February 19
and March 20, 1925, inclusive.*

The children of Pisces are naturally loving and kind; they possess a nature which desires to do right, but they are not able to express themselves in a manner to be well understood. The Pisces children are the least understood of the twelve types. They find many obstructions in life and find it difficult to attain any very great success; but much of their trouble and misunderstanding is of their own making. They are their own worst enemies. Pisces being the sign ruling the twelfth house, the house which indicates hidden things, the house of sorrow and self-undoing, the characteristics of this house are expressed to a greater or lesser degree by the children born under this sign. They are often lacking in self-reliance and will power and consequently are easily influenced by their environment, which frequently interferes with their life, causing them to seek the path of least resistance.

Their greatest danger lies in their secretiveness. They will keep things from their parents and friends, thereby creating a feeling of mistrust in those by whom they are surrounded. The parents should teach these children to confide in them and to do everything in an open and above-board manner. This will save them many an unhappy experience in later years.

Pisces has two rulers, the benevolent



and religious Jupiter and the mystical Neptune. Being a double-bodied sign, these children often respond to two moods and have two distinct natures; one is the honest mind and philanthropic nature, and the other is the mysterious, hidden, and tricky nature.

The children born this year during the time that the sun is passing through this
(Continued on page 515)

NOTE: We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

NOTICE:—When the time of birth given is *DAYLIGHT SAVING TIME*, applicants for readings *should be very careful* to so state it, otherwise the delineation will be in error.

MARCIA J. T.

Born Dec. 31, 1913. 10:00 A. M.

Lat. 43 N., Long. 78 W.

Cusps of the Houses:

10th house, Sagittarius 14; 11th house, Capricorn 4; 12th house, Capricorn 27; Ascendant, Aquarius 29-24, Pisces intercepted; 2nd house, Aries 19; 3rd house, Taurus 20.

Positions of the Planets:

Uranus 6-0 Aquarius; Moon 26-49 Aquarius; Saturn 12-48 Gemini, retrograde; Mars 16-43 Cancer, retrograde; Neptune 27-19 Cancer, retrograde; Mercury 25-14 Sagittarius; Venus 29-16 Sagittarius; Sun 9-23 Capricorn; Jupiter 25-3 Capricorn.

This horoscope has the fixed and airy sign of Aquarius on the ascendant, with the moon in conjunction with the ascendant and sextile to Mercury. Mercury is in conjunction with the artistic Venus in the tenth house. This will give this girl a bright and active mind, with artistic tendencies. With Venus conjunction Mercury and elevated in the tenth house, sextile to both the moon

and the ascendant, with Uranus in its own sign of Aquarius trine to Saturn, and with both Uranus and Saturn in airy, scientific signs the mind will be inclined towards original and strange subjects. Marcia will be quick and witty and a good entertainer. The good aspect of Saturn to Uranus will save her from expressing the unconventional traits of Uranus.

Mercury in the midheaven sextile to the moon, which is in conjunction with the ascendant, will give this girl a restless nature. She will crave changes, for with Mercury in Sagittarius the mind is quick, but it is apt to shift continually from one thing to another. The parents should guard the girl against this changeability of the mind. We would advise a vocation of a mental nature, one in which Marcia will have full scope to express originality; otherwise she will become restless. She will have executive ability, and wherever she leads or directs she will be happiest and at her very best.

Jupiter in Capricorn in the eleventh house, in opposition to Neptune retrograde in the sixth house in Cancer would indicate that her friends will not always be a credit to her, and we would advise her against seeking employment which would bring her into contact with large corporations.

The father will have the strongest and the best influence on the life of this young girl. The sun and Mars in opposition may have a tendency to retard her success in life to some extent; she will need the help and influence of friends to carry out her ideals.

Neptune retrograde in Cancer in the sixth house, the house ruling the health, Cancer having rule over the stomach, and Neptune opposition to Jupiter indicate a tendency to impaired digestion of food in the stomach. We would advise care in diet. Sugars, pastries, etc. should be eliminated. We would caution Marcia against that most baneful habit which is now appearing among our young school girls, the smoking of cigarettes. Neptune afflicted in the sixth house and Mars also in Cancer in the fifth house may give a desire for this unnatural pleasure, which would, however, do much harm in undermining the health.

JOHN T. B. Jr.

Born August 7, 1916. 8:10 P. M.

Lat. 42 N., Long. 71 W.

Cusps of the Houses:

10th house, Sagittarius 23; 11th house, Capricorn 14; 12th house, Aquarius 8; Ascendant, Pisces 16-28, Aries intercepted; 2nd house, Taurus 2; 3rd house, Gemini 1.

Positions of the Planets:

Jupiter 4-56 Taurus; Venus 6-26 Cancer; Saturn 23-31 Cancer; Dragon's Tail 28-4 Cancer; Neptune 2-54 Leo; Sun 15-8 Leo; Mercury 26-7 Leo; Mars 9-38 Libra; Moon 0-10 Sagittarius; Uranus 17-49 Aquarius, retrograde.

We have here a horoscope with common signs on the four angles, and with the ruler of the ascendant, Neptune, in the fifth house in the fixed sign of Leo. Neptune is sextile to Mars and trine to the moon. This trine to the moon will give the boy a very idealistic and mystical nature. Neptune and the moon are both sextile to the ambitious and energetic Mars. This will give the power to push or rather to bring his mystical

ideas to fruition. Mars being intercepted in Libra in the seventh house, the seventh house indicating the public, and Mars sextile to the sun, which is in its own sign of Leo in the sixth house, the house ruling labor, this boy may be able through the forcefulness of the sun, moon, and Mars to do some publicity work for a religious or a mystical order.

Mars sextile to the sun from Libra to Leo gives ability for working with iron or fire as an engineer or an iron molder.

John will not be attracted to mental work, for the only aspect which Mercury, the planet of reason, makes is a square to the moon. Therefore it would be wise if the parents would encourage this boy to direct his energies towards developing a mechanical vocation; however, with Mars in the seventh house sextile to Neptune in the fifth, he could succeed as a salesman or printer for a publishing house which makes a specialty of occult or mystical literature.

With Venus in Cancer, the sign ruling the stomach, square to Mars he is apt to develop the habit of eating too much, especially of sweets and pastries. Saturn, the planet of obstruction, is in conjunction with the Dragon's Tail and also in the sign of Cancer. When Saturn is in this sign which rules the stomach, he restricts the digestive fluids; as this boy gains in years and the battles of life draw on his vitality, the stomach will be apt to refuse to do its share of work. Therefore it would be wise if the parents would begin early to teach him moderation in food and encourage him to leave the table before his appetite is entirely satisfied.

VOCATIONAL

DOROTHY A. S.

Born December 20, 1904. 1 A. M.

Lat. 42 N., Long. 93 W.

Cusps of the Houses:

10th house, Cancer 9; 11th house, Leo 13; 12th house, Virgo 13; Ascendant, Libra 7-41; 2nd house, Scorpio 4; 3rd house, Sagittarius 5.

Positions of the Planets:

Mars 17-4 Libra; Sun 27-54 Sagittarius; Uranus 0-0 Capricorn; Mercury 16-43 Capricorn; Venus 8-19 Aquarius; Saturn 17-26 Aquarius; Jupiter 20-17 Aries; Moon 27-54 Taurus; Neptune 7-1 Cancer, retrograde.

The horoscope which we have for our vocational reading this month is that of a young lady with Libra on the ascendant and with the aggressive and dominating Mars in the first house. Mars in a Venus sign frequently brings out the aggressive side of the nature, and especially in Libra where Mars is in his detriment. Mars is afflicted by an opposition of Jupiter and a square of Mercury, Mercury being in Capricorn, a Saturnian sign, and in the fourth house. This will have a tendency to cause the young woman to be somewhat severe in speech and to be touchy, especially towards those who are connected with her in the home.

Mercury is the ruler of the twelfth house, and Jupiter is the ruler of the sixth house, these houses ruling respectively hospitals and health. This young woman is most desirous of becoming a nurse. This would, of course, necessitate her being employed in homes. She has Mercury in a most nervous position in the house of the home and in Capricorn. Mercury being ruler of the twelfth house, ruling hospitals, she would also find many unfavorable conditions should she work in these institutions.

In finding a vocation, when the rulers of the sixth and tenth houses are not strong, it is customary to take the best placed and strongest aspected planet as ruler, which in this horoscope is Saturn. Saturn is well placed in its own home in Aquarius in the fifth house, and it is sextile to Jupiter and trine to Mars. We have these two strong aspects from angles and from cardinal signs, and Saturn would therefore naturally be the planet to dictate what line of work this girl should take up. She would be good as a disciplinarian, one who could control children, although at times she would be

very severe with them. But Jupiter sextile to Saturn would make her very just. She would also make a good superintendent or manager, for with Mars on the ascendant in Libra, trine to Saturn in Aquarius, and Saturn sextile to Jupiter in Aries, she will be most happy and contented when she has charge of any particular kind of work; and where contentment is, success will naturally follow as a result.

THE CHILDREN OF PISCES, 1925

(Continued from page 512)

sign will be of a very religious nature, but will be inclined toward conservative religion, for Jupiter in Capricorn sextile to Saturn and Uranus, Uranus in the sign ruled by Jupiter, and the sun in Pisces incline towards orthodox religion.

The children born between the 19th of February and the 8th of March inclusive while Saturn is in Scorpio and in opposition to Mars in Taurus are likely to have a cruel side to their nature and a tendency to speak unkindly, severely, and untruthfully when provoked. This opposition from the sign ruling the throat, Taurus, and the generative organs, Scorpio, may cause some trouble with the throat, and we would advise parents against the removal of tonsils or adenoids. The girls may have some trouble during menstrual periods.

With Jupiter in Capricorn, sextile to Saturn and Uranus and trine to Mars, secret service work or anything which has to do with religion should preferably be chosen as a profession.

Increase in Price of Foreign Subscriptions to the "Rays"

After February 1, 1925, subscriptions to "Rays from the Rose Cross" from all countries except the United States and Canada will be \$2.25 in U. S. money or its equivalent at the prevailing rate of exchange. Extra foreign postage and expense in connection with exchange make this increase necessary.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

INFLUENCE OF MARS

(Continued from February)

- Q. What happened as a result of this change?
- A. Only one part of the force essential in the creation of another being was available to one individual, hence it became necessary for each individual to seek the co-operation of another who possessed that part of the procreative force which the seeker lacked.
- Q. What did the evolving entity gain by this change?
- A. It gained brain consciousness of the outside world at the cost of half of its creative power.
- Q. What was the condition previous to that time?
- A. It used within itself both parts of that power to externalize another being.
- Q. What was the result of the separation of the sexes?
- A. Man has evolved the power to create and express thought. Before that time he was a creator in the physical world only; since then he has become able to create in three worlds.

THE RACES AND THEIR LEADERS

- Q. Into how many divisions is that part of human evolution which is to be accomplished during the present so-

jour of the life wave on our earth divided?

- A. Into seven great stages or Epochs.
- Q. What transpired at the end of the Lemurian Epoch?
- A. From that time different races succeeded one another through the Atlantean and Aryan Epochs and will extend slightly into the sixth Epoch.
- Q. What is the total number of races, past, present and future in our scheme of evolution?
- A. Sixteen.
- Q. How are these races divided?
- A. One at the end of the Lemurian Epoch, seven during the Atlantean Epoch, seven more in our present Aryan Epoch, and one in the beginning of the sixth Epoch.
- Q. After that time what will be the condition?
- A. There will be nothing that can properly be called a race.
- Q. What is said of races preceding and following the Earth Period?
- A. Races did not exist in the Periods which have preceded the Earth Period, and they will not exist in those Periods which follow it.
- Q. Who were the immediate leaders of humanity (apart from the creative hierarchies) who helped man to take the first tottering steps in evolution after involution had furnished him with vehicles?
- A. They were beings much farther advanced than man along the path of evolution.

Q. Where did these beings come from?

A. They came on this errand of love from the two planets which are located between the earth and the sun—Venus and Mercury.

Q. What is said of the beings who inhabit Venus and Mercury?

A. They are not quite so far advanced as those whose present field of evolution is the sun, but they are very much further advanced than our humanity.

Q. What further is stated regarding these beings?

A. They stayed somewhat longer with the central mass than did the inhabitants of the earth; but at a certain point their evolution demanded separate fields, so those two planets were thrown off, Venus and then Mercury.

Q. Why was Venus thrown off farther than Mercury?

A. Each was given such proximity to to the central orb as assured the rate of vibration necessary for its evolution. The inhabitants of Mercury are the farthest advanced, hence are closer to the sun.

Q. Some of the inhabitants of each of these two planets were sent to the earth to help humanity; by what names are they known to occult scientists?

A. The "Lords of Venus" and the "Lords of Mercury."

Q. What did the Lords of Venus do?

A. They were leaders of the masses of our people. They were inferior beings of the Venus evolution, who appeared among humanity and were known as "Messengers of the Gods." They led and guided us step by step.

Q. What further is said regarding the Lords of Venus?

A. There was no rebellion against their authority because man had not yet evolved an independent will.

(To be continued)

THE FORSAKEN BOAT

(Continued from page 506)

them about Nora. He told them how she had held out her arms to him and called him by name; how beautiful she looked and what she had said. As he talked, his father shook his head and muttered "Impossible," while across his mother's face there came a look of incredulity and amazement not unmingled with fear. She began to think that his trouble had unhinged his mind. John saw the look on his mother's face and the doubtful shake of his father's head, but he went on with his story, his eyes alight with excitement and happiness.

"My dear," faltered his mother when he had finished, "I think you have been dreaming. It could have been nothing but a dream, because such things are impossible."

"Why are they impossible?" demanded John.

"I don't know," answered his mother faintly, "but they are."

"Well," said John, as he rose from the table and started toward the door, "I shall always believe that I saw her no matter what you say. Nora will always be very much alive and very real to me after this."

When he reached the door, he turned and said with conviction, "If the whole world should say that it was imagination, I should still know it was not."

He closed the door and was gone.

His father and mother looked at each other across the table.

"Oh, what is the matter with him?" faltered his mother, almost ready to weep. "Do you suppose his trouble has affected his mind?"

"Nonsense!" blustered his father. "The boy has been dreaming, that's all."

(The End.)

Our doubts are traitors and make us lose the good we oft might win by fearing to attempt.—*Shakespeare.*

Children's Department

The Story of the Lion

By E. K. ETTS

TRAINED animals are being more and more used in moving picture shows, and they are proving a valuable attraction. The intelligence displayed by different animals is viewed in the pictures by thousands, and people in general will thereby gradually get a higher conception of these, their younger brothers in evolution.

It is a well known fact that in training animals the best results are obtained through the use of kindness, and animals instinctively know when people are kindly disposed towards them.

Little Elizabeth loves animals so much that if her parents would let her she would have all kinds of pets. As it is, she has to be satisfied with admiring those trained by others. Once a week her father takes her to see a moving picture, and he generally selects one in which one or more animals are shown. The other day she saw a show in which there appeared a wonderfully trained lion going through all kinds of clever performances.

That night when Elizabeth was asleep she dreamed that she was in an African jungle with its tropical growth of trees, flowers, and grasses. Of a sudden she found herself in front of a cave in which she saw a mother lion with five little ones romping and playing with one another. One of them was especially mischievous and active, and the mother lion in her purring voice had to warn the little one to quit biting mother's tail. The mother lion also told her children that life was not all play, and that they were nearly big enough to become acquainted with it as it really was.

That evening when the shadows commenced to lengthen, the mother lion took her family for a walk to show them their enemies. The little ones were instructed how to walk through the brush without making any noise, and how to avoid the thorns and sharp-pointed grasses so they would not tear their soft and beautiful skin and paws. They were moving quietly along when suddenly they saw a strange big animal. The mother lion told her children that this big creature was an elephant, which was so strong that with his trunk he could crush the life out of their little bodies, and she also told them that he was one of their enemies. "But," she added, "if we only understood each other, we could live in peace together."

A little further on they came to the edge of a river, and the mother lion told her children about the alligator which looked like a log, and which though seemingly asleep could suddenly throw them into the water with a swing of his powerful tail, then with his many long, sharp teeth tear their bodies to pieces. "But," she said, "if we only understood each other, we could live in peace together."

Farther on they saw what appeared to be a double monster, and the mother lion told them that it was a man on horseback. The man, she told them, was not so dangerous, but the gun he carried could speak with the swiftness of lightning and was the most terrible enemy of them all. "But," she said, "if we only understood each other, we could live in peace together."

In the meantime the cub which had

been so mischievous during the day, having had its curiosity aroused, ventured into the clearing to have a better look at the gun which the man carried. The mother lion in her anxiety for the little one risked her own safety in returning it to cover. Just as she was about to re-enter the brush, the gun spoke and the little one's shoulder was injured and started to bleed. Of course the mother lion urged the other little ones to make all speed possible, while she carried her wounded child in her teeth.

In the meantime the natives accompanying the man with the gun had found the blood and commenced to trail it. The mother lion could hear them coming closer and closer. The little ones, tired out by the fast running, their paws torn and scratched in their rapid flight, were lagging behind, and the mother lion was in a frenzy of fear for the safety of her children.

Suddenly, when they could hear the men close behind, there appeared a dense, cloudlike fog, which separated the mother lion and her children from the hunters, and from out the cloud a voice directed her to a hidden winding trail that led to the river and safety. Then the mother lion, tired and frightened, said in a wistful purring tone, "Oh, if we only understood each other, we could live in peace together." And a low, sweet voice from out the cloud answered prophetically, "The time is not far off when all will understand, and then there will be peace on earth and good will toward beast as well as toward man."

CHANGE OF ADDRESS FOR THE "RAYS"

Change of address, also notice of renewal, should be in our hands by the 5th of any month in order for the succeeding month's magazine to be properly sent. The attention of subscribers to this will avoid the possibility of any issue of the magazine being lost.

A Baby I Know

God's angel was bidden to make her
fair,

So he wove the sunshine into her hair.
He took of the mid-noon's cloudless
skies,

And fashioned therefrom her two blue
eyes.

He washed her white with the sinless
snows,

And painted her cheek with the dawn's
faint rose.

He dimpled her tiny hands and feet;

He made her sunny and soft and
sweet.

He molded her round, white limbs with
art;

He got her from Heaven a pure child
heart.

Then he kissed her lips and brow and
eyes,

And brought her sleeping from Para-
dise.

Such virtue lies in those kisses three

That now when weary at heart are we,
The look and the smile on our baby's
face

Bring rest and comfort and renewed
grace.

—(Selected).

So long as we love, we serve. So long
as we are loved by others, I would al-
most say we are indispensable; and no
man is useless while he has a friend.

—R. L. Stevenson.

Mt. Ecclesia Postcard Views

We have 25 attractive views of Mt. Ecclesia—the grounds and buildings. Among the latter are the Healing Temple, Pro-Ecclesia, Administration Building, Library, Dining Hall, and Ecclesia Cottage. Our students will be able to get a better conception of Headquarters by means of them.

Price 5 cents each.

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 and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

Hints for Health

BY AUGUSTA FOSS HEINDEL

THE SIMPLE LIFE

THE SIMPLE life is the healthful life. So much is written and so many are interested in the simple life. We frequently meet people who have lived a coddled life, a life of ease and luxury, who tell how they have made a great sacrifice by living for a week or a month in a tent and eating in the open air; also driving about the country in their motor car, and what a great lark it was. *But!* and this word might be written in capital letters, what these luxurious feeders call a simple life consists of a diet of the most unwholesome denatured food. Everything is taken from tin cans—pork and beans, chili con carne, pickled beets, salmon, deviled ham—all served quickly from these cans, and dear knows what isn't mixed with the many indigestible and denatured concoctions which tickle the palate but starve the blood.

These people think that by giving up feasting on roast pig, turkey, chicken, etc. for a few days they have made a great sacrifice and that they have lived the simple life. Of what does the simple life consist? *It means right living;* but humanity has wandered away so far

from this path that it is difficult for them to go back and take up the life which they have left behind—the simple life, or we might better call it plain living.

To live as near to nature as possible is a panacea which will sometime, when it is understood and followed, solve the problem of the world's ills. Let us not misconstrue the phrase "near to nature." It does not mean that we are to lay aside all conventions, all modern dress, all home comforts, and walk about with feet bare, hair long and uncombed, half naked with a blanket on our back, and with a few nuts and raisins in our pockets. This type of nature man is unfortunately becoming more numerous as the simple life is being more advocated.

But let us try to see what it means to live the simple life. The simple life does not depend upon a palatial home, fine clothes, the luxuries of the table. The plain living man is content to live in a comfortable, clean, and cheery but modest home, which has plenty of sunshine streaming in at the windows and doors, and love and sunshine in the

hearts of his family. His friends are always welcome to drop in and sit at the table with him and enjoy with him his simple food, which is carefully chosen and daintily served. The diet consists of foods that give the most nourishment with the least cost and labor. A plain vegetarian diet satisfies him. He does not care to feast on the bodies of his murdered younger brothers, the animals. Nor does he live to eat; he eats so that he may keep healthy but not to feed the desire body. He knows that excessive feeding and rich foods are responsible for much immorality, crime, and sick-

ness, and that a large number of men and women are digging their graves with their teeth.

This simple man's clothes are genteel but inexpensive. His pleasures do not consist of French dinners, jazz dances, or bootleg parties. He will choose the pleasures that are of an upbuilding and educating nature. His life is a well balanced one; he does not tolerate extremes. Moderation is his motto. This man is usually of a religious disposition, seeing God in all nature and ever holding Christ Jesus as an ideal, for Jesus was a true advocate of the simple life.

Health through Thought Power

By G. W. LOUTTIT

HARMONY IS the key to progression. Therefore we should send out harmonious thoughts, and we shall drink of them, for like attracts like. Love attracts love, hate attracts hate; but harmonious thoughts will eventually kill those of discord. Thoughts of health and a belief in health will bring health. Many of our ailments are brought upon us by our own thoughts. If we think and believe we have a certain ailment and cling to that idea long enough, even though we do not have the disease, we shall eventually get it in reality, for our minds are masters of our bodies.

The belief in the power of a medicine to effect a cure more often cures than the medicine; so if one has no confidence in the curative qualities of a medicine, it seldom will do any good. I know physicians who have very little knowledge of medicine and who know less about diagnosis, but who are very successful in their work. Other physicians who stand much higher than these men in their profession fail where these succeed. The secret is that the men who are so successful carry thoughts of

cheer, confidence, and health, which they instill into their patients, and oftentimes their mere entrance into the patient's room will bring relief.

The prevailing belief that drafts of air cause colds brings ten times as many colds as do the drafts. One death can help to bring on a plague or epidemic. Fear of it will take hold of whole communities, and the slightest ailment will bring on a belief in being afflicted by it. Instead of being victims of the plague, they are victims of their beliefs and fears.

When a boy I worked in a factory, and during the summer we boys longed for the woods and baseball fields. When K——worked, we had to work; if K——did not work, we had a vacation. Finally we discovered that he was influenced by suggestion. Then one would tell him he looked sick, another would ask if he could do anything for him, another would remark that he looked pale and nervous, and before long he really believed he was sick and went home, whereupon we would have our holiday.

If one has a headache, he should lie down and relax, then affirm and believe he is going to sleep and awaken in perfect health; if one can make himself believe what he affirms, the headache will be gone when he awakens. And so it is with most other ailments. The reason for this is that the sub-brains, nerves, and cells automatically perform the duties imposed upon them by the I or ego of us when commanded to do so if the command is explicit, reasonable, and not tainted with doubt. When once charged with the performance of certain duties and if not disturbed in their work by antagonistic thoughts, they invariably succeed in accomplishing the desired result.

I have suffered with all sorts of ailments, but no matter how great the pain I can force myself into a doze or sleep and in a few hours awaken fully recovered. But this requires patience and concentration, and often when pressed for time or lacking the required energy I let matters go in the accustomed way, for which I pay dearly.

Now I do not mean that a man can disregard every law of health and abuse his body, then cure himself by mental suggestion of the ailments he has brought on. But I mean that if one is regular in eating, sleeping, and elimination, takes reasonable exercise, does not indulge in excesses, and harbors only thoughts of love, harmony, and health, he will have a life free from pain, and at a ripe age he will peacefully leave his body, anxious and prepared to take up the new existence that awaits him.

We are not only the masters of our bodies but their architects, and we can mold them in the building. We can implant upon features love or hate, health or sickness. By harmonious feelings we can beautify and strengthen our bodies, and by hate and discord we can wither them, even deform them and make them ugly to look upon.

Not only do we affect our own bodies but also the persons and bodies of others.

The harmonious thought beautifies and builds, but that of discord poisons and makes ugly. The harmonious feelings and thoughts we send out come back to us multiplied; the hate and discord we radiate return to us ten times more bitter and destructive, making it harder to stamp them out because of their increased strength. So the best way is to stamp out discordant feelings in the beginning, and thus at all times we shall be the masters of ourselves.

To preserve our health we must avoid anger and all its kindred feelings. Yet at times most of us will let these feelings gain control. In that event the thing to do is to seek solitude, and instead of thinking of the person or occurrence that our feelings are directed against, try to forget them and everything connected with them by thinking of something pleasant, some agreeable or enjoyable experience we have had, and in a short time we shall be in harmony, whereupon we can look at our troubles impartially, with a light heart, and easily overcome them. But if we nurse our troubles, anger, hatred, and discords, our whole bodies will be fermenting with their poisons; the molehill will appear as a mountain, the slightest mishap a catastrophe, and the person from whom we differ a devil, and yet all we see is a reflection of ourselves. Every discord will be magnified many times by our imaginations; the longer we permit our thoughts to dwell upon disagreeable subjects the more do we injure ourselves.

Nor should we partake of food when angered, for it will do us no good and prove a poison. Many of our stomach troubles are brought on by eating when we are angered. One of the worst things that can be done is to punish a child at meal time, then force it to eat. Many deaths of children have been caused by this practice, and the health of countless others has been permanently injured. We should eradicate all discord from the table and drink deeply of har-

mony, in which event our food will be beneficial and the eating of it a joy.

Our progress is upon the ladder of harmony, and we retrograde by discord.

It is doubtful that there is a person living who fully realizes his inner power. Christ frequently awakened it in the afflicted. He never claimed the credit of making cures, and always asserted that it was the faith within the persons themselves that did the work. Most people have this power, but it is dormant; all they need do is to arouse it to action by faith, whereupon they will begin to live and progress beyond their wildest expectations.

The Christian believes that his God effects cures; the Mohammedan has the same belief in his God; the Indian has the same belief in the power of his medicine man; the savage believes that the sun effects all cures; others think that the cure comes from a shrine, a water, an idol, a mud bath, or a medicine. But if each is firmly convinced that his special remedy is going to effect a cure, it *will* cure. It is not the agency which they think makes the cure that really cures, but it is the *faith* and firm conviction within themselves that do the work. And it matters not how this faith is aroused, whether by a God, gods, medicine, mud bath, or medicine man. The power to heal is always limited by one's faith, and it never acts beyond. But this faith must be accompanied by action, for without action it is tainted with doubt, and no results will be had.

If I have a firm conviction that disease can be blotted out of the body, if I can see my body in a perfect condition, and if I observe the fixed laws of nature, the disease will disappear, and the body will become perfect. On the contrary, if I believe I have a disease and am firm in that belief I will get the disease.

There is nothing supernatural about this other than by our faith we have charged all our nerves and cells with the performance of certain duties, and when so charged it is seldom they fail us.

This power within us is wonderful, but we must learn to use it rightly. First, we must get into harmony and wipe out all discord such as hate, envy, jealousy, fear, doubt, sorrow, depression, etc., for if we allow any of these feelings to be within us, we will accomplish nothing. The least doubt will play havoc and lull this power to sleep.

We frequently hear of people being cured by prayer. Unquestionably if one prays with a firm conviction that his prayer is going to be answered, it will be answered. The power that he has aroused within himself will do the work. Without faith or a firm conviction, however, his prayers will come to naught. The person who says, "I'll give it a trial," and then in his own mind has doubts had better not try. He will surely fail, because it is the firm conviction that results will be attained that brings results.

An ignorant woman in our neighborhood who has been a French peasant claimed that she inherited the power of curing felons from her ancestors. I have seen her pow-wow over many of these ailments, and in every case the pain and throbbing immediately stopped, and in a few days the felon disappeared; but I observed that she never pow-wowed unless the afflicted person had undoubted faith in her ability to effect a cure.

I knew another woman who claimed the power to cure what is commonly known as "flesh decay" in babies. I personally know of a case where a baby was afflicted with this disease. The mother of the child asked one of the doctors, who made a specialty of treating children's diseases, about this woman, and he said, "I can do nothing for your baby. The pow-wowing can do no harm."

The child was taken to the woman, who measured it with a piece of common white string, whereupon she told the mother she was just in time and that the child would be cured. As the child had

not been able to keep anything on its stomach for weeks, it was a mere skeleton; in fact, it was so thin that it had to be carried on a pillow. After the ceremony the woman told the mother to feed the child. Upon returning home the child was fed, and for the first time in weeks retained its food. The woman pow-wow'd over the baby before six o'clock the two following mornings, then again on the ninth day, when she pronounced it cured. This was thirty years ago, and that child is now a man in the best of health.

These women were very poor, nevertheless both refused to accept any money for their work, claiming that if they did so the disease would return.

The secret of the success of these women was:

1st, *Faith*. They knew the cure would be effected. Of that there was no doubt in their minds.

2nd, *Harmony*. They were prompted by love, a sense of duty, a desire to help humanity, and not by selfish or monetary motives.

3rd, *The Confidence* which they radiated was absorbed by the patients, and this faith within the patients set the nerves and cells of their bodies to the work of restoring the latter to a normal condition.

Many people make sport of Dr. Coue's method of treating sickness, but they are making a mistake in doing so, for all he has done is to give publicity to a power we have within ourselves that has been known to a part of humanity for hundreds of years. It is true one can become a fanatic in this as in other things, for an excess of any good thing will eventually prove a curse. But the person who will practice Dr. Coue's method within the bounds of reason is bound to be benefited. If upon awakening in the morning and upon retiring in the evening we repeat the words, "I am becoming better every day in every way" or words of similar import suitable to our needs as they arise, in time

we are going to believe what we say. This is faith. Then we should forget our body and all its organs and get into harmony with ourselves, whereupon the cells, nerves, sub-brains, etc. will automatically obey the command, fortified by this faith, and restore the body to its normal condition.

Perverts, habitual criminals, and those addicted to the drug and narcotic habit who are willing to take mental treatment can be cured if they are not mentally defective. And, indeed, it is surprising why in prisons and hospitals the inmates are not told of the power within them. It would be a simple and easy matter to have them repeat daily at a certain time some healthful and elevating phrase, for it is certain that both inmates and attendants would be benefited.

I contend that this world could be made a heaven in reality if upon the opening of our schools the teacher and children would audibly repeat these words or words of similar meaning:

"I want to be perfect in mind and body, and I am becoming more so every day. I love my parents and teacher, and they love me. I want to observe the Golden Rule, and I know that if I do so the world will do the same toward me. It is easy for me to get my lessons, also I shall remember them. I want health and happiness, and more of it is coming to me every day."

If this were done daily throughout the world, we should have harmony instead of the wars, discord, and turmoil with which we now contend.

The man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, nor of the inappreciativeness of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power.—*Elbert Hubbard*.

Vegetarian Menus

—BREAKFAST—

Canned Blackberries
Cornmeal Mush
Graham Gems
Coffee or Milk

—DINNER—

Bean Soup
Asparagus on Toast
Fried Potatoes
Hot Rolls Milk

—SUPPER—

Beet and Cabbage Salad
Raisin Cake
Cheese Sandwiches
Chocolate or Milk

Recipes

Graham Gems

Three cups sweet milk with one egg beaten in it; one teaspoon of salt, one tablespoon of brown sugar, and add graham flour with three teaspoons of baking powder sifted in to make a stiff batter that will drop from a spoon; no shortening. Fill hot, oiled gem pans and bake.

Bean Soup

Two cups of white navy beans soaked over night and put on to cook early in the morning so they will cook to pieces. Cook one teaspoon of celery seed with them (a little onion may be preferred by some) or some green celery, and strain through a colander. There should be three pints when done; add water if needed. Season with salt and butter; a little cream adds to the flavor.

Asparagus on Toast

Cook fresh asparagus or heat canned asparagus. Season with salt and butter, and place on toasted bread, dipping some of the juice onto it. Make a cream sauce with milk and flour, and add hard boiled egg chopped fine; serve this on the toast.

Fried Potatoes

Pare and slice potatoes thin, then cut in strips about one-fourth inch wide the whole length of the potato. Drop in cold water and leave until needed; then dry in a towel and drop a few at a time in boiling oil, raising them out of the oil occasionally with a perforated skimmer to make them puff up. Serve hot with a scant sprinkling of salt.

Beet and Cabbage Salad

Cut or slice cabbage very fine, and add an equal amount of beets which have

been cooked and diced fine. Stir in cooked salad dressing or mayonnaise, and serve on tender inside cabbage or lettuce leaves or water cress.

Raisin Cake

One cup of raisins cut and stewed. Cream three-fourths cup of sugar and one-fourth cup of butter. Add one well beaten egg, one-half cup of raisin water, one-half teaspoon each of cinnamon, nutmeg, and clove, one-fourth teaspoon each of vanilla and lemon extract, the stewed raisins, one and one-half cups of flour, and one teaspoon of soda sifted in. Stir well and bake in a flat pan. Cover with a soft icing.

ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

We have "The Riddle of Life and Death" and "Where Are the Dead?" done in Revised Braille, Grade One and a Half, by one of our members. If you know of a blind person who would like to read one of these books, we will loan it to you for one month.

The rest of the series will be transcribed and made available later.

1925 Ephemeris

Our Ephemeris of the planets' positions during 1925 is now ready for delivery. Longitude, Latitude, and Declination are given, arranged in a comprehensive and convenient form. Ours is a superior Ephemeris, which we still send out at the low price of 25 cents.

Your order will receive prompt attention.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Napa, Calif., July 2, 1924.

Dear Friends:—

It seems very difficult to write my exact feeling in the matter which I submitted for your aid, and I shall not endeavor to do so. Freedom has come, health and strength are returning, and greatest of all, my mind and memory are gradually readjusting themselves to normal. This was the greatest blow—the loss of free and pliant functioning of the brain.

My thanks are mere nothing to the gratitude I feel for your help. Happy, too, to have had the privilege to “touch” you—for your *rays* are most penetrating and often have I felt them. So beneficial have they been that I feel quite competent to care for myself, and I want to have you entirely relieved of any special care for me.

However, I realize I was “discharged” several weeks ago, but I wish you to know by my hand that I feel my feet touching “terra-firma” again.

Thanking you again many times,

Sincerely,

—L. H.

Brookline, Mass., Nov. 16, 1924.

Rosicrucian Fellowship,

Dear Friends:

I must thank you for relief already felt since I first wrote you.

Perhaps the most valuable thing to me is that I have had a chance to know for myself (and not intellectually) that there is a higher realm and there are invisible powers, because the night that I lay awake the fact that invisible hands worked over my entire body, doing things that no process of the intellect could have explained as being my own effort, gave me that assurance.

Please do not hesitate to inform me of anything that you may feel I am doing wrong. I put myself in your

hands, and shall value either help or criticism.

Faithfully yours,

—D. E. G.

Clumingo, Ill., Nov. 18, 1924.

Dear Friends:

This week finds me feeling rather good. My legs are not bothering me very much any more, and the swellings have gone down so that my ankles are nearly normal again. I know it is through your help that I am so much better.

Loving thoughts,

—P. E.

HEALING DATES

February 5—12—19—25

March 4—11—18—24—31

April 8—14—21—28

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

All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,

The Rosicrucian Fellowship,

Oceanside, San Diego Co., California.

Echoes From Mt. Ecclesia

Chats With the Editor

THE REPORTS from our various Centers which kept Fellowship Day on January 6th have been very satisfactory. The Los Angeles Center had a full day session, dividing the day into three sections devoted respectively to healing, astrology, and philosophy, with several speakers and a musical program. The Union Center in New York City joined with the Harlem Center, where they had a most interesting program. The San Diego Center, joined by the National City Center, drew a full house, which came to hear the speakers and musical numbers supplied by Headquarters. Other Centers in various parts of the world observed Fellowship Day.

The contributions to the pipe organ fund are coming in slowly. Up to date the amount subscribed is \$370.

A most peculiar but a welcome and helpful infection has broken out on Mt. Ecclesia. It is the musical bug, which is multiplying very rapidly. It is most pronounced among our young men. Two are learning to play the harp; two the violin; one the flute; another the cornet. Some good pianists are found among the women workers. The Fellowship Orchestra is becoming very popular in Oceanside.

Dr. Frank Riley, a prominent and well known lecturer, has been spending some time with us. He has added much to our community singing during his stay here. With his excellent voice and knowledge as choir leader he has given our community singing a new boost and made it an event to be looked forward to each Thursday night.

Almost every evening is taken up with classes. On Tuesday nights the anatomy

and physiology class meets and is much interested in the study of the bones of a real skeleton, which is carefully tucked away out of sight after each class.

On Wednesdays at 4:30 P. M. there is the Cosmo-Conception class, followed by the astrology class at 7:30.

On Fridays a class in expression and public speaking is held in the sun parlor, and the Cosmo study class in the regular classroom.

Mr. S. R. Parchment is sending in splendid reports on the results of his work, and his lectures are well attended. He is at present lecturing in St. Paul, Minnesota. His next stop will be in Brandon, Manitoba, on the eleventh of February. After that he will visit Calgary, Edmonton, Vancouver, and Victoria, proceeding from there to Seattle, Washington, and down to the Bay District of San Francisco.

LECTURES BY MRS. HEINDEL

Mrs. Max Heindel will deliver two public lectures in Los Angeles as follows:

SUNDAY, MARCH 1st at 8 P. M.

At Fellowship Center Hall, Coulter Bldg., 213 S. Broadway.

Subject: *THE BRIDGE OF DREAMS*

MONDAY, MARCH 2nd, at 8 P. M.

At Choral Hall, Philharmonic Hall, Cor. 5th and Olive Sts.

Subject: *JAZZ—And its Influence on Humanity. (With lantern slides.)*

Mrs. Heindel will show with colored slides how music influences man, both visible and invisible. This lecture will be of vital interest to parents and to young women.

Lecture Free.

Contribution.

Prize Competition Awards

The following is a list of the articles submitted in our Competition ending Jan. 1, 1925, for which prizes and subscriptions to this magazine were given.

FIRST PRIZE: Freedom (Philosophy).
By A. Mortley, Bourne-
mouth, Eng.

SECOND PRIZE: An Inquiry into the Cause
of Disease.
By Gerald B. Bryan, Balti-
more, Md.

THIRD PRIZE: An Invitation (Astrology).
By R. A. Utley, Montreal,
Can.

FOURTH PRIZE: The First Degree (Occult
Story).
By J. C. Fountain, Los
Angeles, Calif.

PRIZE FOR
CHILDREN'S ARTICLE: Billy's Soul.
By Helen Boyd, Los
Angeles, Calif.

*Articles for which a year's subscription to
the "Rays" was given:*

PHILOSOPHY:

Occult Philosophy—Its Practical Applica-
tion.

By Charles Courtneidge, London, Eng.
Habit and Custom.

By H. G. Barr, Brooksville, Fla.

Martyrs—Beginning with Stephen.

By Elizabeth D. Preston, Colorado
Springs, Colo.

The Faith of the Fathers.

By Roland D. Johnson, Saugus, Calif.

The Expansion of Eternity.

By Ernest Dodge, Washington, D. C.

The Mystic Nine.

By E. J. McManus, Los Angeles, Calif.

Long Life in the Body.

By C. W. Stiles, Manati, Porto Rico.

Broken Promises.

By Charles Henry Wolfram, Los Angeles,
California.

A Short Study of Prayer.

By H. G. Barr, Brooksville, Fla.

The Creative Faculty.

By Mary Roberts, Liverpool, Eng.

How We Overcome Death.

By Margaret A. Bachmeyer, Portland,
Oregon.

Number Vibration.

By Avizah Mary Le Gaume, Los Angeles,
California.

OCCULT STORIES:

The Third Day.

By Frances Elinor Gorr, Campbell,
California.

The Story of C——.

By Frances Wierman, Los Angeles, Calif.
Credo.

By M. T. Clarke, West Palm Beach, Fla.
That Other Mind.

By Robert K. Williams, Hackensack, N. J.
As Ye Build.

By Lisaveta Danilovna Hambledon, Napa,
California.

The Quest.

By Maplet E. Hodgins, Los Angeles, Calif.
An Astral Journey.

By "Hermes," Salt Lake City, Utah.

A Trip to the Land of the Living Dead.

By Robert K. Williams, Hackensack N. J.
A Tragedian Who Found Deity.

By Billy Lang, Los Angeles, Calif.

The Rock.

By R. N. White, San Diego, Calif.

ASTROLOGY:

Amblings of an Amateur .

By Mabel Trott, San Diego, California.

HEALTH AND DIET:

Does Food Make the Man?

By Pearl Riggs Crouch, Hereford, Colo.

Health and the Means to Promote It.

By Marion B. Clark, Chicago, Ill.

Scientific Diet.

By Henrietta Belden, Chicago, Ill.

Health and the Means to Promote It.

By Henrietta Belden, Chicago, Ill.

Health and How to Promote It.

By J. Hull, Sydney, Australia.

CHILDREN'S MYSTICAL STORIES:

Elsie's Discovery.

By L. M. Hutcherson, Oceanside, Calif.

Pussy Remembers .

By A Fellowship Student, Jacksonville,
Fla.

Her Invisible Playmate.

By Belle Willey Gue, San Diego, Calif.

Celestia's Gift.

By Matilda Fancher, Portland, Ore.

Bessie's Hydrangea.

By Matilda Fancher, Portland, Ore.

*We wish to thank all those who sub-
mitted articles, and we hope that many of
them will become regular contributors to
this magazine. Articles of merit are al-
ways gladly received from our students and
friends, and will be published as space per-
mits.—THE EDITOR.*