

RAYs FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
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Do You Know

That the world stands on the threshold of a *NEW AGE*, and that a more direct knowledge concerning the three great questions: “*Whence have we come?*” “*Why are we here?*” “*Whither are we going?*” is even now being revealed?

ARE YOU AWARE

That the “*YOU IN YOU*” is a greater, grander, and more glorious *you* than is generally realized; and that the world around you and within you is vaster and more wonderful than the world on the geographic map?

IS IT KNOWN TO YOU

That the *Inner Teachings of the Rosicrucians*, which have been guarded for ages, are now being given to the world through the medium of the Rosicrucian Fellowship; and that you are invited to ask for information concerning these, the most stupendous teachings that have as yet been publicly given out?

THE ROSICRUCIAN FELLOWSHIP

Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Hielupoint

By JOSEPH DARROW

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.

The Chinese Antichristian Movement

CHRISTIANITY in China seems to be having rather hard sledding these days. The basis of it is an anti-foreign agitation, which not only opposes the Christian religion but also foreign interference and foreign domination by the Christian nations. The Christian institutions are bearing the brunt of the attack because the missionaries have been the pioneers in carrying Western methods and Western ideas to the Orient. Trade and politics and exploitation have followed in the wake of the missionaries as a rule. The antichristian demonstration originated with and is captained by the students, in some cases those who have received their education at the hands of the missionaries.

The question at once arises, Is Christianity in the Orient a failure? If so, why, and if not, why? A careful examination of the various reports coming from China as given out in the current press seems to indicate that the basis of the difficulty lies in the fact that China is beginning to develop nationalism, that is, a national spirit, a recognition of the national ego. She is becoming tired of being a doormat for the nations of the West. She is ceasing

to take it as a matter of course and ceasing to submit without resistance. The great trouble with the Chinese is that they are still inert and so chained by superstition and veneration of ancestry that they are practically helpless. The students, however, constitute a progressive class upon whom the future progress of China depends. They are the ones who are stirring up the rebellion against the exploitation of their countrymen by Westerners.

The idea seems to have gained headway there that Christianity is not much more than a religious mask for the commercial ambitions of European and American nations. The more powerful nations have demanded and secured "extra-territorial" rights, namely, the right to segregation of their nationals in certain quarters of the larger cities, where the laws are administered, not by the Chinese but by officials appointed by the foreign colonists from among themselves.

For instance, there is the English quarter, the German quarter, and the French quarter, where there are respectively English, German, and French officials, who in the main enact and enforce the laws which govern in these "extra-territories." China is coming sufficiently out of her lethargy to resent this state of affairs.

Then Christianity is coming in for much criticism by the Chinese students on the score that it is superstitious and that it is opposed to science. The higher grade students are ardent supporters of modern science and believe in it thoroughly. When they find that a large

— — — Current Topics — — —

section of America is attempting to repudiate scientific findings on such subjects as evolution, they come to the conclusion that Christianity is unscientific. They also regard the so-called Christian miracles as superstition. In addition, Bolshevie influences from Russia are taking advantage of the situation, and are sending emissaries for the purpose of stirring up further discontent and further rejection of the Christian doctrines.

The antichristian movement may be summed up in the query which the Chinese make: Why should materialistic America and Europe try to force their religion upon China? And why should China accept it when it is found by sad experience that it is always a forerunner of commercial exploitation?

This is a severe indictment of Christianity in the East. But in view of the knowledge which the Rosicrucians possess on this subject it is only what might have been expected. It is a cardinal principle of occult science that each race has given to it that form of religion with which

it can best work and which is best adapted to its needs; also that as fast as individuals of any particular race become ready for a more advanced religion, they will be reborn in some locality where that religion prevails. Knowing this, it is easy to see that from the standpoint of pure religion missionary effort is not well advised. But there are some by-products of missionary work which are good, namely, spreading the principles of the newer civilization and the interchange of ideas. These tend to hasten the realization of universal brotherhood; therefore missionary effort is not entirely lost even though it does not accomplish what is expected of it from the standpoint of religion.

As to the missionary belief in saving

the souls of the Chinese through faith in a Christian savior, we as Rosicrucian students know that this is founded on a misconception. Christ is an impersonal savior, and works upon all humanity impersonally from His vantage ground as the Planetary Spirit of the earth. His vibrations are stirring all humanity to greater progress in evolution and the development of Christian character regardless of whether they know anything about His presence or not. He is right here among us, permeating the planet day and night with His influence, and we as well as the Chinese are becoming Christians whether we are aware of it or not. The old orthodox delusion about salvation being dependent upon belief or faith is rapidly becoming a thing of the past. A knowledge of the cosmic facts regarding Christ and His mission is an advantage, but salvation is not dependent upon it.

The Chinese are the descendants of the Mongolian or seventh race of Atlantis. Ancestor worship is the root of their religion; and they still maintain some of the old Atlantean characteristics by virtue of the fact that in their blood remain some of the pictures of their ancestors' lives the same as in the case of the ancient Atlanteans. This

fact is the basis of their ancestor worship. But the advance of monogamy, as taught by the missionaries of the West, and the admixture of blood of foreign races by intermarriage will destroy this property of their blood in time. Then the egos who ensoul Chinese bodies will gradually become emancipated from the influence of their ancestors and become free to work out their own destiny. Ancestor worship in China will then be a thing of the past. Missionary work is quite a large factor in helping to bring this about; therefore it should receive credit for what it does.

Current Topics

Up-to-Date Soul Building

IT is encouraging when some striking instance of philanthropic impulse comes to our notice. The *New York Herald-Tribune* recently described such an instance. A certain Mr. Charles J. Wichmann, a retired tailor who had been successful enough to more than supply his needs for the remainder of his life, took up work in the tenement house district in a somewhat unique way. He wished to do something to relieve the distress of the slum dwellers, and being a tailor he hit upon the happy plan of mending the dilapidated clothing of those who were accustomed to live in cheap lodging houses. He established headquarters in a basement, and began by sewing on buttons and sewing up rips

A PRACTICAL CHRISTIAN in the tattered clothing of men who were seeking work but whose clothing, or lack of it, was a distinct handicap to them in their search. He sewed buttons onto trousers, and he also often found it necessary to sew trousers onto buttons. Being a Christian, he took the opportunity to help those who came to him by showing interest in their spiritual welfare. But he said: "I do not shower them with salvation nor attempt to convert them. I feel my way by asking them simple questions about themselves. Soon their story comes out. I have not yet come across a man who has rebuffed or rebuked me."

Here is a man who has set a very good example for those of our Rosierucian students who are seeking to carry out the Rosierucian doctrine of helpfulness or service. This man began right where he was, doing the things which he knew best how to do, among the people who were all around him. In so doing he exhibited lots of good sense. Everyone can do something similar. Everyone has people in his vicinity who can be helped

or cheered in some way. By helping them to get a better grip on life, he is also helping himself, for he is stimulating soul growth.

Helpful acts and thoughts in the service of the race are the food upon which the soul body thrives. These are the things which cause the radiant higher ethers to appear in the aura. Note, however, that action is required, not mere thinking. Swedenborg said: "The will is the man." In other words, as a man wills, so is he. Action requires the operation of the will; therefore we can build character only through action. Action, however, must be preceded by thinking. Carefully thought-out service, even of the simplest kind, is therefore the prime means of character and soul building.

The trouble with the unfortunates who dwell in cities is, as a rule, that they lack two things: first, will power; second, a knowledge of the God within and the power which it possesses and can exercise for good if the personality will permit it to do so. This power within has been spoken of by Frederic Van Rensselaer Dey in his little book entitled "The Magic Story," as the "plus-entity," whereas the lower self is referred to as the "minus-entity." When the personality discovers the fact that it is overshadowed by a plus-entity of unlimited power to bring success and happiness, it is on the highway to regeneration. But the slum dwellers

THE "PLUS-ENTITY"

have not discovered this God within; they still depend upon the personality. The personality, however, is obsessed by fears and passions of all kinds, which paralyze and crystallize it. The resulting weakness brings failure. Then these failures gravitate to the lower districts of our cities. They present a fertile field for the beneficent activities of those of our students who live near them.

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.

At Sunset

BY VIVI VIOLI FRISBEE

At sunset, dear, Love's star of eve drifts high;	Look! Sunset, Love! Eve's star burns soft and bright,
Jehovah's silver moon illumines yon dream-drenched sky;	An altar light aglow before the shrine of Night,
Low sinks the Christ Star i' th' ruby west	While floats my soul on pinioned lightnings borne
Where gleam and ripple sapphire waves at rest.	Where hearts nor break nor love all lone doth mourn
Oh, magical the hour!	Amid the glory hour!
At sunset, dear, when holy the hour and blest,	<i>It's sunset, Love!—</i> Life's Sun sinks low, ah, low!
To God my heart sobs out on wings of prayer confessed,	O'er seas of rose and gold that calmly, deeply flow!
In Love's Gethsemane doth bleeding yearn.	And on God's breast a child at peace I cling,—
"My child!" the Father calls, "Come Home! Return!"	He smiles upon me, gently murmuring: "At sunset, Home is best!"
And I?—I hear His call!	

Why Group Spirits Suffer

BY MAX HEINDEL

(This article was first published in the
year 1916. Ed.)

IT SEEMS very difficult to conceive that such glorious beings as the archangels—some of whom become Group Spirits and Race Spirits—can do wrong, at least in the sense that we with

our limited understanding attach to that word. Christ is the highest Initiate among the archangels, and we know that "He suffered in all things as we, being tempted, yet without sin." So there is evidently a higher law, and what that is we shall sense when we consider the relation of the Group Spirits to the animals

of their species in the light of the Law of Analogy, which is the Master Key to all mysteries.

The following illustration will make the difference clear between man with his indwelling spirit and the animal with its Group Spirit: Let us imagine a room divided by means of a curtain, one side of the curtain representing the desire world and the other the physical. There are two men in the room, one in each division; they cannot see each other, nor can they get into the same division. There are, however, ten holes in the curtain, and the man who is in the division representing the desire world can put his ten fingers through these holes into the other division, representing the physical world. He now furnishes an excellent example of the Group Spirit which is in the desire world. The fingers represent the animals which belong to one species. He is able to move them as he wills, but he cannot use them as freely nor as intelligently as the man who is walking about in the physical division uses his body.

The latter sees the fingers that are thrust through the curtain, and he observes that they all move, but he does not see the connection between them. To him it appears as if they were all separate and distinct from one another. He cannot see that they are the fingers of the man behind the veil and are governed in their movements by his intelligence. If he hurts one of the fingers, he does not hurt it as much as he hurts the man on the other side of the curtain. If an animal is hurt, it suffers, but not to the extent that the Group Spirit does, because it has no individualized consciousness.

The dense body in which we function is composed of numerous cells, each having a separate cell consciousness though of a very low order. While these cells form part of our body, they are subjected to and dominated by our consciousness. An animal Group Spirit

functions in a spiritual body which consists of a varying number of Virgin Spirits imbued for the time being with the consciousness of the Group Spirit. The latter directs them, watching over them and helping them to evolve. As its wards progress, the Group Spirit also evolves, undergoing a series of metamorphoses in a manner similar to that in which we grow and gain experience by taking into our bodies the cells of the food we eat, thereby also raising their consciousness by enduing them with ours for a time.

The Group Spirit will dominate the action of the animals in its charge until the Virgin Spirits shall have gained self-consciousness and become human. Then they will gradually manifest wills of their own, gaining more and more freedom from the Group Spirit and becoming responsible for their own actions. The Group Spirits will continue to influence them, although in a decreasing degree, as Race, Tribe, Community, and Family Spirits until each individual has become capable of acting in full harmony with cosmic law. Then each ego will be free and independent of interference, and the Group Spirits will enter a higher phase of evolution.

In the light of the foregoing elucidation of the relationship between the Group Spirit and the animals it is evident that the suffering which the former experiences through its proxies has the same purpose as the sufferings we experience on account of our own direct mistakes, namely, to teach it to avoid undesirable conditions which are productive of pain. The man without a gun sees many animals when he walks about the fields. They flock to Mt. Ecclesia and other places where the Group Spirit tells them they are safe. But *the man with the gun truly has to hunt*, for the Group Spirit warns its charges of his approach. Besides, the Group Spirit often clothes its species in fur or feathers colored to resemble the ground, the trees, or leaves

so as to render them as inconspicuous as possible to those who would hurt them and thereby cause the Group Spirit pain. Because of the desire to avoid pain to itself it exercises ingenuity to guard its charges. We are not prepared, however, to aver that the desire to escape pain is the prime motive of the Group Spirit in guarding its charges, but the two are linked together to some extent as cause and effect.

But what about the animals slaughtered for food and the poor creatures tortured in the vivisection hells, and how about the poor horses starved and beaten by inhuman drivers? What is the Group Spirit doing to protect them and save itself the pain incident to their condition? It can educate the wild animals of the field to save themselves by various methods, but domestic animals must present a problem of considerable difficulty. It has the power to withhold the seed atom necessary to fertilization in order to preserve the purity of its tribe, and does so in the case of hybrids. But the prime purpose of existence is experience, so it is forced to admit the spirits under its guardianship to birth through their legitimate channels even though they are thereby exposed to atrocious

treatment at the hands of man. Man must and will help the animals at some future time to atone for his present wrongdoing, and he will have to help the present minerals when they have become animals. The Law of Consequence is just and can be depended upon to balance the scales.

In the meantime the Group Spirits are learning sympathy and compassion, and the Race Spirits are learning the same thing through human suffering caused by industrial and national warfare. Thus eventually the day will come when the lion will lie down with the lamb, eating grass with the ox, when the child may play unharmed with the serpent, when men shall beat their swords into ploughshares and their spears into pruning hooks, and when there shall be "Peace on earth and good will among men." True, that will require great changes, mental, moral, and physical; but though "the mills of the gods grind slowly, they grind exceedingly small." Divine power has wrought cosmos from chaos. We have therefore reason to trust in its benevolent purpose and believe in its omnipotence to overcome all obstacles in the way of realizing what now appears utopian.

The Esoteric Legend of Masonry

BY J. D. MAGEE

MASONRY as it exists today is a legitimate offspring of the ancient Mysteries. Most prominent among the devotees of the Mysteries were the Essenes in Christ's time, later followed by the alchemists and Rosicrucians. During the seventeenth century the organization of the Rosicrucians faded almost into fiction, but *not* from existence. It was about this time that exoteric Masonry was brought to birth. With it as a birthright have been handed down the symbols and ceremonials which

in the esoteric Mysteries conveyed the most profound cosmic truths. But until exoteric Masonry shall have blossomed into its full spiritual possibilities by loving service to humanity, it shall be denied the *Word*, the key whereby it may interpret the meaning of its signs and symbols.

Every mystic movement has its symbolic legend wherein it gives its relation to the cosmos and the goal to which it aspires. Exoteric Masonry contains but the husks of the truths taught in both

ancient and modern esoteric Mystery teachings. The "canonical" and "apocryphal" books of the Christian religion contain only the husks of the truths taught by the ancient initiatory order of the Catholic Hierarchy before it declined into its present form. Our Bible is but a collection of a few of the books of legendary teachings which if properly interpreted would yield vast stores of wisdom.

Both of these ancient schools of Mysteries, namely, Freemasonry and Catholicism, teach symbolically of cosmic truths from Genesis down to the present epoch, but each according to its own particular status in the cosmic order. The one is the child of *fire*, which embodies the male idea: creation; the arts and crafts; the state; *light, truth, and knowledge*. It is personified in exoteric Masonry by Hiram Abiff, the master workman. The other is the child of *water* which embodies the female idea: preservation; submission; *faith*, home, and the church. It is personified in the Catholic Order today by the Virgin Mary, the Lady of the Sea.

The cosmic facts underlying these two divisions of humanity had their *conception* millions of years ago during the third cosmic day, and their *birth* during the fourth cosmic day, when the moon became crystallized and was cast off from the earth to encircle it as a satellite. A complete understanding of the cosmic facts underlying these two orders would needs carry us back to and through earlier cosmic days with their corresponding revolutions, revolutions with their epochs, epochs with their cycles, and cycles within cycles, almost without limit. But it is imperative that we pass over all this except to dwell for an instant on the third cosmic day, when in our evolutionary progress *fire* and *water* were the two main elements in evidence. The great Jehovah had bound all with the *umbilical cable tow*. The heat of the fiery core of our earth evaporated the moisture surrounding it and drove it outward toward the cold of space, where it was con-

densed to be returned again. These continued cycles eventually caused incrustation of the outer portion of the heated mass.

Some of the angels had a strong affinity for water, while others had an affinity for fire. In order to make the spirits of fire, as indeed all other forms of life, subservient to His will, Jehovah issued the creative fiat and from this incrustated red earth (translated "Adam") the prototypes of all living things including the primitive human form were made. But the spirits who had too great an affinity for fire to bear contact with water, rebelled and refused to create the forms ordered. Because of their refusal to progress along conventional lines they were forced to work out their own salvation under Lucifer, the leader of the rebel angels. To fully understand how this is being done under the leadership of Lucifer would necessitate leaving our legend and delving into other cosmic facts, which is not the intention of this article.

During the fourth cosmic day when the various planets were thrown off from the central mass to provide proper environment for each class of spirits, Lucifer and his rebel angels are said to have been placed on Mars, and Jehovah with his retinue of followers to have been set to work on all planets having moons. Freemasonry and Catholicism are the results of these two groups trying to lead mankind onward in their evolution—the former by the light of reason and by works; the latter by quenching light and instilling unquestioning faith in the lunar God, Jehovah.

The Masonic legend, while agreeing somewhat with the Bible teaching, varies from it in the story of the creation of the human species. In it we are taught that Jehovah created Eve; that Samael, the ambassador from Mars to the earth, "knew" her, and she conceived. But before the birth of her son Cain, Samael was ousted by Jehovah, making Cain the "son of a widow." Then Jehovah

created Adam to be a husband for Eve, and to these human parents Abel was born. Thus the Masonic legend accounts for the two classes of people in the world. The one, descendants from the offspring of the Lucifer spirit Samael, possesses a semidivine nature and is aggressive, dynamic, creative, impatient of restraint, and prone to believe only that which conforms to reason. The other class, the descendants from the offspring of human parents (but not Abel, as we shall see), is docile, submissive, patient, trusting, and prone to stake its all on faith in the Holy Ghost, Jehovah.

Cain, prompted by divine incentive and creative instinct, toiled and tilled the soil to make two blades of grass grow where there had been but one. But Abel felt no such incentive, no unrest, no inner urge; he was perfectly content to tend the flocks and accept a living from their propagation without labor or exercising initiative. For this reason the offerings of Abel were most satisfying to the God Jehovah, but those of Cain He scorned because they were the product of Cain's own semidivine creative instinct, akin to His own. This resulted in trouble which caused the death of Abel at the hands of Cain. Then Adam again "knew" Eve, and she bore Seth to perpetuate the traits of Abel in the *sons and daughters of men*. But the enmity between the two classes was never successfully stamped out, and to the present day we find a trace of the old feeling expressed in the animosity between Masons and Catholics.

By the Sons of Cain the *arts and crafts* have been developed through conquest of the material world. To the Sons of Seth divine and spiritual wisdom has been granted through faith in Jehovah.

The Old Testament writings contain much of the mystery teachings of the Atlantean Epoch. From them we learn that man was created male-female, bisexual, and that he was capable of individual reproduction as are some plants.

Then we are informed that Jehovah removed one pole (alternately) of the creative force, and mankind became male and female.

Esoteric teachings supplement this interpretation of the creation story by stating that the purpose of this separation was to divert one pole of the creative force upward to build a brain wherewith to acquire knowledge and enlarge consciousness, and also to build a larynx for the purpose of expressing this knowledge in speech. Modern science has demonstrated the intricate connection between the larynx and brain on the one side and the sex organs on the other.

When man had acquired a brain consciousness and was cognizant of the creative act, he was enjoined by Jehovah not to eat of the fruit of the tree of knowledge (of good and evil), which figuratively refers to indulgence in the sexual act. The use of this for reproduction is good; but when man transgressed the laws of nature and prostituted it on the altar of self-indulgence, through ignorance and for sense gratification, it was evil. Parturition then became painful, and death was the result. Man degenerated into (died into) a coarse physical body, begotten of lust and desire, thereby losing his high standing as a spiritual being. He lost his spiritual sight, and his soul became imprisoned in the physical body, in the forehead of which it is said Cain was marked. Thus as outcasts from the symbolic Garden of Eden the sons of Cain had to wander in spiritual darkness until they reached the "door of the temple" and asked for and received light. Then as "phree messen" (children of light) they received instruction in methods of building a *new Temple, traveling in foreign countries, and casting the Molten Sea*.

To accomplish regeneration for "fallen man" Jehovah made a covenant with him whereby a Tabernacle was built after His own plan, and placed therein was an ark symbolizing the human spirit. The ark contained a magic wand called

Aaron's rod, which is an emblem of man's latent spiritual powers (Aaron's rod has a significance in at least one fraternity other than the Masonic.)

The first attempt to unite the two initiatory schools, composed of the leaders among the sons of Cain and those among the sons of Seth, is symbolically described in the story of Solomon's Temple and is the nucleus around which the Masonic legend is built. According to this legend, Jehovah revealed to David a divine plan whereby Solomon, who far transcended in wisdom all others of the descendants of Seth, was to build a temple to the name of Jehovah. Solomon had the wisdom to conceive of this divine design in the abstract, but was unable to execute it in concrete form. For this reason he appealed to king Hiram of Tyre, who selected for the work Hiram Abiff, *the son of a widow*, because a direct descendant of Cain. In Hiram Abiff there was focused the skill in the arts and crafts of all his long line of ancestors. So he became Grand Master of the builders of the Temple.

During the construction, all past enmity between the two schools was hidden. All progressed nicely until the arrival of the Queen of Sheba, after which treachery began to grow, and was made manifest at the time when Hiram endeavored to cast the Molten Sea. The Queen of Sheba had heard marvelous tales of the wonderful beauty and splendor of the Temple and of the wisdom of Solomon, so she came to his court laden with priceless gifts to bestow upon this man of such profound knowledge. After delivering her choice gifts to Solomon, she asked to be shown the Temple. All her expectations regarding the gorgeous beauty of the structure were realized; but she marveled much and was curious at the growth of such an edifice as it builded in silence without sound of hammer and in the seeming absence of workmen. She then asked Solomon to show her the laborers, and was surprised to find that they were unresponsive to his command; hence she inferred that there

must be another who was superior to Solomon, and she insisted on meeting him. But before granting her the wish, Solomon endeavored to consummate marriage with her lest through Hiram Abiff, the Grand Master, he lose worth in her estimation. Being unable to accomplish his desire, he was reluctantly forced to call the Grand Master to please the whim and fancy of his betrothed.

No sooner had Hiram appeared than Solomon saw that the Queen was intuitively drawn toward the skilled craftsman, and from that moment the amalgamation of the two Orders was doomed to ignoble disaster. The Queen then requested Hiram to allow her to see the workmen, and when he struck a near-by rock with his hammer so that the sparks flew—the *sign of fire* coupled with the *word of power*—"the toilers in the Temple flocked around their master in a great multitude . . . all ready and anxious to do his bidding"; for they obeyed only him who had the *word* and the *sign*.

The work on the Temple continued to progress as planned until it was all but completed. Hiram had cast all the different vessels after the pattern revealed by Jehovah, among which was the vessel to hold the bath of purification in which all the Priests were to be purified before entering on their ministrations in the name of Jehovah. But before there could be any purifying properties to the vessel it must contain a purifying bath. To this end Hiram put forth his very best efforts, for not even Solomon with all his wisdom could speak the necessary formula; only Hiram with the focused abilities of all his semidivine ancestors knew or could compound the formula. This bath was to be his masterpiece, something that was original and a product of his own creative ability.

Had not jealousy and treachery triumphed, success would have crowned his efforts, so perfect were his preparations. But envy on the part of some of the less competent workmen whom Hiram could

not advance into greater Initiation because of their inability, caused them to conspire to pour water into the great vessel of purification—and water, the sublime element of the Sons of Seth, was the one element which Hiram, a child of fire, could not compound with his wonderful alloy. Solomon had been informed of the plot, but filled with jealousy over the Queen of Sheba and silenced by his own envy, he remained neutral, hoping perhaps that the defeat of Hiram would turn the affections of the Queen back to him.

When all was completed and the plugs were confidently pulled to fill the vessel with the bath of purification, the Molten Sea, the liquid fire met the water, and there in a microcosmic way was enacted a replica of the battle of the elements which had occurred during the third cosmic day. All but Hiram hid their faces from that seething mass. But as he stood looking in dismay at the awful turmoil, he found himself in the presence of Cain, the founder of his family. Cain furnished him with a *new Hammer and a new Word* which would enable him to combine *fire* (knowledge) with *water* (faith) and to amalgamate the quintessence of all that is good in the works of both schools. Cain therefore uttered the following prophecy:

“You, Hiram, are destined to die with hopes unfulfilled, but many sons will be born to the widow to keep your memory green through the ages. At length one will come who is greater than you. This day you have received your *baptism of fire*, but the Lion of Judah will *baptize you with Water and with Spirit*—you and every son of the widow who will come to him. Greater than Solomon, He will build a new city and a Temple wherein the nations may worship. The sons of Cain and the sons of Seth will there meet in peace at the *sea of glass*. And as Melchisedec, King of Salem (King of Peace) and priest of God, ministered to Abraham, the father of nations, when mankind was yet in its in-

fancy, so shall this new Master perform the dual office of king and priest after the order of Melchisedec. He will judge the nations with the *law of love*, and to him that overcometh will be given a White Stone with a name that will serve as passport to the Temple. There he may meet the king face to face.”

Hiram then left the scene of his fallen ideals, and was set upon and fatally wounded. But before he died, he succeeded in hiding the Hammer and the disc upon which was inscribed the new Word.

From the macrocosmic viewpoint the Temple of Solomon is our solar universe, and Hiram Abiff is the sun, the Grand Master. As Solomon's Temple was visible to all, though the workmen who toiled in the Temple in silence and without sound of hammer were not, so is the Temple of the living God visible to all, but not so the toilers, who keep themselves in the background and work silently in forest and field, fecundating, energizing, germinating, and vitalizing the countless billions of seeds and buds. Yet the evidence of them is seen by all. The sun passing through the twelve signs of the zodiac enacts each year the mystic drama of Esoteric Masonry symbolized in the legend of Solomon's Temple.

From the microcosmic angle the Temple is the human body. (It is significant that the ark was placed *in* the Temple.) Through a proper understanding of cosmic truths shorn of all fiction and embellishments, and through *work* under the direction of a qualified teacher we learn consciously to build the beautiful Temple of the Soul. We also may become able to leave our bodies and “*travel in foreign countries*” to learn more of the arts and crafts under instruction from the Grand Architect of the Universe.

In the Masonic legend Hiram Abiff represents the temporal power, statecraft; Solomon signifies the spiritual

power, the priestcraft; and the Queen of Sheba symbolizes the composite soul of humanity who awaits the coming of the bridegroom. But she cannot marry the one without the dissolution of the other, hence she must wait until one may be found who contains within himself the essence of all the good in both and without their weaknesses. What Jesus is to the Sons of Seth, Hiram is to the sons of Cain. Each has extracted the essence of good in his school and eradicated the objectional. When Jesus went down into the water, he received his *baptism of water*, and thenceforth used the *baptism of fire and the Holy Ghost*. Hiram received his *baptism of fire* at the pouring of the Molten Sea, and thenceforth was to be the pupil of One who *baptized with "water and with spirit."* In this connection water is symbolical of *faith*; fire, of *knowledge* (truth); and spirit symbolizes the peak of attainment through Initiation—the amalgamation of heart and mind.

Hiram Abiff, the widow's son, was re-embodied as Lazarus (study reembodiment as taught in exoteric Masonry, 26th degree of the Scottish Rites), and became the friend and pupil of the Lion of Judah, who raised him from death through Initiation. When the hammer which he had hidden was found, it had the shape of a cross, and the disc had become a rose. After his Initiation Hiram took his place among the immortals under the symbolical name of Christian Rose-Cross, and founded the order of Temple Builders which bears his name. From the bits of cosmic truth which we have but barely mentioned it may readily be seen that the symbology of the Masonic legend is pregnant with the most profound cosmic facts, past, present, and future.

The chasm between mortal man and the Grand Architect of our solar system is great. There are many alluring temptations to beguile the uninitiated and delay the day when the light of reality shall supersede the darkness of

superstition. It was the knowledge of these facts that instigated the Hierarchs of the descendants of the sons of Cain to institute the fraternity of exoteric Masonry to bridge the first great span of the chasm between superstition and esoteric learning. Many a weary, soul-hungry person who has proved himself worthy of higher teaching through a life of unselfish service with no thought of reward, and having a mind unprejudiced against truth even though it lead him far afield from orthodox conceptions, has been snatched from the ranks of exoteric Masonry to be lifted through Initiation to higher vistas of consciousness. But the candidate is never coaxed, persuaded, nor forced. He is merely told what to do if he cares to advance, and at the appropriate time in his advancement he will have the teacher (the Grand Master) to give him the light he has sought and earned. The coaching is free. The candidate then builds the Philosopher's Stone, and the *lost word* is found.

Do Something

Do something for somebody, somewhere,
While jogging along life's road.
Help somebody carry his burden,
And lighter will grow *your* load.

Do something for somebody gladly,
"Twill sweeten your every care.
In sharing the sorrows of others,
Your own are less hard to bear.

Do something for somebody always,
Whatever may be your creed.
There's nothing on earth can help you
So much as a kindly deed.

—(Selected.)

"The truly generous is the wise,
And he who loves not others lives un-
blest,"
—Horace.

The Swing of the Scales

Or, A Child of Libra

BY MATILDA FANCHER

Chapter I

OCTAVIA MILES sat gazing from the car window, her small son beside her. She should have looked happy, but instead of the happy look of anticipation that should have marked her features, there was a droop to her sensitive mouth and a far-away look in her gray eyes. She was thinking of her childhood.

The child beside her continually called her attention to sights by the way, but she was unconscious of the passing scenes and answered his childish prattle with "yes" and "no," so rapt was she in her memories. She had come to a place in her life where it was necessary to dig down to bed rock and find the why and the wherefore of her existence. Yesterday everything had seemed so sure and certain.

She was going with her lover to India. She would be living a romance; there would be travel and pleasures. Everything would be wonderfully interesting because she would be with him. Nothing else mattered then. But today, somehow, there were doubts creeping in. Why shouldn't she snatch this offered happiness and call it her own? But would it mean happiness? Why this love then if it were not for her to possess the object of her adoration? Why had poverty always been her lot? Would it always be so? She longed so for the magnificent, the beautiful. There had always been this struggle for existence. This train of thought led her to think of her mother and childhood again.

She saw again the pinched and strained circumstances of her parents; her mother, brave and unselfish, sacrificing her own desires that her children might

fare better. Would she be compelled to do likewise? True, she had never suffered extreme want, yet there was the continual counting of pennies. Bah! How she hated it! Searching her soul she wondered if she were selfish. She wondered if she were about to do something rash that would bring sorrow and suffering. She hated to suffer. She knew that she was impulsive and impatient. She could not bear restraint. To wait for things to take their natural course was one of the hardest things for her to do. She had never been able to surmount her desire to rush and crowd things. Wait! Wait! Wait! had been pounding in her ears all her life, yet she could not wait.

She was thinking of the time she had wanted a pretty glass vase that stood on a high shelf, always tempting her. How she wanted it. Watching for an opportunity, she had climbed on a box to secure the prize, and was just reaching for it when the box fell over, bumping its head on the floor so that it sent up such a howl of pain that Octavia forgot her desires for the moment in her sense of duty. However, opportunity knocked at her door again, the coveted treasure was in her grasp, and she was trying very carefully to get down from her high perch when—Crash! The next minute her mother came running into the room to find her small daughter with blood dripping from her nose and the treasure a broken mass on the floor. The saddest part came when her mother took her on her lap and told her how sorry she was that the vase was broken because she had intended to give it to her for a birthday present. She knew how well her little daughter had liked it. Octavia was

heart-broken then because she hadn't waited. She raised her hand and felt for the scar on the bridge of her nose. Was she now reaching for another idol that would be shattered just as she thought that all was well?

"Are we doin' to see daddy?" suddenly piped the chubby youngster, who was her son.

"Yes, yes, dear," she answered, startled. She glanced hastily around the car. She had taken no notice of her fellow passengers. A pair of deep blue eyes under shaggy brows met her glance from across the aisle.

"An attractive face," thought the owner of the eyes, "yet there's a sadness—a saucy nose—perhaps just divorced—a lot of that going on now." Whereupon he selected a book from his traveling bag and became absorbed in it.

Chapter II

Jules Foster passed up and down the platform, every now and then glancing nervously at his watch. Just a half hour and his train would pull out. What folly he had committed to permit her to come. Perhaps she would realize the error and change her mind. God! how he wanted her, yet he knew in his heart he had no right to possess her. He sat down on a bench, his heart pounding and his blood racing at the thoughts that flooded his brain. He watched the door. Would she come? His heart wanted her, while his mind said no. Their last meeting came poignantly to his mind. They had met as usual in the park. There were people about, but they were conscious only of each other. Theirs was a love that needed no word of acknowledgment. In their meeting there had come the knowledge that they were all in all to each other. So on that day they talked not of love but of travel, books, pictures, ideals, aspirations, and life.

She wanted to travel; but she had never been so privileged. Jules had traveled much. She had read, not always of the best, yet she liked good reading. He, too, being a writer, enjoyed reading

a good book. Pictures were a passion with her. She had intended at one time to become an artist. He also confessed a taste for art, and possessed some valuable paintings that were hanging in a friend's house in India.

Both of them possessed ideals. She expected much in life. Jules felt that life with Octavia would be like heaven, but without her his life would be miserable. He had kept the news of his leaving until the last moment—dreading to tell her. Taking her hand in his, he looked deep into her eyes and said: "I'm leaving for India tomorrow, Octavia." She turned white and stood looking mutely at him until he continued: "I have a mission to carry out. I received word yesterday."

It was then that she whispered with white lips: "India—so far? Jules, you're not going to leave me? I—I—what will I do?"

"You will meet the woman, but she is not for you," came a voice from the past. This, then, was the woman and he dared not take her. He stood holding her hand, fighting for self-control.

"Take me with you," she pleaded with trembling lips. "We understand each other."

"Your husband, Octavia; what of him and the boy?"

"I'll take my boy; my husband doesn't count," she said slowly.

"But, dear, think. Have we the right?"

"Then you don't want me!" she flashed at him, releasing her hand to wipe away the tears that glistened on her lashes.

"My God! don't misjudge me. I want you more than anything on God's earth; but I was thinking of your happiness."

"Then let me go with you."

He had let it rest there, but his heart was troubled. He saw his home in India and the sun-baked Hindu that was his teacher. He had great faith in this Hindu; he had never failed in his prophecies as far as Jules knew. Why the

woman was not for him he did not know, outside of the fact that she was wedded to another man. He knew there was some other unknown reason for the warning he had received from his teacher.

Jules and Octavia had arranged to meet at the Union Station in the city, where they would take the train to San Francisco and later get passports for India. Marriage, of course, was out of the question for a while.

Jules became suddenly aware that his train had been called some time since, and found the time almost up before it was due to leave. Searching the crowd, he made his way to the gate. Thank God! She had solved the problem herself. It was easier for him to be glad of her decision now that she was not there with her lovely pleading eyes. He passed through the gate, disappointment and joy fighting for supremacy in his breast.

Chapter III

"My dear, what a pleasant surprise!" said John Miles, crawling from beneath the car that he was repairing. "Why the suitcase?"

"I've been shopping," came from his wife's lips.

"You're tired, too."

"A wee bit," she tried to smile.

"Buster, come to see Daddy?" and John Miles took his three-year-old son and boosted him high in the air, which caused Buster to smile with delight.

"Daddy, can I dwive home?"

"Sure."

Octavia watched her husband and small son with a heart of lead. Where was the joy in having done the right thing? She was mean and selfish. She thought that she could separate these two. What right had she even to think of such a thing? The boy belonged to him as well as to her. What did Jules think of her now? Would he miss her? Was he glad because she had not come? How was she going to face life without him? Questions kept crowding her tired brain until they made her head ache.

Presently they were on the way home

in their Ford. Octavia sat silently thinking—thinking, while Buster chattered like a magpie to his daddy.

"Do you know, Ottie, I had the funniest dream last night. It has been bothering me all day," said John.

"What was it?" asked Octavia quietly, yet her heart was beating fast.

"I dreamed that you left me. Why, I didn't know. But I seemed to see you going away with a suitcase in your hand, while Buster and I called for you to come back. You only shook your head and laughed. That dream bothered me so much that I thought of calling you up at noon to make sure that everything was all right. Then when you came into the garage carrying your suitcase—"

"John——"

"Oh, my God! What has happened?" Octavia struggled to her feet and looked wildly about. Buster was sitting on the ground close by, blinking, apparently unhurt. A man came running towards her.

"Anybody hurt?" he asked.

"Where's my husband? Quick! He may be underneath the car."

They found him there, seemingly lifeless. Octavia was quite calm, and gave orders to have him taken to the nearest hospital. Through the long night she watched beside him. The doctor said there was life and a little hope. He couldn't tell just how badly he was injured. They could find no broken bones. There might be internal injuries. There was life in John Miles' body but no consciousness. The accident had all but severed the silver cord which bound the spirit to the body.

Octavia's mind was in a turmoil as she sat through the night. She feared she would lose her mind unless she stopped thinking. After what seemed ages her husband groaned and lapsed into unconsciousness again. Presently he opened his eyes and looked at his wife. The nurse stepped to the bedside.

"I wanted to stay, but they told me

you needed me," he said faintly yet distinctly, and closed his eyes.

"He's coming out all right, but he's out of his head—doesn't know what he's talking about," explained the nurse.

"Do you need me?" came faintly; but the eyes did not open. "John, of course I do!" sobbed Octavia. She was on her knees by the bed. She took his hand and held it firmly. She thought that he was dying.

But John Miles did not die. Within two weeks Octavia had taken him to the beach where the doctor said he would recover rapidly under her good care and in the salt air. He soon recovered physically, but his mind seemed clouded. There was a loss of memory, and he acted queerly at times. Octavia was puzzled and alarmed, so she sought the physician's advice. He was puzzled too, but he did not tell Mrs. Miles so. He said that it would take time for her husband to become adjusted; the shock had thrown him out of gear. She was not satisfied with this explanation, but what could she do? He had spells of melancholy that lasted for days. She worried about his condition and wondered if she were being punished for thinking she could shake responsibilities and follow her heart's desire as she had contemplated doing. Was life always to be a giving up to the inevitable? She had once dreamed of being a prima donna, and opportunity knocked at her door. Then came John Miles, the mature bachelor, with his passionate wooing that had won her girlish heart, making her forget all ambitions save to become his wife.

After her marriage the palette and brush had called to her. There had been a burning desire to paint after she had met an old friend of her husband, who was a landscape artist. She felt that the power was within her to paint if she were given a chance. The chance came through this friend. She became his ardent pupil. Her husband's jealousy cut this short and broke up a long-standing friendship.

Octavia then had her first glimpse of her husband's selfishness.

Then came the baby, filling her life with busy days of service to her husband and son and with contentment until that memorable day when she met Jules Foster at the Women's Club, where he gave a lecture on mystic India. A love undreamed of had flooded her soul. Happiness, full and strong, had come to her at last only to be snatched away as suddenly as it had come. What was the meaning of it all? She had given up her lover at the call of duty. What did she have left? Life was a riddle, and she was desperately in need of the answer.

Chapter IV

Octavia sat looking with melancholy eyes at the waves rolling towards her from the ocean. The sight of those majestic waves never failed to bring her a sense of comfort and a longing to know the Master Mind that could create such a magnificent phenomenon as those white-capped mountains of water that dashed themselves against their boundary, the rocks.

Today she was not thinking of anything so beautiful as the scene before her. She was thinking of her own small self. Therefore she was unhappy. They had spent a month in their rented cottage, and although her husband had improved physically, he was losing mentally, and she was pondering the advisability of staying longer. Funds were low, and it would be necessary to go to work soon if her husband failed to recover. Her thoughts wandered to India. She was pitying herself and on the verge of tears when a voice speaking very low and understandingly came from behind. "Wonderful, isn't it? Yet they say that there is no God!"

She turned, brushed the unshed tears from her eyes, and looked into a pair of deep blue eyes under shaggy brows. Where had she seen them before? She smiled. "Yes, it is wonderful; but I was selfish enough to be thinking of myself and my troubles."

"Like most people," he made reply. "Surely the daughter of Venus has no troubles worth mentioning," he said smiling, sympathy and understanding making beautiful his too rugged features. She had the grace to blush. "There are no troubles now after such a compliment. Her eyes twinkled, and a dimple dented her cheek. Won't you share my throne?"

He sat down beside her. Silently they gazed out to the sea. "Where is India?" she asked presently, not looking at her companion.

"So there is where he went," said the

stranger quietly as if he knew of whom she was thinking.

"Of whom are you speaking?"

"Of the one you were thinking about."

"Are you a mind reader?" She looked at him then.

"Perhaps."

"I've seen you before; where?"

"Once on the Oregon electric, scores of other times in the distant past."

"Yes, I remember you now on the train," she said eagerly. "You seem like an old friend."

(To be continued)

Martyrs--Beginning with Stephen

BY ELIZABETH D. PRESTON

IT IS PROBABLE that Stephen was one of Peter's converts on the Day of Pentecost, and that he had never seen Jesus; but, consciously or unconsciously, he was an imitator of the Master, a man of words and deeds, and in his dying prayer, made four years after the crucifixion, was embodied the same divine pity for man's ignorance as appeared in the plea of Jesus: "Father, forgive them, for they know not what they do." In the short biography we have of Stephen occurs the statement that he was young. When we wonder about this, speculating with human understanding as to whether his life might not have counted for more to the world than his death, we recall the lines:

"There are no lives unfinished, incomplete.
God gives each man at birth some work to do,
Some precious stone of strange prismatic hue
To carve and polish, till it shall be meet
To place within his temple, still and sweet.
Ere that be done, the soul may not pass through

The door to grander worlds, to aim more true,
To wider life with love's sweet joys replete.
And, if the working time be short, and earth
With its dear human ties be hard to leave,
Be sure that God, whose thought hath given thee birth,
Still holds for thee the best thou canst receive;
Be sure the soul, in passing through that door,
Though losing much, gains infinitely more."

The needs of the "temple" are known by powers higher than man. Perhaps as many rough stones are required as those of superlatively high polish. The builders know. We can only guess.

Stephen was one of the seven deacons serving at tables, yet it seems that he had an eloquent tongue. Had he served at tables only, he might have rendered faithful and valuable service always, outliving all his contemporaries, and yet, comparatively speaking, his life would have been of small value. It would not

have meant anything to us of the present day. As it was, it is possible that in his death lay the seed of Paul's change of heart, his conversion from the persecutor of a religious sect differing from his own pronounced belief of what was right, to an ardent upholder of the principles expounded by that sect. As Elijah "saw God from behind," so now we see that that which seemed a tragedy of no great importance, Stephen's death, was, in fact, an event of world-wide importance. "The blood of the martyrs has become the seed of the church," indeed. Human life is like the grain of wheat: "Except it fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." Even as the coral polyps build their minute bodies into the reefs and islands of the Pacific, so good men of all ages have built their lives into the social structure, until it has risen above the surf of ignorance, prejudice, and slavery. The consecrated blood of yesterday is the social and spiritual capital of today. The civil, intellectual, and religious freedom of our age is the outcome of moral courage and heroism of the past. Apparent failures—the men and women who suffered martyrdom in a manner that attracted attention to their lives, and their deaths—have become the world's victors.

"It seems yet I hear Him say,
 'Who will be
 To the God within him true?
 Who will die
 For his vision, crucified
 As was I?'"

Seldom, indeed, do earth's great heroes enter into the fruits of their labor. Consider Justin Martyr and the calm heroism with which he faced death; the long years of living martyrdom when Athanasius suffered for the faith; the bitter experiences which finally brought about the death of Chrysostom; the burning of John Huss; and the faithfulness unto death of that knight-errant of religion, Jerome of Prague. Consider these, and remember:

"They never fail who die
 In a great cause. The block may soak
 their gore,
 Their heads may sodden in the sun, their
 limbs
 Be strung to city gates and castle walls,
 But still their spirits walk abroad.
 Though years
 Elapse, and others share as dark a
 doom,
 They but augment the deep and sweep-
 ing thoughts
 Which overpower all others, and conduct
 The world, at last, to freedom."

The world remembers the Swiss reformer Zwingli a little less perhaps than it does John Knox, who as a galley slave toiled on in a sturdy faith that the future would bring his day of opportunity. It remembers the Bedford tinker Bunyan, who proved that

"Stone walls do not a prison make,
 Nor iron bars a cage,"

by setting his soul free for long explorations over vast spiritual distances while his body was held in close confinement; and it still writes the name of Latimer on the pages of its history for the inspiration of its youth. Ridley, another bishop, was being burned at Oxford on the day when Hugh Latimer made the last great sacrifice, and as the crackling flames curled about them, the latter said: "Play the man, Mr. Ridley. We shall this day light up such a candle by God's grace in England as I trust shall never be put out."

"Speak, history! Who are life's victors?
 Unroll thy long annals and say:
 Are they those whom the world called
 the victors?"

Who won the success of a day?
 The martyrs, or Nero? The Spartans
 who fell
 At Thermopylae's tryst?
 Or the Persians and Xerxes? His judges,
 Or Socrates? Pilate or Christ?"

In eighteenth-century England there were mobs and angry opponents who bayed for years on the track of John Wesley; and, wonderful paradox of religion! there are the extensive mission fields stained by and glorified by the blood of a host of martyrs to the Christian faith. We find them in China, in India, in Africa, on the islands of the sea. Missionary history is replete with the records of men and women who have made the supreme offering in the name of the living, conquering Christ.

"They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God! to us may grace be given
To follow in their train."

All these may be classed as crowned martyrs. In the record of their lives may be found material for bringing the 11th Chapter of Hebrews down to date; but there are other, obscure, martyrs, of whom Sir Edwin Arnold wrote:

"They have no place in storied page,
Nor rest in marble shrine;
They are passed and gone with a perished age—

They died and made no sign.
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for their love divine—
These were the mourners, and these shall be
The crown of their immortality.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost light;

We shall know at last by a certain token
How they fought and fell in the night.
Salt tears of sorrow unbeheld,
Passionate tears unchronicled,

And silent strifes for the right—
Angels shall court them, and earth shall sigh

That she left her best children to battle
and die."

The noble army of martyrs does not belong simply to one age, though there are ages infamous for the tale of persecution their history has to tell. From age to age the beacon lights of martyrdom signal to each other across the blackness of the world. The red line of sacrifice in a noble and wonderful sense marks the continuity of Christian history, and we who have learned to see the purpose of sacrifice fancy that at times we even hear from that distant and nearer past the triumphant prayer:

"Far better fall with face turned toward
the goal,
At one with wisdom and my own worn
soul,
Then ever come to see myself prevail,
When to succeed, at last is but to fail:
Mean ends to win and therewith be content—
Save me from that. Direct Thou the
event
As suits Thy will. Where'er the prizes
go,
Grant me the struggle, that my soul may
grow."

And what of the uncrowned martyrs? The principle of *victorious* sacrifice runs through all history, ancient and modern. LIFE has its martyrs as strong and brave and faithful as are the martyrs of DEATH. Many, indeed, there are who have learned that we are all children of one Father, that what is good for all is good for each, and what injures one injures all; that greater than the person is the race; more important than the individual is society; and the lives of these people are in accord with what they have learned concerning life. Does the world appreciate them? Not often. They are called radicals, dangerous extremists, and even stronger names—but their work is not wasted:

"High heaven is thronged with martyrs
who have trod

Alone, through unseen paths of anguish
 up to God!
 The world knows them not; for silently
 they passed
 Through the slow fires of torture, till at
 last
 They won immortal palms, and took
 their place
 Among the glorified, who see Him face
 to face!
 Fame counts her martyrs; unto them
 'twas given
 In flaming chariots to ride grandly into
 heaven!
 Praise God for them, the kingly, the re-
 nowned!
 Yet higher praise for these—who dared
 and died uncrowned!"

There is an honest difference of opinion as to whether the millions of people who lost their lives during the witchcraft craze should be listed as martyrs or simply victims—murdered by the intolerance of the age. Martyrdom seems to involve suffering for a principle, but when the sordid facts of the witchcraft craze are reviewed, it is revealed that a majority of the so-called "witches" were in no way magicians. They were literally unable to do the things with which they were charged. They were disposed of upon trumped-up charges; they had not practiced magic in any of its forms, and therefore their deaths were not in defense of any principle; history now proves that a majority of these deaths were simply murders committed in order that the murderer might be benefited in a worldly way.

It is interesting to see how witchcraft started. It is merely the form which the belief in the arts of magic assumed under the action of certain notions introduced by Christianity. The powers supposed to be possessed by the witches, and the rites and incantations by which they acquired those powers, were substantially the same as had existed at all times in the past. But when, along with the acceptance of a one true God, the idea of

a purely wicked spirit, the enemy of God and man, was introduced, it was natural that all supernatural powers not proceeding from the Good should be ascribed to the Evil One. This belief gave an entirely new aspect to the arts known as magic, divination, incantation, auguries, etc., and to the importance of the charm and talisman. That which was new and distinctive in the witchcraft of Christendom was the *theory* of magical arts which it involved. The doctrine of the devil as finally elaborated in the Middle Ages established in the world a dominion as rival to that of the Almighty. The archfiend and his legions of subordinate demons exercised a sway not only over all the elements of nature but over the minds and bodies of men—all but those who had been admitted to the rites of baptism into the body of the redeemed, and continued to be guarded by the rites and faith of the church. As a logical consequence of this assumed constitution of things it followed that those who had the gifts of producing supernatural effects of any kind (and that such gifts had been possessed by individuals in all ages and in all countries was not for a moment questioned) must derive their powers from the Prince of Darkness and be acting as his agents—except, of course, those miraculous powers which the church itself claimed to exercise in the name of heaven.

When the word witchcraft is used in America, our minds turn toward Salem. We get a very good picture of the incidents of Old Salem in Longfellow's "Giles Corey of the Salem Farms," which, together with the records of several historians of early New England, show the facts to have been something like the following:

Salem was settled by Puritans, among whom were men of more than ordinary ability—Endicott, Winthrop, Higginson, Shelton, and Saltonstall—leaders who made for harmony. America should have been to them a No-Man's-Land, where all fetters, social and religious,

might be dropped. A church was built in 1629, which instead of promoting harmony tended to create and prolong bitter religious feuds. Land grants and sales produced dissensions, which were not adjusted but grew more acute as the years passed. The character of the people had changed greatly prior to 1692 when the peak in witchcraft murders was reached—19 people were hung in the summer of 1692 in Salem. The leaders at that time were men of limited parts who were swayed by bigotry and superstition as their predecessors could not have been. Their intolerance had been strikingly manifested on many occasions. They had come to a new world to worship God after the dictates of their own conscience, and expected all others to worship after the dictates of the same conscience. A difference in religious belief was severely punished.

It is easy for us to understand the intellectual starvation of these early settlers and the mental condition of Salem village when the craze of witchcraft took possession of it. Accounts of witchcraft in England and on the Continent, written by ministers and jurists, had found their way to this country and had been read during the long winter evenings before the fire. Being deprived of other entertainment or diversion, these stories had made a lasting impression upon the minds of both adults and children. When the subconscious mind had been overfed, it arrogantly took possession of the throne of reason and misruled for a considerable period of time. Salem's wind of intolerance, fraud, and dissension had been sown; the whirlwind of family and neighborhood quarrels, involving the brightest lights of the church, was the result.

According to Dr. Sprenger in his "Life of Mohammed," the entire number of persons who have been burned to death or hanged as witches during the Christian epoch is not less than nine millions. Some of these were undoubtedly martyrs—dying for a principle. As for the others . . . ? We who believe that

there is a divine purpose and plan for each individual as well as for every planet, look for the lesson in this terrific sacrifice of human life. Has the world learned the lesson? Might not it have been an intent on the part of the spirit world to challenge humanity to endeavor to learn what was the cause of it all? perhaps to understand that this physical world is only one of effects and that somewhere else there exists a plane on which causes originate? and that no cause is idle?

Witchcraft was a theological phantasy going hand in hand with religion and coming into its prime in those centuries that saw the greatest gain in civilization. Witches and the mad frenzy of their persecution cannot be set aside as lamentable incidents in and blots upon the world's history and, more especially, upon the history of Christianity. There was a purpose in it all, and I am convinced that at least one purpose was to help man to understand that he is something more than a physical being. He was shown that there is an astral world and that there is a spiritual world. He was also shown the folly of dwelling mentally on thoughts of evil—of permitting the mind to harbor thoughts of ill concerning others until such evil broodings become an obsession, dethroning common sense itself. If there was an attempt to teach these things, how much, I wonder, was actually learned? Not enough! Surely not enough, or our men of science would now know all about the astral and spirit worlds; and we would no longer have the witch-medium, for her astral power would be understood, and in all of our church pulpits would be found true teachers.

A review of the history of witchcraft leaves us with the impression that many of the nine millions whose lives were forfeited were victims caught up in the whirlpool of a crazed world; victims who had never practiced magic in any of its forms, and therefore were innocent of intent to do evil. Many were truly martyrs. Possessing powers of divina-

tion that had been used rightly enough in the past, they were placed under the ban of suspicion by the clergy and magistrates who eventually disposed of them. Perhaps *all* may be called pioneers who have beaten a track through the world of mindless forms that separates our plane from that of true spirit, or truth. Yet how far from humanity is the goal which Truth sought to show us! Far too rarely do we find the translucent soul who has glimpsed the splendid vision—to be laughed at by the world, which is still an ardent persecutor of “dreamers.” But the work of a pioneer is never lost. The man goes; the blazed trail remains to guide another traveler.

“Long years ago I blazed a trail
Through lovely woods unknown till
then,
And marked with cairns of splintered
shale
A mountain way for other men.

“For other men who came and came—
They trod the path more plain to see;
They gave my trail another’s name,
And no one speaks or knows of me.

“The trail runs high, the trail runs low,
Where windflowers dance or colum-
bine;
The scars are healed that long ago
My axe cut deep on birch and pine.

“Another’s name my trail may bear,
But still I keep, in waste and wood,
My joy because the trail is there,
My peace because the trail is good.”

I am in favor of the present movement to erect a monument on Gallows Hill to the memory of the martyrs of Salem, as a transcription of the wildest, saddest chapter in all New England history. May it stand for many generations and teach posterity a needed lesson on intolerance.

My Mother

BY SERIA

LIFE HAS NOT had many charms for me in the home. I have lacked a contented home life. My father died when we six children were all very young, and as a consequence my mother had to assume a double role, which made her very stern and almost tyrannical at times.

A rather peculiar characteristic of mother was that she exercised unjust discrimination in her treatment of us children, and, whether consciously or not, she treated the oldest brother and an older sister with marked preference and consideration, although these two whom she so decidedly preferred were not the best in behavior, and under normal conditions would have been considered very self-willed, ultra-aggressive, and dis-

obedient. The rest of us children lived more or less in a state of fear on account of mother’s reckless and almost cruel treatment. I often wondered how such a decided difference in feelings and sentiment could exist in a mother.

Her attitude has not changed even in later years when we have become grown, all past the age of twenty-five. Her sympathy and antipathy are exactly the same today as when we were school children. Nevertheless we four have tried never to show any offense nor to shirk our duties, and even now at the age of thirty I contribute largely toward her support and will continue to do so as long as I can, for I realize that she is unable to see the injustice of her attitude. Her character has become so

masculine and forceful with a most dominating will that she has practically the same power over us today as when we were little children. The result is that with the exception of the oldest brother we are all still unmarried, and live our unhappy lives at our unfriendly home with her.

Now it happened several years ago that I was ill, and during that period I consulted a physician of one of the more progressive schools, who was also an ardent student of occultism, and who cured my ailments. Through his kindness many things were explained which were previously unknown to me, and this brought a great deal of sunshine into my otherwise dark life. He gave me much instruction and several books to read. I was deeply interested in and loved the teachings, for they gave me a new outlook on life and much peace of mind. Later I became slightly clairvoyant, and occasionally had dreams which came true.

Being of a sentimental and rather romantic nature, often in my sad hours I have cried: "Oh, why was I not given to a kind and loving mother instead of one who apparently does not care for me?" I have often watched mothers fondling and caring for their children, but although I have looked longingly, I have never enjoyed this wonderful love myself until recently.

. . . . I had a dream. That is probably what it would be called, since it happened during the night, but to me it was an actual experience, the memory of which I shall always cherish. A beautiful woman, rather well built, with light-brown hair and a most wonderfully loving and devoted expression in her eyes, came to my bedside, held out her arms to me in the most tender way, and then pressed me to her bosom as though I were a little girl. She kissed me gently, stroked my hair, and whispered many comforting things. Above all she tried hard to impress upon me that *she* was my *real mother*. She expressed regret for

the sad home life I was obliged to endure, but explained that I had previously strayed away from her, and for that reason she was obliged to give me into the keeping of my present earthly mother, to be denied the love and kindness which I now craved but which I had once turned my back upon and discarded. However, she told me that her mother love had never waned, and assured me that she always had watched over and guided me and would continue to do so until we were again united.

I firmly believe that what she said was the truth, and I am happy and in a measure consoled because I have at least once met my own dear mother, even if only in a so-called dream. Through this experience I have learned my lesson and will appreciate the love of my real mother when destiny brings us together again.

I now know that it is one of the manifestations of the Law of Destiny that we have to be born at times under unfavorable conditions in order to learn the error of having misused favorable conditions in a previous life.

The Day's Need

Each day I pray, God give me strength
 anew
 To do the task I do not wish to do,
 To yield obedience, not asking why,
 To love and own the truth and scorn the
 lie,
 To look a cold world bravely in the face,
 To cheer for those that pass me in the
 race,
 To bear my burdens gaily, unafraid,
 To lend a hand to those that need my aid,
 To measure what I am by what I give—
 God give me strength that I may rightly
 live!

—*The Youth's Companion.*

"When a man's knowledge is not in order, the more of it he has the greater will be his confusion."

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.

BY JOSEPH DARROW

The Akashic Records and Atlantis

Question:

What are the Akashic Records, where found, and of what authenticity? I recently read in a newspaper that a certain occultist had stated that the Akashic Records show that Atlantis actually existed at some remote period, that it was a sort of earthly paradise, and that its inhabitants were a vastly superior race, of whom existing human beings are degenerate descendants. Is it true that these records give any such information?

Answer:

The Rosicrucians speak of the Akashic Records as the Memory of Nature. "Akasa" is a Sanskrit term meaning ether, and is used in certain philosophies to designate the medium in which the cosmic records are kept. The Rosicrucians state that the Memory of Nature is threefold. The lowest grade is found in the reflecting ether of the earth, the second grade in the Region of Concrete Thought, and the third grade in the World of Life Spirit. In each of these regions there is a more or less complete record of every event which has ever occurred, but only the record in the World of Life Spirit is permanent. Any properly qualified seer can verify these statements. As to Atlantis, it is quite true that the Memory of Nature contains a complete record of that lost continent, which ages ago sank beneath the At-

lantic Ocean. The inhabitants, however, were not a superior race, but they were exceedingly primitive so far as evolution is concerned. The present Aryan race is a great deal farther advanced in evolution than the Atlanteans. The latter had not become so deeply immersed in matter as the Aryan race has, therefore they retained more of their original spiritual perception and spiritual knowledge, and they were able to manipulate certain forces of nature which modern men cannot. But this did not represent superiority; rather, it represented the fact that the Atlanteans had not involved so far away from spirit as we have. But as this more complete involution was necessary before the race could start on the upward arc of evolution, on which they will spiritualize their vehicles and regain their knowledge of spiritual truth, it is evident that the Aryan races are far in advance of the Atlantean.

The Seven Mystery Schools

Question:

Max Heindel says that the Mystery Schools are split up into seven rays and that each ego must seek the path of Initiation through the ray to which it belongs. Where are the seven schools, corresponding to the seven rays, located and how is one to know to which ray he belongs? For instance, how is one to know that the Rosicrucian Fellowship is the ray that one should seek?

Answer:

There are seven Mystery Schools teaching the nine Lesser Mysteries and five

Mystery Schools teaching the four Greater Mysteries. These Mystery Schools are on the etheric plane and not on the physical. One is not eligible to enter them until he has progressed in his development to the point where he can leave his physical body consciously in his finer vehicles. Then he is able to attend the sessions of the one with which he is affiliated, held in its etheric temple. There are, in the world, however, certain exoteric organizations affiliated with the Mystery Schools. The Rosierucian Fellowship is such an organization, and it is affiliated with the Rosierucian Order on the invisible planes. Each individual has three rays or has affinity with three rays: First, the horoscopolical ray, indicated by his ruling planet in the horoscope of birth. Second, his individual ray, which is revealed to him at the time of taking up discipleship work in the Rosierucian Order. Third, his Father Star, which is not revealed to him until his last Initiation into the Mysteries.

The Return of Christ

Question:

A certain occult society claims that Christ will soon return to earth and that he will use the body of a young man born in India, who is at present in the United States. Do you think this is correct?

Answer:

The Rosierucians affirm that Christ will never return in a physical body; that when He does return, it will be in a vital or etheric body. Only those who have developed their vital bodies to the point where they are able to function in them consciously will be aware of His coming or will be able to communicate with Him. When the two higher ethers of the vital body are developed by altruistic service to a certain point, they become capable of being used as an independent vehicle called the soul body, in which the person is able to function on the invisible planes and travel from place

to place while his physical body is lying inert. Only those who have developed the soul body will ever have any first-hand knowledge of the return of Christ. As to when he will return is entirely a matter of speculation. It is thought probable by the Rosierucians, however, that it will not be previous to the entrance of the sun by precession into Capricorn, which will occur in about 2800 years. On the other hand, it might be much earlier or much later.

Astrological Predictions in Newspapers *Question:*

How do you reconcile the different astrological predictions which appear in the newspapers under such headings as, "Horoscope for the Day." One paper will give one set of influences as operating, and another paper will give frequently an entirely contradictory set. Why so much difference, and how is one to know which one to accept?

Answer:

Newspaper delineations of astrological influence depend entirely upon the astrological editor and his knowledge or lack of knowledge of the subject. If he is well versed in the matter, his delineations will be correct, but if he is only a novice, the reverse will be true. The only way to find out which is right is to have them checked up by some one who understands the subject.

Soul Mates and Memory of Experiences *While Out of the Body*

Question:

I am able to travel in my desire body consciously, also to communicate with my soul mate while out of the physical body. He is not able to bring back the memory of such communication after he returns to the physical body, but I am able to remember it and tell him about it. Can you explain this? I may add that my soul mate and I are betrothed.

Answer:

In the first place, the Rosierucians do not believe in soul mates in the popular

sense of the term. The Rosicrucian philosophy states that the ego comes to rebirth in bodies of alternating sex, also that each ego is a complete, separate individuality and that there is no such thing as two egos being soul mates. The reason for your betrothed not being able to bring back the memory of experiences had while out of the body is that his esoteric development has not progressed to the point where the impressions obtained in the desire world during sleep are transferred to the physical brain upon awakening.

Punishment for the Sins of a Preceding Life

Question:

Is it right and just to punish an ego in one life for a sin committed or a debt incurred in a former life of which the ego has no remembrance?

Answer:

The question involves a misconception. The ego, namely the threefold spirit, does have complete remembrance of all the acts of every preceding life because they are all engraved in an imperishable record upon the Life Spirit. It is only the personality, the lower self, which does not remember. Since the ego or higher self is responsible for gaining and maintaining mastery over the personality or lower self, it is quite right that the ego should suffer for the sins and mistakes committed by the lower self and which it permitted. The Law of Consequence is therefore entirely just in bringing to each ego the results of the deeds of the personality under its charge. The experience in purgatory purifies the desire body, but some debts of destiny hold over and must be discharged in a succeeding life.

Separation of the Sexes in Man and Animal

Question:

If humanity was separated into sexes so that a part of the sex force might be utilized in building the brain and larynx,

and if this was not done until we became human, why are the present animals separated into sexes, also some of the plants? Why does the separation occur relatively so much earlier in the case of the animals and plants than it did in the case of man?

Answer:

Each succeeding life wave manifests on a higher round of the spiral of evolution. The animal life wave is one complete round higher than humanity was when it passed through its animal-like stage, and the plant kingdom is two rounds above the status of humanity when it passed through the plantlike stage. Certain lessons in evolution have to be learned by means of the separation into sexes. The animals and the plants are learning these lessons at an earlier stage than we did; also they will be emancipated from sex at a correspondingly earlier stage.

The Tower of Babel

Question:

What is the symbolism of the Tower of Babel and the confusion of tongues?

Answer:

This signifies the division of humanity into races, with their different languages. In the beginning of manifestation there was no separation. The Lemurian race was the first group of egos that might be termed a race. In Atlantis there were seven races. In the Aryan Epoch there have been five races and there will be two more. In the sixth Epoch there will be still another race, making sixteen altogether. Each of these races is under the jurisdiction of a Race Spirit, and comes under the control of Jehovah, the author of race languages. The Tower of Babel symbolizes the differentiation which took place when the different races with their different languages began to come into manifestation.

“Hatred is self-punishment.”

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.

The Law Demonstrated

BY FRANK CARVER

ASTROLOGICAL laws, as defined by astrologers, have been subjected to numerous tests during the past five years and have been found to be true and reliable. This article is written for the purpose of showing the effects of these laws in the affairs of an accountant and his associates.

The configurations in the horoscope of a leader, whether he is a king, president, mayor of a city, or the head of a business organization, indicate the trend of affairs in the nation, city, or business house.

Seven dates are used herein. No. 1 is a horoscope of the head of the firm. He was born October 9, 1868, Latitude 54 North, Longitude 3 West. The birth hour is not available. The positions of the planets are as follows:

Jupiter 8-13 Aries, retrograde; Neptune 15-33 Aries, retrograde; Uranus 17-23 Cancer; Moon 19-42 Cancer; Mars 4-8 Leo; Venus 0-52 Virgo; Sun 16-28 Libra; Mercury 10-55 Scorpio; Saturn 2-34 Sagittarius.

He commenced to practice as a public

accountant during the year 1902 when the sun was in parallel with Mercury and the moon conjoined with the sun, an indication of important changes together with great mental activity.

During the war years as a result of the Income Tax Law, his business expanded rapidly. This expansion coincided with a very good aspect between Jupiter and the sun, a most promising harbinger of prosperity. It is interesting to note that Jupiter is the natural ruler of law.

During the month of January, 1922, plans for a reorganization were completed, and on February 1st public announcement was made of the change from a proprietorship to a partnership form of organization.

In horoscope No. 1 both the sun and moon are in cardinal signs as well as three of the planets. The cardinal signs govern the executive class. If these signs are occupied by the luminaries, the cardinal qualities become very active. The people born under such configurations rise in due time to positions wherein they manage and control the activities of

others, the scope of their work depending on their environment and social status. The qualities of the leader may find expression in a humble sphere, such as operating a peanut stand, or as the president of a great industrial organization. In this particular case the native has developed a moderately large accounting practice.

The sun in this man's horoscope is in the sign Libra, leaving an opposition of Neptune, applying to a square of Uranus. This does not promise a very tranquil voyage through life. It foreshadows much opposition in whatever direction the native is seeking to advance his affairs. The opposition of Neptune to the sun is an aspect which brings trouble as the result of deception. It indicates a lack of discrimination, a liability to be imposed upon. The opinion of those who have known him for a long time is that his judgment of men is very poor.

In this connection the study of one of his partners as represented by horoscope No. 2 will give the reader some idea of his ability to choose men. Venus is in the sign Virgo, afflicted by a square of Saturn. This sign position is good for help from employees and accounts for the valuable service rendered by them. He sells their services for three or four times their wages. The adverse aspect of Saturn, however, is not good; it shows indifference toward employees, a tendency to be stingy with money. This very thing has been and is the cause of a great amount of dissatisfaction among the workers.

Those born with the sun in Libra are fond of peace and harmony. No. 1, with the sign Cancer and Libra so strong, is exceptionally sensitive; and, like all sensitives, he shrinks from discord, although he attracts it to himself on account of his selfish disposition. He has selected a man, horoscope No. 2, to take care of the routine management of the office who is quite impervious to any kind of dissension. One would think by looking at

his horoscope that he would be capable of starving a whole community for a few dollars. No. 1 must have selected him as a shield. As a matter of fact No. 2 said that No. 1 used him to do things he would not do himself.

Following are the data for erecting horoscope No. 2: The native was born January 25, 1882, 1:00 A. M., Latitude 42 North, Longitude 83 West. The adjusted calculation date is April 18, 1882. M. C. Leo 17, 11th house, Virgo 20; 12th house, Libra 17; Ascendant, Scorpio 8; 2nd house, Sagittarius 7; 3rd house, Capricorn 11. The planets were as follows: Moon 22-1 Aries; Saturn 5-53 Taurus; Neptune 13-46 Taurus; Jupiter 16-36 Taurus; Mars 27-24 Gemini, retrograde; Uranus 18-5 Virgo, retrograde; Venus 29-0 Capricorn; Sun 5-18 Aquarius; Mercury 18-0 Aquarius.

In this horoscope there are fixed signs on the angles, with the sun and four planets in fixed signs. This shows a very rigid, unyielding nature, great determination and fixity of purpose. The moon in the cardinal sign Aries bestows some executive ability and gives an aggressive disposition.

His work has been a combination of management and directing audit programs, supervising the work of others as well as participating in it. He began work with No. 1 on January 1, 1910, as an assistant, gradually working up to the position of office manager, becoming a partner on the first of February 1922. His horoscope is that of the fixed class, the workers, the support of the executive or cardinal class.

These two classes are described in the following quotation from *The Message of the Stars* by Max Heindel:

"As material success depends on ability to cope with material conditions, the cardinal class is particularly fortunate, for it is the chief executive factor in the world's work, and reaps a ready reward from that fact. The fixed class is not so prominently before the public." It carries on the laborious work of the world

under the direction of the cardinal class. Therefore it also is a potent factor in life, and shares the material and financial success of the cardinal class.

It will be seen that the cardinal man, No. 1, has given authority and delegated the laborious work of detail management to a fixed character. If No. 1 had known something about astrology, he might have found it to his advantage to keep No. 2 in the background and use him strictly as a worker, for which he is so well adapted, rather than using him as a promoter of new business, for he has Saturn on the cusp of the seventh house (the public) and has not demonstrated very much ability as a business-getter. The fixed characters are not qualified to mingle readily, and this man with Saturn afflicted in a prominent angle has attracted much unfavorable comment. He is cordially disliked by most of the firm's employees. The following quotation, taken from one of his letters to a banker, illustrates his method of avoiding the ethics of his profession and at the same time illustrates the impotence of his salesmanship: "If it were not for my natural modesty, and professional ethics, I would at this time like to suggest that you throw to my firm, which has offices at ———, the accounting work of your bank and officers, and all of the accounting work of your borrowers. Such barriers, however, forbid me to do so."

In his horoscope we find some very heavy afflictions: The sun is in exact square to Saturn and applying to a square of Neptune. This describes an exceedingly cruel, selfish nature; one with very little feeling for others. This trait has been noted by many of those who have worked with him, and has been commented on at various times.

At the time when one of the employees was complaining about not getting a fair share of the earnings, No. 2 remarked: "There is not enough for everyone." At another time, when asked by a client for permission to offer one of the

employees a position in the client's office, No. 2 replied: "We cannot afford to lose this man; he is one of our best accountants." This position would have meant an increase in salary of \$75.00 per month. But No. 2 became an instrument hindering the reception of the good fortune which might have been extended to the other man had he not blocked it.

Mercury in square aspect to both Neptune and Jupiter indicates a tendency to pervert the truth, to be dishonest and treacherous, to exercise poor judgment. These qualities appear at times when No. 2 endeavors to cloak his plans or business affairs by making false statements which deceive no one but himself. His remarks leave an impression on the mind that your intelligence has been underestimated, a sort of vague, unintentional insult. His weakness for flirting with the truth caused him considerable trouble during the year 1920. A balance sheet had been prepared in which the facts were distorted in such a way as to deceive the prospective investor. His natural-born enemy, whose horoscope is given as No. 4, took advantage of this breach of ethics and made trouble for him. More of this is given in connection with later comparisons.

Although the seventh house is sadly afflicted, the influence of Jupiter therein is good, but subject to intermittent action due to the unfavorable aspects. However, as the result of persistent effort during a period of twelve years he realized his ambition on February 1st, 1922 at which time he was admitted to partnership with No. 1. This advancement coincided with the good aspect of Jupiter and the sun by progression. It was a long period of service, but it is in harmony with his horoscope. A rapid rise in life is not indicated, success coming only after long, continued effort. The ability to stay with anything is one of the chief characteristics of the fixed signs.

We will now have a look at one of the common sign characters. Horoscope No.

3 is that of the man who was placed in charge of the Income Tax Department. He was born July 10, 1893, 9:15 A. M., Latitude 48 North, Longitude 122.5 West. The adjusted calculation date is April 19, 1893. The cusps of the houses are as follows: M. C., Gemini 9; 11th house, Cancer 15; 12th house, Leo 17; Ascendant, Virgo 12; 2nd house, Libra 7; 3rd house, Scorpio 5. Planets as follows: Jupiter 24-25 Taurus; Moon 9-19 Gemini; Neptune 12-24 Gemini; Sun 18-36 Cancer; Mars 6-1 Leo; Venus 7-18 Leo; Mercury 15-6 Leo; Saturn 6-53 Libra; Uranus 6-38 Scorpio, retrograde.

In this chart the common sign Virgo is rising with Mercury, the ruler, in Leo in favorable aspect to the moon and Neptune in the 10th house. The influence of Virgo and Neptune is very strong in this horoscope. The tendency of the common signs has been much in evidence. Procrastination has been the order of the day. This man simply would not do anything until outside conditions forced him to it. Instead of driving the business, he was driven by it. The critical side of Virgo has been in constant manifestation. His continual fault-finding with the work of those subordinate to him produced a great deal of resentment.

In *The Message of the Stars*, by Max Heindel, we find the common signs described:

"Forces focused through common signs are mental, therefore people ruled by them are averse to strenuous physical action which is the forte of the cardinal class; they labor only when lashed by the whip of necessity. They are also incapable of the slow but sustained effort put forth by the fixed class, and are easily discouraged by obstacles. There is one sphere, however, where they shine, according to their ability to think. Being averse to work they have created a vantage ground where they may reap the benefits of the toil of others. To do this they become promoters who bring inventor and manufacturer together, agents who mediate between buyer and

seller, peddlers, venders, and all other middlemen who go between producer and consumer and live on a commission."

No. 3 has the faculty of making acquaintances easily, and appeared to be liked by the firm's clients. Note the sun, Mars, Venus, and Mercury, in the eleventh house, the division ruling friends and acquaintances. This common-sign quality together with the scheming mentality indicated by the moon in conjunction with Neptune in the mental sign of Gemini, should have been allowed greater scope. He had the natural ability for promotion work, but No. 1 in his ignorance of character analysis overlooked this fact. He assigned another man to do promotion work at a time when the moon in the partnership horoscope had reached the opposition of Jupiter (poor judgment). The natural result was failure. The solicitor interviewed practically all the former clientele without results.

Neptune in the midheaven, accentuated by the conjunction of the moon is a very strong configuration. In this position the influence of any planet becomes a dominant factor in the business sphere. Neptune is considered by modern observers to be more or less affiliated with a disorganized state of affairs. In this particular case the chaotic side of the planet held full sway.

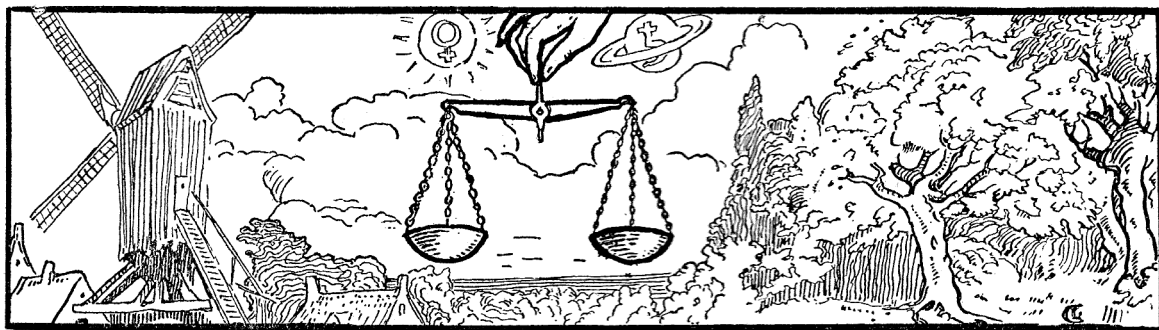
(To be continued)

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

The Children of Libra, 1925



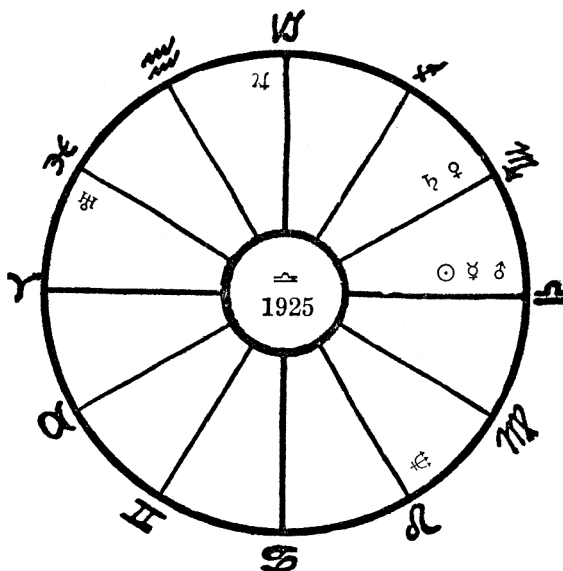
A Character Delineation of the Children Born between September 24th and October 23rd, 1925, inclusive

Libra is the seventh sign of the zodiac, and children born while the sun passes through Libra come under the rulership of Venus, the planet of love. Here love expresses itself largely through beauty, art, and refinement.

There was a time when the zodiac consisted of only ten signs, Virgo and Scorpio being united in one sign and Libra not in existence. Due to the evolution of humanity through its division into sexes it became necessary to have a special portion of the heavens set off for the express purpose of assisting us in our new development. The Greeks, who possessed some occult knowledge, recorded the fact that the sign of Libra had been added to the zodiac and that the sign which had formerly comprised Scorpio and Virgo had been divided into two distinct signs, making a total of twelve. The establishing of Libra was necessary in order for man to acquire equilibrium or poise under the new conditions of evolution. Therefore Libra is known as the sign of balance.

Libra, an airy, cardinal sign, makes its children very active mentally; but as scales swing up and down, so do these children range between the heights of joy and the depths of depression. Poise and faithful persistence in finishing what they have started is the great lesson for them to master.

Libra, being the sign of the artist,



naturally gives a refined mind and pleasant disposition; but should the scales swing in the other direction, then we have vulgarity, ungraciousness, and the carrying of pleasure to extremes.

The higher mystical side of Libra is shown in the spiritual marriage, the wedding of the lower to the higher self. This is partially brought about by Saturn,

(Continued on page 275)

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.

ALFRED K. E. M.

Born October 1st, 1914, 8:35 A. M.

Lat. 5 N., Long. 0 W.

Cusps of the Houses:

10th house, Leo 15; 11th house, Virgo 16; 12th house, Libra 19; Ascendant, Scorpio 18-39; 2nd house, Sagittarius 18; 3rd house, Capricorn 17.

Positions of the Planets:

Mars 1-18 Scorpio; Venus 22-56 Scorpio; Uranus 7-48 Aquarius, retrograde; Jupiter 12-33 Aquarius, retrograde; Moon 5-6 Pisces; Saturn 2-9 Cancer; Neptune 0-9 Leo; Sun 7-18 Libra; Mercury 28-46 Libra.

Alfred has a strong, silent emotional nature as the result of fixed signs being on the angles, with five planets in these signs and four in the watery element. His temperament is active and determined due to Mercury and the sun being in the cardinal sign of Libra and Uranus and Jupiter in the fixed sign of Aquarius.

Venus on the ascendant in Scorpio makes no aspects, so we will pass directly to the ruler of Scorpio, Mars, which makes a conjunction with Mercury. This gives the ability to think and act quick-

ly. The trine of Mars to the moon in Pisces and Saturn in the moon's sign, Cancer, brings into play a strong, deep imaginative faculty which will enable Alfred to grasp occult, psychic, and mystic truths. Mars, however, makes a square to Uranus in Aquarius, which shows erratic tendencies when his plans are interfered with, particularly in relation to advanced ideas on social problems.

There is a square of Mars to Neptune to be taken into consideration, which shows that if negative psychic development is permitted, it will result in serious trouble. The sun in Libra, ruler of the 10th house and trine to Uranus and Jupiter, guarantees Alfred the support of friends who will be well able to assist him in his work if he will take their counsel. It also gives him executive ability and originality, and will enable him to succeed in his dealings with men. The great lesson that he has to learn is to restrain his impatience and develop tolerance.

His health will largely depend upon his ability to control his emotions and desires, for the same force that builds, destroys when allowed to express itself without the restraining influence of the will. The food should be the purest obtainable, the home surroundings as bright as possible, and he should get

plenty of fresh air and sleep. Thus he may take advantage of the good aspects of the sun to Uranus and Jupiter.

ROBERT ASAM E.

Born October 20, 1920, 12:45 P. M.

Lat. 43 N., Long. 83 W.

Cusps of the Houses:

10th house, Scorpio 20; 11th house, Sagittarius 12; 12th house, Capricorn 1; Ascendant, Capricorn 24-22, Aquarius intercepted; 2nd house, Pisces 12; 3rd house, Aries 22.

Positions of the Planets:

Moon 5-25 Aquarius; Uranus 1-57 Pisces; Neptune 13-34 Leo; Jupiter 11-8 Virgo; Saturn 20-8 Virgo; Sun 27-5 Libra; Mercury 20-37 Scorpio; Venus 25-48 Scorpio; Mars 1-37 Capricorn.

Here we have the persistent, ambitious sign of Capricorn rising, with its ruler, Saturn, in the scientific sign of Virgo in the 8th house, one of the houses of occultism. This will give Robert a studious nature, and his mind will be attracted to the deeper problems of life. He will know what he wants, for Saturn, the ruler of the ascendant, makes a sextile to both Mercury and Venus in the 10th house, that of social and professional honors and ambition. Four planets in fixed signs portray the determination that will tend to bring him success. The sextile of Saturn to Mercury and Venus in Scorpio gives a love of occult investigation and with it the mental strength to maintain poise.

Uranus in the first house in the sign of Pisces will again draw the native to the study of spiritual things, especially as this planet is trine to the sun in the 9th house, that of religion and philanthropy. Uranus also makes a sextile to Mars in Capricorn, thereby giving the requisite force to delve deeply into the secrets of nature.

Uranus is square to Venus in Scorpio in the 10th house. Scorpio is not a good sign for Venus to be placed in, for here she comes under the influence of the martial passion. This will create an erratic tendency in matters governed

by Scorpio, foremost among which is sex. The path of moral rectitude should be followed to avoid social dishonor and scandal. The mind was given to act as a brake upon the desire nature, and the force generated in the desire body may be controlled by directing it through the mind into channels such as the study of mathematics and science. This can be very well accomplished in Robert's case through the sextile of Venus to Saturn, which is in the sign of purity, Virgo.

Literary ability is shown by Mercury being sextile to Saturn and in conjunction with Venus; and Mercury, also being ruler of the 5th house, favors successful publication of literary work.

VOCATIONAL

MILDRED LOIS M.

Born May 28, 1910, 11:40 P. M.

Lat. 47 N., Long. 121 W.

Cusps of the Houses:

10th house, Sagittarius 2; 11th house, Sagittarius 22; 12th house, Capricorn 11; Ascendant, Aquarius 6-12, Pisces intercepted; 2nd house, Aries 0; 3rd house, Taurus 7.

Positions of the Planets:

Moon 4-53 Aquarius; Venus 24-04 Aries; Saturn 1-25 Taurus; Sun 7-02 Taurus; Mercury 1-50 Gemini, retrograde; Mars 17-01 Cancer; Neptune 17-33 Cancer; Jupiter 4-38 Libra, retrograde; Uranus 24-53 Capricorn, retrograde.

The sign occupied by the moon at birth represents the type and quality of brain through which the individual is gathering experience. In this case we have the moon in Aquarius, so this soul must learn its lessons largely through this sign of science and humanitarianism. With the moon in Aquarius the native is sociable, kind, and courteous, having the intuition well developed and possessing a vivid imagination.

As the majority of the planets are in cardinal signs, we may expect an active temperament but one which at the same time is very sensitive, for Aquarius is a nervous sign. The moon, making a trine

to Mercury in Gemini in the 3rd house, gives a receptive mind and retentive memory; therefore Mildred would do well in mercurial occupations, which may be either literary or clerical. As this trine comes from airy signs, she might become a linguist or elocutionist if she would free her mind from its changeableness. Jupiter, the ruler of the 10th house is trine to the moon and Mercury, which indicates success through vocal expression.

In view of the above we would suggest the study of elocution and music. There is, however, one serious obstacle which Mildred will have to overcome as indicated by the square of the moon to Saturn. This signifies obstruction to emotional gratification, which tends to make the mind bitter and gloomy. If this is allowed to manifest, its crystallizing force will rob the voice of its life, purity, and strength. This can be overcome by working with the trine of Jupiter to the moon and Mercury, which will broaden the mind and develop the reasoning faculties.

THE CHILDREN OF LIBRA, 1925

(Continued from page 272)

who, being exalted in Libra, uses his purifying power to rid the soul of evil. Venus, the ruler, then adorns the soul with the fullness of her spiritual grace and beauty, illumined by the glory of the sun, thus bringing about this wonderful sacrament.

Children born from September 24th to October 3rd will have Mars in conjunction with the sun, thereby adding dynamic energy to vital force, which will give them much energy in all their pursuits.

Children fortunate enough to be born between the 29th of September and the 16th of October will have much facility for expression along artistic lines on account of the conjunction of Mercury, the planet of expression, with the radiant sun.

Mars square to Jupiter from October

11th to the 23rd shows a tendency to overconfidence and overexpansion in children born at that time. They should learn conservation of their forces.

During this whole month Jupiter in Capricorn is sextile to Saturn in Scorpio, which gives the ability to delve deeply into occult studies, with the desire to teach and lead along these lines.

Only he who lives in truth finds it. The deepest truth is not born of conscious striving, but comes in the quiet hour when a noble nature gives itself into the keeping of life, to suffer, to feel, to think, and to act as it is moved by a wisdom not its own.

—Hamilton Mabie.

The Rosicrucian Emblem

We have just prepared the Emblem in a form suitable for use in concentration, either by individuals or in local Centers. This emblem is 13 in. by 20 in., showing the cross, the golden star, and the red roses, all on a blue background. It is mounted in a light box frame, so arranged that a curtain can be hung in front of it which will cover it at all times except when in use. This is a good opportunity to obtain an Emblem at a minimum of cost and trouble. The price is \$1.75 postpaid.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 23 lessons and the Advanced Course of 12 lessons.

These courses are conducted on the freewill offering plan. For further information address,

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

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE LEMURIAN RACE

- Q. What condition attended the separation of the sexes in Lemuria?
- A. When the sexes separated, the male became an expression for will, which is one part of the twofold soul force, the female expressing the other part, imagination. If woman were not imaginative, she could not build the new body in the womb, and were not the spermatozoon an embodiment of the concentrated human will, it could not accomplish impregnation and so start the germination which results in the continued segmentation of the ovum.
- Q. What was the result of separating the twin forces, will and imagination?
- A. As one of them remains within each individual, only the part given out is available for propagation. Hence the necessity for the one-sexed being who expresses only one kind of soul force, to unite with another who expresses the complementary soul force.
- Q. What becomes of that part of the soul force not used for propagation?
- A. It becomes available for inner growth. So long as man sent out the full dual sex force for generation, he could accomplish nothing in the direction of soul growth for himself.
- Q. For what particular purpose was the surplus sex force used?
- A. It was appropriated by the indwelling spirit to build the brain and the larynx for its expression.
- Q. What was the result of this?
- A. Man built on all through the latter part of the Lemurian Epoch and the first two-thirds of the Atlantean Epoch until he became a fully conscious, thinking, reasoning being.
- Q. What is the brain in man?
- A. It is the link between the spirit and the outside world. He can know nothing of the latter except through the medium of the brain.
- Q. What is related regarding the angels in connection with the brain?
- A. They belonged to a different evolution from ours, and had never been imprisoned in a dense body nor a cumbrously slow vehicle like ours. They had learned to obtain knowledge without a physical brain. Their lowest vehicle is the vital body. Wisdom comes to them as a gift without the necessity of laboriously thinking it out through a physical brain.
- Q. What did man have to do along this line?
- A. He had to "fall into generation" and work for his knowledge.
- Q. How was this accomplished?
- A. By means of one part of the sex force, which was directed inward, the spirit built the brain to gather knowledge from the physical world,

and the same force is building the brain today.

(To be continued)

Mt. Ecclesia Annual

The students of the Summer School of Mt. Ecclesia College have published an Annual gotten up in the usual style of Annuals issued by the graduating classes of High Schools. It is dedicated to Max Heindel and gives a short outline of the opening and progress of the Summer School of 1925, including the subjects taught, the names of the instructors, the class picture, and the group pictures of the instructors and class officers. A forecast for the future, the class prophecy, extracts from a diary of a student, and two pages of Mt. Ecclesia personals are included. This booklet has 16 pages, is 6 in. by 9 in. in size, printed on fine, glazed paper, and very attractively bound. It contains half-tone cuts of the Temple and Administration Building. Incidentally, the picture of the group of instructors includes Mrs. Heindel. This picture alone will make the book of value to many of our students throughout the country. We have printed a number of these Annuals in addition to those required by the class, for such of our students and friends as may wish to have them. This is an opportunity to get a little closer view of Mt. Ecclesia than perhaps you have ever before been able to obtain. The price of the Annual is 50 cents postpaid.

New Double Index Edition of the Cosmo-Conception

The ninth edition of the *Rosicrucian Cosmo-Conception* will be off the press and ready for delivery October 1st. A very valuable feature of this edition will be the inclusion of *TWO* indexes. One of these is Mr. Heindel's original Topical Index, arranged by topics for class study. The other is a revised and enlarged Alphabetical Index, which includes about

25 pages more than the last edition, and which is now so complete that practically any item in the whole book can be located at a minute's notice. Give your old edition away—put it in a library or hospital—and obtain a copy of the new one.

Price \$2.00, same as the old edition.

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

Membership in the Rosicrucian Fellowship

We have many inquiries as to what constitutes membership in the Rosicrucian Fellowship. This consists in being a *Regular Student* and receiving the regular monthly lessons from Headquarters, having first completed the Preliminary Correspondence Course of 12 lessons in the "Cosmo-Conception." After having been a Regular Student for two years, one may become a probationer if he desires, but this is optional. No one is a member of the Fellowship who has not fulfilled the above conditions, unless he receives special permission from Headquarters, which is sometimes granted in the case of persons who are sick or blind but who have done good work in connection with the Fellowship activities in the past. We should be glad to have students in the Local Centers copy this announcement and post it on their bulletin boards so that the question may be cleared up in the minds of those who inquire.

Rosicrucian Books for the Blind

The following of Mr. Heindel's Lectures have been transcribed in Braille, grade one and one-half: "The Riddle of Life and Death"; "Where Are the Dead"; "Spiritual Sight and the Spiritual Worlds." If you know of a blind person who would like to read one of these lectures, we will loan it to you for one month. The rest of the series will be transcribed and made available later.

Children's Department

Elsie's Discovery

Or, A Wonderful Dress

BY LEILA M. HUTCHERSON

"**W**H NORIE! I learned such a lot while you were away," exclaimed Elsie Graham in joyous tones as she greeted her little playmate, Nora Fielder, who had just returned from a visit to a distant relative. "You'll never guess, not in a million years, what it was."

"My, how exciting," laughed Nora. "It must have been something awfully nice to eat."

"Oh, no—" in disappointed tones, disclaimed Elsie who felt that her fondness for piecing between meals was being made sport of. "You know I just couldn't mean anything like that."

"Was it something about butterflies or birds?" queried Norie, wishing to soothe Elsie's hurt feelings.

"No, no, nothing like that at all!" replied Elsie with an emphatic shake of her head.

"Why, whatever could it be?" pondered Norie. "Let me think a minute"; then dancing about and clapping her hands: "I have it, I have it. You have learned to spell Mt. Ecclesia," for this was a problem which both little girls had been striving to master.

"No," said Elsie slowly, "it isn't that either, though I truly can spell it now for I say it over to myself every night when I see the big light shining. Mother says it makes her feel happy just to look at that beautiful light."

"I can spell Mt. Ecclesia too, Elsie, for Auntie May taught me. But what was the wonderful thing you learned? Do tell me quickly for I just can't wait to guess."

"Well," said Elsie importantly as with sparkling eyes she watched to see the impression she felt sure her news would make, "I learned how to make my soul grow."

Norie gazed at her in speechless amazement, the roguish smile fading and a look of horror taking its place. Then in a low, shocked voice she exclaimed: "Elsie! how could you say such a dreadful thing? You couldn't, oh, you know you couldn't ever. Why, it is God, only God, that makes souls, and He gives them to us when we are wee teeny babies."

"Listen, Norie," said Elsie as she put her arm about her little companion, who seemed about to turn away, "I guess it must sound very disrespectful, but wait till I tell you. You will be glad then too. One day when you were away at your Auntie May's place, Hazel Burton and I were over at Connie's, playing house. We had our dolls out under the big oak tree where it was nice and shady for it was pretty warm that day. Presently Hazel said as she looked up into the tree where the leaves were making those cute little rustling sounds as though they were talking to one another, 'Let's play there are fairies up among the branches,' to which we all agreed."

"Wasn't that lovely? I wish I had been there too," said Norie.

"Yes, it was lots of fun making up stories and playing they were tales the fairies were telling of their adventures; and when the wind sent down a shower of dry leaves over us, we said the fairies were sending us letters."

"What did the fairies write in their letters?" asked Norie, entering into the play spirit.

"Oh, just then Mrs. Cotter called from the door, 'Connie, here is a little girl for you to take care of.' We all looked up and saw a little dark Mexican girl standing alone as Connie's mother went indoors. We stared at her, and she looked at us but no one spoke. We all knew that she must be dreadfully poor because she wasn't dressed a bit prettily, and she had no shoes or stockings on, either."

"What did you do? Didn't she come and play with you?"

"We didn't do anything. We whispered to Connie to know who she was, and Connie said she guessed that she belonged to the Mexican woman who was coming to work for her mother; 'but anyway,' she pouted, 'I don't see why I should have to look after her.' 'Isn't she queer and ugly,' said Hazel, 'and just look at that horrid scar on her face. Ugh, she gives me the shivers.' I said she looked as scared as if she thought we might eat her, and then we all laughed as though it were a great joke, but the little Mexican girl looked as though she were going to cry. And that is the way we went on, talking between ourselves, rather hoping, I think, that she would go away and leave us for we blamed her for spoiling our play, at least we acted as though it were her fault."

"And what happened then?" asked Norie.

"Why just then Millie Parker came running across from her house calling, 'Girls, girls, just see what mother gave us! Peaches—one for each of us!' In one hand she had a little basket with four beautiful ripe peaches in it, and in her other she carried Blackie, her dearest pet and plaything. We ran to meet her, forgetting all about the little Mexican girl as we clustered about her, 'oh-ing' and 'ah-ing' as we admired the fruit. 'Isn't mine a beauty?' exclaimed Hazel as she held it up to view. 'And mine?'

'Mine too,' echoed Connie and I as we bit into the juicy fruit. 'Who—why, what's that?' exclaimed Millie in a startled voice as a deep sob was heard behind us, and then the next minute she had her arms about Rosie (we learned that was her name later) and was begging her not to cry and to tell her what was wrong. She gave Rosie her own peach and then her little black kitten to hold, while we looked on, knowing that we were the cause of Rosie's grief."

"Did Rosie tell Millie you had hurt her feelings?" asked Norie.

"No, she never said a word, but after the little kitten began to purr and rub itself against her face, she stopped crying as she stroked its back, and soon she was smiling at Millie."

(To be continued)

Rose Cross Lodge

Our new 20-room Lodge provides very comfortable accommodations for guests. It is fully equipped with shower and tub baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. Evening classes start October 1st, open to all. Those interested in any part of our work are invited to pay us a visit.

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

A New Song To Increase the Organ Fund

Madame Louise D'Artell, one of our members in Long Beach, has composed the words and music of a healing song entitled, "God Is Love." She has presented a number of these songs to the Fellowship, the proceeds from which are to be added to the Organ Fund, with which we are later to purchase an organ for the Ecclesia or Temple of Healing. This song is very attractive both as regards words and music, and those of our members who are musically inclined will be well repaid by securing a copy. Price 50 cts., each, postpaid.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

The Ductless Glands

BY PHILLIPP GRELL, JR.

IT IS A well known fact to the students of philosophy and astrology that the human body has a long period of evolution behind it, and that it has been gradually evolving into the wonderful organism of the present day which serves as the instrument of the ego. There are in the body a large number of glands, among which are seven that are called ductless. By the term "ductless" it is meant that there is no duct for the conveyance of the secretion of the gland; its secretion is emptied directly into the blood stream. For instance, the secretion of the adrenals, two of the ductless glands, enters the blood direct, and is distributed through the system. In contrast to this, the secretion of the pancreas, a gland with a duct, enters the duodenum or upper extremity of the small intestine instead of being discharged into the blood vessels.

Each of the seven glands comes under a separate planetary rulership, as follows: The spleen is ruled by the sun; the thymus gland by Venus; the two adrenals by Jupiter; the thyroid gland by Mercury; the pituitary body by Uranus; and the pineal gland by Neptune.

Owing to the fact that the ductless

glands specialize solar energy and spiritual forces, it has been impossible for medical science to assign a scientific function to them. The doctors have no instrument or method of experimenting by which to investigate these forces, so it has fallen to the lot of the occultist, who works with the solar and spiritual forces that affect man, to discover the mysterious function of these glands.

Max Heindel wrote in an article in "Rays from the Rose Cross," the October 1917 number, with reference to the ductless glands as follows: "They are of special interest to the occultist, and in a certain sense they may be termed the seven roses upon the cross of the physical body, for they are intimately connected with the occult development of humanity. Four of these glands—the thymus gland, the spleen, and the two adrenals—are connected with the personality; the pituitary body and the pineal gland are particularly correlated to the spiritual side of our nature; and the thyroid gland is the link between."

These glands are the crystallized centers of the vital body. They may be likened to small individual radio instruments within the human body, which

pick up their own specific solar or planetary vibrations, after which they utilize them by transmuting them into spiritual force.

The spleen is located to the left of and behind the stomach. It is the entrance gate for the solar or life force, and is ruled by the sun. This force vitalizes the body whether it comes direct from the sun or is reflected by way of the moon. It is sent from the spleen to the solar plexus, where it is transmuted into a fluidlike substance of a pale rose color. From the solar plexus this substance spreads all over the nervous system. When the body is in good health, the solar energy is specialized in such an abundant quantity that it cannot all be contained within the body; it therefore radiates out through the skin in straight lines or streams. It is the outpouring of this vital force which drives out poisonous substances from the body and tends to preserve a condition of health. It also serves to prevent disease germs in the atmosphere from entering the body.

The spleen is correlated to the vital body, but the desire body has gained a foothold in it and manufactures the white blood corpuscles there. These corpuscles are destroyers. The desire body uses the blood to carry them all over the body. They pass through the walls of the arteries and veins whenever annoyance is felt, especially in times of anger. They are nucleated, and cannot be etherealized.

The maximum density of the physical body has been reached, and now we must etherealize our dense body in order that we may lift ourselves and the world out of the realms of materiality into those of spirituality. The first step of the ego in this process is to make the blood gaseous. To the spiritual sight the red, unnucleated blood while deep in the body is not a fluid but a gas; and the higher the state of any ego, the more ethereal it is able to make the blood. The white corpuscles clog the blood and prevent etherealization, so it behooves us as

occult students to keep them to a minimum by maintaining equipoise and an even temper.

The thymus gland, which is under the rulership of Venus, is located in the front upper part of the chest, and extends a little way up into the lower part of the neck. In the child it contains a supply of red blood corpuscles given by the parents. The child uses these until approximately the fourteenth year, when the desire body is born. The child cannot make its own red blood corpuscles because they are made through the medium of the Lucifer spirits, and the Lucifer spirits cannot do their work in the blood before the desire body is born as the desire body is the vehicle through which they work. They do their work by assimilating the iron from the food and incorporating it in the red blood corpuscles manufactured in the red marrow of the bones.

The child does not realize its own individuality as long as it uses the blood supply given to it by the parents, which is stored in the thymus gland. The influence that the Lucifer spirits have upon humanity is that of separateness. Therefore as soon as the child begins to manufacture its own blood through the medium of the Lucifer spirits the "I" feeling begins to assert itself, and very soon reaches full expression. Stored in the thymus gland is a spiritual essence provided by the love of the parents, and it is through the action of this essence that the child is able to accomplish the production of blood temporarily until the desire body becomes dynamically active.

The adrenals have a very important duty to perform. There are two of these glands. They are situated deep in the upper middle part of the abdominal cavity, one on each side of the spine, close to the upper extremity of the kidney on the corresponding side. They are small, triangularly shaped bodies. The average size is about one and one-quarter inches high, one-third of an inch in thick-

ness, and nearly two inches broad at the base. There is an increase in size during digestion and during the progress of infectious diseases.

The adrenals are connected with the personality and have two general functions. One is to prepare a secretion which when sent to the heart acts as a profound stimulus to keep up the circulation; the other is to send a secretion to the liver which releases glycogen in a greater quantity than usual whenever the system has been strained or overtaxed. When the emotional activities produced by the moon and Mars have destroyed one's poise, the two adrenals under the rulership of Jupiter exert a calming, soothing influence. When Saturn has awakened the melancholy emotions and laid his restraining hand upon the heart, the secretion of the adrenals is carried by the blood to the heart, and acts as a powerful stimulant upon that organ in an effort to keep up the circulation. Thus the jovial optimism of Jupiter struggles against the worries of Saturn. Saturn causes melancholy by release of gall from the gall bladder.

On the other hand, Mars stirs up the desire body into turbulent emotions of anger, using up the energy in the blood and rendering the muscles tense and trembling, thereby dissipating the energy of the entire system. It is here that the optimistic Jupiter begins another struggle, this time against the impulsive Mars. In this case the secretion of the adrenals comes to the rescue by releasing glycogen, a white carbohydrate substance related to starch, which is found in the tissue of the liver. This is changed into glucose or sugar in the liver in a greater measure than usual to cope with the emergency until poise and balance are again attained.

The pineal gland and the pituitary body must be considered together for the two work together toward the same end. One cannot attain its ultimate purpose without the other, as they are correlated to the positive and negative poles of our

spiritual power. As electricity cannot be generated without a connection between the positive and the negative pole of the battery or dynamo, so the spiritual realms cannot be contacted without the positive and the negative pole of our nature being joined by a bridge between the pituitary body and the pineal gland. The pituitary body is a small, oval, reddish-gray vascular body, situated about an inch behind the root of the nose. The pineal gland is like a pine cone in shape and of reddish-gray color. It is situated near the center of the brain.

Some physiologists are beginning to suspect that the pineal gland is in some way connected with the mind because it contains certain crystals after death, and the quantity of these varies in accordance with the mental development, people of deficient mentality having much less than others. Their conclusion is very true in a large sense, but one who has spiritual sight knows that the pineal gland contains no crystals when the body is alive. When the brain is dissected, the contents of this gland appear crystalline, but the reason for this is the same as that of steam condensing when it comes into contact with the cold atmosphere. When the warm spark of life leaves the body, the gaseous contents of the pineal gland condense also.

Max Heindel tells us that "the contents of the pineal gland are purely a spiritual substance, and when seen by the seer appears as light. The function of this gland has changed during the course of human evolution. When man's body was a large, baggy thing away back in the Polarian Epoch, man had not yet entered his physical vehicle, and had not become an indwelling spirit; he guided it from without. Then there was a large opening at the top of the head, and the pineal gland protruded through this opening." Its function then was that of a sense organ to warn the ego of danger, such as that of approaching too close to the craters of erupting volcanoes,

which were very numerous at that time. Neptune is the ruler of this gland, and when Neptune works abnormally through it, we have abnormal spiritual development such as that of medicine men and witches.

From the time that the thymus gland atrophies, under normal conditions Uranus, the octave of Venus and ruler of the pituitary body, takes charge of the functions of growth and assimilation. All things, food included, radiate from themselves continuously small particles which give an index of the thing from which they emanated, its quality included. When we lift food to our mouth, a number of these invisible particles enter the nose, and by excitation of the olfactory nerves (nerves of smell) convey to us a knowledge of whether or not it is suitable to be eaten, the sense of smell warning us to discard such foods as have a noxious odor. "Besides those particles which attract to or repel us from food by their action on the olfactory tract through the sense of smell, there are other particles which penetrate minute openings in the sphenoid bone, impinge upon the pituitary body, and start the Uranian alchemy by which a certain secretion is formed and injected into the blood. The pituitary body also causes the assimilation of certain elements through the chemical ether which affect the normal growth and well-being of the body throughout life. Sometimes this Uranian influence of the pituitary body is eccentric and therefore responsible for abnormal physical growth."

Max Heindel writes: "When disembodied spirits wish to influence those who are still enmeshed in the mortal coil, it is necessary for them to have a vehicle of sufficient density to impinge upon the brain centers, or under certain circumstances upon the co-ordinating mechanism of the cerebellum. Given such a vehicle, these spirits can and do impress their victims physically, mentally, and morally according to their dis-

position. When one burns incense in a room, the smoke and the odor which we see and sense are materials of such density that they may be made use of by certain classes of spirits which are attuned to the vibratory rate of the incense. When a reputable occultist, who has evolved the spiritual side of his nature and is able to see the various entities in the invisible world, has compounded an incense which he finds to offer a vehicle only for spirits of a helpful nature, who are inclined to raise the vibration of those who breathe in the incense and the spirits with it, then it may be used as an aid during periods of prayer to raise the consciousness of the devotee to union with the Divine. But if, on the other hand, the incense has been compounded by some one ignorant of occultism, perhaps by some one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature, who clothe themselves in the smoke and odor, enter the bodies of those who are present when the incense is being burned, and may incite them to acts of debauchery and sensualism. The Chinese punk stick is a good example of this variety of incense. It is possible when this practice has been followed for some time that the obsessing spirits may obtain such control over their victims that they incite them to frenzy, causing them to exhibit symptoms of epilepsy."

When the pituitary body and pineal gland function harmoniously together and the vibration of each is raised through the living of a life of loving, unselfish service to others, the gap or space between them is bridged by the ascending current of spiritual force, and the spiritual marriage is consummated.

Lastly we will consider the thyroid gland, under the rulership of Mercury, the balance staff or governor of the entire system, the link between the material and spiritual natures. The thyroid is located in the neck. It consists of two lobes, one on each side of the trachea or windpipe. A small lobe connects the two

main bodies across their middle. The thyroid keeps the balance in the body, which may easily be seen when it is observed that if the thyroid is diseased or its function is disturbed, the body becomes slow, clumsy, and awkward; if it is affected in youth, the body becomes unbalanced and out of proportion. The arms and legs become long and outgrow the rest of the body, or vice versa.

As the thyroid is ruled by Mercury, it would naturally follow that it has something to do with reasoning, which is a correct deduction. The secretion of the thyroid contains phosphorus, which is the medium through which the ego works when it transmutes thought into action. Balance in the brain is maintained by this very necessary secretion. It is a stimulant to the pineal gland and the pituitary body. Iodine is also secreted by the thyroid, and used to maintain balance in the rest of the body. While the adrenals cope with the emotional side of our nature and maintain poise there, the thyroid maintains a vital balance at critical times, such as when the body has been wounded. The iodine secreted by the thyroid destroys poisons, acting as a stimulant or excitant of vital action, especially in connection with the absorbent and glandular systems.

"The mind is the throne, and the body is the kingdom over which we are placed as rulers. We must learn to rule it aright; and in order to do this, we must understand its functions."

A Vegetarian Letter

Glasgow, Scotland, July 4, 1925.

Dear Mrs. Heindel:

Here are a couple of vegetarian incidents for you:

At Keswich, I told the waiter to bring "vegetables only."

He said, "We have potatoes only sir!"

"Bring them on," said I, "and plenty of bread," thinking I would make it up

in dessert. When the dessert came, it was sausage meat, rolled in bacon, served on toast. Can you beat that? Anyway, I got a piece of toast. I wonder what some of the boarders at Mt. Ecclesia would say if they only got potatoes and bread to eat.

Here in Glasgow they have a good restaurant; the menu is in French. I started out ordering vegetables. When I got through, the waiter said: "Three kinds of vegetables and no meat?"

"Yes," I said. He went off, wrote it down, and came back to show it to me to be sure there was no mistake.

Sincerely yours,

E. W. Ogden.

(A vegetarian is evidently a *rara avis* in Scotland. Ed.)

I often wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered!

—*Henry Drummond.*

A Cosmo-Conception for \$1.50

We have a few copies of the 7th edition of the Rosicrucian Cosmo-Conception with Topical Index, but without the new special index, which we are closing out at \$1.50—regular price \$2.00. They are printed on light weight paper and are considerably thinner than the last edition, which makes them specially adapted for being carried in the pocket. Orders will be filled as long as the supply lasts.

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

Wanted at Mt. Ecclesia

A woman to act as assistant cook and helper in the kitchen. For further information apply, *The Rosicrucian Fellowship, Oceanside, Calif.*

Vegetarian Menus

—BREAKFAST—

Grapes
Hominy
Cheese Omelet
Whole Wheat Biscuits
Cereal Coffee or Milk

—DINNER—

Almond and Celery Soup
Vegetable Roast
Baked Sweet Potatoes
French Peas
Whole Wheat Bread
Milk

—SUPPER—

Mixed Vegetable Salad
Raisin Biscuits
Pumpkin Pie
Milk

Recipes

Cheese Omelet

Beat three eggs and add a tablespoon each of milk and grated cheese. Add a little more grated cheese and salt before folding. Serve on a hot dish.

Almond and Celery Soup

Cut in fine pieces a bunch of celery, including leaves and root, two sweet peppers, three bay leaves, a pinch of thyme, half an onion or one-fourth of a teacup of chives, a little salt, a piece of cinnamon, and one teaspoon of lemon juice. Cook until tender; strain, heat again, and add a cup of cream, three tablespoons of finely rolled and sifted cracker crumbs, and one tablespoon of butter. To this add one-fourth cup of blanched almonds pounded to a paste.

Vegetable Roast

Put two cups of bread crumbs into a pan with two cups of hot water. Cook for a few minutes, then add six hard-boiled eggs, chopped. Take from the fire, and add two cups each of chopped walnuts and boiled rice. Mix well and add two raw eggs slightly beaten and two tablespoons of grated onion with salt. Mold in a loaf, spread with butter, and bake slowly one and one-half hours.

Mixed Vegetable Salad

Dice one cup each of carrots, potatoes, and turnips, and cook in separate dishes till tender. Cook medium beets tender, and cut out the inside, leaving a shell. Fill with the above vegetables after adding onion and celery salt. Serve on lettuce or tender inside cabbage leaves, with mayonnaise.

REFINED SUGAR

Refined sugar in the stomach is like dynamite in a locomotive—lots of force but hard on the machine.

Refined sugar is a calcium robber. It depletes the system of calcium (needed especially by the teeth) hence the prevalence of tooth troubles.

The extensive use of artificial sweets is responsible for a large number of diseases of the digestive organs. The liver and kidneys are severely affected by the resulting increased formation of toxic substances, and the accumulation of acids in the blood causes a catarrhal condition of all the mucous membranes.

—J. T. Richter.

“The power of choosing right or wrong makes a man a moral agent.”

Rosicrucian Lectures in San Pedro

On the *first* and *third* Thursdays of each month at 8 P. M., beginning Sept. 17th, Dr. Franziska Lash of Los Angeles, one of our regular lecturers, will give an address on the Rosicrucian philosophy or astrology at 1008 Pacific Boulevard, San Pedro, Calif., Room 214. All who are interested in the above subjects are cordially invited to attend.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Lanark, Ill., May 25, 1925.

My dear Rosicrucian Friends:

I wrote you a week ago asking help for my little grandson. Before the letter reached you, his pain was all gone, and the swelling nearly gone. It seemed to form a hard lump under his chin, but each day it grows smaller, and I am sure it will only be a few days more until it will all be gone.

It surely is wonderful how the Invisible Helpers work.

Thank you for your kind co-operation.

Yours truly,

—F. B. M.

Hollywood, Calif., July 24, 1925.

Rosicrucian Fellowship,

Dear Friends:

I am very happy to report the great improvement in my baby, Patricia. We are at home now, and baby is gaining daily. I cannot be grateful enough to our Heavenly Father for His wonderful goodness in listening to and granting the prayers for her recovery. She is doing nicely in every way; elimination organs responding perfectly.

Surely we have great cause for thankful appreciation and to try, in turn, to help others.

Again we thank you,

Sincerely,

—F. N.

Cleveland, Ohio, July 9, 1925.

Dear Friends:

Although I have not been writing letters as regularly as I should within the last two weeks, I have been thinking quite intently of the Invisible Helpers and the Rosicrucian Fellowship. I have also been directing to them feelings of gratitude. I am so radiantly happy over my improved condition, and feel assured that I may enjoy perfect health. Evidently I am being purified from the inside so there is no supply to the form-

erly diseased condition of the skin. The spots on the skin are pale now, and no scale forms at all; other places have healed altogether. The tone and texture of my skin have changed altogether within a year. I always thought a yellowish hue was just the natural color of my skin, but it is now fairer and has a dark pinkish hue such as I thought never could belong to my nature.

Heartily do I thank the Invisible Helpers and the Rosicrucian Fellowship for the healing and purifying power directed to me.

Yours sincerely,

—C. L.

HEALING DATES

September ... 4—11—19—25

October 2— 8—16—23—29

November ... 5—12—19—25

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

Summer School Activities

BY GERALD B. BRYAN

FOR THE PAST two months Mt. Ecclesia has had all the earmarks of a real university. Our newly established Mt. Ecclesia College has had its initial session in the form of a Summer School. There have been the intensive study, the inevitable examinations, the commencement exercises, and much that pertains to college life. Not on a large scale of course, but still the School has been quite a lusty youngster, which with good feeding will grow to larger stature. The students have embodied their reactions and their complexes in a school publication which they call the *Mt. Ecclesia Annual*.

The commencement exercises were held on Friday evening, August 21st. Everybody on the grounds turned out for the occasion. There were visitors from Oceanside and Los Angeles; also from San Diego and Long Beach. The Fellowship orchestra was there in all its glory. There was music, and then more music. There was a banjo-mandolin solo by Dr. Sam Bering, a piano solo by Miss Dora Reynolds, a vocal solo by Miss Margaret Thaxton. Speech making, not to be outdone by music, was in evidence too. There was of course the valedictory address, which was made by Mr. Gerald Bryan of Baltimore, Md., and the baccalaureate address, which was given by Judge Carl Davis of Los Angeles. Mrs. Max Heindel awarded the Certificates of Credit to the students, and in doing so made twenty-one speeches—none of them alike. This number of speeches in one day we believe is the record on Mt. Ecclesia—at least no one as yet has disputed the honor, and we feel, therefore, that as Mrs. Heindel goes east on her lecture tour, she will be more

than able to cope with all the contingencies of speech making.

On the night following the commencement exercises the students and workers, aided and abetted by the dignified members of the Faculty, had a jollification party in the Eucalyptus Grove. A stage was erected for the occasion, and upon it students, teachers, and workers went through their various stunts to the tune of much laughter from the onlookers.

After all this excitement Mt. Ecclesia is gradually getting back to normal. The Summer School is over, and the majority of the students have returned to their respective Fellowship Centers. They have taken with them the memory of California's sunshine and Pacific breezes, nowhere more wonderful than on Mt. Ecclesia. And we who remain are looking forward to the time of another school term, when more teachers and lecturers will be prepared to carry the Rosierucian message to the world.

Fellowship Members in the Lecture Field

MR S. R. PARCHMENT, one of our lecturers, who has lectured all the way across the continent three times, is spending his vacation at Headquarters preparatory to starting on a new lecture tour in the fall. Mr. Parchment is one of our most faithful workers, and has done wonders in the lecture field; at least eight local Centers owe their origin and start to him. During the past three years he has lectured to thousands of people on the Rosierucian philosophy, and has set a high example for our other lecturers to follow.

Mr. Parchment came to Headquarters this summer to obtain a complete rest after his strenuous lecture campaign. To aid him in this we have avoided advertising the fact that he has been here so that he would be free from letters, interviews, and requests of various sorts. He has recently been working on the manuscript for a new book which he expects to publish in the coming year. After leaving Headquarters early in October his first series of lectures will be delivered in the Los Angeles Center at dates to be announced later. After that he expects to go to San Francisco for further lecture work.

Dr. Franziska Lash of Los Angeles recently gave a lecture at the Business Men's Practical Christianity Club at San Pedro on "The Rosicrucian Interpretation of Genesis"; also one at the Spiritist Church of San Diego on the subject, "Beyond the Grave."

A number of students in the Public Speaking classes of the Summer School, as well as a number of resident members at Headquarters, have given addresses during the past two months in the Fellowship centers at Los Angeles, San Diego, and National City. The speakers were as follows: Mr. Gerald Bryan of Baltimore, Mr. Andrew S. Hastings of Guerneville, Miss Dora Reynolds of Calgary, Dr. Sam Bering of Calgary, Mr. Alfred Johnson of St. Paul, Mrs. Fannie Newell of Columbus, Mr. Van McElwain of National City, and Mrs. Kittie S. Cowen, Mr. R. T. Oakley, and Mr. Phillipp Grell, Jr. of Headquarters. Master Billy Selleck, one of our junior members at Headquarters, also gave a talk at the National City Center, which gave much promise of his future as a Rosicrucian speaker.

Four lectures were recently given in the Unity Metaphysical Library at Long Beach, Calif., by the following speakers: Mr. Gerald Bryan, Miss Dora Reynolds, Miss Margaret Thaxton, and Mr. Joseph Darrow.

Mr. Andrew S. Hastings, who acted as head of the instructing staff of the Summer School, together with his wife, Mrs. Alice Hastings, left recently for Guerneville, Calif., where he has taken a position as principal of the Junior High School. Mr. Alfred Johnson and Mrs. Jennie Ashley have just returned to their home cities, respectively, St. Paul, Minn., and Rochester, N. Y. They expect to extend the Fellowship work into surrounding towns, carrying the Rosicrucian message to as many as they can reach.

Mrs. Heindel's Tour of the East

Mrs. Heindel left Headquarters on the morning of September 3rd on her way to Denver and the East. Her schedule of speaking dates is as follows:

Denver, Sept. 8, 9, 10.
Chicago, Sept. 13, 15, 16.
St. Paul, Sept. 20, 21.
Minneapolis, Sept. 22, 23.
Detroit, Sept. 29, 30.
Cleveland, Oct. 7, 8.
Buffalo, Oct. 11, 13, 15.
Toronto, Oct. 18, 19.
Rochester, N. Y., Oct. 23, 25.
Utica, Oct. 28, 29.
Schenectady, Nov. 1, 3, 4.
New York City, Nov. 8, 9, 11.
Providence, Nov. 15, 16.
Baltimore, Nov. 22, 23, 24.
Youngstown, Nov. 29, 30.
Columbus, Dec. 3, 4, 6.
Cincinnati, Dec. 9, 10, 13.

Members and friends of the Fellowship who wish to hear Mrs. Heindel speak should watch the notices in their local papers for the places where the lectures will be delivered. Also information may be obtained from the local Centers, a list of which with their addresses is given on the inside back cover of every issue of the "Rays." Mrs. Heindel wishes to meet as many of the members and students throughout the country as possible on this trip so as to become better acquainted with them and to let them know the plans of the Fellowship for future growth and expansion.