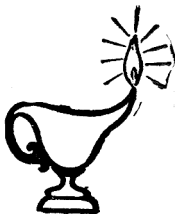


# **RAYS FROM THE ROSE CROSS**



## **A Magazine of Mystic Light**



Edited by Mrs. Max Heindel

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**THE ROSICRUCIAN FELLOWSHIP**  
**Oceanside, California**

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## A Gift of Genius to the Occultist

*IT IS A STRANGE THING* that a poem such as the Rubaiyat of Omar Khayyam, so rich in pathos, so expressive of the intense agony of the striving soul, should in popular estimation be ranked as a drinking song, and be ignored by many spiritually minded people. The Rubaiyat is one of the most exquisite portraiture of the agonies of those who are groping blindly on the intellectual Path of spiritual attainment that humanity has ever known. The intellectualist may well say as Omar Khayyam said of his own education under the teachers of ancient Persia :

With them the seed of Wisdom did I sow,  
And with mine own hand wrought to make it grow;  
And this was all the Harvest that I reap'd,  
"I came like Water, and like Wind I go."

*NEVER HAS THERE BEEN A POEM* which portrays so vividly the intense craving for wisdom that characterizes the true intellectual; and never has there been a poem describing so keenly the despair which only too often results when that craving is not satisfied by material science.

A magnificent poem like the Rubaiyat, describing as it does the experiences which every intellectual seeker on the Path undergoes within himself, is invaluable to the student of occultism. It is himself expressed as he could not express himself when he was still groping along the Head Path, without the intuition of the Heart to light the way.

*THE ROSICRUCIAN PHILOSOPHY* was especially given to the Western World for those who, like Omar Khayyam of an earlier period, could not accept by Faith alone the spiritual verities. It does not regard, however, the intellectual understanding of God and the universe as an end in itself; far from it. *The scientific teaching is only given in order that man may believe and start to live the religious life, which alone can bring true Fellowship.*

Free literature on the Rosicrucian Philosophy upon request.

**The Rosicrucian Fellowship, Oceanside, California**

# Current Topics

## From the Rosicrucian Viewpoint

By JOSEPH DARROW

*It is the aim of this Department to correlate current events with the underlying laws of occult philosophy, so as to illustrate the fact that the visible world of affairs is governed by the forces of the invisible world, which is the realm of causes.*

### The Presidential Candidates and Prohibition

THIS is a most interesting year in the United States from the fact that it is a presidential election year, during which several vital issues will be brought to the fore and bitterly contested. Foremost among these is the Eighteenth Amendment and its enforcement or modification.

Political parties in the United States have ceased to be the important thing they were fifty or even twenty-five years ago. Today there is not a great deal of difference between the two old parties.

In order to get a line on any particular issue before the people it is necessary to examine the records of the candidates, because after all the candidate is the thing; the party and its

PLATFORM platform are of secondary CAMOUFLAGE importance. Platforms are composed more or less of

camouflage, and therefore are not to be taken very seriously. The man who is elected president, however, will be the man who more than any other agency will determine the policy which will be carried out in the succeeding four years. In order to appraise the prohibition situation we will quote the utterances on the subject by the two principal candidates, Mr. Herbert Hoover and Governor Alfred E. Smith.

The first statement of Mr. Hoover was

made in a letter to the secretary of the Women's Christian Temperance Union, as reported in *The Literary Digest*. It was as follows: "There is no question, in my opinion, that Prohibition is making America more productive. There can be no doubt of the economic benefits of Prohibition. I think increased temperance over the land is responsible for a good share of the enormously increased efficiency in production, which statistics gathered by the Department of Commerce show to have followed passage of the dry law."

His second statement was made in reply to Senator Borah's questionnaire

to the presidential candidates. It follows: "I do not favor the repeal of the Eighteenth Amendment. I stand, of course, for the efficient, vigorous, and sincere enforcement of the laws enacted thereunder. Whoever is chosen President has under his oath the solemn duty to pursue this course. *Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively.*"— (*Italics ours.* Ep.)

Governor Smith was nominated for the presidency at the Democratic Convention held at Houston, Texas, in June. Twelve hours after his nomination he sent the following message to the Convention. "I feel it to be the duty of the chosen leader of the people to point the way which, in his opinion, leads to a sane, sensible solution of a condition which I am convinced is entirely unsatisfactory to the great mass of our people. Common honesty compels me to admit that corruption of law enforcement officials, boot-

## Current Topics

legging, and lawlessness are now prevalent throughout the country. I am satisfied that without returning to the old evils that grew from the saloon, which years ago I held and still hold was and ought always to be a defunct institution in this country, by the application of the democratic principles of local self-government and state's rights, we can secure real temperance, respect for law, and eradication of existing evils."

In this message Governor Smith makes it clear that he is in favor of referring the prohibition question to the individual states, allowing them in each case to determine the alcoholic content of the beverages which are sold within their borders. In other utterances he has stated the matter in practically these words. This of course means doing away with national Prohibition, because the moment the matter is referred back to the states the Eighteenth Amendment becomes in effect null and void. Governor Smith is opposed to and would repeal the Eighteenth Amendment if it were feasible,

but as this is practically impossible he adopts the indirect method of legal nullification. He signed the Mullen-Gage bill, which did away with enforcement of the Amendment in New York State by state officials, thereby hampering and for a time almost paralyzing the action of the Amendment. Governor Smith is an avowed "wet," and as such goes before the country as a presidential aspirant. To be sure, he states that he is not in favor of the return of the saloon, but if national Prohibition ceases to operate there is nothing to prevent the saloon from coming back, and it undoubtedly will in many of the states.

Bootlegging is something about which we hear a great deal. It is claimed that the bootlegger is breaking down all respect for law. One also hears the claim that there is as much drinking now under the bootlegging regime as there was form-

erly. What are the facts? First, the moderate drinker has largely gone out of existence. The moderate drinker was the backbone of the old drinking system. He was the drinker who casually dropped into the corner saloon two or three or four times a week for one or more drinks, but who was not addicted to getting drunk. There are now only two main classes

of drinkers left. These are, first, the hopeless addicts, comparatively few in number, and second, people who aspire to be "smart,"

those who drink because they think it is smart and not because they have any great liking for the stuff itself. In the second class we find a certain percentage of so-called smart society and also the youthful element which is out for a thrill. The combination of an exhilarating drink and a little law breaking on the side gives this class exactly what they are looking for. It is this type of drinker that is played up as doing as much drinking as was done under the old system.

Now, as to the amount of liquor consumed. In an article which we published about a year and a half ago we quoted from a recent book by Irving Fisher, Professor of Economics at Yale University, entitled "Prohibition at Its Worst." Prof. Fisher made a nationwide survey of the situation, getting his information from official sources, using the reports of police departments in various cities and Government reports as to liquor released for industrial and medicinal purposes, also taking into account estimated smuggling. Complete statistics were not available, but enough were obtained to give a very good line on the actual situation. As a result of his investigation he stated: "The total consumption of alcohol today in beverage form is less than 16 per cent of pre-prohibition consumption, and probably less than 10 per cent." The drinking of bootleg liquor is given an exaggerated publicity, because, being illegal, it is sensational,



## Current Topics

Six times the present amount of drinking, such as we had under the old system, if legalized would cause little comment; but the minute a little law violation is involved the element of excitement enters in, and the whole thing becomes an adventure to a certain type of mind. The reports are then magnified

**BOOTLEGGING** *ad infinitum* until the final **EXAGGERATED** result is unrecognizable when compared with the facts. Then these distorted reports are made the basis of a demand for a return to the old regime.

A common-sense examination of the situation even without statistics would show that drinking at present must necessarily be only a comparatively small percentage of what it used to be. First, whisky costs too much. In the old days a quart of pretty fair whisky could be obtained for \$1.50 to \$2.00, whereas it is impossible now to get anything that is half-way safe to drink, much under \$8.00. The average man now simply can't afford very much drinking. Then, in order to get liquor it is necessary to skulk in the shadows and become a law breaker, and the decent-minded citizen has a repugnance to doing this. He has to be pretty dry before he will do it, and the majority will not. The alternative of having a private still is too much trouble for the average individual. The private still will never take the place of the corner saloon to any appreciable extent.

Have we any real right to prohibit anybody from doing anything? In the ultimate it all comes back to this question. The whole history of the human race, however, has answered it in the affirmative. All law is based upon this answer. If we have the right to prohibit the sale of morphine, cocaine, and heroin because they make wrecks of men and women, also law breakers and public charges, then we have the right to prohibit the sale of alcoholic liquors under exactly the same conditions.

As to the repeal of the Eighteenth

Amendment, before national Prohibition came thirty-five states had already adopted prohibition, and at the present time there are only six states that can be called "wet." Moreover, only thirteen states are needed to block the repeal of the Amendment. Knowing the temper of the American people we know that this can never be done. Breaking and trying to nullify the law will only prolong the agony for a number of years.

National Prohibition has been in effect now for nine years. Ten years more will make it so nearly universal in its application and appeal that there will no longer be any question that it has come to stay.

The occultist tells us that alcohol tends to establish a counter-clockwise vibration in man's finer vehicles and to burn off the protective insulation which separates his consciousness from the lower Desire World. When this process has gone far enough, the degraded entities of that region invade his aura and incite him to sensuality, thus obstructing his evolution. It is very evident, therefore, that evolution cannot progress very far as long as mankind continues to indulge in this elixir of death.

The present year is a critical one in the history of this nation. The forces of evil, scenting the possibility of victory, are redoubling their efforts. Only the concerted action of all right-minded men and women can prevent them from accomplishing their object. The enfranchisement of the women of America is one of the factors which is going to play a vital part in the matter. Women as a class can be relied upon far more than men to take a stand for right in any critical situation. It is our confident expectation that the women of America will cast the deciding vote against the nullification of the Eighteenth Amendment.

# 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.*

## Somehow I'll Win

BY T. J. MAY

I have lost all the world, and my dreams  
are all gone,

And I stand with my back to the wall;  
And the gods that I made they are turned  
into clay,

And my temples they crumble and fall;  
So I'm finding it hard now to fight and  
to grin,

But I'll try, and I'll stick—and some-  
how I'll win!

I'm down and I'm out, and I've no one  
to care,

And I'm bruised to the depths of my  
soul;

I feel like a dog that's been brutally  
whipped,

And heartbroken crawls to his hole;  
But though I am beaten, my heart won't  
give in,

So I'll try, and I'll stick—and some-  
how I'll win!

I'll build on my ruins and try once  
again;

I'll hide all my heartaches and cares.  
There *must* be a chance for the men who  
have lost

And in losing are willing to dare;  
So I'll crawl once more to the strife and  
the din,

And I'll try, and I'll stick—and some-  
how I'll win!

## The Purpose of Physical Existence

BY MAX HEINDEL

(This article first appeared in April,  
1918.—EDITOR.)

THE following question has been asked: "I see quite clearly how we can learn great lessons concerning this physical expression of life, but do not see why the physical world is necessary to teach us ethics or morals.

If it were possible to learn ethics and morals in the higher worlds, just why is a physical world, or what we call the physical expression, necessary? While formulating this question it occurred to me that all other worlds might be said to be physical by those who inhabit them. Would this be the answer?"

Yes and no. All other worlds are not

by any means physical even to those who inhabit them. It is perfectly true that one feels the handclasp of a friend in the invisible world just as we do here, but that is because we think resistance into the hand of the other party and our own. We do this quite unconsciously of course, but the effect is the same, it lends a resistance to our hands. Our hand stops when it meets the other's just as it would be stopped by the solid flesh and bone here in this world. But did we not, when we clap our friend on the back in the first joy of greeting, think this resistance, our hand would go straight through his body; and we can at any time we wish interpolate our own body into his or anyone else's without inconvenience to ourselves or to them.

Here in the physical world such a thing is of course impossible. Here everything is rigid and solid, comparatively speaking, but it is this very quality that imparts value to the physical world as a school in right and accurate thinking, for that is what it is, as has been explained in *The Rosicrucian Cosmo-Conception*. The illustration was there given of how an inventor may mold in his mind from mind stuff an engine or a machine which he has designed to do a certain work. The machine which he thus visualizes has wheels that revolve perfectly and the whole thing works smoothly; but when he comes to put his ideas down on paper so that workmen may execute his design, it is probable he will find alterations are necessary in this plan. Later when the wheels have physical form in iron and steel, it is quite likely that some of them will rub against each other and cannot be put into the places which he had designed for them in his mind because those places are already occupied with other wheels; so then it is necessary for him to remodel his idea in such a manner as his physical machine shows him to be necessary, until he has it running perfectly. Thus his thought and idea are corrected by the mistakes as shown in the physical world. Had there been no physical world, he

would have had no means of correcting his inaccurate conception of what that machine should be; and it is very important that he should learn to think accurately and correctly, for by and by when we are sufficiently evolved we shall not stand laboriously and fashion things with our hands, but we shall conceive the idea in our minds of what we want to create; and then we will speak the word that will bring it into being. Nor will these our creations be mere machines, but they will be living things; and if we do not learn to think correctly, we shall create monstrosities that will have to be destroyed because of the evil nature they will develop in whatever spirit inhabits them.

That brings us back to the question about ethics and morals. It is said that "handsome is that handsome does," and also that "beauty is only skin deep." At the same time it cannot be denied that the face is an expression of the soul. We speak about some one as having a good face and another as having an evil expression, showing the power of thought to mold the flesh in accordance with the morals and ethics of the person. Therefore we are learning morals and ethics here, and we must learn them in order that we may understand how to use them to mold the form and features of the things that we shall create. But in order to become thoroughly efficient tools our morals and ethics must be intensified a thousandfold just as we have already seen is the case with thought. Thought is all-powerful in its own subtle realm, but it is hampered when working on the resistant material of the physical world. Similarly morals and ethics are also handicapped; they are, however, being developed by exercise, much as the muscle grows, and there could be no exercise if they were not used in a world where there is resistance. This is a slow process, but it makes for efficiency.

If you remember the law of infant mortality, you will also recollect that the little children who die because an accident or other unfortunate circumstance

prevented them from living their purgatory after their previous life, are taken straight into the First Heaven, and are there taught by compassionate ones the moral lessons that they should have learned in their previous purgatory. Let us suppose that one of the lessons that a soul had to learn was sympathy, because it had been cruel and hard in its previous life. Perhaps it had tortured animals physically or human beings mentally and found great pleasure in so doing. Such a little child would then be taken to purgatory at a time when a soul of similar propensities was living its purgatory and expiating acts of cruelty. The child's body would then probably

be interpolated into the desire body of the other person, and it would feel what he or she would feel, that is, the suffering of the tortured animals on account of their physical pain and the suffering of the human victims in mental anguish. Thus the child would pick up very quickly the lessons that had to be learned, and would be made ready for rebirth in a short time. So both the invisible and the visible world play their part in teaching us ethics and morals, and there is no doubt that both are indispensable or the wise Beings who guide us on the path of evolution would find other means of more efficiency to teach the needed lessons.

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## Eighteenth Century Poets and the Rosicrucians

### Points of Contact Between Them

BY H. G. PARKS

**A**S FAR BACK in the past as we have any record of it there has been a seeking after the truth and the solution of the mystery called life. The eighteenth century poets,—those whose works have lived to the present day—were very much absorbed in this problem. When Shelley in his *Adonais*, exclaimed, "Whence are we, and why are we?" he was expressing the question which was perplexing the thinkers of that time and also of the present time. There has always been a desire to understand the Power which as Coleridge says, is made manifest in the physical.

"The lonely shapes and sounds intelligible  
Of the eternal language, which thy God  
Utters, who from eternity doth teach  
Himself in all, and all things in Himself."

There are many attitudes toward this question. Some of the poets are puzzled yet content to remain unenlightened, judging that the ultimate nature of things is not to be comprehended by man-

kind. Pope expresses this idea in his *Universal Prayer*:

"Thou Great First Cause, least understood,  
Who all my sense confined,  
To know but this, that Thou art good  
And that myself am blind."

The majority of poets, however, did not enjoy this frame of mind, but each embraced a philosophy which satisfied his own need.

There were during the eighteenth century, as now, three predominating theories of life: the materialistic theory, the theory of theology, and the theory of rebirth. The following description of these theories is paraphrased from the works of Max Heindel.

The materialistic theory holds that life is a journey from the womb to the tomb; that mind is the result of certain correlations of matter; that man is the highest intelligence in the cosmos; and that his intelligence perishes when the body disintegrates at death.

The theory of theology asserts that at each birth a newly created soul enters the arena of life fresh from the hand of God, passing through the gate of birth into a visible existence; that after one span of life in the material world it passes out through the gate of death into the invisible beyond, whence it returns no more; that its happiness or misery there is determined for eternity by its actions during the period intervening between birth and death.

The theory of rebirth teaches that each soul is an integral part of God, enfolding all divine possibilities as the seed enfolds the plant; that by means of repeated existences in an earthly body of gradually improving quality its latent possibilities are slowly developed into dynamic powers; that none are lost by this process, but that all mankind will ultimately attain the goal of perfection and reunion with God.

There are many points of agreement between the Rosicrucian Philosophy and the ideas of the eighteenth century poets. The Rosicrucian conception of God is that He is a spiritual Intelligence, the Root of Existence, Boundless Being, a nondimensional Power of whom the sun is the nearest approach to a visible symbol, though the sun is not God. The God Spirit is also not apart in a distant place but permeates the universe, and what we call life depends upon its presence. Wordsworth in his poem on *Tintern Abbey* expressed the same conception of God.

“A motion and a spirit that impels  
All thinking things, all objects of all  
thought,  
And rolls through all things.”

Coleridge has a similar idea of the Divine Being, though much less definite, when he says:

"I worship the Invisible alone."

The spirit of man according to the Rosicrucian Philosophy is a spark from the Divine Intellect, put into a dense body in order to gain experience. The potential possibilities present in the

spirit, called the ego, are gradually developed and individualized, in the end gaining perfection and uniting with God. Here also in the relation of God to man do the words of the poets coincide with the Philosophy.

“All are but parts of one stupenduous whole,  
Whose body nature is and God the soul.”  
—*Pope.*

“Dust to the dust, but the prime spirit shall  
flow,  
Back to the living fountain whence it came,  
A portion of the Eternal.”

According to the law of rebirth, which is embraced by the Rosicrucian Philosophy, the soul is born into a dense body again and again until perfection is reached. Between lives the soul goes first into purgatory, where it is purged from sins committed while in the dense body; then it goes into the first heaven, where it enjoys the consciousness of good deeds committed; and finally it goes into the second and third heavens, where it prepares for its next advent in a material body. Each life on earth has an influence on following lives. The suffering undergone in being purged of previous sins culminates in conscience; while the enjoyment derived in the first heaven from past good deeds promotes a feeling of altruism. The person, however, is not conscious of the past deeds and remembers them only as conscience and a feeling of regard for others.

Wordsworth may not have had these ideas in mind when he wrote *Intimations of Immortality*, but his verse can at least be adapted to it:

“Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life’s star,  
Hath had elsewhere its setting,  
And cometh from afar.  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God who is our home.”

Then there is the superphysical aspect of the Rosicrucian Philosophy, which recognizes the existence of Planetary

Spirits, ambassadors from the planets to the earth, Hierarchies which direct mankind, and numerous other spirits.

Coleridge shows his familiarity with this theory in his "Hymn before Sunrise in the Vale of Chamouri."

"Thou dread ambassador from earth to  
heaven,  
Great Hierarch, tell thou the silent sky,  
And tell the stars and tell yon rising sun,  
Earth with her thousand voices praises  
God."

In *The Cloud*, Shelley speaks of the directing spirit:

"Lured by the love of the genii that move  
In the depths of the purple sea."

An elemental spirit is also mentioned in *The Ancient Mariner*:

"Under the reel, nine fathoms deep,  
From the land of mist and snow,  
The spirit slid, and it was he  
That made the ship to go."

The earth-bound spirits are spoken of in Pope's "Rape of the Lock" as sylphs which hover around and try to communicate with the heroine, Belinda. It is probable, however, that these touches of the supernatural were not the results of the faith of the poets but were added merely for an artistic effect.

The Rosicrucian Philosophy states that children are frequently clairvoyant, but owing to the ridicule given them when they confide in their elders they gradually overcome and lose this power. This probably accounts for Wordsworth's feeling that the child possesses a delightful view of things which the adult has not.

"Mighty Prophet, blest!  
On whom those truths do rest  
Which we are toiling all our lives to find,  
In darkness lost."

In the following words he bemoans the blindness of man:

"Blank misgivings of a creature  
Moving about in worlds not realized."

The Rosicrucian Philosophy maintains that by living the proper life, concentrating on and striving toward high ideals, one may finally learn to leave his body and go where he wills on the invisible planes. This is the ideal condition which Byron comments on in his *Lake Leman*:

"Nothing to loathe in Nature, some to be  
A link reluctant in a fleshy chain,  
Classed among creatures, when the soul can  
flee,  
And with the sky, the peak, the heaving  
plain  
Of ocean, or the stars, mingle and not vain."

The fact that there was in the eighteenth century an attempt to make Rosicrucianism more widespread probably accounts for a great many of the coincidental ideas; but in some cases it is very likely that to separate individuals in their quest for the solution of the life mystery the same aspect of the Truth has been revealed.

## The Last Surety

BY VESTA WILLS HANCOCK

The blood that burns so hot today,  
And mists the mind with joy and pain,  
Awakens echoes grave and gay;  
The Fire is smelting us again.  
But shaped anew the soul still clings  
To melodies the dim past sings.

The other lives that live in us,  
The mysteries of the deaths we died,  
Beneath this surface of froth and fuss,  
As sunken rivers slowly glide.

And murmurs from that hidden  
stream

Will sometimes echo through our  
dream.

'Tis then the cross we cannot bear  
Is robbed of all its torturing load,  
And joys that come not to our share  
Lose all their power to tempt or goad.

For we who were 'ere time began,  
Change ever through our fate as  
man.

## He Who Dared to Rend the Veil

BY GRACE EVELYN BROWN

**T**HE baffling problems of years of toilsome labor were drawing to a close; the work of mental concentration was about to yield its results; the discovery for which Julian Goddard had slaved and waited was now to reward him, and he was to become a benefactor of humanity, a superman, with the knowledge of laws and powers hitherto withheld from mankind. Realizing the limitations of the five senses Goddard had spent the greater part of his life in seeking a means by which his soul could escape from his body, to fathom hidden truths of life, to wander unseen among men, hearing and seeing everything, and then to return, bringing back to the world the knowledge thus gained, to use it to give life a greater freedom, a higher sense of justice.

A chemist by profession, he had employed his life and his knowledge for this one end. He had delved deeply into electrical science and had studied the positive and negative poles as symbols of life and death, cosmos and chaos, matter in action or suspension, and had come to the conclusion that all life was caused by molecular activity emanating from the life principle. Goddard therefore reasoned that if the body could be lulled into a negative condition by the application of negative forces, death would ensue. However, by introducing a modicum of the positive element, a deep trance-like sleep might be induced that would last until the battery became exhausted, when the vitality of the body would again assert itself and overcome the artificial influences formerly dominating it.

Reasoning more deeply still he became convinced that this life principle was the soul, ego, or true man, whose absence would allow the body to remain

inert. The power to drive out this life, starting the departure of the soul from the body, having been exhausted the ego could return at will. There was nothing to fear.

The instrument that he had invented was now ready to be tested. The time had come for him to enter upon the great adventure. In an hour his soul would go forth invisibly. He would search men's motives, their very minds, the thoughts and desires behind their acts. He would study the hearts of both saints and sinners.

His stay out of the body might be brief or long; for having never experimented upon himself or upon others he had no means of knowing the power of the instrument to delay the normal functions of life. His theories might easily go astray. In any event secrecy would be preserved. His rather isolated home in the outskirts of a suburban town had given him all of the advantages of undisturbed days for concentrated work, and conditions for his temporary absence from the world.

Now after weeks of waiting the opportunity for his final venture seemed at last to have arrived. His wife, who had been spending much of her time of late in the city, had gone there for a few days to visit her mother and sister. His best friend and nearest neighbor, the Reverend Alan West, had gone to a neighboring city to attend an annual convention. If either of them returned before he had regained the occupancy of his body, they would not think his absence strange, for of late, as the approaching success of his experiments had demanded more and more of his time and efforts, he had requested that he be left undisturbed in his laboratory, where he lived in a world of his own.

Twilight had descended as he went from the house to his workshop, an isolated building at the foot of a long orchard filled with tangled vines and beds of neglected flowers and shrubbery. He entered his workroom, and passing by the shelves filled with bottles, test tubes, and retorts, paused before a chest at the farther end of the room. Standing there, a tall spare figure, his thoughtful face with its refined, clear-cut features expressed an elation not unmingled with sadness and loneliness and a slight indication of apprehension at the venture that he was about to embark upon.

He contemplated his going as an experience something between sleep and death. It was more hazardous than the former. Yet he felt reasonably confident that he would safely return, for the battery was bound to exhaust itself in the course of hours or a day at most. The gathering twilight exerted an influence to make the world appear dim and intangible and his passing out into the great unknown fraught with a deep and mysterious meaning.

He took from the chest a long thick garment with a hood, also a sleeping bag and hastily folded them and put them in a suit case which stood there. He went to a table below the shelves and taking his electrical invention from it, examined it closely then placed it in the folds of the sleeping bag. Next he opened an old desk upon the other side of the room, and fumbled in the shadows until he drew forth a large old-fashioned key. Scratching a match under an old shelf, he held the blaze to scrutinize it. He saw against the thin fingers of his nervous hand a death's head with angels' wings forming the edge of a spreading rim. He put it in his pocket with a feeling of satisfaction as the match burned out. He returned to the suit case, picked it up, and started for the door.

Letting himself out into the night, he paused for a moment looking up at a star-studded arc of sky revealed between the leaves of his orchard. Soon he would be up there with them, reading their

secrets, witnessing their true realities.

Then he thought of Helen his wife. He really ought to write her a word in case the unexpected should happen. He returned, lighted the lamp, and scratched a short note to her in which secrecy regarding his proposed undertaking vied with sentiment concerning his rather hazardous leave-taking of the one whom he loved the best of all. This mood caused him to feel a real regret at leaving life, even for a brief interval; and he glanced around the workshop of so many years of striving, with the sentiment that he remembered to have felt for his college room when about to give it up. This was another graduation, he thought, a completion of his apprenticeship which had led to this final acquisition of knowledge which was to make him great and the world wise, where it had all these long centuries remained blind and foolish.

It was quite dark when at last he started forth. He stole quickly and silently out through his garden path and along the winding road leading to where, beyond a falling old stone wall, moss-covered gravestones and granite monuments gleamed dimly in the night. Tapering columns and marble crosses stretched their arms to heaven, and tall trees cast their shadows over the hedges along the narrow paths leading to the wrought-iron doors of dark tombs.

With his definite goal before him Goddard went to one of these paths, passing along it to the door of an ancient tomb. Resting his suit case upon the ground he drew forth the old key and fitted it to the lock. The rusty grating of the metal broke the silence of the night as Goddard pulled the door back upon its hinges.

He looked curiously within. Empty shelves met his searching flashlight; but as he turned it toward the back of the vault, he saw that long gruesome boxes filled the rear compartments. Not allowing himself time to dwell upon their possible contents, he brought in his suit case, opened it, and taking out its contents placed them upon one of the lower



shelves, arranging them for his occupancy. Then he turned and looked out into the night.

The yellow disc of the full moon was just pushing up from the horizon, revealing like a searchlight from across a space of grassy mounds the figure of a shining angel topping a marble monument, outlining its upward-pointing finger with a golden glory.

Goddard's heart suddenly stopped and then pounded rapidly with the superstitious thrill which this produced. Was it his farewell to earth? It was not too late even now to abandon the experiment and return. He thought of Helen and the love that he had always held for her and of their happy past until his constantly increasing interest and absorption in his research had occupied so much of his time. But Alan West, his friend, had filled his place. He believed in them both. Why should he hazard his life and all his happiness for mankind in the abstract?

Then he suddenly turned away, cursing himself for a coward. The symbol of the pointed finger meant success and honor, that he was to be great above all men. He turned the key on the inside of the creaking lock, donned the long garment, and slipping into the sleeping bag, held the flashlight in a steady hand as he fastened the electrical apparatus to the vital parts of his body.

He lay there looking out into the darkness, which seemed to extend away to infinite distance. Vague and filmy forms filled the blackness and floated like drifting nebulae. Then they gathered into elusive mists like human wraiths and beckoned him with wan fingers. A death-like coldness crept up his limbs and to his heart, that too becoming as ice. Only his brain remained alive and alert, reviewing scenes of his past life with minute insistence. Then the future appeared, a veiled mystery leading him on to reality submerged in unreality. The physical world dropped from him, and he lay there in a new world, inert, weak

as an infant, unable to think or move or to know who he was or where he was.

It must have been a long time that he had lain there, when he remembered. He was Julian Goddard, the chemist. He had successfully schemed to liberate his soul from his body in the ancient tomb of his ancestors, and now he was free to roam the immensities of space. Still he hesitated with almost a sensation of fear. Now that he had actually accomplished his purpose, he felt that perhaps he had presumed too much in wrenching from Infinity the forbidden secrets of life. Punishment, not victory, might await him. He might even be doomed to wander the vast domain of the world of the disembodied, lonely and fearful, kept forever from the love of his wife, his friend, his work. It was too late now to turn back, however. He must go on, now that he had this marvelous opportunity, and learn all that he could. He tried to rise, and as the thought and wish to do so became strong, he lifted himself, light as a floating thistledown, and drifted through the closed door of the tomb.

A silent, moonlit world was before him. Shafts of light lay along the shadowy vistas of hedgerows bordering raised mounds of grass, clumps of flowering shrubs, and iron fences with their interlacing sprays of black-wrought vines. Goddard stepped forth and walked among them, slowly at first; then as the sense of power in his liberated self became stronger, he hastened his steps, gliding on along the orderly and well kept paths.

This then was the storehouse of dead men's bones, the dumping ground of men's careers, their wealth, position, fame, and love. All was relinquished here, and for what gain, what end? As he asked these questions, hosts of thoughts seemed to impinge upon his consciousness: the relief of relatives over the departure of a querulous invalid, or a selfish miser who had at last to yield his spoils to them; the happy inheritances of the living from the dead; the descent of positions of honor, long envied; the

joy of freedom from the trammels of a legality outgrown, to liberate the arms of lovers eager for their own; the reluctance with which those doomed to die relinquished all these attractions.

The loving words of appreciation and consolation inscribed upon the grave-stones, the withered flowers fading in the mould, seemed to echo the deceit and treachery of the mood which held Goddard in its sway. He fled with loathing away and on through the country; and as his sense of power in the liberated self became stronger, he found himself gliding along the earth with long and delightfully free steps. As he gained the top of a high hill a strange thing happened. He discovered that he no longer needed to walk; the domain of the air was his. He rose with the ease of a bird and traveled above vast sections of the earth. Woods and country swept beneath him, plains and mountains, also the sea, stretching its long rock-lined arms into the land. Then he passed over miles of restless waves.

Speeding on and on, he discerned at length land rising in the distance, and his desire to have a nearer view of it caused him to sink down lower and lower. He floated past the coast, over fishing villages, above great cities, seeing rivers, plains, and mountains appear from out hazy distances, grow larger, and pass beneath him, receding again into a misty distance.

At length, glancing downward, he noticed the smoke of a battle field, and floating lower yet he paused. Here he decided to descend and walk invisibly among men, witnessing deeds of heroism, the love of man for his brother soldier, his commander, his country. Here he would discover the mystery of brave self-sacrifice and the devotion to an ideal that caused men to have no thought of self, nor of those that they left behind when love of a noble cause outweighed personal love.

He found himself standing upon a little hillock in the midst of what appeared the pandemonium of an inferno.

Shells and bombs exploded around him, shattering human bodies. Men fell, rending the air with cries of agony. Goddard became weak with the horror of it, but he controlled his aversion with the reminder that he had not yet witnessed its glory. He must go nearer to the men, become as one of them. He glided down the slope to the plain, and on to where a group of soldiers were grappling with the enemy. A murky, loathsome atmosphere that was not battle smoke enveloped him. As he breathed it in, he seemed to be aware of the true atmosphere of war. Hatred, cruelty, murder, lust entered into his soul. He felt unbridled passions inflamed by force of example, sanctioned by the withdrawal of fear for the consequences. Through the poisoned atmosphere he saw men reduced to the level of demons. He looked into their souls and saw how love of adventure and aversion for industrial work had led them to seek the diversion of war. Instead of a love for country he found an intense hatred of all foreign domain, its people and its rulers.

As he stood inert with sorrow and disappointment, two men sprang out from the group nearest him. They were struggling in a death grip. The victor at length arose above the dying body of his opponent, to slash him fiercely again and again. Then as he lay quite still, he hacked off a finger upon which a gold ring gleamed with precious stones, and searched his pockets for further spoils.

The soul of Goddard turned away, weak with horror, and floated up without even a backward glance, speeding on and on with the one desire to get as far away as possible. Below again rolled the ocean with its white-capped billows, and great steamers puffed their crawling way over the tossing waves. Goddard drifted on until the next morning, only half conscious of his surroundings so absorbed was he in the gruesome events that he had just witnessed.

At last a great city appeared on the coast. He drifted toward it, and soon

perceived that it looked familiar to him. It was the city near which he lived. The associations that it held for him made it dear and restored his confidence. Here he would find only beauty, love, and high ideals. He floated down nearer to its great throbbing heart. He reached a street corner teeming with frantic traffic, and stood looking around him into the anxious faces of hurrying men and women. He saw their eager grasping for happiness and all that might increase it: wealth, possessions, position, fame, selfish love, vanity, and sensual pleasure; yet all these appeared as fleeting as ephemeral shadows.

He decided to pause here and learn the motives of the men of business, the complex fabric of commerce, in which the products of men's brains were woven

into commodities of service to mankind. He entered a large building and drifted to one of the floors where a heavy corpulent man sat at a large desk. Many clerks were busy about him, and office boys went to and fro. The atmosphere of the place appeared to Goddard like the battle smoke, murky with sordid selfishness. Each was for gain, a larger salary, tips on the vacillating market. One of the clerks, a spare old man, was examining a newspaper and tracing with a trembling finger a column of stocks. His finger paused before a quotation, and the cloudy atmosphere became poisoned with his anger and fear. He walked to the large man at the desk and poured forth his resentment, unabashed and strong in his indignation.

*(To be continued)*

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## “Giving Up” Smoking

BY JOS. P. HENNINGS

**A**S LONG as we use such unpedagogical methods in self-education as to think in terms of “giving up,” we shall not be very successful. Parents who are aware of their responsibility apply the findings of modern psychology in the education of their children, replacing “Don’t” by “Do.” New Testament Christianity is positive, while Old Testament Judaism is negative. Christ with one grand gesture swept away all “Thou shalt nots,” and replaced them with His one great positive “new commandment.”

The aspirant to the higher life only too often uses methods in self-education which he has long outlawed in the education of his children or in the teaching of his brethren. He keeps on “giving up,” sacrificing, taking a mental attitude which conduces to self-pity and self-adulation, and if he can talk himself into the belief that he does so for the sake of others, then he comes dangerously near

fancying that he is wearing the martyr's crown. This is a very dangerous, harmful state of mind in that it constitutes a lie to one's self, subconsciously placing a value on habits and things that not only have no value, but which must be considered detrimental to health, happiness, higher aspirations, and spiritual life. Where is the sacrifice when a habit which dulls your mind, hurts your health, and hinders your progress along the path of attainment is *exchanged* for higher spiritual vibration or, to use an expression which is often quoted but rarely understood, for *life more abundant*?

There is yet another attitude of mind which is just as unpedagogical and therefore as harmful, dangerous, and unsuccessful. Physical force in education is a thing of the past. The rod is no longer considered a necessity but rather a repulsive curio, serving as a witness of a stage in evolution which we have happily outgrown. The “mailed fist,” though

still an unfortunate factor in certain other departments of life, has entirely "lost out" as a factor in modern education. Knowing this, why should any aspirant use such an antiquated method when training and educating himself? If "Thou shalt not" is poor pedagogy when applied to others, then "I will not" is just as poor pedagogy when applied to self. The will must be positive to be a constructive force; negative will power is destructive. In terms of psychology the negative application of will to undesirable habits is *repression* and creates a complex of one kind or another. Just as our very deficient system of law enforcement relegates a criminal to the penitentiary for a longer or shorter period of time only to release him a worse man than he was before, so negative will relegates an undesirable denizen of the desire world to the region of the subconscious only to eventually release him in a form more undesirable than ever. In the meantime the aspirant to the higher life often furnishes the world an object of ridicule, a picture of life as it should *not* be: a poor, long-faced, misguided, unhappy, morbid, neurotic creature!

Every pedagogue knows that to abstain from "don'ts" is not sufficient; they must be replaced by "do's." The pupil must be kept so busy with good things that there is no time for the bad. Moreover, any such "do" must be in the same line of work or thought as the "don't" which it replaces. Instead of saying, "Don't trample on the flowers," we say, "Go and water the flowers." Anything bad or undesirable can be turned into its corresponding good. The most mischievous boy in the class, if approached in the right manner, will make the best supervisor during the teacher's absence. (Fifty years ago pedagogues would have called this a poor joke.) Every criminal has in himself the potentialities of a detective, a demagogue those of a leader, an anarchist or nihilist those of a reformer and world-brotherhood man, a liar those of a novelist (imagination), etc.

In astrology we express the same thought when we speak of good and bad aspects, and we work with this principle to such an extent that the above mentioned findings of psychology seem almost platitudes. Why then not apply our knowledge to our own selves? Why not twist our "squares" into "trines"? Not by "giving up" anything, not by bringing sacrifices, and not by repressing and forming complexes; not by "must nots," "dare nots," or "will nots," but by *willing, working, daring, doing* that which we all know in our innermost hearts to be right and good, that which brings us real happiness and life more abundant.

Of all the bad habits which we discard on the path perhaps the most stubborn sticker is the habit of smoking, simply because its effects are too subtle to be easily recognized as disastrous, especially if indulged in "moderately." As a matter of fact moderation in anything undesirable is the greatest obstacle to its conquest. It diminishes the danger to such a minimum and postpones the ill effect so far off in the future that it becomes an easy task for the "regressive self" to lie it out of existence altogether. This regressive self is nothing but the psychological term for what we know to be a desire entity, our own creation, composed of desire stuff and seemingly endowed with a certain amount of intelligence, or rather cunning. It is the devil, the tempter, of the orthodox church.

This entity will project into our conscious mind ever so many excellent reasons why it is well and good to smoke, simultaneously questioning the assertions of science or the results of experiments. It will also tell us that we are different from anybody else, that we cannot be judged and measured by the same standards as others, and that therefore the results of investigations do not hold good for us. It will use flattery, saying that in order to be so extraordinarily efficient our nervous system has to be very high-strung and that such high-strung nerves from time to time need the relaxation

which is produced by tobacco; that our teeth, our digestion, and what not, all different from anybody else's, need tobacco; that we appear more manly, more businesslike, if we smoke, in proof of which it will point out certain occasions and circumstances when this actually *seemed* to be the case. It will also remind us of great people who were passionate smokers, e. g. Mme. H. P. B.

The aspirant who is endowed with a critical mind and who practices his daily retrospection or auto-analysis, not perfunctorily but making it a radical, ruthless, operative performance, will soon discover that all these reasons for holding on to his bad habits are *half-truths* only, that they are on the order of the snake's arguments which induced Eve to eat of the tree of knowledge. He also knows that half-truths are worse than open lies, but—

When talking to smokers along these lines I usually find that they smilingly admit all this to be true, or at least are perfectly willing to accept it as an hypothesis. I know that in their innermost hearts they would be quite willing to go further if they only knew how. They do not admit this, however. A false pride which seems to be rather widespread among aspirants to the higher life makes them dislike the very suggestion that they are not masters in their own temple, and therefore they would much rather say that they want to do evil than to admit that they would like to be rid of it but do not know how. They may even be so far advanced on the Path as to fully realize that salvation is to be found in transmutation; the difficulty consists in finding into what kind of activity such a habit as smoking can profitably be transmuted.

Seek and ye shall find! Knock and the door shall be opened unto you! If you are sincere in your aspirations, Friend Smoker, you will find the key to this apparently deadlocked situation.

Astrology has the key. Smoking is a manifestation of the lower Neptunian vi-

brations. The secret of transmutation, therefore, consists in *raising these vibrations*, and the secret of success lies in doing so *along Neptunian lines*. It is a pity that there are so few astrologers among our friends the pedagogues, the psychologists, and the psychoanalysts. They miss great opportunities. We know that the higher Neptunian vibrations manifest as *mysticism, exaltation, love for and understanding of high quality music, vivid constructive imagination, inspiration of the mind with ideas derived from the inner planes of nature, fine and exalted tracts of thought, sympathy with the feelings of others leading in its highest form to service to humanity both in and out of the body, and spirituality*.

We also know that the higher vibrations exclude the lower and vice versa. We do not raise the Mars vibrations by taking away the axe that cut down the cherry tree, but by giving it some constructive task like the clearing of a jungle or the chopping of kindling wood. Nor do we raise low Venus vibrations manifesting as licentiousness by the "Thou shalt nots" of the Old Testament, but by the "That ye love one another" of the New. I never saw an ardent smoker retaining health and happiness after repressing his bad habit by an iron will. Let your will be positive and use it for the sublimation of your desire entity, for the capture or recapture of all those fine spiritual qualities mentioned above which you surely have felt at some time or another and which you know to be bliss.

Perhaps you remember the delicious thrill that you experienced when you heard Beethoven's Fifth Symphony or any other great masterpiece of music. That was a spell of high Neptunian vibration. The more it thrilled you, the less you would think of burning tobacco. You had forgotten all about that smoking habit of yours. You felt as if you were in heaven, and as a matter of fact you were. Put your will to work and try to recapture that heavenly emotion. Or if you are not musical—though I

have an idea that you are, or you would not read a Neptunian article—you may remember numerous other thrills, great ideals which exalted and inspired you. Recall them, dwell upon them, work them out in your mind and on paper. And if you have not been blessed with any Mercurian qualities of expression, either through music, oratory, or writing, then throw yourself heart and soul into some spiritual pursuit. Study astrology, a typical Neptunian science, which in its higher stages will raise your vibrations by leaps and bounds. Delve into the mysteries of nature, realize the at-one-ment with God, your Father, by means of the Christ love. There will be neither time nor space for undesirable Neptunian habits. Low vibrations will be entirely crowded out. Transmutation will have become an accomplished fact.

The thrills of exaltation which in former times you enjoyed only on very

infrequent occasions will be an almost constant state of mind, and not only perpetuated but also increased. *Life more abundant* at last will be yours. And the wonder of it all is that you would never have attained to this stage if it had not been for your former affliction. That is why you often hear astrologers say that a square is better than no aspect at all. The square gives you the opportunity to practice your divine prerogative of free will in turning it into a trine. You have become ruler of your stars and master in your temple, not a taskmaster but a master loving and beloved.

Finally, all you dear friends who still allow your aspirations to be frustrated by a contemptible little desire entity, take this advice from one who knows: If you try my recipe—and I feel almost certain that you will—*keep it a secret, to be divulged only for the purpose of helping those who are ripe for Neptune's high vibrations.*

## A Voice from the Penitentiary

BY A WORKER

“I WAS IN prison and ye came unto me.” Everyone of us is a potential Christ who is imprisoned in the body. Prisoners are incarcerated behind walls generally because they sinned and were found out. But it takes strength to do evil. It is the purpose of the Rosicrucian Philosophy to show these erring friends how they can direct their power into constructive channels. How many of us ever think of those behind walls who are deprived of the most precious thing in the world—liberty, freedom? The majority do not even give a passing thought to them. Yet there are many souls who might become Pauls, would we who are at liberty pay them a visit and bring to them the light of our Philosophy.

In Oakland, Calif., several ladies have set aside Friday to go to San Quentin to see the boys. The latter are anxiously

waiting for Friday to come, looking forward with their new faith in themselves to those messengers of love who give freely of their time and means to help these men so sorely in distress. The despondency of soul and the anxiety of heart of the average prisoner cannot be depicted. One must have tasted the cup of sorrow and drunk it to the dregs to be able to comprehend their plight. Prisoners in general are sick in soul and spirit, dwelling in Hades, with no understanding of the Cosmic Law which is ever just and works for our good. There are several thousand in each state prison. One can imagine the octopus of gloom, despondency, and despair developing in such a place. No wonder some try to commit suicide to escape this horror! One who tries to be brave there is swept away in the darkness.

The ordinary religious teaching is of

little use in prisons because it does not explain things. It does not tell that the evil side of our nature can be transmuted, that our present environment is the outcome of evil actions of past lives, that the blessed opportunity is given us to pay our debts of destiny and so transmute evil into good. Prisoners work, yet there are many hours of solitude which they could devote to thought and study of higher things, if only we will help them to do so. A specific case will illustrate the possibilities:

In San Quentin there are a number of men studying the Rosicrucian teachings. They found them there when they arrived. One inmate tells others of them. One of the active workers of the Fellowship paid a visit there to see a boy who had asked for help. He was only twenty-four years old; we will call him X—. He had seen no outsider for twenty-six months. He is sentenced to a period ranging from five years to life. The worker who visited him said, "I will never forget the radiance of joy and happiness illuminating the boy's face at my visit." Three visits were paid, and we will give some extracts from X's letter as to the result accomplished:

"I am just bubbling over with joy and happiness and good will, and I want everyone I come in contact with to share with me that feeling. It is a glorious feeling to have. If you knew the gratitude I feel to you, it would fairly stagger you to know that one person can think so highly of another. Of course you know that the other men enjoyed their talk with you. I know they are feeling much better for it. It is great to know that one can do such good in this world and reap joy in doing it. Why don't more people think of doing good?"

And again: "The wonderful inspiration you are to me will never be known to you. The many wonderful things you told me I think of in the quiet of my 'temple' (he means his cell), and it fills my heart with joy that you are unselfish

enough to share with me the knowledge which you have and which I have so long craved and sought for. I shall do the best I can to live right, think right, do right so I may have within me the light that reflects God. Through it I will ask for you those things which if I were able to give, you should have. He will hear the voice of a soul even if it comes from here. You will be blessed; not a night passes but that you lead in my prayers, yes, even before my family. I say that because if it were not for you they would not have for a husband and father a man who is better than he ever has been. All that you told me has sunk in very deep. I am the richer with much valuable information gained from you. In my own little way I am slowly but surely implanting the seed within the minds of many men. I show them how they can better their conditions, and that is what many men are desirous of doing."

Again: "The hours you have spent with me are like sunbeams after the storm, or like raindrops in the arid desert of my life here." Here he speaks of another worker, Mrs. W.—: "I found her one of the most rare of human beings, a soul like yourself, who is capable of understanding in place of condemning. God help me and give me courage and the will to always have in mind never to condemn, but like you both to have before me the picture of the Master, with the power to understand in His eyes. In the eyes of both of you can be seen the Godlike love for those who have suffered and fallen by the wayside. Oh, my soul does ache, for I know how far I am from being like you. I feel deep within me the repentance of wasted years, and although young I feel very old."

He continues: "The last part of your letter, dear friend of mine, was a blessing to me. I'll bet I showed it to more than fifty men. That little bit of philosophy was beautiful. (It was a poem by Mary Putman Gilmore.) How I responded to

it you will never know. It is encouraging to have a friend that will consider another and give courage and cheer when needed. For that I am glad, for I am no longer as depressed as I used to be. I am more of a man now, thanks to your fine and tireless efforts."

He is redeeming not only himself but others also. When he first got to prison he tried to escape. In his own words he was "ready to kill to get away." He found one of the "Rays" on a waste heap, read it, and it changed his attitude.

I am certain these few extracts speak for themselves. May they act as an encouragement to many of us. Why not give a little of our time and love to the needy, the hungry of soul and spirit? Is it not worth a few hours of our time when we can look for such wonderful results? This one boy is a great power for good. All one needs to do is to encourage him, and he gladly turns his dynamic force to good use. Yesterday he sent to Headquarters fourteen applications for the correspondence lessons, and he is teaching the men. He wrote: "I shall try and have the men work one lesson per week, and mail them together. That will be the basis for a class. I won't have to do so much talking then as they can all gather round and listen and know what it is all about."

We are endeavoring to get desk space at San Quentin as other denominations have, with a person in charge at certain hours to whom the men can go for help and instruction. Our members at Folsom and Rochester, N. Y. are active in prison work; may many others be moved by pity and sympathy to carry the blazing light of the Rosierucian Mystery Teachings into the darkness of the gloomy prison walls and give back to society many fine souls who would otherwise be lost. "Go thou and do likewise." If you cannot go personally to see a prisoner, get from the prison authorities the name and number of a friendless one and write to him. Give a hand to a drowning fellow. We have this exquisite Rosierucian Philosophy, the food of the soul. What better use could we make of it than this?

Are we burying the talents of wisdom or are we putting them to use? We have received five talents, and we must produce five more. Go and visit the prisons! Then you may hear from the Master's lips: "Come, ye blessed of my Father, inherit the kingdom prepared for you . . . For . . . I was in prison and you came unto me."

### Newspaper Exploitation of Crime

Brooklyn, N. Y., April 16, 1928.

Editors,

Rays from the Rose Cross,  
Friends:

Congratulations on your April editorial, "The Crime-Breeding Newspaper." It should be brought to the attention of all the offending papers. Or a movement started whereby thousands would write to their local papers bringing the context of your editorial to the attention of the editors and publishers. When one can educate the public to become "truth-minded" they won't be beguiled by press propaganda into another World War.

Sincerely yours,

—P. V. O.

The above mentioned article described the dangerous influence of the greater part of the modern newspapers in publishing descriptions of crime. It called attention to the fact that when a person reads the details of a crime, he automatically creates thought forms of the process which act as a suggestive force upon the minds of many other people, tending to influence them in the same direction. Thus a newspaper which is habitually addicted to the exploitation of crime news becomes a serious menace to the welfare of the community. Incidentally, this article called attention to the fact that editors and publishers of newspapers of this type are laying up a terrible debt of destiny which will very likely crush them some time when the debt must be paid, because they are doing almost infinitely more damage than the ordinary malefactor who gets locked up in jail for a common offense.



## The Law of Mercy

By I. V. GOOKIN

**M**Y experiences with the deeper side of my nature result from the simple desire of an ordinary human being to live up to the best that is in life. Hence when an unusual action takes place, anything out of my ordinary experience, I bring every faculty to bear upon it, retaining a selfless or impersonal attitude until I have formed a decision independently of emotion as nearly as possible. Such was the case when several times in my life I have been given ether as an anaesthetic to deaden the pain of an operation.

The first time I willed that I should act rationally upon awakening, and my last conscious thought was a command to my consciousness to "hang on." When the operation was over, I became conscious instantly and spoke naturally before I had my eyes open. I did not rave as some do. I directed my attention to my physical feelings, analyzing them with some curiosity. Both in going out and coming back I retained the impression of many doors opening and closing to me as I passed, accompanied by loud booms and flashes of light that seemed like lightning. I noticed that the ether seemed literally to "peel off." I could feel layer after layer, starting at the head, peel downward to my feet and lift off at the toes. The second experience was much the same as the first, but I brought greater consciousness to register the happenings.

The third time, however, I obtained real results, much to my horror afterwards. I began as usual with a command to my consciousness to hang on, and hang on it did. It took nearly two cans of the ether to put me under, and there was I, conscious, as layer after layer of ether seemed to pile on my helpless body. The physician giving the ether opened my eyes. I put all possible expression into them to let him know that I was not

asleep. He said, "Not asleep yet?" in great surprise, lifting my hand and letting it fall and opening my eyes again. Then I seemed to see the three people attending me even with my eyes closed but I paid no attention to what was taking place as far as the operation was concerned. My attendants were no longer separate beings but they somehow merged into my being. We were all living the same life, as nearly as I can explain the feeling. I was conscious of all the good and the bad in each person there as if it were in myself,—with an intense pain of love for them racking my being, which seemed to be the substance of my oneness with them.

I no longer seemed to see earth things, but *reality* or *life substance* seemed to surround me. The attendants were one with me. Their faults were mine and mine were theirs. Our individual sins seemed trivial in their results compared to the pain of the compounded sin there present. The pain I felt seemed to be composed of the substance of love, which was also the essence of our composition. All that these three had done to injure me, or help me, seemed to present itself. I was moving, pulsating, through a spiral stairlike experience wherein everything was automatically progressing through this love-pain. Lifting my arms I cried out, "God, O God!" Yet even as I cried I knew I should receive no help until the love-pain had run its course.

Oh, the weight and the pain of my brothers' wrongdoing! It was all mine to bear, for in this strange experience I was not only my brother's keeper—I was my brother! With what amazement some people may read this last line. What murmurs of incredulity and ridicule. Yet I say I endured for my brothers all the weight of their past lives, and with love I forgave them their sins and begged the Father to forgive us all. This

love-pain throbbed on with precision, bringing forward the farthest past until I seemed to trace myself back into nothingness. But it did not require time to do this. Everything seemed to be all-present from the beginning to the end.

I seemed to be mineral; I was also flesh and blood. I was earth, grinding and gritting when torn from myself as by an automatic machine, which at times ran smoothly, well oiled—again running with great screechings for lack of oil, and the controlling hand heeding not the pain of my grinding. But all was one. All seemed contained in the throbbing love-pain that racked my being. Crying helplessly to God, I said to myself, "Endure; it is useless to cry out!" So I hung in the center of the fated moment and just endured.

Then I felt the layers of ether begin to peel off as I drew nearer and nearer to the doors through which I had previously passed, and I returned to time and space. The operation had not been at all severe, but I returned to outer consciousness so weak that I could not even talk. I could just weakly turn my head and sigh, and uncontrollable tears would roll from my eyes. But I had brought back the knowledge that not only was I my brother's keeper, I *was* my brother!

I had often heard of the oneness of all things, but I could not understand how all separated matter could be one. Now I knew that matter is not separate from being for I had been a part of the great ALL. Never should I sin again. I would not want anyone to face so great a pain because of my sins, and I now knew that my sins were upon others as well as myself. And I cried out, "Forgive us, O my Father, for we know not what we do."

Six days I lay with the sobbing terror of that terrible world sorrow upon my heart, but at last the keen edge of it was softened, and I arose sadly on the seventh day, resolved to do my best to lighten the horrible pain of the world. What was my individual pain and sor-

row compared to the world sorrow? While enduring the love-pain I saw how small and insignificant were the injuries my brothers might inflict upon me, for I had seen their souls devoid of flesh. I know now that it is only the personality that injures me, and that the minute my brother is over the line in spirit his great love for me will purge him. Also by allowing him to hurt me here I only cause him more pain there through the intensity of his despair at his blindness while in the flesh. This, I see plainly now, is why the beloved Christ sees no evil in anything. This is why "pearls are not whiter than its teeth." This is why He bids us "turn the other cheek." If we in our pain wish to spare our brethren the sorrow resulting from their acts against us, we should petition the Father, not for ourselves but for them, and the Law of Mercy will be set into operation as one might press a button. We shall thus help to save from purgatorial sorrow the souls for whom we petition.

But what about the Law of Cause and Effect? Its effects, I meditated, would also be mitigated under the Law of Mercy. When we, even as the Christ, turn the other cheek, refusing to resent the slap which our fellow men may give, taking the attitude of immediate forgiveness, we help to lessen the payment under the Law to a minimum. This all flesh should learn to do as soon as possible in very self-defense, for truly, your brother's pain is your own.

As nearly as I could conclude by retrospection the love-pain is that of the earth soul, of which we all become a conscious part at the moment of death. When people ask, as one so often hears, "If God is merciful will He permit us to suffer after death?" they are ignoring their own part in the matter. The lower self, the personality, is the one that causes the pain, and it has free will. God cannot at the moment help. This matter is analogous to a master composition of music, perfect as it leaves the master's

hand. But being performed by all manner of people developing the art of music, wrong technique and wrong interpretation creep in, spoil the sweetness of the music, and bring irritation to all about as well as to the performer. The master cannot at that time help. The student must raise his own vibration into harmony with that of the composer before he will be able to bring forth the musical glory of the composition and obtain the pleasure therein hidden. The Master, even as the composer, is unable to prevent the discord in the fair life which he nourishes, but must wait for the lower self to practice its lesson again and again until by repetition it finally acquires a successful technique of life.

Even as in the lesser sphere of music, so in life there are lazy ones, careless, proud, arrogant, and impatient, people who think the natural laws should be set aside for them, and that the world should accept them as they rate themselves. It is with pained surprise that they find themselves eventually going through the same processes as their fellow men. Then bitterly they lay the blame on the Master. The lessons are too long. They haven't the time to practice the same thing over so many times. He is cruel to compel it. They haven't the strength. They have so much else they would rather do, and besides it gives them a headache. Yet as a kindly parent, quietly insistent, or as a patient teacher explaining repeatedly, the Master sets the lesson before them again and again, enduring their mental and physical distortions of his masterpiece until they at last cease their useless waste of time and settle down to *real effort*. Then can they learn from Him the gentle interpretations and delicate motives that make His compositions glorious paeans of love.

This analogy after a manner illustrates the experiences of all earthborn, pain and sorrow pointing out the fact that they will bring these experiences upon themselves until they learn better. Owing to the heaviness of flesh this is slow until earth's great compeller, pain, gets

busy. When people have had all that they can stand up under, they will in self-defense reform.

So alive is the memory of my experience now (it took place two years ago) that I cannot hear a machine screeching for lack of oil that I do not wince and feel a helpless pain of its grinding within myself, and I put forth every effort to get it oiled, be it mine or someone else's. Surely mine was an intense experience. It caused me to beg with all my heart for assistance from the Invisible Helpers lately when knowledge came to me that I should have to go again under the ether. I have for years been under their kindly ministrations, and I knew they would not fail me. Nor did they, for although I had another experience, it was benevolent in nature, and I learned more of the Law of Mercy and of its gladness.

Meditation on the subject of the above experience brings me more and more to the idea that the Law of Mercy can make comparatively pleasant the further payments on our debts under the Law of Cause and Effect, contracted in our ignorance; also that it will evolve hand in hand with observation and analysis, speeding up the time when men and women shall be as God meant them to be—beautiful, natural, true, serene, and joyous. They will then have attained spiritual knowledge, and there will no longer be need of God's great teacher—pain. The great Master's pupils will then at last be able to render his masterpiece in perfect concord, and looking back see that His kindly hand has ever dealt to them the proper lesson. They will see that through his care and guidance there has at last been produced from the symphony of love the perfect chord of PEACE.

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The most solid comfort one can fall back upon is the thought that the business of one's life is to help in some small way to reduce the sum of ignorance, degradation, and misery on the face of this beautiful earth.—*George Eliot*.

# Worth-While News

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*In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.*

## Italy a Prison House

A people deprived of all liberties, held in bondage by force and threats; a country whose boundaries are likened unto prison walls, is the description of Italy and its citizens as given by former Premier Francesco Nitti in a statement made public.

"Italian people," the statement declares, "have been deprived of all their rights and constitutional guarantees by an armed majority. Suppressed are the liberties of association, reunion and the press; suppressed are the independent newspapers."

"Italy," the Premier continued, "has become a vast prison where one no longer laughs, where one lives in misery, despite false information disseminated abroad. Thousands of citizens are refused permission to leave Italy and are submitted to all sorts of humiliation. Illustrious generals, deputies, scholars, are imprisoned or exiled."—*Scottish Rite News Bureau.*

Italy, according to the above clipping, is not a pleasant place for the people who are compelled to live there. They have apparently surrendered almost all of their political rights and privileges to a dictator. The rights and privileges connected with a republican or a limited monarchical form of government are usually purchased at a high price both in blood and treasure, and it is a pity to see them lost. Evolution depends upon the development of the will as well as the intellect. This means that every individual man and woman must develop the ability to make decisions, and taking part in the government is a potent means of doing this.

Political government in which the people actively participate, either directly or through elected representatives, is a tremendous stride forward in civic

evolution. To give up this privilege is retrogradation, a step backward. However, we cannot tell what forces are operating behind the scenes. We know that there is an invisible government influencing the visible governments of the world. This invisible government is exercised by spiritual Hierarchies and by Initiates who have been delegated the task of helping man forward in his evolution. Presidents and kings are not just individuals acting according to their own sweet fancies. Unknown to them they are subjected to spiritual and other forces; not, however, to the extent of interfering with their free will. These forces guide them and assist them to develop constructive policies. At the end of the war Italy was in a bad shape, almost approaching anarchy. Perhaps a dictator in a crisis like this was the only thing that could have saved her.

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## Suns and Universes

Your eyes sweep over the nocturnal sky. Five thousand stars visible to the unaided eye, but 1,500,000,000 by actual count on photographic plates, stars big and little, bright and dim, here so thinly distributed that they are like occasional pearls on a vast black background, there so dense that the celestial vault seems powdered with them—such is the universe of man. In this swarm of luminaries there is no obvious architectural plan, no immediate evidence of system and order. And to deepen the mystery the Milky Way stretches over the heavens—a forked band with lanes, holes, black gaps, dense clouds of brightness and sprays of light.

After some fifteen years of research, Professor Harlow Shapley of Harvard believes not only that he has discovered a system in this seeming disorder, but also that this visible universe of ours is rotating around some unseen, central mass, just as the earth and planets are revolving around the sun. In an address which he recently delivered before the American Philosophical Society he marshaled all the evidence that he and

other astronomers have accumulated in the last fifteen years on the constitution and distance of the stars, to prove that our visible universe is shaped like a watch, and that our solar system, so far from being the center of this watch, lies very much off the center. So huge is the watch that it takes light, speeding through space at the rate of 186,000 miles a second or 6,000,000,000,000 miles a year, 3,000 centuries to traverse its diameter and 1,300 its thickness.—*New York Times*.

The above extract from the *New York Times* gives a little picture of the immensity of the physical universe which has been brought within the range of the telescope and the camera. It goes to show how infinitesimally small our little sun and planets are in comparison. Our sun and its planets are the field of evolution of myriads of beings belonging to our own and other life waves. Reasoning by analogy we know that other suns, millions of them, are also fields of evolution for various grades of beings.

That which is latent in the Absolute is during a Day of Manifestation brought forth into activity through the medium of a multiplicity of solar systems so that new powers, new capacities, new abilities may be developed by the individuals living in those systems, all of which are carried back to the Absolute at the end of that Day of Manifestation, only to re-awaken at the dawn of a new cosmic era. The result is eternal progress—and yet the atheists say that there is no plan, no progress, everything is chaos then annihilation.

### The Modernist Preacher

Out of the "old, superstitious speculations" of Judaism and Christianity will rise a new, third religion founded on humanism, predicted the Rev. Dr. John Haynes Holmes in a sermon at the Community church in New York recently.

"Things have happened in the past 2000 years. The psychology of St. Paul is over," declared Doctor Holmes. "Modern man sits at the feet of the scientist, the astrologer, the sociologist, and biologist. Modern man is reading biology, not theology.

"Modern man refuses to believe that there is anything sacred. He insists upon the recognition of reality. Therefore, modern

man is turning from the priest to the test tube. He has found that the things handed out by Jewish synagogues and Christian churches are fairy tales and simply untrue.

"This new religion will recognize every particular religion as a divine and holy thing. It will be a universal church, as lofty as the love of God. It will have no one god and no one faith."—*Los Angeles Examiner*.

Dr. John Haynes Holmes of New York City is one of the most progressive and intellectual of the metropolitan preachers. He was formerly, we believe, a Unitarian minister, but at present he has an independent church, yielding no allegiance to any denomination. He has the vision of the modernist; he has discovered that the forms and ceremonials of orthodoxy are only symbols—symbols, however, which have played a part in the past religious evolution of mankind. In this respect he is quite right. Occultists, however, could give him many points which he evidently has not become acquainted with as yet. Occultism, particularly the Rosicrucian phase of it, is demonstrating that the psychology of St. Paul is not yet over as Dr. Holmes declared. St. Paul was an Initiate of a high order, but he veiled his occult utterances in language appropriate to his time. The creative power of thought; the fact that emotion, good or bad, is the manifestation of a living substance in the aura of a person; the existence of a purgatory where evil thought creations are eliminated; and the necessity of communing with higher beings and obtaining inspiration through such communion—these things as discovered by modern occultists through first-hand investigation, are all quite in accord with the earlier findings of Paul.

However, we need many more John Haynes Holmes. They are leavening the lump in a very efficient manner. Occultism is also leavening the lump, but as yet only a small percentage of the people are capable of accepting the findings of the occultist, because they have not yet developed sensitiveness to the vibrations of the higher planes which would enable them to sense the truth of a philosophy describing them.

# 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 them as one.*

BY KITTIE S. COWEN

## Somnambulism, Its Cause and Cure

### Question:

Please tell me what sleepwalking or somnambulism really is, and if there is any way to help those who are subject to that condition?

### Answer:

Sleep is caused by the ego, clothed in its desire and mental bodies, withdrawing from its dense vehicle. When the separation is complete in the ordinary individual, the sleep is dreamless; but sometimes the ego does not entirely withdraw, and the connection between it and the brain centers of the dense body is not entirely severed. Under these conditions the ego sees things going on in the invisible worlds which it confuses with the happenings of the physical world, the result being all sorts of fantastic, nonsensical dreams. At such times the body usually tosses about on the bed more or less, and often speaks and frequently gesticulates. From this condition it is only a step to somnambulism or sleepwalking, a state wherein the ego forces its dense vehicle to leave the bed and wander about, sometimes aimlessly but at other times with a definite purpose in view.

When the spirit is out of the body, it travels with great facility wherever it chooses and is quite unafraid. It passes through an open window, through fire, air, or water, leaps from a precipice, etc. if it so desires. During sleepwalking the ego is unconscious that the physical body is with it, and therefore there is great

danger of leading the dense vehicle into harm. For instance, we all know that it is no trouble to walk a very narrow plank when it is placed on the ground. But elevate it several feet and a sense of fear comes over one which would probably cause him to fall off even if the plank were really quite wide. When the body is controlled by the spirit from without, it is itself entirely unconscious and fear is absent, consequently it walks with impunity wherever it can get a foothold, the only danger being that the sleeper may awake by the ego drawing into its dense vehicle and assuming its normal position. In such an instance fear is almost sure to cause the individual to fall from whatever perilous position in which he may find himself, in consequence of which a serious injury might be the result.

The remedy for this affliction is the practice of *conscious* relaxation immediately upon going to bed. The individual should relax to the extent that if an arm or lower limb is lifted it will immediately drop back on the bed. This conscious relaxation automatically teaches the desire body to let go its hold on the physical vehicle, and it will in time completely cure somnambulism. In the meantime wet towels placed on the floor in front of the bed are almost certain to awaken the person the moment his feet contact them. The nature of the higher vehicles is somewhat akin to that of electricity, and water has a powerful drawing effect with respect to an electrical current. Therefore when the feet contact the wet towels, the finer vehicles are drawn into a central position in respect to the dense body, and this of course restores consciousness.

*Thought Processes and the Mental Attitude*

*Question:*

What is meant by abstract thought and concrete thought? I should also like to know the meaning of the positive and the negative attitudes of mind.

*Answer:*

Abstract thought is a mental process which deals entirely with abstract conceptions which are in no way related to physical realities. This process of thinking is best illustrated by mathematics. Two plus two equal four is an illustration of abstract thought. In grammar we find an illustration in the abstract noun which is the name of a quality, like whiteness, virtue, or beauty; the name of something which does not possess weight. Concrete thought is applied to physical realities and is related to particular persons, places, or things.

The positive attitude of mind is one in which a person creates and directs his thoughts himself. The negative mental attitude is one in which he accepts the thoughts of others and permits them to direct his mode of action. Such an individual allows his mind to wander idly and become a receptacle for any vagrant thoughts which may be floating in the mental atmosphere.

*Children Reborn in the Same Family*

*Question:*

Do children who die in infancy usually return to the same family, or do they seek different parents and a new environment?

*Answer:*

A few years ago Max Heindel made an investigation along this line, the result of which was as follows:

Some twenty children who were to come to rebirth within five years after their death were first taken under observation. Out of this number fifteen or sixteen came back into the same families. The rest went elsewhere. Mr. Heindel then selected another group of twenty which were in the invisible world and not expected to take rebirth until after ten or more years. It can be seen at the

time of a child's death whether it will remain a comparatively short or long time in the invisible worlds. When an ego seeks rebirth, it is usually drawn into close proximity to the prospective mother years before the birth takes place. In the case of the last group of children their future intentions were thus quite clearly shown. Out of this group of twenty only three were found to be staying with their former mothers, while the other seventeen were scattered among other families; and two of the number were keeping company with small girls, which showed that they were waiting for them to mature and take upon themselves the responsibility of motherhood.

*Desire, a Valuable Asset*

*Question:*

The "Cosmo" states that if the dying man could leave his desires behind, the desire body would very quickly fall away from him, leaving him free to proceed into the heaven world. Should one not, therefore, cultivate desirelessness as Buddha taught? Love without attachment would seem to me to be paradoxical, and because paradoxical, perhaps the more profoundly true ideal. Am I right?

*Answer:*

Max Heindel is referring in the "Cosmo" to specific desires which are connected with the physical plane. The worst possible thing that could happen to an individual would be to lose the purgatorial and first heaven experiences gained through the medium of the desire body. Purgatorial experiences result in conscience, and the first heaven experiences result in virtue and an inner urge toward right doing. Without desire man would be an inanimate, insipid creature. Never kill out desire but learn to direct it aright. It is the great incentive to all action, and without action there could be no experience, which is the object of life.

There is no such thing as love without attachment. Christ had His beloved disciple, John, who loved to lean upon his Master's breast. To Peter He said:

"Simon, son of Jonas, lovest thou me?" And to Nicodemus he said: "God so loved the world that He gave His only begotten son . . . ." We may widen the sphere of our attachments, but the attachment is still there and should never grow less for those who were first included. It should simply expand until it becomes all-inclusive. You are decidedly wrong when you think that you should endeavor to kill out desire or that you can love in the abstract.

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*Is the Soul Immortal?*

*Question:*

Can a soul really be lost?

*Answer:*

It all depends upon what you mean by soul. Man is threefold in his nature—spirit, soul, and body. The body is the physical vehicle in which he functions while living in the material world. The soul is the extract or essence of his experiences during each earth life. The spirit is the real man, that which was differentiated within the body of God, and which is as imperishable as God Himself.

The physical body disintegrates very quickly after the spirit leaves it at the time called death. The soul essence or extract of our good acts is after death incorporated in the spirit as soul power and is the soul which is saved; but the breath record of our evil deeds is expelled from our being during the purgatorial experience, and as it cannot exist independently of the life-giving spirit, upon expurgation it disintegrates. This is what the Bible refers to when it states that "The soul that sinneth it shall die."

The Bible teaches that the body is made of dust and returns thereto; that the immortality of the soul is conditional, depending upon well-doing; that the spirit survives bodily death and persists forever.

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*Most Predictions Without Value*

*Question:*

What do you think of the prediction the seer has made that in June or July, Alaska, part of Canada, and the United

States will be covered by the ocean; that one of the old sunken continents will arise from the sea to make a path for the downtrodden of Russia to enter America?

*Answer:*

The prediction so far as June is concerned did not materialize, and it is just as probable that the July prediction will not materialize either. It is really too bad that people continually make these statements and broadcast them over the world, as their influence upon nervous people is not good. No person is ever destroyed by any sort of a cataclysm who has not earned such a death by his or her own actions. Those who are living a life of loving, self-forgetting service for others have no need to fear cataclysmic destruction as they are very certain to be taken care of by the Great Ones who have our evolution in charge. Some time in the future a continent will emerge from the Pacific ocean southwest of California, but no one knows exactly when this will occur. So far as Alaska becoming united with Russia is concerned, we know of no reason why such a conclusion should be drawn.

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*How the Light and Reflecting Ethers Are Attracted*

*Question:*

How can one attract and absorb the necessary light and reflecting ethers to make the "golden wedding garment"?

*Answer:*

Loving, self-forgetting service to others automatically attracts the two higher ethers and alchemically blends them with those which one already possesses. Everyone is in possession of a small amount of these two higher ethers as they are the vehicles of consciousness and memory. But in the undeveloped or evil individual the percentage is very small, there being only enough to carry on the limited mental activities of such a person. However, as soon as one begins to live in any degree the higher life, these ethers are at once attracted, and the additional amount becomes available for spiritual purposes.



# 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.

## Astrological Proverbs

### Applied to the Signs of the Zodiac

BY ISABELLA J. RHODES

#### 1.—ARIES:

"A stitch in time saves nine."

"The early bird catches the worm."

"The race is to the swift."

"Self-praise is no recommendation."

"The devil take the hindmost."

**T**HESE proverbs all apply to the Aries person for he is naturally alert, active, progressive, and quick; one could not imagine an Aries person sitting down to consider whether he would or would not do a certain thing. If anything has to be done, he usually rises to the occasion and does it promptly and quickly and so conserves energy by putting in the "stitch in time" which saves nine. Also he believes that "the early bird catches the worm." He is mentally alert and often seizes and profits by the opportunity that a more cautious brother would lose. He believes "the race

is to the swift," and acts upon his belief; and being an egotist, always considering "Number 1," he does not feel much repugnance in pushing his brethren aside to reach the goal himself. He often says in effect, "The devil take the hindmost."

There is a Scotch fable which says that when students come to a certain stage in their mystic studies they have to run through a subterranean passage or hall, and the last one to get through is seized by his Satanic Majesty and made his imp. I guarantee no Aries student is the last one caught—he would be one of the first to "fight through." Aries gives egotism, and Aries people are fond of talking about themselves—what *I* can do, or what *I* have done. So we may say to them, "Self-praise is no recommendation."

2.—TAURUS people look after the pounds, shillings, and pence. It is the sign of finance, so they like to take and keep. They believe that "a bird in the

hand is worth two in the bush," and they say, "Take care of the pence and the pounds will take care of themselves." One usually sees a comfortable, self-satisfied look upon a Taurus person's countenance, as much as to say, "Let us be happy, while we may." A Taurus person entering a room full of people who are quiet and gloomy, will in a few minutes cause everyone to smile and look quite contented and happy. They possess the happy knack of chasing gloom away.

3.—GEMINI people are inclined to be changeable and not too discriminating, also talkative, so to them we may apply the proverbs: "A rolling stone gathers no moss"; "All is not gold that glitters"; and "The man is wise who talks little." They are usually friendly to all alike, and cannot always distinguish the gold from the tinsel. Although Gemini belongs to the intellectual triplicity, being an airy sign, Gemini people require ballast to bring out their best mentally.

4.—CANCER people are inclined to worry. Cancer is the sign of motherhood, and Cancer people mother everyone—all the world in fact. It is a home sign, so we may apply the proverb, "Charity begins at home" to them. They do not as a rule need this precept for they usually practice the virtue it teaches. In fact, if the father of a family is a Cancer man, the children will always cling closer to him than to their mother.

Cancer people worry, so we say to them, "Worry kills more than hard work," which we all know to be a fact. "Beauty unadorned is adorned the most" also applies to them, for the Cancer native is rather fond of dress and jewelry and puts many rings, not merely one, upon his fingers. If Cancer people see a pretty trinket, they feel they must possess it and wear it.

5.—LEO. "Love me, love my dog" is the most characteristic proverb to apply to the Leo person. Leos are very fond of their relatives, especially of their own

particular family, and can see no fault in them. They want others to be as fond of these relatives as they are themselves.

The Leo people like to do things upon a large scale, so we advise them, "Cut your coat according to your cloth," because having large ideas there is a danger of running into extravagance or prodigality. They think optimistically, ambitiously, grandly. Mediocrity does not appeal to the Leo people, so "if you cannot do what you wish, wish to do what you can," applies to them.

6.—VIRGO. "Discretion is the better part of valor" applies admirably to the Virgo person, for Virgoans are not fighters. Neither are they aggressive, and often it is only by their own discretion that they get out of a difficulty. We could advise them to "let well enough alone," and tell them that "to be over-busy is a witless task," for being lovers of detail they will, even when a thing is completed, look it over unnecessarily to see if any improvement can be made. Although it is a virtue to be busy, it is a fault to be overbusy, and as the proverb says, it is even a "witless task." Virgo people work from a sense of duty, not for reward, so "Virtue is its own reward" especially applies to them.

7.—LIBRA. "Every cloud has a silver lining"; "Marry in haste, repent at leisure"; "Love teaches even asses to dance," all apply to the Libra person for he does not like gloom. If anything unpleasant takes place he usually looks for the bright spot and tries to turn sorrow into joy.

Libra people often make undesirable marriages, for as Libra is the sign of partnership its natives often marry hastily, feeling the need of a partner. Afterwards they wish they had waited. "Love teaches even asses to dance": the pleasantness, affability, and affectionateness of the Libran will often dispel the gloominess in a melancholic person and make him so happy that he does indeed feel inclined to dance and be merry.

8.—SCORPIO. Of a Scorpio person we might truthfully say, "His bark is worse than his bite." Although he may make stinging remarks, he does not by any means always carry them out in action.

"Sub rosa," or "under the rose," applies also to him, for he is naturally secretive. "A word to the wise is sufficient," and "Hidden fires are often the hottest" likewise suit the Scorpio person. It is not necessary to say much to him if one wishes to convey a message. A word or look or even the flicker of an eyelid is sufficient for him to understand one's meaning. The Scorpions being silent people one does not always realize the deep feeling underlying their quietness until the fire of suppressed emotion suddenly bursts forth.

9.—SAGITTARIUS. "The eagle does not hunt for flies"; "It is better to be envied than to be pitied"; "One good turn deserves another"; "All's well that ends well."

Sagittarians being ruled by Jupiter are expansive, benevolent, jovial, and kind. They expect great things and when developed aim high—at the stars. "The eagle does not hunt for flies" is a very typical proverb to apply to them. They do not like to be pitied but prefer to be envied. They like to do a good turn when they can. If a matter ends well, they are happy, and do not trouble very much as to how the end is brought about.

10.—CAPRICORN. The Capricorn person is cautious, patient, enduring, prudent, and painstaking, so the following proverbs describe his characteristics: "Slow and sure wins the race"; "Once bitten, twice shy"; "Look before you leap"; "To be forewarned is to be forearmed"; "Sweet are the uses of adversity." Saturn brings adversity, and the Capricorn person discerns the uses of it and profits thereby, as he is noticeably endowed with practical common sense.

11.—AQUARIUS. "Cold hand, warm heart"; "He loses his thanks who promises and dallies"; "He who would have friends must show himself friendly"; "From saying to doing is a long way." Aquarians frequently have cold hands, but their hearts are warm, although that fact does not always show in their manner. Aquarius is the sign of friends. The Aquarian often has many friends and would have more if he showed himself more friendly. "He loses his thanks who promises and dallies." Aquarians are apt to promise a thing too readily and then find it difficult and often impossible to keep their word. In consequence they may lose their friends.

"From saying to doing is a long way" contains really the same meaning. When the Aquarian learns to respond to the Uranian ray instead of to the Saturnian, then the warmth of heart will show itself always in his actions; but it is difficult for him at the present stage to be very demonstrative, although there are unmistakable signs of a change in this respect taking place even now.

12.—PISCES. "Don't let the grass grow under your feet"; "It is foolish to fear what you cannot avoid"; "Do not cross the bridge before you come to it"; "Fear is a great inventor"; "Let sleeping dogs lie"; "Let bygones be bygones," all apply to the Piscean person. Being negative, Pisceans require encouragement to get on well. Also they are apt to fear what never happens; but they are peaceable, lovable people and never stir up strife nor bear a grudge. So if anyone mentions a past grievance, they say in effect, "Let sleeping dogs lie," or "Let bygones be bygones." These last two proverbs we can each and all practice with great profit to ourselves and others. Each sign has its outstanding virtue, but that most peaceable maxim of the Piscean, "Let bygones be bygones," conduces more to general happiness than almost any other sign maxim.

I will close by repeating some lines

upon the idiosyncracies of the twelve signs:

"Who works from dawn to set of sun  
And never likes to be outdone?  
Whose walk is almost like a run?  
Who? Aries.

Who smiles through life, except when  
crossed?  
Who knows, or thinks he knows, the most?  
Who loves good things—baked, boiled, or  
roast?  
Who? Taurus.

Who's fond of life and jest and pleasure?  
Who vacillates and changes ever?  
Who loves attention without measure?  
Who? Gemini.

Who changes like a changeful season,  
Holds fast and lets go without reason?  
Who is there that can give adhesion  
To Cancer?

Who praises all their kindred do,  
Expecting friends to praise them too,  
And cannot see their senseless view?  
Who? Leo.

Who criticizes all she sees—  
Yes, e'en would analyze a sneeze?  
Who hugs and loves her own disease?  
Who? Virgo.

Who plays the game of luck and chance?  
Whose gait is like a graceful prance?  
Who loves to pose and toe the dance?  
Who? Libra.

Who sees the things you least desire?  
Whose anger stings like living fire?  
Who loves to rouse another's ire?  
Who? Scorpio.

Who loves the law and loves the court?  
Who takes delight in outdoor sport,  
And takes religion as his forte?  
Who? Sagittarius.

Who seeks revenge for wrongs received?  
Who craves by friends to be believed?  
Who grows morose when he's deceived?  
Who? Capricorn.

Who is the ready promise-maker?  
And who so readily the breaker,  
Which makes one love and then forsake her?  
Who? Aquarius.

Who makes no effort until pressed?  
Who timid grows and sore distressed?  
Who always loves to be caressed?  
Who? Pisces.

## When Does the Aquarian Age Begin?

Max Heindel states in the Rosicrucian literature that at the present time the sun by precession is in about ten degrees of Pisces, and therefore it will require about seven hundred years before it reaches the sign of Aquarius, thereby inaugurating the Aquarian Age, the rate of progress being 2100 years for a sign of thirty degrees. He states, however, that we are beginning to come within orb of the influence of Aquarius, which accounts for the present scientific activity.

In the writings of certain mystics and of one or two occult societies it is stated that the Aquarian Age has already begun or that it is due to begin within a few years. To settle the controversy regarding this we wrote some time ago to the United States Naval Observatory, Washington, D. C., and received the following letter:

"Dear Sir: In reply to the inquiry contained in your letter of January 27, you are informed that . . . the present position of the *vernal equinox* is in the constellation Pisces, and is eight or ten degrees from the line separating that constellation from Aquarius, measured along the ecliptic.

"By direction of the Superintendent, U. S. Naval Observatory.

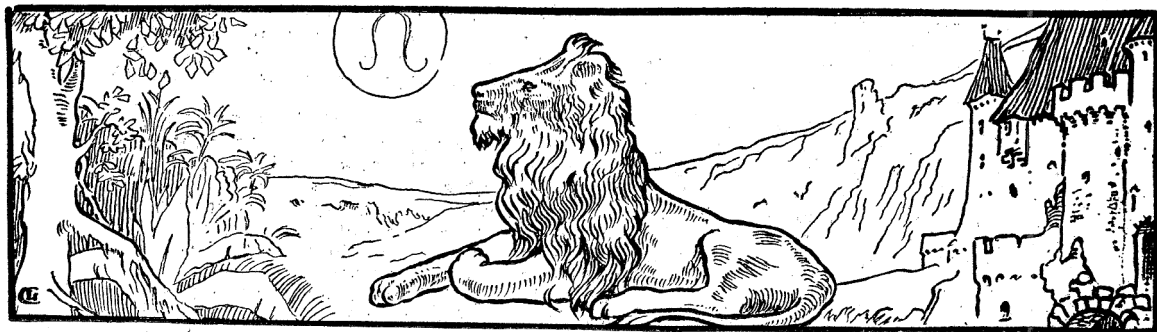
Very truly yours,  
W. S. Eichelberger,  
Capt. (Math.) U. S. Navy.  
Director Nautical Almanac."

This is a complete confirmation of the statements which Mr. Heindel has made on the subject, and shows conclusively that we shall not actually enter the Aquarian Age for several hundred years. This statement from a source of unquestioned authority should settle the matter.

—From the "Rays" of April, 1923.

Success consists in the ability to grasp the main chance when it comes.—*Disraeli*.

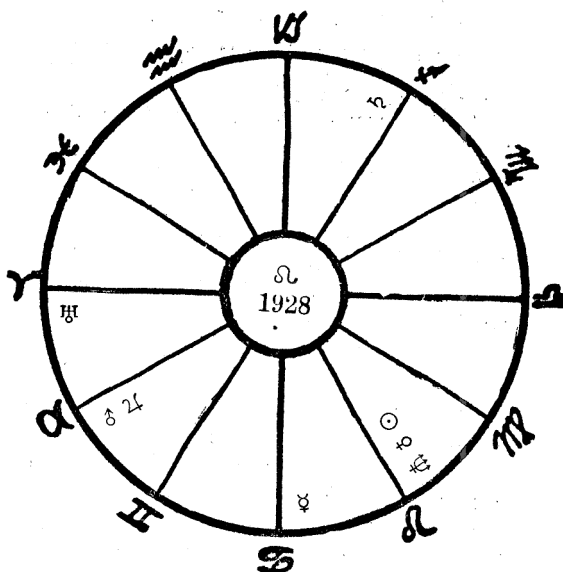
## The Children of Leo, 1928



*A Character Delineation of the Children Born between July 23rd and August 22nd inclusive, 1928.*

The children who are born during the time that the sun is passing through the fiery and fixed sign of Leo, when the planets are favorable, are of a magnanimous, honorable, and ambitious nature, and are just and kindly toward all. The sun, which is the giver of life, has this sign of Leo as its throne, and as the sun sheds its rays on all the earth so does the Leo aspire to be universal. His heart is big, and he wants to love all the world. The Leo is commonly termed by astrologers the universal lover, and from an anatomical point of view Leo has rule over the heart. But if the planets are afflicted, then we may expect just the opposite, for the brightest light also casts the deepest shadow. The old saying holds good for a child born in the sign of Leo, that "when he is good he is very, very good, but when he is bad he is horrid."

The Leo person's ideals are usually very high, and he does not see evil in any one; on that account he is easily imposed upon. As humanitarian workers Leo people will make any sacrifice and will part with their last penny if their sympathies are aroused. But there is a very selfish type of Leo, indicated where we find an afflicted Mars in Leo or, as in the horoscope of these 1928 children, when the sun is passing through Leo while Mars is in Taurus. Taurus is one of the bestial signs, and Mars in this sign is in its fall and expresses a



selfish and cruel side. We may expect that some of the children born under Leo this year will have a selfish and cruel streak, for Mars is in mundane square to the sun in Leo, another fixed and bestial sign, which will increase the effect of Mars in Taurus.

Every cloud has its silver lining, and we invariably find good in every horoscope. The lady Venus, the planet of love, is in Leo, and at different times in the month in conjunction with the sun

*(Continued on page 372)*

**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, entitles the subscriber 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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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. 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 as nearly as 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.*

MARJORIE E.

Born October 29, 1925. 12:06 P. M.

Lat. 34 N., Long. 118 W.

*Cusps of the Houses:*

10th house, Scorpio 14; 11th house, Sagittarius 8; 12th house, Capricorn 0; Ascendant, Capricorn 24-25, Aquarius intercepted; 2nd house, Pisces 6; 3rd house, Aries 13.

*Positions of the Planets:*

Jupiter 16-29 Capricorn; Uranus 22-0 Pisces, retrograde; Moon 12-00 Aries; Neptune 24-33 Leo; Mars 20-15 Libra; Sun 5-53 Scorpio; Saturn 15-39 Scorpio; Mercury 19-47 Scorpio; Venus 20-56 Sagittarius.

In reading the stellar script shown in the horoscope of this child we find one whose life will be full of interesting experiences, a soul which has come into this embodiment to learn many valuable lessons. With the Saturnian sign of Capricorn on the Ascendant and the life ruler in conjunction with Mercury and the Midheaven, also sextile to Jupiter and trine to Uranus, Marjorie will be very set and determined in her ideals and her opinions, and to endeavor to change them will create resentment and a nervous condition. However, the sextile of Jupiter and Uranus will to

some extent offset this, and will make the mind kindly disposed.

The path in life of this young girl should be that of mental pursuits, for the mind will be deep and keen; it should be led along scientific lines. If the mind is given plenty of research work, something into which the mental energies may be directed so that the mind will be satisfied, it will safeguard her against dangers which are indicated by Mars elevated in Libra, the sign of his fall. He is sextile to the pleasure-loving Venus in the house of friends. He is also square to Jupiter, which is placed in the 12th house, the house of self-undoing. The above aspects are strengthened by Venus being square to the impulsive and unconventional Uranus in the sign of Pisces, which is the sign of self-undoing. Uranus being in the 2nd house, governing finances, might indicate that unless this girl is taught modesty and economy there will be a tendency to spend money too freely for personal adornment.

A public life with flattering public attention, fine clothes, dancing and night life, will have a great lure for Marjorie; and with Venus square Uranus, and the moon opposition Mars, there is great danger that she might thus be led into the wrong paths, which would cause her undoing, for she will have a very strong attraction for the opposite sex. The moon

in the martial sign of Aries in opposition to Mars will cause her to act through impulse.

We would advise the parents to direct her energies into government work. She will be able to handle large projects, and may rise to a very good position if she is given the proper opportunity and is not permitted to develop the tendencies indicated by the above afflictions. Keep the mind of this girl busy. Nothing will be too heavy for her mentality. This will use up her surplus energy, and she will not have the desire to take up a public career.

This horoscope has many good indications. It shows a strong soul who cannot be interfered with, but who must be led with love and great diplomacy.

#### HAMMOND E. T. G.

Born September 19, 1920. 6:40 P. M., Std. Time.

Lat 49 N., Long. 71 W.

#### *Cusps of the Houses:*

10th house, Capricorn 11; 11th house, Aquarius 1; 12th house, Pisces 0; Ascendant, Aries 25-7, Taurus intercepted; 2nd house, Gemini 1; 3rd house, Gemini 23.

#### *Positions of the Planets:*

Neptune 12-52 Leo; Jupiter 5-0 Virgo; Saturn 16-28 Virgo; Sun 26-43 Virgo; Mercury 5-39 Libra; Venus 17-53 Libra; Mars 9-56 Sagittarius; Moon 24-19 Sagittarius; Uranus 2-48 Pisces, retrograde.

This horoscope has the fiery and cardinal sign of Aries on the Ascendant, and the ruler, Mars, is making the largest number of aspects of any of the planets. We may safely say that Mars will rule the life of this boy to a very great extent. Mars being in Sagittarius, the sign of sports, Hammond will take readily to games. Mars trine to Neptune, which is in the 5th house, that of pleasure, and in the sign of Leo, will be apt to give him a strong leaning toward games of chance and speculation.

While the trine aspect of Neptune to Mars will be fortunate, this is partly off-

set by a square of Mars to Uranus, which will cause the boy to act impulsively, and he may through his impulse and his rash acts meet with accidents; also financial losses, for Jupiter is square to Mars, which gives a tendency to monetary loss. We would advise the parents to direct this boy's energies into a channel where the Mars-Neptune trine will bring better fruit, and where he will not be thrown into associations which would encourage his tendency to speculation.

Neptune in Leo sextile to both Venus and Mercury and trine to Mars will incline the mind toward educational work. Neptune being in the 5th house, which rules children, a very good line along which to direct Hammond's mind would be the teaching of mechanical arts in connection with such things as radio, aerial mechanics, automobiles, etc. These would have an attraction for the boy and would give him a field of action where the Mars energy could be expended, a field which would also safeguard him from the sporting and gambling element. Music should be put into his life, for this is strongly indicated in the horoscope; it should not be neglected. He should have an opportunity to produce harmony through string instruments.

A tendency toward sluggish circulation is shown, which may cause him to catch cold easily; but plenty of exercise in the fresh air together with instruction in deep breathing will safeguard him against both of these troubles.

#### VOCATIONAL

#### LOIS G.

Born February 3, 1913. 12:30 A. M.

Lat. 35 N., Long. 114 W.

#### *Cusps of the Houses:*

10th house, Leo 24; 11th house, Virgo 26; 12th house, Libra 24; Ascendant, Scorpio 16-35; 2nd house, Sagittarius 17; 3rd house, Capricorn 19.

#### *Positions of the Planets:*

Jupiter 6-55 Capricorn; Moon 12-28 Capricorn; Mars 17-50 Capricorn; Uranus 4-07 Aquarius; Mercury 7-02 Aquarius; Sun 13-55 Aquarius; Venus 0-25

Aries; Saturn 27-12 Taurus; Neptune 24-06 Cancer, retrograde.

This young woman has the martial, watery, and fixed sign of Scorpio on the Ascendant, with the ruler, Mars, exalted in the second house in conjunction with the moon and in opposition to Neptune. These configurations point to much experience from the 2nd house, showing a tendency toward plunging and speculating with money, which would in most cases end disastrously. The opposition of Mars and Neptune will tend toward investing in oil companies and large corporations. Jupiter in the 2nd house, square to Venus in the 5th, will strengthen the tendency to speculation and also increase the danger of loss. We would advise the native very strongly against any speculation. But we have found through past experience with Scorpio people that they do not as a rule heed the warnings which are given them. The Scorpio as well as the Capricorn must frequently learn through hard experience. They must put their hands into the fire and feel the burn before they will believe that the fire is hot.

Saturn in the horoscope of this girl comes as a benefactor instead of an affliction as is more often the case. Saturn is in the 7th house and the sign of Taurus, well aspected by a sextile of Venus and Neptune and a trine of Uranus. This well aspected Saturn will safeguard the girl to a very great extent from rash investments of her money, for Saturn is the planet of economy and prudence.

Mercury, the planet of reason, is conjunct Uranus and the sun in the scientific sign of Aquarius. This inclines the mind toward scientific investigation, and indicates one who is not satisfied to follow in the paths which have been hewn out before. She must find her own path, and will want to follow along unusual lines. Although Uranus is prone to give impulse to the mind, still the trine of Saturn will tone down this impulse and give depth and breadth to the mind. We would advise this young woman to take up the study of science, for instance

astronomy. The occult sciences will have an attraction for her, for we find the occult planet Neptune in Cancer, sextile to Saturn in Taurus.

If for any reason Lois is not able financially to take up the deeper study of science, another field of action would be horticulture or landscape gardening.

### THE CHILDREN OF LEO, 1928.

(Continued from page 369)

and Neptune, also trine to the cautious and steady Saturn. This will help to overcome many of the afflictions of Mars. Venus in conjunction with Neptune and in mundane trine to Saturn and Uranus will give talent for music and art, which the guardians should help these children to cultivate, for their music will be of an unusual nature. Venus will also give a desire for aesthetic dancing.

On August 9th Mars will enter the sign of Gemini, which has rule over the hands and arms. This will give the children born between August 9th and 22nd dexterity with the hands, and the boys will have a leaning toward the mechanical arts. The parents should allow them to expend their surplus energy in playing with parts of machinery and tools, with which they may learn to build.

### Correspondence Courses

*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 26 lessons. The Advanced Course consists of 12 lessons.

These lessons are not sold; the *Rosicrucian teachings* are free. But the expenses incidental to their production and distribution are met by freewill offerings. For further information and application blanks address,

*The Rosicrucian Fellowship,  
Oceanside, California.*



# "Cosmo" Studies

*This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."*

BY ALFRED ADAMS

(Continued from August)

- Q. What do we find regarding human progress?
- A. There is a strong tendency to regard all that is as the result of something that has been; all improvements on previously existing forms as being present in those forms as latencies; to regard evolution as simply the unfolding of germinal improvements.
- Q. What does such a conception exclude?
- A. It excludes Epigenesis from the scheme of things. It allows no possibility for the building of anything new—no scope for originality.
- Q. What does the occultist believe the purpose of evolution to be?
- A. He believes it to be the development of man from a static to a dynamic god—a creator. If the development he is at present undergoing is to be his education, and if during its progress he is simply unfolding latent actualities, where does he learn to create? If man's development consists solely in learning to build better and better forms according to models already existing in his Creator's mind, he can become at best only a good imitator—never a creator.
- Q. What is necessary in order to become an independent, original creator?
- A. It is necessary that one's training should include sufficient latitude for the exercise of the individual originality which distinguishes creation from imitation. So long as certain features of the old form meet the requirements of progression they are retained, but at each rebirth the evolving life adds such original improvements as are necessary for its further expression.
- Q. With what are the pioneers constantly brought face to face?
- A. With Epigenesis, as a fact in all departments of nature. As early as 1759 Caspar Wolff published his "Theoria Generationis," in which he showed that in the human ovum there is absolutely no trace of the coming organism; that its evolution consists of the addition of new formations—the building of something which is not latent in the ovum.
- G. What does Haeckel say regarding the "Theoria Generationis"?
- A. He says, "Despite its small compass and difficult terminology it is one of the most valuable works in the whole literature of biology."
- Q. What are Haeckel's own views, as stated in his "Anthropogenie"?
- A. He says: "Nowadays we are hardly justified in calling Epigenesis an hypothesis, as we have fully convinced ourselves of its being a FACT."

(To be continued)

## Manly Hall's New Book

"An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy," by Mr. Manly P. Hall of the Church of the People of Los Angeles, is just off the press, and we are in process of shipping to each subscriber his copy. The final product is fully equal to the advance notices which we published regarding it, and we feel that all the subscribers to this book will regard it as one of the masterpieces of the age.

*The Rosicrucian Fellowship,  
Oceanside, California.*

# Children's Department

## The White Rose Chain

We are a band of children,  
Scattered here and there;  
And our hearts are full of love  
For children everywhere.

*"Today I will think good thoughts."*

## The Adventurer

BY FLORENCE BARR

**I**T WAS a dull, dark, rainy morning, just the nicest kind of a day to stay indoors. The windows were closed, and a bright fire was burning in the fireplace.

A fly was having a wonderful time walking on a mirror over the fireplace. It was very much pleased with itself and much amused at its reflection in the glass. It would fly away, and then fly back quickly to the mirror. This was great sport, and with its many, many eyes it could see when a hand was raised to catch it. Tiring of the mirror, it suddenly remembered that flies could walk on the ceiling. So it flew up there and walked ever so far across the ceiling, never once falling. This made it very venturesome, so it looked about for something else to do.

What a noise! A door was opened, and some one crossed the room and opened a window. Now that the fly looked about, it saw the sun was shining brightly, the rain was over, so it flew straight to the open window and out into the warm sunshine.

It was just a little fly without much experience. And for once it was alone—no one to say: "Don't go there"; "Be careful." Oh, it was delightful to be free. Now was the time to see the great wide world it had heard so much about.

So it flew over to a honeysuckle vine where a bee was gathering sweetness from the flowers and buzzing merrily. It watched the bee admiringly. Then the bee flew away and the fly went too. Into the woods they went, for the bee was a wild bee and lived in the woods. As they went along together they became good friends.

"Do you like the woods?" buzzed the bee.

"This is the first time I have ever been here," replied the fly.

"Oh," said the bee, "then take care where you go. Don't be too venturesome. Be happy and enjoy yourself, but keep a sharp lookout for flytraps or you may get caught."

"Silly bee," thought the fly; "I'm all eyes, and quick and sure-footed. I have nothing to fear. I will have my great adventure."

"Well," buzzed the bee, "I must be going." Buzz, buzz, and it was gone. And the fly was all alone.

Lighting on a nice cool green flower to rest, the adventurer looked down into this strange blossom. A rustle in the leaves nearby startled the ever watchful fly, and a bird warned: "Be careful; that Jack-in-the-pulpit looks very pious, but he bears watching." Now do you know this made the fly more venturesome than ever. It could take care of itself, it thought, and it would make friends with this Jack-in-the-pulpit. Was he not known as the woodland preacher?

The fly seemed to hear a little voice saying: "Come down into my pulpit. Don't be afraid."

You know Jack-in-the-pulpit, don't you? How straight he stands in the flower, with a wonderful leaf folded in such a way that it makes a pulpit with a sounding board overhead.

"Don't be afraid," said the wee voice.

"Who's afraid?" said the fly, "I'll be right down."

Down, down, ventured the tiny visitor, admiring the beautiful shiny, striped walls of green and maroon and black. At the foot of the pulpit were the prettiest clusters of tiny flowers, round and greenish. The fly lighted on one of these flowers, and a wee voice said: "We are the little flowers that Jack guards so carefully until by and by we become bright scarlet berries. And then out of his pulpit Jack will step so everyone can see the scarlet babies."

The fly was quite thrilled to have discovered Jack-in-the-pulpit's secret. It was stuffy down at the foot of the pulpit, so the adventurer started to crawl out for a breath of air. But that was not so easy, for the walls were very slippery, and its feet did not hold. Strange, it could walk on a ceiling or a shiny mirror, but this was different. Then all of a sudden the fly remembered what the bee had said. Just suppose this were a flytrap! But no, this couldn't be, for Jack was a preacher. Weak and weary and quite exhausted from trying to escape, finally the tiny adventurer called out in a frightened, weak little fly voice: "Oh, kind bee, if you are near please come to my rescue." Then too tired to try again the fly dropped on the floor of the pulpit at Jack's feet completely exhausted.

A lusty buzz, buzz, buzz, made the adventurer stir. The bee had lighted on the same flower.

"Kind bee, please help me," said the fly.

"Where are you?" buzzed the bee, looking down into the flower but not venturing in.

"Way down here," said the fly.

"Quick!" said the bee; "look for the opening in the flap." So the fly made one more try for escape and, yes—it found the opening in the flap in front where the leaf folds together. It didn't feel very venturesome now, just glad to be alive.

"Thank you, kind bee," humbly said

the fly. "You saved my life. I was a foolish fly."

"Yes," buzzed the bee, "but we are all foolish sometimes. There is always a way out though if we can only find it."

Then the bee and the fly flew away together and became even better friends.

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### Clouds

Clouds that wander through the sky,  
Sometimes low and sometimes high,  
In the darkness of the night,  
In the sunshine warm and bright;  
Ah! I wonder much if you  
Have any useful work to do.

Yes, we're busy night and day  
As o'er the earth we take our way;  
We are bearers of the rain  
To the grass, and flowers, and grain;  
We guard you from the sun's bright rays  
In the hottest summer days.

—Anon.

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### The Rosierucian School for Children

The work of our Children's School is progressing satisfactorily. The school is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosierucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSIERUCIAN SCHOOL FOR CHILDREN,  
*The Rosierucian Fellowship,*  
*Oceanside, California.*

# 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.*

## Who Are the Invisible Helpers?

BY AUGUSTA FOSS HEINDEL

**W**E KNOW that the physical body through which we are expressing ourselves is only an outer vehicle which the spirit is using in order to gain experience and learn its lessons in this great School of Life. Tolstoi tells us that "birth is a dream," that life in the physical world is a dream, and that "death is the awakening." When one is born into the physical body it is like putting a glove on the hand. It is really an encumbrance to the spirit.

The physical body is interpenetrated by invisible vehicles. The first of these vehicles is the body of ethers or the vital body. This is made up of four ethers. The two lower ones, the chemical and life ethers, are those which work on and through the physical atoms. But there are two higher ethers, the light and reflecting. In ordinary man the two lower ethers are predominant. The man who is interested in the higher things, however, is trying to build the two higher ethers into his vital body while purifying the two lower. The two higher ethers constitute the soul body.

Besides the etheric body we have another vehicle, which is built up of our emotions and desires. It is called the desire body. This is the one of the ve-

hicles in which the spirit manifests in the Desire World. The spirit uses this body together with the soul body at night in its work as an Invisible Helper. When we lay the physical body down to rest at night, the two lower ethers of the vital body become active in restoring the physical atoms, which during the day have been subjected to wear and tear. When we are asleep, the greater part of the time is given over to this restoration process while the desire body is out of the physical body.

When we eat a very heavy meal at night, we are burdening our bodies with food. Then when we go to bed we waste half of the night in dreams, tied to the physical body. If we are careful about what we choose for an evening meal, having it consist of light food, then when we lay the body down to rest we are quickly free to leave it to go wherever we please and to "be about our Father's business."

There is a wonderful healing work to be accomplished from the invisible planes, and this has been developed to a considerable extent since the World War. There are many others besides the Rosicrucians who are and have been working along these lines. During the World

War many men and women who were totally unconscious of the existence of their invisible vehicles were used as Invisible Helpers. There was so much need for helpers that anyone who was in the least spiritually inclined or who bore any great love for humanity and was anxious to do humanitarian work, was put into the invisible ranks.

After Max Heindel passed into the invisible world, he began to do a much greater work than he had done while here. He has banded together many of the Rosicrucian probationers who have passed over in death within the past fifteen years. They are working from the invisible plane, while we are working from the visible plane. Thus there are two bands, working steadily together from two sides, following the instructions of the Elder Brothers who are back of the work.

The two lower ethers of the vital body we are not concerned with as Invisible Helpers. The spiritual worker who has placed his feet on the Path of endeavor, who is interested in the life beyond the grave, who is in earnest in his desire to receive the knowledge by which he can lift the cross that is weighting him to earth—this person interests himself in the development of the two higher ethers. To do this he must be sincere and help to lift the burdens of others. Those who are really earnest and capable workers are chosen as Invisible Helpers.

If we waste our time with worldly pleasures, having no thought for anyone else, we can rest assured that we shall never be called as Invisible Helpers. Only the *visible* helper will be called upon to serve as an *Invisible* Helper. Only the one who is useful and helpful, loving and kind, on the physical plane can be used as a worker on the invisible plane.

Now what do we do on the invisible plane? When we leave our physical body on the bed with the two lower ethers of the vital body, the ego, the real "I," uses the vehicle made of the two higher ethers together with the desire body and

the mind to function in the Desire World, the world of emotion. Although tied to the physical body with the silver cord, that cord will stretch so that in our finer bodies we can go anywhere that we can be of help. Before lying down to rest at night our last thought should be a prayer to God to let us help any friend who is in need, or to send us to places where we can be of use to humanity.

We don't have to do all our slum work in the great cities. There are endless slums to be found in the Desire World, peopled with those who have been criminals and those who have failed to do their work here in the body. They have passed out and are wandering about in confusion. They need help and guidance just as the lost and friendless here need these things. We don't have to take our physical bodies with us when we go to them. There is so much there to be done and so great a need for Invisible Helpers! Our friends are constantly passing out in death, sometimes by so-called accidents, and they are wandering in the Desire World in a "dream state," needing some one to guide and help them.

The world is suffering with illnesses of all kinds because of the great intensity with which we live in our desire bodies today. We go, go, eat, and drink! We suffer because we do not know how to live. The speaker recalls occasions when she was driving along the coast on a summer day. The people seemed to be constantly lunching, lunching, lunching! How many people are suffering with high blood pressure, with heart trouble, with auto-intoxication, with blood poisoning, and with neuritis! And what is the cause? Much of it comes from never letting the stomach have a rest. Before one meal is digested they eat another.

The Rosicrucian Fellowship recognizes disease. But it knows that this condition results because man has broken the laws of nature. The Rosicrucian Fellowship healers go about their work scientifically. When out of the body at night they are organized into bands headed by workers who are doctors. Probationers who are doctors have a special work with us. Any

doctor who is spiritually inclined, no matter to what school he may belong, when out of the body at night is by the fact of his profession joined to the Invisible Helpers.

Many probationers have wondered why they seem to have an intuitive knowledge of healing at times. They have knowledge of first aid and how to staunch the flow of blood. It is marvelous what some of them are doing though having no apparent knowledge of anatomy and physiology. Why is it? Because when they are out of the body at night they are in active training. Fifteen hundred people are on our healing list. They live in all parts of the world—Europe, South America, Australia, the South Sea Islands, and particularly this country. And we are performing some real “miracles!”

In one city where we spoke there was a young girl sitting near the platform, listening and drinking in every word. After the lecture she was the first one to greet me. She gave her name, which was familiar to me as that of one of our former patients. The girl had been born with soft bones, and had been confined to her bed most of the time since birth, unable to lift her hands or her feet, yet that day she was able to stand on her feet and shake hands with the speaker. I further learned that she was to start school soon.

Many have written to us who have been conscious of an invisible hand working on certain organs within their bodies. Once in 1914 when the healing work was in its infancy a man wrote to us from Long Beach, California, that he was suffering from a broken back. All that the surgeons, the osteopaths, and the medical doctors could do seemed incapable of putting the vertebrae back in place. So he wrote to us, and the healer in charge at that time took the letter to Mr. Heindel's office and showed it to him. She said, “Mr. Heindel, can we aid this man with our Invisible Helpers?” To her surprise he answered, “Of course we can!” Within three weeks we had a letter from that man telling us that one

night he had a sharp sting of pain in his back, and then he felt as though an invisible hand were working with his vertebrae. “I am healed today!” he said. Afterwards he became one of our most active workers, and during the building of our Healing Temple he did some of the heaviest work. He recognizes the fact that his cure was accomplished through the Invisible Helpers.

The Invisible Helpers are found not only among the probationers of the Rosicrucian Fellowship but in other groups also. Our probationers, however, are trained, and are doing their work systematically so that they can learn to bring their experiences back into waking consciousness. There are numerous Invisible Helpers associated with other orders, because they live the right kind of life during the day. The light and reflecting ethers of the soul body are built in by love, service, prayer, altruism, and the kind acts that we do in the world in our efforts to follow the instructions of the Christ. All these acts help us to add something to the two higher ethers which form the vehicle in which we function in the inner realms. They assist us in bringing back into waking consciousness our experiences while out of the physical body. We can all build this inner vehicle through which we function consciously on the invisible planes. Only the man who has the two higher ethers developed can safely go in and out of the body as he pleases.

Many have the desire to be able to leave the physical body and function on the invisible planes. Of course, you are doing that when you are in a dream state, or in a sound sleep; you are then in the Desire World. But can you sit down in a chair, as Mr. Heindel did, close your eyes, and take soul flights during the day? Have you reached that soul state? You can only do this when you have built the vehicle composed of the two higher ethers. To accomplish this we must begin right now and work as we are and where we are, not looking off to some far dis-

*(Continued on page 379)*

## Vegetarian Menus

### —BREAKFAST—

Raspberries  
Shredded Wheat, Dates  
(with top milk)  
Raisin Bread Toast  
Cereal Coffee or Milk

### —DINNER—

Cold Tomato Bouillon  
Corn on Cob  
Stuffed Carrots  
Green Beans; Parsley  
One-half Melon

### —SUPPER—

Peach and Cherry Salad  
Toasted Whole Wheat  
Cheese Sandwiches  
Stuffed Dates, Salted  
Almonds  
Chilled Diluted Grape  
Juice

## Recipes

### *Cold Tomato Bouillon (Serve Six)*

One can tomatoes, two tablespoons agar gelatine if desired thick, otherwise one tablespoon will be sufficient. Dissolve gelatine in one-half cup cold water. Two tablespoons brown sugar, four cloves, one tablespoon chopped parsley, four drops onion juice. Cook tomatoes, parsley, cloves, and onion juice for about fifteen minutes. Strain, and add sugar and dissolved gelatine. Pour into molds; set in ice box until cold.

### *Stuffed Carrots (Serve Six)*

Six large carrots, one onion, two tablespoons thick cream, a dash of paprika.

Hollow out carrot centers, mince carrot with onion and cream. Replace in carrots. Bake twenty minutes in white sauce. Make sauce of one pint milk and two tablespoons of butter. Thicken with tapioca. Salt if desired.

### *Peach and Cherry Salad (Serve Six)*

Four peaches, one quart stoned and diced sweet cherries, one tablespoon lemon juice. Peel and dice peaches; add cherries, and lemon juice. Cool in ice box. When ready to serve add one-half cup mayonnaise. Serve on shredded lettuce, and top with whipped cream and chopped nuts.

### *Toasted Whole Wheat Cheese Sandwiches*

Grate one-half pound cheese. Add a little cream. Place between slices of whole wheat bread. Toast both sides.

### *Salted Almonds*

Blanch by letting stand in boiling water two minutes. Remove brown skins.

Heat enough butter, or olive oil and butter, in sauce pan to cover almonds. Stir constantly so that they will brown evenly. Drain on brown paper. Sprinkle with salt while hot. When cold remove some of the salt by whipping nuts with napkin.

### WHO ARE INVISIBLE HELPERS?

(Continued from page 378)

tant star. There is only one way to develop, and this Christ told us in His sermon on the Mount. We have only to read those words, put them into our hearts, live them in our homes, express them in our thoughts and through our acts. If we do this we need not worry about our spiritual development as Invisible Helpers.

### National Astrological Association Meeting

The fourth meeting of the National Astrological Association will be held in the Lectures and Exhibits Room of the Los Angeles Public Library at 530 So. Hope St., on Friday, July 20th, at 8 P. M., under the auspices of the First Temple and College of Astrology. Dr. Sanford Emmons Bell will speak on "Psychology from the Astrological Standpoint." These meetings are designed to create interest among the public on the subject of scientific astrology and to bring all astrological students in southern California into a closer union for mutual helpfulness and benefit.

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Los Angeles, Calif., May 9, 1928.  
The Rosicrucian Fellowship,  
Dear Friends:

I am feeling so much better in every way, and I am so thankful to you for your watchful care and help. My back is so strengthened and the swelling is reduced in my limbs, and I am sure I will soon be perfectly restored to health. The sweetness of life, if we live it aright, is beyond our comprehension, and I am so glad to have found the light and to be allowed to be classed as a friend to you all.

With best love to you and all mankind, I am,

Sincerely,

—D. P. N.

Detroit, Michigan, March 18, 1928.  
The Rosicrucian Fellowship,  
Dear Friends:

When I applied for help my hand was so sore and swollen I could not write without causing much pain. Now it is almost normal again. I feel so much better in many ways. How I do thank the dear Invisible Helpers for their help. I pray that I may be able to do my part in this great work. May God bless you, dear workers.

Lovingly,

—Mrs. S. V.

San Leandro, Calif., June 4, 1928.  
The Rosicrucian Fellowship,  
Dear Friends:

Just received your lovely letter this morning and was so glad to hear from you. Well, I must tell you the wonderful news: I can see the contour of my bedroom with my worst eye. That is, I can see dark and light places, very dimly though, but I couldn't do that a month ago, then everything looked black to me. Oh, I am so happy! I could shed tears of joy. I will quit smoking this week, *sure*. I don't mean "maybe." I thank God and the Rosicrucians every night for the help they are giving me, and will help them in return. You can see that my eye is better for my writing is better.

Lovingly yours,

—M. V. D. S.

### People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, envi-

ronment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.

### HEALING DATES

July ..... 2— 9—16—22—30

August ..... 5—12—18—26

September ... 2— 8—15—22—29

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.

### The Paper-Bound "Cosmo"

Some time ago we issued a paper-covered edition of the *Rosicrucian Cosmo-Conception*, printed on light paper. This book is adapted for propaganda purposes and for giving to people who would otherwise not be able to obtain it. We are putting it out at cost so that our members will feel able to use it for the purposes noted. The price is \$2.00 for four books, postpaid. They are not sold in quantities of less than four. You can obtain four of these "*Cosmos*" for the price of one regular edition. They are being put out at cost with the understanding that they are not to be resold, but are to be given free wherever it is thought they will be used to good advantage. This is an opportunity for many of our students and members to do some missionary work of a very practical character and at a minimum of cost and trouble.

The Rosicrucian Fellowship,  
Oceanside, California.





*The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.*

BY ELOIS JENSSEN

"There is no knowledge greater than Truth. Truth, therefore, and Truth alone, all must follow."—*Upanishads*.

### *Choosing a School*

"Would you advise sending my child to boarding school?" This is a question we are asked frequently at this time of the year by parents, particularly by those of an only child. We advise parents to send their children to the public school when possible. The public schools of our country are an expression of one of its most fundamental principles, that of equal opportunities for all. When sufficient money is appropriated to keep the public school up to date, the chances are all in its favor. However, a well conducted boarding school in the country, not too far removed from the home nest, seems to be a happy place for an only child, especially adapted for its emotional development. Every child should be given the experience for limited periods of living away from the protective parental roof, especially during the time of adolescence. This seems almost essential for the boy or girl who finds it difficult to make decisions, or who seems a bit lazy or given to day-dreaming.

The following are among the many important factors to consider in choosing a school: What has the school to offer in the way of physical, mental, and emotional training and the corresponding equipment? If your child is delicate can a special diet be arranged for it? If the

child is musical or artistic, can the school provide instruction for this type of self-expression? Is there a workshop where manual training is given? What does the school offer in the field of sports? Above all, does it have fire protection? If so, what kind? Are the water and milk above reproach? Is the school room well heated and well ventilated? Is there a good library? As to the moral values, does the school teach consideration of the group above the happiness of the individual? Does it emphasize truth and honesty? Is religion a factor in the training? What type of discipline is used? Is the word of the faculty law, or is the modern honor system employed? Does the school regulate the children's clothing? The best girls' schools today require a uniformity of dress to develop the spirit of democracy and to free the young feminine mind from this all-absorbing subject.

### *Selfishness*

*Question:* How can I help my sixteen year old daughter to overcome her selfishness?

*Answer:* Selfishness is a universal vice, and with it before them constantly is it any wonder that children of any age are not more selfish than they are? In a girl of sixteen it may manifest as indolence incidental to rapid growth, which makes for unwillingness to take the trouble to be generous. As this is the hero-worshiping stage, provide her if possible with a friend who is noted for her generous, unselfish personality. Also let your girl visit hospitals where small children are confined. This will bring out the tender maternal instinct. Have her take a class of tiny tots in Sunday School. All this will help to develop her love nature. Breaking up selfishness is a slow process, and should be started in babyhood.

# Echoes From Mt. Ecclesia

## Chats with the Editor

**M**T. ECCLESIA is all set for the Summer School. Every room has been reserved, and the neighbor's cottages are filled. The croquet court has been turned into a tent city; the tents are also engaged, and the overflow of students will be taken care of in the hotels in the town of Oceanside, which is one and one-fourth miles distant. The passenger bus from Headquarters will take students back and forth to the classes.

Miss Perl Williams of Dallas, Texas, and Ortwin Schaumburg, the leader of the St. Paul Center, were both students of the school last summer, and found it so interesting and helpful that they have returned; they were the first to arrive. Miss Anna B. Fairfield of the Rochester, New York, Center and who is active as a prison worker has been here for the past week. Captain L. S. Adams and son of Pass Christian, Miss, Mr. E. W. Ogden of Knoxville, Tenn., Mr. W. F. Wheeler of San Bernardino, Calif., the Misses Esther and Jule Johnson of St. Paul, Minn., Miss Madeline Stephenson of Detroit, Mich., and Mr. Alfred Johnson, who has been lecturing for the Fellowship in the Middle West during the last year, are recent arrivals, and some of them will enter the school. Registration in the school is incomplete at the time this is being written, and we therefore can make mention only of the early arrivals.

The teachers have all been lined up and are ready for their work. We are certain that the Summer School this year will far exceed any school held at Headquarters in the past. As soon as the Fellowship is able to erect a building with larger class rooms and an assembly hall, the work will be much improved thereby. At present we are somewhat handicapped by the lack of proper class rooms.

The writer must touch upon her special pet, the New Era kindergarten boarding school (official name, The Rosierucian School for Children), which is doing such good work. To illustrate how far-reaching this work is we should like to cite an incident which shows the effect of careful child training. Some months ago a little three year old girl came to attend the school. This child had been greatly spoiled by a doting father, and she had become a problem to the parents. A few weeks in our school worked wonders with her, for she was a very bright child and responded quickly to the training. The mother took her to visit at her home over a week-end. At the breakfast table the father, who by the way is not a member of the Fellowship, was served bacon and eggs. He offered the little girl some of the bacon, which she refused. She looked at her mother and said, "Mamma, what is that?" The answer was, "pig." The little girl remarked, "Oh, Daddy, why do you eat the poor pig?" Later the child was playing on the floor in the living room with her pet dog, whose name was Fritz. Of a sudden she looked up at her father and said, "Daddy, would you eat Fritz?" The father was shocked at this question and asked her to repeat it.

"Why no, baby," he replied, "Daddy would not eat Fritz."

"Well, then, why do you eat pig?"

Truly the coming generation of children will be a problem to their parents, and New Era schools are very necessary to give these wonderful little "kiddies" the right start.

Mrs. Elois Jenssen, the Superintendent of the Rosierucian School for Children, accompanied by her husband and little daughter, is spending the summer in the pine forests in northern Washington and Canada.

### Local Fellowship Activities

Mr. Manly P. Hall of the Church of the People of Los Angeles spoke at Headquarters on Sunday evening, July 1st, on the subject, "The Modern Scientist and His Difficulty in Accepting Occult Truths." Mr. Hall stated that the modern biologist's God is protoplasm, and that though the scientist is scrupulously honest in his handling of scientific matters, still he can not and will not accept anything which can not be weighed or measured by physical instruments. This was one of the most interesting lectures that has been delivered at Mt. Ecclesia this year.

We note from the July issue of the *Fellowship Bulletin* issued by the Loop Center at 159 North State Street, Chicago, that the following speakers will deliver addresses on Sunday evenings during the month of July: Mr. A. J. Howie, Mr. S. G. Johnson, Mr. W. Fowler, Mr. M. B. Sonnenschein, and Mr. C. W. Denicke.

The July issue of the *Bulletin* of the Los Angeles Fellowship Center has just been received. The Sunday evening lecturers for the month of July are as follows: Mrs. Cora B. Miller, Mr. Gerald B. Bryan, Mrs. Anna C. Cooper, Mr. Rex McCreery, and Mr. Robert W. Campbell. This *Bulletin* also announces that on certain Wednesday evenings the philosophy class will be turned into a question and answer meeting.

Mr. Sam R. Parchment is conducting the meetings and has general charge of the Fellowship Center in San Francisco, located at 420 Sutter Street. Mr. Parchment expects to start another transcontinental lecture tour later in the year as soon as the affairs of the San Francisco Center can be adjusted to make this possible.

We have not as yet received the current issue of the *New York Bulletin*, and are therefore unable to give any special news of that Center.

We are in receipt of a notice from Mrs. Della B. Joy of the Vancouver Fellow-

ship Center, stating that a special effort is being made to interest new students, and that on Sept. 12th a new class will be inaugurated, which will be specially devoted to laying the mental foundation for Rosicrucian work. This class will be conducted by Mrs. Joy, to whom all applications should be made by letter or in person. Mrs. Joy and the other workers in the Vancouver Center are sincerely devoted to the Rosicrucian work, and we feel sure that those who live in that vicinity will be much benefited by attending this new class. The Center is located at 413 Granville St.

### A New Book on Astro-Diagnosis

"Astro-Diagnosis, a Guide to Healing," is the title of a new book by Max Heindel and Augusta Foss Heindel which is now on the press and which we expect to have ready for delivery about August 15th. This book contains 446 pages, and has about 100 astrological charts. It is devoted to medical astrology and diagnosis from the horoscope and hand. It is the most comprehensive and complete book of its kind yet published. Mr. and Mrs. Heindel are recognized authorities in the field of medical astrology, having specialized in it for many years; in fact, they were the pioneers in this line of astrological research. The earlier chapters are devoted to the fundamentals involved in reading the horoscope for the purpose of diagnosis. A chapter is devoted to each of the different parts of the body, such as the ears, lungs, throat, etc., with actual examples of diagnosis from the horoscope, showing exactly the *modus operandi*. The final chapter describes the Rosicrucian system of healing.

This book will be of great value to students who are engaged either in healing or nursing, whether they are attached to the orthodox medical school or the nature-cure school.

The book is beautifully bound in cloth with cover stamped in red and gold. The price is \$3.00 postpaid. It will be ready

for mailing about August 15th. Advance orders are now being booked, and will be filled in the order of receipt. Send in your order at once.

*The Rosicrucian Fellowship,  
Oceanside, California.*

### Making the "Rays" Larger

In the June and July issues of the "Rays," we made a proposition to the members of our local Centers, stating that if it seemed justified we would add a new department to the "Rays" to be devoted to the publication of local Fellowship news, with the idea of welding the Centers together into a closer union and making them better acquainted with one another. We stated that this addition would involve considerable labor and expense and that we felt we should have an increased circulation of a thousand subscribers to be justified in going ahead with it. We therefore wished to enlist the members of our local Centers in a campaign to obtain these subscribers. Up to date, however, the response has been very slight. We feel that this is not because of lack of interest in the project but probably because a majority are putting off for a time the actual work of getting subscribers. Four months was designated as the period for obtaining these. This period is now more than half gone. Much, however, can be done in a short time if enough energy is expended. Let us hear from you. Every subscription helps. Subscriptions sent in for this purpose should be labeled, MAKING THE "RAYS" LARGER, so that they may be credited against the thousand required.

*The Rosicrucian Fellowship,  
Oceanside, California.*

### The Rosicrucian Principles of Child Training

We have just published a new book by Max Heindel, under the above title, which comprises the greater part of his writings on the subject noted. This book is particularly adapted to the use of parents and teachers who are engaged in the

training of children. It contains information of a vital character in regard to the nature of the child and its development in the first seven years of its life, during which time it is particularly susceptible to influences of all sorts. If this period is taken advantage of in accordance with the principles of occult science, the child can be given a start forward in its evolution which would be otherwise impossible. The book contains forty-one pages, and is attractively bound in leatheroid cover. Price, fifty cents,

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### Rosicrucian Publications

#### ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00  
The Rosicrucian Mysteries, \$1.50.  
The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 19, each \$3.00.

Vol. 17 (8 months, \$2.25).

#### Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian,

5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick,

5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics,

8 Cents Each—\$3.00 per hundred.

Facts About Life Here and Hereafter,

5 Cents Each—\$1.50 per hundred.

#### ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemeris Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

*The Rosicrucian Fellowship,  
Oceanside, California.*