

# RAYS FROM THE ROSE CROSS

## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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**ROSICRUCIAN FELLOWSHIP**

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# Prize Competition----

THE EDITOR OF "RAYS FROM THE ROSE CROSS" OFFERS SIX PRIZES FOR THE SIX BEST ARTICLES, THREE IN EACH OF THE FOLLOWING TWO DIVISIONS, SUBMITTED BEFORE SEPT. 15, 1922.

## FIRST DIVISION

### OCCULT STORIES:

These articles should be written in such form as to be entertaining to the general public and should embody some phase of occultism or mysticism.

## PRIZES

**1st Prize \$15.00**  
**2nd Prize 10.00**  
**3rd Prize 5.00**



## SECOND DIVISION

### PHILOSOPHICAL ARTICLES:

These should describe some phase of occult philosophy or the practical application of same to daily life.

## PRIZES

**1st Prize \$15.00**  
**2nd Prize 10.00**  
**3rd Prize 5.00**



## -----CONDITIONS-----

- 1.—Articles which do not take prizes but which can be used in the magazine will be published, a *YEAR'S SUBSCRIPTION* being given for each.
- 2.—Articles submitted must contain not less than 3000 words in the first division, and not less than 2000 in the second division.
- 3.—Manuscripts submitted must be plainly marked "Prize Competition."
- 4.—Manuscripts should be typewritten in *double, not single*, spacing.
- 5.—We sometimes find it necessary to make slight modifications to bring the articles submitted, under our requirements.  
Articles are only accepted subject to this provision.

# The Mystic Light.

## The Rosicrucian Fellowship

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

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

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

## A Prayer

PRENTISS TUCKER

O Hidden One to whom my heart turns yearning, Whose dwelling place so high above me stands: Bear with my folly when my zeal, all-burning, Drives me to wander on life's desert sands.	Grant me to hold Thy service my ambition, Thyself the Light, Thyself the wondrous Way, That I may strive against earth's hard condition Until the darkness change to perfect day.
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Take me, with all my sordid imperfection; Mould Thou my will and make it one with Thine; Take Thou my heart, so full of sad dejection, And still its tremors with Thy love divine.	Grant me to know that all earth's throbbing sorrow, So grim with pain to those who know Thee not, Is but the blackness heralding the morrow Of lessons learned and heaviness forgot.
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## A Living Sacrifice

MAX HEINDEL

A Former Lesson to Students

**V**OLUMES, OR RATHER libraries, have been written to explain the nature of God, but it is probably a universal experience that the more we read of other people's explanations, the less we understand. There is one description, given by the inspired apostle John when he wrote “*God is Light,*” which is as illuminating as the others are befogging to the mind. Anyone who takes this passage for meditation occasionally will find a rich reward waiting, for no matter how many times we take up

this subject, our own development in the passing years assures us each time a fuller and better understanding. Each time we sink ourselves in these three words we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw more closely to our Father in heaven.

To get in touch with our subject, let us go back in time to get our bearing and the direction of our future line of progress.

The first time our consciousness was directed

towards the Light was shortly after we had become endowed with mind and had entered definitely upon our evolution as human beings in Atlantis, the land of the mist, deep down in the basins of the earth where the warm mist emitted from the cooling earth hung like a dense fog over the land. Then the starry heights of the universe were never seen, nor could the silvery light of the moon penetrate the dense, foggy atmosphere which hung over that ancient land. Even the fiery splendor of the sun was almost totally extinguished, for when we look in the Memory of Nature pertaining to that time, it appears very much as an arc lamp on a high pole looks to us when it is foggy. It was exceedingly dim, and had an aura of various colors very similar to those which we observe around an arc light.

But this light had a fascination. The ancient Atlanteans were taught by the divine hierarchs, who walked among them, to aspire to the light, and as the spiritual sight was already then on the wane (even the messengers, or Elohim, being perceived with difficulty by the majority), they aspired all the more ardently to the new light for they feared the darkness of which they had become conscious through the gift of mind.

And then came the inevitable flood when the mist cooled and condensed. The atmosphere cleared, and "*the chosen people*" were saved. Those who had worked within themselves learned to build the necessary organs required to breathe in an atmosphere such as we have today, survived and came to the light. It was not an arbitrary choice; *the work of the past consisted of body building*, and those who had only gill clefts, such as the foetus still uses in its prenatal development, were as unfit physiologically to enter the new era as the foetus would be to be born were it to neglect to build lungs. It would die as those ancient people died when the rare atmosphere made gill clefts useless.

Since the day when we came out of the ancient Atlantis our bodies have been practically complete, that is to say, no new vehicles are to be added, but from that time on *those who wish to follow the light must strive for soul growth*. The bodies which we have crystallized about us must be again dissolved and the quintessence of experience extracted, which as "soul" may be amalgamated with the spirit to nourish it from impotence to omnipotence. Therefore, the

Tabernacle in the Wilderness was given to the ancients, and *the light of God descended upon the Altar of Sacrifice*. This is of great significance: The Ego had just descended into its tabernacle, the body. We all know the tendency of the primitive instinct towards selfishness, and if we have studied the higher ethics we also know how subversive of good the indulgence of the egotistic tendency is; therefore, God immediately placed before them the Divine Light upon the Altar of Sacrifice.

And upon this altar they were forced by dire necessity to offer their cherished possessions for every transgression, God appearing to them as a hard taskmaster whose displeasure it was dangerous to incur. But still the Light drew them. They knew then that it was futile to attempt to escape from the hand of God. They had never heard the words of John, "God is Light," but they had already learned from the heavens in a measure the meaning of infinitude, as measured by the realm of light, for we hear David exclaim: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day, for the darkness and the light are both alike to thee."

With every year that passes, with the aid of the greatest telescope which the ingenuity and mechanical skill of man has been able to construct to pierce the depths of space, it becomes more evident that the infinitude of light teaches us the infinitude of God. And when we hear that "men loved darkness rather than Light because their deeds were evil," that also rings true to what we unfortunately know as present day facts, and illumines the nature of God for us; for is it not true that we are always endangered in the dark, but that the light gives us a sense of safety which is akin to the feeling of a child who feels the protecting hand of its father?

And to render permanent this condition of being in the Light was the next step in God's work with us, which culminated in the birth of



Christ, who, as the bodily presence of the Father, bore about in Himself that Light, for the Light came into the world that whosoever believeth in Him should not perish, but have everlasting life. He said, "I am the Light of the World." The altar in the Tabernacle had enunciated the principle of sacrifice as the medium of regeneration, so He said to His disciples: "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends." And forthwith He commenced a sacrifice, which contrary to the accepted orthodox opinion, was not consummated in a few hours' physical suffering upon a material cross, but is as perpetual as were the sacrifices made upon the altar of the Tabernacle in the Wilderness, for it entails an annual descent into the earth and an endurance of all that the cramping earth conditions must mean to such a great spirit.

And this must continue till a sufficient number have evolved who can bear the burden of this dense lump of *darkness* which we call the earth, and which hangs as a millstone about our necks, an impediment to further spiritual growth. Until we learn to follow "in His steps," we can rise no higher towards the Light.

It is related that when Leonardo da Vinci had completed his famous painting, "The Last Supper," he asked a friend to look at it and tell him what he thought of it.

The friend looked at it critically for a few minutes, and then said:

"I think you have made a mistake in painting the goblets from which the apostles drink so ornamental and to resemble gold. People in their positions would not drink from such expensive vessels."

Leonardo da Vinci then drew his brush through the entire set of vessels which had drawn the criticism of his friend, but he was heartbroken, for he had painted that picture with his soul rather than with his hands, and he had prayed over it that it might speak a message to the world. He had put all the greatness of his art and the whole-hearted devotion of his soul into that effort to paint a Christ who should speak the word that would lead men to emulate His deeds.

Can you see Him as He sits there at that festive board, THE EMBODIMENT OF LIGHT, and speaks

those wonderful, mystic words: "*This is my body, this is my blood, given for you*"—a living sacrifice.

In the past period of our spiritual career we have been looking for a Light *exterior* to ourselves, but now we have arrived at the point where we must look for the Christ light within and emulate Him by making of ourselves "living sacrifices" as He is doing. Let us remember that when the sacrifice which lies before our door seems pleasant and to our liking, when we seem able to pick and choose our work in His vineyard and do what pleases us, we are not making a real sacrifice as He did, nor when we are seen of men and applauded for our benevolence. But when we are ready to follow Him from that festive board where He was the honored one among friends, into the garden of Gethsemane *where He was alone* and wrestled with the great problem before Him while His friends slept, then are we making a living sacrifice.

When we are content to follow "in His steps" to that point of self-sacrifice where we can say from the bottom of our hearts, "*Thy will, not mine,*" then we have surely *the light Within* and there will never henceforth be for us that which we feel as darkness: *We shall walk in the light.*

This is our glorious privilege, and the meditation upon the words of the apostle, "God is Light," will help us to realize the ideal, provided we add to our faith, *works*, and say by our deeds, as did the Christ of da Vinci, "*This is my body and this is my blood,*" a living sacrifice upon the altar of humanity.

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## THE WATERMAN

E. C. BRICKER

I face the sting of the driving rain  
 Or the chill of the blinding snow  
 While I open the gate of the great canal  
 That waters the valley below  
 That grows the food for the hungry ones  
 Who'd otherwise suffer, right well I know.  
 Oh, the sting of the rain  
 And the chill of the snow  
 Belong to this service for Him I trow,  
 So I bear it gladly, my heart aglow,  
 To serve my brother far below.

# The Pineal Gland and Pituitary Body, and Their Influence on Man's Evolution

AUGUSTA FOSS HEINDEL

"**S**O GOD CREATED MAN in his own image; in the image of God created He him; male and female created He them." Genesis 1st chapter, 27th verse.

In the study of the origin of man and his prehistoric state we are constantly stumbling against unexplained mysteries, and especially when we read from the materialistic viewpoint the Old Testament, which is the most wonderful history of man. We are then forced to scale the most formidable rocks of doubt. When we read between the lines, however, or view the past with an open mind then this book of Genesis is a mine filled with gems of the rarest kind.

In *The Rosicrucian Cosmo-Conception* we are taught that the world is divided into seven different states of consciousness. Beginning with the densest we have the physical matter of which man's physical body is made. Although it may not be visible to the physical senses yet we know and have positive proof that there is something within and about us of a subtle nature, finer than our physical yet interpenetrating it, which we cannot see even though we feel it. Electricity is a force which man can feel but cannot see. He knows that the atmosphere exists yet he cannot see it. And so we may sense and know that this subtle rarified life exists. We view the storm and we feel its force. We can see the raindrops as they descend to earth, and we are told by the scientists that this rain is drawn up by evaporation, causing the moisture in the clouds. We know that the wind blows: we feel its refreshing influence. Science has a reason for all these changes and endeavors to explain these atmospheric phenomena from materialistic investigations.

The occultist explains these phenomena from the higher or spiritual viewpoint by telling the scientists that the great invisible regions from which these winds come are peopled with higher intelligences and that great spirits control the elements; that they have beings who carry out their orders, for instance, the spirit of water has as

its workers the undines; the spirit controlling the winds works through the sylphs. So we have the elements which man must recognize as existing, all with their invisible leaders and workers who exist in God's great universe, as well as poor materialistic man who denies everything which he cannot see with his physical eyes, and who when he is asked to explain these great mysteries cannot do so.

Now, as stated before, *The Rosicrucian Cosmo-Conception* recognizes seven different worlds. What shall we call them? Not matter, for we can only recognize as matter what man can see with his physical sight. But there are six higher states of consciousness; let us call them by the names, which were given to Max Heindel by the great beings who saw fit to entrust him with this knowledge: The physical world, the desire world, the world of thought, the world of life spirit, the world of divine spirit, the world of virgin spirits, and the world of God. Now, these are only names but they do not explain the conditions of these different states. Let us take for illustration a tea kettle filled with water. We know that the air filters through this water. If we place this kettle of water upon a cake of ice the water will become hardened and in a little while we will have ice. But let us place this same tea kettle of ice on a hot stove and in a short time the ice melts and we have steam which disappears into the atmosphere and is lost to the visible sight. Where has it gone? Some place where the incredulous eyes of the materialist cannot follow, but the oculist can trace it. He knows that nothing in God's great universe is lost.

Man, who is God's most perfected work is composed of every element found in these seven great worlds. Man as we find him today with his wonderfully developed and complex mind and body was not made, as many misread the first chapter of Genesis, out of clay and in one day, but his present stage is the outcome of ages and ages of growth. We follow him as he enters the

arena of life as a virgin spirit, a thought, a spark from the divine Father, hurled into space with a force such as God alone can send. This thought form has its birth in the world of virgin spirits where the divine flame commences its long pilgrimage through matter, gathering the material from each world, denser and denser, working its way through the mineral, the vegetable, the animal, and then into the human. Within this divine spark are enfolded all the potentialities of the divine Father. As a thought of a building which is generated by a man gradually takes form within his mind, and as he puts his plans upon paper and straightway procures material wherewith the building is to be erected, so was God's thought, the spark which was to become man, also made manifest, and we find it today expressing in a body for which David praised God in the 139th Psalm, saying: "I will praise Thee, for I am fearfully and wonderfully made." Paracelsus says, "The physical body itself is the greatest of mysteries because in it are contained in a condensed, solidified, and corporeal state the very essences which go to make up the substance of the spiritual man, and this is the secret of the Philosopher's Stone."

There are mysteries within this human temple which man is unable to solve (which have baffled material science,) and for the solution of which many lives have been sacrificed, both of the human and the animal kingdom. The vivisectors have jeopardized their very souls in their effort to solve these mysteries. Animals have been put through the most excruciating suffering by science in its endeavor to wrest these secrets from God. But material science can go just so far, when it finds itself against a wall which its instruments and its scientific minds cannot penetrate and it is helpless. There is but one tool, which it cannot or will not recognize, and which alone will penetrate or break through, and that is *the human spirit*. The trained seer alone has access to the higher regions which, unfortunately, the materialist because he cannot be given material proof will not recognize. We must, however, give him the credit for having accomplished wonders in his struggle to master and understand human ills. *Materia medica* has accomplished wonderful things.

There are two forces in nature which man recognizes and which he has acknowledged to exist in every atom—the positive force (male), and the negative force (female). We find them in the metals which man is utilizing to generate his electricity, the copper, zinc, etc. In the plant we also find these two elements. The very tiniest atom in man's body is charged with these two forces. They are playing through his body, without the blending of which he could not hold the particles together. Although man, with a male body, may express the positive physical, yet his negative vital body helps to hold the positive physical particles together. Likewise, the woman expressing the negative female body is balanced by a positive vital body.

The various forms and developments of man's body during ante-natal life are recapitulations of his development during involution. In the Polarian Epoch his body was globular similar to the ovum, and also of a gelatinous substance. There was at the beginning but one organ which protruded from the top of his bag-like form. This organ was eyes, ears, in fact it was the nucleus through which the rest of the body was built, also the medium through which man received his life from the Father. This organ is today called the pineal gland—epiphysis. Man's energies at that time were like those of the foetus directed inward to build future organs, and as the pre-natal life of the physical body of today is directed and helped by the mother, so was man assisted during his involutory period by the Divine Hierarchies. He was in direct touch with the higher realms and not yet conscious of his physical environment. In the meantime, eyes, ears, and various organs, were taking shape within this ovoid body, while the pineal gland, which is at present such a mystery to medical science, was its only means of communication with the outer world. This organ was much larger than it is today and from its cone-shaped top there protruded a long, transparent, flexible tentacle which aided in locomotion and in feeling and this appendage may yet be seen on the small end of the pineal gland. It has the appearance of a small piece of skin, the function of which will be taken up later in this article.

(To be continued)

## A Modern Magician

### A Story of the World's Greatest War--Soul versus Self

PLOT BY MAX HEINDEL

STORY BY KITTIE S. COWEN

"**W**HAT'S THE TROUBLE, Brownleigh, the book or the weather? It has been hot, deucedly hot, down town, but out here on the veranda, a big rocker and a good book seem rather ideal to me."

"Sit down, Captain. It is fine out here after a busy day in the city. A club house is a boon for tired, unattached business men. It was the book I was thinking about when you came. I suppose you have seen it and possibly read parts of it. The thing I cannot understand is how a man, otherwise intelligent, sane, and logical, ever happened to get mixed up in this sort of—what would you call it—not rubbish or twaddle—inane, that's the word; it is inane imaginings. What does the man expect to gain by such writing? Surely he cannot hope to have his readers take him seriously."

Alfred Benson took the proffered book and turned several pages thoughtfully before replying.

"*'Sir William Henderson's Son, Beckworth'* I see. To a man of your beliefs and understanding I suppose this book is somewhat unintelligible. But to myself and many others it has proven quite interesting and there are a number of men I could mention who consider it not only far from being inane but a very long way from being at all impossible."

"Captain, you talk as though you were one of those who are actually inclined to countenance this sort of stuff. I sincerely trust that being in the war didn't turn your head a bit, eh? You made a record over there that we are all proud of, and you went through hardships enough to kill half a dozen men, and you may have your little joke with me if you like, but don't, I implore you, insinuate again that you take any stock in the kind of material with which this book is constructed."

Captain Benson remained silent for some moments.

"Ever do any investigating along psychic or spiritualistic lines, Brownleigh?"

"Lord, man, no! I've been too busy for such nonsense were I so inclined. I'm not even orthodox. I've been a sort of a student, and a good deal of a thinker all my life. I've observed believers and nonbelievers, priests and preachers, deacons and deaconesses, and I tell you, Captain, they are all alike. It is money and position everywhere. And it makes mighty little difference to any of them where or how they get it, just so it is obtained. Gold is the idol of the whole world today. It is the only thing that counts. Get it by some hook or crook, and more often than not, it is crook, but only be smooth enough, and get enough, and lo! presto change! you are a captain of industry and the world lies groveling at your feet."

"That is your viewpoint, Brownleigh. But you were not in the war. You didn't fight in Argonne Woods. You are proud to designate yourself as a scoffer, a skeptic, materialist, and proclaim money as your God. But I want to tell you, my friend, that there are a vast number of boys in the world right now who know there is something bigger, higher, more worthy of attainment. There is more than one boy in America today who wore the khaki over there, that will tell you with white lips and bated breath that the story of Mary's Son is not a myth, that the Christ did walk between the trenches, that He was there to succor, cheer and sustain when the world's soul lay all but crucified in the bleeding forests of Argonne. To one whose eyes have *seen*, Brownleigh, such talk as yours is idle. I doubt not, however, that you are honest and sincere as far as you have gone, but the trouble is that you have only gone in one direction. Now suppose you cease to theorize and speculate and do a little real, unbiased, first-hand investigating for yourself. Are you willing to lay aside, for a time, all your preconceived ideas and give me an opportunity to prove

to you that even now, at this moment, we are standing on the very *verge* of a new order of things?"

"I have just told you that I have no faith in unrealities. Nothing but the real thing appeals to me."

"Well, who has asked you for an exhibition of your faith or evinced a desire that you believe in unrealities? I am asking you if you would like to *know*? If you would, and will go about it in earnest, I think I can show you a few things that will surprise you enough to lift you quite out of your skepticism and give you something decidedly out of the ordinary to think about."

"What's the idea, Captain?"

"Your brains, your energy, and your ability. We need just such men as you more than anything in the world if you will only use what you get in the right way. You have the courage of your convictions, Brownleigh, and men like that are hard to find. Three-fourths of the world's population are not *thinking* at all. That requires too much effort on their part. They simply let the thoughts of the forceful few, be they good or bad, drift into their idle brains, accept the usurpers as their own creations, and move serenely along without even a thought for the morrow. But that is getting away from our subject. How about it, are you willing and do you really care to do a little first-hand investigating with me?"

"Why, certainly, if you mean what you say in all seriousness. The whole proposition looks like a joke to me, but I am willing to try anything once, Captain."

"Very well. I am going to spend the evening with a friend. Be prepared to accompany me. We will leave here about half past seven."

Mrs. Boyington evinced no surprise whatever when a few hours later Captain Benson presented himself at her door in company with a stranger. Brownleigh was not slow in discovering in her a woman of charming manners, refined, sensitive and well informed on the various subjects that came up for discussion.

They had been in the lady's company some time when suddenly Captain Benson looked her very steadily in the eyes for a moment and then said:

"Mrs. Boyington, my friend, Mr. Brownleigh,

tells me he has become a confirmed materialist. Doesn't believe in anything that is not perfectly tangible to the five senses, and all that."

"And is he sure he believes in all the things that are tangible to the five senses?"

"Yes, I think I am." Brownleigh responded.

Mrs. Boyington smiled inscrutably and turned to the soldier.

"Have you noticed a draft in the room, Captain? I have turned off the electric fan and yet I observe that Mr. Brownleigh's hair is blowing forward across his forehead."

Brownleigh cast back the suddenly distorted locks, but as quickly they again fell forward and this time the entire top of his head seemed to have been swept across by an electric current. Again he tossed the vagrant locks in place and again they as quickly returned bearing the electric current with them accompanied by the distinct touch of what seemed like fingers. His glance traveled quickly from Mrs. Boyington to Captain Benson. Both remained silent, neither had changed position, and both were across the room. Then quickly he turned to see who might be standing near. His chair was several feet from the wall and only empty space intervened. The man's face suddenly blanched when even as he gazed a strong current fairly alive with electric tingling abruptly swept him from head to foot, and with a startled exclamation he involuntarily sprang from his seat, placing his back to the wall, only to see the vacated chair suddenly appear to take on life and begin to gaily cavort about the room, tipping tipsily first on the front legs, then on the back, and then as if suddenly aware of its extraordinary demeanor settle down on the floor and glide noiselessly back into place.

"Great God! Captain, are you trying to electrocute me?" Brownleigh angrily exclaimed.

"Electricity requires wires to carry its current does it not, Brownleigh? Better examine the chair." This Brownleigh proceeded at once to do. Scarcely had he replaced it when two fingers out of nowhere tapped him lightly but distinctly on the forehead. Again he glanced quickly at his two companions only to find that neither had apparently changed position. And then he could have sworn he heard a faint mocking laugh ring in his very ear and that with it he felt for the moment the contact of lips.



"I give it up," he said brokenly, and dropped down in the chair. "If it's a trick, it's a very clever one, and if it isn't, I've had enough anyway."

"It is not a trick, Mr. Brownleigh, and it is a very unusual demonstration. But I believe our friend here promised you that you would be *shown*. I trust I have not been over zealous in my endeavor to furnish you with proof. And now that you have both *felt* and *seen*, would you care for any further demonstration?"

"Great God, no! Not if I am to be the victim!"

"But how else, my friend, could you possibly *know*?"

"How is it done, Mrs. Boyington?"

"It is not done very often by me, and then only in cases, like this for instance, when a friend of mine has a friend in whom he recognizes unusual ability, which same ability is capable of becoming a power if rightly used. My sole object has been to prove to you the reality of the unseen forces. How would you like to take up a study, Mr. Brownleigh, that would teach the truth relative to the unseen causes that produce all the effects which we see around us? It seems to me such a study would be interesting in the extreme. I know nothing really of this great force which you might say I discovered by accident. Our friend, the Captain here, is an occult student, and has warned me so often of the dangers connected with my discovery that I have decided to pursue it no further, but have prevailed upon him to give me occult training in spiritual development. Suppose you join us and we will form a little class all our own. It will be so much more interesting to have some one to talk things over with occasionally."

"I'll do it." Brownleigh replied after a few moments reflection. "I've already read and thought some along occult lines, but I have never yet found a book or a person that gave out a thing but theory. If you can prove to me, Captain, that I have within me these latent powers the occultists discuss so knowingly, I am not only ready but eager to begin work."

"Even though it subverts all your preconceived ideas?"

"What is any idea worth if it can not be proven? That is exactly what I am looking for.

Something that *can* be proven. You have most skillfully upset all of my theories tonight, so I am quite willing to try out yours."

"We have the proof, Brownleigh, but we are not hypnotists or fortune tellers. Neither are we magicians in the ordinary acceptance of the term. And we use our power when acquired only for the good of mankind. It must never be used for self. I shall be glad to have you join us if you are willing to accept the conditions."

"I am quite willing to accept anything for truth's sake. To *know* the truth is well worth any price."

"Yes, to know it, and then live it. Remember that is the *real* price. We must live the life. If, after thinking the matter over carefully, you find you are still of the same opinion, you may come here again with me one week from tonight and we will begin work. But you must remember that from the very first that your development, your progress, everything that you acquire along the lines of higher development depends in the ultimate, wholly upon yourself. Others can only point out the way."

Promptly on the appointed hour a week later Brownleigh returned with Captain Benson ready and eager to begin the work. And the man's progress was little short of phenomenal, so untiring was his energy, so determined and unswerving his will. His advancement was rapid from the first for truly "In His Law did he meditate day and night." Each step in his development thrilled him with delight. Gone was the scoffer, the materialist, for in all things created he searched and found the living God. Ere long, bit by bit, fragments of other lives came floating back to him across the dark abyss of time. Then he began contacting the invisible world. He was beginning to see sights unknown to the physical senses and later through the aid of his Teacher he learned to function in an invisible body. Evening after evening he spent with Captain Benson, sometimes in the privacy of his own room, at others in a secluded corner of the club house veranda, or in the home of Mrs. Boyington.

The two men had just returned from a walk one evening and Brownleigh was upbraiding himself for his former arrogance, stupidity and materialistic pride, when a car drew up before

the lodge and a gentleman alighted and signaled Captain Benson to meet him on the walk. Brownleigh noted the splendid air and easy assurance with which the man, though past middle life, carried himself, and thought musingly of the days not so far distant when his sole ambition had been to acquire a sizeable bank account and then assume just such an air of being some one, the acquaintance of whom was well worth cultivation. But he had indeed gone a long way since that day. Why, at this very moment the power was his to make the advancement he had once so vainly coveted. He smiled contemplatively at the thought as he reverently recalled the vows he had so recently taken for an unselfish use of that power and never, never to use it except in the behalf of others. Truly he had traveled a long, long way, when he could so happily lay ambition and earthly power aside to serve in humanity's cause.

As he thus mused his eyes wandered on past the two men on the pavement until they reached the waiting car and there they quickly focused on the face of the young girl seated therein. Brownleigh had seen pretty women, plenty of them, but in this girl, just past the first flush of youth, what was it that held his eyes as by a spell? Her face was in profile, but the tilt of the head, the small, well-formed nose, the firm young chin, and the lightly closed lips, all conjoined in one charming, fascinating whole to lure him on with desire to know more, to gain a closer view.

And then the two men, their consultation ended, parted and in another moment the auto rolled away.

"And who are the friends, Captain?" Brownleigh interrogated upon the soldier's return.

"Judge Cathcart and his daughter. Live up on 'Terrace Heights.' They are entertaining some dignitary from the East next week and want me to attend a reception they are giving in his honor. That's what comes of being a soldier. They have even asked me to give a little talk. It is a terrible bore, Brownleigh.

"But you are going?" Brownleigh questioned half enviously.

"Oh, I suppose so. That may be just the place where I can drop the seed. There is always a chance when one is called upon to speak.

Otherwise I should have refused, point blank."

"Know the young lady well?"

"Fairly. She is really a fine girl to have been reared the way she has, on a golden spoon, so to speak. She has brains and a lot of good common sense. But like all the others out in the world she is ambitious and proud. Let people once make money their god and there seems to be no half-way ground with them. The millionaire wants a billion. The billionaire has his gaze fixed steadfastly on further acquisition. There is no limit to where the lure of gold will lead you once you yield to its fascination. I haven't a cent to my name but my salary and I thank God for it."

"She certainly is very beautiful."

"She is a splendid young animal, but it seems to me she is getting about old enough to know better. She is twenty-four years old I heard her say not long ago."

"If a fellow hasn't money or a title, isn't a hero, I mean, or something of the sort, he certainly doesn't count for very much, from a worldly viewpoint."

*(To be continued)*

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### GIVE US MEN!

Give us Men.

Men from every rank,  
 Fresh and free and frank;  
 Men of thought and reading,  
 Men of light and leading,  
 Men of loyal breeding,  
 The nation's welfare speeding:  
 Give us Men!—I say again,  
 Give us Men!  
 Give us Men!

Men whom highest hope inspires,  
 Men whom purest honor fires,  
 Men who trample self beneath them,  
 Men who make their country wreath them,  
 Men who never shame their mothers,  
 Men who never fail their brothers,  
 True, however false are others:  
 Give us Men!—I say again,  
 Give us Men!  
 Give us Men!

—*The Bishop of Exeter.*



## The Celtic Spirit

BLANCHE CROMARTIE

**A**MONG ALL THE divers races which people our world today or have peopled it in the past, none has played a role more aspiring or more puissant than the Celtic, none has made such a tenacious effort to capture and express beauty, none has bid more boldly for the things which belong to the spiritual and the ideal.

Greek art, it is true, reached a marvelous perfection in creations of architectural and sculptural beauty, but the very completeness of these works testifies to their limitations; their achievements are ever bound by visible horizons. The Celtic genius is invariably inspired by the Beyond, by the yearning to reveal a divine loveliness, equally alluring and elusive; and is thus doomed by its essential nature to lose itself in vagueness and mystery—a vagueness and mystery which, after all, constitute its most abiding spell.

The Roman conquest of Gaul and Britain and the preaching of Christianity which soon followed in its train, dispossessed the Druids, high priests and authoritative exponents of the Celtic spirit, and drove them back slowly but surely into island refuge and mountain fastness in Wales, Cornwall, Brittany, and the Scottish Highlands where for two hundred years they contrived to maintain themselves by force of arms and for centuries longer by the ardor of their convictions and their hope. Finally Christianized, the potency of their genius seduced their conquerors and produced the noblest monuments to embellish the faith those conquerors professed, while their dreamlike, exquisite romances, teeming with the realm of faerie, breathing an incense of the spiritual and the unseen, displaced the warlike epics of their vanquishers.

The Celtic spirit of the Middle Ages left us a twofold heritage: the peerless cathedrals and churches which embodied its teaching in stone, and the great cycles of romance, notably of Arthur and his Round Table through which the ancient druidic wisdom uttered itself in a form

destined to influence art and literature even to the present day and—can we doubt it? for a long time to come; for the romances sung by the Celtic bards are embroidered upon a foundation of spiritual realities and pervaded by an inner meaning or wisdom teaching which must insure them against oblivion.

The Celtic genius vibrates between two poles—love earthly and love divine, and in all the masterpieces whereby it has enriched the world the striving of these opposites perpetually reveals itself.

The Druids taught that there are two kinds of wisdom, one from on high, the other from the nether world: in other words, black and white magic.

Black magic was drawn from the seething cauldron of Korydven, melting pot of all the natural forces, and the man, greatly daring, who tasted a drop from this bubbling maelstrom gained thereby the faculty of recalling his past animal existences—sinister privileges, apt to rekindle bestial tendencies proper to these lower degrees.

While all the Arthurian legends depict some phase of these opposing forces, the story of Tristan and Yseult illustrates the course of love profane, while in that of Parsifal, divine love is seen triumphant over all, even death itself.

But the contest of these opposites and its fatal issue—prophetic of the fall of druidism and the eclipse of the Celtic genius—is set forth with vivid imagery in the *Story of Merlin*.

A certain consecrated virgin, compassionate and devout, surprised in her sleep by a demon of the air, conceives a marvelous child, Merlin, who from the moment of his birth betrays his mingled origin.

Paternal traits lead to his being excommunicated by the monk Gildas, whereupon he joins the college of bards, admittance to which involves an Initiation from which the neophyte emerges either a prophet of a madman.

During the initiatory trance, Merlin is tempted by Lucifer, who feigning to be the

aspirant's father, presents him with a chain, whose possessor will be able to enchant men and women and subdue them to his will. But the higher Wisdom also plays its part: an angel-woman appears offering him a silver harp which will endow him with the gift of prophecy and heavenly inspiration, but this only on condition of remaining loyal to his celestial lady and loving her alone.

Merlin accepts alike the chain and the harp and places the angel-woman's betrothal ring on his finger.

Following on this tremendous Initiation Merlin enters on a career of power as the counsellor and guide of King Arthur at whose court he becomes all powerful until enemies, envious of his eminence, manage to play upon his vanity and insatiable greed for power. At their suggestion Merlin conceives the idea of winning the love of Vivian, the Enchantress, sovereign of the forest of Broceliande.

Decked with all the seductiveness of Helen, versed in all the bewildering wizardry of the realm of faerie, Vivian meets Merlin at the fountain of Jouvence. Under the gay, simplicity of a child she conceals the most profound knowledge of evil. All the occult forces of the ancient forest own the sway of Vivian and join to enhance the working of her spells: she lures Merlin into betraying the secret of his power.

While his counsellor slumbers in the embrace of the false enchantress, Arthur and his knights fall in battle and heathenness overwhelms his kingdom. Merlin awakes only to find his life work destroyed and his harp and ring stolen by the faithless Vivian who returns but to bewitch him with his own spells and finally draws her helpless prey down to her own underworld.

\* \* \* \* \*

The Celtic genius typified by Merlin, sought to possess not only the Kingdom of God but the Kingdom of Pan also, hence disaster, for it is written that no man can serve two masters and notwithstanding that men are continually endeavoring to live by a double standard and to earn wages both from God and Mammon, the inevitableness of this law must be plain to every thinking mind.

None the less it is a law applying to the lower degrees of development, a limitation proper only to the stage of dualism where life is conceived of as being a truceless warfare between opposites.

But sooner or later this stage is past; the mind expands into the realization of the essential unity of all things and comes forthwith into its heritage recognizing that Christ is God's, that we are His, that all things are *ours*.

The Celtic spirit is well on its way to such realization.

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## Angella

MAUDE M. HOUGHTON

**A**NGELLA WAS A beautiful baby, in fact almost too beautiful for this cruel world her mother had thought when the nurse first laid her in her arms. Her bright hair seemed to be spun gold as it formed itself into tiny, shining ringlets all over her little head; her dark blue eyes were as great bottomless pools of troubled water and her little lips were as red as the blossoms on the crimson rambler that climbed about the window. There was something ethereal about her as if she were a little wanderer having lost her way from fairer climes.

Her mother vaguely sensed this as she would

bend over the tiny crib and see those beautiful blue orbs look intently up into her face as if asking for an explanation of something the little heart could not understand. The mother sometimes sighed as she turned away lest the wee form she so loved might vanish as a dream.

But time passed and Angella grew into a beautiful child, as beautiful a child as she had been a baby. Every one who looked upon her seemed awed as though he had beheld a heavenly vision of which he could but wonder. But aside from her beauty she was a delightful child to talk with, having an imagination which her mother often

thought was rarely equalled in a child so young. She was an only child and seldom played with other children, yet to an attentive listener she would lisp out stories of wonderful places where she roamed among beautiful flowers and played with angel children. In her play her mother would often find her talking intently as if to an unseen playmate and upon being questioned, she would look at her mother perplexedly as she replied, "Ther' she is, muvver; don't oo see her?"

One beautiful spring day Angella became suddenly ill. The little form was racked with pain and burnt with a scorching fever, but in her most severe suffering the tiny face would suddenly become transfixed with a radiant smile, the eyelids would quiver as the little hands reached upward and she murmured, "Boo-tee-ful, boo-tee-ful." Then she would sink into a calm but peaceful sleep and on waking would ask, "Muvver, wasn't the angel boo-tee-ful?" and the poor mother with a breaking heart would answer, "Yes, darling."

With each passing day Angella grew worse. The doctor shook his head as he felt the feeble pulse and laid his hand on the burning brow. One day after a long period of intense suffering Angella suddenly sat upright in her little bed, her great blue eyes dancing with joy as she reached out her tiny hands and cried, "Oh, muvver, muvver, th' angel's come fo' me." And with the cry the little soul unfurled its wings for flight back to its Maker and the deserted temple sank back on the pillow, lifeless.

The grief-stricken mother, sorrowful beyond tears, folded her hands on the little bed and bowed her head. And as she did this an ineffable calm pervaded her soul.

O wondrous beauty! O happiness supreme! The angel as she took Angella in her arms beckoned for the mother to follow. Upwards they soared to celestial realms where all was bathed in golden light, and heavenly music floated to them on the gentle breeze. Upward and onward they wended their way until they came to an opening between towering trees. Here they descended on the bank of a bubbling brook which was resplendent with flowers of every hue. Outstretched arms of happy children reached up for Angella as they welcomed her as their playmate and exclamations of delight escaped her lips as

she recognized the playmates who had so often visited her while still below.

Delivering Angella to the eagerly awaiting children, the angel turned to the mother. "O mother of Angella," she whispered, "yours is a privilege granted few. See what an inheritance is your daughter's and do not grieve for her." The mother saw loving hands minister to her child and angelic forms hover near ready to teach her the many lessons missed below.

"Look," said the angel as she pointed in the direction opposite the happy children. The mother turned and as the hands of the clock turned backwards she saw herself and her daughter in some former existence. Time passed and the Angel of Death appeared and demanded Angella. She saw herself weeping bitterly beside the lifeless form. Angella's spirit hovered near deeply perturbed at her mother's grief.

The scene changed. Again she saw herself and Angella. She watched her daughter grow up from childhood to maturity but her soul instead of growing and expanding seemed to shrink as it lost touch with spiritual things and she became more and more deeply engrossed in things material.

The angel gently pressed her arm. Somewhat perplexed as to the meaning of what she had just seen, the mother looked up questioningly. Discerning the cause, the angel explained, "To those who pass a life without the necessary spiritual growth or to those who are deprived of the benefit of the panorama of their just completed lives by the loud grief of their bereaved loved ones, the loss is made up. In some following life they are reclaimed and brought back to heaven during childhood. Here they are easily taught spiritual truths."

Then turning, the angel pointed downward, saying, "Your path lies for awhile below. Return, but keep this lesson ever alive in your heart."

The bright angel and the vision vanished and the mother awoke somewhat startled. Half afraid she looked up and beheld the lifeless form on the pillow. Then all the meaning of the vision flooded her soul, and she clasped her hands in prayer as her lips murmured, "Not my will, Father, but Thine be done."

## Creative Power

F. J. HAARHOFF

**A**T THE MYSTIC ninth hour of the day I retired to my room, as usual, to enter into the silence and to pray.

After some time spent in meditation, I began to pray for more *freedom*, more power, greater vision. I asked for more freedom from all earthly care or worldly bondage so as to serve my Master with greater power. I yearned and pleaded that I might be able to conquer all bodily weakness, to overcome all fleshly desires, to be enabled to consecrate all my gifts and talents to the service of my God in ministration to my fellow creatures.

My thoughts became stilled. A curious lightness stole over my very sense of being. My spirit seemed to rise above my body. A wonderful sense of peace, of love, of power entered into my consciousness. The spirit was free of the body! All was light. I could SEE—see into the infinity of all space. Space and time had ceased to be.

I was perfectly calm and conscious.

A light began to form before my sight, gradually increasing in magnitude and in power. Then I saw that this concentrated brilliance of light began to revolve, emitting rays of light and of power. It was a SUN! Then by the omniscient power of the spirit I knew that that brilliant, shining sun, emitting rays of light, life, and power in all directions was *myself*! I knew that all the *truth*, all the wisdom and knowledge, the experiences of my life, all the love and *good* that were in me, were concentrated in the composition of that brilliantly shining sun!

Then I saw other suns, some less brilliant, some infinitely more brilliant than my own—galaxy on galaxy of moving, revolving suns! I knew that these other suns contained the Truth, the good comprised in other beings, other servants of the Master.

Then my spirit soared, expanded, and seemed to view the whole universe of worlds, of suns revolving in the immensity of space: this one was more brilliant, more beautiful than the others.

Then I became aware that tremendous power went forth out of every sun. Vibrating, life-

giving power pulsed from sun to sun in rhythmic harmony which was most wonderful, most glorious to behold! I understood by the Wisdom of the Spirit, that this pulsating power was creative, ever creating new suns, *more* suns by power of the harmony, the creative vibration issuing from the universe of existing suns.

I looked again at *my own* sun and the suns of other beings, servants of the Master and I saw that my own sun and the other suns, representing the good, and the truth of my fellow servants, were also *creating other suns*! It was all harmony.

Then a voice seemed to say: "Behold the mystery of your God's creation! Good creates good: Truth creates Truth: Love creates Love: and this is the *Law of Love Divine*, that the Good must ever grow, ever progress, and create *more* Good; this is Love!"

I was enraptured by the marvel of my vision, the beauty and the brilliance of the suns! The sight was dazzling.

I continued to look in calm study at the scene, and I beheld and saw that as each sun gave forth creative power, creating new suns, more truth, greater love, vaster power, instead of decreasing in power, in brilliancy, it *increased in glory*, in dazzling light and power, in proportion to the power it gave forth!

As I looked I knew that I was receiving the answer to my prayer. The very inmost mystery of Creation was being revealed to me, to show me how to serve, to show me that there was no limit to our power of service to our fellow creatures, and that the more we give, the more we receive. What in former days had appeared to me to be an empty platitude was now most gloriously illustrated to me as a great cosmic Law!

As I looked and wondered, I yearned and longed to penetrate all the mystery of the vision. The mystic power of the glory of the myriad suns seemed to draw the very spirit out of the soul to me, to soar to the uttermost vastness of illimitable space—to seek to penetrate to the very source of the power, the ABSOLUTE. All

limitations had ceased to be, but even the eyes of the spirit became dazzled to blindness. As I reached out to see further, higher, to search into the very inmost heart of the mystery, my brain began to reel; fear entered into my soul—fear that I would lose my senses, my very consciousness, in the outdrawing power of the glory, the *vastness* of the vision! Fear compelled me to withdraw my consciousness, to wake from the stupendous splendor of the vision. The vastness of the glory had become more than I could endure.

And this, whispered the Voice, was another lesson to me. I am daily praying for more Light, more sight.

God gives us as much light as we can endure. It is a merciful Providence which limits our spiritual sight. We may not see more than we can endure. It is for us so to live, to think, to do, that our rate of vibration may be raised to the higher measure. When our rate of vibration is raised to such heights that we become attuned to the harmony of the spiritual vibrations, *then* we shall *see*, see as much as we can endure.

We needs must be attuned to the higher vibrations else the splendor and the power of the truth will overcome us; it might shatter our very souls to suddenly enter into the tremendous vibrations of the higher realms of the kingdom of God before we become attuned. By the experience of this vision, I now understood better than ever before that the Spirit of Love is raising my vibration every day, every moment, so as to enable me to receive greater love, more light, vaster power every day.

“Gods moves in a mysterious way,  
His wonders to perform.”

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## A LETTER AGAINST VIVISECTION

State of Maine  
Office of the Governor  
Augusta

October 13th, 1921.

My Dear Mr. Baynes:—

I received your letter of October sixth requesting me to reconsider my position on the vivisection question. I cannot accede to your request as I am unalterably opposed to vivisection and hope that in your lectures which you are to give

you will include my name among those opposed to what I consider a great wrong. Do not spare me in any way for I desire your audiences to know just how I stand.

If you are willing to tell your audiences the reason for my position I ask you to read the following entitled, “A Spiritual Appeal,” by Hon. Stephen Coleridge:

“I desire to say a word to my fellow-countrymen on the eve of the struggle in Parliament to free dogs from vivisection.

“Let us concede to our opponents their highest claims; let us admit that by their vivisections of dogs they may indeed alleviate human pains and even perhaps prolong human life: our answer is simply this:—What man, fit to be named among the clean and decent, let alone the noble and courageous, would willingly and consciously gain alleviation of pain, or even life itself, by the pitiless torture of the dog that loves and trusts him?

“Who will confute us in this before the conscience of mankind? Is the ladder to a better world to be climbed on rungs of animal torment?

“Never was a simpler issue. On one side are promises entirely carnal and physical. We need not discuss whether these promises be false or true; they touch nothing but the human body, its flesh and its bone, its trunk and its stomach.

“On the other side are ranged the heart and conscience and soul and the whole spiritual well-being of men.

“The appeal is to fear and selfishness on one side, and to the glory of the spirit of mercy and pitifulness that is at the core of Christianity on the other.

“The way of cruelty can never be the path of human progress upward; loving kindness will open the door of heaven better than physiology. A man cannot occupy himself with torture in the day and kneel down at night and pray, ‘Lord, Thy Kingdom come.’

“Therefore we say that at whatsoever cost—nay, without counting the cost—this awful thing must stop.

“In the name of God, the compassionate, the merciful, we fight this cause, and the whole world shall not put us down.”

I regret that you are planning to take the field  
(Continued on page 111)

## Dynamic Values of Soul Expression

GRACE EVELYN BROWN

**I**N OBSERVING the myriad forms which populate our globe, one who understands the principles of soul evolution as well as those of the physical, cannot but observe the marvelous way in which form obeys the commands of the life which brought it into existence, and differentiates and expands its simple cells and functions into a constantly increasing complexity. The artist still further adds to this observation by his powers to discern in unfolding life and form an added element of beauty, and sees in this marvelous growth from lesser to greater, not only a wonderful development of constantly increasing soul powers, but an actual and beautiful design in the progression of growing forms, that reveals the cosmic truth that not only does God geometrize, but that, from least to greatest, these geometric principles are eternally beautiful, appropriate, and a revelation of the type and place in unfoldment that the life thus manifesting has reached.

Like many other abstract qualities, beauty is difficult to define. We all recognize it, or its opposite, in the many ways that form presents itself, or even in inner qualities of a subtler nature. Man, as a fragment of divinity, partakes of the nature of that great Oversoul of which he is a part, and mirrors in his own soul, mind, and emotions, the same choices that the Logos made in manifesting the solar system. Occult philosophy states that from certain forms that were contemplated for the vesture of the soul of mankind, the present form that humanity wears was the selected one, and the fact that it was thus chosen by the Great Power of whose very life we are a part, would cause it to be beautiful to the lesser lives who bear it; that is, beautiful in its ultimate perfection. Even rocks often take on in their markings crude representations of the human face and form as a result of the ensouling life and its dim dreams of its future state, and pansies reveal in their elf-like faces a human semblance.

Beauty is the purpose and discriminate expression of the Logos, and is existent in every

form in the solar system when that form is not distorted for karmic purposes, or because of the absence of individual soul or spirit, or its lack of complete or rational and wise control. All cosmos is beautiful; chaos is ugly because it represents the absence of positive principles which are always present in cosmos. Beauty is thus a natural and orderly expression in terms of creative purpose, mirrored without distortion from the archetypal planes, and revealing the conception of its appropriate vesture of manifestation without too great a departure from its fundamental plan.

Design in art is that principle by which the beauty of nature is used in a way that it may adapt itself to a certain purpose for which it is to be employed. The artist thus becomes a co-worker with nature or with the creative forces which have brought nature into existence. Man, a microcosm in the macrocosm of the Logos, thus works to add his creative powers to those of the greater Life of which he is a part. Certain principles of harmony and fitness which are the results of choices in the creation of the solar system must be adhered to in the still further differentiation of human art, or beauty is sacrificed. A certain variation is allowable, but there is a mystic "line pass not" if beauty is to be maintained. Ugliness is simply the shadow element, or the negation of beauty; both are necessary to the contrast in the eternal pairs of opposites.

Spirit or cause, with its inherent properties of law and order, must of necessity express itself in an orderly and rational manner. The purpose of expression is to manifest the inner by means of the outer, and the latter must mirror the former. The order and precision of decorative design in its repetition is in accordance with the plans of nature in the orderly following of day and night, the seasons, and the following of cause by effect in the various processes of nature, such as that of the opening of a bud, the growth of trees, animals, or men, which can al-



ways be relied upon to follow on with a certain sameness of development.

Design in art or in nature may be thus traced in consecutive or related changes. The trees change year after year from bare branches to spring budding, on to the profusion of summer verdure, again to autumn brilliancy and then complete the cycle of the year in falling leaves. Design in art brings the form back to its original place, after many variations have been introduced. Human design follows the broad principles laid down by nature, the manifested art of the powers of Divinity.

In unvaried repetition of man-made design, one great principle of the design of nature has been overlooked. This is the ever ascending spiral of constant unfoldment. The trees complete a cycle in their yearly expression, and apparently begin again just where they left off, but this is only superficially true. If we examine more closely, we will perceive an added growth in the tree, increasing size, and a greater number of small twigs. We know this to be true, or a tree could never become taller and larger; a cross section of the trunk shows each year's mark in the irregular circles that appear one outside another like an unconventionalized target, with the bull's eye in the center where the life of the tree flows forth.

The planets of our solar system apparently return to the same part of the sky after stated intervals of time have elapsed, but as the whole system moves along together, this actually never happens. Nature never repeats, and although man goes through the cycles of birth and death, each birth is in advance over each preceding one.

Thus design, which is only a repetition of figures devoid of an underlying growth, is lacking in the deepest cosmic principle of both truth and beauty. Since the days of the reign of ancient Greek art, the designs of man have been constructed without this important element; but a few years ago the lost principles of Greek design were rediscovered by Mr. Jay Hambidge, who has given them to the world after a long investigation into the underlying elements of the measurements of all kinds of Greek ornamentation, the proportions of useful articles, vases, and architecture.

Mr. Hambidge in connection with his studies

of these proportions has carried his investigations into the realm of nature and finds that organic forms, from the simple shell of a humble sea creature to the human form in its totality, and its parts in their independent and relative dimensions, all measure up to certain dynamic principles of a logical and progressive unfoldment.

The importance of these discoveries cannot be overestimated. They are destined to revolutionize art and carry it to a place where instead of being a humble and human effect, it will be welded to the greatest cosmic principles of the evolution of life and form. Mr. Hambidge may truly be considered a Darwin, revealing from the artistic standpoint the general principles that Darwin discovered in the evolution of form.

Art as revealed in design without these underlying principles of growth is static, devoid of life, as a static character in a story or novel is one who does not grow through experience. A dynamic character, on the contrary, grows and develops, as a result of experiences, as the body and the soul evolve together. Dynamic design also shows this growth. Each step is an advanced stage, the sum total of all that has gone before added to by the present continuous development.

Darwin applied these dynamic principles of growth to the ever-unfolding forms of the physical world, and Mr. Hambidge has done the same service for art that Darwin accomplished for science. Even accepting the occult teachings that man was a special creation, and that the ape is not the nearest approach to the "missing link," we must accept the Darwinian principles in their broad evolutionary ideas of the development of form, as we complement them with the deeper truth of the evolution of life. Mr. Hambidge proceeds along this line of research, showing the truths of the art of life expressing itself as form.

Design without dynamic growth is as purposeless and as soulless as the ticking of a clock, a static repetition without progression, but once introduce these principles of growth and the evolutionary steps are fraught with a deep and enlightening meaning, a history of the epochs of advancement in unbroken and significant series.

Evolution is now passing through the fourth round, the lowest of material conditions, when life is the deepest enmeshed in matter. The num-



ber four thus indicates the material or physical state, and the square is the geometrical figure of materiality. Mr. Hambidge has discovered the square as the basis for all form. It is the cornerstone, the standpoint, from which all form proceeds, as it departs into its many differentiations, as form is the physical part of all life, tangible in the three dimensional field of matter; the fourth dimension, following the third, indicates the contents of the cube which includes every physical particle of matter.

The square, being the foundation for all of the principles of dynamic design, each departure starts from this figure. The diagonal of the square is drawn and a compass swung from this distance out to where the line from one of the other corners would extend. For example: the diagonal is drawn from the lower left hand corner to the upper right, the compass, with pin-point upon the lower left, and pencil point upon the upper right, is swung down in an arc to where it would meet an extension of the base line to the right. From this new point a vertical is erected to join with the extension of the upper edge of the square. This new figure is the first "root rectangle" resulting from the square.

Regarding this new figure from the symbolic standpoint, we find that the square, typifying the physical field of expression, or matter vivified with the life of the Logos, has been acted upon by the arc of the circle. As the square indicates matter, the circle symbolizes spirit. Astrological symbols give the sun, the emblem of the individuality, as a circle with a point in the center, showing spirit encompassed in matter; and the moon, the symbol of the personality, as an arc or fragment of the circle. Thus, the arc of the circle as acting upon the square to produce the first root rectangle, symbolizes the archetypal form created by the Logos, still further individualized by the presence of the fragment of divinity, the monad in the lower kingdoms of nature, or by man in the human form.

The next step in these dynamic series of growths is to take the first root rectangle and construct from it another in the same way that the first was formed from the square. The second root rectangle is the result of still further action of the fragment of the circle upon the already existing form of the square changed

into the rectangle by a previous action of life upon form and thus symbolizes a still further advanced step in evolution. Let us say that the first root rectangle symbolizes the mineral kingdom after the monad has impressed its life upon it, then the second root rectangle might symbolize the added step into the vegetable kingdom.

The third rectangle, formed in the same way, might typify the animal kingdom, and the fourth, the human. The fifth, which is a very choice and beautiful form, might symbolize the human in a superior growth, the superhuman, for it makes two perfect arcs by its dimensions, which when applied to the square from its central base point produce the "whirling square" or the "golden oblong," a form which contains in its development all of the rectangles; as the advanced soul contains within itself the records of all less advanced states in its past stages of unfoldment. Root three rectangle contains the double equilateral triangle, symbolic of both involution and evolution, as the life bearing any form must first have involved and then evolved to a certain place where it appears as wearer of a simple or complex vesture.

These root rectangles may be employed as a never ending series, but Mr. Hambidge does not employ them to any great extent beyond the sixth, for more and more minute measurements would be entailed and their significance thus dulled. Greek designs have been found to have been based on these forms, principally up through the fifth. The classic art of the Greeks with their wonderful understanding of philosophy would naturally employ such methods, both from their knowledge of the dynamic principles of evolution and their application to art in producing beautiful forms. Greek religion and beauty were closely related. The most commonplace departments of life were dignified by a fitness and beauty of design. Even a frying-pan was found which measured up to these dynamic theories, and then on from there throughout many forms for both use and beauty up to the architecture of the Parthenon, which was found to be based upon the root five rectangle.

The unequalled beauty of Greek vases is obtained from the use of these principles of growth. Bases, lips, and handles are all a natural development from the body of the vessel, and are thus an

integral part of a complete and beautiful whole, as the human body is a perfect whole of united and blending parts, the result of Infinite planning.

The introduction of these principles into the field of modern art has been very pronounced during the last few years. It would seem that with the impending advent of the Aquarian age an added impetus has been given to bring forth these profound discoveries at the present time. Their introduction will do much to bring modern art to a much higher expression than it has yet attained, not only in the creating of better design, but in the understanding and use of the fundamental principles of growth which produce a meaning and a beauty impossible of realization without them.

These principles can be applied to give beautiful proportions to a canvas, to the placing of appropriate intervals, or the arrangement of features in a composition of landscape, still life, figures, or portraits, or the more complicated elements of an elaborate painting, as well as in the scenic effects of stage-craft.

Different types and species in evolution show the various tendencies of their own special lines of development, each advancing along its own line. Greek design carries out this idea in its chosen series of progressions, each in accord with the natural and logical outcome and expression of a special motive, in the same way that nature selects the rose leaf to always accompany the rose. The Greeks doubtless took their models from nature, as they discovered its wonderful secrets of beautiful expression. Up from the most primitive forms and on to more and more complexities, this development appears in all of its rational growth. The spirals of shells curve in dynamic design, reminding one of the inspiring poem of Oliver Wendell Holmes, "The Chambered Nautilus," and more highly advanced forms show in curves, spirals, and systems of related rectangles, the differentiations of their logical development.

The human form is the culmination of dynamic growth, and in this theory as in the Darwinian we see the steps of progress, the obstacles overcome, the lessons learned by which man has reached the place where he merits the occupancy of "the human form divine." This vehicle of

mankind contains a record of the past evolution of the monad, not only in a scientific sense, but in an artistic, which merges its principles of truth, fitness, and beauty into those of purely physical progress, tracing the steps up from the sub-human kingdoms, through the lower savage and barbarous stages to the more advanced human, stopping just where the place in the evolutionary path of the ensouling ego naturally comes according to the special stage in unfoldment which has been attained by the ensouling life.

An instance which wonderfully reveals this system of dynamic progression is that of the human skull, the dimensions of which give perfect squares added to by the root two and root three rectangles. This casket for the brain, instrument of the mind, is thus marvelously constructed to show a record of the mental growth of each individual, and as the mind is the third part of man to form itself, the proportions take on the dimensions of the union of three principles: the square, symbolizing the physical, the root two, which may be compared to the astral or emotional part of man in this instance, and the mental, crowning the other two and coming as a result of physical and astral experiences, as the final form of the human skull is completed only when root three rectangle is added to root two and the square.

The dictionary defines "dynamic" as "that which refers to mechanical forces not in equilibrium." Anything containing spirit or life is thus dynamic; and that wondrous concealed force is constantly welling forth to cause evolutionary changes in its visible forms, pulsing, vibrating, and through many comings and goings, ebbings and flowings, at last builds for itself a beautiful and marvelous form, containing a record of all its past in the orderly and harmonious complexities of the human, "made in the image of God."

#### THE GREAT RIVER

O mighty river! Strong, eternal Will,  
Wherein the streams of human good and ill  
Are onward swept, conflicting, to the sea!  
The world is safe because it floats in Thee.

—Henry Van Dyke.

# Question Department.

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## Jehovah and the Humanity of the Moon Period

### QUESTION:

Will you help me to understand why there are two different kinds of angels, the moon angels and the Lucifers? The Christian Bible does not seem to explain this point.

### ANSWER:

In the Moon Period, which preceded the present Earth Period, the angels were human and functioned in what was then the densest matter, that is, the ethers. They became expert builders with etheric stuff, just as the humanity of the Earth Period have learned to work with the chemical region of the physical world, and are getting thoroughly conversant with the properties of earth, liquid, and gas.

Being thus trained in the use of all etheric material, the angels are able to guide man in all the vital functions, as nutrition, and propagation, but never having learned to build a physical body they cannot use one. They are not conversant with conditions on the physical plane and are useless as guides in physical matters such as construction of buildings, digging of mines, and the like.

In the Moon Period there were those among the angels who preferred to work with fire and others with water. As these two elements are naturally antagonistic to each other, the angels of one temperament gradually separated from the others, and the division grew so great that the fire spirits, who were in the minority, grouped themselves under a leader (Lucifer, Star of the Morning), and revolted from the rulership of Jehovah, the highest Initiate of that Period and therefore the natural one to be their guide. The angels who hated fire remained with Jehovah and accepted his rulership, always behaving with docility, thus being easily led and evolving with but little trouble to their leader. To Jehovah and his band of loving and wise workers were given the care of the inhabitants of all planets that have moons.

The fact that a planet has moons shows that there are evolving beings upon it that have not been able to keep up with the rate of progression on that sphere, and in order that the evolution of the planet may not be retarded, the laggards are thrown off in a body which eventually becomes a moon and circles around the parent planet. The beings on these planets or moons may eventually retrieve their lost position through "loving, self-forgetting service to others" as in the case of the dwellers upon the moons of Mercury and Venus, who regained their parent planet by the service rendered to our infant humanity who had not at that time obtained the link of mind. But the beings upon all moons are not so successful as those of Mercury and Venus. There is one moon belonging to Jupiter which like our own moon is a sphere of retrogression and disintegration of the vehicles of those who have adhered too closely to material things and thus brought themselves to this dreadful and hopeless condition. The vehicles having been destroyed, these egos will eventually drift back to Saturn to await another day of manifestation.

After all the laggards upon the moon ("Cosmo," 260) have regained their parent planet, or when the vehicles of all are destroyed as the case may be, the moon begins slowly to dissolve. This process may require aeons. Its orbit gradually increases until it reaches interstellar space and returns to chaos. The asteroids are the fragments of moons which once encircled Mercury and Venus.

From the work that is in the charge of the angels it will be seen that these gentle, loving creatures are well adapted to their duties, and well suited to carry out the commands of their Elder Brother, Jehovah, the Holy Spirit, the Comforter of whom Christ spoke. Jehovah is the most advanced being of the Moon Period, and consequently the highest Initiate. The angels under Jehovah work entirely through

love, and as they give themselves in service to others, divine wisdom flows into their consciousness.

The headstrong fire angels who broke from under the rule of Jehovah and placed themselves under Lucifer are now in a strange condition. They cannot build physical bodies, nor can they advance as do the angels. They have their present abode on the planet Mars, and as Gabriel and the angels announce physical life, so Samael, the ambassador of the martial forces of Lucifer, is the angel of death.

At the time when prototypes of the physical forms were being built for the mineral, plant, and animal kingdoms by Jehovah and his angels, these spirits who rebelled had an affinity for fire. They refused to work as commanded. Water repelled them. It was the purpose of Jehovah to mold the "red earth" into forms in which to imprison and quench the spirits in the fire.

*Generation* has been in the care of the angels under Jehovah, but *degeneration*, taught by the Lucifer spirits, is the result of abuse of the sacred generative function.

*Regeneration* must be accomplished in order to restore man to immortality. The brain and larynx were built by the angels from the moon, but the rebel Lucifers forced themselves into the brain and led mankind into sex abuses, passion, and rebellion against Jehovah, as you may see by reading the history of the Jews in the old Testament. The Mercurians had to be brought among us to help control this influence. The Lords of Mercury now dominate the right hemisphere of the brain, the Lucifers control the left hemisphere, and the angels hold sway in the cerebellum.

Thus discord came, not only into the life stream of the angels through the action of the Lucifers, but also into the lives of the earth children.

Through love in service and obedience to the dictates of their leader, the angels gained their present advanced position. Through eagerness for self-advancement and disrespect of the leader in whose charge the Father had placed them, the Lucifers lost their place in the stream of evolution.

The story of our humanity is somewhat like

that of the angels. Here we find two streams of life starting from different, though similar sources. The Masonic legend dealing with this is given in *Freemasonry and Catholicism*.

There are two distinct kinds of egos in human bodies. The first known as Sons of Cain, are pioneers, energetic, fearless, feeling conscious of the God within and forging ahead through the intellect. They are the craftsmen. They will not allow anything to obstruct their progress. Cold and calculating, they count no sacrifice too great if they can attain their desires. It matters not who suffers so long as they are prize winners. These are said to be the descendants of Samael, one of the Lucifers, and Eve. The other stream, who were the progeny of Adam and Eve, both beings created by Jehovah, are of a very different type. They are docile like the angels, and are easily controlled and guided. They are willing to be told how and where to go. In them the intellect is not so developed, but the heart is true and warm, and they are ever ready to set aside their own advancement that another may progress. They help; they serve. Thus they gain more spiritual blessings than the children of Cain who struggle and fight. However, neither of these streams represents the perfect man. Each must be united with the other, as Hiram Abiff endeavored to do when he made the Molten Sea, but then he had not learned the secret of mixing fire and water, hence his failure.

Now each ego must learn to make the combination for himself. The hot, fiery head must unite with the melting heart. Compassion must mingle with wisdom, intellect with sympathy. If this is not accomplished, the Son of Cain, the child of cold intellect, may find himself in a worse position even than the Lucifer Spirits, for heartless work fosters desire for advancement of self and self alone. Thus black magic creeps in, which is the using of divine gifts for one's own gain. Having once stepped upon the path of black magic, the descent is easy, and it requires much love and self-sacrifice on the part of the white magician to save his erring brother.

Let the earth children draw a lesson from the Lucifers and become faithful followers of the Christ, our Elder Brother, who promises that we may speedily reach the kingdom if we will learn to *love and serve*.



# The Astral Ray.

## The Rosicrucian Conception of Astrology

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

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

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

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

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

### Starlight

ELEANOR JENNINGS

#### PART I

*EDITOR'S NOTE:—The following article has been awarded first prize in our recent competition for astrological articles.*

**W**HEN WE READ that the army records show that the average mentality of the men examined for war service was that of a 13-year old child, and that they found many more at the ten year old level than at levels above 13, it is fairly easy to see why astrology remains a mystery to the multitude, and an almost uncanny mystery at that. Its range is wide; it lures the student deeper and deeper into its wonders and mysteries. Its revelation of the serene harmony of the great law in this earth manifestation is bound to impress any one who will bring to its study an open mind.

The technique is a little terrifying, to be sure. Terminology, symbols, calculations—all in bewildering array, all to be memorized and understood. The play of the great star forces, one

upon another, the power of position, of sign, the force of destiny that draws the line between what we may do and what we may not, all the significance of triplicity, of critical degrees, the deeper and deeper mysteries of esoteric symbolism in astrology—all these lure the real student into a new world of thought and wonder. And the reward is that peace which comes inevitably with knowledge.

Any art that promises beauty exacts servitude. Music has its tremendous foundation, requiring years of practice, of thought; art of any sort requires the mastery of tools and patient study of fundamentals. Science is an exacting mistress, yielding her secrets reluctantly and at the end baffling the student when form no longer can answer his questions. Astrology asks no more than these and gives in exact proportion to the effort spent, providing the student is not definitely handicapped. A poor memory, a dislike of detail, an unwillingness to be very careful about the small exactnesses of setting up a chart are

insuperable barriers to the real knowledge of astrology.

A lack of judgment, an inability to see the proportion of strength and weakness in the planetary forces of a chart, render the carefulness in mathematics quite useless. One must be definitely more than 13 to be an astrologer. And Neptune strong in a chart usually indicates an aptitude for good astrological work, giving the intuition and vision of the inner meaning so really necessary.

Granting these qualifications and the willingness to work, the student ready to use his knowledge finds one more gate to be opened. If he rejects as impossible for him the doctrine of rebirth, the belief in a sequence of life experiences, then a horoscope can mean to him only the road map of one little life span—fantastic in its arbitrary adjustment of physical equipment, worldly condition and opportunity, happiness and woe. Yet how much better it is to have even that meagre glimpse than to blunder along in the dark. With the horoscope, the time of stress is shown, as well as the time of opportunity; like rowing with the current, one gains in every way by working with his stars. This is the definitely material use of astrology and, I fancy, gives least return and most discouragement to those who thus limit a sacred science.

Its real revelation is the mental and spiritual equipment of the one to whom the chart belongs, and to the earnest student of life, even of the one life being lived, it is surely a help to see the picture. It is not always flattering, but it is usually helpful.

Even within this narrow limit astrology gives much in every way. As a guide in choosing a vocation, as a help in choosing a husband or wife, a business partner or an assistant, as a help in child raising, these most obvious of astrological applications give more help than is possible in any other study of humanity. Psychology deals so largely with deduction, human analysis deals largely with form, but astrology writes in clear and even script the story of the human being, and he who learns the alphabet of astrology can read if he will. One young friend of mine in discussing his horoscope asked a question. In explaining my reply I tried to make clear that his recent experience had been due to a certain temporary astrological influence to

which he had responded, unconsciously, as was natural. "You make me feel just like a chemical formula," he protested.

But with no light upon one's original formula, or horoscope, we are very much like the new little boats and autos, directed by radio. It offends our human pride and sense of independence to feel that we are automata, yet what else are we if we refuse to see our astral portraits, or our road maps, to go back to the first simile?

Sometimes the most earnest student fails to grasp the meaning—sits baffled and bewildered before his chart. There is almost always within reach some one able and willing to help, if the student is seeking help and not a free delineation. Astrology students find so many eager to have their charts set up, eager to know what the chart may tell, and in the end they usually ask if they will marry a blond man or go on a journey in August. This difficulty arises only too often, until many busy astrologers are obliged to limit their service to those in real sorrow or need or illness—facing a crisis that really deserves all the help one can give.

It seems rather a pity to me that there is at present no use of astrology in social welfare work. The children brought in could be handled with so much more intelligence—so much time could be saved and so many blunders avoided. A good astrologer in connection with a juvenile court would be worth an adequate salary and would at any salary be rendering a service beyond price. Of course the ideal is that service be given with no price, but as a physical body must be housed, fed and clothed, it seems to me there must be some return if astrological analysis is ever to be made a part of real social service. A good astrologer is surely as valuable as an efficiency expert and in all honesty should be given the dignity of a real position. I often think that one such place, well filled, would do much to justify a greatly maligned science and to restore it to its proper place in the field of humanitarian work and social endeavor. I wish that doctors would once again include astrology in their equipment. Even in diagnosis it would save many an honest man from the baffled "I don't know" which I have heard so often. Perhaps it would be simpler to marry a woman who was an apt student and let her be astrological diagnostician.



It gives so much, this sneered-at astrology, even in terms of today, of here and now, in terms of flesh and nerves and physical experience. It hangs the warning red lamp to identify the Mars influence that would wear the cloak of Venus. Even limited to earth life it gives so much that nothing else can give. Those who must have arguments, and love to split hairs may find it too complex or too simple in its claims. To all of us who have followed the study long enough to feel that we glimpse even a little of its great wonder and power and who hope for more light in days to come, it seems strange that any should find it hard, should find it unreal or needing proof, and we wish they could share with us our faith in it. For if we find one situation failing to develop as we expect, we also find as a contrast the nine that usually *do* develop and we see that the great law is potent and serene. If astrology gave to a student only that, a belief in an orderly universe, the study would be more than worth all the time spent upon it.

PART II

**T**AKING UP the definite and practical value of astrology to the business man or woman, the employer or the employed, we will find instant agreement with the assertion that humanity is easily classified into racial, group, and personal types. Certain racial traits persist through generations—essential traits of face and form, easily recognized. To a close observer the finer differences in race groups are apparent, while to an astrology student they are evidences of planetary influence valuable as indices to the personal traits. Think a moment of the ever increasing modification of the Jewish face and body—for that closely bound race is opening its reluctant door to new forms; but even in the pure Jewish type the variants are many. More often dark than fair, more often Scorpio and Aries are in evidence than any other sign, yet watch the modifications. It is a fascinating study.

The same truth holds among the Orientals we see about us—the race height, form of eyes, type of hair are persistent; the margin of difference is shown in the face, and we find many evidences of widely differing characters in the differing facial contours. An astrologer recognizes, or should recognize, easily the planet most in power

in shaping that face and be able to estimate that person accordingly.

The Slavic type, the south of Europe type, the north of Europe type, all carry upon their bodies the identification marks of the forces shaping them, and the study is as endless as it is fascinating.

Just a few examples:

Have you ever noticed the dominant type you find usually in real estate offices, broker shops, loan shops, small banks, and in small dry-goods and notion shops? The race type varies: it may be Scotch, English, Jewish, or a mixed product, yet the personal appearance usually has evidence of two influences: the sign Aries and the planet Saturn. The body in 90 per cent of the cases is not tall and is rather spare as to flesh. The face is sharply cut with small shrewd eyes, estimating, calculating eyes that weigh you from behind veiled lids; a thin, usually curved nose and thin close shutting lips. Energy and caution, hard work and small (but cash) profits. Money has a value to this rule of life that it seldom attains in any other. I remember one example that amused me. An expert in managing war drives, a successful getter of money, was hired to come to our city and manage a drive for one week—salary \$4000.00. As it concerned work with which my family was connected, he was my guest at a home dinner, and in talking of a wonderful trip through Europe his only memory seemed to be that of bargains. In Florence he had gotten a wonderful string of beads for one-fourth price; he had nothing to say of it as a beautiful city. In other cities he recalled the lace scarf and what it cost, the jewelled bag and its bargain price, until before the evening was spent I was so weary of money, so amazed that a really clever organizer could let it dominate all his thoughts, that I told myself it was better to have little and see beauty, even beauty one could not hope to possess in form, than to see only money.

Going into lines of business where beautiful things are handled, if you look you will find the Venus type of people selling jewels, silks, women's lovely gowns, shining iridescent glassware, things that have beauty of form and color; also in music shops. The ones most often found in charge of this work are drawn to it by their innate response to the glow and charm of the things they handle. They work contentedly on



a salary. You do not so often see them striking out independently. They help you with a cordial, real interest to select the thing you seek, courteous and charming, a pleasure to meet. I do not say *all* clerks in all lines of beautiful things are Venus people, but I do say I have found them, both men and women in the majority.

In the little restaurant how often the white cook-apron girdles an ample paunch! The genial soul who wields the pancake ladle—how often it is one comfortably plump or even uncomfortably fat about the body. Here you see the influence of Cancer, the sign of the stomach, drawing its children to work close to its mundane expression.

Did you ever notice how few fat lawyers you see? The traits that make them lawyers are in most instances due to a strong Mercury influence. He builds a tall active body, a quick argumentative type of mind; he gives a ready flow of speech and a fertility of thought. When they grow into the position of judges, as lawyers do, they respond to the Jupiter influence in their charts, and pondering wisely, talk less and usually fly about less, so it is true that a greater physical bulk usually marks the dignified judge.

The men of the Leo type—look for them as bankers of the big institutions, in the big corporations, in charge of lesser men. They are wonderful executives and radiate, unconsciously, a sense of power that impresses those near them and induces a following that accepts their leadership willingly. They make very poor helpers, but are wonderful as administrators.

I have found the Virgo-Pisces type of man very often concerned in bond selling, investment, and such business. He has tact and persuasive ability, his Piscean-Jupiter strain giving him the ability to meet people easily and well, and the Virgo-Mercury strain helps in the arguments necessary to sell his line. Virgo also gives us laboratory workers, painstaking, intellectual students; also physicians who deal less in surgery, and more in other, simpler methods of healing.

It is a sign that needs support from its opposite (Pisces) or from its own triplicity, Taurus or Capricorn, to stand up against the shattering, ruthless business competition of today. I am speaking only of the business types—the relation between type and occupation in business

affords so easy a test of astrology and its value in classification.

Among the Venus-Libra people we find a group of artists in whom the intellectual appeal is strong. They are marked usually by definite grace of body and unusual beauty of face, and are almost invariably lovers of peace and equality.

In the Scorpio group we find the Mars type perhaps at its strongest in our earth experience. It is one of the psychic signs, so we find many actors, singers, writers and poets among its children. It is ruled by Mars and is scientific in other expressions, so we get from it engineers, surgeons, chemists, army officers, political leaders. Our beloved Theodore Roosevelt was a fine type of the Scorpio man. You will see as well, many coarse featured, loudly dressed people with unmistakable Scorpio features of face and body; the sign goes "from the highest to the lowest," and in the esoteric mysteries we find the answer plainly given. It is not possible to explain this even briefly in so short an article, but investigation will repay any student.

The Sagittarians are easy to recognize; usually a long body, heavy bones, reddish brown hair and eyes. Even the shorter body is apt to have the marked color of hair and eyes. The tall form often has the long "horse face" but how few, calling it that, know that the symbol of Sagittary is the Centaur! half man, half horse. They are Jupiter people, usually just, kindly, and patient. They make splendid physicians, ministers, clerks, students. It is said that the most successful cutters of gems are the big ungainly Sagittarian men, their enormous hands handle the tiny bits of precious stone with an exactness that is marvelous. It is known by students of handwriting that large people with large hands usually write a small clear script, while small people with small hands write a huge sprawling hand that is astonishing. A very general contrast, this. I grant that there are multitudes of exceptions.

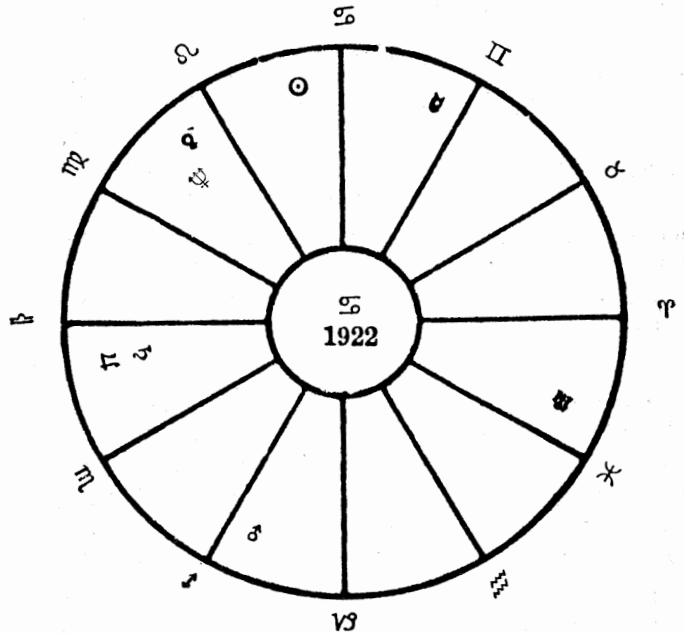
Capricorn is a sign often mistaken; it gives us our grave students, our steady thinkers, priests, and leaders, but is not so easily recognized as are some of the others.

Aquarians can be identified easily by the square high forehead, the large but shapely  
(Continued on page 109)

# Children of Cancer, 1922

Born between June 22 and July 23, inclusive.

**EDITOR'S NOTE.**—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscope cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 25c each.



The sign of Cancer occupies the place where the Sun reaches its greatest northern declination in midsummer and where it again turns backwards toward the equator. It is a watery sign and the home of the Moon. Cancer has the same nature as the crab. If you have ever watched the tiny sand crab you will find that it propels itself backward, and when interfered with will in a shy manner quickly disappear into its hole. So do we find the Cancer children. When they play with others, they always hold back, having ideas of their own, and do not want to do things as do other children. Naturally they often find themselves alone, and the habit is apt to grow upon them as they become older to foster a feeling of sensitiveness, and to brood over seeming slights when others fail to appreciate them. To encourage and draw them out, the parents and friends should commend them, for they are very soon discouraged if the parents fail to express appreciation. Yes, even flattery is most dear to them.

These children are not overly fond of work. Naturally their interest must be stimulated, but when they really are aroused they are enthusiasts and stick to a thing to the exclusion of all else.

The children born this year while the Sun is

passing through Cancer will have talent for music, for we find Venus, the planet of harmony in conjunction with Neptune in Leo, a musical sign, and Jupiter is in the Venusian sign of Libra and sextile to Mars, the planet of dynamic energy, in the Jupiterian sign of Sagittarius. This will give a desire and a love for music, but it will be more for that of the larger instrument such as cello, harp, tuba, etc.

The children born previous to July 1st will be more backward mentally than those born later, for Mercury is retrograde, but after the 1st of July, when the planet of reason is again direct, the mentality will be more keen.

Mars and Uranus, the planets of action, will be retrograde and in square aspect during the entire month. This will have an influence to some extent upon the nervous system. The children born on the 23rd and 29th of June and the 6th, 13th and 20th of July, when the Moon is in conjunction with or square or opposition to the two afflicted planets, will suffer from colds and coughs, as Cancer people are hearty eaters, which is conducive to this condition. It would be well for the parents to curb the appetites of these children, and thus they may remove much of the tendency to colds.

## Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their places in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you may be sure your application has been given its chance among others.

### *We Do Not Cast Horoscopes*

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

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

WALTER LYTTLE L.

Born August 1, 1920.

5:45 P. M.

Lat. 48 N., Long. 117 W.

*Cusps of the Houses:*

10th house, Scorpio 12; 11th house, Sagittarius 4; 12th house, Sagittarius 22; Ascendant, Capricorn 10-27; 2nd house, Aquarius 29; Pisces intercepted; 3rd house, Aries 13.

*Positions of the Planets:*

Moon 3-22 Pisces; Uranus, retrograde, 4-39 Pisces; Mercury, retrograde, 0-24 Leo; Sun 9-27 Leo; Neptune 11-13 Leo; Venus 17-32 Leo; Jupiter 24-33 Leo; Saturn 10-32 Virgo; Mars 10-18 Scorpio.

We have for our reading a most interesting horoscope of a little boy. With the cardinal and saturnian sign of Capricorn on the Ascendant, the horoscope has really two rulers. Saturn, the ruler of the ascending sign, is in Virgo in the 8th house, and sextile to the dynamic Mars, which is in conjunction with the Midheaven and in its own sign of Scorpio. Mars is also trine to the Moon and Uranus in Pisces in the 2nd house, the Moon being strong in this watery sign. Mars naturally, being the most prominent planet and so powerfully situated and aspected, will be the life ruler.

This boy will have a very strong and stubborn will. He will be most difficult to rule. He will want to rule others, and may become very cruel and severe if crossed. People with the sign of Capricorn, which is the natural 10th house sign on the Ascendant are determined to rule others. With Mars in a fixed sign, so prominent and square to the Sun and Neptune in Leo, another fixed sign and in an angle, and

with Mercury, Venus, and Jupiter also in this sign of Leo, the result will be that Walter will rule or ruin. This may cause friction between himself and the father (for Mars in Scorpio on the cusp of the 10th house indicates the parent with the most influence), who seems to be connected in some way with the medical, surgical, or military profession and is also of a fiery and determined nature. We would caution the parents against martial methods in ruling this boy if they do not wish to ruin his career. One who has five planets in Leo, the sign of the heart, can only be ruled by love. Love him and he is yours. Drive him and the lion will roar. He will then show who is master.

He will be the most successful when he is at the head of things, and will sometime be prominent, for with Mars and Saturn sextile from Scorpio and Virgo, he will be drawn to politics and would make a first rate political leader; also a good army surgeon. He will have a natural sympathy and interest in the common people and the laboring classes, due to the Moon in conjunction with Uranus in the watery sign of Pisces, trine to Mars, also due to Saturn in Virgo, the natural sixth house sign ruling labor, and to Mercury, the planet which has rule over the sixth house of his horoscope, in conjunction with the Sun in the heart sign of Leo. He will have a deep love and sympathy for those in subjection, especially for those incarcerated in prison, and he may sometime enter politics with the intention of bettering the conditions of these people. But whatever he does the world will hear of him, he cannot remain unnoticed. With Mercury and Sun square to Mars in the Midheaven, he will get his full share of criticism.

With Mars in Scorpio, a fixed sign, square to the planets in Leo, he will have some restriction in the circulation, and valvular heart trouble should he put too much of a strain upon the

body. A boy with the dynamic energy and the temper that this one will have is apt to waste much energy, and may suffer as a result after middle life.

VOCATIONAL

WILFRED THOMAS W.

Born September 30, 1898. 3:50 A. M.

Lat. 51 N., Long. 2 W.

*Cusps of the Houses:*

10th house, Gemini 11; 11th house, Cancer 18; 12th house, Leo 20; Ascendant, Virgo 15-25; 2nd house, Libra 8; 3rd house, Scorpio 6.

*Positions of the Planets:*

Mercury 22-33 Virgo; Sun 7-0 Libra; Jupiter 17-38 Libra; Venus 23-13 Scorpio; Uranus 0:43 Sagittarius; Saturn 7-43 Sagittarius; Moon 9-31 Aries; Neptune, retrograde, 24-43 Gemini; Mars 15-39 Cancer.

Wilfred has the mercurial sign of Virgo rising and the ruler, Mercury, is in its own sign of Virgo and in conjunction with the Ascendant. Mercury is also ruler of the Midheaven. When a planet is so prominently situated and is also ruler of the two principal angles, the Midheaven and the Ascendant, it will be the principal factor in the life of the native. He will be to a great extent ruled by this planet and its sign and aspects.

Virgo is a common and earthy sign which does not give leadership but makes a good and faithful follower. Especially, one who also has the Sun and Jupiter in Libra is ever ready to carry out the orders of others with whom he is associated. Uranus and Saturn are co-rulers of this young man's house of labor, the sixth house. These planets are sextile to the Sun in Libra and trine to the Moon in Aries, and with a mercurial sign rising and Mercury sextile to Venus and Mars, Wilfred would be successful as an architect or construction engineer. With Mercury sextile to Venus, which is in the martial sign of Scorpio, and with Virgo, the regular sixth house sign, which has rule over sickness, on the Ascendant, he would also make a successful nurse or chemist.

The greatest hindrance to the success to this young man is changeableness. He is apt to jump from one thing to another. A restless mental condition is shown by Mercury on the Ascendant, square to its higher octave, Neptune, which is in the mercurial sign of Gemini and in

the 10th house, and by the Moon in Aries in opposition to the Sun. We would advise that he choose a vocation, then stick to it until he has mastered it and made a success of it, for "a rolling stone gathers no moss."

STARLIGHT

(Continued from page 106)

mouth, which in smiling shows a lot of even regular teeth, the deep eye socket, the rather rough eyebrow—all tell of the generous nature that has sympathy for human woe, willingness to give of help or substance; dependable but not aggressive, since Saturn has rule in this sign and makes them more retiring than the children of signs in which the Sun or Mars has sway.

To an astrologer, the fat folks easily announce their ruling sign: 90 per cent of them are Pisceans. Cancer and Scorpio sometimes build large bodies, but seldom the same sort of ample fatness that we find in the Pisces group. Think over the musicians, the actors, the intuitive, dreamy folks, the kindly good natured ones of the earth, and you have the children of Pisces.

These very brief notes are meant to point out only the salient features of each sign; you could easily show many exceptions. I am calling attention to general rules of the broadest sort. For instance, in common parlance "red hair" is a sign of energy, aggression, temper, and ability to secure results. To astrologers it says Mars, usually in Aries, or in some definite way affecting the body built under Aries. Immediately it is evident that the office boy with red hair is the one who will get results; he may be brusque, even impudent, but he is a "go-getter" in the terse language of today.

These notes aim to give the ones hesitating upon the brink, the courage to plunge into a study that is so rich in rewards, even of a practical sort; one need not be a mystic to gain a large benefit. Of course to a mystic or occultist, astrology spells the story of life, its origin and its aim, its sequence and laws. There is no end to the story if one brings to the study an interest in its deeper side, but even lacking that interest it has so much to give in plain, every-day help that its value should be known and its resources recognized and used. We are living so fast these days that we need more than ever before the starlight upon our shadowed paths.

# Studies in The Rosicrucian Cosmo Conception

## The Study of the Ethers

KITTIE S. COWEN

*NOTE:—The following information on the ethers has been compiled from Max Heindel's writings—books, lessons, and letters, and is given in the form of a series of numbered notes. The information here contained gives all the data available on the various topics treated. It will be found of much interest to the general reader and invaluable to the Rosicrucian student for study and reference.*

### THE PHYSICAL WORLD—

1. The two general divisions of the Physical World are the Chemical and Etheric.
2. The Chemical Region: Gives the basis of all dense form; solids, dense body; liquids, blood; gases, breath-air.
3. The Etheric Region: Contains the Chemical Ether, Life Ether, Light Ether, and Reflecting Ether.
4. Ether is physical matter existing in four different states and possessing four different qualities or properties.

It is the substance through which the quickening spirit imparts vitality (the life force) to the forms in the Chemical Region through the medium of the solar energy which flows into the dense body of plant, animal, and man.

5. The Nature Spirits in the four ethers:
  - Chemical Ether — The Gnomes, Earth Spirits live only a few hundred years. Their forms can be destroyed by fire.
  - Light Ether — The Sylphs, Air Spirits. Live thousands of years.
  - Light Ether — The Sylphs, Air Spirits. Live thousands of years.

Reflecting Ether — The Salamanders, Fire Spirits. Live many thousands of years.

THE CHEMICAL ETHER is both positive and negative in manifestation. It can be seen as the blue haze on the mountains.

1. The forces that cause assimilation and excretion work through the Chemical Ether. The spirits which compose the mineral life stream form the crystals in the mineral.
2. Assimilation is the process whereby the different nutritive elements of food are incorporated into the body of plant, animal, and man. The forces that do this work are the nature spirits, the so-called dead, and the teachers from the higher creative hierarchies, who direct the performance of the work. They work along the *positive pole* of the Chemical Ether and attract the needed nutritive elements from the food, building them into the particular forms on which they are working.
3. The forces working through the Chemical Ether, both positive and negative poles, are solely concerned with the maintenance of the separate forms of the four streams of life manifesting as mineral, plant, animal, and man.
4. The forces that do this work are the nature spirits, the so-called dead, and the teachers from the higher creative hierarchies. These forces accomplish this work by means of the *negative pole* of the Chemical Ether. They carry on the processes of assimilation and excretion entirely independent of man's will in a wise, selective manner, which is in no way mechanical in its operation.

THE LIFE ETHER AND THE SILVER CORD

1. The Life Ether is the medium or substance through which the forces work which have for their object the perpetuation of the species through the building of new forms.
2. The force which works in the Life Ether is the Holy Spirit, or the creative energy of God.
3. The vital or etheric body is the medium of propagation and is under the direction of the angels. The angels are the keepers or warders of the propagative force in plant, animal, and man. When working with the animals they are assisted by the desire body of the mother. When working with mankind they are assisted by the desire body of the mother and also by the evolving Ego itself.
4. The Life Ether has two poles, positive and negative. That part of the life force which manifests as the positive pole works in the female during gestation, enabling her to do the positive, active work of bringing forth a new form. That part of the life force which manifests as the negative pole works in the male, enabling him to produce the semen in which the spermatozoon, containing the seed atom of the incoming Ego, is placed by the angels.

The forces working along the *positive* pole of the life ether in the impregnated or fertilized ovum of the mother produce the *male* dense body. The forces working along the negative pole of the impregnated ovum produce the *female* body.

5. When the Ego is ready to seek rebirth, the Recording Angels determine the sex in which it shall function during that particular earth life. The factor determining the sex is either the Law of Alternation in sex, or else that law modified by specific circumstances in the individual life of the spirit during its previous earth existences.

The sex of the Ego is determined before the etheric matrix is placed in the mother's body. When a matrix made solely from positive ethers or vital atoms is placed in the uterus, it will unerringly draw to itself negative physical atoms and the form built will be feminine. When the matrix is composed of negative etheric or vital atoms it will attract positive dense atoms to itself and

the form will be male because the dense body is positive.

Into all positive vital bodies are built negative physical bodies, and into all negative vital bodies are built positive physical bodies.

6. The incoming Ego hovers near the future mother clothed in its embryonic desire body and sheath of mind. After the dense body seed atom is placed in the uterus of the mother, the incoming ego still remains outside of the mother's body for a period of from eighteen to twenty-one days, while the mother alone does the work upon the new dense body. At the expiration of this time the Ego enters the mother's body, and the bell-shaped vehicles (embryonic desire body and sheath of mind) draw themselves down over the head of the vital body and the new dense body, and the bell closes at the bottom.

Four months later the spirit enters the inert or inactive form, permeates it with its own life, and moulds it into an expression of itself.

7. The seed atom of the dense body, located in the apex of the left ventricle of the embryonic heart since conception, has during the first four months grown a part of the Silver Cord. This part of the cord is composed of ether (chemical). A second part of the silver cord, made of desire stuff, has grown from the seed atom located in the central vortex of the desire body, which has its seat in the liver.

(To be continued)

A LETTER AGAINST VIVISECTION

(Continued from page 96)

in support of vivisection, but on the whole perhaps it is best for you to do so for I believe that the more the subject is discussed and the more information people have in regard to it, the sooner it will be abolished. A civilized nation will not indefinitely allow this terrible practice to continue.

Sincerely,  
 PERCIVAL P. BAXTER,  
 Governor of Maine.

To—  
 Mr. Ernest Harold Baynes,  
 Meriden, New Hampshire.



# Children's Department

## The Waterbearer

### PART II—BODIES

OLGA AUNE

ONE MORNING the Waterbearer thought he would go to see how the earth was getting along. He had to put magic water on his eyes twice before he could find it, because there were several other planets which he had not noticed before, spinning around and around. These planets were all larger than the earth, and they were all very orderly and never got in one another's way.

"This must be a solar system," thought he.

"That is right, little Waterbearer," said God, and smiled with the kindest, warmest smile. The Waterbearer tried to look up at His face, but could not because it was so bright it hurt his eyes. So he poured some more water out of the urn and bathed his eyes, and then he took just one little peek. No wonder it hurt, for the face of God was—the sun!

"I like the earth better than any other planet," said the Waterbearer, "because it is so tiny."

"Then step down here with me, where time moves more slowly, and I will let you see what I am about to make for the earth," said God.

So the Waterbearer looked attentively at the earth. He was closer to it now and it did not seem to spin quite so swiftly. He also noticed something he had not seen before because the earth was too far away. Around the earth circled a much smaller sphere which shone with a cold, pale light. It seemed greatly attached to the earth and never left it at all but followed it wherever it went.

"Is that the earth's baby?" asked the Waterbearer.

"That is its moon," said God. "I use it when I build physical bodies for the earth dwellers."

Then God took a handful of dust from the chemical region of the physical world and when the moon passed over it, what do you suppose happened? It turned into the body of a little boy. The Waterbearer was so surprised that he

nearly lost his breath.

"This is a boy's physical body," said God.

"What a queer little boy," thought the Waterbearer. "He seems as cold and dead as the dust he was made of."

But God smiled and took a handful of ether from the etheric region of the physical world, and that turned into the body of a little boy just like the first one only a little bit bigger. And God put this body right over and into the physical body and it extended beyond the physical body just a little because it was a little bigger, you know.

"This is a boy's vital body," said God.

"Yet it is a queer little boy," thought the Waterbearer. "He now seems quite warm and alive, but he must be very sleepy or perhaps he is lazy."

And again God smiled. He took a handful of stuff from the Desire World and that turned into an oblong object three or four times as large as the physical body. At first the Waterbearer thought it was a huge football for it had that shape. This object contained many beautiful colors and at several places were vortices whirling around. It was also filled with desires and feelings. And God put it right over and into the physical body and the vital body and it extended beyond both quite a distance because it was much larger.

"This is a boy's desire body," said God.

"Still it is a very queer little boy," thought the Waterbearer. "He now seems ambitious to do things, but he does not seem to use any discretion."

"He would behave very foolishly if he were not guided by me," said a voice beside him. "I am an archangel."

Then God smiled once again. And He took a handful of material from the World of Thought, and as this material is so fine and so light, it laid in God's hand like a little fleecy cloud. And



God put it up over the little boy's head, and it gave him thought and reason so he needed less of the archangel's help. And an angel came to be his guardian.

"This is a boy's mind," said God.

The boy was so sweet and agreeable that the Waterbearer wished he could take him along to his father's dominion to be his playmate.

But God knew his thoughts.

"No, little Waterbearer," said God, "He can not go yet. He has many things to learn on earth. He must remain with the earth till all lessons are learned."

"Will he not be lonesome all alone?" asked the Waterbearer.

"Come farther down where time moves yet more slowly," said God, "and I will show you a sight upon earth."

So he slid right down into God, and there was the earth close to God's heart. And as he looked at it, he could see it everywhere covered with earth dwellers, boys and girls, men and women, old people and young babies, and they all had physical bodies, vital bodies, desire bodies, and mind bodies.

"These earth dwellers I call people," said God.

"They are little earths," said the Waterbearer, "for they have bodies corresponding to the earth's bodies."

## The Story of Mr. Coal

CORA COCHRANE GRAVES

**T**HE DAYS were growing colder and Father had just started a fire in the hard coal heater.

"Ugh," said Little Mary, who was a very clean little girl, "what a dirty black fellow you are, Mr. Coal!"

"Yes, on the outside," agreed Father, "but just you wait and see."

In the evening, when the family were gathered about the fireside, Little Mary, as usual, begged Father to tell a story. "About Mr. Coal?" asked Father.

"Oh, he's dirty and ugly and black," returned Mary. "I don't think he would make a good story at all."

"Don't you? And are you sure that he is dirty and ugly and black? Just look at him."

The little girl gasped in surprise. "Why Father!" she exclaimed, "I never thought about that lovely fire being Mr. Coal. He's changed so you wouldn't know him at all, isn't he? I believe he would make a good story, after all."

"Most everyone has something beautiful about him if we search long enough and carefully enough."

"Yes, even Mr. Wizen," said Little Mary, happily. Mr. Wizen was a queer old man with a wrinkled yellow face. A miser, people called him, and no one ever went to his house or was kind to him. Because Little Mary felt so sorry for him she asked her mother if she might carry over some of her own Christmas goodies to him.

Of course Mother was glad to have her do that. And what do you think? When she gave him the bag of sweets, he said, "Thank you, little Christmas angel," and two great tears rolled down his cheeks. Little Mary knew that they were tears of joy and she went away very happy. She had been kind to him many times since then and he had always been so thankful, and Little Mary knew now that in his heart, he wasn't mean and miserly as people said he was.

"Mr. Coal is something like Mr. Wizen, isn't he, Father?" asked Mary then.

"Very like," replied her father. "You have to really know both of them in order to appreciate them."

*(Continued on page 116)*

### WHO PAINTS THE FLOWERS?

*By Margaret Ada Campbell, Aged 10 Years*

Who paints the flowers?

Though springtime showers give thirsty roots a drink,

They do not paint the petals gold,

Nor red, nor blue nor pink.

Who paints the pansy faces?

Some willing little fairy, with a touch so light and airy,

And all the other flowers are painted in that self-same way,

And their beauty, when they're finished is much more than words can say.

# Nutrition and Health

## Rosicrucian Ideals

In this department we aim to print only such articles as may be helpful to our readers, teaching them how to live so that they may become more useful men and women.

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

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

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

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

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

## Man's Body and It's Food

FRANCES A. WING

**M**AN HAS AT the present time several bodies, each one interpenetrating the others, the highest being the mind, and the densest the physical body. This dense body is the one we are most concerned with at the present time as upon its fitness depends the efficiency with which it can serve the spirit and become its instrument.

The first visible state of the body is a pulpy, gelatine-like substance in which after a time particles of solid matter begin to appear. These increase in bulk and density, contacting one another until after a time a solid body is formed. This becomes larger and firmer until birth and the state of infancy begin.

This process of hardening or consolidation continues through infancy, childhood, manhood and finally terminates in old age and death; each state being characterized by increasing hardness and solidity of bone, muscle, and artery until each becoming incapable of fulfilling its function, and losing its power and elasticity, the body is rendered incapable of holding its tenant, the Ego, who withdraws with the other vehicles, thus leaving the empty dense, physical form to disintegrate and resolve back to its natural elements.

The principal cause of this unfortunate con-

dition is the mineral substance contained in the food and drink of man; this food and drink in turn being converted into blood which is carried all through the body; thus the very element most necessary to the life of man has become the lodging place of the enemy to be most feared and dreaded. It therefore behooves us to see that in our food and drink we get the greatest possible amount of nutrition with the least possible amount of waste and mineral matter.

Common undistilled water contains a large percentage of lime which is a very important factor in this hardening process, and if it were not for the skin and urinary system which rid the body of a large proportion of this earthy matter, the body would solidify in a very short time. Perspiration, sensible and insensible, carries more earthy matter out of the body than any other agency.

Animal food should be avoided as far as possible, especially by the aspirant to the higher life. The law of assimilation allows no particle to be built into our bodies that we as spirits have not overcome and made subject to ourselves. Every particle of food which we take into our bodies has life, and before we can assimilate those particles and make them a part of our life, we must overcome them and make them our subjects. Otherwise there would be no harmony in the

body, and each part would act independently which in a short time would cause decay and disintegration. This is what occurs to the meat eater. The particles of animal food have been worked upon and interpenetrated by an individual desire body and so are permeated with the desires and passions of the animal. It requires considerable energy to overcome these particles in order that they may be assimilated, and this, moreover, is never wholly successful, with the result that the flesh eater has to eat more and oftener than one who does not eat such food. This also serves to shorten the life of the body, as food which is not assimilated by the blood decays, and the body thus becomes a sort of charnel house, an animated sepulchre as it were.

The arterial blood contains more earthy mat-

ter than the venous blood, therefore so far as the blood can be kept free from mineral substance, so far will the life of the body be prolonged.

It will therefore be seen that in order to have a good, strong body, and to keep that body in good condition for the longest possible time in order that it may serve the Ego for whose use it was intended, we must have first of all food and drink of the kind most easily digested and which will furnish the greatest amount of blood with the least possible amount of waste; also we must keep the mind in a serene state, as anger does much toward deranging the system and destroying the body.

A "sane mind in a sound body" is the goal of the one who has started upon the pathway that leads to life.

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## Suggestions to the Vegetarian

A. F. H.

**ONE MEAL** of raw vegetables is absolutely necessary each day in order that the body may receive the requisite amount of minerals, to keep it in good health.

Drinking liquid during meals robs the stomach and small intestines of saliva or oil which is necessary for the digestion of food, for liquids must first be eliminated before digestion of the solid food can take place, and this elimination of liquid takes with it much of the stomach fluids.

Thorough mastication or chewing of food is necessary, for by the movement of the jaws in mastication a certain amount of oils is supplied by the little valves under the tongue and between the jaws, these juices being essential in the digestion of food.

Regularity in meals is as necessary as food. Many invalids have been made by derangement of the bodily functions through irregularity, eating when they wanted to and just what the palate craved, little realizing that by long abuse of the digestive functions the body has developed an abnormal craving for food which was as poison, and while it satisfied the appetite the body was really starving for the food which it must have in order to build blood and tissue.

The most important things are to eat less, eat slowly, have pleasant surroundings, and to leave the table before the appetite has been entirely

appeased, then there is little danger of an enlarged liver or of constipation.

As man advances in age his supply of food should be reduced. As the bodily heat diminishes, so does the necessity for food also lessen, since nature then requires very little to maintain life and health.

The vegetarian requires less food than the meat eater and little water, for the vegetable gives him all necessary vitality and supplies the body with the minerals needed to keep it in health. He gets these direct and in a condensed form, while the meat eater must use a greater amount of food, for the animal of which his food consists has already used up much of the food value of the vegetable in keeping itself supplied with vitality, and the natural liquid from the vegetable has also been eliminated through the kidneys of the animal, while the vegetarian gets his pure and clean from nature's storehouse, the vegetable.

Soft boiled mushes, puddings, fresh white bread, mashed potatoes and all predigested foods encourage the habit of bolting. They cheat the stomach and intestines of a much needed amount of saliva which is not discharged from the little glands in the mouth when food is not masticated, and without which the food cannot be digested.

## Menus from Mt. Ecclesia

### —BREAKFAST—

Cantaloupe  
Boiled Hominy  
Bran Biscuits

Cereal Coffee

Milk

### —DINNER—

Puree of Tomatoes with Noodles  
Lima Bean Croquettes  
Creamed Carrots

Entire wheat Bread.

Milk

### —SUPPER—

Green Pepper and Tomato Salad  
Egg Sandwich

Sponge Cake

Milk

## Recipes

### *Puree of Tomato with Noodles*

Cut six large tomatoes or use one pint of canned tomatoes, one sliced potato, one sliced onion, one half cup sliced celery, a few sprigs of parsley, and one bay leaf. Cook about one hour in enough water to keep from burning. Press through colander, adding one quart of boiling water. Season with a little sugar, butter, and salt. Break one egg into a vegetable dish, and work into this egg as much flour as possible; it should be thick enough to crumb into the boiling soup, then allow to boil for ten minutes.

### *Lima Bean Croquettes*

Grind two cups of cold boiled lima beans through vegetable grinder, add one large chopped onion, one cup cracker crumbs, two eggs, and enough milk to form into croquettes; season with salt, and a little ground nutmeg. Fry in oil.

### *Creamed Carrots*

Scrape and dice six medium sized carrots, cover with water seasoned with salt and boil until tender, then drain. Prepare in frying pan one tablespoon of butter and one-half tablespoon of flour; allow to brown slightly, adding one and one-half cups of milk. Pour this over the carrots and allow to come to a boil. Serve with chopped parsley.

### *Bran Biscuits*

Moisten one and one-half cups each of bran and whole wheat flour, and allow to stand until next morning; this will soften and swell the flour, making it more digestible. In the morning add two teaspoons of baking powder and three tablespoons of oil, also salt, and moisten with sufficient milk to roll; cut and bake.

### THE STORY OF MR. COAL

(Continued from page 113)

“But the story——” reminded Little Mary.

“Long, long ago,” began Father, “Mr. Coal was not coal at all. He was a plant. He lived above the ground and all day long he looked at the sun. He loved the sunshine so much that he stored away a great deal of it every day in his heart. Then, after a while, the plant died, that is, changed. Nothing ever really dies for what we call death is only a change. The plant which was now withered and decayed sank deeper and deeper into the ground and became harder and harder until at last it was coal, as we know it—ugly, black stuff, you called it, and yet when we put it into the stoves and warm it up a bit, out flows all the sunshine that it stored away in its heart so many, many years ago. And that is why we all have such happy thoughts as we sit around the fireside in the evening.”

Little Mary looked around at the other members of the family. Sure enough, they all looked as happy as could be, especially Big Sister; but then, Bobbie had said that Big Sister was in love.

“Father,” said Mary suddenly, “what’s the difference between sunshine and love?”

“None at all, none at all, little sweetheart,” answered Father. “A child is like a little plant,” he added thoughtfully, “and if a child thinks good thoughts she, like the little plant, is storing away the lovely sunshine in her heart, and what is stored within must come out sooner or later, and the sweetness of the sunny thoughts will make all around her better and happier.”

## The Rosy Cross Healing Circle

Burlington, Vt., Jan. 15, 1922.

Dear Friends:—

It is difficult to express in words my appreciation and deep gratitude for all you have done for my wife and myself.

I am ever so much improved in health, more cheerful, worry less, and in every way am greatly improved.

I wish everyone who is sick in body or mind could come under the influence of the Invisible Helpers and Elder Brothers.

Very sincerely,  
Wm. P. W.

Ocean Beach, Calif., May 8, 1922.

Dear Friends:—

As usual my little girl responded to the Invisible Helpers, and the strained neck was all right in a few days. Some time ago we wrote you of a slight curvature of the spine and you advised osteopathy. The Helpers were treating the child for "Flu" at the time and must have corrected the spinal trouble for we were much surprised and pleased to find it had straightened up before we had the opportunity to take her in to an osteopath.

Gratefully,  
M. H.

Nevada, Ohio, June 1st.

My dear Friends:—

I want to testify to the healing work of the Helpers. I strained by back seriously about a week ago and was almost helpless for a few days. I got some better but this week I seemed to be much worse. I retired early Tuesday evening and woke up early this morning with my back hurting. I appealed to the Helpers and then again went to sleep. I felt them working on me and apparently pushing on a vertebra of the spine. I thought I was O. K. and awoke, but although I was better I still had pain. Again I slept and awoke still better, but when I got up I still suffered. I went on my knees and prayed. I arose and went about my work. My back got better all the time and is easier tonight than it has been for a week. Please convey to the Helpers my sincere thanks for their most opportune assistance. May I ever be true to the teaching which can enable anyone to do so much for

those in need. It is truly wonderful how this, which amounted to more than mere subjective treatment for neurotic trouble, could be done. If you will pardon me I can hardly refrain from saying this kind of work has the ordinary Chiropractic "backed clear off the map."

With best wishes for the growth and success of the work, I am,

Your friend,  
D. J. K.

Calgary, April 19, 1922.

Healing Department,

Dear Friends:—

Again it is time for my weekly letter and I am so glad and thankful to be able to report improvement in my eyes. I can see to read quite fine print in daylight now. This morning I read a little in the newspaper that was lying on the table while I was taking my breakfast of prunes and milk, and did not realize at first that I was reading print that I have not been able to see for several years without glasses; isn't it wonderful and beautiful, and so altogether like the kind, loving Heavenly Father, who is so willing to give us good things if we only believe in Him?

The indigestion is also better. I am so grateful for your help, dear friends.

Yours very sincerely,  
A. E. Y.

### HEALING DATES

June ..... 4—11—18—25  
July ..... 1— 8—15—22—29  
August ..... 4—12—19—25—31

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

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

# Echoes from Mt. Ecclesia.

## Fourth of July on Mt. Ecclesia

ALICE POWELL STRONG

**I** WAS AWAKENED one morning by the bright sunlight shining through the windows of my bedroom at Mt. Ecclesia. I seemed to hear voices outside and as I listened, I realized that two flags were holding a friendly conversation.

"This is Independence Day," said the Stars and Stripes, "and a very important day for me. It represents the anniversary of my country's independence."

"Please tell me something about yourself," said the Fellowship flag, "for although we have been friends a long time and I also bear your colors, we have never spoken to each other of their origin or significance."

"My colors," said Old Glory, "date back to the Ark of the Covenant when they formed a part of the decorations of the Tabernacle. They were later taken over from the old Jewish church by the early Western church and given to the nations of western Europe for their flags. Though my colors are old, my design is new. My stripes, as you see, are thirteen in number and represent the thirteen original colonies. The star is a symbol of India, Persia, and Egypt and signifies dominion and sovereignty. The number of my stars has changed since I was first designed, as many states have been added to the Union and there is one for every state. These stars are white and stand for purity; like the stars above they are always watching over and protecting the rights of American citizens. I have heard some of my countrymen say that the blue background stands for loyalty and truth, and the red in my stripes shows courage, zeal, and fervor. As a whole I am symbolic of loyalty and fidelity. The meaning I convey to American citizens is the glory of the past and the hope of the future."

"I too represent the past and future," said the Fellowship flag. "I carry the key to man's

past evolution, his present constitution, and future development. The blue of my background represents the Father, the Light bearer. Red signifies the Jehovistic or creative principle and is shown in the seven red roses; these roses also have a significance: they represent the seven centers of the desire body, cleansed of all impurities. My star is five pointed, as I noticed yours are; but mine is yellow showing life and spiritual power. It is the Christ principle and signifies the golden wedding garment woven through pure living. The cross is white and symbolizes purified man; it is the union of all the colors."

"How beautiful!" exclaimed Old Glory. "I feel that we are indeed very good friends and should be an inspiration to all people to live beautiful lives."

As their voices trailed away I meditated upon what I had overheard and I gave thanks to the Father for giving me this understanding. I resolved to strive always to live up to their teachings and I know that from now on, whenever I see either of these flags it will be an inspiration to me to live at my highest and appreciate more the joy of being an American citizen.

### AN APPEAL TO OUR READERS

**W**E BELIEVE THAT all our readers want to do their bit to make the world a better place to live in. Now where can we find an opportunity by which we can serve, accomplishing more good with less effort, than in spreading the literature wherein the Fellowship teachings are given? Nowhere can we find a cleaner or a better magazine on the new philosophy of life than our "Rays from the Rose Cross," which should be found on the reading table of every library.

Each reader should make himself or herself a committee of one to visit the libraries in his city,



not alone the public library but those connected with lodges and clubs, where a reading table is maintained for the accommodation of their members. Especially, all Masonic libraries should have this magazine on their tables.

If you find that the libraries in your city are supplied, make it your business to see that these magazines are placed where they are read, and that our books are on the shelves where the public has access. Then if you wish to pay for a subscription to a library in some other city where students may be unable to subscribe, this will be helping the cause.

We would suggest that the reader take a copy of the magazine to the librarian as a sample, and if the reader has none to spare we will gladly supply him with sample copies from Headquarters; then try to interest the librarian and get the promise that the magazine will be placed each month where the public may have access to it.

To stimulate interest we will make a special offer reducing all library subscriptions to \$1.00, and if the library is willing also to place any of our books on the shelves, and the reader can arrange that they be shipped direct to the library, not to an individual, we will also cut the price of these books in half. This offer is only good until August 1st.

We hope that you will take an interest in this work of spreading the literature, for the libraries are a wonderful means of advertising. Many have become interested in the Rosicrucian teaching through the magazine on the tables in a reading room.

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**THE PASSING OF A FELLOWSHIP  
WORKER**

It has pleased God to call another dear friend to a greater work—Rev. Edward T. Bunting, who has been affiliated with the Fellowship since 1911 and who has been lecturing for the San Francisco Center of the Fellowship for the past few years. Mr. Bunting spent a year at Headquarters as one of the workers and has left many friends, who though they may miss him in the physical body yet know that he has not gone far away; that he has only passed into a larger sphere of usefulness where there is no physical body to tire, and where he can put in his twenty-four hours each day in loving service to mankind. **This is the fourth probationer within the**

past two months who has been called to join our band of Helpers beyond the Veil.

As John McCreery's wonderful poem says:

“They have but dropped their robe of clay  
To put a shining raiment on;  
They have not wandered far way,  
They are not “lost” nor “gone.”

“Yes, ever near us, though unseen,  
Our dear, immortal spirits tread,  
For all God's boundless universe  
Is Life — there are no dead.”

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**Notice to Correspondents**

Please be particular to sign your name and give your address in all communications to Headquarters. We receive hundreds of letters daily and many of them contain no means of identification, consequently no reply can be made until the sender again writes asking why we have not answered his former communication. In many cases we are accused of being negligent and unsystematic with our correspondence, whereas the trouble arises from the above named cause. **BE SURE TO SIGN YOUR NAME, AND GIVE YOUR ADDRESS.**

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**Wanted at Mt. Ecclesia**

Two or three men to work on construction of new building and in garden.

Woman for general housework. State age.

Also a man or woman to assist at clerical work in office. Must be a member and familiar with the Rosicrucian philosophy.

Apply to Rosicrucian Fellowship,  
Oceanside, California.

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**VEGETARIAN RESTAURANTS**

We shall be glad to print free in this magazine a list of vegetarian restaurants in the various cities if the proprietors will furnish us with names and addresses of same, so that our members and students who wish to patronize such restaurants may the more easily find them.

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**NOTICE**

All communications relative to Fellowship matters, answers to lessons, etc., should be addressed to the Rosicrucian Fellowship—not to individual workers at Headquarters. The workers are at times away for various periods; letters addressed to them are subject to delay and cause confusion.

## Prize Winners in the Competition For Astrological Articles

The following articles have been awarded prizes in the competition which closed on May 15th:

- 1st Prize—STARLIGHT—Mrs. Eleanor Jennings, Seattle, Wash.  
 2nd Prize—THE INFLUENCE OF THE SIGNS—J. Pluvius, Richmond, Va.  
 3rd prize—"LET THEM BE FOR SIGNS AND FOR SEASONS"—Gerald B. Bryan, Baltimore, Md.

The following articles were awarded a year's subscription to the "Rays":

1. Some Notes on Practical Astrology—Gladys M. Robinson, Southport, England.  
 2. Amblings of an Amateur—Mrs. Mabel Trott, Santa Cruz, Calif.  
 3. The School of Life and Our Teachers—

Nicholas Peris, Colombo, Ceylon.

4. The Philosophy of Astrology—Geo. T. Weaver, Los Angeles, Calif.  
 5. Astrological Light on Love and Divorce—Bessie Boyle Campbell, Oceanside, Calif.  
 6. A Railway Accident, Considered Astrologically. R. Gordon Hallett, Seine, France.  
 7. Story of a Horoscope—Mrs. Eleanor Jennings, Seattle, Wash.  
 8. Fine Points of Astrology—Nellie B. Powers, Bronson, Mich.

We wish to thank the contestants for the articles submitted, and hope that they will become regular contributors to the magazine. Articles of merit are always gladly received from our members and friends and will be published as conditions permit.

### EARTHBOUND

BY AUGUSTA FOSS HEINDEL

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

This is splendid propaganda literature.  
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### Mysteries of the Great Operas

BY MAX HEINDEL

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