

RAYs FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

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To the Architect of the Great Pyramid

FRANCES WIERMAN

O, Mighty One, we hold in reverence
your unknown name,
You, who in distant golden cycles of the
Sun

Dreamed, planned, and wrought!
What noble consciousness was yours
When in your world-engirdling mind
You fashioned the intangible form
Of this Great Pyramid: sublime, pure,
perfect,

As the last concept of a creating God!
Before your eyes and at command of
your clear voice

Your thoughts became material.
The building stood, an ode in marble;
A universal hymn; a crystal from the
white-hot

Fires of supreme genius; monument to
Man

As he once was and longs to be again!
Through rising and receding tides of
ages

The Pyramid remained, guarding its
secrets

As a mother her jewels from the clam-
orous children.

Men measured, pecked, and chipped
And blew their little piccolos of theory
Against its brooding bulk—

While you who planned and wrought
Have gone, and e'en your name is lost!
And that tremendous flood
Of dreaming, planning, and achieving
Has thinned to shallow streams in this
our age.

But in the East the grey night mist
Even now is warming to dawn-purple.

We await the Day

When all the secrets of the Pyramid
Will be revealed; and once more will
your name

Be known, O Mighty Builder of our
Greatest Edifice!

Editorial Department

Current Topics from the Rosicrucian Hieupoint

The object of this department is to correlate current events with the facts of occult philosophy so as to demonstrate the reality of the superphysical forces which regulate human affairs, and that such philosophy is not visionary but the most practical thing in the world. EDITOR.

The Opportunity of the Medical Profession

A RECENT article by Dr. Irvin Arthur in *The Journal of the Indiana Medical Association* states a fact which has been evident to many observers for a long time, namely that modern medicine has not yet arrived at the point of laying the necessary stress upon the psychological factor in healing.

Dr. Arthur states that the medical profession is losing its influence with the people as evidenced by the fact that medical laws are being disregarded by juries and that the people of some of the states have repudiated the medical practice acts by popular vote, a conspicuous example being that of California.

Dr. Arthur recommends as a solution of the problem that more applied physical science be taught in the medical schools and less pure or theoretical science, also that there be added to the courses extensive work in applied psychology. He believes that the people will then change their attitude toward the medical profession and come to respect and defend it.

In examining the case against the medical profession it is well to start out by bearing in mind that as a class it includes without doubt a much higher per-

centage of able, high-minded, and self-sacrificing men than any other profession. In order for the practice of medicine to appeal to a man it is necessary that his altruistic instincts shall have been developed to some extent. If he is of the purely selfish or predatory business type, the self-sacrificing requirements of the healing art will not appeal to him.

However, we are faced by the fact that the public in general has lost faith in drugs as curative agents. In fact, the medical profession itself has quite largely lost faith in them. The more progressive members of the profession will tell you that they place comparatively little dependence upon medicines except as a temporary stimulant or depressant in certain crises, and that very few medicines actually produce any lasting healing.

The field of diagnosis, however, has been very highly developed and has become of the utmost importance as a preliminary to healing. The modern doctor places the greater part of his dependence for a cure upon scientific nursing, sanitary measures, correct diet, and in some cases manual manipulation. Surgery has been very highly developed, but it is quite largely an overdevelopment, and hence it is destined to fall back to a more normal basis.

The real difficulty with the medical profession is its materialistic attitude. It is exceedingly surprising that the doctor and the surgeon, having unrivaled opportunities for observing the most wonderful machine in the world, namely the

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human body with its intricate devices and workings, should come to imagine that all this could be the product of chance or blind development. Logic alone even without any spiritual perception should convince anyone that such a wonderful machine could not have been designed or produced by anything except a thinking Being of tremendous intellectual development. By its attitude the profession is cutting itself off from the perception of spiritual truths, and therefore it is failing to perceive and make use of new methods which would quadruple its efficiency.

Healing is seventy-five per cent psychology, namely utilizing the powers of the ego, the God within, and its inner faculties, often called the subconscious mind. Many physicians are learning that there are Invisible Helpers whose ministrations make just the difference between saving or losing a case. Suggestion is an agency of great

THE healing potency entirely
PSYCHO- available to the physician.
LOGICAL Another phase of psycho-
ELEMENT logical healing which must
be taken into account by

the coming physician is that of releasing the emotional pressures in the desire body which result in mental and nervous ailments. Various analytical methods are now available, and more will be developed. Astro-diagnosis and astrology are factors of great value, which will be of increasing importance to the physician as he becomes able to use them. It is perfectly evident that the medical profession now has the greatest opportunity in its history to develop the spiritual aspect of healing, to cast off many of its crystallized conceptions, and to embrace and develop the psychological principles of healing, combining all this with its present technical knowledge, and thus again come into its own in the regard and confidence of the

people. It is necessary that it respond to its opportunity, or it will find itself more and more superseded by those of greater vision.

Columbia's Anti-Prohibition
President

DR. Nicholas Murray Butler, president of Columbia University, has come into the limelight recently with an attack upon the Eighteenth Amendment to the Constitution, stating that it is not enforceable and that men and women of religious faith, moral principle, and public spirit should strike it from the law of the land. He also prophesies that it will be repealed within five years.

As pointed out in the *International Interpreter*, there is widespread national indignation over the attack upon our constitutional law by such a prominent educator as Dr. Butler. This indignation, it states, does not arise from the fact that he is working for the repeal of a certain law, because in a democracy every citizen has that right. It is because one so high in authority as an educator is advocating the liberty of the individual will at the expense of ordered liberty, namely liberty of the state, that is, of the people composing the state

as a whole. The *Interpreter* holds that the unrestricted liberty of the individual will is license, which under a parliamentary system of government is prohibited as the only possible means of safeguarding the liberty of the state; also that the test of any civilization is its capacity to correct its own abuses through prohibitory legislation which curtails the liberty of the individual and restrains him from performing those acts which experience has proved to be inimical to the public wel-

Current Topics

fare, such as murder, stealing, drugging oneself, and overriding the rights of others.

It is remarkable that an educator of Dr. Butler's standing and one presumably versed in the principles of political economy should take a stand endorsing the "personal liberty" fallacy in a case where personal liberty works against the welfare of the people as a whole. Dr. Butler's vision is deplorably out of focus. Apparently he has succumbed to the cosmopolitan psychic atmosphere of New York with its exceedingly large percentage of foreign born inhabitants, many of whose standards are below those of the advanced Westerner.

Alcohol still has an uncompromising grip on most of the peoples of Europe, who are still living in the heavy atmosphere of the old world race spirits. But we in the electrical atmosphere of America have got into contact with currents of advanced thought and principles of truth direct from the higher archetypal regions. As a

PROGRES- result the realization that
SIVE alcohol is a relentless foe
AMERICA of evolution is becoming
more and more general

here. America is right and Europe is wrong on this question. Hence we may be perfectly sure that the people of this country will see to it that Dr. Butler's prophecy regarding repeal will be proved false.

Senator Lodge and His World Court

SENATOR Lodge, after having long opposed his will to progress along the lines of international understanding and the development of international good will and unity of purpose, now comes to the front with a pathetically inadequate proposal for a new and

independent World Court. He proposes to begin and do all over again the work already done in the formation of the present World Court, which is now satisfactorily functioning and accomplishing much along the lines of international co-operation.

The present World Court had the endorsement of President Harding, and our membership in it is now advocated by President Coolidge. Elihu Root, one of the foremost statesmen whom the United States ever produced, had an important part in its design. Fifty-three nations are now members of it. It is one of the important products of the Great War. It was fought and bled for, and after unparalleled suffering has been evolved as the most practical solution to our present international problems and the one which will do the most to decrease the possibility of another world war. To scrap this expensively constructed machinery, which is now producing admirable results, and begin all over again the precarious task of getting the nations together and to agree on something or other is to anyone of even moderate vision the height of folly. There is no doubt at all that the nations of the world will so regard it.

We suspect that Senator Lodge's secret desire is to not have any World Court at all, hoping to keep the United States isolated from the rest of the world

in an endeavor to selfishly
SELFISH retain all its advantages
ISOLATION for ourselves and at the
same time avoid assuming
our share of international responsibility.

However, those who place themselves in the path of evolutionary progress are sure to be bowled over sooner or later, and Senator Lodge with his poor little plan for another World Court will increasingly find himself a figure of the past.

The Mystic Light

The Rosicrucian Fellowship

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

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

Givers

Who gives the best of givers three?
The calculating, thoughtful mind,
Remembering all that lies behind,
And seeing much to fear and dread
Beyond the curve which lies ahead,
Must wait before a care 'twill lift,
To make a flawless, shining gift.

The second giver like the first,
Weighs well the gift he would bestow;
He must be sure, however slow,
That men his offering shall prize,
Find naught in it to criticize,
And checks the swift impulse to give
Until he knows his gift will live.

The third gives out from day to day
Whatever coins his purse may hold,
Gives copper, lacking shining gold.
No question asks of right or wrong,
But like the robin with his song,
Scatters his talents far and near,
Even unworthy breasts to cheer.

Perhaps, as wise men often say,
The noblest gifts by time are wrought,
Jewels must feel the wheel of thought;
And yet the heart is often kind
When coldly selfish is the mind,
And God may like them best who give,
Not asking that their gifts shall live.

—Edgar A. Guest.

“But One Thing is Needful”

MAX HEINDEL

(This article was first published in 1915)

THE MAGNETIC needle as a subject of meditation has a lesson of supreme importance for us in our spiritual career, a lesson which it behooves every faithful follower of the mystic light to take earnestly and prayerfully to heart.

The magnetic needle is made of a metal which has an inherent affinity for

the lodestone, namely steel. Other metals are but indifferently affected by it, if at all; but when steel has once been touched with the lodestone, its whole nature is changed; it has become alive, as it were, imbued with new force, which we might describe as a constant yearning after the lodestone which once kissed it. Needles made of other metals and of unmagnetized steel may be put upon a pivot,

and they will stand in any balanced position in which they are placed; they are passive to whatever force is applied to them from without. But the needle which has been touched by the lodestone resists, and no matter how often or how severely we push it away from the magnetic position, as soon as the force exerted against it is removed, it will instantly revert to and point toward the magnetic pole.

A similar phenomenon is seen in the life of the Christian; once he has felt, thoroughly felt, in his being the love of the Father, he is a changed man. The worldly forces from without may be exerted in various ways to divert his interest and attention, but every particle of his being yearns for God and is always turning in that direction, unaffected by the world of drifting, listless men. Whatever else he may do in the world (because it is absolutely necessary to take a proper part in the world's work) will be done because it is right and his duty to do it, but with his whole being he yearns for the Father, whose love, whose being, and whose force have drawn his soul. To him "but one thing is needful": his Father's love; and his every effort is directed to win his Father's approval.

When we turn from the earth to the heavens, we find almost identical conditions there. The great firmament for millions and billions of miles, yea, infinite space, is filled with marching orbs that move with a velocity almost beyond comprehension by the human mind. At any particular time the stars were in a certain position; but during every moment since they have changed, and they are now changing with every tick of the clock—all but one. Among all these countless stars moving at such an enormous speed there is one that is changeless, one that always occupies the same position: the North Star. No matter what time during the day or night, summer or winter, from birth to death, we look up into the heavens, that star will

be found always in the same place; whenever it is visible to our eyes either with or without the help of a telescope, it will always be found to occupy the position which we speak of as "north."

Now mark the phenomenon of the changeless needle, always pointing towards the changeless star, and consider the lesson there is for us in it. The magnetic needle is not a fair weather follower; it does not matter whether it rains or shines, whether it is calm or stormy, whether there are fogs or clouds; under all circumstances it points with unvarying fidelity towards the North Star, and upon this great fact the mariner stakes the property and lives of himself, his crew, and his passengers. Though the sleet and the rain or snow and hail may beat in his face, almost blinding him and making it impossible for him to see the front of his ship, yet so long as he can see that faithful needle, he knows that he is on the right course. He knows that the needle will never swerve; that even though the ship should founder and find a watery grave at the bottom of the sea, that faithful needle would still remain in the same position, pointing to the changeless star until the very last atom of its being had been disintegrated by corrosion. Therefore he trusts implicitly to this faithful guide as he "lays him down in peace to sleep, rocked in the cradle of the deep."

There is an unswerving devotion symbolized by this magnetic needle which illustrates one of the greatest and most wonderful of lessons for those who have seen the mystic light and who aspire to the privilege of guiding others who have not yet found the path. Let us realize that to do this, the first, foremost, and greatest prerequisite is that we ourselves shall have become firmly established so that we are not disturbed by worldly changes going on about us.

Whether clouds of doubt, skepticism, or persecution be cast about us by others,

or whether they seek to mislead us in blinding fogs of other doctrines. It behooves us to hold fast to that which is good. Yea, even though life were to be the price we have to pay, we must imitate that faithful needle as the ship founders and settles to its watery grave. We must continue to point to the one goal of all, "our Father in Heaven," never swerving to the right nor to the left, no matter what may come. As the needle that has once been touched by the lodestone is impregnated with the yearning after that changeless star, a yearning which does not cease even though it finds a watery grave, a yearning which lasts until the last atom of its being has been dissolved by the action of the elements, so also must we, if we are really and truly yearning to be competent guides to others, continue with unswerving devotion on the path which we have chosen, looking neither to the right

nor the left, but fastening our eyes upon that changeless star ahead, "our Father in Heaven," in whom there is no change neither shadow of turning. For as the slightest deviation upon the part of the magnetic needle in the compass would be sufficient to dash the mariner upon the shoals or rocks of a dangerous shore, wrecking both ship and lives, so also if we swerve from the path which we have once chosen, we become stumbling blocks to others who are looking to us for guidance and example, and their lives are on our heads. "To whom much has been given, from him much will be required." We have received much from the teachings of the Elder Brothers, the mystic light has beckoned us on, and may we realize the great responsibility which we have to faithfully guide by our example and our lives, to the haven of rest and refuge, those seekers with whom we come in contact.

A Tale of Modern Mysticism

Self-Undoing

ETHNE RAYDEN

EAGLE NORTON sat in her tiny, stifling room in the little Mission station on the outskirts of Jallapore, India, an open letter in her lap, and her big gray eyes, wide-set and dreamy, the true "mystic" eyes, gazing unseeingly at the drab wall opposite.

"I wish you could come home, Eagle dear," wrote her widowed mother. "I am ailing much of late, and it is so lonely without you. But I suppose I must be patient, as funds are low, and you tell me the Mission is also sadly in debt. I do wish you could meet some good man with a little money and get married as other girls do. This idea of joining the Mission was so odd; but then you were always rather odd, dear."

"Rather odd!" Yes, Eagle saw that very clearly, too: her life in England,

her unsatisfying work as a stenographer, and the rather selfish, querulous mother, whose cronies and continual gossipy tea-parties had never reconciled her to the determination of her young daughter to go off to India and find a wider field of usefulness.

Two vivid pictures flashed through the girl's mind as she sat there in her little room. The first, a "Charity Tea" she had been obliged to attend that afternoon; the smiling, chatting crowd, the tinkle of cups and spoons, and the soft, purring voice of the "entertainer," a handsome, well dressed woman who told fortunes from the teacups of the guests.

"Splendid opportunities for you, my dear," the drawling voice of the "clairvoyant" had remarked, picking up Eagle's cup against the girl's wish.

“Love, a fine marriage, a long journey, a very prosperous life, and yet—you seem to stand always in your own light; some foolish ideas, a stubborn will perhaps, yet, believe me, this is your undoing. Take my advice and thankfully accept the gifts the gods give you, my dear. Why, you are a beauty; you can make a great career for yourself if you are wise.”

And the other picture which came to Eagle was the sight of the old “holy man” who sat daily at the gate of the Mission, begging, in reality a pensioner. He knew Eagle well, yet today, was it fancy? she seemed to hear a deeper note in the shrill old voice, and his words had been strange, too, very unusual.

“So near the sacred Fire, so near,” the old mystic had chanted, waylaying her at the gate, his hands uplifted. “Oh, timid and desiring one, which do you desire, the things of earth or these which perish not? The Great Ones wait to give you these, yet the pull goes on, now back, now forward. Self-undoing, self-undoing,” and the strange figure had turned away and sprinkled dust in his dirty hair, and would not give any further explanation.

“Whichever way I go it seems I undo one self or the other,” thought Eagle with a rather wistful smile. “I wonder why all religions seem to preach that all the nice, pleasant things of life are not to be desired and obstruct the way to God?”

Deep in her soul she was conscious of the great upward urge, and of a half memory of certain dream experiences, of wonderful power and great wisdom revealed only in part—something holding her back just at the moment when she would advance towards a vast, all pervading Light, to enter which would bring such power of understanding and usefulness as she had always craved. Souls she had contacted, suffering, weak, blind, had gone away with all she could give of love and sympathy, but it seemed so little, even though she spent her very

self in the giving. To be able really to heal, really to give light to those in darkness and the shadow of death—how she longed for this! Yet the backward pull was always there, a strange yearning for love, for beauty, for soul companionship, for all the sweet, happy things of earth.

Eagle was beautiful, with a rare charm and magnetism, yet the cruder forms of temptation passed her by; they had evidently long since been overcome. It was the cry of every innocent human longing in her nature which was always sounding in her ears, and Eagle involuntarily put her hand to her heart as she realized how near, how very, very near she had come to the actuality of her longings and their fulfillment. A man had come into her life during her two years’ sojourn at the Mission, a man so fine in character and personality that she knew she had found the “one man” for her, suitable in every way, even from her mother’s standpoint, had the latter known of it; but Eagle, feeling the depth and sacredness of the experience, had not told her.

Yet something held her back, and her every art and innocent device had been used in the effort to stave off the fateful moment of decision and prevent Colonel Maine from asking her to be his wife. He was a bachelor, considerably older than Eagle, popular and beloved in the regiment, a fine, God-fearing, Christian gentleman with an ample fortune; he was an idealist also, which explains why he had waited for a wife till Eagle’s beautiful face with its look of illumination and purity had flashed like a star across his life. Her work at the Mission had deeply interested him, also her love for the native girls whom she was educating to the beauty of the Christian life, the life of service and self-sacrifice. What instinct was it that held Eagle back from accepting with open heart and arms all that this man meant to her?

A knock sounded on her door and the

little, dark face of one of her pupils appeared, smiling brightly.

"Colonel Maine Sahib, he wait," she remarked in English and disappeared.

Eagle rose, smoothed her hair, and with a rather pale face and fast beating heart went across the wide hall to the "parlor." The Colonel turned eagerly to her as she entered.

"I had to see you in a hurry," he said. "I have just received orders to go home. I want to ask you, Eagle—will you forgive the abruptness of the question? whether you could find it in your heart to love me and marry me within a day or two, and return home as my wife? I dread to leave you, dear; you mean everything to me. Will you come?"

Eagle stood perfectly still, her wide eyes fixed on his face. In the adjoining little church of the Mission some one was playing very softly, "Lead, kindly light, amid the encircling gloom," a prayer which echoed through the soul of the girl who listened.

Colonel Maine took her hands and kissed them.

"I have been too abrupt, but time presses, and I had to know," he whispered. "Do you love me, Eagle?"

Eagle raised her head.

"I do love you, John, and yet—something keeps telling me to wait, to choose the highest, and I don't know what is the highest."

"Love is the highest, love like ours, clean and holy," said the Colonel. "My dear, what is it that makes you hesitate? I have waited all my life for you and for our love, Eagle. Why must we wait any longer?"

Tears came into Eagle's eyes, and with trembling lips she answered slowly:

"I have a feeling that I ought not to take your love unless I am equally willing to give you up, John; and I'm not willing. I want you terribly, so I mustn't have you yet."

"That sounds like foolishness, dear. You surely don't mean just that?"

"Self-undoing, self-undoing!" shriek-

ed something in Eagle's soul, laughing hideously, and she withdrew her hands from the Colonel's and sank down in a little low chair, torn by the sudden sense of utter loneliness deep within herself.

"It's no use, John, you must let me wait. Please let me wait," she whispered.

Colonel Maine strode up and down the room several times in silence, hurt and annoyed at what seemed a foolish, unreasonable whim on the part of this wisest and sweetest of women.

Eagle's voice broke the silence again.

"John, I'm trying to find something deep inside me, and if I have you now, I shall lose it. You would fill for a time the great blank there is in me, in my consciousness, but sooner or later I believe I should come up against it again, and then it would be too late, the time would have gone by to find the Truth, and I would be in utter darkness all the rest of my life."

"And am I to wait and suffer while you find this mythical 'something'? I must say, Eagle, you have a strange way of proving your love," remarked the man sorrowfully.

"It is for the sake of all the world that I am seeking, John, to bring it help, to do my work. The fact that you cannot see it as I do is perhaps why I mustn't go with you now; I do not know. Won't you let me wait?"

"If you feel like that about it, you are probably right. You have decided. God bless you. Good-by!"

Before Eagle could rise, he was gone. She sat, shivering, for hours it seemed in the little low chair, and the room grew dark, as dark as her soul felt. Self-undoing—that was just what it was; every opportunity for all the joys and sweetness of life, and she had turned it down for a mere idea, a foolish fancy. Oh, John, so good, so kind, no wonder he had left her! Yet, if it broke her heart, she felt still that she could not have done otherwise. With aching limbs

she rose at last, and set about her evening duties in a maze of pain.

She scarcely slept for many nights after this. The ship sailed, and no word came from Colonel Maine. Her heart felt empty and broken, and when she passed the old mystic at the gate, he bent his head and would not look at her, muttering his prayers as she went in or out, and seeming not to see her.

Weeks passed, and gradually gossip grew busy with the Colonel's name; orders bungled, natives favored, British Government seriously offended. Then whispers arose of shortage in the finances, dishonesty over Army funds, and the Colonel's good name was under a dark cloud. Still no word came from him; it was as though he had died.

Eagle went on mechanically with her daily routine, but all inspiration seemed to have gone out of life; even here there was no sense of uplift, nor any greater freedom from the desires that held her fast. The kindly folks at the Mission thought some lovers' quarrel had occurred, but Eagle did not encourage any sympathy and remained mute.

And then, when her misery and loneliness had become almost unbearable, she had a vivid dream. She appeared to be toiling up countless steps with which she was oddly familiar; before her at some distance glowed the living Fire, a wondrous light which ever receded as she climbed. Curious, misty forms were round her, and strong vibrations, now of longing, now of fear, now of extraordinary joy. On and on she climbed till the silence was broken by the voice of John Maine, calling to her with a note of agony in the cry. All the love she held for him, all the happiness she craved, came over her like a flood with its longing and its pain. She paused, and called:

"Where are you, John? Oh, come to me; I give in. I can't go on without you." Unseen hands seemed to urge her to continue that weary climb, and a voice, deep and grieving, said sadly,

"Self-undoing—self-undoing!"

She awoke sobbing, with an awful sense of the utter futility of trying to get anywhere. Turning on the light, she sat down and wrote to John.

"I was wrong; my love is stronger than anything else. All beside is too utterly visionary to be counted in comparison to the great joy of having each other. People are saying things against you, John, and it is more than I can bear, so I will come to you if you need me, or will await your coming for me. I love you.

Eagle."

Leaving the letter lying on her table, she crept back into bed, and soon fell into a deep, trance-like sleep. She awoke in a curious state of exhaustion, when the little maid came in with her mail and an Indian paper—one or two unimportant letters, and one from her mother, written in a shaky, feeble hand.

"I have been ill with a bad heart attack; can't you come home to me, Eagle?" was the sentence which fixed itself upon her attention. Idly opening the paper, her eyes fell on a short paragraph.

"It is rumored that Colonel Maine, who left India more or less under a cloud some time ago, has disappeared from London, leaving no trace, and he is believed to have committed suicide."

Eagle lay as one stunned.

"I begin to understand," she whispered at last. "When I am drawn to the things of earth, I long for the things of heaven; and when I really touch the Truth, the backward pull is always there. It is as Saint Augustine said, 'I am drawn up to Thee by Thy beauty, and swung away from Thee by mine own weight.' Now I have lost everything: I am utterly unworthy. Oh, if I could only die!"

She dressed slowly, still in a sort of dream, as if part of her were not functioning in the body at all. Then her eyes fell on the letter she had written in the night. With a sudden despairing

resolve, she picked it up, read it through, and then tore it to pieces and flung it away.

"It's too late, too late now," she muttered. "What I needed was wisdom to make the decision. Now nothing is left."

According to her usual habit Eagle knelt down by her little bed to pray for a moment before going out to her day's work. This morning she laid her head on her folded arms, no conscious prayer in her mind. Certain words of the mystic, Francis Thompson, repeated themselves clearly to her soul, however; strangely significant words:

"My harness piece by piece

Thou hast torn from me,

And smitten me to my knees;

I am defenceless utterly."

And somewhere deep in her being came a reply, "Though Thou slay me, yet will I trust Thee."

Rising, she opened her door, and forgetting her sun hat, needed even at this very early hour of the day, she started across the courtyard to the little church for morning prayers. The old mystic at the gate saw her, rose suddenly, crying,

"The end of the world, the end of thy worldliness, oh, woman of desire," and fell to muttering the prayers for the dying.

How hot the sun was, like a fire, the sacred Fire. It seemed to Eagle that she was being burned away. Without warning there came a sensation as though someone had struck her on the back of the head, and she reeled forward and fell.

"A touch of the sun," the doctor called it. The girl lay unconscious for several days, and no one knew that the soul of her was passing through one of the strangest psychic experiences possible to a human being. Very little of what passed seemed to actually register itself in her memory, but certain thoughts took form in words for her enlightenment and help.

"It is the attitude of renunciation

which is necessary, not always the renouncing."

"Man only keeps of his treasures those things which he gives away."

"Sorrow falls from the heart which is cleansed of all desire save to express God to man."

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich."

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"He that overcometh shall inherit all things."

Coming back at length to a drowsy consciousness, Eagle became aware of a familiar face bending over her, the face in all the world most dearly loved by her—that of John Maine.

Eagle smiled up at him and whispered, "You came back to me."

The Colonel smoothed back the hair from her hot forehead, and answered quietly:

"Yes, I came back because I gradually began to know just what you meant, dear. You were with me every minute since I went away, Eagle, drawing me up to the place of power and peace which is the only place from which to begin real love and life."

"And the things they are saying about you, John?"

"Are just gossip and the result of official blundering, dear. I have put a stop to all that. And I will love you and wait for you always, or as long as you think best."

Eagle's pale face suddenly flushed rosy red, and the light of great understanding, of power, and of unspeakable gladness came into her gray eyes.

"You don't have to wait any more, John, I am ready now."

The man who realizes his ignorance has taken the first step towards knowledge.—*Max Heindel.*

Some Glimpses of Relativity

JOHN E. RUNGE

FOR A PROPER understanding and appreciation of Rosicrucian philosophy it is essential that the average student properly train and develop the faculty of imagination along with the intellect. Unfortunately the imaginative faculty is more or less held in contempt in this modern age of minutely precise mechanical instruments and mathematical formulas (particularly so by the scientific fraternity) as the stuff of which dreams are made.

However, Rosicrucian students will remember that the seed atom, located in the left ventricle of the heart, contains a complete and exact record of all the experiences and impressions of the ego throughout the current as well as all previous lives, while ordinary memory, depending upon the brain mind alone, has access to only recent experiences and impressions gathered during the ego's present sojourn in the body; and even these become more or less hazy and indistinct the further back they go. In other words the storeroom to which the human intellect gives access (brain mind) is at best an extremely limited one, while the one opened up by the trained faculty of imagination (heart) constitutes a vast treasure house of experiences stored up during untold ages of the past. Although it is readily admitted that no one has free access to this treasure house without due preparation, still all earnest seekers after truth may cultivate this faculty with almost equal facility according as they are able to school the intellect. The ultimate result from an effort along this line of endeavor will prove to be as much greater than that from an equal effort along the intellectual line as the reaches of the imagination are superior to those of the intellect.

Thus when studying the *Cosmo-Con-*

ception, for instance, it is well to bear in mind that even exact science in demonstrating some of its formulas supplements the intellect by the imagination whenever the former fails to verify its tenets. Since our intellect, however, is a strictly 3-dimensional gauge, or has gained its much boasted of present day perfection solely by means of a strictly 3-dimensional experience (within time and space), it will ever be convinced only by such 3-dimensional deductions as conform to the rules of its 3-dimensional experience. Thus this 3-dimensional intellect of ours is in the same predicament with reference to a prospective higher dimension as the 2-dimensional being of Charles Hinton's "The Fourth Dimension" is with respect to the third dimension. For the information of readers let me insert here that Hinton postulates the existence of a 2-dimensional being with a 2-dimensional (plane) sense perception, and lets the surface of a volume of water represent this being. He partly immerses a cylindrical object (lead pencil) in the water, and argues that the plane being will be able to sense the immersed object only at the latter's intersection with the surface of the water, in this case as a circle or an ellipse according to the angle of immersion. It will, however, be impossible for this plane being to sense a 3-dimensional object as such by reason of its limited (2-dimensional) sense perception.

From a similar point of view the higher worlds are often referred to as unknowable or undemonstrable (to our 3-dimensional intellect.) In the same measure is our 3-dimensional language absolutely inadequate to express the higher (spiritual) truths, and compels its exponents (including Christ Jesus) to convey their meaning by the aid of

parables and pictures, thereby resorting to the imagination whenever the intellect ceases to verify facts from its natural lack of experience by which it could measure them.

Therefore it will ever be useless to attempt to approach the higher spiritual truths with the scalpel and microscope of the exact scientist alone, whose much advertised knowledge consists in reality of barely one-tenth demonstrable facts and nine-tenths theories and hypotheses. This statement is made without the intention of minimizing his actual merits along the lines of making his science a handmaid to serve humanity, but is to be taken in connection with the spiritual worlds.

Even the most recent deductions of Professor Einstein's doctrine of relativity seem only an additional affirmation by science itself of the limitation and parallax of our own sense perception.

Returning to the arguments of Charles Hinton on the fourth dimension, we must by analogy conclude that a higher (fourth) dimension would naturally call for a fourth axis in addition to the 3-dimensional axes known to mathematicians. This axis is furnished by time. One may readily imagine another straight line in addition to the 3-dimensional space axes extending in this case from the mathematical minus-eternal (past) to plus-eternal (future), the point of intersection with the three space axes being the present. Yet even our imagination refuses to help us locate this fourth axis within 3-dimensional space and connect it with the other three axes. Thus time, being actually a 4-dimensional reality, will ever remain an abstract term to our present 3-dimensional intellect. The following consideration will help us to make this more apparent.

The only point (intersection with the space axes) of this assumed time axis which we are capable of verifying physically by actual contact (similarly to the 2-dimensional being's sensing the pen-

cil) is an ever fleeting present. Past and future are both terms of the imagination. Assuming now for purposes of demonstration that we are traveling away from our planet earth in an aeroplane at twice the speed of light and are looking backward toward the earth through a high power telescope, we would after a six months' journey in our plane at the assumed speed observe what had happened on the earth exactly one year before, provided we could keep it at the proper focus and maintain visibility at all times. In other words, if we continued, we would be surprised by seeing events roll backward in a retrograde fashion throughout the entire history of past ages, which tends to show that what we ordinarily perceive as progressive time will turn retrograde as soon as we step outside the confines of the universe.

But to return to Hinton's 2-dimensional being, it will be apparent that even such a plane being becomes susceptible to 3-dimensional impressions if we furnish it with certain faculties or qualities in addition to mere sense perception. Since it was assumed that this being has no dimension along the third axis, i. e. the length axis of the immersed object (lead pencil), it would require an infinite and consecutive number of single acts of perception along this length axis on the part of the plane being to sense the entire pencil. This, however, would necessitate infinite existence and a memory capable of storing away such an infinite number of impressions. Thus while we ourselves as 3-dimensional beings can instantly perceive any 3-dimensional object in its totality, the plane being would for the same purpose be in need of faculties commonly attributed to the Deity. In a like manner would we ourselves require similar faculties in order to function in the fourth dimension, i. e. to receive and store away in our conscious memory an infinite and consecutive number of single acts of perception along the 4-dimensional or time axis.

An infinite (ever existing) and all knowing (all remembering) Deity whose abode presumably is the fourth dimension may by reason of these faculties unite the past, present, and future in his faculty of perception, and sense along the 4-dimensional or time axis in the same instantaneous manner that we ourselves do along the 3-dimensional or length axis.

Some philosophers in recently demonstrating these phenomena have assumed the existence of a 4-dimensional hyperspace, which is in some mysterious way thought to be superimposed upon 3-dimensional space. However, thus far every known experiment to arrive at or even to demonstrate the plausibility of the existence of such space has resulted in more or less far-fetched syllogisms based on an analogy extremely threadbare and not at all conclusive. The often attempted mathematical demonstration of such 4-dimensional hyperspace is even more easily disposed of: it calls for a fourth axis which is supposed to be at right angles to each of the known 3-dimensional axes; i. e. it runs off into space in a fourth direction. But this is neither perceptible to the intellect nor reached by the most sublime heights of the imagination, hence may be assumed to be non-existent.

There is, in fact, no necessity for any such hyperspace as long as we translate 4-dimensional existence into one within infinite time, thereby recognizing 4-dimensional matter and space as such of three dimensions within infinite duration, and finally granting the 4-dimensional axis to be identical with time extending from minus to plus eternal.

Recent accounts by Sir Arthur Conan Doyle of certain mediumistic experiments by Mme. Alexandre-Bisson and Baron von Schrenck-Notzing have shown that the medium's vital ether (ectoplasm) can be withdrawn from the dense body and made perceptible to human eyes and touch during trance conditions. This clearly suggests that the difference be-

tween the finer states of matter, or between matter and spirit, is one of attenuation (as between water and steam) rather than of direction as the superspace theory would imply, the finer attenuations not being perceptible to our present physical senses under ordinary conditions. Rosierucian students of course are already familiar with the different states of matter and spirit through the study of the *Cosmo-Conception*, which bears out the version given above.

To return, however, to the fourth dimension, we previously conceded it to be the abode of the Deity. The highest modern religious and scientific conceptions of this Deity particularly emphasize its immanence in the entire universe of matter and space, the former being considered a medium of manifestation or physical projection into space of the God (spirit) within. In other words, the cleavage of the visible and invisible universe is not one of location (above and below), but of polarity within its minute (3-dimensional) atomic structure. The noumenal life (spirit) pole and the phenomenal matter (form) pole, similar to the positive and negative poles of electricity, are expressions of the same cosmic intelligence. Matter, therefore, is identical with crystallized spirit, space with the same spirit not yet crystallized.

Thus 4-dimensional consciousness is the unbroken, universal, and eternal consciousness of the spirit (God), or the ego (virgin spirit), in their home world before being differentiated therein by involution into matter. Our present 3-dimensional consciousness, however, is the limited personal consciousness of the ego steeped in matter, causing its temporary inability to function in or to recall the universal consciousness. While the latter finally constitutes an ever present state of a universal "here and now" along the infinite reaches of the 4-dimensional axis, the former is that material and temporal consciousness along the infinitesimal fragment of the 4-dimensional axis called a human life.

By degrees even the physicist has learned to realize the well-known occult truth that both spirit and matter are interchangeable emanations or diversifications of the One Absolute in manifestation, their apparent disparity being one of degree of involution only. Where then can we place the dividing line between matter and pure spirit?

The discovery by exact science of the electronic theory furnishes an excellent basis for comparison with the finer gradations of matter known to occultism. Taking the largest invisible composite unit of matter, the molecule, to represent matter in the chemical and etheric regions of the physical world (corresponding also to Assiah and the Lower Triad of Yetzirah, or angelic world of the Sephiroth), the next smaller (higher) unit, the atom, may be identified with the Desire World (Upper Triad of Yetzirah, or archangelic world of the Sephiroth), while the electron as the smallest indivisible unit correspondingly takes its place in the World of Thought (Briah of the Sephiroth). Here then lies the border line of matter and pure spirit, since, as occult science teaches, the plane next above the World of Thought is the first universal world, the World of Life Spirit in Rosicrucian parlance (or Atziluth, the divine world, of the Sephiroth), and as such the lowest of the purely spiritual planes of the Absolute (Kether principle) in manifestation.

While according to science the possibilities of atomic combinations forming molecules are practically infinite, the electronic combinations forming atoms are at present represented by some eighty-odd so-called elements, which number is however constantly being reduced as scientists succeed in breaking up additional electronic combinations within the atom. Electrons are said to have been definitely recognized as the ultimate component parts of matter, since unlike molecules or atoms they fail to show any appreciable difference in structure which might suggest the possibility of a still

further subdivision. They present, however, an extremely puzzling variation in kinetic energy inherent in them. If there be a subdivision below or within the electron, it can only relate to the nature of this potential energy within the positive electron forming the atomic nucleus in comparison with the negative electrons associated with or revolving around the former. This nucleus or positive electron seems by attraction (gravitation) to hold all the remaining electrons within the same atomic group, as the sun by its attraction holds the planets of the solar system.

The hermetic axiom "as above so below" readily assents to this arrangement, and recognizes in this positive atomic nucleus at once the primary seat of spiritual (solar) energy, which is reflected by the negative electrons representing the planets of this microcosmic solar system.

The kinetic energy contained in these nuclei is actually identical with that force which visibly radiates from our own sun during the phenomena of an aurora borealis or northern light, being the very power from which the electron derived its name.

Inasmuch as the spiritual sun, constituting the abode in the macrocosm of the highest aspect of the Absolute in manifestation, is beyond the ken of the humanity on our present earth, so has its microcosmic counterpart in the atomic world to this day defied the most diligent scrutiny of the physicist.

However, by letting both science (intellect) and religion (imagination) join hands in an attempt to solve these puzzling problems we may yet see the day that will bring us face to face with the realities of the sublime world mystery, which will then to us cease to be a mystery.

In the measure that a man has mastered himself, and in that measure only, is he qualified to govern others.

—Max Heindel.

Hooping With the Subjective

ELIZABETH D. PRESTON

IN ABOUT ten weeks I shall be forty-five years old. My father and mother were healthy, normal people, each with seven generations of New England born ancestors; the former lived to be seventy-seven and my mother is still alive at the age of eighty-three. I was the sixth among ten children, and the only thing that set me apart, as it were, from the rest of the family, was the fact that I never had any of the so-called children's diseases; I seemed immune even to colds and accidents. With the colored mammy I can say, "I never had anything but John and my other children." Nor do I now differ, externally, from other women. I am a Colonial Dame, a D. A. R., a club woman, and an active worker in the Congregational church. My children are normal, the oldest just receiving his law diploma from Columbia University at the age of twenty-three.

I was not a nervous child, although extremely sensitive to praise or blame, and easily made happy or miserable by pleasant or cross words. My taste in literature was formed at an early age. I delighted in stories that ended unhappily; I enjoyed the "poetry of affliction"; I desired a melancholy spirit to invade my reading, and rejoiced in everything that approached the supernatural. I was fifteen years old before I had been away from home over night. At that time I was in good health, and weighed about one hundred and thirty pounds.

The occasion of my first visit from home was this: My mother's sister, my Aunt Martha, who lived in Providence, R. I., thirty-five miles from our Connecticut home, knowing that my father would drive to that market with his annual load

of Thanksgiving turkeys, suggested that I was old enough to make the trip with him in place of one of the older boys, and invited me to stay with her over the holidays. Aunt Martha called me Alfaretta, for she claimed that I roamed "like an Indian maid," finding the turkeys' nests in the woods, the first checkerberries and violets in the spring, or the late box laurel and the earliest sumac in the fall.

"Well, Alfaretta," said Aunt Martha as she turned back the covers of the bed she had assigned to me, "think you'll sleep all right without sister?"

"Oh, yes," I replied; "I am not afraid of the dark any more; in fact, I love it now; it seems—like company."

"It was always 'just pretend' wasn't it?" she asked, and I explained that it had always been a very genuine fear; that until recently there had lurked, or seemed to lurk, in the dark an intangible "something" so much larger than myself that it could wrap itself around me and close in and suffocate me. "But now" I added, "I am not frightened at all; my back doesn't shiver any more; when the room is dark enough, I can see little stars of yellow and soft white like moonlight, and when they move around, it always seems as if they were trying to spell words—but they never do."

My aunt seemed greatly interested in what I had told her, and asked: "Did you ever tell your mother this?" I hadn't, and for no other reason than because I had attached no importance to the matter; indeed, it seemed that I had just realized that instead of fearing the dark I had grown to love it.

"I'll leave your door open into my room," was my aunt's good-night: "if

your stars make any letters, call and tell me; I shall read till your Uncle Will comes in."

Always an early riser, the morning of our start for the city had found me up a little after three o'clock; we had started with our load of turkeys before our milk wagons had left for the village. The day had been rather cold, and the unusual luxury and warmth of the city house made me very sleepy; but the strangeness of being in bed alone, added to the light from a street lamp shining through the window, held me awake for a time. The objects on one side of the room were dimly outlined, and I turned to face the darkness of the other side beyond the bed. Suddenly I saw the friendly stars cluster, form and shape themselves into letters. Keenly awake, I read the name "Betty."

"Aunt Martha," I called, "I saw the stars; they spelled Betty, and I thought they were going to separate and come together again and spell Elizabeth."

"What made you think 'Elizabeth?'" asked my aunt, coming into the room. I noticed the tense way in which she spoke, but I could not tell her what made me think Elizabeth, nor, indeed, what made me see. Her next question threw some light on the first: "Did you know this was your grandmother's room?"

I did not. How could I have known when she had not told me?

"You were named for her," continued Aunt Martha, "but your father wouldn't have you called 'Betty'; her name was Elizabeth, but the only place I ever saw it so written is in the family Bible."

In a way I understood that my grandmother was held responsible for the star manifestation of her name, but how, I could not guess. To the solicitous inquiries of my aunt I gave assurance that I was not at all nervous, and to her offer to sleep with me I attached no importance. Years later as I looked back on this episode, I realized how much Aunt Martha wanted to talk to me about spir-

itualism, and refrained only because she decided it would be better to talk with my mother about *me* first. Shortly after my return home a letter came detailing the incident that I have just related, and mother, after consulting with father, read it to me, and explained that Aunt Martha was what was termed a "sensitive" or "clairvoyant," and that if I too had begun to "see things" it was of great importance that I should know the principles and philosophy underlying the phenomena of spiritualism which had its birth in Rochester in 1849, and gave me considerable literature on the subject with the suggestion that I read a little every day and discuss that little with her later.

Perhaps I should have said before now that I had been graduated from the District School at the age of thirteen, at which time my schooling ended except for a six months' course in a business college when I was eighteen. The possibility and even probability of spirit return and spirit communion gleaned from the reading matter so unexpectedly and so strangely secured increased my love of darkness and quiet, quickened my imagination, deepened and strengthened my religious nature, and broadened my whole outlook on life. I felt both hushed and elated. I had had practically no religious training. I had never sat through a regular church service, but had attended with fair regularity since early childhood the Sunday school services held in the schoolhouse on Sunday afternoons. Neither of my parents ever attended church, from which we were nearly three miles distant. Farm work, especially for the farmer's wife, is about the same on Sundays as on week days; our milk customers in the village had to be supplied, and the farm hands took alternate Sunday afternoons off, making extra work for the farmer himself.

The visit to Providence dates my beginning to live consciously. I was ready and eager to enter the unknown field of knowledge into which the gate of spir-

itualism opened. It is with wonder and awe that I now look back over the years intervening between then and now, and see how gate after gate has been opened into equally new and strange pastures, and how each time I have been ready to walk forward. I have learned to believe that teachers (in either human or book form) are provided whenever added growth calls for added knowledge or wisdom along either material or spiritual lines. Nothing has ever seemed so strange to me as to find occult literature in the old farmhouse in which I had never heard the word "spiritualism."

In these thirty years I have been burdened with family cares. Each year I questioned the wisdom of endeavoring to develop what seemed to be latent clairvoyance; physical, mental, and even moral issues appear to be joined in the problem. My husband, although the grandson of a Presbyterian minister, is a materialist. "As the tree falleth, so shall it lie," he quotes. He will not give the theory of spirit return even a respectful consideration, as of course one cannot if one does not believe in spirit survival. He asks: "Does the crawling worm know anything about the butterfly that emerges from the cocoon of death? Would it be a better butterfly if while yet a worm it had known what the future held for it? Would it have been happier while a worm? Does the butterfly attempt to communicate with worms akin to what it once was? Would either the butterfly or the worm be better for such communication? Shall not man learn from nature?" And he follows these questions with the statement that he is glad that he has enough common sense to prohibit him from sitting up nights in order to speculate concerning a problem which no man on earth ever has solved or ever can solve.

"And that's that," so far as husband goes; or, rather, it used to be like that. We never discuss such matters now. I have sent my little folks to the Congregational Sunday school—no, I didn't

send them; I took them. I have been a teacher for a good many years, using the quarterlies provided, and making no attempt to instill in the minds of the children anything other than facts embodied in the printed lessons. But at home my teaching is more liberal. I say to my own little ones: "The fundamental differences between Catholicism and Protestantism are so-and-so; between Congregationalists and Baptists, so-and-so; between Congregationalists and Unitarians, so-and-so; between Unitarians and Spiritualists, so-and-so." They know at a very early age that good people, our best citizens in fact, may or may not be orthodox; that there are truth and beauty in all the old religions and in all the New Thought cults. They early learn the principles of theosophy and astrology; they are normal young people, respecting and loving one parent, apparently, as well as the other; the religious pendulum surely has a wide sweep in our family. No one of my children has ever mentioned seeing "stars," but all have at some time or other, when sitting alone with me in the early evening before the lights were on, pretended that they did in order to draw from me some story along spiritualistic lines.

I have made an earnest study of the New Thought cults. I have taken several ten-weeks' courses by correspondence in Christian, Mental, and Divine Science; in theosophy, palmistry, and astrology; my books and papers are never secreted. I never bore the members of my family or my friends with my peculiar beliefs and strange studies. Transplanted 2,000 miles from all blood relatives before I was twenty, and living 100 miles from my husband's relatives, there is no one to object to my manner of living or to my manner of training my own children. I live in a college town; my church is the college church; my closest friends are educated people and church members; many agree with me that from the Christian religion has been dropped some vital and beautiful truths;

that in no one of the many New Thought cults is there sufficient truth to class it as a religion, but in all may be found something true and helpful that may be made to supplement our orthodox faith. Hence we are always seeking, and never wholly satisfied.

Is it possible, then, that one may be normal and abnormal, subnormal, or supranormal at the same time? It has taken me a long time to show how the practical and the so-called impractical have worked side by side through these many years. Always when I am quiet enough, I can see the little friendly stars of yellow and moonlight white; they spell words for me, and I am told that this and that will happen—sometimes good and sometimes bad; prophecies that always come true. My life, however, has been no nearer carefree than the average.

Now I am coming to my "Confession." About a year ago I met two women who seemed to be vibrating on about the same spiritual plane as I, and who were about as well informed regarding the philosophy and phenomena of spiritualism as I was. We decided to sit for development two afternoons each week. I will call these friends Mrs. A. and Miss B. The meetings were held in the home of Mrs. A., who was about forty years of age; Miss B. was Mrs. A.'s younger sister, who had come from the East to live in our Colorado health-giving altitude and air after a nervous breakdown and lung involvement; she was thirty-two.

We made a happy, congenial triangle. None of us had ever been entranced, nor did any one of us really understand whether entrancement consisted in one's soul leaving the body temporarily and having its place supplied by another soul from the spirit side, or whether the process, if it could be known, was but the subjection of the normal or higher brain to the temporary reign of the lower or solar plexus brain. We knew not whether in entrancement one manifested another personality (another side of his own nature) or whether he manifested

nothing, but simply gave up the use of his body to another spirit. All were willing to believe that either process might be true.

The days were filled with the most interesting manifestations, both physical and mental. Each of us, and the combination of the three, received wonderful demonstrations in telekinesis (the moving of furniture or articles without contact by us), telepathy, automatic writing with its varied communications, clairvoyance, and clairaudience. In four months' time I was enabled to travel in spirit and to bring back to consciousness a picture and description of the scenes and people I had witnessed while out of the body. I never spoke during entrancement, but Miss B. gave some very fine lectures and sermons. She would announce a text or subject, and immediately launch upon a learned discourse; the treatment would be quite beyond anything she could have done normally even after great preparation; even a skeptic would have admitted that she had help from some source. The source of the physical phenomena we attributed to Mrs. A., for on one occasion she was lifted in her chair for more than a foot above the floor; yet she had no power when she was alone, nor, indeed, when all three of us were not together.

The weeks grew into months with no apparent change in the health of any one of us. Personally I felt better than I ever had, and my friends commented on the fact that I was gaining in weight—I had always been very slender considering my height of 5 ft. 8 in. The awakening came, but so slowly that even now I do not know when we first began to fear that something was wrong with Miss B. One day when I arrived at Mrs. A.'s, I was told that Miss B. was not well; she was not dressed, but wanted us to come to her room for our regular sitting. Against our advice and against her avowed intention of not going into the silence she became deeply entranced that day, and, braced against her pillows,

with a face nearly as white as its background she delivered in a stronger voice than usual a most forceful sermon on the text of the tares and the wheat—emphasizing the necessity of permitting the tares to grow undisturbed in order that no good wheat be lost in the effort to exterminate them before the harvest; the direct application was to the varying religions of the world.

Having lived in this high altitude so long I was able to detect in Miss B.'s breathing after her return to consciousness indications of an irregular heart. I urged that she should have the advice of a physician without delay; he was there within an hour; diagnosed the trouble as "mountain fever"—something like the eastern malaria. Our sittings were given up until her recovery should be complete. Living but four blocks away I went over every day, sometimes two or three times in a day; once at least each day Mrs. A. would go out for a walk while I remained with the semi-invalid. But one day after Miss B. had been ill about two weeks, we had one of our unusual, cold, drizzling rains, and Mrs. A. not only remained in the house but we unintentionally found ourselves sitting in the same position that we had become accustomed to for so many weeks. It was the first day that Miss B. had dressed and left her room. Our conversation had not even remotely touched the subject of psychic research. We were talking about the beet sugar situation and the efforts made by our local representatives concerning the tariff. Suddenly Miss B. raised her hand as if to invoke silence, and much to our regret and alarm was almost immediately entranced. We recognized the personality that was speaking through her, and urged him to desist, stating our fears concerning her health. His reply was most affable and kind; we were assured that she was in no danger. Miss B. awakened to say that she felt quite well; evidently her strength had not been overtaxed, al-

though she had been speaking for a half hour. That night, however, the doctor spent two hours by her bedside; she lapsed from one unconscious period to another with only the briefest interval between, and the beating of her heart was barely perceptible.

Briefly, she has never recovered. Ten days later she began to show a tendency toward melancholia, which rapidly developed until an attempt at self-destruction was made. Her physician was my physician. He knew me better perhaps than I know myself. I told him what we had been doing, thinking thereby to enable him to make a correct diagnosis of Miss B.'s trouble, provided this line of thought were a factor in her illness. He was not disposed to think that it had anything to do with her sickness. She had come here, he said, very much depleted in nerve force; our mountain air had over-exhilarated her; she had exercised too vigorously, and the heart had been strained. I knew, of course, that this condition is very common; frequently we have to send a tuberculosis patient to a lower altitude because he has overtaxed his heart in this altitude. I, myself, could not connect our sittings with their invariably happy endings and uplift of spirit with this melancholy and sad state of mind that preferred death to life.

However, as the days passed and little or no improvement was evident, I shared with Mrs. A. the expense of sending to Denver for an eminent psychic healer, who after a painstaking examination claimed that our young friend was obsessed. The healer stayed with Mrs. A. for four weeks, and then reluctantly gave up the case, for Miss B. not only had suicidal tendencies but homicidal tendencies as well. To our grief and distress was added the necessity of taking her to a private sanatorium.

The days are dark. We cannot believe that we are to blame for the losing

of this life, yet there is always a lurking doubt, always a regret.

Can it be true that we are, indeed, dual personalities? Is there an objective I and a subjective I? When I am ruled by the objective brain, my friends know and love me. When I am ruled by the subjective brain, my friends do not know me, and therefore they fear me. Well developed psychics tell me that I am on the right road; that fortified by my reading and studying for thirty years and with at least a small degree of clairvoyance as a birthright, I have nothing to

fear. But, frankly, I *do* fear. My sittings have ceased, of course. Spiritualism is taboo in our home. I shall never again attend a seance. I shall never again purposely enter "the silence." I will recall my husband's arguments of the past, and endeavor to convince myself that even as the worm becomes a butterfly without the slightest knowledge as to the process of that evolution, so shall I enter my own spiritual realm when the material life is ended; and until that time I shall not invite the doors of an insane asylum to swing in for my entrance.

The Spark

CLARENCE H. FOSTER

A Spark came unto earth, imbued with a sense of the necessity for expression and impression.

It came to build a Temple of Records. And in time came forth the Temple, builded.

The Spark was prepared to receive and to give—for a brief time.

To receive and give through the medium of the Temple.

A living, sentient Temple of expression.

A visible, speaking Temple of life—a man.

Imbued with love of self.

A unit in itself.

Yet was the Temple not the Spark, nor the Spark the Temple, though its creator.

For the Temple—Man—knew not of the Spark, knew not of its existence nor whence it came.

And the Man—the Temple builded by the Spark—said "I." Within his heart he loved but the "I."

And he dwelt among those whom he should teach, and who in turn should be his teachers.

For in learning he taught, and in teaching he was taught.

Nor did he know that the Spark had placed him thus that he might learn and teach.

For he did not know that the Spark alone had created him. Nor did he know that the Spark dwelt within the very Temple, within himself, and yet was not himself. For as the Man in his early egotism surveyed himself, the Temple, he loved it and prized it as his possession. Nor could he know that the Flame, though within that very Temple, dwelt in eternity, changeless, and that a very universe lay between himself, the Man as he knew self, and the only creator to whom he would ever have to answer.

Nor could he even know that that Flame, a perfected creator, a Spark from the Primordial, was but an evolving unit which must lead its child ever up a spiral stair on which for fifty steps of blackness there could be but fifty-one of white.

And so the Man dwelt in the darkness of "I."

And he was given by his creator, the Spark, all the powers of creation which his Creator held, to create upon the plane upon which he was created and upon which he was to act.

And as a creator the unit Man began to create his universe.

An entire and complete universe, created after the manner of all universal systems, great and small.

And as in all creation he first began to create the Dwellers, who in turn should be the creators of his objective universe.

He created these even as the Master creates—

Through the vibration of a thought.

And each instant when his senses were focalized upon any thought or action, with mathematical exactness did he create Dwellers of his universe.

Living, sentient beings imbued with the identical urges and dominant laws that govern all Dwellers of all planes: to preserve and protect their lives, to reproduce their kind, to EXPRESS the IDEAS for which they were created.

Nor did the Man know that the very Spark within himself had attracted to his attention those things which lead to the creation of these Dwellers of his universe.

These Dwellers of his universe were in turn endowed with all power of creation. Their power was to attract and bring into existence about the life of the Man the twofold fruits of the Idea whereby they were created.

For though the Idea might be harmful to the Man, they, the Dwellers, were thus created and must fight to hold existence, to fulfill themselves in expression, and to recreate their kind by vibrating themselves again through the consciousness of Man.

And they were twofold, these Dwellers of the Universe of Man, and it was a law of their being that they must attract not only the seen and obvious fruits of

their existence, but they must also attract another and an unseen fruit. And thus did the Man often reap harvests, good and ill, the cause for which he could not see.

Thus the Man could have anything he wished by the creation of Dwellers imbued with corresponding Ideas. But it was also a law that he MUST have the fruits from the Dwellers of his universe or the effects thereof once they had been created.

Yet could he create other Dwellers who would struggle against these first, if undesirable, and suppress them. And in time these, held down and unable to recreate their kind, would die. But in the meantime the unit Man would pass through great pain, and he would call this Destiny.

Yet there was another method whereby the Man might remove without pain these Dwellers of his Universe which brought him pain; a method whereby he might find freedom from their struggles; a method of dissolution. Yet he did not learn it until the Spark within had other uses, and unfolded a way, simple and yet marvelous, leading into Peace.

And the Man learned of the Spark, and how to read from and listen to it, and hear and serve.

And his pains and ills dropped away as a cloak that had served its day.

And the Man worked and loved and lived, complete in each day and content for each day, only dropping a seed by the roadside in some unseen nook or corner as he passed along.

Each act serving with the many others in building up a composite picture, which though seeming to exist was but the reflection of a dream, even as the Man himself.

And the Man came to know that he dwelt only to live and move and receive and pass on in the endless, shuttling climb of all; receiving as he gave, knowing that all things balance.

In time the Spark dropped out—
others said the Man had died.

Nor did they know that the Spark had
put passed a day at work, and did but
rest an hour.

And that it must serve again and yet
again as long as all things dwell, even
serving in its time of rest.

Coolidge's Tribute to Abraham Lincoln

*(Part of a proclamation issued Jan. 30,
1919, by Calvin Coolidge, then governor
of Massachusetts.)*

Five score and ten years ago Divine
Providence sent into the world a new
life, destined to save a nation. No star,
no sign, foretold his coming. About his
cradle all was poor and mean save only
that which characterizes the source of all
great men, the love of a wonderful
woman. When she faded away in his
tender years, from her deathbed in
humble poverty she dowered her son
with greatness. There can be no proper
observance of a birthday which forgets
the mother. Into his origin, as into his
life, men long have looked and wondered.
In wisdom great, but in humility
greater, in justice strong, but in com-
passion stronger, he became a leader of
men by being a follower of the truth. He
overcame evil with good. His presence
filled the nation. He broke the might of
oppression. He restored a race to its
birthright. His mortal frame has van-
ished, but his spirit has increased with
the increasing years, the richest legacy
of the greatest century.

Men show by what they worship what
they are. It is no accident that before
this great example of American man-
hood our people stand with respect and
reverence, for in him is revealed our
ideal, the hope of our country fulfilled.

It is the mind that makes the man, and
our vigor is in our immortal soul.—Ovid.

Pitiless Progress

LINN A. E. GALE

Life is change—

Blind are they
Who cannot see it;
Fools are they
Who think to stop it.

Down the mountain side
Moves the glacier,
Tearing, smashing,
Pitiless, steady, sure,
Sweeping away all obstacles,
Breaking down all opposition.

So flows the stream of progress,
Ruthless, relentless, resistless,
Contemptuous of protests
From smug, stupid conservatives;
Unmindful of inconveniences
Occasioned those in its way;
Indifferent to individuals,
Concerned only with its far goal.

The cosmic processes
Have scant patience
With the old, the established, the or-
dained.

“This, too, shall pass away,”
Is the Universal Law.

They who vision the greater things
Of a mightier future,
Who seek the larger liberty
Of a grander day,
May smile tolerantly,
Complacently, pityingly,
On those who stand in the path
Of the fierce flood
That some call Evolution.

Like brittle twigs
Before the glacier
Are the votaries of reaction.

Question Department

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

Preparation for the Rosicrucian Platform

Question:

In the case of those Rosicrucian students who are fitting themselves to go out as lecturers or teachers of the Rosicrucian philosophy is it advisable that they study other religions such as Confucianism, Zoroastrianism, etc. in order that they may give the comparisons between them and their own philosophy?

Answer:

The first requirement of the Rosicrucian student who aspires to give out the teachings is to make himself thoroughly familiar with the Rosicrucian philosophy in all its details. Unless he has done this he will be of comparatively little value as a teacher or lecturer. We are told that the Rosicrucian philosophy and its future development under the guidance of the Elder Brothers will be the religion of the coming Aquarian Age. Therefore it is very important that the future teacher or lecturer be very thoroughly grounded in it so far as it has been given out at the present time.

However, we must be broad in our mental outlook and avoid the narrow tendencies which are so glaringly exemplified in most orthodox religions. At some stage in his education the Rosicrucian aspirant should study the other great religions of the world in order to broaden his outlook and give him a better conception of the spiritual evolution of humanity through past ages. A teacher is always more effective if he has a historical background for his teachings.

Even the orthodox church requires its theological students to study comparative religions. The occult student above all things should have an open mind and be open to truth from any source. But we cannot be specialists in more than one thing, and if we diffuse our efforts over too great a field, we shall end by accomplishing comparatively little in any one direction.

Also Rosicrucian lecturers and teachers in their public work while occupying the Rosicrucian platform should confine themselves to the discussion and presentation of the Rosicrucian doctrines, and those of their students who may be desirous of obtaining information on the philosophies issued by other organizations should be referred to those organizations for their answers. Turning the Rosicrucian platform into a metaphysical clearing house should be avoided.

Transmutation of Desire for Smoking Question:

What is the correct method of transmuting evil into good? Is one not in danger of merely repressing evil desires instead of transmuting them? What is the application to the craving for smoking after the smoker has given up the habit?

Answer:

Real transmutation consists in using up the emotional energy connected with desire in some form of activity which is of benefit to others or to the race; or in the building up of one's own higher faculties or vehicles: for instance, taking up a new study along the lines of sci-

ence or language and putting the energy into this development which was formerly wasted in self-gratification.

In the case of the smoker his craving is an unnatural one, and its denial does not cause the emotional disturbances which result from the suppression and non-transmutation of the basic emotions of fear, anger, shame, etc. When the elemental entities created by gratifying unnatural desires such as that for tobacco are denied their food, they simply die, and the desire disappears with no ill effects.

Free Will in Voting

Question:

What is the Rosicrucian aspirant to do in the face of political pressure exerted upon him to force him to vote in a way contrary to his conscience?

Answer:

Conscience must always be our guide. If we feel that yielding to pressure to vote in a certain way will be productive of evil results, we should refuse to comply. Voting should be a matter of free will and an expression of the truest convictions of the individual; otherwise a republican form of government loses all its virtue.

Sex in Psycho-Analysis

Question:

In studying psycho-analysis it appears that one has to wade through a great many sex discussions which would seem to turn the thoughts into an unhealthy channel. What is your idea of this?

Answer:

The psycho-analysts are a branch of the medical profession who make a study of the psychic manifestations of the mind. They are more nearly occultists than any other material scientists. They are groping their way as do all material scientists, striving to find by experimentation what the inner laws of being are. They have found that the sex emotions, being the most powerful to which the hu-

man race is subject, have a correspondingly powerful effect in producing mental and nervous ailments. Many of their conclusions are right; some of them are wrong. The latter will undoubtedly be weeded out through their later investigations. However, allowing the thoughts to dwell upon sex even for the purpose of scientific investigation is not good beyond the absolute requirements of the case.

Salvation for 144,000

Question:

It states in the Rosicrucian literature that the theologian believes only one hundred and forty-four thousand are to be saved. What theologians hold this belief?

Answer:

The above statement did not intend to imply that all branches of the orthodox church believe this doctrine. Only certain sects believe it. Foremost among these is the Seventh Day Adventist group, which we think still holds this belief. The majority of the Protestant denominations as well as the Catholic do not hold it.

Free Will and Fate

Question:

In view of the fact that future events can be forecast by astrology and clairvoyance, to what extent are we responsible for our deeds, and to what extent can we be influenced by visible or invisible helpers?

Answer:

The main outlines of our life are predetermined by our past lives, but the factor of epigenesis gives us the power to generate a certain number of new causes and also to decide the details of our course, which are not predetermined. Forces which have been set into operation in the past must spend themselves in corresponding effects unless they are deflected by new causes before they come to materialization.

Astrology shows the main events of the life, but it does not determine the amount of epigenesis which may be set into action. Clairvoyance goes farther than astrology and shows the spiritual counterpart of actual events previous to their manifestation. However, if any particular event is not too close to materialization, it may still be modified by changing the trend of thought and the mode of living, thereby generating new causes which tend to neutralize the old. We are absolutely responsible for our acts at every stage. Visible or invisible helpers can assist us only so far as the past causes which we have generated will permit.

Foreign Missions

Question:

What is the Rosicrucian attitude toward foreign missions, and what is the meaning of the saying of Christ, "Go ye into all the world, and preach the gospel to every creature?"

Answer:

The Rosicrucian philosophy teaches that each race has given to it the religion which is best adapted to its stage of evolution, and that when it is ready for a new stage, it will be reborn into another race which has a more advanced religion. Therefore in general missionary work is not very profitable because it is an endeavor to graft a new religion upon a people who are not ready for it. However, it always accomplishes some good, because there are always a few egos ready for the newer teachings. It also results in an interchange of ideas between the races, which is a means of progress.

The Bible passage quoted refers to the fact that the Christian religion is destined to be the religion of the entire world as soon as the races can be brought up to it through evolution, and the preaching mentioned in the passage is to be the preaching done by living the Christian life, so that the more backward

races may have a living example of the ideals toward which they may strive.

Heredity

Question:

How do you explain heredity? It happens frequently that members of the same family are very similar both in character and physical characteristics. How can this be if they are entirely independent egos?

Answer:

When an ego comes to rebirth, those parents are selected for it whom the laws of destiny require for the best working out of its self-generated destiny from the past. However, the ego can have no characteristics which it has not itself generated or earned in past lives. But since the parents each possess a certain definite type of body and certain mental traits, these are necessarily impressed to some extent upon the incoming ego, but they are sufficiently in accordance with the incoming ego's own character and destiny to avoid conflict between the archetype of the child and those of the parents. Thus hereditary similarities are purely temporal, and result from the inability of the ego at the present stage in evolution to acquire vehicles which are not slightly tinged with the peculiarities of its forbears.

Prayer for Material Help

Question:

May one ask for material help from the Elder Brothers? I have a son who fought through the war and is now unable to obtain employment. Would it be right to ask for material relief in such a case?

Answer:

The divine injunction is, "Seek ye the kingdom of God, and all these things shall be added." In general if this injunction is followed and the inner vehicles and the inner life are harmonized in accordance with Divine Law,

all necessary material good will arrive at the proper time. For those who have not the necessary faith to rely upon this method it is legitimate to ask the higher powers for material aid. But the more unselfish that prayer can be made the more likely it is of receiving attention.

Gaining Superphysical Powers

Question :

Are the higher vision and the capacity to function in the higher worlds to be attained by hard labor, or are they secrets kept by the Master until he considers the pupil ready to receive them?

Answer :

The faculties mentioned are attained solely by the efforts of the individual himself. They represent power which he has developed by right living. When he arrives at the point of Initiation, those in charge of evolution merely show him how he may use the powers which he himself has generated, but they give him absolutely nothing beyond this knowledge.

Alternation of Sex

Question :

It is stated in the Rosicrucian philosophy that the sex is reversed in alternate lives, yet in most of the articles which I have read illustrating rebirth the characters were reborn successively in the same sex. How do you explain this discrepancy?

Answer :

The rule of alternation of sex is only a general rule applying to the great mass of humanity. There are many exceptions to this rule when conditions require it, particularly in the case of the more advanced egos. Those characters which have been selected for illustration in articles are likely to be of this type.

Using Spiritual Power for Self-Healing

Question :

In a recent issue of the "Rays" it states that the Initiate may not use his

supernatural powers to heal himself. In another issue it says that it is legitimate to pray for the restoration to health. Is there any distinction between praying for health and using our spiritual powers to heal ourselves?

Answer :

Yes; using occult powers which come with higher development to deliberately rebuild or heal one's vehicles is a process entirely different from praying to higher Beings for their assistance in the restoration of health.

The Initiate is bound by his vows not to do the former, but those below the stage of Initiation are permitted to make use of the latter provided, however, that they do not couple their prayer or concentration with demand, which takes it out of the hands of the Lords of Destiny. If the Initiate uses his spiritual powers to promote his own material interests, he loses his power to help others and thus loses his possibility of becoming a savior of mankind.

The Gain Through Evolution

Question :

What does the Absolute gain by manifestation?

Answer :

God is evolving through us His latent powers and capacities exactly as we are evolving our latent powers and capacities through the cells which constitute our bodies. Relatively speaking, God is not yet perfect any more than we are yet perfect. The gods are eternally proceeding to greater perfection, and as the latent powers and capabilities of spirit which lie dormant in the Absolute are brought out and manifested, the greater is the glory of the universe, and the greater are the satisfaction and enjoyment of life of all evolving beings from the highest to the lowest.

No man can safely remain ungoverned who has not learned to govern himself.—*Max Heindel.*



The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

Light on the Horoscope of Birth from Number Vibration

C. W. STILES

I HAVE BEEN moved by the masterly article on the "Epoch" in the October "Rays" for 1923, to see how number vibration can be correlated with astrology.

The word "Epoch" vibrates 11, with a vowel construction also of 11, showing it to be a finished thing. So we judge that the Epoch corresponds with the name, and shows what the ego has already accomplished. Therefore the work which the soul has been set to do in this life must be shown in the horoscope of birth.

"Horoscope" vibrates 6, showing it to be work of some kind. 6 usually means

the higher kind of work, either artistic or constructive. It does not mean the digging and ditching kind. Suppose we add the words "of birth" to horoscope and make the definition complete. Then it stands thus: Horoscope, 6; of, 3; and birth, 3. Adding 6 and 3 and 3 gives us a digit of 3. So it seems to resolve itself into this: The Epoch shows what the soul has already accomplished exactly as the name does, while the horoscope of birth is represented by the number 3.

Now 3 is the expression number of the Creative Trinity. Nothing whatever can be expressed without the 3 in action. It does not seem to have any material basis,

but is a mighty *force*, just as electricity is, which also vibrates 3. So the conclusion is that the horoscope of birth is to be brought into expression. So far the two things seem to correlate. Now if we can further supplement this relationship, then the number vibration of the subject's birth data should give a number showing what special work he came to do in this present life.

One would naturally expect to find the greater number of people whose names show master vibrations with a birth force of lower vibration, showing that they had come to work among people less highly developed than themselves.

As all creation is really diversity in unity, the base must be alike if we can find it. Let us put it to the test by taking some well known people of whose work in life we know something definite. We will begin with Max Heindel, lovingly known to us all.

The following table shows the numerical values of the letters as used in this article:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

This master in consciousness, as shown by his name vibration, 11-3, came into this life to do the work of a 5. His side paths are represented by 7-5-2, which added give a complete digit of 5.

7 means the earth; 2 is the middle number of the Creative Trinity, and expresses itself as will. 5 means new life and also sex. So we should judge the work set for him to do was to reanimate old forms with new life. That is to say, he was to give renewed and vigorous life to a philosophy which had dropped out of knowledge; and also to give a new teaching in regard to sex or revive an old one.

We know that Max Heindel well fulfilled his work. As 5 stands for a limited

sage, his work was evidently not intended to be done among those most highly developed, but among those with alert, seeking minds who were ready and waiting to receive new light.

Having got his work well established and in good order, he left, and Augusta Foss Heindel took his place.

Here we have one who is represented by the master number 8. She came to do the work of a 3. As we have said, 3 is the expression number of the Creative Trinity. 3 is not so much an organizer as an expresser, a spreader of the light. Her side paths to work through are 1-2-9. So she was given the entire trinity to help her to complete expression. She is able to act with wisdom and judgment; and the 9 of her day gives her unflinching enthusiasm, so she will not easily grow weary.

Now while the birth force of the individual certainly shows the work he came to do in this life, the horoscope of birth shows much more than that. And where should we look in the map to find the various things which it expresses? While it seems to be proven that the Epoch map shows the state of the ego at birth, where is this condition to be looked for in the horoscope of birth? It must be there. Let us see if number vibration can help us find it.

"Fixed" vibrates 3. As this is the expression number of the Basic Trinity without which nothing can be brought into activity in the material world, we must consider the fixed signs in regard to character as basic.

The word "cardinal" vibrates 8, with a vowel construction of 11. So apparently the cardinal signs are the most important, and it is here we must look for action. Probably the fixed and cardinal qualities together represent the groundwork of the character; the cardinal showing the kind of work the subject has already engaged in.

What is the work of the common signs? "Common" vibrates 1 with a vowel con-

struction of 3. "Mutable," another name for the same thing, vibrates 2 with a vowel construction of 9. So the common signs under either name show out as imperfect expressions of the Basic Trinity, but both names are seeking complete expression. Therefore we draw the conclusion that the planets in our map which are in common signs represent the qualities in our nature which we are expected to harmonize and bring to perfection. They represent what we have to do with our own personal selves, so the more planets we have in mutable signs, the more work there is to do in order to get ourselves as God wants us to be; in order to become the ideal man which God sees in us.

But there is more than this. It is the common signs which make a man seek experience of life, as in that way he learns his lessons. So we may regard them as the mark of the artistic temperament; that is, when they contain a good many of the planets in the map—say, more than three.

Thus we are led to believe that the planets in fixed signs represent the basic elements in the subject's character; the planets in cardinal signs represent qualities he has already made his own by use, so he is once again ready to use them for practical work in the world; the planets in common signs show the weaknesses in his character which he is expected to bring to perfection and harmonize. But it is probable that the common signs give a zest to life and a desire for experiment and expression through which the needed lessons may be learned; however, they never give much sense of responsibility.

I am well aware that all this may sound like new doctrine, but I am simply working out a theory which seems to be true. The way to prove its truth or falsity is to try it out on well known characters and see how it works.

Let us begin again with our well beloved leader, Max Heindel. In his map the planets stand thus:

In fixed signs are the sun, moon, and Mercury; so it at once appears that his mental equipment was uncommonly sound, and that he could always think straight and according to his highest spiritual knowledge gained in past lives. The cardinal elements are Saturn, Uranus, and Neptune. These three planets represent the qualities which he was especially intended to use in his work, and these same qualities had already been used until he well knew what to do with them. Saturn gave him logic, mathematics, and common sense to be used in connection with his high spiritual work having to do with the two mystery planets, Uranus and Neptune.

What kind of work he needed to do to himself to harmonize Mars, Venus, and Jupiter in common signs and to gain needed experience the writer does not know, and probably no other mortal does. But there was something he had to do in connection with his own personality in order to reach perfection.

Woodrow Wilson had of fixed elements Venus, Mars, and Uranus, which are basic and show a very emotional nature.

His cardinal elements are represented by the sun, moon, Mercury, Jupiter, and Saturn. Evidently his work in life was intended to be a big, world-wide job, and these planets and qualities he has worked with before. His only planet in a common sign is Neptune, which probably stands for *truth* to be brought out in the inward parts. And this lack of common sign quality made him unsympathetic.

Warren G. Harding was given less work to do. His fixed elements were the sun, moon, Mercury, Mars, and Saturn. His cardinal signs contain Venus, Uranus, and Neptune; and his one planet in a common sign is Jupiter. From this we see that his advocacy of peace was built on a sure foundation of wisdom, and he was working for the kind of peace which would endure. He was first of all a pacifier. It is not surpris-

ing that his work was too much for him, for his working planets, Venus, Uranus, and Neptune, were none of them of the rugged material fitted to grapple with the earth plane.

Calvin Coolidge has in fixed signs the moon, Jupiter, and Uranus. In cardinal signs he has the sun, Mercury, Venus, Saturn, and Neptune. Only Mars is in a common sign. So it is evident we have over us a very old soul, who possesses garnered wisdom which he has stored from past lives. His one planet in a common sign, Mars, shows he will not be tempted to make many experiments, as he is first of all stable with a strong sense of responsibility. The few experiments he does make will be undertaken with such vigor and brought to such a speedy conclusion that it will all have happened before we know he has well begun.

When one looks at the arrangement of the planets in the horoscope of Charles Dickens, one wonders if the experiences brought by the action of the common signs may not be a very important part of one's mental equipment. In fixed signs he had only two planets, the sun and Uranus. In cardinal signs there were Mercury, Mars, and Saturn; while to learn what he most lacked he had to work through the qualities expressed by the moon, Venus, Jupiter, and Neptune.

We see this same arrangement though with different planets in the horoscope of Lewis Carroll, author of "Alice in Wonderland." He has three planets in fixed signs, two in cardinal, and four—the moon, Venus, Mars, and Saturn—in common signs. If a subject has the writing gift, it is probable that with many planets in common signs he will work up his experiences into "copy." This idea receives encouragement from the map of Rudyard Kipling who has only Saturn in a fixed sign, with four planets in cardinal signs, and the moon, Mercury, Venus, and Mars in common signs.

Bulwer Lytton also helps out the same idea, for in fixed signs he has only Mars

and Neptune. In cardinal signs there are three planets, while in common signs are placed the sun, Mercury, Saturn, and Uranus.

Finding that writers with imagination have so many planets in common signs, I hunted out Rider Haggard's map, expecting to find most of his planets in common signs. To my surprise two were in fixed signs, five in cardinal signs, and only two, Venus, and Neptune, in common signs. So the conclusion is inevitable that Haggard got all his queer ideas from his own inner consciousness, and worked up very little of his own life experience into his writings.

Many planets in common signs show out as the artistic temperament, and most writers, painters, and musicians possess this.

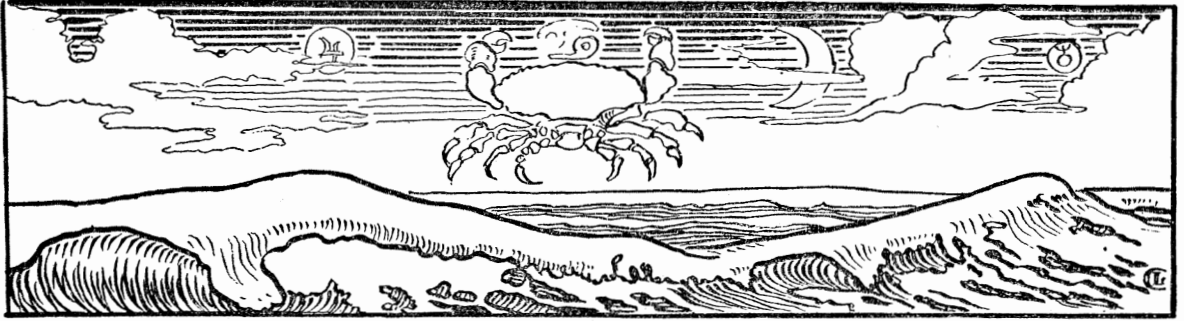
What to do with the map of the founding of Greenwich Observatory, which was carefully calculated by Flamsteed, the first Astronomer Royal, I do not know. So I will simply pass it on to the readers of the "Rays," and let them analyze it. Of course we must remember that it is not the map of a person, and it is not expected to get into action. Rather, I think, the idea of it is accuracy. This is well expressed by the five planets in fixed signs: the sun, moon, Venus, Saturn, and Neptune. Not a single planet in a cardinal sign, and four in common signs. Would not the absence of planets in cardinal signs confirm my theory of cardinal signs being the token of the work which the subject has already done in past lives?

But what do the four planets in common signs mean? Observation? Common signs are also on all the angles.

It would be interesting to know which element predominates in the maps of some of the great inventors. Thomas Edison has the sun, Mercury, and Neptune in fixed signs; the moon, Mars, and Uranus in cardinal signs; Jupiter, Venus, and Saturn in common signs. Except that Saturn is in a common sign,

(Continued on page 134)

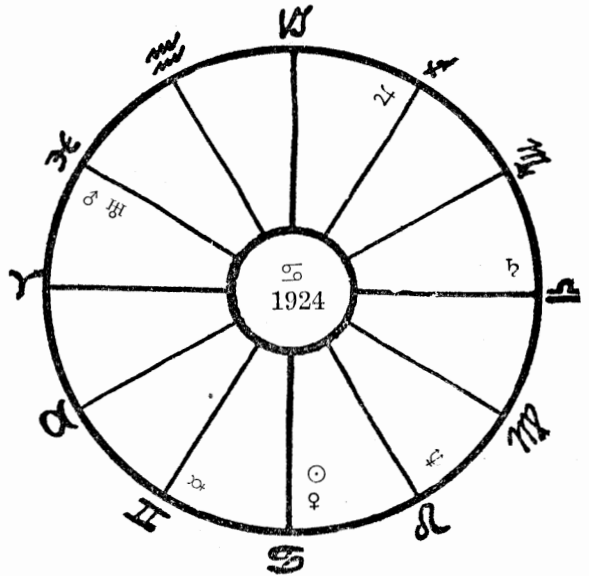
The Children of Cancer, 1924



A Character Delineation of the Children Born between June 22nd and July 22nd, 1924, inclusive.

The children born while the Sun is passing through the watery sign of Cancer are naturally of a timid and retiring nature and very supersensitive, having their feelings hurt on the least occasion. Cancer rules the fourth house representing the home, and these children are naturally domestic and fond of their homes. Especially will they be so this year with Venus in this sign during the entire month. Venus will give them a desire for beauty and harmony in their home surroundings. Venus is retrograde, which will to some extent weaken her influence, nevertheless the artistic desires will be strong. Mars trine to Venus will add to the impulse in this direction and perhaps tend to extravagance. The girls will take great interest in the preparation of food. They will make good cooks and excellent mothers. Mercury, the planet of reason, is in its own sign of Gemini until June the 30th. This will endow these children with a quick mind, and they will be inclined towards mental work. From June 30th to July 13th inclusive this mental planet will be passing through the sign of Cancer, which is the home of the Moon. This will make the mind dreamy and imaginative.

Saturn is in its sign of exaltation in Libra, where this planet will be able to express its very best qualities. It will give stability and act as a balance wheel to the entire nature.



With Venus and the Sun in Cancer these children will be very apt to crave sweets and rich foods such as pie and cake, and they may also form the habit of overeating. They should be restricted in this respect while young and taught to eat moderately, for with four planets—Mercury, Mars, Uranus, and Jupiter—in common signs they will be subject to coughs and colds when the body is overloaded with food.

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

Your Child's Horoscope

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

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

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

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

NOTICE:—Applicants for readings *should be very careful* to state whether DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

GENEVIEVE, M. K.

Born May 2nd, 1923. 1:30 A. M.

Lat. 40 N., Long. 76 W.

Cusps of the Houses:

10th house, Sagittarius 3; 11th house, Sagittarius 24; 12th house, Capricorn 16; Ascendant, Aquarius 13-57; Pisces intercepted; 2nd house, Aries 1; 3rd house, Taurus 8.

Positions of the Planets:

Uranus 16-31 Pisces; Venus 6-49 Aries; Sun 10-51 Taurus; Mercury 1-20 Gemini; Mars 10-58 Gemini; Neptune 15-23 Leo; Saturn 14-57 Libra, retrograde; Jupiter 14-28 Scorpio, retrograde; Moon 0-18 Sagittarius.

This little girl has the intellectual and friendly sign of Aquarius rising, with her planets well distributed around the horoscope. With three mental signs on the angles and three planets in airy signs, her mind will be of a versatile nature.

Uranus, the ruler of the ascendant, we find in Pisces, which shows an attraction to the occult arts, that is further strengthened by the trine to Jupiter in

the occult sign of Scorpio, in the ninth house, that of aspiration; while the sextile to the Sun in the third house gives the ability to write on these things and favor of those who are in a position to help. But these writings must not become too radical nor too advanced, otherwise trouble will follow as a result of the square of Uranus to Mars. Mercury is in its own sign and house, which adds to the ability to express through the pen, and will give financial reward due to the sextile to Venus in the house of finance provided the native does not give too much scope to her imagination and is practical, for we see that Mercury is opposing the Moon.

Mars in Gemini, trine to the ascendant, sextile to Venus, and trine to Saturn gives a very keen, alert, and active mentality together with beauty of speech, but the square to Uranus shows a tendency to fits of passion which, however, will not last very long, as this comes from a common sign and can be overcome largely by laughing the native out of them, as shown by the trine of Uranus to the genial Jupiter and the sextile to the radiant Sun.

The Moon, ruler of the sixth, is opposed to Mercury, and therefore this girl should be out in the open air as much as possible. Mars is square to Uranus, and

for this reason she should be taught to breathe slowly and deeply through the nose and exhale through the mouth, which will do much to relieve the nervous tension to which she may be subject.

Venus, the planet of love, which plays such a large part in the life of a woman, we find to be exceptionally well aspected. This lesser benefic will draw to her many of life's good gifts, round off the square corners of her life, and be the key to harmony in her physical, moral, and mental natures.

JOHN, L. J.

Born April 19, 1911. 12:40 P. M.

Lat. 53 N., Long. 2 W.

Cusps of the Houses:

10th house, Taurus 9; 11th house, Gemini 19; 12th house, Cancer 26; Ascendant, Leo 23-15; 2nd house, Virgo 11; 3rd house, Libra 6.

Positions of the Planets:

Jupiter 11-9 Scorpio; Moon 3-11 Capricorn; Uranus 29-15 Capricorn; Mars 27-8 Aquarius; Sun 28-18 Aries; Saturn 8-15 Taurus; Mercury 16-53 Taurus; Venus 2-3 Gemini; Neptune 18-52 Cancer.

Here we have a little man with fixed signs on the angles, and with four planets in fixed and four in cardinal signs, denoting much activity along special lines.

The Sun, the ruler of the Ascendant, we find high in the Midheaven, placed in his sign of exaltation, Aries, in the house of law, philosophy, and religion, trine to the imaginative and magnetic Moon and sextile to the forceful Mars, but square to the erratic Uranus. The latter only slightly affects the former good aspects, for being in the sixth house and under Capricorn, its influence is restricted, especially as the Sun is so high in the chart.

As all these good aspects center around the ninth house, we have good material for a philosopher, statesman, or minister on account of the strength, tolerance, and patience given by these aspects,

and the bright mind with its lofty ideals. But the native's great struggle will be to decide whether to use his knowledge for material or spiritual purposes as the mind pursues its path along intellectual and scientific lines, for we find four of the planets in earthy signs, with earthy signs on the sixth and tenth houses, the latter favoring a business rather than a profession; yet we think that the ninth house influences will finally win out, for Mercury, the planet of reason, makes a sextile to the spiritual Neptune in the house of hopes and wishes, where this inspirational planet is exalted in the sign of Cancer.

On account of this boy's high aspirations and advanced ideas there is a tendency to trouble in work with those who hold the reins, due to the Sun square to Uranus and the opposition of Saturn and Mercury to Jupiter; so we would advise him to advance slowly through patient persistence in well-doing.

Regarding health, a vegetarian diet should be adopted, for Uranus, the highly sensitized planet, square the Sun, and Mercury and Saturn opposed to Jupiter show that the nerves require cool and soothing food. Plenty of physical exercise is required to keep the circulation in good condition and the liver active.

VOCATIONAL

PATRICIA, R. M.

Born Feb. 20, 1906. 12 Noon.

Lat. 52 N., Long. 2 W.

Cusps of the Houses:

10th house, Aquarius 27; 11th house, Pisces 29, Aries intercepted; 12th house, Taurus 18, Gemini intercepted; Ascendant, Cancer 2-40; 2nd house, Cancer 19; 3rd house, Leo 6.

Positions of the Planets:

Neptune 7-49 Cancer, retrograde; Uranus 7-22 Capricorn; Moon 26-29 Capricorn; Mercury 0-40 Pisces; Sun 0-57 Pisces; Venus 2-27 Pisces; Saturn 4-54

Pisces; Mars 11-37 Aries; Jupiter 27-56 Taurus.

For our vocational reading this month we have the horoscope of a young lady with the psychic sign of Cancer rising, and the progressive and scientific sign of Aquarius on the midheaven.

With four planets in cardinal signs, seven of the nine angular, and five in watery signs we have great activity of the emotions portrayed.

The key to the horoscope is found in the many planets in Pisces and also in Neptune on the ascendant. Persons with many planets in Pisces frequently do not want to take up life's burden, for they love to dream; but in the case of this young lady it is very different due to the planets in angular houses and in cardinal signs and the fact that this chart is a very strong day horoscope, that is, all the planets with the exception of Neptune are above the horizon. Therefore we may look for active expression in this life, which is further corroborated by four planets in the house of ambition, the tenth.

Neptune, the planet of inspiration, devotion, and music is placed in the imaginative and sympathetic sign of Cancer where he is exalted, and in conjunction with the ascendant; he is also angular. Therefore his influence will be very powerful with this person, for Cancer is naturally a sign of receptivity. But Neptune being retrograde, his influence will be slow in manifesting. However, we would take this planet to be the ruler of the horoscope, for in addition to the above conditions we find him making no less than six aspects, not including the parallel to Uranus.

Neptune, co-ruler of the tenth house ruling ambition and social honors, makes a trine to Mercury, the planet of expression, a trine to the Sun, which imparts life to all things, a trine to Venus, the planet of love, and a trine to Saturn, the planet of perseverance, all in the mystical sign of Pisces. We have here all the unmistakable characteristics or

qualities which would produce an inspirational and spiritual musician, for Neptune in Cancer makes the body attuned to catch and hold the divine harmonies that float down from above. Here undoubtedly are the channel and outlet for the deep emotions that this soul must feel. The musical instrument chosen should preferably be of a stringed nature such as the harp or violin on account of Neptune's prominence.

Due to Venus exalted in Pisces, there will be a yearning to assist those who are sick and afflicted, which shows that much good work can be done by playing for those who are in prisons or charitable institutions as well as for those in hospitals and sanitariums. In this Patricia's emotions may be poured forth in a beautiful, constructive way.

In order for her to express her best we would draw her attention to the matter of diet, for Neptune in Cancer gives a very delicate stomach, and the opposition to Uranus and square to Mars show that there is a tendency to eat too fast, too many varieties at one meal, and to eat at all times. These things should be avoided, otherwise there will be severe and acute headaches, gastric trouble, and faulty elimination, which would react on the mind with outbursts of passion, and this on account of the strong, emotional nature would wreck the physical body and prevent the beautiful harmonies from being received and transmitted.

Jupiter in the twelfth house, square the configuration of planets in Pisces, shows that the weakness of this child may be developed through the indulgence of the emotions, which the parents must guard against, especially at this particular time, for the desire body is now reaching its greatest strength, and does not yet have the mental body to guide and control it.

Prayer is a magic incantation, but unless your life is a prayer, you never get the answer.—*Max Heindel.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

THE GENESIS AND EVOLUTION OF OUR SOLAR SYSTEM

(Pages 246-260 *Cosmo-Conception*)

(Continued from June)

- Q. What does this enable them to do?
- A. It enables them to live over and assimilate their past experiences in a manner impossible when hampered by form.
- Q. What must we learn in connection with Chaos?
- A. To think of it as the Spirit of God, which pervades every part of infinity.
- Q. What will then appear?
- A. It will then be seen, as the occult maxim puts it, that "Chaos is the seed ground of the Cosmos." Then we shall no longer wonder how "something can come out of nothing," because Space is not synonymous with "nothing."
- Q. What does Chaos hold within itself?
- A. The germs of all that exists during a physical manifestation, yet not quite all; for by the wedding of Chaos with Cosmos there is something new brought forth each time which did not exist before.
- Q. What is the name of that something?
- A. Genius, the cause of Epigenesis.
- Q. Why is the word Chaos a holy name to the true and trained occultist?
- A. Because it is a name that signifies the cause of all we see in nature, and inspires a feeling of devotion. He regards the visible sense world as a revelation of the hidden potentialities of Chaos.
- Colors*
- Q. How many colors does the occultist see?
- A. He sees twelve colors, there being five in addition to the red, orange, yellow, green, blue, indigo, and violet of the visible spectrum. Four of these additional colors are quite indescribable, but the fifth, the middle one of the five, is similar to the tint of a new-blown peach blossom.
- Q. To what does this fifth color correspond?
- A. To the color of the vital body. Trained clairvoyants, who describe it as bluish-grey or reddish-grey, are trying to describe a color that has no equivalent in the physical world.
- Q. Which are the three primary colors?
- A. Blue, red, and yellow.
- Q. Of what are all other colors composed?
- A. Of combinations of the three primary colors, which correspond to the three aspects of God.
- Q. When the three primary colors are blended, what appears?
- A. There appear four additional colors, each due to the blending of two primary colors, and one color (indigo) which contains the entire gamut of colors, making in all the seven of the spectrum.
- Q. What do these seven colors represent?
- A. The Seven Spirits before the Throne, each of whom has a different mission in the kingdom of God, our solar system.

OUR PLANETARY SYSTEM

- Q. What are the seven planets circling around the sun?
- A. They are the dense bodies of the seven Planetary Genii.
- Q. What are the names of these seven planets?
- A. Uranus with one moon, Saturn with eight moons, Jupiter with four moons, Mars with two moons, the earth and its moon, Venus, and Mercury.

(To be continued)

LIGHT ON THE HOROSCOPE

(Continued from page 128)

this is about what we might have expected.

Louis Pasteur had two planets in fixed signs, and six in cardinal signs, with only the moon left in a common sign. So evidently when he needed knowledge, he looked within and paid no heed to the without.

I put Sir Isaac Newton down among the inventors and was both surprised and disappointed to find his planets arranged thus: Fixed—Venus, Mars, and Uranus. Cardinal—the sun and moon. In common signs were Mercury, Jupiter, Saturn, and Neptune. So evidently Sir Isaac was of the artistic temperament. Then suddenly I realized that he confirmed my theory, for he was not an inventor at all but a discoverer of what had always existed, and his common sign qualities of observation and imagination were exactly right to bring these things to the surface.

Have I proved my theories or have I not? I will sum up again: Fixed signs show the basic nature of the soul, the foundation. Cardinal signs show the work which the soul has already done before; the qualities which it knows how to work with and which generally come out in its life work. Common signs show the part of the nature which it is necessary to bring to perfection. They give zest to life and a desire to seek experience. This is very often worked up into

some kind of artistic expression and shows forth as the artistic temperament. These signs also give imagination.

Fixed and cardinal signs appear to give more inclination to take responsibility than the common signs, as the common sign artistic temperament is the child's temperament which lives only in the moment.

It cannot be said that one kind of sign is better than another, as each is necessary for its special kind of work; and it is necessary that the soul should work through them all in order to reach perfection.

New Rosicrucian Centers in Finland and Poland

In the spring of 1923 a society was founded in Helsingfors, Finland, by a number of men under the leadership of Mr. Pekka Ervast, who for many years had been following the Eastern tradition. This he had found too vague for Western minds, and the new organization was based upon the principles of the Western teachings. "*The Rosicrucian Cosmo-Conception*" by Max Heindel has been translated and published in the Finnish language by this group. The secretary reports that the books are selling rapidly, and membership in the organization is increasing.

In February of this year, 1924, the organization of a similar society or center was perfected in Warsaw, Poland, under the leadership of Admiral Kloczkowski, who is its president. The object of the members of this group is the study and teaching of the fundamental principles of esoteric wisdom according to the Western tradition and practice.

Notice of this organization together with a copy of their statutes has just been received by the General Secretary of the Rosicrucian Fellowship. We extend a friendly hand of greeting across the sea, and welcome our European friends as co-workers in the great field that is now ready for the harvest.

Children's Department

Princess Purity and Her Butterflies

AGNES JOSEPHINE RIX

IN THE PALACE of Divine Love lived a beautiful little princess named Purity. Her hair was like spun gold, her eyes the exact color of the blue violets that grew by the brookside, and her garments were always white, for that was the color which her father liked best to see her wear.

Purity loved to rise early and, opening her windows to the east, flood her room with sunshine, then sit thinking her own happy thoughts. But sometimes a feeling of sadness crept into her heart, for she knew that all were not happy in her father's kingdom, and she wished she might do something to take away their sadness.

One morning as she sat thinking thus, tinkle, tinkle, tinkle, sounded on the window sill beside her, and then, tinkle, tinkle, tinkle, again and again. Looking to see where the sound came from she saw, oh, so many white butterflies perched upon the sill.

Then Purity laughed a merry little laugh that sounded just like the tinkling of the butterflies' bells, and putting her face caressingly down to them she said: "Oh, you cunning little darlings! Where did you all come from?"

Then the little bells did tinkle, and the butterflies flew around and around the little princess, alighting on her golden curls and everywhere about her. When she bent her head to caress one that was perched upon her shoulder, he whispered in her ear: "We are your thoughts, little Princess."

Purity said, "Oh!" in such a surprised way that they all scampered about the room, flying up and down so

that their bells sang a little song; and this is what the princess heard them sing:

"Thoughts are things, thoughts are things;
All are not butterflies, but all have wings."

Then they all alighted around her again, and one perching airily upon the tip of Purity's nose, said saucily: "So you didn't know that your thoughts had wings? Well, they have, and they go just where you send them. What will you have us do this morning, little princess?"

Purity clasped her hands and thought earnestly for a long time; then she said: "Can you tell me why so many are unhappy in my father's kingdom?"

The butterflies arranged themselves in line like so many soldiers and said: "Follow us and we will show you." Then away they flew, tinkling their little silver bells, and the little princess followed after them. They led her to a house where she had never been before. It was a beautiful house, and Purity thought, "Surely the people who live here are not unhappy." The butterflies flew up and down as Purity had seen them do in her own little room. They led her into a beautiful room where two prettily dressed children sat playing with their dolls. Purity saw nothing unusual about the little girls until one of them became angry and began to pout and say naughty words. Then the strangest thing happened; clouds of ugly, black beetles began to swarm around them, crawling over their hair and cloth-

ing until the little girls looked very disagreeable.

Purity felt very much frightened and would have gone away, but the butterflies folded their wings and nestled very close to their little mistress, whispering this in her ear: "Do not fear, for they cannot come where we are." So Purity sat still and watched them.

Soon the little girls became so angry that they would not speak to each other. They sat frowning and looking so unhappy that Purity thought their faces began to look like the faces of the black beetles. Now Purity knew that the little girls did not know that they were making the black beetles, for none but a fairy could see them. She felt very sorry and wished that she might tell them what made them so unhappy, when tinkle, tinkle, tinkle sounded the little silver bells, and Purity saw that her own white butterflies had left her and flown over to the little girls.

They flew up and down as they always did when they sang a song, and this is what she heard them sing:

"Tinkle, tink, tinkle, sweet butterfly bells,
This is the story your music tells:
Bad thoughts are black beetles
That make children sad.
Good thoughts are white butterflies,
Merry and glad."

As the butterflies flew around the little girls, fanning them softly with their wings, the ugly black beetles crawled away or flew out of the window, and the little girls began to look happy again. Soon they ran out into the bright sunshine laughing merrily, and the butterflies with a joyous tinkle, tinkle, tinkle of their bells led the princess back to her own little room for a merry little frolic with her.

One little fellow ran up and down the bridge of her nose until she laughed outright and said, "You saucy fellow!" Two of them perched upon her ears and shook their little bells so loudly that

she laughed again, and put her fingers in her ears to make believe she did not want to hear them. Some alighted on her hair and swung merrily as the breeze blew it.

When they had made her feel very happy, they arranged themselves in a row upon the window sill, and all bowing together they said: "Never feel sad, little mistress, for we are happy thoughts and always drive the black beetles away as you saw us do this morning."

Then Purity said: "Why do you not always stay with the little boys and girls that are unhappy and keep the black beetles away?"

The butterflies laughed again and said: "Because we are your thoughts, little one, and can only stay close to you or go where you send us." And Purity replied: "Oh, it makes me so unhappy to see the black beetles spoiling the little boys' and girls' faces. They cannot see them, so how can they get rid of them?"

Then the butterflies flew from the window sill and once more perched upon Purity's hair and on her shoulders. Folding their wings they nestled very closely to her and said: "We will tell you a secret, little mistress. When the little boys and girls stop thinking naughty thoughts and doing naughty things, the black beetles will all turn to white butterflies."

Purity was so surprised that she just clasped her hands and said, "Oh! will they?"

Then the butterflies scampered merrily about the room and sang this little song:

"Fly away, black beetles,
That make children sad.
Come white butterflies,
Merry and glad!"

Purity, clasping her hands and laughing merrily, said: "We will go out every morning and help to drive away the black beetles until all the little boys and girls have a band of silver bell butterflies around them."

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Hints for Health

AUGUSTA FOSS HEINDEL

MAN'S BLOOD is made up of millions of tiny corpuscles, and is fed by different kinds of mineral salts which he extracts from the food he eats. When the mineral in the blood called iron passes through the lungs, it is oxidized by the air which is breathed into the lungs and is thereby magnetized. The man or woman who breathes deeply, filling all the little air cells in the lungs with air, who lives much in the open air and also gives his body the proper food whereby the blood receives a goodly amount of iron, is magnetic and full of life and vitality. Such people radiate this magnetism to all with whom they come in contact.

If the thoughts and the life are pure, this magnetism is of a healing nature and builds wherever it radiates. But when the iron is lacking, even though the person may breathe deeply it will not have the same effect, and he will lack strength and have no magnetism to give. When this magnetism is not radiating outward, it is turned inward: the little streamers of the vital body curl inward

instead of turning outward. Very frequently a person lacking in magnetism and depleted in strength draws from others instead of giving, and he is also very apt to dissipate that which he takes from others.

If one gets up in the morning with a tired feeling, he may be lacking in the proper amount of iron. Doctors recognize the deficiency in this mineral in the patient, and often administer iron in concentrated form, which while it may give temporary relief, yet being a foreign substance it will not mix with the blood, and has a marked effect upon the joints of the body, causing granulation and stiffness.

The only way that iron can be assimilated and taken into the blood with lasting effect is through the vegetables. The raw, green leaves especially are full of iron, such as the dandelion, spinach, lettuce, Swiss chard; also strawberries, raspberries, and cherries.

Some people claim that strawberries cause a rash to break out on the body. The strawberry is a wonderful blood

purifier. If the body breaks out in rash, it is an indication that the berries are at their work of purification, and this diet should by all means be continued until the rash ceases. If a woman is desirous of improving her complexion, she should eat fresh strawberries for breakfast but minus the cream and sugar; she should also eat a grated carrot at night. She

must, however, forego the regular tea, sugar, cake, pie, and pudding diet, and choose such foods as are of a building and healthful nature. Instead of denatured bread use entire wheat bread, and eliminate tea and coffee. These beverages are most dangerous to the complexion, and cause the skin to become sallow and unhealthy.

New Light on the Abrams Treatment

(Continued from June)

AN EXPERIMENTER with a delicate sense of touch can observe the reactions by gently drawing the tips of the fingers over the area instead of using the rod.

To determine the different kinds of energy in the blood that is being tested, one must have a healthy subject. For this purpose many subjects may be tried before a satisfactory one is obtained. In this experiment the blood is placed in a circuit with the ground and certain so-called resistance coils, each having a definite resistance of from 1-25 to 10 ohms. From this set of coils a wire leads to an electrode which is held on the forehead of the subject; thus the energy from the blood must pass through the resistance coils before it reaches the subject. Now, by turning a switch so as to bring a definite amount of resistance between the blood and the subject, say 50 ohms, it will be found that a reaction will occur in a certain area of the abdomen provided there is present in the blood the kind of energy that vibrates harmoniously with that amount of resistance. Turn away from this number and the reaction disappears.

Now turn in another amount of resistance and keep changing this until a reaction occurs, which will likely be in another part of the abdomen. The resistance box that has been devised for this purpose measures up to 60 ohms, as

it is claimed that this represents the highest degree of resistance that is necessary for the differentiation of any of the pathological energies in the blood. By interposing a second resistance box between the first and the subject, with the second box, seemingly the amount of each of the different energies can be measured.

The term ohmage has been borrowed from electrical terminology to represent these measurements.

All of the foregoing can be worked out by anyone who will take the trouble to master the requisite technique.

As to the interpretation: It is claimed that every disease "tunes in" through its own particular amount of resistance. In discussing this phase of the subject, we will for the sake of brevity and clarity not use the word "ohms," but merely designate by number the tuning-in place of the disease.

Practically everyone has energy that "tunes in" at 57, so this has been considered as representing a basic pathology on which all other diseases grow. Congenital lues gives a reaction for this number, so the deduction was made that everybody has congenital lues. Blood from a patient who has cancer gives off an energy that comes through at 50, therefore it is deducted that all energy coming through at 50 is either cancer or cancer in its incipency. Sarcoma energy comes through at 58, acquires lues at 55, streptococcic infection at 60, tubercu-

losis at 42, and so on through all the different diseases. As far as we have checked up, where one of these diseases is known to be definitely present, an energy does come through at the number given. But we also find energies coming through at these numbers where no such diseases can be demonstrated by any other method; so that some may require further proof as to whether these energies really represent these diseases in their incipiency or not. One thing that may be demonstrated is that where there is definite pathology in the individual who supplies the blood, the location of that pathology can usually be demonstrated on the subject.

Putting all these facts together, it requires only a certain amount of good judgment and skill in drawing deductions and correlating whatever other facts are known, to make fairly accurate diagnosis. On the other hand an immense amount of experimentation should be carried on by a great number of competent observers before many of the claims that are so boldly made should be broadcasted. We would not presume to pass final judgment on these methods of diagnosis, but we do say, however, that at times the findings are startlingly correct.

Of What Use Is This Kind of Diagnosis?

It is this phase that has most interested us and especially if it would help in drug selection. Last year Dr. William Becker of Chicago demonstrated to this organization differences in potencies of remedies by means of these reactions, and it was largely this demonstration that inspired the appointment of your committee. We have also experimented along this line, and verify what Dr. Becker showed last year, namely, that the higher the potency the higher the potentiality of the energy as measured by the resistance coils. More important still, we have found that a remedy which will cure a patient will annihilate or intensify all pathological reactions when

it is brought into relation with the patient or with the blood of the patient. Dr. Stearns and his associates have devoted most of their time to developing this line of investigation. Dr. Underhill has made extensive researches tending to show that certain tissue elements are deficient or out of balance in any given case, and the element found which would cancel most of the reactions when tried out by these methods he has observed to be the constitutional remedy.

For lack of time and space we cannot go into detail about these experiments; moreover, it would be premature because changes in technique are constantly being worked out. However, anyone in the I. H. A. who is interested is welcome to all the knowledge that we have gained. So much depends upon accurate technique, and there are so many possible sources of error at the present stage of our work, that we must be extremely cautious regarding any claims we make.

The present necessity for the use of a subject as a detector of the energies in the blood makes any absolute standardization impossible. Mr. Pilkington and many inventors throughout the country are working to devise a mechanical apparatus for detecting the energy. Once this is accomplished, none can foretell the possibilities. Only just now we are in touch with a scientist who has detected the energies by means of an apparatus which he has developed, and he expects that within a few months he will have perfected a detector.

Remedies Not Found in Any Other Way

As imperfect as are our present methods, we have been able to work out some remarkable prescriptions, occasionally finding remedies that have been so poorly proved that they could not have been found in any other way. We have applied this method to those cases on which we have failed by our old method of reportorial analysis and study, and we have checked up on the remedies that we have been able to work out in the old

way. It is along this line that Dr. Boyd, mentioned earlier in this report, has done some original work. By somewhat different technique he anticipated some of the work that we have done. The same is true of Dr. F. C. N. Schneider of Peru, Illinois, who by similar methods has not only selected curative remedies but also the diet best adapted to patients. We have not had time to go into this phase of dietetics.

The Oscilloclast

The amazing claims made for this apparatus have led us to try it out. The *A. M. A. Journal* and the *Dearborn Independent* claim that it is impossible for any sort of known energy to be generated by this mechanism. However, the patients under treatment are benefited in a way difficult to explain from any other standpoint than that they do receive some specific energy. We asked Mr. Pilkington to test out the apparatus, and he reports as follows: "At your request I examined the Oscilloclast with a view of ascertaining, if possible, whether any current of electricity is inducted into the patient. Briefly, the apparatus above mentioned sets up a pulsation which is supposedly conveyed to the patient by conducting cords. By using a pair of 6,000 ohm earphones in series with the patient, who is insulated, the unmistakable inductance kick of the iron core electromagnets was plainly audible at every impulse, which of course can only mean a definite stress set up in the patient's body at each and every pulsation of the circuit, whatever may be its characteristics. The principle involved is apparently that of a magnetic stress that is rhythmically interrupted and that produces specific physiological reaction without sensation to the patient."

It is said that there is nothing patentable about the Oscilloclast. Other machines have already been put on the market which are said to do equally good work. These are being tried out by reliable physicians.

Results of the Treatment

We have observed apparent curative effects in some of the most difficult types of cases. We will not burden this report with statistics, although we could give a series of a few hundred cases extending back over a considerable period of time. We feel that it is sufficient at this time to report in this general way.

The Commercial Aspect

Much has been said about the commercial side of Abrams' work as it is being promulgated. This committee feels that the discussion of this phase of the subject is outside its province.

Summary

We have demonstrated that reactions of a very delicate character can be induced by means of the blood of an individual that is brought into relation with another person, provided certain conditions are established. From this we deduce that some sort of energy is given off from that blood.

We believe that this energy represents both pathological and physiological processes in the individual from whom the blood is taken.

We believe that more or less accurate deductions can be made as to a diagnosis of the condition from which the donor of the blood suffers, and that these conditions can be quite accurately located.

We have demonstrated that these reactions can be utilized in selecting curative measures.

In conclusion: Your committee feels justified in reminding you that in physical science what yesterday seemed impossible is today commonplace. The phenomena of these reactions constitute a new field of medical research.

Respectfully submitted,
 Eugene Underhill, M. D.
 Henry Becker, M. D.
 Harry B. Baker, M. D.
 Benjamin C. Woodbury, Jr., M. D.
 Harvey Farrington, M. D.
 Guy Beckley Stearns, M. D.

Chairman.

Vegetarian Menus

—BREAKFAST—
 Fresh Raspberries
 Fried Corn Meal Mush
 Shirred Eggs
 Entire Wheat Biscuits
 Cereal Coffee or Milk

—DINNER—
 Squash Soup
 Baked Potatoes
 Beet Greens
 Brown Bread
 Milk

—SUPPER—
 Fruit Salad
 White Cake
 Entire Wheat Bread
 Milk

Recipes

Cream of Squash Soup

Use one pint mashed squash, one quart milk, a tablespoon of butter or oil, one teaspoon salt, and one and one-half tablespoons sugar. Heat to scalding, and thicken with one tablespoon of flour mixed with one-quarter cup of the milk. Boil. Serve with a spoon of whipped cream in each dish.

Brown Bread

Use three cups sour milk, two rounding teaspoons soda, one large cup New Orleans molasses, four cups sifted graham flour, two cups white flour, two cups nuts broken or cut. Bake in slow oven.

Fruit Salad

Dice two peeled oranges, one apple, a small can of pineapple, and slice two bananas. Put tender lettuce leaves on small plates, then the fruit with dressing on top. Sprinkle with chopped nuts.

Salad Dressing

Break two eggs in double boiler and stir slightly. Add one-half cup lemon juice, one-half cup pineapple juice, one small cup sugar. Cook, slowly stirring until thick. This dressing will keep for weeks.

White Cake

Cream one-half cup butter and one cup sugar. Add alternately one-half cup milk and two cups sifted flour with three level teaspoons baking powder sifted in. Fold in the stiffly beaten whites of three eggs and one teaspoon flavoring. Bake in low pan and frost with one-half cup granulated sugar mixed with one-quarter cup boiling water and one ounce or square of grated

chocolate. Cook four minutes after chocolate is melted, then add confectioner's sugar till thick enough to spread.

Notice to Italian Readers

Two of our members in Italy, Messrs. G. Martines and F. C. Stevens, have translated the *Cosmo-Conception* into Italian, and are anxious to publish it if enough subscribers can be obtained to make it financially possible. All those who read Italian and who would wish to subscribe for one or more copies of the Italian edition please write us to this effect at once. The cost will be kept to a minimum, as we are assured that very good terms can be obtained for the printing, which will be done in Italy.

Mr. Stevens tells us that the conditions are now propitious for disseminating the Rosicrucian teachings in Italy. This is an opportunity for promoting the Rosicrucian cause abroad as well as among the Italians in this country.

Subscribers address,

The Rosicrucian Fellowship,
 Oceanside, California.

Rosicrucian Card Emblems

These are hand painted on heavy card, 13 in. by 16 in., in blue and gold, with raised cross and silk roses. Suitable for use in concentration.

Price \$3.00, postpaid.

You are two things: The result of your yesterdays, and the mold of your tomorrows.—*Julian R. Hovey.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Easton, Pa., March 9, 1924.

The Rosicrucian Fellowship,
Dear Friends:

Several months ago I wrote to your healing circle asking for help to cure a weakness in my back. As soon as the letter was on its way I began to feel better. I continued to improve, and on the fifth night I was awakened out of a sound sleep by some unknown presence at my bedside. It seemed to send through my whole body and especially my back a soft, warm, tingling, pleasant feeling. I felt extremely happy and immediately fell asleep. From that time on I knew that I was cured. I am in the best of spirits and am steadily increasing in weight and vitality.

I can now walk as far as fifteen miles a day, and I have chosen hiking as a means of exercise. This is a thing that I never would have thought of doing three months ago.

Mere words cannot express my heartfelt thanks and gratitude to those who are responsible for my wonderful recovery. May God shower the richness of his blessings on those who are in this wonderful way helping suffering humanity.

Yours faithfully,
—M. H. I.

Columbus, Ohio, Jan. 22.

The Rosicrucian Healing Department,
Dear Friends:

I'm much better; my eyes are coming along fine. I certainly am thankful for what is being done for me.

With love to all,
Yours in fellowship,
—M. I. G.

Pendleton, Ore., March 3, 1924.

Healing Department,
My Dear Friends:—

I am getting back my health faster than I ever thought it could be done,

considering a condition of such long standing. Thanks and best wishes to the Invisible Helpers for their glorious work. Words are too limited to express my feeling of praise and joy for the good done for me.

With kindest regards to the Fellowship,

Your student,

— E. S.

HEALING DATES

June 4—11—17—24

July 1— 9—15—21—29

August 5—11—18—25

Healing meetings are held 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., or as near that as possible, meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly 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.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

We have a preliminary and an advanced course in each of these subjects.

For information regarding them address, The Rosicrucian Fellowship,
Oceanside, California.

Wanted at Mt. Ecclesia

A woman who understands vegetarian cooking.

For particulars, address,

The Rosicrucian Fellowship,
Oceanside, California.

Echoes From Mt. Ecclesia

Chats With the Editor

AS I PROMISED my readers to take them with me on my lecture tour through California and the Northwest, we will now start from Mt. Ecclesia. It is the morning of the fourteenth of May. The weather as usual is delightful. Our journey takes us along the shores of the Pacific Ocean. San Diego county being one of the more newly developed parts of the state, there are not many homes after we leave the town of Oceanside until we strike the Capistrano section, but as far as eye can see there are vast fields of beans.

We are now driving through the Capistrano hills. The beauty of this scenery cannot be fully described; it must be seen to be appreciated. To our right is the old Spanish Mission which was built in 1776. As we near the town of Santa Ana, the perfume of orange blossoms fills the air, for now we are passing through one of California's orange belts, and in May the trees are in full bloom.

We have reached Los Angeles in time for dinner. At 8 P. M. we are given a royal welcome on the platform of the *Church of the People* through the efforts of its popular and genial boy pastor, Manly P. Hall, and the manager of the Church, Mrs. Maud Galigher. A full house of appreciative truth seekers greet the speaker, whose topic for the evening is, "Man's Bodies and the Force Ruling Them."

On Friday, May 16th, we make our final start with our entire party from that much talked of city of Hollywood, which adjoins Los Angeles on the north. Once upon a time this city was considered an annex to Los Angeles, but since the moving picture people have brought it into prominence by making

it their headquarters, Hollywood has grown to such a size, the hills and canyons are dotted with so many beautiful mansions, and the business section has so increased that Eastern people are often of the impression that Los Angeles is now an annex of Hollywood.

As we drive up the main street, we see to the left the wonderful Egyptian theater in which for many months has been shown that great moving picture reel, "The Ten Commandments," which is preaching one of the greatest of sermons on love and sacrifice. It portrays Moses and the Israelites as they were freed from the bondage of the Egyptians and as they passed through the Red Sea into the land of promise.

We are now traveling through the beautiful Cahuenga pass which leads out of Hollywood. On all sides the hills are dotted with beautiful mansions. On one of the highest hills stands a large cross, which is illuminated at night and which may be seen for a long distance. At the foot of this hill is an immense open air theater, erected so that each year the marvelous "Pilgrimage Play" may be staged. The life and crucifixion of the Christ are here portrayed on a natural hillside.

We have now left Los Angeles and Hollywood on the other side of the mountains and are heading for the sea. We are now approaching a former Spiritualists' settlement, a little town looking desolate and neglected called Summerland. Here the Spiritualists in years past lived and held their camp meetings. But the grasping oil man invaded this retreat, and in a short time the pretty little homes were replaced by grim, dark,

dirty oil derricks, which at present extend far out into the sea. We next pass through the town of Santa Barbara, and at 1 P. M. stop to eat our lunch under the shade trees which surround this beautiful city by the sea.

As the inland route is somewhat warm, we stop to spend our first night in the little beach town of Pismo, where we can look out of our windows and flirt with Neptune, and the soft roll of the waves will sing us to sleep.

Before leaving Mt. Ecclesia the assistant editor exacted a promise from the writer to confine her Chats to a certain number of words, and as we must take you a long way with us, we must not describe too much as we then might have to leave you behind on the journey.

We have passed a number of California's famous Missions on our way, which would take pages to describe, but we must not stop, for we are nearing the city of San Jose where we are to deliver our next lecture. Our members in this city receive us very cordially, and quarter us in a very comfortable and modern "King Tutankhamen" apartment house, each of our party having an entire apartment. We deliver three lectures in this town and feel that we have given our little group of workers much help. We hope that our visit will strengthen the little center.

On Wednesday morning, May 21st, we start for San Francisco, which is fifty miles from San Jose. Our first thought is to get an article announcing our lectures in the newspapers, but we find a strange condition, for this city is almost entirely dominated by the Catholics, who seem to have control of the newspapers. Failing to receive the co-operation of the papers, we decide to rely upon our own window cards and programs which we had sent on ahead for our members to circulate. Our first lecture is a success, the hall being almost full and the audience most appreciative. Each lecture brings a larger crowd. Our last lecture, delivered on Saturday night, is an illus-

trated lecture in which we show the pictures of the buildings at Headquarters and give a resume of the work done there. This is much appreciated by our hearers. We are leaving one of our workers from Mt. Ecclesia, Mr. Rex McCreery, in San Francisco as a class leader, and feel that he will do much good work in this city. He will conduct classes on Thursday evenings in the Metaphysical Library, 466 Geary St.

On Sunday night, May 25th, we deliver a most successful lecture in Oakland, the subject being, "Christ and His Second Coming." This brings us one of our best crowds to date. The hall is filled, and the audience is so interested that they are loath to leave. The lecture calls forth many questions, which are answered by the speaker.

On Monday, May 26th, another full house is present in Berkeley, and the subject, "Our Invisible Helpers," is the topic of discussion. This is our tenth lecture.

We are looking forward to the trip as a whole being most successful and we feel that it will do much to stir up interest in the Fellowship teachings. The writer feels that her vacation will bear much fruit. She is feeling quite rested and ready for more work.

New Accommodations for Guests at Mt. Ecclesia

We have recently completed a new and modern 20-room guests' hall, equipped with shower and private baths, electric light and heat, and sun parlor for guests' use. Our vegetarian cafeteria is also equipped to accommodate a considerable number of patrons. Evening classes in the Rosicrucian philosophy, astrology, and expression are conducted during the greater part of the year, and are open to guests. Our hospitality is extended to all who are interested in what we have to offer. For rates and particulars address, *The Rosicrucian Fellowship, Oceanside, California.*