

# 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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# Prize Competition--

## ARTICLES FOR THE "RAYS"

*THE EDITOR OF THIS MAGAZINE OFFERS FOUR PRIZES AS NOTED BELOW FOR THE FOUR BEST ARTICLES SUBMITTED BEFORE JANUARY 1, 1925.*

**First Prize--25 Dollars**

**Second Prize--15 Dollars**

**Third Prize--10 Dollars**

**Fourth Prize--5 Dollars**

Articles may be submitted along any of the following lines:

Occult Stories.  
Personal Experiences in Spiritual Development.  
Occult Philosophy—Any Technical Phase.  
Occult Philosophy—Its Practical Application.  
Astrology—Theoretical or Practical.  
Number Vibration.  
Health and the Means to Promote It.  
Scientific Diet.

### CONDITIONS

1. Articles submitted must contain not less than 2500 words.
2. Articles which do not take prizes but which can be used in the magazine will be retained, A YEAR'S SUBSCRIPTION being given for each.
3. Manuscripts submitted should be marked "Prize Competition" and number of words stated. Manuscripts should be typewritten if possible and in *double, not single*, spacing.
4. We sometimes find it necessary to make slight modifications in articles submitted to bring them within our requirements. Articles are only accepted subject to this provision.
5. Any writer may submit more than one article if desired.

*NOTE:—One object of this competition is to stimulate our readers to literary effort so that they may become regular contributors to the Magazine. This is an opportunity for you to develop your latent literary talent.*

# Current Topics

## From the Rosicrucian Hierarchy

By W. J. DARROW



*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 show that such philosophy is not visionary but the most practical thing in the world.* EDITOR.

“What mobilization Day really means is War Day.”

“If every year the people can be brought together to glorify war, the militarist will have succeeded beyond his wildest expectations.”

### Defense Day

**P**RESIDENT COOLIDGE appointed September 12th of this year as Defense Day, at which time it was designed that all the military resources of the entire nation should be on parade; not only the military resources but also the industrial resources which in time of war would feed and supply the military.

There has been a vigorous protest in many parts of the country against this, which is termed the beginning of militarism for the United States. Four governors either partially or wholly refused to take part in the Defense Day program. These four were Gov. Bryan of Nebraska, the Democrat-  
GOVERNORS REFUSE ic candidate for vice-president; Gov. Sweet of Colorado; Gov. Blaine, of Wisconsin; Gov. Baxter of Maine. The churches have also been voicing a very vigorous protest, likewise many of the newspapers of the country. In a recent issue of the *Literary Digest* many of these protests were quoted, a few of which we print herewith:

“Defense Day is an incendiary holiday.”

“Goose step day.”

“Don’t ape the Kaiser.”

“The people of the United States have had about all the militaristic provender they desire.”

The above represent some of the pacifist views of a wide section of the country, and there are unquestionably very strong reasons for many of the views expressed. On the other hand, there is another side to the question. The human race has not yet progressed to the point where it can do without police protection; locks on doors are unfortunately still necessary. National police protection is still a necessity in spite of any argument to the contrary.

From the occult standpoint the creative power of thought is the principal factor involved. If we set a hundred million people to thinking thoughts of war by mobilization of our war resources, those thoughts are  
CREATIVE THOUGHT bound to be a great force tending to some time materialize and either lead us into war or do much in that direction. Therefore we are opposed to universal exercises, parades, and mobilization, either military or industrial, which advertise the war idea.

The practical solution of the matter is for all war preparations to be confined to professionals and kept away from the rest of the people; then the creative power of thought tending to materialize the war idea will be kept to a minimum. The small regular army, the state guards, and the military and naval

academies at West Point and Annapolis respectively should be the only agencies having anything to do with military preparation. The number of men in all these departments is a comparatively small proportion of the total population, and therefore their thought creations will do a limited amount of damage.

The era of universal brotherhood will never be brought about as long as universal mobilization activities are periodically indulged in. We must make some national sacrifice, or we will never have universal peace. Therefore let us keep our national police system for the present, but let the rest of us keep our minds off it and allow the professionals to attend to it.

### The Woman's Age

**T**HIS is the Woman's Age, and fortunate we are that it has arrived. It means that a great step forward in the evolution of the human race has been taken. Through woman's instrumentality in the various fields of human endeavor, including the industrial and political as well as the social and domestic, great reforms will gradually be brought about, and much of the crudeness of the present age will disappear.

Woman is idealistic and man is practical. This results from the fact that woman specializes in the mental quality of imagination, whereas man specializes in the mental quality of reason; these are the roles that have been assigned to them by evolution. Therefore woman has more vision than man to perceive the ultimate destiny of the human race and the necessary changes that must take place before that destiny can be realized. Woman is the natural leader, or should be, in the matter of reforms because

she has vision. On the other hand, man has greater administrative ability for the practical working out of ideas and methods, and greater executive ability for putting new policies into effect by virtue of his greater power of reasoning.

During the coming age living and working conditions will be made very much better than they are at the present time. The tension under which people are now living, largely the result of commercial competition and materialism, will disappear. The coming age will be an age of co-operation. The hours of work will not be so long, and people will be able to devote the necessary time to self-improvement and self-culture. In all of this woman will take an important part.

Although women are working in all departments to a greater degree than ever before, they still have and always will have until we reach the "New Galilee" a distinctive field of operation in the home and in connection with home building. This cannot be changed.

In the present age stenography, typewriting, and salesmanship, have been the agencies through which women have been inducted into the business field in great numbers and through which they have developed more than ever before the reasoning side of their mental nature together with the accompanying concentration and executive ability.

They are now for the first time becoming qualified to take up administrative work side by side with men by virtue of their mental evolution. There has not been nearly as much injustice worked upon women in this connection, as is often supposed. It is all a matter of evolution. And women are themselves in a measure to blame that they did not assert themselves and press this phase of their evolution forward sooner.

REASON  
AND  
IMAGINA-  
TION

WOMEN  
IN  
BUSINESS



Every great movement has its inception at the right time, and is designed by the spiritual Hierarchs to take place at the time when conditions of evolution make it necessary. We may be perfectly sure that woman's coming to the front and the inauguration of the Woman's Age have occurred at just exactly the right time, and that these things could not have happened before.

### The Exclusion of the Japanese

**T**HE immigration law recently passed by Congress has one regrettable provision, although in the main it represents a very distinct advance over the preceeding law. This undesirable provision is that by which immigration of the Japanese to the United States is entirely suspended.

The Japanese are a part of the descendants of the seventh Atlantean race, namely the Mongolian, the other part being the Chinese. The Japanese are stragglers in our life wave, but they have been demonstrating in the past fifty years tremendous energy and initiative looking towards regaining union with the advance guard, namely the Aryan race. In other words, they have been fitting themselves in their present lives as Japanese for joining the Aryan race through rebirth.

It is unfortunate at this psychological time when they have been doing so well that they should receive such a setback from the Aryan race with which they are endeavoring to catch up. There is another unfortunate element in the situation. America must lead the way in establishing the era of universal brotherhood and general intercourse between the races. By entirely shutting the Japanese out it would appear that we are taking a step backward rather than realizing this ideal.

On the other hand, there are distinctly American interests which it is legitimate to conserve within certain limits. American traditions, ideals, and methods must be preserved. If we allow ourselves to be inundated by hordes of unassimilable aliens who are more or less incapable of becoming an integral part of our nation or of accepting our ideals and methods, then we are destroying to a corresponding degree our possibilities for leading the nations of the world along the lines of the higher evolution. Therefore it is evident that there is a dividing line where undesirable foreigners must be excluded. This dividing line, however, must not be placed too low. America is the melting pot of the world. We must put into it as large proportions of all the civilizations of the world as possible in order that the finished product may be a representative product.

It is stated that America is becoming un-American in many sections of the country, particularly the east; that is, in these sections there is such an overwhelming percentage of foreign born inhabitants, bringing with them their foreign methods and ideals, that there is danger that the traditions of the American republic will seriously suffer as a result, this being felt in the political, industrial, and social fields. Thus it is perfectly evident that America must establish a limit regarding immigration.

The new immigration law includes many most beneficent and desirable provisions. It is our only regret that the treatment of the Japanese could not have been less drastic; that provision was not made for the admission of a certain limited number of the better qualified. It is our hope that future legislation may bring about this modification.

DANGER  
TO THE  
REPUBLIC

# 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.*

### Teach Me to Love

There was a time when in my daily  
prayer

I asked for all the things I deemed most  
fair

And necessary to my life—success,  
Riches, of course, and ease and hap-  
piness,

A host of friends, a home without alloy,  
A primrose path of happiness and joy.  
Ambition ruled my way. I longed to do  
Great things, that all my little world  
might view

And whisper, "Wonderful!"

Ah, patient God,  
How blind we are, until thy shepherd's  
rod

Of tender chastening gently leads us on  
To better things. Today

I have but one petition—Lord,  
Teach me to love. Indeed,  
It is my greatest and my only need.

Teach me to love, not those who first  
love me,

But all the world, with that rare purity  
Of broad, outstretching thought, that  
bears no trace

Of earthly taint, but holds in its embrace  
Humanity; and seems to see

Only the good in all, reflected, Lord,  
from Thee.

And teach me, Father, how to love the  
most,

Those who most stand in need of love.  
All that host

Of people who are poor, and sick, and  
bad,

Whose tired faces show their lives are  
sad;

Who toil along the road with footsteps  
slow

And hearts more heavy than the world  
can know;

People whom others pass discreetly by,  
Or fail to hear the pleading of that cry

For help, amidst the tumult of the  
crowd,

People whose very anguish makes them  
cold and proud,

Bitter, resentful, stubborn in their grief,  
I want to bring them comfort and relief;

To put my hand in theirs, and at their  
side

Walk softly on, a faithful, fearless guide.

O Savior, thou the Christ, Truth ever  
near,

Help me to find these sad ones doubly  
dear

Because they need so much. Help me to  
seek

And find that which they thought was  
lost. To speak  
Such words of cheer, that as we pass  
along  
The wilderness shall blossom into song.

Ah, Love Divine, how empty was that  
prayer  
Of other days. That which was once so  
fair,  
Those empty baubles that the world calls  
joys

Are nothing to me now but broken toys,  
Outlived, outgrown. I thank Thee that  
I know  
Those much desired dreams of long ago  
Like butterflies, have had their summer  
day  
Of brief enchantment, and have gone.  
Today  
I pray for better things. Thou knowest,  
God above,  
My one desire now—"Teach me to love!"  
—Selected.

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## The Governing Planetary Ray

MAX HEINDEL

(The following article appeared in the  
"Rays" in 1915)

**T**HERE ARE two sets of people in the world, spoken of in the Masonic Legend as the sons of Seth and the sons of Cain, and represented in our modern times by Freemasonry and Catholicism, statecraft and priestcraft; those who listen to the voice of intellect and follow the head, and those who listen to the voice of the heart and follow their feelings and emotions. The sons of Seth are the people who go along the devotional path and follow their religion in whatever country they may be, and do not come in touch with any Mystery School at any time in their existence. They have followed their spiritual teachers, docile as lambs, as unresisting as water flowing gently through an artificial canal; and among the leaders, from the time of Abel, the shepherd, we find great lights like Solomon, who was later reborn as Jesus, and is now the invisible spiritual pillar of the church, which he will eventually guide into the haven of the Kingdom of Christ. These people are the divine prototypes, Adam and Eve, created by Jehovah, the regent of Luna, the queen of the waters of the world and the emotions of men. Our

emotions are as unstable as water, which is governed in its periodical ebb and flow by the moon.

The other stream of humanity called the sons of Cain, is that class in whom the divine essence, the ego, makes itself felt as a *burning fire*. The original creative instinct is keen within them, for when humanity was in its cradle, they listened to the voice of the Lucifer Spirits and ate of the Tree of Knowledge; hence they became enlightened; the mind prospered at the expense of the heart; and from Cain, Tubal-Cain, and Methuselah, have come all the *Craftsmen* of the world. They are the ones who built Solomon's temple under the leadership of Hiram Abiff, the Master Mason, who was later reborn as the "Widow's Son of Naim," raised by "the strong grip of the Lion of Judah," and is now working through industry and statecraft under the name of Christian Rosenkreuz to bring his kindred into the Kingdom of Christ where the two streams will unite, and where there will be neither priests nor kings, but one, even Christ, will fill the dual office of king and priest.

In every vast company of men there are always some behind and some in ad-

vance; and we may find individuals belonging to each of these two streams of humanity among the lowest types as well as among the most highly civilized people on earth. But all along the path of evolution there are, as we might say, gates which lead to the path of Initiation and which may be unlocked by anyone who has the proper key. But the locks are different at different points on the path of evolution, and they are becoming more complicated, for we are all learning lessons now by evolution which were in bygone ages taught in the process of Initiation in the Mystery Schools.

Each life we are born with a new horoscope, and our ascendant and planets are very different according to the lessons we have to learn and the liabilities we are to liquidate from the past. In one life we may have Mars as a ruler; in another life we may be ruled by Venus or any other of the planets. For it is designed that the spirit should learn all things in order to become perfect and it must, therefore, evolve under the influence of all the planets in order that everything in its nature may be evenly balanced. Nevertheless, the stamp of our Father Star or Father Fire is always there, and this makes one who is inherently a Martial spirit different from one who comes from the Jupiter ray, though their horoscopes may be quite similar, perhaps, as in the case of twins.

Children born with the same Greenwich Mean Time in Madrid, New York, or Honolulu would be of widely different types, stamped by their national and racial peculiarities, and yet their horoscopes would be much alike. This illustrates that it is not the horoscope itself that counts, but the invisible influence that is due to the identity of the Father Fire or Father Star; and when a man or woman is ready to enter the gate or path which leads up to a Mystery School, he or she will feel the right spiritual attraction through the basic

color vibration of his or her aura, and if this attraction is followed it is sure to guide the individual to the right place, where he will not be refused admittance.

Generally speaking it may be said that most people of the Western world belong to the Western Wisdom School of the Rosicrucians, and that they make a mistake when they endeavor to enter a school belonging to or teaching the Eastern Philosophy. When Moses led the Israelites out of Egypt, the land of the bull, where that animal was worshiped when the sun by precession was in the sign of Taurus, he gave the people under his guidance a new symbol, the lamb. And from the time when the sun by precession went through the sign of Aries, the lamb, it has been and is idolatry to worship the golden calf (Taurus), or to bow down before the serpents and scorpions, which symbolically and esoterically represent the priests of that dispensation, because Scorpio is the opposite sign from Taurus. Then came Christ, the Lamb of God, so-called, to inaugurate a new religion; and we hear of a judgment when He shall come again under the sign Libra, the scales, which is opposite Aries, to judge all of the world.

Later, by precession, the sun passed through the sign Pisces, the fishes, and for two thousand years we have been abstaining from meat on certain days and eating fish, while we worshiped the opposite sign, Virgo, the immaculate Virgin. Now the sun is entering, by precession, within orb of the celestial sign Aquarius, the Son of Man, and in the coming Aquarian Age we shall have an entirely different standard from what we have had before. As a matter of fact we must learn to worship the Christ within, and this Christ is not the same for each one of us. This is the Savior that is to lead us out of our present condition. And the difference is in the basic planetary ray that is in each and every one of us. So there is the *horoscopic ray*, governed by the planet

which is the ruler of our horoscope in each life; then there is the *individual ray*, which is governed by the sub-ray of our Father Fire or Father Star, under which we originated; and finally, there is the *Father Fire or Ray itself*. It is this latter ray that is not revealed until the last Initiation. Our individual ray is discovered unto us at the time we receive discipleship instruction, and the horoscopic ray is evident as soon as we cast the figure and know how to read it.

To clear up this point from another angle, let us illustrate by colors. There are seven colors in the spectrum: blue, yellow, red, orange, green, violet, and indigo. But within the red we shall also find seven sub-rays, which are: red-red, red-orange, red-yellow, etc. The same with the yellow ray, we shall find there yellow-red, yellow-yellow, etc. Similarly, under the ray of Mars there are some who are Mars-Saturn, others who are Mars-sun, others again who are Mars-Venus, and so on. Mars is then the Father Star, while the name of the other planet designates the individual ray, and therefore we find in the Mystery Schools all over the world, people who are born with any of the twelve signs rising and anyone of the planets ruling. Also people with individual rays of the sun, Venus, Mars, Mercury, etc., are found both in the Eastern and Western Mystery Schools. But the Mystery School itself is colored by the deep, overpowering planetary influence of the Father Fire, the Father Star, under which it originated.

Further, be it understood, that as the Father Fire is not revealed until the last Initiation, this basic nature of any Mystery School cannot be told openly in public. We must also differentiate between the Mystery Schools and such associations as the Rosicrucian Fellowship and other kindred societies, which are only preparatory schools for their respective occult orders. Such schools as the Rosicrucian Fellowship and kindred organizations would naturally be

dominated by the planetary influence from the fountainhead, and of course cannot therefore be given to the public.

There are plenty of people who claim that they know all and who will smile mysteriously, or give out misinformation which cannot be controverted and proven false, because it concerns the secrets of Initiation. The writer has always made it a rule to say honestly and without hesitation, whenever a question was asked to which he could not give an answer, "I do not know." To profess omniscience is equivalent to a profession of divinity; but though the writer has met quite a number of "professors" he has met very few, if any "possessors," and we shall all have to wait until we come to the proper point in Initiation before we as individuals may know who is our particular Father Star.

Even in the case of the individual ray, which is given to disciples at the time they enter the path of discipleship, it has been found that people born under the sign Gemini, for instance, which would be supposed to be ruled by Mercury, had for their individual ray one of the other planets; and the same with every one of the other signs. The writer has given considerable time and study, endeavoring to find a rule governing this, but it has proved absolutely futile, and there is only the one explanation given by the Elder Brothers, namely, that the individual ray is retained by each spirit throughout its whole series of lives, and that this ray is perfectly independent of the horoscopical ray which changes according to the individual's birth, environment, and the lessons to be learned in each life.

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Experience must be gained, but we have the choice whether we will gain it by the hard path of personal experience or by observation of other people's acts, reasoning and reflecting thereon, guided by the light of whatever experience we have already had.—*Max Heindel*.

## The Fruits of Occultism

HOWARD W. COOMBS

**T**HE wonderfully broad, lofty, and far-reaching view of life unfolded by occultism appeals very strongly to many inquirers, but in some the cautious, critical spirit which is so valuable a balance wheel or brake on the mind machine when it is not over developed or wrongly used, holds them back from accepting it till they receive convincing evidence of its truth. Why should they make their homes within the limits of any system, however vast and inclusive, however grand and beautiful, however unlimited in the direction of mental and spiritual advance to higher and higher peaks of knowledge and wisdom, if the system as a whole should finally turn out to be erroneous or at last unprovable? What they are after is Truth, not what seems to be Truth, nor what might be Truth, nor what ought to be Truth, but what *is* Truth. And it is certainly a fine standpoint to take. But when it becomes an overskeptical spirit which prompts them to leave off exploration into the domain of occultism before they have fairly begun, perhaps because certain of its features impressed them at first sight as strange, fantastic, or foreign to their preconceived ideas, then they have, from the occult student's point of view, suffered a serious loss.

The very immensity and depth of occultism demand of the truth seeker an investigation more thorough than is required by systems less broad and profound. And its extraordinarily impressive scope, its remarkable claims to possession of the solution to many of life's gravest riddles, seem to make such an investigation distinctly worth while. If the seeker is really open-minded and free from prejudice, if he is deeply in earnest in his search for the land of Truth, he will count the trouble of a thorough exploration of the fascinating realm of occultism a small price to pay

while there remains a hope that this may really be the region he longs to find. And if he abandons the journey because he is convinced to the contrary, then he is really not too skeptical but simply not yet ready for what occultism has to give.

If the truth of occultism is to be either proved or disproved in any satisfactory way, a long and careful journey must be undertaken. A partial or cursory examination is sure to result in serious misunderstandings that sadly confuse the subsequent mental processes of the seeker with regard to this philosophy of life. Many of those who have accepted it and studied it for years are far from grasping every feature correctly, and the grotesque misconceptions of overhasty critics are often ludicrous, when they do not impress the occultist rather as unfortunate for the critics and for those whom they mislead.

It should be understood at the outset that occultists have no wish to convince mankind in general of the truth of their claims. Men must grow up to spiritual truths in a natural way. Food suitable for men may not be crammed indiscriminately down the throats of babes without serious consequences. They could not digest and assimilate it; it would do them harm instead of good. Christ Jesus told His disciples that He must withhold many truths which they could not yet bear. Occult powers may be abused. To convince the world as a whole at the present stage of its existence and attainability would be a grave responsibility. This article is not likely to have much effect on those who are not ready to receive the occult teachings. It may, however, encourage a few seekers who are prepared, to continue along the course which leads to conviction. With such it will be well.

Some seekers reach this goal with comparative rapidity. The truth of occultism

is forced on them in so many different ways that they see no escape from it. And certainly theirs is a willing surrender, for the occult explanation of life is indeed a gospel—the best news that the world has ever had.

Others, less favorably disposed to the study, perhaps, will attain conviction more slowly, but they *will* attain it, if they only persevere. Until positive, personal proof is gained, conviction will rest on less direct evidence, but it may be no less sure than our convictions of many scientific, historical, and geographical facts which we do not personally *know* to be true. Some accepted scientific beliefs are not even known to scientists to be true, but because these hypotheses stand the tests of reason and research better than any opposing theories, they are accepted as being true for the purpose of a working basis.

It is such a belief that may come at first to the seeker. Later this may deepen into the same conviction with which he accepts the idea that the earth is spherical. No one has received direct proof through his physical senses that this is true; our senses would lead us to suppose, if anything, that the earth is flat. Yet we find it impossible to believe this for several reasons. The sphere is a far more logical and satisfactory form for the earth than a flat disk or any other form; all scientists and intelligent people agree on this point; we can realize the astronomical proofs to some extent for ourselves; and lastly, we find that, if we travel in one direction for some thousands of miles we eventually shall arrive at the place we started.

In similar ways the earnest seeker reaches the stage where he can no longer doubt the truth of occultism. I do not mean that he accepts it as exclusive truth, or as absolute and ultimate truth. Any system claiming possession of such is, to the occultist, plainly deficient. To him truth cannot be limited for truth is as broad as the world, and wherever men have thought earnestly and looked sin-

cerely to something higher than themselves for light, there some fragment of truth has been revealed to them. Now warped, perhaps, out of its native beauty and symmetry, if it did not lose them in the main when broken off from the whole system of which it formed a part, partly hidden, perhaps, by foreign accretions and additions, it may still be recognized by discerning eyes as truth—the bread of life that was asked for, and not a stone.

Occultism thus disclaims exclusive possession of the truth. But it is precisely this all-inclusive scope, this noble breadth, this world-wide eclecticism, and catholicity, that makes one of the strongest indications of the truth of occultism. Any system claiming completeness, that is narrow, intolerant or ignorant of some of the highest and noblest expressions of man's eternal quest that the ages have bequeathed to us, that has no points of contact with certain religions or philosophies that have swayed the souls of millions for centuries, or leaves entirely out of consideration any palpable facts or realms of nature, thereby stands self-condemned as defective, and to that extent, at least, erroneous.

For example, Christian Science is dumb before the awe-inspiring revelations made by the telescope and the microscope of inconceivably enormous and incredibly painstaking forces working majestically through universal and inviolable law in a material realm of the Universe, and turns its back on the questing souls of humanity through the ages, on the profoundest thoughts of the mightiest minds, even on the idealistic philosophers whose viewpoint is nearest to their own. And old-fashioned, orthodox Christianity ignores the plain facts of embryology and geology in repudiating evolution, and is equally out of touch with the lofty spirituality of ancient Asiatic religion and the far-reaching discoveries of the newer psychology.

These intolerant systems of thought are not thus proved to be without truth



or value; the very fact of the wide dominance which they hold or have held, and the great amount of good they have done, show the occultist that they must have some important and vitalizing elements of both truth and value within them. Both have demonstrated the *partial* soundness of their claims, though both, by their arrogation of exclusive truth, and their failure to harmonize with certain large portions of the scheme of things which cannot be ignored by the sincere seeker after the whole truth, as well as by their practical breakdowns in some respects, have proved their *partial* falsehood to the occultist.

On account of space limitations, certain statements will have to be put forward with little or no argument to support them, but the writer will try to make these as few and as plain as possible. Thus it may with considerable confidence be taken for granted that truth is large and magnanimous, and not a thing aloof from the aspiring thoughts and dreams of mankind. If this be accepted, then occultism has made one of its most effective claims to knowledge and possession of truth by the readiness with which it seems to recognize and greet her in other guises, while those bodies adopting a jealous and Pharisical attitude, asseverating their exclusive possession of the truth, the whole truth, and nothing but the truth, thereby suggest strongly to the thoughtful observer that what truth they have must be mixed with a great deal of error. This may be somewhat paradoxical, but it is not likely to be challenged by the open-minded seeker.

It may be further asserted that ultimate truth must be the magnetic center around which facts and theories revolve. This suggests that not only will Truth see and welcome those who approach her from opposite sides—that there is no one road to truth, but many—but also that she holds the keys to universal correspondences, and relations between all departments of nature and thought

which have her as their common center or sun. Now, when we find by study that occultism does disclose such relations, such harmony, such unity, among religions, arts, and sciences to a wonderful degree, our presumption in her favor is increased.

We will next premise that no claim to the possession of complete and absolute truth can be valid, and that a system which is very complete yet which freely acknowledges that its truth is but partial and relative, is likely to be truer than others. Euclid's geometry and Newton's laws of gravity were based on truth and are truth, but only relatively. Einstein's discovery has drawn a larger circle or sphere, in more senses than one, around these systems that once seemed so final. A savage cannot comprehend Euclid's or Newton's laws; and very few people at the present time can adequately grasp Einstein's theory which many regard as practically proved. Since the humanity of the future will reach a stage as far above us mentally as we are above the savages, it is fairly obvious that the ultimate truth, which includes relativity and everything else, must be in its entirety considerably in advance of our present stage of development. Occultism scores another point by its insistence on this, in spite of the staggering, the unparalleled boldness and thoroughness with which it sets forth the scheme of the universe.

On the principle that the most devoted, astute, and persevering seekers are likely to be the most successful finders, we may judge a philosophy to some extent by the rating it sets on truth, as shown not only by its stated principles but also by the lives of its exponents. We find that the motto of the largest body of occult students is, "THERE IS NO RELIGION HIGHER THAN TRUTH." When this is considered in connection with the broad range, profundity, and sincerity of occult study, research, and thought, it does not suggest that occultists are easily satisfied with "fool's gold." Furthermore,



a thorough acquaintance with the lives of occult leaders will disclose that an ardent and pure love of truth, for which they were willing to make and did make very great sacrifices, has been as a main-spring of their existence.

Another fairly obvious criterion of a true philosophy will be the extent of its insistence on universal law. The most advanced and most profound researches of science and psychology are the clearest in their assertion of rationality and coherence in nature. The whole progress of human thought has been toward a more and more complete appreciation of the reign of law and harmony, from the time of the savage with his capricious nature gods, on down through discovery after discovery which has extended our grasp of the realm of law down to the present with its revelations gleaned in the fields of physics, chemistry, and psychology which have revealed a universe within the atom, a musical progression in the arrangement of the elements, and definite laws of the unconscious mind governing the seemingly whimsical and chaotic realm of human foibles and follies. Surely it requires no very penetrating or prophetic mind to see that the nearest approach to ultimate truth will go farthest in this direction.

Now one of the principal aphorisms of an important occult organization is "All's Love—yet all's Law." And *all* such bodies agree in their recognition of this, at first sight, rather cryptic doctrine. If a philosophy does this, if its revelations of other realms of law harmonize with those of science in more familiar territories, if the light it throws clears up many deep puzzles of existence in a way that grows more and more splendidly satisfying the longer it is examined and tested, if these recommendations be added to the others we have discovered for occultism, then our system is beginning to get what looks like a rather strong case in its support.

If in addition, out of numerous definite statements made, often bold and

startling, none have yet been disproved, but all seem more and more rational as human knowledge advances, while an ever growing number have been either wholly or partially established by the progress of science, then our case is further strengthened. This occultism has done. Every advance in science, in psychology, in psychic research, either confirms or makes more probable some statement of occultism which not very many years ago was perhaps laughed out of court, if indeed it obtained an audience at all.

Many examples of this are given in occult literature. A few indications of it may be mentioned by citing our modern discoveries in the realm of radio-activity and the electron, and in that of psycho-analysis. The existence in man of a kind of savage or animal soul, built up in the earlier stages of his evolution, the serious dangers of repression, the necessity for utilizing the driving force of the emotions, conscious and subconscious, by substitution or transmutation when necessary, in order to reach the loftiest goals, all this was very clearly indicated in authoritative occult writings years before Freud was heard of. At the same time, occultism avoids the miry pitfalls in which psycho-analysis flounders in ignorance of the entire complex constitution of man, of the transcendent nature of the true ego, the divine god within.

It is with full confidence that the occult student may await fresh revelations of science. He has no fear, for instance, that when the planet Mars is photographed this year from the abandoned mine shaft in Chile which has been converted into a colossal telescope, the results will in any way conflict with occult descriptions of conditions on Mars, in books published years ago, and readily accessible.

By comparing occultism with other systems of philosophy, religion, and science, we have already found pretty good grounds for regarding it as the probable

possessor of a great deal of truth, but we have hardly more than begun to state the complete case, and not much space remains. Occultism looks very much as though it *might* be truth. Let us see if it looks as though it *ought* to be truth.

A planned universe is better than an unplanned one. That hardly needs argument. The more thorough, the more grand and noble, beautiful and symmetrical, the plan is, the more worthy it is of the planner, if he exists. If so, his plan must be at least equal to anything his creatures or children could conceive. No thorough investigator would presume to claim that any other scheme of the universe can compare with occultism in immensity, grandeur, intricacy, and coherence. No other system can match the fashion in which it pierces to the dizziest celestial heights without losing its firm grasp on the principles of science and unity in its revelations of grades of super-etheric matter, in the field for fuller and fuller manifestations of the divine life of which all force is but a partial manifestation. No other system can match its stupendous outline of worlds and super-worlds in which are fields for rank after rank of divine beings, rising far beyond man's most glorious conception of Deity, yet the highest of them all being only a part of the *one life*—a cell in the one body. Besides occultism's vast, noble, and soul-thrilling panorama of universal days and nights, of solar systems and planetary schemes, revolutions and periods, rounds and races, other cosmologies dwindle to pitiful, infantile, clumsy conceptions, just as the ancient Greek idea of the universe, for example, seems beside the enormous magnitudes of modern astronomy. If the Planner's scheme is less majestic than the occult description of it, then man has outdone his Maker and risen in one respect higher than his source, and that is not possible. If a plan exists, occultism must be the least imperfect revelation of it. In fact, it has been claimed that the strongest proof of the

truth of occultism is the fact that no mere human mind could have evolved a scheme at once so overwhelmingly immense and intricate and so grandly unified and simple.

Astronomy is a true science; none of us can deny that, however much our souls may stand appalled and uncomprehending before its awful immensities of time and space. And if we keep our hold on the principles of law and unity pervading the universe, we shall be forced to acknowledge that however our childish minds may reel before the startling revelations of occultism and seek refuge in a more primitive and comfortable conception of the universe and God, still the occult view must come nearer the ultimate truth than any lesser outline.

At the same time we find that far from leaving us desolate and appalled in the contemplation of such immensities, occultism reveals many realms a great deal nearer home, plenty of work to keep our minds exceedingly busy for a very long time to come in the study of more immediate and practical realities, and above all it furnishes us with a beautiful peace in the realization that pervading all the mighty worlds of universal law is universal power, wisdom, and love working through the hierarchies who do the Divine Architect's will, for the eternal welfare and progress of all.

Only the briefest consideration can be given to the methods by which the plan is carried out. It is plain that a universe of solar systems designed as the field of evolving humanities is a more logical plan than a universe of desolate systems in which the sole inhabited globe is one tiny planet revolving around one of the most insignificant suns. Evolution, progress toward perfection, is obviously better than no progress, or retrogression. Evolution of spirits, souls, and bodies is far superior to evolution of bodies alone, and far more reasonable. Perfect equity and justice is better than their lack, and a scheme in which everything is so adjusted as to work for

the final good of all is better than any other. Finally, if the Planner is perfect, His plan must be the best possible. These statements are self-evident. The only hypothesis which fits the conditions is the occult one of evolution through repeated physical lives, in which seeds are sown for the future, and harvests are reaped from the seed thus sown, all to be transmuted into growth, knowledge, and character during the intervening period of rest and refreshment. Occultism holds the field alone here, for no other philosophy even attempts to give a complete, rational, and satisfying solution of the great sphinx riddle of existence in harmony with the doctrine of an omnipotent, omniscient, and all-loving Supreme Being.

Space does not permit going into the evidence of authority and personal experience. These are the final proofs, but from their very nature they must be left to the seeker rather than set forth

in an article such as this. Suffice it to say that study and experience will gradually make it impossible to question either the sincerity, or the mental, or spiritual qualifications of the authorities on occultism. Furthermore, all such authorities are in practically perfect agreement as to the facts and details of higher realms and the world schemes, voluminous as these are, even though the authorities belong to schools differing quite widely in methods and aims.

As to personal experience I will say only that the more one lives, thinks, and studies, the more luminous, impregnable, inevitable, and beautifully related to all other truths grows every truth of occultism. But for him who must have more positive proof, the way lies open. He has but to fulfill the necessary conditions and the proof will be forthcoming to him, as to others before him. Then conviction deepens into utter certainty, and he becomes one of those who *knows*.

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## The Temple of Truth

FRANCOIS J. HAARHOFF

“**M**ASTER, TELL me — what is truth?” asked the pupil of his Teacher one day as they were sitting under the willows by the side of the rippling streamlet, sheltered from the heat of the South African summer noon.

“That is not quite an original question, my son,” smiled the Teacher. “That question has been asked ever since man began to think.”

“Yes, I remember that Pilate asked the same question of the Christ once upon a time,” responded the pupil. “Apparently the Christ gave him no answer; at least none is recorded. Why?”

The Teacher did not answer, but appeared to be pondering. Again, more vehemently, the pupil repeated—“Why, Master, tell me why?”

The Teacher turned to him and said quietly, “Son, if a man born stone blind were to come to you and ask you to tell him what light is, what would you say? How would you make him comprehend the glory of the rising sun, the beauty of the sunset, the glow of the rainbow, or the riot of color on the flower-decked veld after a rain?”

The pupil shrugged his shoulder with comprehension. “You mean that Christ did not answer Pilate, because the man was too spiritually blind to apprehend the truth, even if He were to tell him?”

“Even so. It was also the Christ who said, ‘Neither cast ye your pearls before swine . . . lest they turn again and rend you.’ To each can only be given so much as he is capable of receiving. But you had something on your mind when

you asked me that ever recurring question?"

"I was thinking, sir, that it seems impossible to receive two versions of any one single fact, which are exactly corroborative. It does not matter whether it is just an ordinary occurrence in every day life, or whether it is a scientific fact. There are always opposing views, differing conclusions. In past years, when I was fond of studying books on science, it always troubled me to find that even in what was called "exact science" the conclusions of one day were falsified by the truth of "the tomorrow." Apparently there is only one real truth in the universe, viz., mathematics. Twice two is four today, yesterday, and tomorrow. Is mathematics then the only Truth? the only God? For God is Truth! Take astronomy, for instance: shall we ever arrive at definite Truth, at a final conclusion, as to the real facts concerning the universe of stars? What are they? How far do they extend into space? What is their order, their system, their duration, their constitution, their purpose in the Divine Plan? There are thousands of other questions just like these that remain unanswered. Are their secrets unsolvable, their mysteries unfathomable?"

"To the finite mind, yes," replied the Teacher. "It is only the eyes of spirit that can see far enough, the understanding of the untrammelled ego, the higher self, that can comprehend the mighty plan of Deity. Material science will never solve the supreme secret of the stars, for it is only superficial and cognizant of outward appearances. It is only when we turn to astrology, which is the spiritual science of the stars, that we can catch a glimpse of the stupendous facts which relate to the inner truth of the evolution of the universe, as revealed by a study of Cosmic Law."

"That brings us nearer to the point of my question, sir. What prompted it was the thought that even in occult science I cannot find the everlasting Truth. Ever

since I have concentrated my mind upon the study of the inner worlds, as revealed by occult science, I have been puzzled and troubled exceedingly by the diversity of so-called Truth as expounded by the seers of all time. Their conclusions seem to be as much at variance as are those of material science. Take the facts contained in the plain and simple message of the Christ, for instance: Christ taught that 'God is Love.' To me the fullness of all His teaching is contained in those three simple, self-interpretative words. And yet, ever since Christ delivered His message, the world has been at war concerning the truth contained in His message. Thousands have been imprisoned, tortured, and killed in the effort to decide upon the truth of His doctrines. Even today, His so-called "Church" is divided into endless numbers of warring sects, demonstrating, not that 'God is Love,' but 'Man's inhumanity to man.'

"Master," again I ask. "What is Truth?" And in the intense earnestness of the voice there was a sob of pain.

"I am very pleased, my son, to see that you are so earnest in your quest, for he who seeks will find. No one can give you Truth. Each one must search for himself until he finds it. God gives to all who seek the power to find it, for Truth is within each human heart. No words of mine can convey Truth to you. I can only point the way for you to follow and to seek. Christ preached the Truth, and yet, even today, as you see, the world continues to dwell in the darkness of ignorance and falsehood. Each one must unfold sufficiently to seek in all earnestness, in order to find that which God can give to each soul only as revealed by the Spirit of Truth. Each one of us must walk the Path of Attainment himself, in order to find that which he would know. I can only point the way. I quite understand your feelings, your longing to know. I can fully sympathize with you, for I, also, have trod the Path of the Seeker. There was a time not so very

long ago when I stood at the very point on the Path where you now find yourself. In order to point the way and to help you, I shall tell you of my vision of the Temple of Truth. I think you are now ready to understand and to receive its message as it was given to me.

“Like you, I had reached the point where I demanded that I might know ‘Truth.’ Like you I had become desperate because of my vain search for consistent Truth in all manifestation, and more so in all revelation. Up to a certain day, my search for it had been in vain. Truth hid her face in spite of all my prayers and supplications that the veil might be withdrawn. Then, one evening at dusk, I wandered out into the veld and into the night, fairly desperate. I was determined to wrestle that night with my doubts—to seek the face of Truth in the solitude. I laid myself down upon the grass, face upwards, gazing at the stars, visible manifestations of the Infinite, praying, beseeching them to talk to me, to whisper to my soul the inner mystery of the truth of their being, the deep wisdom of the purpose of their Creator.

“Unconsciously I must have passed from physical into spiritual consciousness for I found myself kneeling in worship and adoration at the feet of a Being whose splendor and whose glory I shall not attempt to describe. ‘Tis foolishness to try to depict the majesty of Truth within the limitation of words. Indeed, all that I am now going to tell you is really beyond description with words. I can only give you some faint indication here and there. Your imagination and intuition must needs fill in the details.

“‘I am the Spirit of Truth,’ this Great One proclaimed. ‘I have come in answer to thy prayers to unveil Truth, if thou canst endure to see, and art capable of receiving. Come, follow thou me.’

“But I was inert, incapable of motion. I was blinded by the splendor, awed by the majesty of this great Being. I could

only worship and adore, for now I knew that I dared not look upon the face of Truth Divine, lest its glory should destroy my sight, its power annihilate my finite mind. Now I understand why it was that the face of Truth is veiled to such as I; why it is permitted that undeveloped man may only catch rare glimpses of its reflection. No ordinary man dares to look Truth full in the face lest he be destroyed by its stupendous radiance, its inexpressible power.

“‘Fear not, child of the Father,’ spoke the vision in tones of love. ‘The wind is tempered to the shorn lamb.’ Open thine eyes. Look, and be not afraid.’

“I obeyed and beheld that the glory of the spirit was toned to the softness of love, its splendor tempered to the strength of my eyes. Now the Spirit of Truth stood before me in the guise of an angel, beautiful and glorious, but no longer dazzling to my sight.

“‘Come with me,’ the voice continued, ‘and I will show thee as much as thou canst endure to see of Truth.’

“I found myself soaring with the speed of lightning, but without fear, for he whom I now called the Angel of Truth held me by the hand so that I knew all was well.

“Up, up, plane above plane, world above world, we arose, through the world of Desire into the realm of Thought, through scenes indescribable and sights of which it is unlawful to tell. At last I saw before me a temple, vast beyond conception, beautiful beyond description. Towers and turrets, pinnacles and minarets, domes and arches, piles upon piles, and wings beyond wings, greater in extent than my eyes could behold. A mountain of architecture it seemed to be, majestic in its beauty, stately, symmetrical in its proportions.

“‘This is the Temple of Truth,’ explained the angel still holding me by the hand. ‘In this temple is hidden the symbol of Truth. He who seeks may find within its walls the secrets of all Truth. Only he whose eyes are opened, however,

can see and read the infinite arcane part of Truth Divine. This temple has been building for ages upon ages. It is still being built upon and shall continue to be throughout all Eternity, for Truth is as infinite as its source, as eternal as its Fountainhead.

“ ‘Now thine eyes shall be opened and thou shalt be permitted to read in the Memory of Nature somewhat of how this temple has been worked upon in the ages that are past; but chiefly are they opened that thou mayst see how undeveloped man is prone to error and inclined to mingle his own finite conceptions with the revelations of Truth, and thus to feed his own ignorance. It will show thee why thou never couldst discover consistent Truth in the records of man, nor even in the revelations of spirit given through the faulty instrumentality of the human mind; why it is that seers have no congruity one with another. The picture of man’s evolution will be unfolded for thee to read upon the scroll of memory, beginning at the time when man began to be conscious that there must be greater Truth than that revealed in matter and when the pioneers of the race began to seek after it. Now look and see.’

“ ‘Then before my eyes there unfolded scene after scene, picture after picture, of man’s search after Truth, his visits to the temple, and his failure through ignorance to worship truly within the temple. First among the scenes was that of the dawning mind, the awakening of the consciousness of man, for there were some few pioneers of thought, who, because of their earnest yearning after Truth, were guided through concentrated meditation, to enter into the spirit and come to the Temple of Truth in order that they might find what they sought at its source. I saw one of these pioneers who sought wisdom, approaching the temple.

“ ‘Follow him and observe what he sees,’ spoke the Angel of Truth.

“ ‘Following closely, I saw him ap-

proach the temple with joy and great anticipation. Eagerly he walked up to the glorious structure and seeing no door went to the nearest window and peered inside. What he saw evidently gave him great pleasure, for I heard an exclamation of joy and gladness. Looking over his shoulder I saw a beautiful room filled with Truth, both ancient and modern. All this was not entirely new to me—for I had seen it before, but never so pure and undefiled as it was here. Previously I had only seen it soiled and polluted by the thoughts and false conceptions of man.

“ ‘The “seeker” was so rejoiced to see this wonderful truth, which was certainly new to him, that he did not trouble further to seek the entrance door to the temple, nor did he even delay to look into other compartments, through other windows. Eagerly he ran back to the world of men whence he came.

“ ‘Then I was shown how, when he returned to his fellowmen, he preached the gospel of Truth he had seen through that one window. He declared to his fellow-seekers that at last he had found the secret of all wisdom, solved the mystery of all being. Soon he had a great following, for men began to grow eager to know Truth. As far as his gospel could reach his sect grew stronger and more numerous as time passed on.

“ ‘But as I watched the scroll of time unfold from the Memory of Nature, I saw that men were not quite satisfied with the half truth their founder had discovered. The leaders of thought amongst them, the priests and scribes, proceeded to fill in all deficiencies with their own ideas of what Truth should be, and soon succeeded in covering up, or defiling, even the beauty of the Truth which their founder had seen through the *one* window within *one* compartment of the vast Temple of Truth.

(*To be continued*)

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No thief can steal from an honest man when honesty has been learned.

## Regeneration--A Story of Rebirth

EDITH M. FULLER

*(Continued from September)*

SO AFTER MORE talk with him father and mother decided to strike out for the new field. It was nearly fifty miles from where we were, with a few scattering houses and one small settlement on the way.

Our friend advised taking as big a stock as could be carried and not disposing of any of it till the mines were reached. "And then a few miles beyond there," he said, "is a hotel where in season live the two-legged beasts who come to hunt the four-legged ones, while the women folks loll on the verandas, making silk pajamas for the heathen and refreshing their weary souls upon the remains of their neighbors' reputations.

"Now if you'll get some ferns and set them in dinky, little rustic baskets, you'll have those dames scrambling for something they could gain health and pleasure in getting themselves if they only had sufficient intelligence.

"Send your kids up there barefooted, with those old straw hats worn with artful negligence, and with the proper line of patter they'll reap a harvest of tainted money and fashionable gush. You can disinfect the one and forget the other, so there will be no lasting harm done," he concluded with a grin.

We took this new venture leisurely, stopping to camp a few days whenever we came to a spot that seemed particularly pleasing. It was with a description of one of these places that this part of my narrative began.

One day we found a great bank of five-finger ferns flowing in a cascade of filmy green from the top of a tall bluff to the brim of a deep, transparent pool—a fit place and mirror truly for the

invisible denizens of the forest. Perhaps in such a pool Narcissus fell a victim to the lure of his own beauty.

From this treasure house of nature's art we gathered spoils for our venture at the hotel, setting to work right joyfully to take with us a little of the beauty God scatters so lavishly in the lonely wilds. We would take the outer form to be bartered for coin, but some of those who purchased might read the inner meaning, that was bought with another price.

There was no difficulty in disposing of the city baubles laid in stock for the mines, but we were glad to get away from that vicinity, for the atmosphere reeked with sordidness and sensuality; the foul thoughts of men seemed to float in the air like a miasma. There was labor there only that leisure might be had to wallow in bestiality. We children did not fully understand, but we felt that it was an unhappy place to be gotten away from as soon as possible.

After supper we walked with mother along the river till a great, gray boulder was reached. There we sat awhile and listened to one of mother's delightful, little tales of the gnomes that guard great treasures deep in the earth. Ere long our attention was diverted by two gaudily dressed women who passed that way. They ceased talking as they neared us but we caught the words—"Look out, Tony's wife's been put wise"—and just as they passed by one of them turned her head and, with a rude stare at mother asked, "Did you see anyone here just now, lady?"

"What did she mean, Mother?" I asked. And Jessie, staring after the vision, said, "Aren't they just BE-YU-REFUL, Mother? Don't you wish you had



dresses like theirs?" But mother didn't reply and the fairy story was not resumed. For some reason she looked very sad, and she said we had better be going back now.

The next day we started for Martinsville, which consisted of the hotel before mentioned, (a rambling, old-fashioned building with a post office in one corner) and a new frame building which housed a combination grocery and saloon. There were some fifteen or twenty houses scattered around within a few miles, some on the old stage road and others hidden about in various nooks and places.

Nature had cast up a vast, irregular mountain system here in another age, and the trenches made by her mighty struggle, the centuries had sown with a giant forest whose history pigmy man might not know. Huge boulders, hurled by forces of inconceivable power, were strewn in every direction. Here, in the dawn of time, had been chaos, and awful desolation, and overwhelming silence. Then love had come and cast a mantle of soft colored lichens over the grim rocks, and strewed the wilderness with verdure, and made the song of river and waterfall to be heard.

And today, as we rode along the narrow road, hung like a shelf against the mountain side, we looked across countless deep gorges and open valleys to distant and more distant mountain ranges; into depths of shadow in the vales, and to far-off glories of color against peak and sky that made the heart ache with the ineffable harmonies of God.

How paltry stand the palaces of men, with their feeble works of art, bought with a price, beside the free-flung treasures of Deity. Vanity worships shadows, while God is near and everywhere. Yet perchance, now and then, it hears as in a dream, a lofty strain, or catches a gleam of heavenly light, and by these moments shall it grow to a heritage of divinity, though now it knows it not.

The late afternoon sun sent long shadows across the white and green hotel as we drove up. It was very quiet about, as if the people were all taking a siesta. But there was some one on the upper veranda who had been attracted by our arrival. She came and leaned against a pillar supporting the railing and surveyed us with calm nonchalance. The curly lap dog in her arms struggled to be put down and a girl in a black dress and frilly white apron came and took the little creature. The gazer must have found us interesting for she continued to contemplate the scene as father tied the horses in the shade.

"Maybe she will throw us some peanuts, eh, mother?" said father.

Mollie Revere was fair to look upon, standing there in her simple white dress, with her bright, brown hair coiled in thick braids round her shapely head. Though her complexion was pale, as if she lived much away from the sun, she possessed well formed features, except a rather weak chin. But it was in her great, brown eyes that lay her wonderful charm. Soft and limpid they were, like a placid, mountain pool wherein sunbeams dance over fallen, forest leaves.

Bronson Revere had succumbed to their fascination many years before, (Mollie looked a girl but she was thirty-five) when he was a clerk in a wholesale house and she a high school girl of seventeen.

Mollie's father had frowned upon the acquaintance. He was a shrewd, hard-working farmer who had worked his way into a competence after many years of toil and close dealing. He had just built a pretentious house on a corner of his twenty acre apricot orchard and had furnished it in excellent taste, for nature had bestowed upon him keen discrimination in that which pertained to the externals of life. There was an atmosphere of cool quiet and chaste refinement about the interior of the house that impressed the visitor most delight-



fully at first. Yet beneath the surface one felt that this affluence housed a family that would have found greater happiness in a less luxurious home, where the mother and daughter worked in cheery companionship about their tasks and the father contented himself with substantial comfort, instead of trying to imitate his richer neighbors. But he had been inoculated with an unhealthy ambition, and the disease must run its course.

The fine house and beautiful daughter called for a wealthy son-in-law. Mollie must attend a town school, where she could make desirable friends and meet eligible young men. Already there was a banker's son who seemed interested in her.

Paterfamilias dreamed dreams, but the rascal Cupid played him a sorry trick by introducing the penniless Bronson into the scheme of things. Parental objection only fanned the flame of romantic love and it needed but her father's forbidding Bronson the house to make Mollie promise to be his wife.

The day she was eighteen they eloped and were married in San Francisco. The telegram announcing the news so enraged Mollie's father that he refused to see them when they returned. Mollie, however, received a curt note in which he informed her that she must never set foot in her father's house again and that he had made a will disinheriting her. She had left a home of ease and plenty for a life with a poor young man, who had neither financial prospects nor social position. They could now shift for themselves.

So Mollie began her married life in a commonplace, three roomed apartment, where she underwent many heartburnings and trials. Romance soon fled, and looking at each other with unbiased eyes, the pair found they had, even as the rest of humanity, many faults and shortcomings. Yet Bronson was very proud of his wife's beauty and spent more than he could afford in clothing

her in fashionable apparel. Thus, with some surreptitious monetary aid from her mother, Mollie was able to make quite a stunning figure on the streets of the town. Men turned to stare after her, while the women of a higher social circle which she longed to enter as the acme of earthy happiness, made unkind remarks.

Mollie's little soul hungered and thirsted for social position. The wearing of pretty clothes left her unsatisfied. But what could the wife of a mere clerk expect? Girls she had counted friends in her school days now quite forgot their acquaintance when she met them. In a short time she had accumulated a large supply of snubs and much bitterness of heart.

Then she began to goad Bronson to make more money, to seek a more gentlemanly occupation. There was no peace in the house when he came home, weary from the day's work, and Mollie's nagging often drove him out to seek what rest or pleasure he could find elsewhere.

He learned to gamble, but, by a certain native shrewdness, was able to come out unscathed, the while he made certain acquaintances whose influence he was able to utilize to his advantage in higher circles through considerably refraining from making public certain peccadillos of theirs that would have made choice morsels for an enterprising yellow journal.

Blackmail? Certainly not. Bronson was too clever to make enemies of those who would be much more useful as friends.

Several years after his marriage he acquired, no one seemed to know just how, a responsible position with a big real estate firm, where he developed into a good salesman and made large commissions. After a time he began to dabble in stocks, generally with success. It seemed as if he had a Midas' touch to turn everything into gold. In ten years he rose from a clerk to one of the substantial men of the town, with his wealth

increasing by leaps and bounds. Starting out by being clever, he had developed into a cold-blooded, unscrupulous financier.

With his increasing fortune Mollie hastened to make social hay. One of her first moves was to place herself under the tutelage of the Reverend Theophilus Golightly, shepherd of a fashionable flock who quenched their spiritual thirst from waters that ran placidly over gold nuggets. High indeed was the fence and rigidly guarded the gate of this ultra exclusive pasture, but dear Mrs. Revere possessed a charm (newly perceived) that the guardians of the gate could not withstand, and so the bars were lowered.

Mollie was pretty and graceful and sweet. She practiced assiduously the art of saying the right word and doing the right thing to the right people at the right time. She wore imported gowns with the air of having always been accustomed to them. She contributed heavily in money and speech to certain socially approved charities, and belonged to an exclusive club whose pet hobby was the betterment of the working girl's condition. But—if she had met God in a last year's suit she would have cut him dead.

She was the beautiful lady upon whom our childish eyes rested in unstinted admiration that long ago afternoon.

## PART II

Mother and father went into the hotel to see what arrangements they could make about selling our stock of ferns. We had some twenty rustic baskets that would have delighted the eyes of a city florist, but mother thought there might be some difficulty in disposing of them here in their native haunt.

The proprietor was away with a party of prospectors in a new mining district just being opened up. But his wife seemed much interested in mother's in-

terprise, and after a little talk, came out to the wagon to look at our collection. It truly was very artistic and called forth exclamations of genuine delight.

"You certainly must exhibit your ferns here," she said. "I think it would be a good plan to have them arranged on a little table in a corner of the post office. Everybody goes there for their mail and will be sure to see them. It certainly won't be long before they are sold."

So it was decided to place the ferns in the post office the next morning before the stage arrived with the mail. We were there bright and early, to find the post office presided over by a plump, ruddy-cheeked girl whose pleasant smile and kindly interest quite won our hearts. Having nothing to do just then she came over to our corner for a chat.

"There won't be any of your stock left by to-night," she assured mother. "Just leave the kiddies here with me and together we'll see that nobody escapes without a contribution to your bank account." Then, with a quizzical look at us children, "We'll surely start something with so much beauty here."

"Of course we will," helped out Jessie, "mother says we can do lots to make people happy, even if we are little. And she says that the ferns and all the pretty things that grow are God's children, just like we are, only He made them look different 'cause He thought that was nicer than having everything just the same."

"My, but you're the bright infant; if you don't take care you'll be a prodigy," said the girl, turning her attention to Jessie.

"What's a proggy, mother?" queried Jessie, impressed by the new word.

"Why, honey, it just means that you are all to the good," cried Elsie, before mother could reply; and catching Jessie up in her arms she kissed her with a resounding smack.

"Well, I like you, if you do talk

funny," responded Jessie, putting a chubby arm about the girl's neck.

On the promise of being quiet as mice we were allowed to stay with Elsie while mother returned to finish some work at our tent.

At ten o'clock the stage came rattling up, a great, lumbering, old-fashioned thing covered with dust and drawn by four steaming horses. It had left the station at five o'clock and made a very fast trip. "These new horses can sure go some," said the driver, dismounting from his high seat and helping down the pretty, new school-teacher who sat beside him.

Several passengers emerged from the interior of the stage, trunks were unlashed, a couple of heavy mail sacks thrown to the ground, and an express box delivered to the hotel proprietor, who was one of the passengers. Then the driver ascended to his seat once more, swung the horses in a swift, graceful circle about the roadway and was off to the barns a quarter of a mile distant.

The mail sacks were brought in and Elsie became transformed from a garrulous gossip into a staid and dignified young woman with much important work on hand. How we did wish we could go behind the counter and help. Soon people began coming for their mail.

"I see that Revere's prowling around here," we heard one man say to another.

"Salting a mine, or up to some other nice, little devilment to while away the pleasant summer hours of his well-earned vacation, I suppose," was the reply.

"Oh, look what's here," exclaimed a mocking voice, and we saw coming toward us a lanky youth with a sombrero perched rakishly atop his dark hair, bandana round his neck, and trousers tucked into high leather boots. Accompanying him was another youth similarly attired, and both, evidently, were on mischief bent. They came over to us with mock entreaties to accompany them for a ride on the boulevard, and were

proceeding in high glee with their badgering, when a very well dressed man of professional appearance, whose kindly countenance bore marks of habitual alcoholic indulgence, stepped over to them.

"Well, boys," he said, "it's a manly sport you are indulging in, but you don't want to keep at it to the exclusion of all other interests in life. Those broncos of yours will be going off with their hitching posts the first thing you know. So just hand over a couple of plunks to the babies and get out, or I'll help you," he added, with a look that implied that any physical assistance he might lend to hasten their departure would be no joke.

So they rather sheepishly threw down a couple of dollars on the table with, "Keep your baskets, kids," and betook themselves to other regions.

"A good riddance of a couple of pestering fools," muttered our knight. He stood for a moment with his hand resting on the edge of the table and I noticed that it trembled slightly. For a moment he seemed to have forgotten where he was, but his preoccupation passing, he turned to us with a singularly winning smile, that seemed to shine with a kind of glory through his dissipated features, and said, "How much will you charge me for that big basket over there? I want it for a little, sick girl."

And when we told him he could have his choice of any of them for fifty cents, he said with quizzical distress, "But I haven't fifty cents. Don't you suppose you could let me have it for a penny?"

"Yes," spoke up Jessie, with most unbusinesslike generosity, "we'll let you have it for a penny 'cause the little girl is sick. My papa was sick once, but he's getting better now. May we go and see the little girl?"

"Maybe—some time when she is better," he replied, rather gravely. "Well, here's your penny; take care not to lose it," and he tossed a yellow coin into my hand.

It didn't look like the pennies mother used to give us sometimes. Perhaps there were other kinds. I thought I would ask Elsie about it when she wasn't so busy.

We disposed of several more baskets in a short time and then there was a lull in our business and Elsie's. I was going to ask concerning the strange penny the doctor (so we had heard him addressed) had given me, when my attention was diverted by the entrance of a newcomer. It was the girl who had taken the little dog from his mistress yesterday on the veranda.

"Mrs. Revere's maid," whispered Elsie. "Revere's up here for the summer about some of his mines. They're nabobs from San Francisco and Madame is nearly bored to death." Then a thought for our further interest struck her.

"Say, 'Toinette, would it be too much excitement for your lady if the children should go up with some of the green stuff?" "Toinette seemed to think not and forthwith gave us directions how to find the suite of the Reveres, while she lingered for a chat with Elsie.

We found the door ajar, and within a beautiful vision seated at a dainty writing desk. (Mollie had refurnished the rooms luxuriously with her own belongings.) She was extremely weary of her surroundings and had just decided to relieve the tedium by a flirtation with an impecunious tenor whom she had recently taken under her patronage. He was some years younger than herself, very good looking, and immensely ambitious. He had written to ask permission to dedicate a song to her. She surely wouldn't break his heart by refusing. And if she gave him the cue he might find his health failing to the extent of necessitating the extreme quiet and seclusion of a summer in the woods. Ahem—she would consider how far it would be safe to indulge in a little game with edged tools. Mollie's reputation was the breath of life to her and she wouldn't

for the world do anything to endanger her hard won social position. But it certainly would be sport to bait Bronson with a little, harmless intrigue with this golden voiced song bird. She surely must do something to enliven the dull hours.

Poor Mollie! As her ambitions had been fulfilled, pleasure after pleasure had palled upon her, but still her unawakened soul was ever being goaded and spurred by the allurements of desire. For what? A phantom of happiness that ultimately would entice her into the morass of destruction. But she did not know that and her day dreaming had put her into a pleasantly benevolent mood that was not disturbed even by the sight of two poorly dressed children standing in her doorway and gazing with rapturous longing at the wonderful view within. She smiled and beckoned to us to enter, and as we came forward timidly she reached out a beautiful, jeweled hand and drew me close with, "You little wood sprite, didn't I see you arrive yesterday in an enchanted coach?" And she proceeded to inquire how we had come there and what we were going to do. But we were overcome with sudden bashfulness in this unusual environment, and could scarcely say a word. So, after admiring the ferns, she purchased them at a generous price, and giving us each a large orange, dismissed us, her sworn slaves for life. But before she let me go she said, "Come again, Fairy, it's been a long time since I've seen a beauty like you. I wish I could buy you from your mother to be my little lady-in-waiting." She had taken a sudden fancy to my golden-haired, blue-eyed, comeliness but she probably would have tired of me in twenty-four hours if I had been permitted to take up my abode with her.

*(To be continued)*

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

## The Story of the Shadowed Earth Child

MAPLET ELSPETH HODGINS

**L**ONG and bitterly the "shadowed one" rebelled against her cross. It was so common, so rough and so unsightly. "Oh, yes! others have crosses, too, but they are so different, so unique and interesting; why, they have romance written all over them, while mine is so humdrum and drab," said the complaining one, throwing herself down on her bed in utter abandonment; she could endure it no longer. And then it was that her heart-rending cry attracted the attention of the "shining one" who was about the Master's business, and he floated down a star beam into her chamber.

The "shadowed one" opened heavy-lidded eyes and gazed in wonder on the shining form. A gentle voice whispered, "Come with me, shadowed soul." Leaving her worn form on the bed, she quickly, and oh, so easily, floated out with the "shining one."

Soon the "shadowed one" found herself approaching a stately building of scintillating colors. The "shining one" still beckoned her on, so she entered the rainbow door. Down in the center of a lofty room she saw a table heaped with crosses. The "shining one" answered her look of wonder and inquiry: "Yes, they are all crosses, and as you are so dissatisfied with your own, I have brought you here to choose one more to your liking. Now you are at liberty to select any one that appeals to you."

"Oh, how wonderful!" the "shadowed one" exclaimed and she even forgot to add how grateful she was for the privilege that had been granted to her, but ran eagerly to the table.

Her eyes were first caught by a dazzling cross encrusted with glittering jewels, and with a child's delight in sparkles, she grasped it. "Oh! how heavy it is. Why, I can't even raise it

from the table." The "shining one" merely smiled.

The next one, covered with exquisite roses, attracted her attention. "Oh!" she cried, "this one I can lift," and clasped it firmly in her hands. With a cry of pain she dropped it sobbing, "The thorns, they pierced my hands!"

"The gentle voice answered, "Yes, roses have thorns."

"What is that one?" the "shadowed one" asked, pointing to a small cross that shimmered in the light. "It looks like moonbeams. Dear me, it is so mystical looking. I could not carry that. They would accuse me of being occult and queer. But there is one covered with opals. How I do love them, only they are so unlucky. No, I won't touch that one. People would think I was born on Friday, the thirteenth."

The smile grew deeper on the "shining one's" face. "Here is one made of real pearls," he said.

"Oh, but each pearl is a tear," the "shadowed one" shrugged, and passed it by.

"How exquisite is this one made of white lilies. This is the one for me. Lilies don't have thorns," and with a cry of joy she clasped it to her breast. The strong fragrance that poured forth from the golden hearts turned her faint, and she laid it down sorrowfully.

The "shining one's" face grew very tender. "Only the one who has gladly borne her cross can clasp to her the lilies of the resurrection," he said.

Through her tears the "shadowed one" spied laying among the glittering jewels and flowers of rainbow hue, a simple, wooden slab entwined with ivy. Reaching out with trembling hands she drew it to her. Oh, how light it was, and what a comfey, homey feeling it gave her. It

*(Continued on page 277)*

# 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.*

## Longevity and the Invisible Helpers

*Question:*

Will working as an Invisible Helper at night, have a tendency to shorten one's earth life?

*Answer:*

During the day while man is expending his energies in the physical world, the two higher vehicles, namely, the desire and vital bodies, interpenetrate the dense physical body. The vital body receives its energy through the spleen, while the desire body is rooted in the liver. The energy which drives the physical body to accomplish its work is seated in the desire body. The desire body is also responsible for the excesses which break down tissue, while the vital body rebuilds and restores these wasted tissues, drawing its material from the sun.

During the day a constant war is waged between these two higher vehicles. One is tearing down and the other building up. At night when man is in a sound and dreamless sleep, the real man, the ego, clothed in his desire body withdraws from the dense physical body, while the vital body remains with it and is then given an opportunity to restore the energies that have been used up during the day. If man is of the earth earthy, if he has lived to eat and drink and be merry, with no high aspirations and is not interested in his brother's welfare, then when he is out of the body in what is termed sleep, he wanders unconsciously and aimlessly about in the lower desire regions most of the time, and on

account of a late supper he is tied to the body in a dream state, being half out and half inside. When this happens the vital body does not have an opportunity to do its work of rebuilding, and the man wakes up in the morning tired, having made it impossible for the invisible body to do its work of restoration.

The man, however, who has lived a helpful life of service during the day, who is filled with high aspirations and a desire to serve humanity, and who has endeavored, to the best of his ability, to curb his desires, and has not indulged in coarse or excessive food, when he leaves the body at night is free to go where he pleases in the higher realms. His physical body is left in a sound, unconscious sleep which leaves the vital body free to do its work of restoration on the physical body, while the ego is out in the desire world busy about his Father's business as an Invisible Helper.

If such a one has taken the vow of a probationer of the Rosicrucian Fellowship, and is faithful in sending in his monthly report, as soon as he is asleep he is free from the physical body and gravitates to the band of Invisible Helpers who are being trained systematically by the Teacher and his lieutenants, who are physicians of one school or another. These helpers work in groups according to their planetary harmony and through these Invisible Helpers the Fellowship is accomplishing a great work in the healing of the sick. This work in the inner worlds does not tire the ego; only physical matter feels fatigue.

While the physical life is prolonged and the body built up by this sound sleep, the purgatorial period is, however, perceptibly shortened by this work

which the ego accomplishes as an Invisible Helper for he is doing double duty. He serves both day and night and as a result he accomplishes an immense amount of soul growth.

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*Optimism and the Rosicrucian Fellowship*

*Question:*

We have not seen any public statement from you, as leader of the Rosicrucian Fellowship, about the so-called forthcoming European War and other disasters which so many other speakers are prophesying and discussing. Why is this?

*Answer:*

It is almost a daily occurrence for us to receive in the mail sent to us by our friends, letters and clippings, magazines and newspapers, in which terrible disasters are prophesied. Prophets are springing up like mushrooms and the fear that they are generating in the minds of the public is appalling. But how many are truly prophets? One man is sending out through the medium of the press, his prophecies based on astrological deductions, who has studied the science for only six years. How can such a one predict anything accurately through the study of a science which cannot be mastered in a lifetime? Very few are learned enough to be able really to see into the future of a nation, and a truly wise man, who is far enough advanced to see clearly, will not send a thought form of disaster into a world which is already so full of fear and unhappiness. He knows that the great power of many minds when set thinking along one line, may often bring about a catastrophe.

What is gained by these prophecies? Do they cause the people to change their manner of thinking and living? Hardly. What this poor, unhappy world needs is thoughts which induce more hope, more peace; it needs to look for good instead of courting disaster.

Since time immemorial there have been

religious sects which have been setting dates when the world was coming to an end; and on the strength of their predictions, their members have given away all their worldly possessions, and met at a given time and place for prayer, awaiting this great event—which has never come.

The Rosicrucian Fellowship teachings aim to preach and teach the lesson of optimism, realizing that a combined thought of hope and peace may have its effect in frequently averting an impending catastrophe.

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*The Cause of Deformity*

*Question:*

We are taught that we build our future bodies during our earth life here. Then how is it that there are so many deformed children in the world?

*Answer:*

“For whatsoever a man soweth, that shall he also reap.” Galatians 6: 7. This is absolutely a law in nature, and is termed by the occultist the law of cause and effect, which rules all things.

First, we must learn to look upon the life in the body as one day in life’s school and realize that this life is not all, but that there is a succession of lives in which man learns his lessons.

Suppose, as is often the case, that a boy is unruly and ever ready to inflict cruelty on others. This boy is usually punished in order to teach him not to repeat this cruelty. He is made to feel that he cannot go on abusing others, and in time he learns to be kinder and more loving. Now in this great school of life we find these naughty and cruel boys and girls in grown-up bodies. Woman is sometimes neglectful of her womanly duties and must suffer through another life because of her neglect. Or a man may be brutal to his family and abuse the animals, going through life inflicting pain and unhappiness. He may pass out in death without realizing his cruelties. If there was not a just law of consequence which compels this man or



woman to feel the pain they inflicted on others they might return to rebirth with the same cruel and harmful desires which hurt others, and they might go on becoming more cruel and more brutal, and in time humanity would develop into veritable brutes; but God's laws are just.

The soul that is reborn into a babe's body is not a baby soul, but one who has lived many lives and has returned to learn many lessons. If these previous lives have been full of selfishness and cruelty, then this one may be born into a body through which it must learn the lesson of compassion, and may, as a necessity, have to be reborn into a deformed body.

Max Heindel tells us on page 154 in the *Cosmo-Conception*: "What we are, what we have, all our good qualities are the result of our own actions in the past. What we lack in physical, moral, or mental excellence may yet be ours in the future."

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### *The Soul and the Soul Body*

#### *Question:*

What is the difference between the soul and the soul body?

#### *Answer:*

The vital body is composed of four ethers, namely, the chemical ether, the life ether, the light ether, and the reflecting ether.

The two lower ethers form the matrix into which the dense body is built and determine its form and appearance. These two ethers are particularly concerned with assimilation and excretion, growth and propagation. In the vital body of a person whose interest is centered principally in the things of the physical world, who lives chiefly in the sensations and emotions, there is a preponderance of the two lower ethers; but when a person is not particularly concerned with material pleasures and seeks rather to advance spiritually, then the two higher ethers form the bulk of the vital body. It is these two higher

ethers, the light and the reflecting, that form the soul body which we call the "golden wedding garment," and which remains with the ego during its sojourn in the purgatorial and the first heaven regions. When the ego passes out of its dense body at the time of death the two higher ethers form a matrix into which the desire body is built and this matrix takes the shape or form which the two lower ethers gave to the dense body. Hence the ego preserves the same general appearance after death that it exhibited during life. The soul is the extract, essence, force, or power of the life lived in the threefold body. It is also threefold in its nature, the conscious soul being the force or extract of the dense body, the intellectual soul the force or extract obtained from the vital body, and the emotional soul the force or extract obtained from the desire body. The two chief qualities of the soul are conscience and virtue. In conscience is embodied the subjective feeling of pain and sorrow which the ego endured in purgatory while experiencing the suffering he caused others to undergo while he was living his past earth lives. Conscience is therefore the guide which in the future, if listened to, will direct the spirit aright and teach it how to avoid similar mistakes in future lives to come.

Virtue is the essence of all the ego's good acts committed in former earth lives, and acts as encouragement to keep the spirit earnestly striving, to press forward on the path of aspiration. Hence, we might say that the threefold soul is the quintessence, the power or force, which the ego extracts from the threefold body during its various earth life experiences. The conscious soul increases the consciousness of the divine spirit, the intellectual soul gives added power to the life spirit, and the emotional soul adds to the efficiency of the human spirit. And thus it is that the spirit nourishes itself on the pabulum extracted from the soul and gradually evolves from impotence to omnipotence.



# 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.

## Modern Unrest and Uranus

W. A. ROWDEN

HERE IS no doubt in the mind of the careful student that there is a great amount of unrest in the world, especially regarding the administration and constitution of government. The most striking change in recent years, is, to many people, the power of labor. This has grown in a phenomenal manner. Everywhere we see the old, deep-seated governing parties subjected to the amendments and criticisms of labor. In certain instances, the governing party is labor controlled.

All this is a sign, and a healthy sign, of the times. It indicates that the individual, meaning the ordinary man in the street, is gradually taking his evolution into his own hands; his responsibilities are growing; he realizes that he has "grown up" from an evolutionary viewpoint, and that he is no longer the more or less irresponsible subject of a few decades ago.

The present day citizen is alert and weighs ideas, suggestions, hoary institutions, one against the other. It does not

matter to him, for instance, that a method or an idea is old and revered. He wants to know why it is so, and if there is anything better—be it old or new—then he demands a change for the better. He is not now content to drift along in the good old way, which, nevertheless, was very frequently a very bad old way. The Uranian vibrations will not permit him to be an easy-going dreamer, or drifter. The "Great Awakening" has commenced, and everywhere the sign of disturbed slumber is evident.

Is it religion that is attacked? Do we hear complaints of empty churches, of a lost grip on active, thinking men and women? There are those who may complain in this manner when "churchism" rules, but whenever the preacher or minister can speak words of living truth, then does the inner meaning establish his ability, and men will go in crowds to listen to the message he has to deliver. You can almost hear the multitude crying, "Give us truth, not the ashes, or dogma, or the unmeaning jargon of the Middle

Ages. Put your lessons into modern English—explain how and why.”

This explains most obviously how it is that occult teachings have had such an eager reception in the world. It is as if the echo of a former truth had awakened slumbering memories, causing a complete thrill of joy at the wonderful, illuminative recognition. How many have been startled with wonder as they sat reading the revelation of truth in such books as the “*Rosicrucian Cosmo-Conception*”? Do you remember how the realization came with stupefying force, and then suddenly everything seemed to clear and your thoughts, your whole life, became different?

Imagine this force increased many million times, so that everything is athrob with vibration—a vibration more intense than anything physical which you can imagine. It is the thrilling, dynamic force which men feel in intense, vivid moments—that feeling which unsettles and cannot be subdued. And it is steady and continuous, an unresting output, a thing of night and day. It acts and throbs when you have forgotten it, and enters again into the rhythm of your thoughts, as you return to recognize it. For it is the sublime energy of Uranus of which we speak, and which deals with us, and points out new things or uncovers old things. We cannot continue to go on willy nilly, for by using our powers of perception, we shall find that our world is gradually changing, and changing it is, as all can see—so that our evolution may be speeded up, and we must keep abreast with the march of time.

The League of Nations, Prohibition, Limitation of Armaments, Labor and Capital Conferences, International Sport—these all point to a larger conception of Universal Brotherhood. Men are thinking not in terms of self, or at least not so much as previously, but more in terms of unrest, more in terms of what is fair and just to the other fellow.

And through all these endeavors, we

find the unsettling effect of Uranus instead of proving obstructive, as it appears on the surface, is actually facilitating matters. In unusual times people are very much inclined to do unusual things. During an earthquake, a strong labor partisan might find himself helping a capitalist in the common task of salvaging their respective goods and chattels—a thing most unusual, and really an edifying sight.

Again, it is so much easier to sow seed in ground which has been turned over, raked, and generally unsettled, than in ground which is solid with the solidification of years, and quite indifferent to the proddings of the sower.

So we see that now is the time to continue with greater zest our numerous and varied endeavors. Life, nowadays, under the vibration of Uranus, has the most astonishing and unusual things to offer us. It is not meet that we should deplore the new order of things, the new order which is so surely superseding the disorder that followed so closely on the great war. To many people the change may be unsettling, but the improvements following bring an ample and wonderful compensation in their train.

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#### TRUTH

He who lives always within *things* can never worship in Truth.  
 Eyes blinded by the fog of *things* can not see Truth.  
 Ears deafened by the din of *things* can not hear Truth.  
 Brains bewildered by the whirl of *things* can not think Truth.  
 Hearts deadened by the weight of *things* can not feel Truth.  
 Throats choked by the dust of *things* can not speak Truth.

—Selected.

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The Christ within can never be born into the higher spheres until we make the lower self a virgin, fit to immaculately conceive and bear the higher self.

—Max Heindel.

## The Mysterious Breastplate

J. H.

**A**CCORDING to the astrological table of Abunephi published by the Jesuit Father Athanasius Kircher in his "Oedipus Aegyptiacus" the precious stones in the breastplate of the high priests represented the twelve signs of the zodiac as follows: the amethyst corresponds to Aries, the jacinth to Taurus, the chrysoprase to Gemini, the topaz to Cancer, the beryl to Leo, the chrysolite to Virgo, the sardius to Libra, the sardonyx to Scorpio, the emerald to Sagittarius, the chalcedony to Capricorn, the sapphire to Aquarius, and the jasper to Pisces. As one half of the signs from Aries to Virgo represents the hemisphere of light, and the other half the dark side of the zodiac, the name Urim (shining ones) was given to the former, and Thummim (dark ones) to the latter.

Upon each stone was engraved the name of a tribe, and the twelve tribes of Israel were thus made to correspond to the twelve tribes in heaven. The Egyptian Pharaoh Sesostris also divided his land into thirty-six nomi, so that the will of God might be done on earth as it is in heaven.

Reuben, the bull, had his place in the south of the camp; Ephraim, the waterman, in the west; Juda the lion, in the east; and Dan, the eagle, in the north. The solstitial year beginning with the month of Leo had taken the place of the equinoctial year beginning with the month of Taurus. Taurus, Leo, Scorpio, and Aquarius—the ox, the lion, the eagle, and the man—were then the four great cherubim around the throne, who are now replaced by Aries, Cancer, Libra, and Capricorn.

The two most important of the last four are Cancer and Capricorn which in the mysteries of Mithras became the two ends of Jacob's ladder which consisted of seven steps and reached from earth to heaven. These two signs represented

two gates. Cancer, ruled by the moon, represented the moon gate—birth, through which the souls descend into the physical world, and at the other end, Capricorn, ruled by Saturn, represented the sun gate—death, through which they ascend again into the heaven worlds.

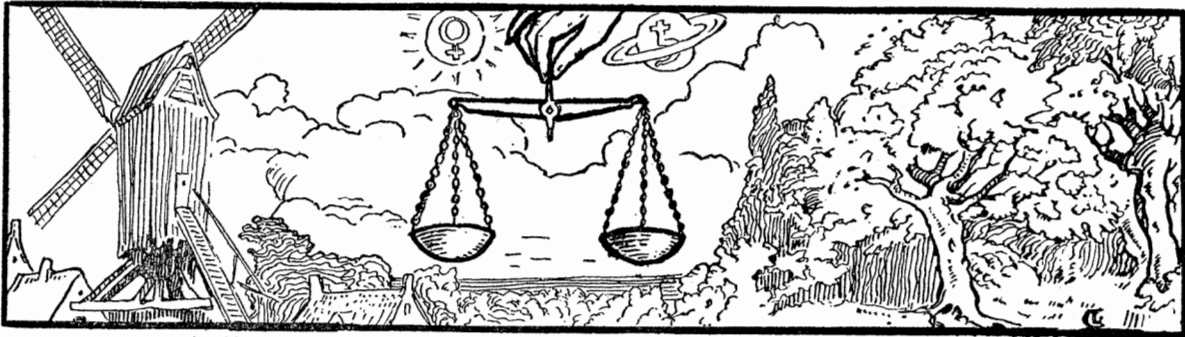
The stones in the breastplate of the high priest were twelve oblongs 3 x 4 with a diagonal of 5. If these proportions are multiplied by 12, 3 x 12 equals 36, 4 x 12 equals 48, and 5 x 12 equals 60, and the products again multiplied, 36 x 48 x 60 equals 103,680, they give as product four great sidereal years or precessional periods.

If each stone in the breastplate represents one month, the four rows of three stones represent the four seasons of the year; if each stone represents one year of 360 days, the twelve stones together represent a period of 4320 days. This same number appears in the pattern of the tabernacle which occupied three smaller squares in a larger square 5 x 5. If the circle is divided into 25 equal parts, one part is 144, and three parts are 432.

432,000 was the number of the great world year of the Chaldeans, the Babylonian cycle, or the great Platonic year. This number was not chosen arbitrarily, for there is perhaps no other number which is more prominently written in the heavens. As the day was anciently divided into 12 parts, one year of 360 days had 4320 great hours. The synodical movement of the moon in one lunar year of 12 synodical cycles amounts to 432 degrees. The diameter of the earth's orbit is about 432 times the radius of the sun, and the diameter of the moon's orbit about 432 times the radius of the moon. That composite movement of the earth's axis, upon which is based the precession of the equinoxes, progresses

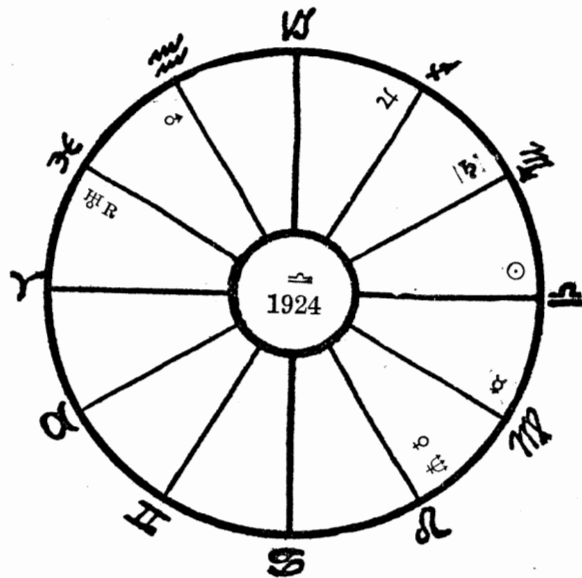
*(Continued on page 277)*

## The Children of Libra, 1924



*A Character Delineation of the Children Born between September 23rd and October 23rd, 1924, inclusive.*

The children born during the time that the sun is passing through the airy sign of Libra, the sign which is ruled by the planet of love, harmony, and art, Venus, are usually like the symbol which rules this sign—the scales. In this sign the sun has its fall and Saturn is exalted, for the sun is hot and fiery and Saturn is cold and earthy, and the disposition of the Librans may be compared to these two planets. If the planets are well placed and unafflicted, the scales balance and the disposition of these children is lovable and kindly and most considerate. But too often this is not the case, and the scales tip one way or the other. One day they are in the seventh heaven of optimism and delight responding to the sun's rays, and the next day they may be of the Saturnian nature and be in the very depths of despair through gloom and pessimism. But the children who are born this year while the sun is passing through this airy sign will be very versatile, for the planets are scattered all over the horoscope, one planet in each sign with the exception of Venus and Neptune which are in Leo. They will, however, have talent for inspirational music, for we find Venus conjunction with Neptune between the twenty-fourth of September and the sixth of October, and in the inspirational sign of Leo. This aspect is strengthened by the conjunction of the Dragon's Head, which



has a Jupiterian influence. These children will also be able to compose. One difficulty, however, is found which may interfere with their success—mental restlessness and impulsive tendencies—for Mercury, the planet of reason, is in opposition to the flighty and impulsive Uranus the greater part of the month, and Uranus is retrograde. The parents should see that these children do not be-

*(Continued on page 285)*

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

## Your Child's Horoscope

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

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

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

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

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

RAYMOND J. H.

Born May 22nd, 1912. 9:53 P. M.  
Lat. 42 N., Long. 88 W.

*Cusps of the Houses:*

10th house, Scorpio 1; 11th house, Scorpio 25; 12th house, Sagittarius 16; Ascendant, Capricorn 5-31; 2nd house, Aquarius 16; 3rd house, Pisces 28.

*Positions of the Planets:*

Uranus 3-22 Aquarius, retrograde; Mercury 8-6 Taurus; Venus 19-43 Taurus; Saturn 24-40 Taurus; Sun 1-37 Gemini; Neptune 21-43 Cancer; Mars 26-58 Cancer; Moon 25-55 Leo; Jupiter 11-39 Sagittarius, retrograde.

In the horoscope of this young boy we find the Saturnian sign of Capricorn on the ascendant and the ruler Saturn in the fourth house in Taurus and conjunction with Venus. Saturn is making a number of aspects, and Venus is strong in its own sign of Taurus. Saturn is sextile to Neptune, which is strongly situated in an angle and in a sign of its own nature, the watery sign of Cancer. Saturn is also conjunction to the sun,

sextile to Mars, and Mars is in conjunction with Neptune and in the seventh house in Cancer. Planets in angles, and fixed and cardinal signs, have greater power, and therefore, Saturn will have a strong influence on this young man's life.

These configurations endow the nativity with a strong, but a stubborn will. The conjunction of Venus will, to some extent, soften the severe Saturn, which is apt to show its hard and cruel nature in the sign of Taurus and has also a tendency to cause gloom. This, however, will be softened by the conjunction of Venus.

A strong leaning is found towards the occult by the above configurations, and with Uranus in Aquarius, trine the sun, and Saturn in Taurus, sextile to Neptune, the mystical tendencies are strong; but there is a danger of misuse of the same, for Mars conjunction Neptune is the sign of the hypnotist. With Saturn conjunction sun, and square moon, and Uranus square Mercury from fixed signs, a desire is shown to benefit from occult knowledge gained.

There is a softening and refining aspect, which, if the parents will develop, will help to guide the boy on a higher and less dangerous path—music and art will always bring out the best

in man, and this boy has Venus conjunction Saturn in Taurus, a mystical sign, in an angle in the fourth house indicating the home, and sextile to Neptune and Mars. This will give artistic ability and the influence of the parents would be beneficial in helping to develop both music and art.

Venus conjunction Saturn in Taurus and square moon from Leo gives a strong passional nature, which may lead to unnatural habits. It would be well if the parents would make a confident of this boy, especially at this critical age, that he may be led into the highest and purest paths. His food should consist of the lightest, eliminating eggs, meats, and heavy proteins, which are apt to feed the desire nature and lead to excesses.

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PAUL F. B.

Born September 29th, 1911. 1:03 A. M.

Lat. 40 N., Long. 75 W.

*Cusps of the Houses:*

10th house, Aries 25, Taurus intercepted; 11th house, Gemini 1; 12th house, Cancer 7; Ascendant, Leo 7-5; 2nd house, Leo 28; 3rd house, Virgo 23.

*Positions of the Planets:*

Venus 14-29 Virgo; Mercury 17-56 Virgo; Sun 4-58 Libra; Jupiter 14-33 Scorpio; Moon 21-47 Sagittarius; Uranus 25-25 Capricorn, retrograde; Saturn 19-37 Taurus, retrograde; Mars 8-33 Gemini; Neptune 23-34 Cancer.

Here we have the birth data of a boy who has the fixed and fiery sign of Leo on the ascendant, and with the ruler, the sun, in Libra in the third house, sextile to the dynamic and fiery Mars, which is the ruler of the tenth house, and also co-ruler of the fourth house. Four fixed and two cardinal signs are on the angles. This boy is endowed with great energy and a strong will. He is one who will be able to overcome the obstacles which may be placed in his path.

Mercury, the planet of reason, is in its own sign of Virgo, conjunction to

Venus, sextile to Neptune and Jupiter, and trine to Uranus and Saturn. This makes Mercury a wonderfully configured and strong planet, which will give the boy a mind that will be deep and keen, and a good reasoner. It will help him to rise to the top in spite of anything that may stand in his way, and even though he should not receive help from anyone, he is a boy who will be perfectly able to stand alone and fight his own battles, and they will not be fought in a cruel way, for he is blessed with a gentle and kindly nature. With Mars in Gemini, the sign of the hands and arms, trine to the sun, this boy is very clever with the hands and has mechanical ability. With Uranus in Capricorn, trine to Saturn in Taurus, and Mercury conjunction to Venus in Virgo, he would make a good construction engineer or an architect. He would also be fairly successful as a chemist.

With Venus square Mars and moon, from common signs, and the moon in the fifth house ruling pleasure, there may be a tendency to drift into the pleasures of life and he is very prone to go to excesses. Especially is it so with Mars in Gemini, the house of friends, square to Venus, that the young man's associates are apt to lead him into the wrong path.

Jupiter in the fourth house, which indicates the parents, shows that they through love, not force, could have a strong influence in leading this boy into the proper path, and save him from the path of least resistance—that of pleasure.

These same configurations, namely, Venus square Mars and the moon, from common signs, will have a tendency to cause coughs and colds, and Neptune in Cancer, which has rule over the stomach, in opposition to Uranus from the sixth and twelfth houses, cause poor assimilation and is frequently responsible for the lowered vitality of the body which makes it susceptible to these ailments. The boy should be taught to eat moderately and to breathe deeply.

LOUIS, A. L.

Born Nov. 16th, 1900. 3:00 A. M.

Lat. 38 N., Long. 122 W.

*Cusps of the Houses:*

10th house, Cancer 7; 11th house, Leo 10; 12th house, Virgo 10; Ascendant, Libra 6-12; 2nd house, Scorpio 3; 3rd house, Sagittarius 4.

*Positions of the Planets:*

Venus 14-59 Libra; Sun 23-41 Scorpio; Dragon's Head 2-14 Sagittarius; Mercury 2-50 Sagittarius, retrograde; Saturn 2-35 Capricorn; Uranus 11-34 Capricorn; Jupiter 15-42 Capricorn; Neptune 28-44 Gemini; Mars 26-59 Leo; Moon 19-33 Virgo.

The horoscope we have this month for our vocational reading is that of a young man with the airy sign of Libra on the ascendant, and Venus is at home in this sign and in the first house. This will give this young man a very pleasing and pleasant personality. The planet Venus should also be the life ruler, but it has only two aspects, making a square to Uranus and Jupiter. People with Venus so prominent have a strong attraction for the opposite sex and especially when Uranus and Jupiter are square to this planet. This may have a tendency to make this young man spend too much of his time with his women friends, who may not be conducive to bringing out the best that is in him.

The watery moon, the ruler of the midheaven, is in the intellectual and earthy sign of Virgo in the twelfth house, trine to Uranus and Jupiter, which are also in the earthy sign of Capricorn and sextile to the sun, which is placed in the watery and fruitful sign of Scorpio. This is indicative of success in horticulture and farming. With the sun in the second house of finances and the fruitful sign of Scorpio and sextile to the moon in Virgo, an earthy sign, this man's financial success will most likely be attained through working with the earth.

Mars in Leo gives mechanical ability and a desire for action, but in this posi-

tion this fiery planet has a contempt for danger and especially so when square to the fiery sun, for we find Mars in the sun's house Leo and the sun in Mars' house of Scorpio. Planets which are in mutual reception have a stronger influence for good or evil, and the square will give a tendency to accidents, especially with machinery. If this young man would avoid accidents he should stay upon terra firma and not attempt to run automobiles or airships.

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### CORRESPONDENCE COURSES IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

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*Rosicrucian Philosophy:* We have a Preliminary Course in this of twelve lessons, using the *Cosmo-Conception* as textbook. The completion of this course admits the student to the Regular Student course, which consists of a monthly lesson and letter by Mrs. Max Heindel, devoted to a study of the practical aspects of the Philosophy.

*Astrology:* To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses in astrology, the Junior and the Senior.

These courses are conducted on the freewill offering plan.

If you wish to be admitted to any of them, address,

*The Rosicrucian Fellowship,  
Oceanside, California.*

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### ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

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

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



# 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 September)

- Q. When does an abandoned moon commence to dissolve?
- A. When the laggards inhabiting a moon have retrieved their position and returned to the parent planet, or when continued retrogression has caused complete disintegration of their vehicles, the abandoned moon commences to dissolve.
- Q. What further is said about the dissolution of a moon?
- A. The momentum of the spiritual impulse which propelled it in a fixed orbit for aeons may endure for aeons after it has been vacated, and from the physical point of view it may still seem to be a satellite of the planet which it encircles. As time goes on, however, and the power of attraction exercised by the parent planet diminishes, its orbit widens until it reaches the limit of our solar system. It is then expelled into interstellar space and dissolved in Chaos.
- Q. To what is the expulsion of these cinderlike dead worlds compared?
- A. It is analogous to the manner in which hard and foreign bodies imbedded in the human system make their way through the flesh to the skin. The asteroids illustrate this point.
- Q. What are the asteroids?
- A. They are fragments of moons which once encircled Venus and Mercury.
- Q. By what names are the beings which were once confined upon these moons known?
- A. They are known in esotericism as "The Lords from Venus" and "The Lords from Mercury."
- Q. How did they retrieve their lost estate?
- A. They retrieved it in a large measure by service to humanity. They are now safe on their parent planet, while the moons they inhabited have partly disintegrated and are already far outside the earth's orbit.

### EVOLUTION OF OUR EARTH

*The Polarian Epoch*

(Pages 261-307 *Cosmo-Conception*)

- Q. What was the condition of the Earth while it was yet a part of the sun?
- A. It was in a fiery condition.
- Q. When did our human evolution commence?
- A. As fire does not burn spirit, it commenced at once, being confined particularly to the Polar Region of the sun.
- Q. From what and with the assistance of whom did man build his first mineral body?
- A. He built it from the attenuated chemical substance of the sun, assisted by the Lords of Form.
- Q. What illustration is given to refute the statement that man could not build unconsciously?
- A. The case of the mother is cited.



She is not conscious of building the body of the babe in her womb, yet it can not be said that she has nothing to do with it.

- Q. What difference is cited between the work of the mother and that of man?
- A. The mother builds unconsciously for the unborn babe, and man builds unconsciously for himself.
- Q. Is there any resemblance between man's first dense body and his present vehicle?
- A. Man's first dense body did not even remotely resemble his present splendidly organized vehicle.
- Q. What was the form of man's first dense body?
- A. It was a large, baggy object with an opening at the top, from which an organ projected. This was a kind of organ of orientation and direction.
- Q. Describe the development of man's dense body?
- A. In the course of time the dense body drew more closely together and condensed. If it came too close to places of greater heat than it could endure, it disintegrated. The organ of orientation grew sensitive to the condition that threatened destruction, and the dense body automatically moved to a safer place.
- Q. Into what has this organ now degenerated?
- A. This organ has now degenerated into what is now called the pineal gland. Sometimes it is called "the third eye." The latter term is a misnomer, because it never was an eye, but rather the localized organ for the sensing of heat and cold, which faculty is now distributed over the entire dense body.
- Q. What is said of this sense during the Polarian Epoch?
- A. This sense was then localized, as the sense of sight is now in the eye, and that of hearing in the ear.

*(To be continued)*

*THE MYSTERIOUS BREASTPLATE*  
*(Continued from page 271)*

in periods of 1, 2, 3, 4, until 60 times 432 years. The greatest distance of any planet from the sun, which is that of Uranus, (Neptune does not belong to our solar system) is about 4320 times the radius of the sun. Jupiter completes its orbital revolution in 4320 days, and Saturn's orbital revolution is very nearly equal to 430 diurnal rotations of the sun. Finally, 4320 years of 360 days are equal to  $2 \times 25,920$  months, or two of those remarkable periods whose ratio to the precession of the equinoxes equals the ratio of the moon's revolution to the year.

It will be noticed that the list of stones in Father Kircher's book is taken from the Book of Revelation. While the stones mentioned in Revelation agree as a whole with those mentioned in Exodus, there has been a change in their arrangement. If the writer of Revelation knew the order of the stones mentioned in the book of Exodus, why did he change it? Let the reader give to each stone a number and arrange them from left to right and from above downwards as follows: 1, 8, 9; 10, 7, 2; 11, 6, 3; and 4, 5, 12. He will then have a magic right angle giving 26 times the sum of 26 in regular addition of four numbers. 26 is the numerical value of the Tetragrammaton, Y H W H.

*THE STORY OF THE SHADOWED EARTH CHILD*

*(Continued from page 265)*

just fitted her arms too. Lovingly she clasped it to her breast, and lo! it seemed to be her very self, and no more was she called the "shadowed one." For behold! she had become the cross and the ivy twined itself around her brow and crowned her with everlasting life. And forever and a day the "shining one's" voice echoed these words in her heart, "Only the one who wears the cross is crowned with everlasting life."

# Children's Department

## "My May"

MATILDA R. DUVALL

"I'M SO FURIOUS! Oh, I could just—I don't know *what* I would do if I had my way. I could cry!" And cry she did.

"What is it, dear?" Mother's voice was so quiet and soft, that the sobbing child lifted her curly head, tears streaming from out the blue eyes that were anything but pretty now, all red and full of tears.

"I don't want Mary to have my doll. I put her away, and all her dresses—and—there Mary is—with my doll, and—all my doll clothes!" Annie cried this time in earnest. Her sobs were so loud that they not only filled the room, but reached the little porch outside, where her cousin Mary sat playing with the doll, pulling off one dress, and putting on another, all the time making believe she heard not a word.

"Sweet, little daughter, come to me. Now try and listen to Mother because she wants to help you. Mother is quite sure that you are crying because you are not thinking of what you are *really* doing. That's right. Sit here, close to Mother's heart. Now tell Mother why you do not want Mary to have your doll. Do not tell me you want to have it yourself, for I know how glad you are to have some one play with you. So there is another reason."

"Mother, I made a dress and fixed dolly the way I wanted her, and I didn't want Mary to take that dress off. That is what I'm crying about!"

"Now don't cry again. When you cry, you are making all the little "captains" (you and I know that we call the little blood cells "captains"), rush to

your eyes just as fast as they can, and they are all getting so troubled, because your head is filling up with blood, and your poor stomach, which is really empty, will not have any workers to help digest your food, and here it is dinner time. So you see that this is the worst possible time you could take to cry. Why, little daughter, it would be best if you ate nothing at all today noon. There won't be enough blood in your stomach to make the necessary heat with which to digest your dinner."

Annie sat up her face shining with excitement.

"Mother, whoever heard of your stomach having blood in it? Why, I shall have to eat my dinner or I'll starve!"

"No, dear. You would not starve for days if you did not eat anything at all, and you cannot realize how bad it is for you to cry when it is so near your dinner time, or your breakfast time either, for that matter.

"And my supper time too? Oh, Mother, you forgot my supper!"

"It was such a tiny thing, dearest, to cry about, and such a really big thing to *cry* before dinner!"

"I didn't want her to undress my dolly!"

"That is just what was the matter. *You* didn't *want*. To *feel* a different way, would be all you would have to do, and you would be glad to have Mary play with your dolly, wouldn't you? If Mary wanted to play with your doll and you both wanted to play the same way what a lovely time you would be having. See? That is the way it is all over the world. The *wants* are different. Now if you were to play that you were glad—

glad you had Mary here, and you were both making dresses for this little dolly, playing she was going far away for a visit, or to be married, maybe—”

“Oh, Mother, that would be the finest thing to play! And dolly could have a white dress, and a veil, and I have a piece of white ribbon that would make a sash for her, and—wait, Mother, I’ll show you what a lovely white dress I could make. Here is that little end of satin you gave me.”

Annie searched in a candy box until she found a bit of satin, and Mother, quickly seizing the occasion, opened the drawer in the sewing stand, and there she found three pearl buttons, that fashion had left behind these many years; but they were simply wonderful for the wedding dress of a dolly, and as for a veil—

“Mary, come here! Mother is giving us lovely things and we will make a wedding dress for our dolly,” then aside to Mother, whose tact was being imitated by the little daughter, “I’m calling it ‘our doll’ now, and she won’t mind bringing it I know.”

The smile that followed this, was so wonderfully bright that it reminded Mother of nothing else but a rainbow for the sun was shining through the tear drops, and the promise was for clearer weather. Peace was restored.

## Peach Blossom

ELLA VAN GILDER

THE MOON had almost disappeared behind the top of the highest mountain peak, the night wind was blowing the little stars out before it, and the fairies who had danced all night in the woodland were ready to disperse and begin work according to their various duties, before it was discovered that Peach Blossom had not come to their rendezvous under the hemlocks.

The fairy queen was quite put out and

not a little alarmed, because it was a serious offense to be absent from the fairies’ gatherings and only some very unusual occurrence would be a sufficient excuse to pardon the fairy who failed to attend the queen’s festivals.

After the fairy queen dismissed the others, she settled herself upon a fern-leaf to await the coming of Peach Blossom, for she knew she would come to the woodland as soon as she could.

After quite awhile she saw the tardy little fairy moving slowly along the trail, her wings dragging at her sides and her eyes looking as though she had been crying. Up she came to where the little queen was sitting and throwing herself down before her continued weeping.

“What is it, Peach Blossom?” asked the fairy queen. “Why have you been absent all the night?”

“Alas!” sobbed the little fairy, “I have only come to bid you farewell, before I return to the mountains.”

“What do you mean, Peach Blossom? Are you out of your mind? Tell me what has happened to you?” commanded the queen.

“Your Majesty,” began Peach Blossom, “yesterday, as I was at work upon a clump of laurel which grew high above the river, I heard a groan, and looking below, I saw a young man, scarcely more than a boy, lying upon the rocks where he had fallen. Hurrying down to see if I could aid him, I saw that he was unconscious, and that one of his limbs was broken.

“I fanned him with my wings and gathered dew to moisten his lips, and after a long time he opened his eyes and saw me just as the moon was rising. Oh, Fairy Queen! you know so few people can see the fairy folk, but he looked at me and smiled, and said, ‘Are you a little fairy?’ And from that moment I loved him and I must go back and stay with him until help comes.”

“Foolish one,” rebuked the fairy

(Continued on page 288)

# 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

### ONIONS

**T**HE WONDERFUL health giving properties of that much despised vegetable, the onion, are little known.

The ancient Egyptians understood its therapeutic properties, and regarded this vegetable as a symbol of the universe, and many strange myths were associated with it in those far-off times. They used the onion in occult ceremonies, and believed that it had great powers to heal. During infectious diseases the peeled onion was placed about the room as a disinfectant.

The French and Spanish housewife considers to this day the onion and garlic two of the most valuable aids in the sick room.

The onion is one of our greatest cleansers. It attracts to itself all impurities therefore, when the skin has been removed and it has laid in a room where the doors and windows have been closed and the poisons of the human breath have been exhaled, the onion attracts to itself these poisons thereby purifying the air. But it, of course, has become permeated with these impurities and should not be eaten.

Raw onions that have been peeled should be kept in air tight vessels or in water if they are to be used for the next meal.

Onions act as an antiseptic. They not only purify the room by attracting the impurities, but they act as body scavengers when eaten raw and not mixed with other foods. They then cleanse the intestinal tract of impurities.

Children when fed freely on onions and garlic are never troubled with worms.

These tubers secrete a generous amount of lime and iron and are therefore healthful for growing children, safeguarding them from rickets.

A poultice of crushed, raw onions placed between a linen cloth and bound about the neck or over the chest will cure the severest case of tonsillitis, coughs, and colds. Such a poultice is also invaluable in cases of pneumonia.

Onion juice when boiled with honey and taken in the form of a syrup is good for coughs and colds and can be given to the smallest babe in the case of croup.

Onions increase the flow of the gastric

juice and as a result act as an aid to digestion. However, sufferers from hyperacidity should refrain from the use of this vegetable.

Onions soothe the tired nerves and many doctors are prescribing them for sleeplessness. A most dainty way of preparing them is to chop the raw onion and use this as a sandwich filling between buttered soda crackers. To get the best benefit from these onion sandwiches they should be eaten at night, when the stomach is empty, either as an evening meal or just before retiring. No other food should be eaten with them.

The cracker has little food value and is quickly digested.

A licensed physician in New York, for the purpose of healing, dips the heart of the onion into vaseline or olive oil and inserts it into the anus of one who is suffering with internal hemorrhoids or rectal trouble.

People suffering with excessive urine will find that onions regulate the action of the kidneys and stimulate the action of the liver.

To remove the odor from the breath after having eaten onions chew a small sprig of parsley or a few cloves.

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## The Care of the Skin

DR. F. LASH

**I**N ALL AGES man has aspired to reach perfection. Some have desired to possess a body of well-nigh perfect beauty and have neglected everything else in its service. Others there are who have set as their goal the other extreme. They longed for spiritual beauty; the fragrance of holiness was their ideal. They left the world and all its joy behind them, yea, even the comforts, such as they were, which ministered to the health of the physical body. They mortified their flesh by cruelly abusing the body. By prayer and fasting they attenuated the vital body, that is, the two lower ethers of the vital body which normally sustain the physical organism. In that weakened condition the veil which separated them from the unseen was lifted, and they had involuntary vision. Such vision, however, is always of a negative nature and should never be encouraged by anyone. Some of these zealots had their bodies sewed into the skins of animals with only an aperture large enough to breathe through and through which to receive their scanty food. In this condi-

tion they lived for years under the broiling African sun.

This seems a far fetched example and yet we have known of people who were supposed to be civilized, sewing their children into their underwear in the fall of the year to remain there until spring. These people absolutely refused a change of clothing offered to them for the children. There was to be no change until spring. Children are not the only ones who benefit by a frequent change of clothing which touches the skin. Yet there are many adults who, not realizing this, have a very medieval idea about the matter, being either too ignorant or too lazy to take the necessary care of the body.

Now, however, we are not dealing with that class. The occult student, an intellectual, spiritual type, realizes that cleanliness is akin to godliness. The kind of saintliness which offends the olfactory nerves is not in fashion any more. We have gained in wisdom and understanding. No doubt in ages past we abused our physical bodies in a mistaken idea that we were serving God,

without realizing the fact that, "as a man soweth so shall he also reap."

The body is the house of the living God, and if we defile that dwelling we must reap the consequences, which will certainly not be robust health. The motive back of an action in some instances determines the result and modifies it. Yet if we rush into a fire even to save a life, we get burned. Neither can we disobey God's laws without paying the penalty. Abuse of the body, even for religious purposes, spells disaster.

We must use our mental faculties and not blindly follow our emotions. We must learn to discriminate. We must consider and see if we obey God's laws in all the realms of nature, not only in one. We cannot afford to favor one of our bodies at the expense of any of the others. We must reach a balance. Let us remember that our higher vehicles are of no use at present aside from the wonderfully organized physical body. The *Cosmo-Conception* on page 237, referring to the physical body states: "Unspeakable wisdom has been employed in its construction. It is a marvel. It can never be sufficiently impressed upon the mind of the student what immeasurable facilities for the gaining of knowledge are contained in this instrument and what a great boon it is to man; how much he should prize it and how thankful he should be to have it."

In our present stage of evolution the physical body is the servant of all our other vehicles. Again quoting the *Cosmo-Conception*, page 92: "By their activities during the waking hours the desire body and mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissue." Control of the desires and our thought life reduces the necessary waste to a minimum.

Sufficient sleep in a well ventilated room, or better still, sleeping in the open air, gives the vital body a chance to rebuild the physical body. If we allow

overactivity, even in the service of mankind, to rob us of sufficient sleep, the work of restoration is imperfectly done and the physical body suffers in consequence. Again, a fit of temper or a bad spell of the blues poisons the physical body and an occult student cannot afford to do this. Nothing is more conducive to spiritual growth and bodily health than equipoise and calmness, coupled with tranquility and cheerfulness. Over elation and undue depression interfere seriously with spiritual progress and health. Let us be calm and serene. In such a state of mind the physical body is at its best. The circulation is even, there is no tenseness of the muscles, nor overwrought nerves, and the ego is able to take in the situation and to make an accurate decision, giving us true counsel even in difficult problems.

There never is an occasion for worry and fretting. The energy thus expended, if saved, would more than suffice to accomplish some real work. Most of our troubles are imaginary; we cross bridges before we reach them. Such mental states of worry and depression affect our bodily health adversely, interfere with its normal functions, and invite disease. There are many sins against the body directly and indirectly, and disobedience, in either case is bound to produce trouble in the physical organism.

Like every other machine the body requires proper attention. A steam engine is supplied with the right kind of fuel and given the necessary amount of oxygen, and after combustion is completed the ashes are removed. We do not doubt that all of this is essential, but strange to say, when people consider the most delicate and complicated of all mechanisms, the human body, they violate all reason and stupidly refuse to obey natural laws. Rubbish is the fuel they shovel into their engine. They are afraid to oxygenate it, and they do not dream of cleaning out the refuse. Somehow they trust God to do all that, and

blame Him when their bodies break down.

The waste products in the human body are taken care of by the lungs, kidneys, bowels, and skin. The latter is a very important excretory organ. The modern human being is too busy to breath if it were not necessary. Improper food quickly eaten, often in alarming quantities, and washed down with almost boiling, or iced drinks, interferes greatly with the process of elimination through the proper avenues, and the skin has to work overtime. It is called upon to excrete more than its normal share. But, even aside from that, the skin requires proper care and attention for the sake of health. We may gain some idea of the importance of our "coats of skin" if we realize that when one-third of their total area is destroyed, death ensues. Yet some of us commit slow suicide quite ignorantly by interfering with the function of the skin.

The skin consists of two parts. First, there is the derma or true skin, and covering this is the epidermis, or cuticle. The derma consists of connective tissue, which in fact forms the foundation of all organs. It is arranged loosely and consists of rather coarse, white, elastic fibers which give it strength and elasticity. The fibers run for the most part parallel to the surface of the skin. The top layers form little ridges and furrows and in addition, the entire surface of the derma is beset with minute elevations called papillae. Some of these papillae contain blood vessels, (Connective tissue wherever found supports blood vessels.) others contain special nerve terminations for tactile sensations, and sensory nerves are distributed there as well.

Below this layer we find the subcutaneous fat. In some parts of the body this fat forms a thick layer which gives the roundness and curves to the body. Imbedded in the derma are two kinds of glands, the sebaceous, and the sweat glands. The sebaceous glands are, as

a rule, connected with the hair follicles. They are oval in shape and their excretory ducts empty into the hair follicles. The sebaceous glands secrete an oily substance called sebum, which keeps the skin soft and pliable.

The sweat glands are coiled and tubular in form. The coiled portion of the gland lies deep in the derma. The excretory duct runs quite a straight course through the derma and enters the epidermis in one of the depressions between the papillae. In the epidermis the duct takes a spiral course to the surface where it opens into a minute pit called the sweat pore which is just visible to the naked eye. There are also some smooth, muscular cells in this portion of the skin in connection with the sweat glands.

The epidermis is composed of several layers of epithelium of the stratified squamous kind, which is protective in nature in contrary distinction to the cylindrical type which secretes. The most superficial layers are the oldest. Proliferation starts from within. On the surface the cells are very flat and horny. Constant desquamation (peeling off) of these cells goes on, cells from the deeper layers taking their place. The nerves of the skin are mostly sensory going to the derma and epidermis ending among the epithelial cells. Such is the structure of the skin.

Perspiration carried on by means of the sweat glands, both visible and invisible, is a very important function of the skin. Where there is a defective elimination through the kidneys the elements which should escape by this route are eliminated through the skin and give it the characteristic odor. Unnatural perspiration may be the symptom of gout, rheumatism, influenza, tuberculosis, emotional outbreaks, or other systemic disorders. Life could not be maintained more than a very few minutes were it not for the activity of the skin.

The function of perspiration is controlled by the nervous system but de-



pend, to a great extent, upon the condition of the general health and the blood, as changes in the blood composition will increase or decrease the amount of perspiration. But a high external temperature produces a natural and normal stimulation of the sensory nerves of the skin, and the impulses are carried to the spinal cord centers, then returned by reflex action to the sweat glands, which pour out their secretion upon the surface of the body. The evaporation of the moisture keeps the temperature normal and enables the ego to remain within the body. Lack of perspiration shows itself as fever and the ego is forced to leave the body.

Perspiration is composed of water containing sodium chloride, sodium phosphate, urea, ammonia, ethereal sulphates, creatinine, fats, and other waste products—some of the same materials which are excreted by the kidneys. If this substance did not escape through the skin, the kidneys would be overtaxed, and diarrhoea would be apt to be fairly constant, because of the irritation to the mucous membrane of the intestinal tract which, it must be remembered, is in some degree an eliminative organ, and the mucous membrane of the breathing apparatus would probably be considerably irritated and inflamed.

When there is excessive perspiration most of the water to be eliminated from the body escapes through the skin, and this has a tendency to leave the urine too highly concentrated, which is detrimental to the delicate structure of the kidneys. Fetid, as well as excessive perspiration, are usually the result of ineffective elimination through other depurating organs, or of the intake of wrong foods, or the wrong combination of foods, or the ingestion of certain drugs which cause a disturbed chemical balance of the body fluids and internal secretions, or a disturbance of the nervous mechanism. These are, however, mainly the predisposing causes. The chief exciting cause is the rapid decom-

position of perspiration after it has been excreted on the surface of the body, aggravated by the nature of the perspiration.

In addition to perspiratory decomposition we have to keep in mind the fact that the surface epithelium is constantly sloughing off and clinging to the surface of the skin and to our clothing. These particles radiate in all directions. It is by the odor of them that a dog can smell his master. (See *Questions and Answers, Question 170.*) We cannot entirely remove all particles from the body which offend the olfactory nerves of others, unless perfumed powder, waters, etc., are used in sufficient quantities to overcome the existing odor, which is only suppressing a symptom rather than treating the disorder. Their use gives a decided fragrance to the body, but not the "fragrance of health."

In the matter of treatment, several factors are of importance. Naturally, clothing must be kept to the minimum so that the skin can breathe. The lighter and more porous the clothing, the less tendency there is to perspire. Constricting appliances of all kinds, such as tight girdles, garters, belts, etc., should not be worn. A frequent change of under-clothing is imperative, to remove the dry perspiration plus the dead, decomposed cells and other organic matter. Some busy housewives might consider this frequent change of clothing as causing an unwarranted amount of work. But this is really not the case, for clothing frequently changed is easily laundered. Many of the so-called "uncivilized people" have worked out a scheme for lightening this kind of labor.

*(To be continued)*

Back of every act is a thought, and behind every visible phenomenon there is an invisible cause. So with the formation of the planets in a solar system there is a spiritual reason for their being, as well as a material explanation.

—Max Heindel.

## Vegetarian Menus

<p>—BREAKFAST— Soaked Prunes Oat Meal Mush Egg and Cheese Omelet White Wheat Biscuit Cereal Coffee or Milk</p>	<p>—DINNER— Celery Soup Shelled Green Beans Stuffed Squash Entire Wheat Bread Milk</p>	<p>—SUPPER— Banana and Celery Salad Apple Pie Sally Lunn Milk</p>
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## Recipes

### *Soaked Prunes*

Soak prunes over night in sufficient cold water to cover them. Serve without sugar.

### *Egg and Cheese Omelet*

Beat three eggs and add one tablespoon each of milk and grated cheese. Pour into a hot frying-pan with tablespoon of butter. Before folding sprinkle slightly with grated cheese.

### *Celery Soup*

Slice celery fine and boil in vegetable stock until tender, put through soup strainer. If too thin, thicken with corn-starch or flour browned in butter, and season with salt and a small amount of cream.

### *Stuffed Squash*

Boil the squash whole until tender, but not soft. Cut in halves and scrape out the inside, being careful not to break the shell. Fry one-half onion in two tablespoons of butter or oil, add a handful of soaked bread from which all the water has been squeezed; fry with squash 15 minutes, stirring occasionally. Remove from the stove and season with salt and add two eggs; mix well, return to half of shell; sprinkle with cracker crumbs and bits of butter, put in oven and brown evenly.

### *Sally Lunn*

Beat four eggs, add one cup of warm milk, one-half cup melted butter or oil, and one-half teaspoon of soda dissolved in a little warm water; add one quart of flour and stir to a smooth batter; add one cup liquid yeast and set to raise in a buttered baking-pan. Let raise six hours and bake in a steady oven for

about three-quarters hour, or until it will not stick to a broom straw when inserted in the thickest place. The addition of one cup of chopped raisins makes a pleasant variation. Serve either warm or cold.

### *Banana and Celery Salad*

Cut fine two bunches of crisp celery. Add one-half cup of chopped nuts and six bananas cut small, mix, add one-half cup of mayonnaise dressing and one-half cup of sweet cream. Serve on lettuce leaves.

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### *THE CHILDREN OF LIBRA, 1924.*

(Continued from page 272)

come flighty and restless mentally. They should teach them to take up one thing at a time and insist upon their concentrating their energies on this until it is finished.

With Mercury, Jupiter, and Uranus in common signs there may be a tendency to coughs and colds. Teach these children to breathe deeply and walk with chest expanded.

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### 1925 Ephemeris

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

Your order will receive prompt attention.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Pocatello, Idaho, June 20, 1924.  
The Rosicrucian Fellowship,  
Dear Friends:—

My last report to you was from Los Angeles, Calif. Since then I have returned to Pocatello, and have also gone back to work. Am feeling so much better. Have not had a spell since I wrote you for help. I surely thank the Elder Brothers and Invisible Helpers. I am sure I am fast on the way to good health. God bless all of you and help you in the great work.

Sincerely yours,

—J. T.

Milwaukee, Wis., Aug. 10, 1924.  
Rosicrucian Fellowship,  
Oceanside, Calif.,  
Dear Friends:—

This is to tell you that I am much improved—for the first time in years—to-day I ate without being “afraid of results.”

May I ask for (just a little longer) your continued effort?

With love to all,

Respectfully,

—H. H.

St. Paul, Minn., Aug. 3, 1924.  
Dear Friends:

I am herewith enclosing the weekly letter obtained from Miss M. P.

I am also glad to inform you that there were many of the patients under the care of the Invisible Healers of the Rosicrucian Fellowship, visiting at the center here last Friday evening. I explained some of the healing work to them, and they felt very happy. Not one complained. All reported the most wonderful improvement. Blind are made to see; even those born defective are improving. Those who were sick in bed and the doctors had told there was nothing to do, are up and doing well. May God bless and strengthen the Elder Brothers, the Invisible Healers and all.

I wonder if I am worthy of taking part in the work on the inner plane at night. Sometime I will know.

Sincerely yours in fellowship,

Alfred Johnson, Sec'y.

### HEALING DATES

September ... 1— 8—14—21—28

October ..... 5—11—19—26

November ... 1— 8—15—22—28

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.

### Rosicrucian Fellowship Name NOT CHANGED

Slips are being circulated among our members by some unknown person stating that The Rosicrucian Fellowship name has been changed. This is positively a false statement. No change whatsoever has been made in our name.

All lecturers and official representatives of the Rosicrucian Fellowship are furnished with *credentials from Headquarters*. Any person or persons who *does not possess these credentials are not sponsored by the Rosicrucian Fellowship* and we are not responsible for them or for any statements which may be made by them.

*The Rosicrucian Fellowship  
Oceanside, California.*

# Echoes From Mt. Ecclesia

## Chats With the Editor

**M**Y, BUT WE have had a busy time at Headquarters this month! Heretofore, August and September have been a quiet season, but we are beginning to realize that there will be no more quiet months at Headquarters. An international movement which is now becoming so well known, and the world's attention having been turned in the direction of the Rosicrucian Fellowship at Oceanside, can no longer expect to be hidden under a bushel.

Heretofore, the Fellowship has worked quietly and everybody has been busy laying the foundation, but our pioneer days are almost at an end, and the work which has been accomplished by the faithful ones, whose mission it was to bear the heavier work of preparing the soil and planting the seeds, is commencing to show results and they are beginning to realize that these seeds are now starting to bear fruit. The visitors are so many that at times we are really unhappy, for we are compelled for want of rooms, to turn some of our friends away to seek accommodations at the hotels in Oceanside.

Many are looking to Headquarters as a haven of rest and place to receive spiritual uplift. When the burden of the world's work becomes too heavy, they come to Mt. Ecclesia for a few days' rest or a week's respite.

The new dormitory will no longer accommodate all who come to us, but it will be impossible to erect any new buildings until we have paid for the present one. We are still in debt on this building to the extent of \$10,000. We are sadly in need of a garage, too, for the beautiful, new machines of our visitors

must often remain out in the night air. A social hall is also necessary, for our classroom is too small to hold the students and is, at present, most uncomfortably crowded. The workers are hoping and praying that the fairies will soon use their magic wand to bring to Headquarters these much needed buildings.

Our lecturers and class leaders are doing good work. Mr. S. R. Parchment, who has been lecturing and teaching in the state of New York and the surrounding country for the past eight or nine months, will leave for the West on September 1st, delivering lectures in Columbus, Cleveland, Chicago, Salt Lake City and various other cities along the way.

Mr. Prentiss Tucker has started a center of about fifty members in Tacoma, Washington, and has been lecturing in and about that city.

Dr. Franziska Lash is conducting a series of lectures in Santa Monica, Los Angeles, Long Beach, and will now start lecturing in Hollywood, that much talked of moving picture town adjoining Los Angeles.

Mr. Alfred Johnson has been delivering a course of lectures in and about St. Paul, Minnesota, and has started a Rosicrucian Fellowship Center which meets at 406 Baltimore Building, St. Paul.

Mr. Theodore Heline, who has been so successful in the New York City Center, is also conducting classes in the vicinity of that city.

Mrs. Arline D. Cramer, one of our faithful lecturers, is taking a much needed rest.

The writer has also delivered a public

lecture in Oceanside. The subject was: "Our Dead, and How We May Help Them," illustrated with lantern slides. The lecture was very well attended.

Mrs. Mary B. Roberts, who has had charge of the Healing Department at Headquarters for a number of years, is now taking a three months' rest, visiting in and about Chicago.

Mr. W. J. Darrow, the assistant editor, is also visiting with his mother in Lakewood, New York.

### PEACH BLOSSOM

(Continued from page 279)

queen, "you must not go back. Do you not know that a fairy forfeits its life when it loves a human being?"

"But he needs me so, O Queen," pleaded Peach Blossom.

"Child," said the fairy queen, and into her voice there crept a note of infinite sadness and longing, "know you not that we fairies are mortal? We have not the spirit immortal that human beings have. Our mission on earth is to help the growing things and to live our happy lives, and when we have finished our tasks, we lie down as the leaves do and die. For us to love as humans do is forbidden, and we forfeit the few years we have given us when we disobey."

Peach Blossom sat listening, her head upon her hand, her beautiful wings drooping behind her. She had been called Peach Blossom because of the iridescent pink which shimmered in her wings, and of all the fairies in that band she was the loveliest and the most beloved, and the fairy queen felt sick at heart for fear of losing her favorite.

At last Peach Blossom spoke, and in her eyes was a look of loving self-renunciation.

"He needs me, oh, my Queen. What more could I ask than to give my life to save him? Is not that what love means? Farewell, my Queen, I have chosen my

way. Life can hold nothing greater for me than sacrifice for my love's sake."

The queen arose and stepping down from the fernleaf bent over Peach Blossom and kissed her beautiful hair.

"Dear one," she said, "you have reached the highest possible goal in life. Even the immortals can perform no greater deed. We shall miss you, little Peach Blossom, when the flowering time comes again; miss you when we gather under the hemlock boughs." Then taking her hand, the queen walked with Peach Blossom to the edge of the forest and with tear-filled eyes after kissing her many, many times turned and went to join the other fairies, while Peach Blossom flew to the wounded boy upon the rocks and fanned him with her wings and eased the pain in his aching limb, and when the boy smiled and called her, "dear little fairy," her heart almost burst with joy.

By and by the rescuers came and placed the boy upon a stretcher, and one of the men turning suddenly stepped upon little Peach Blossom and crushed her tiny body. The boy cried out in alarm, "Be careful, you are tramping on a fairy."

"I do not see any fairy," replied the man, scrutinizing the boy closely to see if he were in his right mind.

With a tiny moan Peach Blossom fell from the rocks into the rushing river below, her lovely, iridescent wings gleaming pink and gold in the sunlight, her lovely, fairy face upturned and smiling as she floated down with the tide, while upon the rocks above the boy quite inconsolable buried his face in his arms and shook with convulsive sobs.

### Wanted at Mt. Ecclesia

A machinist chauffeur, able to make all ordinary repairs on a car. A knowledge of electrical wiring is also desirable although not insisted upon.

For particulars address,

*The Rosicrucian Fellowship,  
Oceanside, California.*