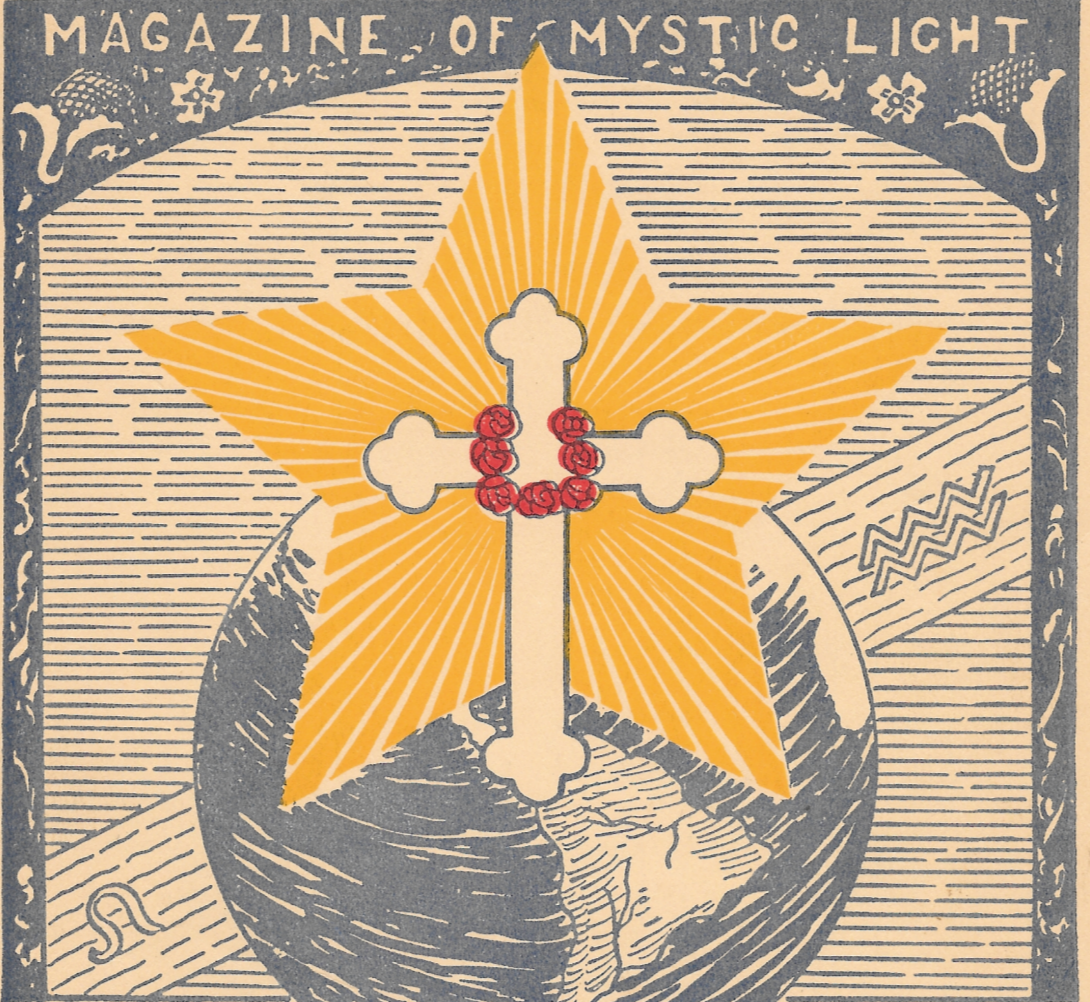


NOVEMBER, 1924.

MAGAZINE OF MYSTIC LIGHT



RAY'S FROM ROSE THE CROSS

MRS MAX HEINDEL EDITOR

INNER STUDIES OF DESTINY
THE JOURNEY THROUGH THE WILDERNESS
AN ENDURING PEACE
ASTROLOGY AND FREE WILL



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(Continued on inside back cover)

RAYs FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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NO. 7

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

Printed by the Fellowship Press

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my brethren, ye have done it unto Me!”*

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THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California.

Current Topics

From the Rosicrucian Hierarchy

By W. J. D.



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.

The Attack on the Supreme Court

THE Supreme Court of the United States is being made one of the chief issues in the present presidential campaign. The radicals are focusing an attack upon it in a determined effort to destroy its power to the extent of making it subservient to Congress. It is proposed to do this by an amendment to the Constitution, practically taking away the power of the Supreme Court to declare unconstitutional any act of Congress which may be contrary to the provisions of the Constitution.

OVERRUL- This proposal would make
ING THE it possible for Congress to
COURT set aside the dictates of
the Supreme Court by
passing any particular bill over the decision of the Court.

We believe that there are two vital principles involved, both of which would be endangered by this proposed change:

First—Protection of the rights of minorities.

Second—Protection of the Constitution of the United States.

We will consider these briefly as follows:

Protection of the Rights of Minorities:

It has been universally proved by history that every great movement has been originated and in the beginning championed by some far-seeing minority. The majority, the public in other words, in general does not have the vision to see

far enough ahead to initiate great reforms. Truth is usually discovered by the few, the evolved, the discerning ones; then the masses test it out and finally adopt it. But when this process is reversed and we depend upon the masses to do the work of investigation, they fail. The people can be relied upon for correct judgment in the end, but not usually in the beginning of a new movement.

Of course this does not mean that every minority is necessarily right, for there are many exceptions to this as to every other rule.

The Supreme Court is the chief dependence for the protection of the rights of minorities. Why? Because it is, and has been with exceedingly few exceptions, composed of men of sterling character, great mental ability, and far-seeing vision—men of calm, judicial temperament, capable of accurately weighing the merits of a question in the interests of all concerned.

Contrast such men with the men who ordinarily compose Congress. The latter are on an average far below the former both in ability and judicial poise. In addition they are dependent for their positions upon a fickle constituency and an ever fluctuating public opinion which they are expected to represent and whose dictates they are expected to execute. The factionalism of political parties also rules them to a great extent. Therefore Congress cannot always be depended upon to calmly and judicially determine matters when an appeal has been made to its partisan prejudices and

passions. As Lawrence F. Abbott says in the October number of the *Outlook*.

“The will of a particular Congress, often passionate, factional, and partisan, is by no means always the sober and well considered will of a majority of the people.”

Under the proposed change all minorities, be they racial, religious, social, or economic, would be subject to popular caprice through the action of an ever changing Congress with the judicial check of the Supreme Court removed. History shows that popular caprice is very likely to bring about very unsympathetic and harsh treatment of new and misunderstood systems and institutions. Therefore such new philosophical orders and movements as Christian Science, Theosophy, New Thought, and the Rosierucian Movement would be subject to the possible adverse action of a Congress swayed by a fluctuating and often prejudiced public opinion. It would be

comparatively easy for an
DANGER antagonistic organization to
TO WEAK so engineer matters through
ORDERS the aid of newspaper mis-
representation as to in-

flame public opinion against any particular minority movement, and induce Congress to legislate it out of existence if the Supreme Court were prevented from calmly and judicially passing upon its rights.

It is our belief that these various minorities would have their security impaired and would often fail to receive their rights if the present authority of the Supreme Court should be turned over to Congress. At the present time popular opinion is quite tolerant along most of the lines mentioned; but popular opinion is subject to violent revulsions, and one can never tell when it will develop an erratic streak and in its hastily formed conclusions turn against some of these minorities.

We believe that the welfare of the people depends upon the preservation of the rights of minorities, and therefore that the present authority of the Supreme Court of the United States must be preserved in order to preserve these rights.

Protection of the Constitution of the United States:

At the present time the Supreme Court has the power to declare null and void any law passed by Congress which is contrary to the Constitution. Thus the Constitution is preserved from destruction at the hands of a partisan and factional Congress. The whole structure of our government and the guarantee of our liberties are based upon the Constitution. Undermine it and the chief safeguard of our American liberties is gone. The proposed change would destroy the check which the Supreme Court imposes upon Congress, and thus lead to the gradual undermining of the Constitution.

It is claimed by some that in passing upon the constitutionality of congressional legislation the Supreme Court has usurped rights not given it by the Constitution. This matter, however, was settled a hundred years ago in the famous Marbury-Madison case, in which Chief Justice Marshall won against President Jefferson. To try to revive an issue abandoned a hundred years ago is reactionary and inadvisable.

Compulsory International Arbitration

THE Assembly of the League of Nations is in session at Geneva, Switzerland, at the time of the writing of this article. It has just taken an epoch-making step looking towards the adoption of compulsory arbitration, which it is hoped will result in the out-

═══════ Current Topics ═══════

lawry of war. A draft of the Protocol embodying the proposed act has been made and submitted to the Assembly. There remain the discussion of this draft and its modification so that it will be acceptable to the nations of the League, by which it must be individually ratified before it is put into effect. At the present time the matter is being discussed by the Assembly as to whether compulsory arbitration shall be backed by the military force of the League, or whether economic pressure and public opinion shall be the only agencies depended upon to enforce it.

It is an extremely hopeful sign that the League, composed of fifty-four of the leading nations of the world, should finally arrive at the point of considering that which is unquestionably the only practical solution of the problem of permanent international peace.

As to the United States, it is, of course, perfectly legitimate for us to refuse to be drawn into the petty political squabbles of the many European states, but the League of Nations was founded for the express purpose of eliminating such squabbling in any part of the world without the usual concurrent results of war and bloodshed. Any person or nation with vision must see that in union there is strength, and in union only. So long as ultra-selfish individualism among nations prevails, unity cannot be realized, and there can be no enduring peace.

When the revised Protocol is adopted by the Assembly at Geneva, as it is thought it undoubtedly will be, arrangements for a Disarmament Conference to be held in June of next year will be made. Disarmament is only a theory until the nations have

guaranteed to them a reasonable security against the aggression of criminally inclined nations. No nation is going to throw away its arms until such guarantee has been made. The principle of compulsory arbitration backed by an international police force is, in our opinion, the only method by which this guarantee may be successfully made. When the individual nations become convinced that if they attempt an unjust war of aggression, all the rest of the world will band together to suppress them, such ambitious schemes will die a natural death before they arrive at the point where they do any damage.

Under the present League plan three boards of arbitration are offered to the signatory nations, before any one of which international disputes may be brought for arbitration, the selection being made by the nations involved. These boards are the World Court, the League Council, and a Special Court formed by mutual consent.

The United States was designed to be the leader of the new evolution, which will eventually merge into the era of universal brotherhood. In recent years it has been singularly backward instead of forward-looking and progressive. But there is evidence that the people of the AMERICAN United States are waking AWAKENING up, and that narrow, provincial ideas are being repudiated. As long as we are socially, politically, and economically an important part of the world, we must not refuse to accept the attendant responsibilities nor to do our part of the world's work. No nation can successfully resist the public opinion and power of the United States of the World. We must, therefore, have such a United States.

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.

One Year to Live

BY MARY DAVIS REED

If I had but one year to live;
 One year to help; one year to give;
 One year to love; one year to bless;
 One year of better things to stress;
 One year to sing; one year to smile;
 To brighten earth a little while;
 One year to sing my Maker's praise;
 One year to fill with work my days;
 One year to strive for a reward
 When I should stand before my Lord,
 I think that I would spend each day,
 In just the very selfsame way

That I do now. For from afar
 The call may come to cross the bar
 At any time, and I must be
 Prepared to meet eternity.
 So if I have a year to live,
 Or just one day in which to give
 A pleasant smile, a helping hand;
 A mind that tries to understand
 A fellow creature when in need,
 'Tis one with me—I take no heed;
 But try to live each day He sends
 To serve my gracious Master's ends.
 (*From the Literary Digest.*)

The Journey Through the Wilderness

BY MAX HEINDEL

(*The following is an address which has never before been published.*)

OUR SUBJECT is taken from the Bible story of "The Temple in the Wilderness," and we shall endeavor to interpret it from the standpoint of the Rosicrucian teachings. It may seem to those who have not studied these teachings that one interpretation is as valid and as worthy of belief as another, but further consideration of the subject may give a somewhat different opinion. Peter, in the second Epistle,

first chapter and 20th verse, says: "Knowing this first, that no prophecy of scripture is of any private interpretation." In our daily life we understand that if our opinion on any subject is to be considered valuable, that opinion must be based upon a certain amount of knowledge of the subject. The testimony of witnesses in a court is based upon this principle. If a person well qualified by study or experience expresses an opinion upon a subject, he is listened to with respect and receives due consideration. It

should be the same with one interpreting the scriptures.

You will notice that Peter says that the scriptures are not of private interpretation. The Roman Catholics have held during many centuries (and have been censured for so maintaining) that they are an authority on interpretation of the scriptures. There is some foundation for this position, for every Pope who has ever been at the head of the Vatican, with one exception, has had his spiritual sight unfolded.

It is not claimed that the Popes have wielded their power wisely, but nevertheless they have not been blind leaders of the blind. It is such a claim that Peter makes for himself. He says, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." (II Peter, 1-16) "Have I not seen Christ Jesus our Lord?" says Paul in the 9th chapter of First Corinthians, first verse.

There is thus a foundation for their writings and their teaching, and this foundation is that they have seen and heard. We might go further and show that those who were associated with the Christ when He was upon earth had spiritual sight. They had been taken upon the Mount of Initiation, where they saw Moses and Elijah, who had both long since passed out and were no longer in the physical world. They beheld them, and saw and heard things whereof they might not speak. Therefore by the unfoldment of the sixth or spiritual sense they had a foundation for their teaching. They were capable of interpreting the teaching given them, the proof of which they had seen.

In the Rosierucian Fellowship we do not believe that the power of spiritual sight is given only to the few, but that it is a faculty to be acquired by every human being in the course of his or her spiritual unfoldment. Some day we shall all acquire spiritual sight, and then we shall know that the things pre-

viously stated are true. There are some among us who have unfolded spiritual sight, and have by that unfoldment acquired the ability to see beyond the veil, to read from the Memory of Nature, and to find reflected therein from a higher world the causes that produced our present civilization. Some can also see into the future, and thus know of the future work of evolution. The scriptures have not been taken up by the speaker and interpreted according to his personal understanding, but this information is the result of an understanding obtained by means of spiritual vision.

In the first place let it be understood, as previously said in speaking of the Christian mysteries, that the four gospels are not merely accounts of the life of a single individual, written by four different people, but that they are symbolical of different Initiations. Paul says, "Until Christ be formed in you." Everyone will some day go through the four stages that are depicted in the four gospels, for everyone is unfolding the Christ spirit within himself. And in saying this of the four gospels, we may also apply the same assertion to a great part of the Old Testament, for it is a wonderful book of occultism. When we hoe potatoes, we do not expect to find only potatoes and no earth; neither should we expect to dig into the book we call the Bible and find every word an occult truth, for as there must be soil between the potatoes, so must there be dross between occult truths in the Bible.

The four gospels were written in a manner such that only those who have the right to know can unveil what is meant and understand the underlying facts. So likewise in the Old Testament we find great occult truths that become very plain when we can look behind the veil that blinds most of us. Many for the present must forego occult sight in order to master the conditions of material evolution and thereby perfect themselves for the pursuits of the material world. But we of the Western world are now on the occult arc; we are on the

shore of the spiritual sea, where we individually shall gather the pearls of knowledge that have been hidden by the matter that has blinded us.

We will now speak of a form of Initiation depicted in a part of the Bible, describing the journey of man from the clod to God. When we enter into the collection of writings which we call the Bible, we find that it begins with five books which are commonly called the five books of Moses. These tell of the journey of a so-called "chosen people" from Egypt to a promised land, and how they passed through the water called the Red Sea, guided in a manner called supernatural; after many, many years and when many of those who first set out upon that journey had perished, they finally reached the land that was promised. And yet Paul in his letter to the Hebrews speaks of that covenant as having been unable of fulfillment, for that which should have been accomplished failed. This is a fact. When we make a law, there is also a means for transgressing that law; therefore it is impossible for law to save.

There was a time when humanity was in such a state that it was impossible to guide them at all without law—law telling them in all cases what they must do and what they must not do. Therefore it was the mission of their leader to give them such laws, and these were embodied in the five books of Moses. Historically the Israelites were a people who traveled not from Egypt to Palestine, but who were taken by their leaders from doomed Atlantis, where the condensing moisture in the atmosphere caused floods that rendered the land uninhabitable, into the central part of Asia. This company of men and women had been selected as a nucleus for a chosen race, and they have since become what is known as the Aryan race. While this may be a historical interpretation, still there is within this story a great spiritual lesson, particularly in that part of the story which we are considering.

In the *Cosmo-Conception* is given an illustration of two men standing on a street corner; one knocks the other down. An observer might say that an angry thought knocked the man down. Another would contradict that statement and say that he saw the arm lifted and a blow landed upon the man's face, causing him to fall to the ground. The latter version is true, but there was a thought also; the arm was but an irresponsible instrument. It is thought that moves everything, and when we look upon the hidden or occult side of effects, we get a far deeper understanding of causes. It is from this viewpoint that we shall speak of the Temple in the Wilderness.

In our Bible there is a description of the first people upon earth. They are called Adam and Eve; but properly interpreted this means the human race, which gradually arrogated to itself the power of procreation and thereby became free agents. Humanity was thus given its freedom and made responsible to the Law of Consequence, for it had arrogated to itself the power to create new bodies, and was then separated from the Tree of Life and the state which we are now cognizant of as etheric. When we learn that we have a vital body made of ether, and that it is the tree of life to everyone of us and furnishes us the vitality whereby we are enabled to make the movements of the body, we may understand why the power to recreate and regenerate ourselves was taken away from us lest we learn how to vitalize the imperfect dense body; and we also see why, as stated in the Bible, there were placed at the gate of the Garden of Eden Cherubim with flaming swords to guard that region.

This story is told in the beginning of the Bible, but in the end of the book, in Revelation, we are told about a city where there is peace among the people. Two cities are mentioned in the Bible: one, Babylon, a city of sorrow and

tribulation, where confusion started, where humanity first became estranged, one from another, where brotherhood ceased; also another city, a new one, a New Jerusalem, is described where there will be peace. We are further told in Revelation that in this New Jerusalem is the Tree of Life, symbolizing the power to regenerate ourselves, whereby we shall regain that health and beauty that we at present lack.

It was for a good purpose that this power was taken away. It was not through malice in order that man should suffer in sorrow and pain, but because it was only by repeated existence in an inferior body that we could learn to build for ourselves such a vehicle as would be fit to immortalize. Man gradually came down from that etheric state to the present solid condition. He could dwell in that etheric state as easily then as he can today dwell in the present three elements of the physical world. In that past etheric state he contacted internally the life currents that we now contact unconsciously. He was then able to center the energy of the sun in his body and draw it in in a manner different from that at present used. This power was gradually taken away from him as he entered the more solid state of the present.

Then began the journey through the wilderness, a wilderness of space and of matter, and we shall continue to so journey until we reenter the etheric realm consciously—that realm called the New Heaven and the New Earth, where righteousness will dwell and where there will be no more sin. At the present time we are still traveling through the wilderness of space, as we shall see if we study the Bible understandingly. Not the English version, however, as that was prepared by translators who were hampered by an edict of King James instructing them not to translate anything that would in any manner interfere with the existing belief of that time.

The first thing that we learn from the occult point of view about the temple that was built is that Moses was called into the mountain and there shown certain patterns. You will remember we have been told in the *Rosicrucian Cosmo-Conception* that in the heaven world there are pattern pictures—archetypes. We find in the Greek language the word “*apxn*” meaning “in the beginning,” that is, the commencement. The Christ says of Himself, or rather the Initiate who understands his divinity says: “I am the beginning (*apxn*) and the end.” There is in that word “beginning” (*apxn*) the nucleus for everything we have here.

In the temple there was placed an ark, and the ark was arranged in such a manner that the staves could not or should not be taken out of it; during the whole journey through the wilderness those staves must remain there. They were never removed until the ark was taken into the temple of Solomon. We see here a state where a certain symbol, an archetype, something that comes from the beginning, is made in such a manner that it can be taken up at any time and carried further on. In that ark was the nucleus around which everything in the temple centered. There was the magical rod of Aaron, and there was the pot of manna; also the two tablets of the law.

We have here described a perfect symbol of what man really is, for all the while he is going through this vale of matter and is traveling continually from one place to another, the staves are never under any condition removed. They are not removed until he comes to that state symbolized in Revelation where it is said, “Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out.”

During all the time that has intervened from the moment when man commenced his passage through matter, he

has had that spirit of peregrination. He does not remain stationary. Every so often the temple was taken up, and the ark was carried farther on to a new place. So also is man taken from place to place, from environment to environment, from condition to condition. It is not an aimless journey, for it has for its goal that promised land, the New Jerusalem, where there shall be peace. But while man is on this journey he must know that there will be no rest and no peace.

This was the result of the law which man had transgressed in a certain sense. It was not designed at the beginning that we should go through such an evolution as this, such a vale of sorrow and tears as we have been and are passing through. We are told that the creative force that was latent within and that we are just beginning to use constructively was first used by us under the direction of the angels, who took care that procreation was carried on at times when the planetary conditions were favorable. Then parturition was painless. Everything was good on the earth. The Lord had made everything so that it was good. But there came a time when the Lucifer spirits, whom we recognize as the stragglers from the angel evolution, had to have a brain in order that they might function in the physical world. Therefore they showed us how we might use our creative force in a manner independent of the guidance of the angels, so that when a body was cast off in death, as it had to be when it became useless, it would be possible for the human being to create another body.

So we have these two classes working in different parts of the body: the Lucifer spirits, that have since worked on us through the spinal cord and the brain; and the angels who have charge of the propagative faculty in so far as it does not interfere with our own action. Here, at this point, is where free will and choice come in and also the Law of Consequence. The animals are not re-

sponsible in the way we are: if an animal jumps through a window, it hurts itself in a physical manner, but there the responsibility ends; while if we should do the same thing, we would incur similar physical results and in addition a moral responsibility, for we know better than to injure the physical vehicle unnecessarily. Thus the Law of Consequence attaches to every act of a human being when free will is attained.

Whatever we do that is wrong has in some way to be brought to our notice. Sorrow and pain have been the task masters who have guided us aright, and in order that we might in time know how to do right, the Law of Consequence was given. In the ark, which symbolized the human being, there were placed the tablets of the law, and there was also placed the pot of manna. The word "manna" signifies not bread that came from heaven but the thinker, the ego, which descended from the higher spheres. In almost every language we have the word "man." In Sanskrit, German, Scandinavian, etc., the root is the same. In the ark is the thinker, and he is being carried about in the temple in the wilderness during the present stage of his evolution.

There is in us also the spiritual power symbolized by the rod of Aaron. Aaron's rod, we remember, was one that budded when all others remained barren. There is in each one of us a spiritual power that has become latent during the time we have been going through the pilgrimage of matter, and it is for us to awaken this power. We have spoken a number of times about this spiritual power—how the use of it brings blessings into the world when used as Parsifal used it, and how when misused, as did Amfortas, it brings sorrow.

This spiritual power is latent at the present time because humanity, symbolized by the traveling ark, has not fitted itself to receive it. We are too selfish, and we must cultivate unselfishness before we will be trusted to wield

this wonderful power. Peter is very emphatic in regard to the teachers who may come among us, when he speaks of false teachers and says they will make merchandise of us. Such are they who have lessons in this, that, and the other kind of spiritual science to sell, more than likely in astrology at perhaps five dollars per lesson. They have these things to give us for the coin of the realm, but we must remember that it is not money but merit that counts in spiritual attainment every time, and it is impossible to initiate a man into higher spiritual powers for a few dollars or any material consideration. Just as it is necessary to load the pistol before the pulling of the trigger will cause the explosion, so also is it necessary that we have stored up within ourselves the force, the spiritual power symbolized by Aaron's rod, before we can have that power turned to its proper and legitimate use. And this is one of the great lessons in the story of the ark.

If we continue to travel and travel, take rebirth after rebirth, and do not at some time learn to obey the voice of God, hold His commandments holy, and live the good life, we cannot expect to reach the City of Peace, but must be content to remain in the land of sorrow and suffering.

How then are we to unfold our spiritual power? What is the way, the truth, and the life? We have had the threefold path shown us in the glorious teaching of the Christ. Ordinary humanity all over the world is being worked upon by law, which works upon the desire body and holds it in check. The thinker is pitted against the flesh. But under law no one can be saved. We also have the vital body spoken of in our teaching. This is the vehicle, as Paul has said, of love and attraction. If we can overcome the passionate side of our nature, if we can get away from the lower vibrations of love, if we can cultivate within ourselves purity and if we can withstand temptation as did Parsifal and live the pure

life, then everyday we cultivate within ourselves a power. This power is the power of love, which will express itself in our lives in service, and gradually it will accumulate to such an extent that it will be like the powder in the loaded pistol. Then the Teacher will come to us and show us how to liberate the power we have stored up within our being.

It depends upon ourselves how long we shall travel in the wilderness. Everyone of us has the power latent within that will bring him or her into the City of Peace, a place apart from sorrow and suffering. Everyone of us can and must make the start sometime, and the first step is purification, for without the pure life there can be no spiritual advancement. "Ye cannot serve God and mammon," it is said. But mammon is usually interpreted to mean the gold of the world. Yet a man may remain in his business and take care of it for the good of all, not for his own selfish greed and interest, doing everything possible for others, and not be serving mammon no matter how much he may be accumulating. A person may love only a few around him, but there is a higher love that flows out to others not in his own circle which must be observed. Every duty must be fulfilled that we may thereby take advantage of the higher opportunities that are ever opening up before us.

And so we must all learn our lessons in service: service to humanity, service to animals, service to our younger brothers, service everywhere. This alone will bring us out of the "wilderness." It is said that those who were highest in the temple were those who served; and the Christ said, "He who would be the greatest among you, let him be the servant of all." Let us all strive to render this service. It is easy to do if we will. Then some day in the not far distant future we shall hear that gentle voice, the voice of the Teacher, which comes to everyone who serves and listens to the voice of God.

An Enduring Peace

BY FREDERICK WILLIAM PETTIT

“If this day thou say’st,
Relying on thyself, ‘I will not fight,’
Vain will thy purpose prove! Thy quali-
ties
Would spur thee to the war. . . .

“There lives a Master in the hearts of
men,
Making their deeds by subtle pulling
strings
Dance to what tune He will.”

(SONG CELESTIAL)

Sir Edwin Arnold.

THE PREFERENCE frequently shown for the illusionary is attributable to a tendency to believe things to be what we want them to be. In general we are ready to accept any theory of life provided it falls pleasantly on the ear and spares us unpleasant visions which might result from too minute investigation; a situation responsible for a kind of unjustified optimism now running wild on matters of national moment. Optimism is good—nay splendid—but when forced it may be compared to the ostrichlike attitude and merges into downright idocy! It makes a fetish of an effect without the slightest effort to investigate the cause, merely because that which is pleasant is sought regardless of the actual facts.

Nowadays things are often not at all what they seem to be, even when they appear in the printed news of the day. Happenings are frequently both colored and denatured to fit the political faith of the publisher. Sayings in public of men of light and leading are often either ignored or distorted to the point of being unintelligible. Plays based on stories by authors of prominence are not infrequently so denatured by so-called scenario experts as to become hopelessly unrecognizable.

This denaturing process now threatens the great issues of the day, clouding the solutions inherent in each and every one. By far the most momentous is the establishing of a permanent world peace. A very large number of people in this country are under the delusion that the matter is settled so far as the United States is concerned, because an overwhelming majority is and will remain violently opposed to this nation taking part in any war in the future outside its own borders. To take this stand appears to this majority an infallible method of establishing an enduring peace.

Vain illusion! This is a concept that may be classed with the one that America can cut herself loose from the rest of the world and become an isolated unit, living in and for herself alone. Nations belong to the world, and their unseen spiritual ramifications, apart from anything else, bind them as one whole, however much one may draw its skirts away from another.

Nations are drawn into war in spite of themselves, just as individuals are dragged into undesirable situations against which they may have fought desperately. Nor are wars thus incurred necessarily defensive ones, which usually gain the support of an overwhelming public opinion. It is downright illogical—if not silly—to postulate a cure for war, failing a knowledge of the causes which bring it about. To suppose otherwise is to indulge a mere wish stripped of all effort whereby that wish may be realized. Mere wishing never got anyone anywhere. It is ignorance on this vital point of the causes of war which is responsible for the great number of fantastic remedies put forth as cures, all of them traceable to the

present day obsession for treating maladies, be they national or personal, from the standpoint of effect.

Aside from the profiteers, to whom war is attractive in all but its active participation, and the comparative few to whom the roar of shot and shell and the thrill of battlefield adventure have a strange fascination, nobody wants war. But between not wanting war and going about it in the right way to make it impossible there is a wide abyss. How can it be bridged?

The late war was supposed to have been brought about by the assassination of the Austrian Heir Apparent in a small Bosnian town, but it is well known that this was merely a stage setting. Other alleged causes such as the personal ambition of certain rulers, trade rivalry, and racial and religious enmity all have their respective champions.

All these so-called causes are in reality merely the effects of something far more subtle. They are one and all surface speculations. None of them begins to touch the real causes lying, as the latter do, beyond the reach of generally accepted theories. The real causes not being visible to the physical eye, they can be discovered and accepted only through reason based on a clear-cut understanding of certain activities now in progress in the world drama being played upon this earth. "All the world's a stage," means much more than is usually attributed to it.

In the fullness of time men and nations will absolutely control their own destinies. At the present stage neither do anything of the kind no matter how much they may imagine otherwise. If they did, they would not be found in the positions in which they are today; and this applies to many whom the world envies.

The great masses of humanity are as children playing on the sands of Time, building castles which the first high wave obliterates. Compared with the Titanic forces of the universe, the ac-

complishments of the most advanced nations may be likened to these sand castles. It is a small strain on memory to recall some of nature's cataclysms which have wiped out man's handiwork in a flash. Any ordinary seismic disturbance along either of our coast lines might result in engulfing a large city. Under the Atlantic, from Greenland to the Azores and from Ireland to our Eastern seaboard, lies the once great continent of Atlantis, which figured in the hoary past as a center of human activity, peopled by men and women as proud of their accomplishments and feeling as secure as do those of any nation on the face of the earth today.

Why do these Titanic convulsions of nature, and war, pestilence, and famine occur? They are still with us in the face of much boasted advance, bringing in their wake untold misery and suffering. The answer is that they are the expression of forces of man's own making; forces that he has set going down through the ages by reason of his inhumanity to his fellow man and also not a little toward his younger brothers of the animal world. Into this crucible of nature forces each and every unit contributes his bit in varying degree. We are told—and it seems reasonable—that it is not always the recognized sinner that contributes the most to these destructive forces, for there are many masquerading in the world as "good" who are very generous contributors in this direction. In this realm "the outside of the cup" doesn't count for much.

These forces may be likened to those in a cloud that has risen from the tempest driven sea, and being charged with electric force, upon meeting another it brings about an atmospheric disturbance. In the case of man's inhumanity to man and animal, the forces are far greater, and acting as a boomerang they react upon either the individuals involved or collectively upon the nation of which they form a part—for a nation from the standpoint of national

character is an average composite of its best and its worst.

A false philosophy that exalts the individual at the expense of the state is largely responsible for the wild lust for possession that now stalks through the land. This demon of avarice is becoming a menace to the permanent peace for which so many honest, contrite hearts are now praying. It is building up a malignant nature force such as those which have swept nations off their feet in the past—and nature has never been known to do the same thing once only. To refuse to realize the fact of the sowing of these tares is to adopt the ostrich-like attitude toward a momentous question; the more so because it is born of a mad optimism.

Outwardly these nature forces devastate the earth, and would seem to serve no other purpose than that of bringing about human misery; yet of nature the poet says:

“Ever at work, it brings to loveliness
All ancient wrath and wreck.”

The devastated lands of France and Belgium are fast beginning to smile again, and the wilderness of northeastern Gaul will in the fullness of time be made glad. It is harder to speak of the living participants in that carnage with the accompanying army of bereaved mothers, widows, and orphans. Yet if the poet knew aught of his words when he sang that sorrow makes us wise, it may be that by the marvelous alchemy of “The Within” they will sometime find themselves enriched beyond the price of rubies as a result of their experiences. Out of the dark ore to which flux of varied composition is added and smelted in the fierce furnace comes forth the golden metal; so it may be that out of man’s life and its murky smoke the living flames of fire that purify unto all time shall yet arise.

There are many men and women in this land who look beneath the surface and seem to recognize something akin to

failure in our present system of education. A curriculum that calls for a multitude of subjects necessarily scatters forces that should be centered on fewer subjects and those of most value. If this question of a permanent peace be one of these, who above all others should be better grounded in the real causes of war than the rising generation on whom the future of this nation depends? If it be impossible to give children a religious training along with the secular (unquestionably the most scientific method), it should be possible to impress upon the plastic minds of the children the stupendous fact that love and hatred are *forces*; the one, beneficent—the other, malignant. To impress upon a child that when in anger he is adding his quota to the crucible of malignant force which will some day pour out some of its contents upon him, will show him a scientific reason for displaying all the kindness of which he is capable. And little children know far more than they are credited with by parents, for out of the mouth of babes oft cometh wisdom.

The proud boast of many is that they have both feet on the ground, from which it is a fair inference that they imagine those sitting in the seats of the mighty to be dreamers and visionaries; this, oblivious of the fact that no undertaking from the making of a garden to the erection of a skyscraper but has had its conception first in the mind of a dreamer. Where is the man from Canada to Mexico or from ocean to ocean who has today a greater responsibility than fell to General Foch in the late war? Can anyone imagine that hero bragging that he stood in two hobnail boots on solid terra firma and got no direction in the tremendous responsibility that fell upon him? Foch got his vision from a realm where the tread is as light as gossamer and a whisper softer than an aeolian harp.

Brotherhood is the attendant upon a permanent peace. It is not a mere ar-

rangement that will enable men to live together in peace and harmony, a sort of temporary relationship that travelers set up when stopping under the same roof, a kind of "Be ye as brothers." What is wanted is the declaration, "Ye are brothers!" This conveys the idea that the issue is not the attitude of one to another, but rather the fact that one is as much the brother of the vilest as of the saint, and therefore as much the keeper of the former as the latter.

The world associates war with hideousness, quite unmindful that peace has its horrors also. In war a grim prominence is given to its horrors; in peace the foulness is carried on behind closed doors. In war the horrors are chronicled by an army of correspondents; in peace we are spared a great deal of publicity, for which fervent thanks! War brings to the surface the most diabolical as well as the highest in man; peace brings forth all that is beautiful in him, but alas! the reverse likewise, for as things now are, there can be nothing without its antithesis—no day but has its night.

The thought may not be pleasant, but we have the remedy, and nothing is gained by ignoring it. As long as there is rampant selfishness abroad, so long will war remain a possibility. The Divinity that shapes our ends is within us. All that occurs, from a toothache to international strife, is the harvest of our own sowing. There are no favors anywhere. No nation can cajole the "higher ups" in the realm of cosmic law. All are treated with an absolute impartiality that does not deviate one billionth part of an inch!

There are indications at times that overzealous orators endeavor for political ends to stimulate the development of a pernicious self-righteousness, the most sodden of all assumed virtues. Their words fall pleasantly on the ear of the overzealous patriot of every land, who persuades himself that his particular country seems to enjoy special favors

from on high. Write it in letters of fire! "The self-righteous nation makes for itself a bed of mire."

Peace will become permanent when man's inhumanity to man and his brethren just beneath him is fully understood and discontinued, coupled with an intelligent grasp of The Great Law of Love that governs all things from a planet to a blade of grass and the realization that they are all bound together in the common work.

To imagine that peace can be realized by any short cut or by any less effort than indicated above is the direst of illusion!

Reception of the Newly Dead

Those who pass out in what the world calls death are always met on the other side by some of the relatives and friends of the departing spirit. This is made possible from the fact that all earth life events are first recorded in the heaven world before they really transpire on the earth plane, so that the coming of the spirit into the higher world is looked for and expected. Since the sun is always absent from some part of the earth, the invisible helpers in that part are active during the hours of bodily rest and some of them are sure to be near when their assistance is needed in reconciling a spirit that has just entered the Beyond to its new environment and assisting it in becoming adjusted to the altered conditions. There is also an assembly of invisible helpers in the spirit world consisting of those who have departed from this life and who have been organized for this particular purpose into bands. Their activities are concerned with the so-called dead, assisting them in their after death readjustment.

—Kittie S. Cowen.

The stronger the light the deeper the shadow it casts. The higher our ideal the more plainly can we see our shortcomings.—Max Heindel.

Inner Studies of Destiny

BY CLARENCE H. FOSTER

IN THIS study one will find great benefit in observing his daily life and the events and experiences which come to him unsought, for here he will find the indicators showing what to seek out within himself.

We establish first a fundamental principle that nothing can be attracted into the life unless there be some manner of condition within the self which makes it possible. Do *not* reject this statement before studying it for two years.

Therefore the thing to do is to ferret out the weak points within as indicated or pointed out by the external events of daily life.

Many teachers point to your past physical existences and your sins therein for which you now suffer retribution.

As to the merit or demerit in the concept of many earth lives, anyone interested in these lines has long since been convinced of having been *somewhere* previous to this physical life. *But* it does *not* help us to sit back and say, "I am helpless; I am not to blame; it is my destiny."

We shall demonstrate that it is perfectly immaterial whether you earned it in a previous earthly existence or not. For within you *now* lie your todays and your tomorrows. "*Look to this day.*"

We must consider what constitutes a "reflection of the within," and we must dissect to see what draws one effect and what draws the opposite effect.

We must consider health and financial ability, as these are indicators of things to be rectified for true service in life.

We must consider the earnestness of our endeavors and the motives which lie behind our efforts in life.

We must analyze and consider in particular the obstacles, fetters, and hampering influences in our daily life. And

one by one we must trace them to their source.

We must consider the basic requirement of nature, that to permanently hold peace and health and plenty we must put forth steady and consistent effort to—

- a. Serve and aid persons, society, or humanity at large.
- b. Study, work, and endeavor to develop, improve, and perfect our own senses and creative faculties.

Each person has a slightly different view as to what constitutes success in life. Therefore we cannot establish as a universal object the attainment of material success.

However, each person has some type of maladjustment to life which he hopes and wishes to smooth away. It may be physical illness, temporal poverty, inharmonious associations, heavy burdens, inner conflict, or some other more or less unsatisfactory condition.

Naturally he wishes to bring about improvements, both within himself and in his adaptation to life. At least we hope that each one wishes to do this, for when one reaches the point where he is quite content and satisfied with himself, he has reached dangerous quicksand.

Each individual naturally wishes to know more about himself and his relation to society and to nature. This desire "to know" is an innate human instinct, manifesting even in the infant.

Let us imagine an individual with certain physical disorders, certain inharmonious associations, and various inner conflicts. We shall imagine that these chafe him and that he seeks to learn how to overcome these grievous conditions.

Now we shall have you, the reader, assume the role of a good fairy with all manner of miraculous powers. In the

goodness of your heart you lift and entirely remove all these deplorable conditions from this person just mentioned above.

Do we assume, then, that all his troubles are permanently over? We do not; we watch and wait a moment, and he gets directly into other situations just as distressing as the ones which he had before the good fairy came along.

For—he did not solve the earlier difficulties by learning what it was *within himself* that made these inharmonies in his life.

He must go through it all over and over, again and again, in his daily life, until some day it will dawn upon him that the whole root of the trouble is within himself—lack of understanding.

It is rather a useless procedure to expend great effort trying to work out the immediate inharmonies and maladjustments in life without seeking to learn at the same time what it is within the self that attracts such conditions.

It is true that one cannot see it all at once, but he can steadily learn more. And since life itself will always be made up of new adaptations to changing circumstances, is it not most important to learn those things which govern our adaptations to life?

Each person has a different object in life; yet each abides by the same laws and principles. Let us therefore set forth as our prime object the study of human life and the factors which enter into our adjustment to the daily round; for these factors are the same on all planes of life.

Reconcile yourself once for all time to this truth: Once you have entered upon the Path of Inner Unfoldment, you never stop growing, neither can you ever turn back.

Many a person along the Way at times in weariness says: "I am through. I shall interest myself no more in these things. I shall turn to the material things of life." You who now read have doubtless said it yourself. And, in-

deed, we find that the Children of Israel, while in the Wilderness would have gladly turned back into the bondage of Egypt.

You cannot turn back. Reconcile yourself to it for all time. And be thankful when you have done this, for the desire to turn back is only temporary.

Remember the illustrations of the alternating cycles of action and inaction, of lessons followed by rest. Your cycles may be of long or brief duration, but rest assured that beyond each lesson time lies a period of rest, and after the resting hour you must approach a new lesson time.

When you have just absorbed much new knowledge, or by newly developed insight have solved some passing situation, the great tendency is to sit down and become quite comfortable, as one might say: "Well that's done."

Rest comfortably, for it is your due, but do not rebel when by the circumstances of daily life the Master says, "Come, time's up. Something else for you to learn."

All the external events reflect some inner need or inner desire. When all has seemed to go wrong, it is wonderfully simple to externalize the blame. It is so easy to say that conditions were to blame, or perhaps you can place the blame upon Mary or James or John.

If you wish to see a person who is due to meet much grief in life, find that one who always has some one else to blame for all his troubles. For this person must repeat the same type of experiences endlessly until he begins to look "at home" for the roots of his ills.

There is no teaching which can show you how to find the roots of your own difficulties in your neighbors' personalities.

It is true that your associates may affect you, and it may be necessary for you to break away from them to find freedom; but even they could not influence your life, were it not for some weak condition within yourself.

Regeneration--A Story of Rebirth

BY EDITH M. FULLER

(Continued from October)

WE RETURNED to the post office to find mother there, talking earnestly to a pleasant faced, plainly dressed woman, the wife of a mining magnate who had recently purchased the Hesperus property. Of an altogether different type of rich woman from the one we had just left, her unassuming, tactful personality won her friends in all walks of life, and her broad mind and warm heart lifted her above the mere social requirements of the high position she occupied. She was ever reaching out to make humanity a little better, not simply by giving material aid, but by helping the discouraged and unfortunate to realize the divine nature hidden within each, which unfolded, lifts him beyond all care and need, and shows him that life's sufferings are but the steps by which humanity rises to better things when the lessons of life are understood and learned.

Mother was saying, "Yes, I think he will be equal to the work," when Elsie spied us and exclaimed, "Well, it's time you were coming back. I've sold all your ferns for you and I think if your mother hadn't arrived just when she did I'd have absconded with the sack of gold. Now, how much commission am I to receive for my work?"

"If it's something to eat you can have half of my orange," I replied.

"Only half?" said mother, gently.

"No, you can have all of it," I said, feeling as if I would like to cry, if I weren't such a big girl.

"And mine, too," piped up Jessie, feeling that she ought not to be outdone in generosity.

"You little darlings!" cried Elsie,

gathering us into her arms, "just give me a kiss apiece. That will be lots sweeter than your old oranges."

The lady with whom mother was talking smiled and said she must be going, but mother could let her know in the evening what the decision was. And as she passed us children, she said, "I think there is some work up there for the little girls, too, if mother is willing."

"Well," said Elsie, "some people just stub their toes over luck any old place. Think of her coming way up here just to put you people on your feet!"

"What is it, mother? Do hurry and tell us," we begged.

Well, it seemed that Mrs. Francis had come in while we were gone and had admired the ferns very much, and Elsie had told her what she knew about us. Mrs. Francis had seemed much interested, and asked to have mother sent for. Mr. Francis needed some one to oversee the loading of the pack train that went to the mine and to help the young fellow who looked after the string of burros. They were anxious to get a reliable man and if father felt physically equal to the work they would be glad to employ him. If we would stay, there was a little house about two miles from the hotel where we could live very comfortably.

Mrs. Francis had bought all the ferns that were left when she came in and was going to send them to some poor people in the city who never had a chance to see green things growing in the country. And she said if mother, Jessie, and I would gather some of the beautiful wild flowers blossoming all about, she would show us the process of pressing them so as to retain all of their color,

and how to mount them daintily on card board.

"They make beautiful souvenirs of the mountains," she said, "and I can find you a sale for all that you will have time to make."

Mother was delighted with the proposition, but she said all depended upon what father might say. If he were willing to remain and try the work she would be only too glad to stay. Well, the result of the family conference was that father and mother walked up to the hotel that evening to say that they would accept the work so providentially offered.

The next morning we started out to find our house in the woods, following a little used road that branched off from the main one near the hotel, walking beneath overhanging trees most of the way till we reached a fork of the great river that drained this region.

"We'll have to ford this," said father, remembering directions, "and then there is a blazed trail on the other side which leads to the cabin about a quarter of a mile away." There was no road on the other side, but the land was level, and father managed to find a way for the team through trees and undergrowth to the cleared space about the house. This was a little four roomed affair without paint or plaster. But two of the rooms had been papered, and there was a good stove which the last tenant had left. It would not be long, with our co-operative efforts, ere there would be a livable dwelling here, cozy with simple comfort and shining with perfect cleanliness; a place where loving thoughts and blithe hopes would lend a sunny cheer to the most inclement day.

Near by were several kinds of wild berries, while from the river an irrigating ditch ran to a vegetable patch where some corn and beans were still growing. Beneath a cloudless sky breeze and brook murmured an invitation to health and happiness here. So came we to our Land of Opportunity.

In this peaceful nook, where the air

was aromatic with pine and cedar, we rose at dawn with a vigor and joy never known in the crowded city, and at dusk fell asleep in tranquil trust beneath the watching stars.

Father grew into robust health with amazing rapidity, and mother and we little girls spent long, happy hours tramping after flowers and getting acquainted with birds and small, four-footed folk. Then father in his leisure time taught us all how to swim till we were as much at home in the water as the darting fish. He spent some time, too, in laying in a supply of wood against the coming of winter, for here events destined us to stay another year at least. Elsie's father was going to give up the stage route in the fall, and father had been offered the position of stage driver for the following year. It was a chance which he was very glad to accept, for he had lost all desire for town life after his restoration to health in the atmosphere of the primeval forest.

But all was not serene and lovely even here, for evil habits cling to their creators wherever they go. We came into contact more than once with the overshadowing evil that so tenaciously clings to the countless numbers who first welcome it in the guise of pleasure only to find they have taken a devil to their bosom who will not be banished.

Late one afternoon we were riding home with father on a pile of logs which he had cut some miles from the house. As a bridge was neared, the horses shied violently, nearly throwing us to the ground. Father dismounted to see what caused their fright, saying, "A rattler, probably." But instead he found a man lying in the tall grass at the edge of the road; a sodden, inert mass sprawled in a drunken stupor where he had fallen from a big black horse that now was quietly grazing a few rods away.

Father shook the fellow, who muttered incoherently and rolled over without attempting to rise. His bloated face

looked familiar. Where had we seen it before? Ah! the man who had given me the golden penny at the hotel, Doctor Tenbrook. We had heard how he had fled to this remote region to bury himself from family and friends after the curse of liquor had ruined a fine practice and destroyed a charming home. He made intermittent efforts to reform, only to fall into greater excesses after each effort. Yet somehow he retained in speech and dress the semblance of the gentleman, and in his better moments many were the kindly deeds that sprang from his keen sympathy with the weak or unfortunate. He reached out to help others even while he himself was sinking.

Father went to the creek for a pail of water, and dashing some over the doctor's face brought him to his senses so that he sat up, mumbling something to himself about, "Nell—too bad—nice little girl—couldn't save her."

"Come, get up, doctor, and get back to the hotel. You don't want to stay here all night; the panthers are likely to make a meal of you if you do." And father assisted the still dazed man to his feet and helped him onto his horse. Once on his mount the doctor seemed to come to a realization of his condition, and taking father's hand in a trembling grasp he said, "Sorry the children saw me like this. Tell them I was sick; have heart trouble. That poor little girl up the creek died today—fever—couldn't pull her through. Looked like my little one—wanted to forget—you understand." And he rode off, slightly swaying in the saddle.

We never saw him again. He continued for a time his rides on the beautiful, black horse, going here and there to minister to the sick mountain folk, who seemed to have much faith in his skill despite his besetting weakness. Then one day a man came from San Francisco, and he and Doctor Tenbrook went away together. It was said the doctor was going to take a "cure."

We seldom went to the hotel and saw very infrequently any of the boarders there. Our days were filled to the brim with simple joys, and the loving companionship of mother supplied any deficiencies in childish company. But one day it occurred to mother that some of our jellies and preserves might be sold at the hotel. It would do no harm to try, she said, and anyway we'd have a nice walk. So a basket was packed with tempting delicacies, and laying some grape leaves on top we set forth. Leisurely strolling through green vistas where caroled hidden songsters, we reached the great, fallen tree that bridged the babbling Minneha. Here we leaned awhile upon the slender railing to watch in the clear depths below the darting flashes of silver that were fish. Sometimes a frog on the bank splashed into the water and gave an exhibition of fancy swimming. Near by on a lofty limb a squirrel chattered tauntingly to us to catch him if we could. How sweet this gentle forest scene lies among the treasured memories of my childhood. How beautiful now, after many years have fled, to close my eyes and come again in memory to this charmed spot with mother and little sister.

It is evening. Dusk is creeping softly upon the trail of vanquished day, as around the blazing bonfire we all gather to chat of the day's happenings. The chief topic is the trip which father and I are to take tomorrow as the result of a chance meeting on our afternoon excursion. We were coming away from the hotel, happy over the disposal of mother's dainty conserves and with an order for more, when we met Mrs. Revere sauntering along in picturesque boredom. She stopped for a moment to speak to us in her soft, carefully modulated voice. The woman of wealth, who had achieved all her heart's desire for material luxury, whose life was one great longing for the external seemings, stood beside mother in her trim calico

dress and for a space forgot her spurious greatness. Twining a strand of my yellow hair round her finger, she gazed at me meditatively. Artlessly I put my arm about her waist. A wonderfully radiant smile swept across her features for an instant as she looked down at me and said, "I wish you were my little girl."

"You have no children?" said mother.

"No. There was a little boy who died years ago when he was a baby." There was a scarcely perceptible hardness in her voice, as if memory had laid a chill hand upon the warm impulse of the previous moment. Gently she unclasped my arm from its affectionate embrace, but she held my hand in hers while she asked mother if she knew of anyone who could act as guide to a party of friends whom she wished to take to the Imperial mine the following day. Mr. Revere had been there several days and was expecting some people who were possible purchasers, but the Indian, "Blue Jay," had succumbed to over-indulgence in liquor, and she hadn't been able to find anyone else to take them over the trail.

Mother said she thought father could take them. He was not working for Mr. Francis that week, and he had been over the trail a couple of times. Yes, she could assure Mrs. Revere that she need have no further worry on the score of a guide. So the matter was settled to the lady's very evident relief. In her satisfaction she even invited us to be of the party, saying, "It's a pretty trip, they tell me, and there will be enough mules (horses were not sure-footed enough) at Green's pasture for everybody."

Mother thought Jessie too small for such a trip, but to my inexpressible joy she said I might go if I would promise to ride double with father on the more hazardous parts of the journey.

Mother let us sit up an extra hour that night, popping corn and helping to make enough great, snowy balls for all

the next day's company. We were such a happy little group gathered round the old kitchen table in the shadowy light of a humble kerosene lamp, and I rolled into the balls anticipations sweeter than the sugar holding them together. To be in the company of my lady of dreams for a whole day, to feast my eyes upon her alluring grace, and to listen to her sweet voice—my cup of happiness was filled to the brim!

The morning dawned crystal clear, and I scrambled out of bed almost before daylight and ran to waken father for fear we should be late at Green's pasture. With merry chatter a hasty breakfast was devoured, and then father and I set forth.

On that day Destiny again wove the threads of Mollie Revere's life and mine together in her intricate pattern of lives.

We found a jolly crowd waiting at the pasture bars. Mollie waved a gay greeting to me, and soon the little cavalcade was on its way. Mrs. Revere was attended by a dark, debonair young gentleman who was most assiduous in his efforts to concentrate her not unwilling (it seemed) attention upon the charm of his conversation. "Mollie's latest find," I heard some one say; "thinks he will develop into a second Caruso."

"Has he come here to take lessons of Pan—or Mollie?" was the enigmatic rejoinder. Then daddy told me to ride by him, and I was prevented from hearing the rest of that interesting though puzzling conversation.

(To be continued)

*PRIZES GIVEN FOR ARTICLES
FOR THE RAYS*

See page 336 of this number for details of prizes and conditions. This is an opportunity for our students and friends to help themselves and us.

The Signals of the Soul

BY ALEXANDER REGAN

ASILENCE had pressed on my heart as a heavy stone to block and stop the welling up of life. There was nothing around me and nothing within me save this dull heaviness. Vacuity and nothingness and inert immobility surrounded me, and I was a motionless part of it all.

Only deep within me there was a strain; something was striving to bound back, to burst and break the hard walls, and bloom in freedom, in breeze, in sunshine.

My mind started to awaken. Thoughts as black and heavy as the clouds of a storm started to rush through it with tremendous force and impetus; they mingled and intermingled, crossed and recrossed one another, and became blacker, still heavier and more ominous. Then from amidst the tumult of screaming winds I heard in the distance something like a great wail as of one in distress and agony fighting against death.

"Let us save ourselves!" it called to me in a manner that I had to interpret in my own words. "You have deviated from the right course of life; you have ignored your best energies and powers; you have been following the allurements of shadows in ways strange to our nature, in ways that can give us but pangs and woe and disappointment and destruction. Wake up! Brace up your will, and let us return to the ways where there is sunshine for us, where we can feel ourselves unbroken, solid, a complete harmonious being, in harmony and rhythm with the eternal powers of eternal, vigorous life."

No, these emotions and thoughts were not a result of some morbidity; for I was in perfect health, and, above all, after concentrating my mind upon the significance and cause of this inward

mental commotion, I finally understood myself and my environment better to such a degree that an immediate betterment appeared in my life.

Physical pain is essentially useful in its service as a warning to the individual that some harm is being done to his body. Without physical pain one might have his arms burned off before he would discover the fire. Pain warns. It is the signal of danger, the physical outcry, "beware."

So in its usefulness is mental pain. It warns against loss of mental energy. It speaks through moods and cravings for freedom, creativeness, vigor, and harmony. It is the signaling of the soul, to be heeded and understood.

There are some people who upon beginning to feel such signals of the soul run at once to some deafening influence such as a jazz-band or a hullabaloo of gossiping voices, where they drown the sound of their inner voice in a tumult that distracts and blunts the mind. They do not allow the life within them to grow and develop. But life must develop, or it retrogresses.

By ignoring the signals of the soul, the messengers of warning, one does not avoid the damage. By heeding them one may discover whatever his welfare may require that he should know. Get acquainted with yourself. You are merely blinding yourself if you try to run away from your own soul.

But not only are there admonishing signals. There are far more signals of sweetness and delight which accompany good acts. There is a peace of mind which is fertile and creative. There are moments when you sense a sheltering, soothing, powerful influence quietly smiling on you.

Like the unperturbed mountains that rise on high, indomitable in their might and indestructibility; like the far-reaching expanse of the ocean extending majestically beyond the horizon; like the overhanging clouds that have a mission to perform and are doing it with gladness; like all the powers of the uni-

verse whose unbreakable law is their indestructibility; such is the influence that penetrates your heart when you demonstrate self-mastery. You then feel yourself closely connected with everything and everyone around you, yet an independent and inseparable part of the living whole, fulfilling its mission.

The Temple of Truth

BY FRANCIS J. HAARHOFF

(Continued from October)

RETURNING TO the temple, my instruction was continued by my being shown other pioneers of thought who had discovered the way to the Temple of Truth, and who, following the Christ urge from within, had come to seek Truth at the Temple.

Another came, who, not seeing the door, also contented himself by looking through a window. But as it happened he looked through another window and saw another compartment filled with a different view of Truth from that seen by his predecessor. Gloating over his great discovery he hastened back to the world and proclaimed the other seer to be a false prophet, and then proceeded to preach his own gospel of the Truth and knowledge he had acquired. Thus he started a *new sect*. And so there followed prophet after prophet, seer after seer, each discovering some few new forms of Truth seen in a different compartment of the great temple.

Soon there were so many different religions, and different sects of each religion, that a "Babel" of confusion arose in all the thinking world. Schools and colleges of learning were founded by each sect, and a school of philosophy formed by every seer who had caught a slight glimpse of the Truth contained within the mighty temple. Bloody wars over religion arose—holy wars to compel other sects to think and believe as the stronger sects demanded. Torture and

murder were condoned as necessary sacrifices to the God of Truth.

Not only the enthusiastic religionist, but the selfish materialist utilized these contending forces of blind and bigoted fanaticism to attain selfish ends through encouraging religious strife and warfare. Even mighty nations exonerated their wars for the extension of empire on the plea that it was for the purpose of spreading their own peculiar religious doctrines to the glory of the God of Truth—the Prince of Peace.

When the world became weary for a time of war and strife, some seer greater than his predecessors would find his way to the Temple, and eager to know all the Truth would peer into several windows, into more compartments of the Temple; and he would then proceed to establish a new religion or a new sect superior to those which had gone before. Thus the world continued to make slow progress on the Path of Evolution in spite of the failure of all seers and prophets to discover the fullness of Truth within the Temple. Man is not created all-wise. Slowly must he grow to perfect wisdom through pain and tribulation. To no one can be given more than he is capable of receiving.

I was filled with sadness and sorrow because I did not see even one of the "seekers" after Truth wise enough to take full advantage of his opportunity to search out the Door in order that he

might enter the Temple and meet Truth face to face in the fullness of her glory! I turned to the Angel of Truth, and with great regret asked:

"Is there then no one among the children of men wise enough to seek and find the Door of the Temple?"

"Yes, there is. Here is one now coming who is wise above his generation. Watch and see."

I saw another approach the Temple with confidence in his step and assurance upon his countenance. Without any hesitation he walked up to the Door, which was easily discernible to one who knew. Touching the hidden spring he opened and entered the Hall of Truth. Guided by the Angel of Truth I followed and watched. This new seeker after Truth entered one apartment after another, passage after passage, seeking out even the smallest nooks. Following at his heels I saw all that he saw and marveled as he marveled at the vast stores of Truth that were revealed to his sight—new and different in each compartment that he entered.

Then there followed others also seeking within the Temple for the wisdom that Truth alone can give. Ever eager, they sought out the deepest recesses, the cells below the foundations and every hidden cavity; and always they were rewarded by new Truths being revealed as they searched.

Following one searcher after another a strange attribute of the Temple of Truth impressed itself upon my understanding. Every new compartment that I entered gave an entirely different phase of the same Truth that I had seen in an adjoining compartment—so different that it often seemed contradictory. Nay more, for at a touch from the Angel of Truth my spirit vision was opened so that I could see through and within the very dividing walls of the different rooms and passages, halls and galleries. And seeing within the walls I could see that every stone or brick of which they were built contained ever new truths, more

concrete wisdom. But what startled and confused me much was the fact that when viewed from different sides even the same portion of a wall, the identical stone or brick, proclaimed what appeared to be contradictory truths: the view on one side contradicted the view from the opposite side!

Then I was shown how these diligent seekers and searchers in the Temple of Truth returned to the world and proclaimed the wonders of their discoveries. But the world did not believe their reports nor accept their doctrines. And no wonder for they contradicted one another so much that only a few partisans here and there adhered to any particular teaching as preached by any one seer. Such a babel of confused doctrines, such a contradiction of one another resulted that every fresh seeker returning from his visit to the Temple of Truth caused "confusion worse confounded" among the dwellers of earth, who were eagerly seeking to know the why of things, the whence and whither of creation; so much so that the vast majority of mankind at last refused to believe in the existence of anything except what their eyes could see and their hands could touch. Thus were Atheism and Materialism born into the world, causing man in very despair to fall into the mire of self-worship. "What is Truth?" men demanded with the voice of Pilate, but they seemed to receive no answer. Why? Even the Christ did not *seem* to answer! Why?

I turned away from the vision of the scroll containing the records of Nature, and looked sadly, despondently into the eyes of the Angel of Truth, who still remained by my side.

"And thou, friend, what thinkest thou of what thou hast seen?" demanded he with a smile of benevolent love.

"Methought that thou didst promise to show me the Temple of Truth," I replied with grief in my voice and not without a measure of disdain. "It seems to me that this temple is not the

Temple of Truth but the temple of contradiction—of discord.”

“And now, friend, dost thou also doubt Truth?” asked the Angel with a quizzical smile of inquiry. “Dost thou also now declare that Truth does not exist; that Spirit is false; that only matter is real?”

“No, bright Angel of Truth,” I cried passionately, falling upon my knees in appealing supplication. “I know that Truth *is*, for God is Truth! Only I do not know the Door of Truth—I have not the Key. I know, I feel within the inmost fibre of my being that there must be at least one Truth, if I could but find it. Show me, bright Angel of Light, show me how to find Truth, to meet the Truth, the one real unchangeable Truth face to face that I may worship and adore.”

“Why wouldst thou know Truth, friend? That thou mayst be great beyond thy fellows? That thou mayst seek the honor of the world and be proclaimed wisest of men? That thou mayst gain power and rulership over all the world?”

“Nay, lord, I seek not selfish power nor self-glory. I desire Truth that I may bring light into the world, dispel darkness and discord, and bring harmony and love to my fellow creatures.”

“That has already been accomplished by another—greater than thou; but ‘the Light shineth in darkness, and the darkness comprehended it not.’”

“Thou meanest the Christ, lord?” I exclaimed, startled and wondering.

“Yea, friend. The Christ did not refuse to answer Pilate when he asked, ‘What is Truth?’ In words of living fire He proclaimed the one great Truth by His every word and act from the moment of His manifestation upon earth even to this very moment. Only—‘the light shineth in darkness; and the darkness comprehended it not.’”

Again was I startled. Some vague comprehension thrilled through my being. With eager desire, passionate long-

ing, I snatched at the veil to dispel the darkness that I at least might comprehend the Light, but in vain.

“The Christ,” I panted, “preached the one real Truth, the one all-inclusive Truth that dissolves all contradiction, harmonizes all.” With blinding radiance the Light flashed again within my consciousness. “Oh, Christ!” I prayed aloud, with uplifted hands, “if Thou be indeed the Door, give me the Key that I may enter in—into the glorious radiance of Truth Divine! Oh, Christ, I seek! Where, oh, where art Thou? Where? If Thou be the Door, how may I enter in if Thou hidest Thy face from me? Come to me, dear Lord of life and love, manifestation of Truth Divine!”

* * * * *

Beside me stood another being, even more glorious, more beautiful than was the Spirit of Truth. He spoke, and his accents were as was his appearance—love. “Child, thou hast called upon me. What wouldst thou have?”

“I would know Truth, Lord. I would enter by the Door that I may meet Truth face to face. In mercy and in love, I plead. Forgive my presumption, Lord. I can but die—whether it be for longing to see the glorious beauty of Truth, or whether it be by the splendor of her glory.”

“Dost thou love me, child?” said the Voice, ineffably sweet.

“Yea, Lord, I love thee more than tongue can tell.”

“Love is the Door. Dost thou trust me, brother?”

“I trust thee with my all, Lord.” I replied.

“Faith is the Key, child. Thou hast the Key through faith, and the Door is before thee because thou lovest. Come, let us enter in and thou shalt have thy heart’s desire—meet Truth Divine face to face.”

I was almost dazed with joy at his words. We seemed to be standing within an inner courtyard of the Temple of

Truth. He, the Glorious One, touched my hand and again said, "Come."

I found myself soaring by the side of him who had said "come," up towards the highest turret of the Temple of Truth. Standing upon the top of this turret, the central feature of all the Temple, a new scene was opened before my sight. I looked down upon the whole Temple from above. Then spake the Glorious One who stood by my side.

"Now look with the eyes of spirit and see the real inner meaning of the Temple of Truth. If thou hast eyes to see, Truth is standing before thee face to face—naked and unveiled. Having faith, thou hast the Key; knowing love, the Door is before thee. Enter in, beloved of the Father of all truth and love."

And behold as I looked the whole great mass of the Temple became transparent as clearest crystal, luminous, as many colored flame, scintillating with the irradiance of its own splendor. I could see every stone and brick in every wall down to the deepest foundation. At one supreme glance I could see and take in every truth contained in every compartment, within every wall, to the most secret and hidden parts of the treasured hoard. I could see on every side, within and without, and recognize every phase of Truth at the same time and with one glance.

But strangest of all throughout the whole I perceived a brilliant essence as of light pervading the whole building from top to bottom, penetrating and enfolding every atom of every brick and stone as the ether of space pervades and penetrates matter. It scintillated with the brilliance of purest light. From it issued all the glory of the whole Temple. Indeed, on looking closer I perceived that this essence of light formed the very cement that bound the brick and stones and the plaster of the walls. It constituted the whole foundation of all the Temple, for now I could fully see and study the foundations of the Temple,

which from below are hidden by the Temple rubbish accumulated through the ages while it has been building.

As I stood looking in amazement at this glorious play of light and color, I became aware of a tremendous fact—all discord had ceased! There was no longer any contradiction in any Truth, from whatever point of view, upon whatever phase I looked. With an ecstasy of joy I realized the one universal law: *All Truth is one!* There is but one great Law, one stupendous Truth, which includes all Law, all Truth. There can be no contradiction within that Law.

The Teacher ceased to speak; the pupil sat looking into space with a look of adoration, upwards, in reverent silence.

The pupil panted with eager longing and expectation.

"And that Law is what, Master?" he appealingly whispered. The Teacher continued:

"When you look at the universe of starry worlds on a clear night, you see hundreds of thousands of stars. If you take a telescope, you see millions. If you look through the strongest telescope, you see many, many millions more; and we know by analogy that there must be millions upon millions which we cannot yet see. Infinity! We know that there is no limit except that in our instruments of vision. Every star is a sun, center of a solar system, a universe—a god! Every god of every star is omniscient, omnipresent, omnipotent! And yet in all this infinity of power of gods there is perfect order—no discord, no strife—perfect harmony! Why?"

"Indeed, why? I have often marveled," murmured the pupil.

"There can be no discord. All must move with one supreme Will, or there would be a crash of worlds—chaos! The Supreme manifests as millions upon millions of gods; yet God is One—one Will, one Law, one Supreme Truth."

"And that Law is what? Oh, Mas-

(Continued on page 327)

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.

Meeting Loved Ones on the Other Side

Question:

To what extent and how long may we be associated with our friends and loved ones after we have all passed into the next world? Do we fully remember while there our earthly lives and experiences.

Answer:

As to the latter part of the question, we may answer, yes. We have a complete record of the preceding life etched into the desire body immediately after death, and this causes a complete remembrance of every detail of the life which has passed.

As regards the first part of the question, we ordinarily come into contact with our friends after death only in case our stage of post-mortem evolution corresponds to theirs, whereby we are in the same region or in the same state of consciousness as they. For instance, some of the friends of a person who passed over before him may have completed their purgatorial existence and gone on into the first or second heaven worlds. Then the person who follows them at a later date and who has an affinity for the purgatorial region will not come into contact with them at all until he has completed his own purgatorial experience and, so to speak, caught up with them. We are told, however, that there are exceptions to this rule when some reason makes it advisable for two spirits to hold communion with each other whose post-mortem evolution is not going on in the same region.

Healing by Invisible Helpers

Question:

When we act as invisible helpers in our sleep, do we travel in our astral body to the patient, and does our treatment consist in raising the vibrations of the patient by our coming into rapport with his astral body?

Answer:

The invisible helper goes to the patient in his etheric body, accompanied by the desire or astral body and the mind. The treatment given may consist of manipulations of the etheric body of the patient, by which its tone is raised or diseased portions of it removed, or it may consist in the directing of streams of magnetic force to the etheric body of the patient, thereby magnetizing it and making it a more efficient vehicle for the inflow and distribution of the life forces. The invisible helper may also work upon the desire body of the patient by direct contact, calming his fears and eliminating other undesirable emotions when this is necessary.

Pain Under Anaesthetics

Question:

Does the physical body feel pain when the desire body is withdrawn or forced out by anaesthetics?

Answer:

The desire body, mind, and upper half of the vital body are drawn out of the physical body under the influence of anaesthetics, but the connection is not broken. The ego or spirit is the entity which feels. The vehicles are only instruments which transmit the feeling to the ego. When an operation is performed under anaesthetics, the ego still feels the pain as it would if it had not been

driven out. However, when drugs are used which deaden the nerves and take away their possibility of transmitting sensation, the ego does not feel the pain. For instance, operations which are conducted under local anaesthetics like cocaine or novacaine are actually not felt by the ego. When an operation, however, is conducted under ether, the pain is transmitted to the ego undiminished. But it cannot make any protest or outcry because, having been driven out of the physical body, it cannot operate the brain centers. Therefore we save ourselves no pain by taking ether or gas. This fact will be disclosed to the person operated upon when he passes into the next region at death and reviews the panorama of his past life. For the time being, however, he is not conscious of the operation under ether and does not remember it, and this is of some advantage. Also under anaesthetics the person avoids the fear which would be very intense in the case of major operations, and this is a distinct advantage, although it does not diminish the total amount of pain which has to be endured. Fear is of the lower mind. The ego has no fear, and therefore anaesthetics help us to this extent.

Deathbed Repentance

Question:

What effect does a deathbed repentance have upon the vital body and upon the soul?

Answer:

Repentance and religious conversion in exoteric religion correspond to Initiation in esoteric religion. Both mark the end of one stage of evolutionary development and the entering into a higher. For both a certain amount of evolutionary work in the perfecting of the character must have been done before; otherwise the symbol of conversion or Initiation would have no significance and be of no value. If the deathbed repentance is sincere, it marks the end of the old stage of worldly life and indicates that

the person on his return in the next incarnation will live a life along higher lines. The strong psychic influences which surround a person at death are frequently a means of bringing strongly to his consciousness the fact that he no longer has any desire or affinity for the old life, and that he is ready to give it up. Presumably there are deathbed repentances based entirely upon fear, and therefore signifying nothing of value.

As regards the vital body, if the necessary work of purification has been done upon it, the two higher ethers which constitute the soul body have been augmented, and the seed atom at the next rebirth will attract a corresponding quantity of them to be used as an independent vehicle for soul flights in the inner worlds. In the Rosicrucian terminology "soul" signifies the spiritual essence or extract of the various bodies, and is something that would not be particularly affected by the deathbed repentance.

The Use of Furs and Leather

Question:

If it is wrong to wear furs to protect us from the biting winter cold, why is it not equally so to wear the skins of animals for boots, shoes, or gloves? Also why is meat eating any worse than wearing leather for clothing?

Answer:

It is not expected by the Directors of Evolution that man will leap from earth to heaven at one bound. It is a slow process; he is expected to leave off the grosser forms of indulgence first, and then gradually those which are not so gross. Moreover, the conditions of physical life make it impossible to bring about all reforms at the same time. Meat eating is the most gross of the practices in connection with the taking of animal life. This is the first to be left off, not only from the standpoint of justice to the animal, but because meat eating is detrimental to the spiritual

progress of the individual. Next comes the use of furs, because substitutes can be found for furs much more easily than for leather. As we progress, however, more substitutes will undoubtedly be found for leather, so that its use ultimately will be practically discontinued. For instance, canvas and rubber are already being extensively used, and other materials of a similar nature will undoubtedly be discovered in the future.

Sex and the Unforgivable Sin

Question:

It is stated in the Rosicrucian literature that the misuse of the sex force is an unforgivable sin. How do you reconcile this with the passage in the Bible where Jesus blesses the Magdalen and tells her that her sins, which are many, are forgiven? Also where he expressly says that the harlot may enter the kingdom of heaven before the self-righteous?

Answer:

The misuse of the sex force is unforgivable only in the sense that the person misusing it is compelled to live later in an impaired body, because he has wasted the vital force which would have been available to build a perfect body. There is no idea of punishment in it. If a man spends all of his money in riotous living, he naturally has none left for other purposes. However, when a person passes out of the body in death and enters the purgatorial region, his evil desires are torn out of the desire body by the force of repulsion. This purgatorial experience must precede the heaven existence; that is, the person cannot enter into the heaven life until this is finished. Now it is quite possible that a person who has abused the sex function may later have progressed in his evolution to the point of having completely eradicated the desires in connection with it. Therefore when he passes out of the body in death, having no longer any sex desires, he escapes purgatorial experience so far as sex is concerned, and may pass immediately into the heaven life. When

he returns to earth life through rebirth, however, he will still have to undergo the experience of living for a while in an impaired physical body, until he generates and conserves the vital force to build a better one.

The Memory of Past Births

Question:

Recently I became acquainted with an individual who claims to remember several of his past incarnations, and who says it is because he has kept the same desire body during all that time. He also says that the time between incarnations is about the same as that of the life in the physical. What is your idea regarding this?

Question:

When a person's spiritual development reaches a certain stage, he is able to read from the Memory of Nature the details of some of his preceding lives, but this is not due to his having kept the same desire body. The desire body of each incarnation is disintegrated before the individual comes to rebirth. The only thing which is saved from it is the seed atom, which, however, keeps a complete record of the emotional experiences met with in that particular body. At a certain very high stage of spiritual development a person becomes able to read the records of all his past lives inscribed upon the seed atoms of his various vehicles.

As regards the time between incarnations, the average length is given as being about one thousand years. Towards the end of an age, however, this length decreases, and in the case of certain highly developed individuals such as adepts the time between lives may be very short.

Bible Advocacy of Meat

Question:

How do you reconcile the following Bible statements with the non-meat-eating doctrine of the Rosicrucians? "Now the spirit speaketh expressly,

that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (I Timothy, 4: 1-3.) Also in the eleventh chapter of Leviticus it specifies what kinds of animal food man may use.

Answer:

As regards the quotation in Timothy, reference to the dictionary will settle the matter. The definition of meat there given reads as follows: "Food in general; anything eaten for nourishment, either by man or beast; especially, solid food; hence, the edible part of anything; as the meat of a lobster, a nut, or an egg." The application of the word "meat" to the flesh of animals is only one of many special applications. This passage, therefore, cannot be considered as advocating the use of flesh food.

Referring to the passage in Leviticus, this applied to man in the earlier stages of his evolution when meat eating was permissible. But we have now passed beyond that stage, and if we expect to make spiritual progress, we must give up the use of flesh food so far as conditions may permit.

In Genesis 1:29, occurs the passage: "And God said, behold, I have given you every herb bearing seed . . . to you it shall be for *meat*." This demonstrates the Biblical use of the word "meat."

Genius and Moral Laxity

Question:

If genius is the hallmark of the advanced soul, why is it that the qualities of genius, especially in art, are so frequently coupled with moral laxity and even depravity.

Answer:

Genius represents work done by a person in preceding lives along a certain line, and corresponds to the degree of mastery attained. When an individual re-

turns to earth life, the special talents which he previously acquired are frequently brought out through the medium of the mystery planets, Uranus and Neptune. Through them he comes into contact in the early years of his life with his own thought creations of a preceding life. But the mystery planets at the same time bring to him temptations to personal indulgence. If there are any adverse aspects to them from other planets, they frequently lead a person into moral laxity. Art, particularly music and the drama, is under the rule of Neptune. A person, therefore, may show great aptitude for these branches by virtue of his Neptunian development, but at the same time if this development is negative, as shown by adverse aspects, then it is quite possible that he will yield to his desire for sensual pleasure, and this may lead in some cases to depravity.

The Action of Purgatory

Question:

In the purgatorial state a person feels the pain which in the preceding life he gave to others. Will the nature of this pain be determined by a higher power, by the person himself, or by the one to whom the pain was given.

Answer:

By no one of the three. The process is perfectly automatic. When a person does acts which are wrong and which involve injustice, they build desire stuff of a correspondingly low character into the desire body. In the purgatorial state the person is attracted to the lower regions of the Desire World, where the forces of repulsion exist which are of a nature similar to those which he has built into his desire body by wrong acting. These forces automatically act upon the coarse desire stuff in the desire body and tear it out, and this is what causes the pain. It is like immersing a piece of gold ore in a bath of acid. The acid will eat out the coarser metals and leave the gold untouched.

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.

Astrology and Free Will

BY MARTIN PETRY

(The following article is written from the standpoint of the practical astrologer, who finds that the majority of people respond very closely to astrological influences. The Rosicrucians affirm that the fatalistic attitude toward astrology is wrong; that when a person begins to develop the spiritual side of his will, that is, the will to co-operate with the Great Plan, and consciously direct his evolution, he becomes more and more independent of planetary influence, and finally completely masters it. Thus it is possible to rule one's stars, although the ordinary man does not do it. EDITOR.)

“CAN WE rule our stars?”
 “Are our lives controlled by fate, or do we exercise free will?”

In the many years that I have devoted to the study of astrology these two questions have been hurled at me constantly by anxious inquirers hungry for enlightenment. The subject has interested humanity since the dawn of time, and will continue to excite our curiosity as

long as this world exists. Innumerable essays and treatises have been written on the subject by thinkers and writers, and astrologers generally have promulgated the opinion and affirmed that we can rule our stars.

However, my experience in the study and practice of the divine science has seemed to prove otherwise. Whatever the stars indicate in a chart is by inexorable law pretty sure to happen, and it does happen with mathematical precision.

A square or an opposition of the planets will have its effect; otherwise the whole planetary system would fall to pieces. Astrologers tell us that when an evil configuration is noted, preparations can be made to meet it and overcome its influence. I want to say right now that according to my observation it cannot be done.

In the first place no astrologer can tell with any degree of certainty just what effect an evil configuration will have. It may influence adversely the

material affairs, it may undermine the health, or it may pass off without doing much harm, all depending on other modifying aspects in the chart; but even if the character of an event could be accurately prognosticated, it would seem to the writer to be impossible to avoid it. It must be borne in mind that our life here is one of gradual development in the school of experience, and any adverse or malefic aspect in the chart shows but another step to be taken in our progress. Whatever is written for us is an experience we are destined to undergo, for only in the "fires of affliction" are we cleansed.

Therefore adverse aspects are constructive rather than destructive, and only through them do we attain the spiritual growth which is our ultimate destiny. As to the question of free will I do not hesitate to say that I believe we have very little choice in shaping our present life.

In accordance with the law of cause and effect and eternal justice as well as compensation we are here to do certain things, to pass through varied experiences, to overcome certain weaknesses, and to combat constant obstacles—all of which are the effects of causes generated in previous incarnations.

Let us take a simple survey of the matter. So far as the knowledge of the writer goes, we have no choice as to the time or place of birth or in the selection of our parents.

We are not consulted as to our religion, and the creed of our parents is often thrust upon us. Our childhood years are under the control of others, and this early guidance does much to shape our future careers. If born of poor parents, there is little opportunity for education, and if born of wealthy parents, we are usually so petted and pampered as to mar our future and render us incapable of ever accomplishing any real work. But even if our childhood is all that it should be, do we at maturity exercise free will?

We believe we do, but it is my opinion that in reality we do not.

The world is one great organization, in which each of us has been assigned a certain part to perform. It is like a big business or manufacturing concern, which to be successful must be conducted according to certain rules and regulations. Let us imagine an organization employing about one thousand men and women. They have their regular hours of work, and each is selected to perform that kind of work which he or she is best fitted to do. Suppose the head of that concern told his employees that they could come to work when they pleased and cease working when they felt like it; also to do any kind of work in the establishment that suited their taste or fancy. How long would that organization last?

It is the same as regards our life on this planet.

The Creator has selected each of us to do a certain kind of work and to fill a certain niche in the great plan whether we like it or not.

Some must perform the menial labor; others are selected to lead, direct, and manage; and still others are destined to create and accomplish great things. Some must work hard all their lives with little reward, while others enjoy the good things of life without making much apparent effort.

Many have one constant grind and struggle, and try as hard as they will they apparently cannot escape from it. "Some must watch while some do sleep, so runs the world away."

Let us take another illustration: A playwright in staging his drama selects his actors according to their ability to play certain roles.

Some must play the unimportant roles, while only one or two perhaps are fitted to play the leading parts. As Shakespeare so aptly put it, "All the world's a stage." We are simply acting the roles that the Great Author has assigned us. The only free will we seem

to have is to play our part well or ill; and if we play it well, be it humble or great, then when the curtain rises again, which it inevitably will, we shall be rewarded by having a better and a more important role assigned to us.

Upon our entry into this world we came equipped with certain talents.

Some have ten talents, some five talents, and many only one talent.

All we are able to do is to make the most of the talents that belong to us, and we shall be rewarded accordingly. However small our talent may be, let us not hide it, but do the best we can with it under the circumstances and in the surroundings in which we are placed.

“For he that hath, to him shall be given.”

Of course many successful men will take all the credit for their success, while others who have failed will blame fate. In either case the natal chart will tell the story. How many of us have experienced periods of utter despair when everything appeared to be against us and all our strength and capabilities were unable to change matters! I know of the case of a brilliant and prominent resident of the city where I reside who a few years ago experienced sudden misfortune. He held a most important position in the community, and yet despite his excellent record and reputation, his great intellectual attainments, and his large circle of wealthy friends he was unable to obtain even a minor position. In fact all doors were closed to him; everything seemed to be against him. I drew up a chart for him and saw at once the progressed conjunction of the sun with his Saturn.

That told the whole story. It was an experience that he needed; after three years he rose again, and today is once more at the top, as influential, as brilliant, and as prosperous as before.

When the planetary aspects are adverse, we seem powerless to change conditions.

Of course we can say “Yes” or “No,”

and “I will” or “I will not,” but in reality the affirmation or negation is already determined by our character, our surroundings, and by cause and effect.

We simply have to work through whatever adverse periods come, and do the best we can under the circumstances.

There lies apparently our only free will.

All form is an expression of one life—the Life of God. We have no right to destroy the form through which the life is seeking experience and force it to build a new vehicle.—*Max Heindel.*

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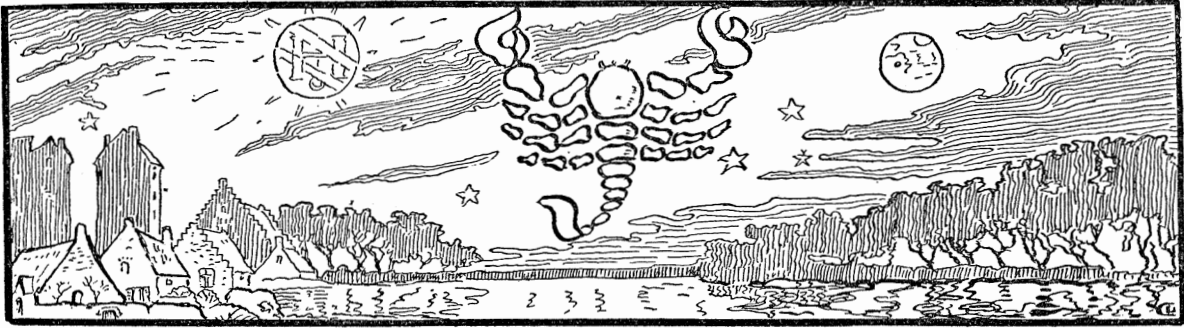
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The rest of the series will be transcribed and made available later.

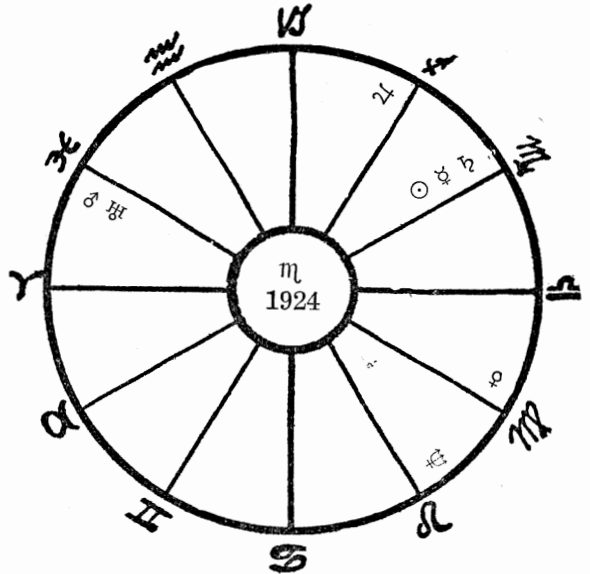
The Children of Scorpio, 1924



A Character Delineation of the Children Born between October 24th and November 22nd, 1924, inclusive.

The children born while the sun is passing through the Martian and war-like sign of Scorpio are usually of a determined and stubborn nature, with the quality of self-esteem well developed. It is usually very hard for these children to understand that they may at times be wrong in their judgment, for in their own estimation they are infallible. They are naturally of a very critical mind. Those born this year while the sun is passing through this sign will be critical to a very great degree, for we find the fault finding Saturn also in this sign of Mars.

Where these two elements are combined—Mars, which is fire, and Saturn, which is earth—there is great inharmony, as Saturn is most liable to express his cold, cruel, and critical side in a sign of the nature of Mars. Saturn will be in conjunction with the sun during the entire period between October 24th and November 5th; and Mercury, the planet of reason, will be restricted by a conjunction and a parallel with both sun and Saturn until November 1st. Mercury combust the sun loses some of its strength and with the restraining influence of Saturn these children will be somewhat backward mentally and should not be forced in their studies. If the parents will encourage them to express themselves along horticultural lines, Scorpio, being a watery and a fruitful



sign, will endow these children with the ability, love, and desire to work with flowers and vegetables, in which they would be quite successful.

Venus will be in Virgo until the third of November. After this she will be strong in her own sign of Libra. This will give talent for art and a love for

(Continued on page 327)

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.

MARJORIE G. K.

Born May 26th, 1914. 7 A. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Pisces 17; 11th house, Aries 20, Taurus intercepted; 12th house, Gemini 1; Ascendant, Cancer 7-3; 2nd house, Cancer 28; 3rd house, Leo 20.

Positions of the Planets:

Venus 0-29 Cancer; Neptune 26-06 Cancer; Mars 12-49 Leo; Uranus 11-33 Aquarius, retrograde; Jupiter 21-54 Aquarius; Sun 4-30 Gemini; Mercury 15-27 Gemini; Saturn 19-21 Gemini; Moon 21-50 Gemini.

This young girl whose horoscope we have for a life reading has the restless, watery sign of Cancer on the ascendant. Cancer people are like the moon, which has rule over this sign: they want to change often. They are not content to remain in one place for any great length of time. In this horoscope we find the mystical and restless planet Neptune in the first house in Cancer. Neptune is exalted in watery signs, being of like nature, and it is also ruler of the mid-

heaven, Pisces. This planet may be considered co-ruler with the moon of the ascending sign.

The moon is in the restless sign of Gemini in the twelfth house, in conjunction with Mercury and Saturn and trine to Jupiter; also in conjunction with Venus, for in this case we give the moon and Venus a larger orb than usual since Venus is in the home of the moon. Naturally she has a great susceptibility to the influence of the planet which rules the house in which she is placed, and in such a case the orbs of both planets are larger than otherwise.

With the two watery planets as life rulers Marjorie will have a very restless nature, one which will crave changes. With the pleasure loving Venus, ruler of the fifth house, which governs pleasures, co-ruler of the 11th house, which rules friends, and in conjunction with the moon this young woman will be very apt unless restricted by her guardians to choose the path of least resistance, the path of pleasure.

Another indication of similar danger is that Mars, which is the ruler of the eleventh house and co-ruler of the fifth house, friends and pleasure respectively, is strong in its opposition to the unconventional planet Uranus, which is strong in its own sign of Aquarius, in the eighth house, and retrograde. Mars be-

ing in the second house, ruling finances, and in the fiery and impulsive sign of Leo shows a tendency to reckless and improvident expenditure of money.

With Venus on the ascendant, conjunction the moon, and the moon conjunction Mercury and Saturn and trine to Jupiter, Marjorie will be most attractive and very clever at entertaining. She will be quick and alert mentally, and there will be depth to the mind, for we find that Mercury, the moon, and Saturn are in conjunction in the mental sign of Gemini. Mercury is also trine to Uranus and sextile to Mars, endowing this young woman with a wonderful memory. However, she may wish to choose the life of the stage. But we would warn the parents to guard her against this vocation, for the opposition of Mars to Uranus would cause her to attract friends in this field who would bring discredit upon her.

As a nurse or masseuse or in general hospital work she would do very well—in anything pertaining to twelfth house work. With the sun, moon, Mercury, and Saturn in the sign ruling the hands, Gemini, she will be clever with the hands; therefore as telegraph or radio operator or as stenographer she would be successful.

LOVELL B. N.

Born Nov. 12th, 1912. 8:30 A. M.

Lat. 34 N., Long. 99 W.

Cusps of the Houses:

10th house, Libra 5; 11th house, Scorpio 4; 12th house, Scorpio 28; Ascendant, Sagittarius 18-56; 2nd house, Capricorn 22; 3rd house, Aquarius 29, Pisces intercepted.

Positions of the Planets:

Mercury 10-55 Sagittarius; Jupiter 18-30 Sagittarius; Venus 23-12 Sagittarius; Moon 2-26 Capricorn; Uranus 0-0 Aquarius; Saturn 1-29 Gemini, retrograde; Neptune 25-58 Cancer, retrograde; Mars 17-33 Scorpio; Sun 19-54 Scorpio.

We have here the horoscope of a young boy with the fiery, common sign of Sagittarius on the ascendant. Fiery

sign people are full of activity and energy, also initiative; but Sagittarius, being a common sign, has its negative aspect, so that people ruled by it though expressing the fiery side yet are easily disturbed by others. Their ideals soar high, and they make efforts to do big things, but they are prone to give up at the least interference or discouragement.

This boy has the benevolent and opulent Jupiter in its own sign on the cusp of the ascendant and in conjunction with the harmonious and artistic Venus. This will give him a most charming and good-natured personality, and he will be loved by all. With the mental planet Mercury just above the ascendant, in conjunction with Jupiter and parallel to Venus, he will be endowed with a talent for music, sculpture, or art.

Saturn in Gemini, the natural third house sign ruling the hands, sextile to the inspirational Neptune, which is well placed and strong in the watery sign of Cancer; Saturn also being trine to the occult and mystical planet Uranus in its own sign of Aquarius, indicates that Lovell may develop a talent for writing on occult and mystical subjects. With Venus, Mercury, and Jupiter on the ascendant whatever he may write will have a pleasing effect upon the reader.

The sun conjunction Mars, which is in its own sign of Scorpio, trine to the mystical Neptune will attract to him friends who are interested and prominent in occultism, and whose influence may be very helpful to the boy.

In spite of the many good qualities and talents expressed in the horoscope there will be difficulty in bringing things to a successful issue on account of the moon, which unfortunately is unaspected, showing that the boy is apt to dream away his time, making great plans and telling what he is going to do, but failing to carry them to a successful finish. We would advise the parents to watch closely, and insist upon his taking up one vocation and sticking to it until he has made a success of it.

VOCATIONAL

BEATRICE L. M.

Born August 2nd, 1907. 5:50 A. M.

Lat. 47 N., Long. 121 W.

Cusps of the Houses:

10th house, Taurus 11; 11th house, Gemini 19; 12th house, Cancer 24; Ascendant, Leo 21-57; 2nd house, Virgo 12; 3rd house, Libra 8.

Positions of the Planets:

Sun 9-6 Leo; Mars 7-17 Capricorn, retrograde; Uranus 9-36 Capricorn, retrograde; Saturn 27-0 Pisces, retrograde; Moon 25-58 Taurus; Neptune 13-23 Cancer; Dragon's Head 22-30 Cancer; Jupiter 26-26 Cancer; Mercury 26-38 Cancer, retrograde; Venus 27-17 Cancer.

The horoscope which we are using for our vocational reading this month has the fiery, fixed, and lordly sign of Leo on the ascendant, with the sun, the ruler, in Leo but posited in the 12th house. People with the sun in Leo near the ascendant aim at great things. They are noble, idealistic, and magnanimous. But in the case of this young woman the sun is unaspected. Therefore she may expect very little help from the ruler of her nativity. But we find a wonderfully well aspected moon, which is in the tenth house, exalted in Taurus, and making a sextile aspect to Venus, Jupiter, and Mercury. We also find Venus and the moon in mutual reception, that is, they have exchanged houses, which is conducive to harmony.

Jupiter, being exalted in Cancer, adds his good qualities to the moon and Venus, indicating talent for music. With Mercury, the ruler of the eleventh house, in conjunction with Jupiter and Venus and sextile the moon, Beatrice may expect many good friends among musical people. Her musical talent should be cultivated and used for the healing of the sick, for we find Jupiter, Venus, and Mercury in the twelfth house, ruling hospitals, institutions, and places of confinement.

With the Dragon's Head, which has a Jupiterian influence, also in conjunction

with Jupiter and well aspected by the moon and Saturn, this girl would be very successful in catering, conducting a restaurant, or any similar line of work.

This native will find her greatest success through the aid of friends, for with the sun, the life ruler, unaspected, and with Uranus, Mercury, and Saturn retrograde, she will be handicapped in her endeavors in connection with her vocation, and will not have much free will, for to a certain extent her life will be mapped out for her. She will tend to be swept with the tide of friends and relatives, for retrograde planets represent latent possibilities.

With Mars and Uranus both retrograde and in conjunction in the Saturnian sign of Capricorn in the fifth house, she will find that her employers or managers may be treacherous and not consider her interests; especially so should she be engaged in any line of work which is represented by the fifth house such as that in connection with theatres, public places of amusement, or publishing houses.

 ERRATUM

We regret that a mistake occurred last month in our vocational horoscope of Louis A. L., in placing the planets Uranus and Jupiter. These were placed in the fourth house in Capricorn, when they should have been in the third house in Sagittarius.

This, however, will not greatly change the vocational reading which was given. Uranus and Jupiter instead of making a square to Venus and a trine to the moon, will be sextile to Venus, which is the ruler of the ascendant, and square to the moon, which is the ruler of the mid-heaven and in the twelfth house.

These planets being changed to Sagittarius instead of Capricorn will not lessen the ability for horticulture, for Saturn is still in Capricorn; and Sagittarius also will give this young man success in the raising of stock.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

EVOLUTION OF OUR EARTH

The Polarian Epoch

(Pages 261-307 *Cosmo-Conception*)

(Continued from October)

- Q. What does the extension of the sense of feeling indicate?
- A. It indicates the manner in which the entire body will be improved, so that at some future time any part of it will be able to perceive all things.
- Q. What further is said regarding this subject?
- A. The senses of sight and hearing will be extended over the entire body, as the sense of feeling is now. Then man will be all eyes and ears.
- Q. What is said of propagation during this early stage?
- A. There was a kind of propagation. These immense, baggy creatures divided into halves in a manner similar to the division of cells by fission, but the separated parts would not grow, each remaining only half as large as the original form.
- ### THE HYPERBOREAN EPOCH
- Q. What formation developed on the fiery globe?
- A. At different points there began in the course of time the formation of crust islands in a sea of fire.
- Q. Who appeared at this time?
- A. The Lords of Form appeared, with the angels, and clothed man's dense form with a vital body.
- Q. What then happened to those baggy bodies?
- A. They began to increase in size by drawing to themselves material from the outside by osmosis, as it were.
- Q. How did they then propagate?
- A. Propagation was no longer produced by dividing into halves, but into two unequal parts. Both parts grew until each had attained the original size of the parent.
- Q. What state of evolution did man pass through during the Polarian Epoch?
- A. It may be said that during that time man passed through the mineral state. He had the same kind of a vehicle, a dense body, and a consciousness similar to the trance state.
- Q. What state did man pass through in the Hyperborean Epoch?
- A. Man passed through the plant state, as he had a dense and a vital body and a dreamless sleep consciousness.
- Q. When did man begin his evolution on the earth?
- A. After Mars had been thrown off from the central mass, and that which is now the earth was yet undetached from the sun; but at the close of the Hyperborean Epoch the incrustation had progressed so far that it had become an obstacle to the progress of some of the higher evolved beings in the sun.
- Q. What else did the fiery condition of the sun do?
- A. It also hindered the evolution of some of the lower grades of creatures, such as man, who at that

stage required a denser world for his further development.

Q. When the earth was thrown off from the sun, at the end of the Hyperborean Epoch, what happened?

A. The earth commenced to revolve around the parent body in a somewhat different orbit than at present. Shortly afterwards Venus and Mercury were thrown off for the same reason that had caused the earth to be thrown off.

Q. Where does crystallization commence?

Q. At the pole of a planet where motion is slow. The consolidated part gradually works outward towards the equator in obedience to the centrifugal force. If that force is stronger than the cohesive tendency the consolidated mass is thrown outward into space.

(To be continued)

THE TEMPLE OF TRUTH

(Continued from page 314)

ter, tell me!" the pupil panted with intense and longing earnestness.

"Only one phrase in human language gives even a feeble conception of what that Law is. Very, very faint is our understanding of that phrase. We have only a vague glimpse of its real power, its stupendous Truth, which is all-inclusive."

"Master, do not torture me," demanded the pupil, "I can bear no more! Tell me that Word, that Truth, that I may worship it evermore."

"My Friend, it is *Love Divine*."

"Ah!" exclaimed the pupil, heaving a great sigh as he bowed his face upon his hands while he worshiped and adored. He also at last was standing face to face with Truth Divine. Again the Teacher spoke:

"Divine Love is the one foundation of all Truth. God is Love, and Love is Truth—the only real Truth in all the

universe, for out of Love all things were created and are maintained. Truth contains all mystery, reveals all hidden arcana: worlds without end! realm beyond realm! plane above plane! infinity of being! perfect harmony! There is but one Omnipotent Will, one Supreme Truth, one Great Law—*Love*! And Love is God the Supreme, the very Absolute."

CHILDREN OF SCORPIO, 1924

(Continued from page 322)

beauty, which may be expressed in landscape gardening.

With four planets—Venus, Jupiter, Mars, and Uranus—in common signs these children will have some difficulty with the circulation. It would be well if the parents would permit them to work in the sunshine as much as possible, giving them physical work. But Mars is trine to the sun, and this will give them a power of resistance against disease which will be a great help in overcoming the adverse planetary conditions in the common signs.

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*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

Billy Sees the Undines

By A. F. H.

“GET UP Billy and come with me to see the little people who are having such a delightful time out in the garden this morning. Oh, hurry and come to the window, and see the silver raindrops on the most wonderful spider web, which is woven on the outside of the window.

“The tiny nature spirits whose work it is to cause the rain and the dew to fall are called undines and sylphs. They are little people, not larger than sister's little china doll—about six inches long. If you come out with us this morning, you will see how busy these little nature spirits have been during the night, for they have brought us a most delightful rain. Everything is so fresh and clean, all nature is glad, and these little people just revel in this weather. So let us go and see if we cannot find a few of them, although they are shy and avoid coming into contact with people.

“Once in a while, however, there are a few of these water sprites who are a little more bold than others, and keep at their work or play while we humans are about. Perhaps we may see some of these playful ones this morning, for there are lots of little pools in the garden, and they may be near by.

“Oh, see how strangely those two little birds are acting over in that lilac bush. They are trying to take a bath in the pool under the bush. Watch how they jump down into the water, then quickly fly back into the bush, chattering together and acting as if something had frightened them.

“Oh see, Billy! look to the right of the bush. Can't you see those dainty, little undines? There are three of them—

tiny people almost as transparent as water. Their upper bodies and heads are like those of beautiful little ladies, and the lower part of their bodies is like a floating drapery, seeming to end in the water. See how they disappear just long enough to allow the birds to return to the bath. Then these mischievous little sprites return to the water. They are having great sport in frightening the birds.

“These little people are very playful. They especially like to play about waterfalls. The next time you visit one of these falls, you must watch very closely, for the sylphs can be seen where the spray rises from the water and in the mist that hangs about the falls. Some day we will take our lunch and picnic at one of the waterfalls which is not very far from here.

“If we are loving and do our best to live a clean and helpful life, we build into our bodies a pure and spiritual quality which attracts these little people to us; particularly if we eat only pure food, consisting of fruit and vegetables, with no flesh food taken from the bodies of our younger brothers, the animals (for God is not pleased when we cause the animal to be killed so that we may eat its flesh).

“By being helpful and kind to everybody and by praying to our Heavenly Father, thanking Him for the many good things which we have received, we also develop another sight, which is called spiritual. This helps us to see these little people, and when we are good and kind, they are attracted to us. Then they no longer fear us, and sometime we may get close to them and become friends.”

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

BY AUGUSTA FOSS HEINDEL

DO WE EAT TOO MUCH?

IF, AS CLAIMED by some, sugar and proteins are necessary in order for one to keep warm and heat to be produced in the body, what does the animal do to produce its heat? Does not nature regulate this? Is God's handiwork imperfect that the man must be fed excessively? Where does the natural function of producing heat in the blood reside?

When the animal has been turned out to pasture, no matter how run down or overworked it may be, in a few months its coat becomes sleek and glossy. It has improved on the minerals which it has extracted from the green grass. If you had taken this same animal and put it into a barren field, feeding it entirely on grain, in a short time its hair would have become scraggy and lusterless.

The animal has red blood and a desire nature the same as man, with digestive organs, liver, kidneys, and intestines; in fact, the work of assimilation of food is done in almost the same manner by the animal as by man, with the exception that some animals have more than one stomach and must of necessity chew their food twice.

The farmer who wishes to get the very best work out of his horses during the time that they are required to do heavy plowing or hauling will feed them an extra amount of grain to give them greater strength and more heat, but as soon as this work is over they are turned into the pasture. But allow the horse, whose master must do its thinking, to go to the grain box and eat without restraint, and what will be the result? A sick horse! If it lives, it will be stiff in the joints and unable to pull the same load as formerly.

What about man? He has a physical body, a desire body, a vital body, and a brain with which he is able to think, which the horse has not. But in spite of this man is constantly guilty of over-eating.

When the man who has spiritual sight developed so that he can see the aura of others looks at a man or woman who is a gourmand, who has been in the habit of eating more food than the body can comfortably digest, he sees a peculiar haze, which looks to the seer like smoke such as escapes from the stove when the draft is closed and the fire is smouldering. This dull, smoky haze

which comes from the body is densest over the region of the liver.

The vegetarian foods that are most injurious and of which man is prone to eat too heavily are the cereals, beans, cheese, nuts, chocolate, sugar, and cream. These are all heat producing foods, and should be taken in moderation. While a man is young and active, he can assimilate such food in larger quantities than later, especially if he is active in the open air. But the man or woman who is engaged in work of a sedentary nature requires very little heat producing food. The important point is that the body be furnished with only a sufficient quantity of fats and carbohydrates to give what energy is needed and the heat required in winter.

The average man or woman eats too much heavy food, especially protein. Particularly do we find this among the middle aged and elderly people, who fail to realize that as they become less active, their digestive organs become sluggish by long use or rather abuse so that they cannot assimilate the same amount of food as formerly. Excessive eating of proteins is the cause of stiff joints, muscular rheumatism, lumbago,

neuritis, arthritis, high blood pressure, and many other diseases so common among middle aged people today.

Before closing, the writer wishes to impress the fact very plainly upon the mind of the spiritually minded man who is making an effort to develop his latent faculties that to him it is of the greatest importance that he cut down his proteins and fats, which when taken to excess hold him down to the material plane and cause the physical body to suffer as a result.

We are told by Max Heindel that the desire body is rooted in the liver. We must purify and free this vehicle in order to function in the higher worlds. It stands to reason that if the liver is overloaded, this acts as a clog upon the spirit. Furthermore, in the case of the spiritual man, who has the bread from heaven, the spirit should partially feed him, making less physical food necessary.

Luke 4:4: "It is written, that man shall not live by bread alone, but by every word of God."

St. John 6:51: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever."

The Care of the Skin

BY DR. F. LASH

(Continued from October)

WHE ONCE had occasion to watch the brown maidens of Tahiti doing their laundry. A swimming pool was right by the roadside in view of the blue ocean, and shaded by gorgeously blooming trees with blossoms of brightest scarlet color. While the native maidens were taking their daily dip in the sparkling water, they also rinsed out their underclothing. Then they put it on the grass in the

blazing sun where it not only rapidly dried but also became sufficiently sterilized. They knew the secret of keeping clean without imposing extra work upon others.

The diet has a very great influence both on the skin activity and the body odor. If the blood is surcharged with sugar, starch products, and protein, foods which produce acids in the system, it becomes unnaturally heated and the heat centers of the brain and spinal cord are thrown out of balance. In nature's

attempt to maintain health against this factor perspiration is increased to eliminate the excess waste products. It is difficult to remove this increased perspiration from the body surface rapidly enough to prevent the attendant decomposition, which is largely responsible for the unpleasant body odor. You need to perspire; you must; you cannot help doing so to some extent even if you try. All normal perspiration and like excreta are removed from the skin by bathing, and a natural perfume, pleasing and sweet, emanates from a normal, chemically balanced, clean body.

The appearance of our complexion is an index to our health. A woman's skin advertises to a great extent her habits of living. Unsightly surface blemishes indicate nothing more dignified than internal filth or external uncleanness or both. Acne, blackheads, and similar skin troubles are as a rule the outcome of putting all kinds of food indiscriminately into the system. We have already referred to wrong diet. To have a healthy skin the following are required: Rational diet; normal bowel action; an abundance of pure water, used internally and externally; plenty of fresh air; large doses of exercise, that is, normal work and play in the right proportion; abundant sleep; unruffled nerves. These are all important, either directly or indirectly, in the proper care of the skin.

Let us consider the factor of water externally employed. How should we take our baths? How often should we bathe? Is it better to take a warm bath or a cold one? The answer to the last question depends upon the condition of the person in question and the results desired. If we want a stimulating effect and the person is robust and has a good circulation, a quick dip into the cold, crystal flood is beneficial, but on getting out there should be a feeling of warmth and the skin should be rosy and glowing. A brisk rub and the person will feel fit to meet any emergency. If the reaction is not forthcoming, such a bath is harmful.

Also, if the person has poor circulation and feels chilly most of the time, the cold bath is not advisable. For such a one a warm bath is more desirable.

If one takes the bath primarily for cleansing purposes, the hot or warm bath is preferable because it dissolves the fatty matter in the dried perspiration most readily. If a person takes a daily cold bath, one or two warm baths should be taken during the week to properly cleanse the skin. When the body is wet, there is, of course, a great deal of evaporation going on while exposed to the air. This removes much heat from the body. A full-blooded, vigorous person will feel no ill results from this. In the case of a more delicate person the bathroom temperature should be fairly warm, as the sudden loss of heat may produce unfavorable results such as a shock or a cold. Certain conditions of ill health require certain kinds of baths, varying as to temperature and other particulars. Such details should be left to the direction of the physician, or serious consequences might follow. In this article, however, we are dealing with the normal case. The warm bath is sedative as well as cleansing. It causes the blood to leave the internal organs and rush to the skin, thus affecting the sensory nerves, and by reflex action causing dilation of the arterioles (the very small arteries) and capillaries. This causes the heart to beat more vigorously to keep up the circulation, thereby automatically assisting the venous blood to return more quickly to the heart, carrying with it the waste products to the organs of elimination. Profuse perspiration then sets in and helps to eliminate the body poisons. The effect upon the nervous system previously indicated is the result of the blood stream being regulated by the nerves.

As water has a great affinity for ether, copious quantities of chemical ether are extracted from the vital body while bathing, provided one remains a

reasonable length of time in the bath. What is a reasonable length of time? Twenty to thirty minutes for one weekly warm bath only; three minutes for the daily bath.

If you have the blues or feel that your fellow man has not treated you right, if your head refuses to solve a business problem, or if you feel lonesome, take a bath, friend, and you will be pleasantly surprised. You will have lost your grouch and left your worries and perplexities in the watery element. Water is a good friend. It helps your body and your soul as well. It is good for all of us. Especially does it work marvels with people who have the watery triplicity prominent in their horoscopes; that is, those having a watery sign rising or else the watery signs well tenanted by planets. The watery planets, Neptune and the moon, rising also have a similar effect. No one needs to preach the gospel of the bath to the "watery people"; they take to it like fish. Their greatest delight is the bathtub or its equivalent.

But even a good thing when overdone is a curse rather than a blessing. The watery signs do not impart the most vigorous constitution, with the exception of Scorpio. Therefore if such people take a daily bath or more than one and in addition stay in the water for any great length of time, their vital body is unable to fully replenish the extracted chemical ether. In consequence it cannot sustain the dense body, and the latter becomes sick, weak, and depleted. The remedy is obvious. (See *The Web of Destiny*, page 114.) The full bath does the work too effectively. Therefore delicate people should not indulge in the thirty minute weekly bath. A daily warm shower one or two minutes in duration may be taken. The water is not in contact with the body long enough nor the quantity of water great enough to extract too much ether, while it serves admirably the purpose of cleansing the skin and mildly stimulating the body.

A daily shower and, let us say, one or two weekly full baths will answer in the ordinary case. If one desires the really stimulating effect of the cold bath together with the hot bath, it is well to turn on the cold shower (which can be attached by a short hose to the water faucet) after the hot water is drained off, thereby reversing the effect of the hot bath. This is a wonderful tonic for the nervous system. The pores which had been opened by the hot water are thus closed; the skin becomes firm and rosy instead of being red. There is a constriction of the peripheral blood vessels, and the blood rushes back to the internal organs. If the room is warm, there is no undue chilling of the body, and even delicate persons can take this splendid tonic. One can use the water lukewarm at first, then gradually let it get colder. Such a bath gives one a double effect. After you get used to it, you would not do without it. If one is unable to get a tub bath, a sponge bath will do. No one has to be dirty. Where there is a will, there is a way.

We have considered water in its external use as an important factor in the care of the skin. Proper skin function, however, cannot be carried on if the internal water supply falls short. This is a condition which is altogether too common, and is responsible for a great deal of trouble. Most people do not take enough liquid. They say they are not thirsty; nature does not call for it; they can't drink any more. The fact is, if our diet were natural, we could trust to nature to enforce a normal water intake automatically. But we all know that it is not natural, and therefore we should use good common sense in the matter. It stands to reason that as our body is composed of seventy-five percent water, we require enough drink to replenish the water which is used up through the kidneys, the skin, and the breath.

All the organs of elimination and therefore the skin suffer if an insuf-

(Continued on page 333)

Vegetarian Menus

—BREAKFAST—

Baked Apple
Unpolished Rice
Entire Wheat Buns
Cereal Coffee or Milk

—DINNER—

Corn Soup
Fried Pumpkin
Scalloped Potatoes
Rye Bread
Milk

—SUPPER—

Pineapple Salad
Poverty Cake
White Bread
Milk

Recipes

Corn Soup

Heat one quart of milk, add one tablespoon of butter, salt to taste; add a little cracker dust (rolled crackers) for thickening. When milk is hot, add one can sweet corn and let boil two or three minutes. If canned milk is used, do not add salt until cooking is completed or it will curdle.

Fried Pumpkin

Pare and cut a green pumpkin into thin slices; soak in salt water one hour; drain, dip in flour, and fry on both sides in hot oil until brown.

Entire Wheat Buns

One quart of raised bread dough, two tablespoons of shortening, one well-beaten egg, one cup of sugar, one-half teaspoon salt, one-half cup warm water, one teaspoon nutmeg; add flour enough to knead, and when well mixed, let rise till quite light, (double the bulk). Now mold into buns, then let rise again, and bake in a moderate oven, as they burn easily. A cup of raisins could be added for variety.

Poverty Cake

(Use coffee cup to measure.) One and one-half cups of sugar, one cup sour milk, one-half cup butter (or two tablespoons or less of oil), one teaspoon each of cloves and cinnamon, one teaspoon of soda sifted in with three and one-half cups of flour, and one cup of raisins rolled in a little of the flour and added last. The butter may be softened a little and creamed with the sugar, then all the rest to be added and blended well. Place oiled paper in the bottom of baking pan,

as the cake burns easily. A cup of nuts added is an improvement. One cup of candied fruit, with citron, lemon or orange peel and nuts added make it a fine fruit cake.

THE CARE OF THE SKIN

(Continued from page 332)

ficient quantity of water is ingested. Two quarts a day or eight glasses at least are necessary. The water should be soft for internal use. We know there is a great deal more earthy or inorganic matter in the body of the adult than there is in that of the child. It is ingested with our food and especially with our drink. Analysis shows that the blood holds earthy substances and that the arterial blood contains more earthy matter than the venous. This proves that the blood deposits in each cycle earthy substances which age the body and harden it. Therefore undistilled water when taken internally is man's worst enemy.

Nor does the boiling of water help matters. The stone that forms in the bottom of the teakettle is sufficient evidence of this fact, for it represents the material which has been precipitated from the water that has been converted into steam. Boiling concentrates the water and therefore increases the quantity of solids in it. There is no earthy matter in distilled water, and it should be used exclusively for internal purposes. Plenty of water on the outside and plenty of distilled water inside promote skin action and keep the body young.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Kansas City, Kan., Sept. 1, 1924.
Rosicrucian Healing Dept.,

Dear Friends:

Your letter of Aug. 25th at hand for which accept thanks. I did not know that simply writing would *immediately* put me in touch with the Invisible Helpers. Should occasion again arise, I will remember. I would not have sent the telegram had I not thought it was necessary. Florence is getting along exceedingly well. She couldn't improve faster, or suffer less, under the circumstances. One morning about 2 A. M. she said, "Mamma, who is here? Some one is bending over me, and now they are rubbing my broken arm, and finally she said they lifted the arm up high in the air and then gently laid it back on the pillow and then they were gone. She knew it was the Invisible Helpers, and so did I. I am so glad she is so receptive to their ministrations. It is useless to try to thank you. That is impossible. Please keep Florence in mind, as I know you will.

God bless you all,

Lovingly yours,

—C. M. G.

July 31, 1924.

The Rosicrucian Fellowship,

Dear Friends:—

Again I have only good results to report and am particularly eager to tell you that numbers of my friends have declared their belief that my hearing is greatly improved. These poor, long doomed ears, that have been so nearly shut for so long—so long that I can scarcely credit the change and ask myself if it is the result of rest or truly a miracle you have begun in me. Forgive my apparent lack of faith, for I am full of a sense of unworthiness; yet full too

of a great joy and gratitude to your life-giving Fellowship.

Believe me—faithfully yours,

—F. T. F.

HEALING DATES

October 5—11—19—26

November 1— 8—15—22—28

December 5—12—20—26

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.

ARTICLES FOR THE "RAYS" WANTED

See details of prize competition on page 336 of this issue.

Accommodations for Guests at Mt. Ecclesia

Our new 20-room Guest Hall provides very comfortable accommodations for visitors. It is equipped with shower and private baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. Evening classes in the Rosicrucian philosophy, astrology, and expression are now being conducted and are open to guests. All interested are invited to pay us a visit.

For rates and particulars, address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

Chats With the Editor

THE HOLIDAY season is again upon us, and the American Thanksgiving, which falls on the twenty-seventh of November, is its fore-runner. One receives a reminder of this when driving through the country where large flocks of turkeys are being fattened for slaughter.

During ancient Mosaic times, when man was much less developed mentally than now, he was constantly reminded of a God who would punish him if he did not offer up the blood of bulls and calves. This slaughter and bloody sacrifice was then forgivable; but what progress has man made in the last four thousand years with the knowledge gained during that time and a God of love added by the Christ? Has he gained in love and compassion? Is he not as brutal now as then, when we consider that infant humanity made the sacrifice of the animal to appease an angry God? To him it was a religious rite, while man today is shedding the blood of the animal in order to feed his body and adorn himself. Is this not much more cruel than killing for sacrifice, especially on the days of Thanksgiving and Christmas, the two days in which man is asked to be joyous, to thank God for his blessings, and to celebrate the birth of the Compassionate One, Jesus? But these two days are turned into periods of bloodshed and torture of man's younger brother, the animal.

What a comfort it is to know that vegetarianism is really spreading rapidly and that the new religion will be a bloodless religion.

The probationers at Headquarters are overjoyed at the good news contained in the letter appended:

My Dear Mrs. Heindel:

It gives me great pleasure to inform you that at the semi-annual meeting of the Los Angeles Center of the Rosicrucian Fellowship the motion was unanimously adopted that we start a fund for the purchase of a pipe organ for use in the Temple at Mt. Ecclesia.

We are sending you our first check for \$100.00 also a check for \$1.00.

It is desirable that you take charge of this fund and place notice of the same in the "Rays" so that our friends from all over the world may have the opportunity to join us in the purchase of an instrument that will add charm and harmony to our Temple and help us to vibrate peace and harmony to all mankind.

Very sincerely yours in Fellowship work,

Charles D. Cooper, Secy.

This has been a dream which many have had of the future when the harmony of a pipe organ might add to the work done by the prayers of those in the Temple. At present we have a small organ and a violin, which of course are helping greatly, but the larger organ will be a most useful addition. We appreciate greatly the thoughtful gift of the Los Angeles Center.

The writer would again make mention of the fact that the name of The Rosicrucian Fellowship HAS NOT BEEN CHANGED. Some one with destructive intent is sending slips, apparently from Tulare, Calif., to addresses found in the back of this magazine, stating that the name has been changed.

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.

(This item added in this issue)—Children's Mystical Stories, (1200 to 3000 words).

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.

A COMPLETE LIST OF PUBLICATIONS OF The Rosicrucian Fellowship Oceanside, California

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00.
 The Rosicrucian Mysteries, \$1.50.
 The Rosicrucian Philosophy in Questions and Answers, \$2.00.
 The Web of Destiny, \$2.00.
 Freemasonry and Catholicism, \$1.00.
 Mysteries of the Great Operas, \$2.00.
 Gleanings of a Mystic, \$2.00.
 In the Land of the Living Dead, \$1.50.
 The Mystical Interpretation of Christmas, 75 Cents.
 Bound Volumes of "Rays from the Rose Cross," \$5.00.

Pamphlets

- Rosicrucian Christianity Lectures, (20), 10 Cents Each.
 How Shall We Know Christ At His Coming? 15 Cents.
 Christ or Buddha? 30 Cents.
 Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
 How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
 Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.
 Facts About Life Here and Hereafter, 5 Cents Each—\$2.50 per hundred.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
 Simplified Scientific Astrology, \$1.50.
 Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
 Ephemerides Bound, 20 years, \$5.00.
 Simplified Scientific Tables of Houses, (3), 50 Cents Each.
 Tables of Houses Bound, (3), \$2.00

PUBLICATIONS IN FOREIGN LANGUAGES:

Italian

- Manual for the Rosicrucian Aspirant, \$1.00
 Why I Am a Rosicrucian.

Dutch

- The Message of the Stars, \$4.00.
 The Rosicrucian Cosmo-Conception, \$3.00.
 Fundamental Rules of Natural Dietetics, 10 Cents Each.

Spanish

- The Rosicrucian Philosophy in Questions and Answers, 3 Volumes—Price \$3.00 for the three.

- Rosicrucian Christianity Lectures, (20), 15 Cents Each.

Finnish

- The Rosicrucian Cosmo-Conception in 3 Volumes, \$3.00 for the three.

German

- The Rosicrucian Mysteries, \$2.00.
 Simplified Scientific Astrology, \$2.00.
 The Message of the Stars, \$3.00.

Foreign Agencies

(Continued from inside front cover)

- Sydney, Australia.—Cole's Book Arcade, 346 George St.
 Perth, W. Australia.—Albert & Son, Ltd., 180 Murray St.
 Tampico, Mexico.—The Azteca News, Calle Aduana, 26.

Rosicrucian Study Centers

- Amsterdam, Holland.—534 Overtoom.
 Baltimore, Md.—The St. James, Room 23, Charles & Center Sts.
 Barcelona, Spain.—Commercial 3. 2o, 3a.
 Burlington, Vt.—17 Grant St.
 Calgary, Alta., Canada.—Oddfellows' Bldg., Center St.
 Chicago, Ill.—Room 215 Venetian Bldg., 15 E. Washington St.
 Colombo, Ceylon.—25 Ketawalamulla, Maradana.
 Columbus, Ohio.—49 E. Gay St.
 Jersey City, N. J.—302 Arlington Ave.
 Los Angeles, Calif.—112 Coulter Bldg., 213 South Broadway.
 Minneapolis, Minn.—Rosicrucian Study Center, 718 5th Ave. S. E.
 National City, Calif.—24 West 8th St.
 New York City—Union Center, 1819 Broadway (Columbus Circle) Room 1809.
 New York City—Harlem Center, 321 W. 138th St.
 Portland, Ore.—262½ So. Broadway.
 Providence, R. I.—209 Sumter Street.
 Rochester, N. Y.—407 Cornwall Bldg.
 Sacramento, Calif.—1618 7th St.
 San Diego, Calif.—Room 6, Union Bank Bldg., 1023 Seventh St.
 San Francisco, Calif.—Mrs. W. L. Birdsall, 419 22nd Ave.
 San Jose, Calif.—Room 125 Theater Bldg.
 Seattle, Wash.—308 Marion St.
 St. Paul, Minn.—Rosicrucian Fellowship Study Center, 406 Baltimore Bldg.
 Utica, N. Y.—11 Clinton Place.
 Vancouver, B. C.—H. James Edwards, 2916 Pender St. E.
 Victoria, B. C.—217 Pemberton Bldg.

NOTE:—All books sent at prices listed above are Postpaid.

Gleanings of a Mystic

By Max Heindel

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