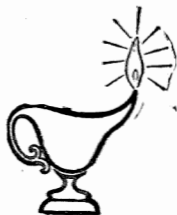


RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian viewpoint

BY JOSEPH DARROW

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.

The United States of Europe

THE World War is just over. The final engagement occurred not in France or Belgium, but at Locarno on the beautiful shores of Lake Maggiore in Switzerland, on October 16, 1925.

The new security pact between France, Germany, and Belgium, supported by Great Britain and Italy, is the document which has ended the moral resistance to the treaty of Versailles,

THE SECURITY PACT which resistance was in reality a continuance of the war. The new treaties of Locarno are based upon the

voluntary consent of all parties to them, which was not true of the treaty of Versailles. Therefore they have a much better chance of succeeding than the latter had. The will to peace can always find a way to peace, and the will to war will eventually find excuses for war. The principal nations of Europe have become so tired of the conflict that they have to some degree developed the will to peace.

Briefly, the security pact provides for a demilitarized zone on both sides of the Rhine, in which zone the signatory nations agree not to carry on military operations nor make military preparations under any conditions at any time. This demilitarized zone has been spoken of as a dyke against war. But a dyke is of no use unless it is kept under repair and precautions taken that holes do not

develop in it. This the principal interested nations have guaranteed to do by banding together to resist aggression by any one or more of them. In addition, France, Belgium, and Germany have agreed to arbitrate their difficulties in the future.

Does this mean that universal peace has been established in Europe? Not yet, but it does mean that substantial progress in that direction has been made. Europe with its great number of nationalities has always been a hotbed of racial and national hate. The Race Spirits in Europe for a thousand years or more have been exceedingly strong, and the instincts which they have implanted in their peoples have caused innumerable conflicts. This would hardly be expected of benevolent **EUROPEAN RACE SPIRITS** beings like the Race Spirits, who we are told are arch-angels. It might be supposed that they could do

better than permit war and strife among the peoples under their direction. But this all has a divine purpose in the Great Plan from the standpoint of evolution. Certain lessons have to be learned by humanity in classes, in segregated groups, before all the classes can be merged into one great class. This is perfectly natural. The Race Spirits instil patriotism into their people, as a result of which the people frequently engage in war. This is *permitted* by the Race Spirits when their people require to be taught certain lessons; but the Race Spirits do not *incite* to war. Moreover, they are not perfect as yet but are perfecting themselves in compassion through the suffering which they themselves endure from war among their people.

The recent conference at Locarno was a definite step towards the ushering in of a new regime of unity in Europe. This may not have been altogether altruistic. The instinct of self-preservation is as strong with nations as it is with individuals. It is even said that this new amalgamation of the states of Europe was dictated by the desire to present an undivided front against the growing world power of America. However, it does not matter so much what the motive may or may not have been. Results are what count, and the net result is that the nations of Europe are coming together, are agreeing to submerge their differences, and are agreeing to embark upon a new era of unity and co-operation,

UNITED STATES OF THE WORLD as possible, the old suspicions and racial hates. Woodrow Wilson's spirit walks abroad in the land, for his ideals are being realized even though some of the mechanisms which he planned did not function entirely according to expectations. The United States of Europe are in process of formation. We already have the United States of America. The next step will be the United States of the World—and towards this divine culmination humanity looks with hope and longing, for realize this ideal it must if the race is to go onward. Hence, all forward-looking people, those who have caught the vision of the New Age, will lend their moral, mental, and physical strength whenever the opportunity presents to help push forward this greatest of utopian and greatest of humanitarian projects.

The Crime Wave

AMERICA has an unusual problem of crime on her hands, at least so we are told by many authorities. Statistics show that crime has increased at a startling rate in the last decade. Murders

and holdups, to say nothing about the crimes of immorality, are becoming very prevalent, particularly in the larger cities. It is reported by the American Bar Association that in the nineteen years ending in 1923, 100,000 persons in the United States were killed by poison, knife, or other unlawful means.

Have moral standards ceased to function? Has the church lost its grip? Are the rewards of law-breaking more to be desired than those of virtue? The next question is: If so, why? The courts, the newspapers, and the social service agencies are apparently running around in circles trying to find the reason and the solution, but they are not accomplishing much.

The occultist says there are three principal reasons for this state of affairs, as follows:

First: The auric atmosphere of the earth is filled at the present time with the earthbound spirits of the soldiers slain in the Great War—millions of them. They were slain with the impulses and passions of a military EARTHBOUND campaign, namely, hate, SOLDIERS lust, and looting, predominant in their minds. They were not changed an iota on account of having passed over to the other side of nature. They are still with us. True, their passions are slowly being dissipated by the corrective forces in the Desire World, but this process has not gone very far as yet. They are adding their passions to those of living humanity and the result is an orgy of passion. This manifests first in a craze for pleasure. The desire body of humanity is rampant. Will power is the positive pole of desire, but this pole is not functioning to the extent that the negative pole of desire is expressing itself. The attitude of the younger generation is: Pleasure at any cost. When pleasure cannot be obtained by legitimate methods, criminal methods are sometimes resorted to.

Current Topics

Second: A certain type of ego from ancient Atlantis, lacking in moral development, is again appearing among us. Atlantis was the seat of a great civilization, but it was also the seat of great im-

morality and abuse of divine law. These egos, however, in many cases are

geniuses, because Atlantis was highly versed in the inventive sciences and in the mastery of many of the finer forces of nature; but their moral and religious development did not keep pace with their mentality. That was the reason why Atlantis went down beneath the waves of the Atlantic Ocean. The influx of these returning egos is partly responsible for the present crime wave.

Third: It is unfortunate that at this particular time religion is in a transition stage. In past ages religion has been the great restraining influence to hold the desire nature of mankind within reasonable bounds. But now orthodox religion is gradually losing its hold, while the new religion based on the new esoteric philosophies has not fully got under way. The old has partly lost its grip and the new has not yet fully got its grip; therefore between the two, humanity is temporarily sliding toward the abyss.

What is the answer? Are we downhearted? Are we losing hope? Those who have got the vision of the New Age and the glorified humanity which will live in it are not downhearted, nor have they lost hope merely because we are passing through a transition stage which looks as though things were in a very bad way. We know that we are slowly moving forward into a new era of righteousness which will be based upon the sure foundation of knowledge rather than upon the shifting foundation of faith. Faith is a wonderful attribute of human nature but a terribly unstable

one. Faith is a temporary makeshift for knowledge, and unless knowledge comes to its rescue, it must inevitably die. For two thousand years the humanity of the Western world has been living upon the faith given to them in their exoteric form of religion. But the age of faith is passing. The sun of knowledge is rising, lighting up the new Land of Promise, the land into which humanity is slowly moving, one by one, as their vision clears.

Therefore we confidently state that the solution of the present wave of crime is knowledge; not scientific knowledge, not material knowledge, but esoteric knowledge of the inner planes and laws of nature, particularly the Laws of Rebirth and Consequence; also knowledge of the impersonal, automatic retribution for

wrongdoing which one encounters upon the purgatorial plane. When one knows these things, when he knows what the goal of humanity is and that the only way of reaching it is through the upbuilding of will power and virtue, he has no irresistible urge to satisfy his desire for pleasure at the expense of others by illegitimate methods.

Therefore we know that the era of crime will presently come to an end, not through the activities of police forces, not through the activities of churches although these help, not through social service, but through the dissemination of the above mentioned esoteric knowledge. Then gradually we shall find that men will begin to engrave upon their minds and hearts the laws of the universe, which are the laws of God. They will begin to obey them from love of right and from choice rather than from fear or coercion. Then the wave of crime which we are now witnessing will have become a phenomenon of the past.

The Mystic Light

The Rosicrucian Fellowship

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

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

A Christmas Message

By K. S. C.

List, there's music in the air,
Tinkling, twinkling everywhere;
Floating gaily in the breeze,
Dancing through the leafless trees.

Rising, falling, gay the lilt—
Fairy forms of music built.
Now it wavers, dipping low,
Like the sun on crimson snow.

Now it melts into a sigh,
And its cadence seems to die
Into murmurs sweet and low,
Tender as a baby's woe.

Stilled, the soft wind holds its breath
At the touching note of death.
'Tis a tribute to the year
As its passing time draws near.

Now it changes, mounting high
Toward the blue dome of the sky,

Till the very air abounds
With the gladness that resounds.

Whence this music everywhere,
Filling earth and sky and air?
'Tis the chime of Christmas bells.
List the story that it tells:

Unto you a Child is born
On this glorious Christmas morn;
Unto you is born a King—
That is what the sweet bells sing.

Glory be to God on High,
Swells the anthem from the sky,
Glory to the newborn King,
Christmas bells in answer ring.

From the earth, the sky, the air,
Comes rejoicing everywhere,
While the bells in sweet accord
Chant earth's gladness to the Lord.

The Annual Christmas Sacrifice

By KITTIE S. COWEN

IN THE HEARTS of those of our students and friends who have the inner vision opened, a strange pain enters at this season of the year when they sense and behold the great life wave of Christ

light descending from above and entering the earth. For they realize the great annual sacrifice that is being made anew for the sake of humanity, the most of whom are as yet too thoughtless, too

much engrossed with the things of this earth life to realize the sublimely unselfish act that is being performed for their sakes.

But the students of the Western Wisdom Teaching know that again the great Sun Spirit is bringing His life to the earth, an annual Christmas gift, and that He is about to penetrate our planet to its very center, where he will concentrate His forces, and from there diffuse His energy throughout the heavy, sodden mass, that is already becoming barren and cold. Thus will He replenish its smoldering vitality with His own life force, thereby making it possible for the earth to yield an abundant supply of the necessary elements to sustain its children during the coming year.

We know too that this Great Spirit will remain in this cramping, fettering environment within the earth until He has given of His own vital essence to the uttermost, without stint or measure; and then, depleted of His vital powers to the point of exhaustion, He will return to the bosom of the Father for rest and rejuvenation. And so at this holy season of the year our hearts and minds are touched anew with veneration, adoration, and love for this compassionate One who so freely and lovingly pours out His life force in order that others may live.

The increased vibratory force which the Christ has infused into the earth has already made it much less dense, much lighter than formerly, and in time it will become ethereal again as it once was. As the physical organism of the earth evolves, so does the physical organism of mankind, and so through the power of the vibratory force of the great Christ Spirit both humanity and the earth shall soon cease to be dead in sin, for they shall become alive in love.

Upon all who have become awakened to the true realities of life and to a realization of the annual sacrifice which the Christ Spirit is making for our humanity, a tremendous responsibility rests; for the Great Ones are depending upon these illumined souls to spread the light

which they have received. In no way can they do this better than by living up to their ideals, as nearly as possible, in their daily lives. At the present season of the year the powerful spiritual vibrations of the life-giving Christ wave are in the atmosphere everywhere, and may be used by all in overcoming their weaknesses and strengthening their virtues.

Let us each look about in our own particular environment for those who are weary of the illusions which the world has to offer, and who are ready for true spiritual enlightenment. Then let us tactfully tell them of the soul-satisfying illumination which has come to us; how the teachings of the Bible have been made clear through a rational explanation. Let us point out to them the common meeting place which we have found between religion and philosophy, where the mind, assisted by the intuition of the heart, may probe deeply into the mysteries of life and being, and thereby prove through actual experience that all nature is God in manifestation. Let us show them how the heart and mind, uniting, may each have full scope for action, neither doing violence to the other, but rather complementing each other in their search for truth. For it is only when a perfect co-operation between the two is attained that man can come into a true understanding of himself, of the world of which he is a part, and of God in whom he truly lives, and moves, and has his being.

And so let us all take advantage of this wonderful Christmas season, and do our full share in bringing the light to those who are ready to receive it, thereby showing in deeds our deep appreciation of the annual sacrifice which the great Christ Spirit is making for us, and also thereby hastening the day of His liberation.

The tissue of the life to be,

We weave with colors all our own,
And in the field of Destiny

We reap as we have sown.

—*Raphael.*

Prayer, Concentration, and Meditation

BY MAX HEINDEL

(This article was first published in the year 1916. Ed.)

UNFORTUNATELY as prayer is commonly practiced it is too often a petition to God to interfere on behalf of the supplicant and enable him to attain a selfish object. It is certainly a disgrace that people engaged in violating the commandment of God, "Thou shalt not kill," should pray for victory over their enemies. If we measure the majority of prayers offered up today by the standard set by Christ in the Lord's Prayer, we find that they certainly do not deserve the name of prayer. They are blasphemies, and it were a thousand times better they were never uttered.

The Lord's prayer having been given us as a pattern, we shall do well to analyze it if we would arrive at a correct conclusion as to prayer. If we do so, we shall find that three of the seven prayers of which it consists are concerned with the adoration of the Divine: "Hallowed be Thy name"; "Thy kingdom come"; "Thy will be done." Then comes the petition for the daily bread necessary to keep our organism alive; the remaining three prayers are for deliverance from evil and forgiveness of our shortcomings. From these facts it is evident that every worthy prayer must contain an overwhelming measure of adoration, praise, and recognition of our unworthiness, together with a firm resolution to strive to be more pleasing to our Father in Heaven. The main object of prayer is to get into as close communion with God as possible in order that the divine life and light may flow into and illumine us, so that we may grow in His image and His likeness.

This is a view diametrically opposite to the common view of prayer, which is that as God is our Father we may go to Him in prayer and He is bound to give

us our heart's desire. If we do not get it the first time, we need only keep praying, and because of our very importunity our wish will be granted. Such a view is repellent to the enlightened mystic. If we bring the matter down to a practical basis, it is evident that a wise father who has a son able to provide for himself would naturally resent it if this son should appear before him several times a day with importunate requests for this, that, and the other thing which he could easily obtain by going to work and earning the wherewithal with which to buy them.

Prayer, no matter how earnest and sincere, can never take the place of work. If we work for a good purpose with our whole heart, soul, and body and at the same time pray God to bless our work, there is no doubt but that the petition will be granted every time. But unless we put our shoulders to the wheel, we have no right to call on Deity for assistance.

As said previously, the burden of our prayers should be praise to God "from whom all blessings flow." Our desire bodies are formed from the materials of all the seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself in desire stuff congruous to its nature. This applies also to the thoughts formed and expressed in prayer. If selfish, they attract to themselves an envelope composed of the substance of the lower regions of the Desire World; but if they are noble, unselfish, and altruistic, they vibrate to the higher pitch of the regions of soul light, soul life, and soul power. They clothe themselves in the material of these regions, giving added life and light to our spiritual nature.

Even when we pray for others it is detrimental to ask for anything mate-

rial or worldly. It is permissible to ask for health, but not for economic prosperity. "*Seek ye first the kingdom of God and His righteousness,*" is the commandment. When we comply with that command, we may rest assured that "*all these things*" will be given. Therefore when we pray for a friend, let us put our whole heart and soul into the petition that he may permanently seek the way, the truth, and the life, for once having found these greatest of all treasures no real necessity will ever be denied him.

Nor is this merely theory. Thousands of people, the writer included, have found that "*Our Father in Heaven*" will take care of our material needs when we endeavor to live the spiritual life. In the final analysis it is not the spoken prayer that helps. There are people who can lead a congregation in a prayer that is perfection, both in language and in poetical sentiment. They may even conform their prayers to the principles laid down by the Lord as enunciated in our earlier paragraphs, and yet those prayers may be an abomination because they lack the one essential requirement. *Unless our whole life is a prayer, we cannot be pleasing to God,* no matter how beautiful our petitions may be.

On the other hand, if we strive from day to day and from year to year to live according to His will, then even though we, like the publican in the Temple, are of halting speech and can only smite our breast, saying, "God be merciful to me a sinner," we shall find that the spirit itself, knowing our needs, makes intercession for us with unutterable groanings, and that our modest supplication before the throne of grace will avail more than all the flowery speeches we could possibly make.

The relation of prayer to concentration and meditation is as follows: Concentration consists in focusing thought upon a single point, as the sun's rays are focused by means of a glass. When diffused over the surface of the whole earth the sun's rays give but a moderate warmth, but even a few sun rays focused

through an ordinary reading glass will set inflammable material afire. Similarly, thought flitting through the brain as water runs through a sieve is of no value; but when concentrated upon a certain object, it increases in intensity and will achieve the purpose involved for good or ill.

Members of a certain order have practiced concentration upon their enemies for centuries, and it has been found that misfortune or death overtook the objects of their disfavor. We hear among the members of a certain sect of "malicious animal magnetism" applied by concentration of thought. On the other hand, concentration of thought power may be used to heal and help, nor are examples wanting to substantiate this statement. We may therefore say that concentration is the direct application of thought power to the attainment of a certain definite object, which may be good or evil according to the character of the person who practices the concentration and the purpose for which he desires to use the object when obtained.

Prayer is similar to concentration in certain points but differs radically in other respects. While the efficacy of prayer depends on the intensity of concentration attained by the devotee, still if *it is accompanied by feelings of love and devotion of intensity equal to the depth of concentration,* these will render it far more efficacious than cold concentration can ever be. Furthermore, it is exceedingly difficult for the great majority of people to coolly, calmly, and without the slightest emotion concentrate their thoughts on a single subject and exclude all other considerations from their consciousness. But the devotional attitude is more easily cultivated, for the mind is then centered in Deity.

Meditation is the method of gathering by spiritual power, knowledge of things with which we are ordinarily not familiar. There is in the *Rosicrucian Cosmo-Conception* a chapter which deals very thoroughly with this method of acquiring first-hand knowledge and which elucidates this subject at length.

The Third Day

BY FRANCES E. GORR

TOMORROW is the birthday of my oldest child. He will be forty years old, early in the morning. Times have changed so greatly since his birth. Wide-spread publications now deal with subjects which were then supposed to be spoken of only to one's mother or one's physician, or not at all.

I had been married a year lacking just one month, and if ever two mortals were happy, my husband and I surely were. At that time he was twenty-four, and I just eighteen. We were both well and hearty, I being, if anything, the more so of the two in that respect, as I had never been ill nor had a single visit from a physician in my life. My father was a doctor of the old school, but had given up his practice for, he said, there was too much experimenting going on. His advice always was, "Keep your head cool, your feet warm; eat good meals regularly, and take plenty of exercise in the open air; pay your debts, and injure no creature of any kind—then let the rest of it work itself out."

This had been his method in rearing my only brother and myself. As a consequence we had self-reliance, taking whatever experiences came as just a part of life's elementary course. We also had the feeling that when the Great Change came to us we could pass through it bravely, for many of our dear ones had gone before us, and in any case we could never be where our Loving Father was not. "Look everything in the face," father used to tell me, "and if you are compelled to go through an unpleasant experience, do so as a lady should. Don't whine about it."

Before we were married, Henry had the building lot and his wages, while I had some money which father and mother had given me, so we decided to

build and not have to pay rent to anyone. What happy evenings we had the winter before we were married, drawing plans—rejecting, perfecting them, only to find something better a little later! Our friends were amused, for we were both so young and so greatly in earnest. Henry was tall and blond, while I was petite, rosy-cheeked, red-lipped, and so young that everyone called me "Henry's little sister," and after we were married, "Henry Smith's baby."

Our friends gave us good advice about our house, however, and at last the plans were approved by an architect, the material was purchased, and late in the spring the work began. There were beautiful shade trees across the street from our lot, which was on a prominent corner, among them being some magnificent white locusts. We were very happy about our little home. I made the long white muslin curtains and sewed the pretty ingrain carpets, as happy a girl as ever embroidered for her home.

We were very "sensible," saving part of our money, having decided to do the inside work of the house ourselves to save that much more; and besides we knew we should enjoy doing it.

The outside was completed, and a very sweet little home it was. In the front was a very large, sunny living room with a fireplace and large twin windows, as we called them then. The bedroom was on the front also, having two more large windows. Back of the living room was a fine sunny kitchen, well lighted by a large west window and an especially large sash door which opened into the street on the north side of the house. On the south side of the house was the pantry, which opened off the kitchen. It was of most generous size, having also the same size large window as did the fine bathroom which opened into the bed-

room as well as into the kitchen. The latter had an especially fine floor of white pine which Henry had selected one board at a time.

We were married in our new home. The carpets were down, the house in perfect order in every way, and the flowers and our pet bird seeming to feel as much at home as we did. In the presence of about forty of our dearest friends the Reverend President of one of our famous universities pronounced the words which made us both so happy. I remember that just as he did so the bright June sunset shone through the window, lighting the faces of the friends who surrounded us and causing the canaries to burst into renewed melody.

Many happy days we spent in the little home, lathing the walls and fitting the casings whenever Henry had time to work at it. Winter evenings we would have a fine fire in the open fireplace, and while I sat on the floor reading aloud, Henry would lie on the floor before the fire with his head on my lap. We knew then that we were happy. I am glad that we did. There came a time when the house was all finished; painted, plastered, and all in order. We had been so happy together! Henry had been so kind and devoted, leaving no wish of mine ungratified.

I was brave and quiet, full of courage as the time drew near which was to cause my life to be even more glad and happy—if such a possibility could ever be. A certain morning came—beautiful as a morning should ever be when an immortal soul enters upon mortal life—when my beautiful baby son was laid upon my breast, placed in the arms that were too weak to move of their own accord. My dear, dear old friend who had known us both since my earliest teens was there. I can see her yet. She had been with us when we were married; now she stood beside me with my brown-haired baby in her arms. She was going to give him to me, wrapped in his dainty silken flannels, but I cried out that no

one but his father should place him in my arms. The women said that I was foolish; but what did we care, dear one and I?

My mother came sometime during that wonderfully beautiful day to see us—her only daughter and her first grandchild. And that night my brother came. He had not visited us very often. We had Scotch ancestors somewhere back, but I remember that he kissed me that night. I was tired, so very tired and weak, I remember, but what difference did that make? Our people were all long-lived on both sides of our family, and I would be all right and rested tomorrow.

Wasn't it well worth while to be just tired and weak when my beautiful, perfectly formed nine-pound boy was all right? Why, pride would have kept me up if nothing else! So I smiled, or thought I did, when the women told mother that I had been brave and never once complained all through the long hard night; that I had sung and prayed and cheered them all.

I had known that sometimes little mothers were laid away with tiny baby boys in their arms, and everybody they knew came with flowers, saying all the nice things they should have said before. So I had everything in order. I had written long letters to the cousins I loved best and to the dearest grandmother that ever lived so that if I had to go away I should have done all that I could. I had not an enemy on earth that I knew of.

My dear little home was so sweet, the best beloved home any one ever had! And my husband! Why, everyone knew there had never been a finer man on earth before! The second day I was gaining strength rapidly; everything was well with us all—"all," when it used to be "both."

Though I did not need it in the least, the old English nurse insisted that I should take a certain old-fashioned medicine which she always gave on the third day. I objected. Henry's aunt, a fine

nurse as well as a notable housekeeper, was taking care of us. I heard the nurse say, "Don't humor her." Then they whispered together, she and Aunt Margaret. After a while Aunt Margaret came in with some milk and something else in a cup. "Take it; just some milk to make you strong," she said. I knew that I should not take it, but I was young and in their power, so swallow it I must and did.

After a restless night of agony I was almost too weak to whisper good-bye to Henry when he came to kiss me as he went to work in the morning. Aunt Margaret took good care of my baby, but she looked worried, I thought, when she looked at me. About noon I opened my eyes in time to see her hide my hand-glass under her apron. After awhile I found that I was too weak to roll my eyes even. Then—oh, how can I ever tell you what happened! Wonder upon wonders, I was stronger than I have ever been in my whole existence! I felt as one would on a radiant morning; for instance a Sunday morning when all the work was done, when one had had a fine bath and donned one's prettiest clothes, and when there was music everywhere with the birds singing never so sweetly before. Flowers, music, fragrance, and love seemed to fill the whole universe.

How well and strong and light of heart and body I was. My whole being seemed simply perfect and beautiful. I looked at my hands, smiling to see how dainty and white they were. Aunt Margaret must have taken good care of them since I had been in bed, I thought to myself. I found that I was standing beside the bed in my own pretty room, which was the perfection of neatness. Aunt Margaret was busy in the kitchen, while my precious baby, with his thick, long brown hair, was sleeping on a pillow in the sunny living room. My room was cooler and darker than any of the other rooms, for the shades were lowered there, but glorious sunshine flooded the house elsewhere. Aunt Margaret was a tireless worker, a stern task-mistress, as any

of her neighbors could have told you. One of the maxims her children heard most often was that "a dark house is a dirty one."

As I stood beside the bed, I straightened up to what seemed several inches more than my usual height, which gratified me greatly, because I had always wanted to be as tall as my idolized mother, whom my husband considered perfection in every way. As I realized my more than usual height, I seemed to be stronger also. And similarly to the way the butterflies do when escaping from the damp chrysalis, I stretched my arms and tried the strength of my lower limbs. I looked down at my bare feet, finding them to be purely white and dainty, and like my hands, so much smaller and finer looking than usual that I felt delighted. My father had always told me that fine, noble thoughts made even our physical bodies more refined. I thought of him then, wondering if he would be pleased to see me looking so nice and feeling so well. What I had on in the way of clothing I do not remember, but it was fine, soft, and white, leaving me untrammelled in every way.

When I found that I could stand alone, I looked around the room where everything was dear from associations. I was surprised to see lying upon the pillow at the front of the bed a girl of about my own age. I looked more closely at her, studying her face, which seemed in some way to be very familiar. "Who can she be?" I thought. The dark hair lay across the pillow in the same sort of heavy, tightly woven braids into which Aunt Margaret had plaited mine the night I had felt so queer. I noticed the long lashes fringing the closed eyelids, the white hands lying motionless on the spotless counterpane. "Oh, now I know! She looks like brother Ben. She must be his sister. I know she is. But—but how *can* she be when I am his only one? It isn't I; it cannot be, for I am here, on my feet, and never was so well, so strong, so light and happy before. It

must be I, too. But it surely can't be!—Is it possible? Yes—no—yes. Now I know! That is it! This is I—my own self!”

I thought of father's words: “If you have to do a thing, don't whine.” I bent over and kissed her—the sister me—my own brother's one pretty young sister, who lay there in such perfect quietness after the trial, at rest after the pain she had endured so bravely.

I started through the bathroom, gaining strength as I went. I noticed how perfectly neat and shining the bathtub was. I was proud of that tub, for I had saved the money to pay for it, and had helped Henry to put it in. The kitchen floor was as white as perfect white pine could be. The stove glistened, jet black. The table was spread with a snowy cloth; my wedding silver was in place. I noticed strawberries and other things on the table that I was not allowed to have. I smiled to myself, thinking, “I don't care if they do have them; it's all right.”

The pantry door stood open, and I saw what Aunt Margaret had planned to have for supper. On the window sill in my pet china cup was a custard she had made for me. A mould of quivering transparent jelly stood beside it, and I knew that mother had brought it as a surprise for me. She always made that kind of jelly—you know how mothers are. I was highly pleased to see what good care Aunt Margaret was taking of my things, for I took such pride in them. Loved ones had given them to us to help furnish the new home.

I stood by the table looking through the door at my darling boy lying asleep, and my heart swelled with pride and happiness. As I stood there, I heard wheels approaching and the rapid trotting of a horse, which seemed familiar. They stopped in front of the side door, which Aunt Margaret opened to speak to my husband, who had called to ask how I was. “I was working over at Dan's and came around to see how she is.” I stood in the doorway beside Aunt Margaret, looking at Henry as he sat there in

the sunshine on the seat of the shop wagon.

His face grew clouded and anxious as she told him I was not so well—that he had better bring the doctor as soon as he could. We stood there in the open doorway with the bright sunlight around us, in the open door of my home, watching him drive away. I exclaimed at the beauty of the tree across the street, for since I had last seen it, it had become a glorious pyramid of delicate, sweetly scented pendant clusters of snowy blossoms, in which the bees were humming, busily gathering the honey which dripped from the fragrant flowers. I laughed as Henry urged old Kit along. Just as they turned the corner, he stood up and laid the whip along her side, and she galloped out of sight.

Aunt Margaret turned with a sigh, and as I stepped aside, she closed the door and went in to look at my baby. I passed through the rooms to my bedroom, calm and happy, returning to my place beside the silent girl upon the bed. I knew the day of the week, and counted to the one upon which the services would be held. Everything was all right; all of it. I knew *it* would be laid away carefully in the place where so many of my old friends had been taken—where the larks, the quail, the linnets, and the humming birds lived all their lives; where flowers bloomed the whole year round; where the ringdoves cooed and the pines and the oak trees made the air smell wild-woody. Henry and I loved flowers so dearly that I knew he would always keep some somewhere for me. If not out—there—they would be wherever he was. We had had the fashion, he and I, of gathering the finest ones, putting them in our prettiest vases, and saying, “These are for so-and-so—,” some one who had gone on ahead of us to the better country. We thought, you know, that they would be glad to know they were remembered in that way.

I supposed he would go back to live with Aunt Margaret. Naturally too, she would go on taking care of my baby.

I remember thinking that on Sunday mornings she would dress him in the best of his little dainty garments, and his father would take him out for a walk, perhaps leaving flowers out—there. I wondered what he would tell our boy about his little mother who could not stay with him because they had given her the wrong medicine. They would never admit that though—Aunt Margaret and the old nurse. They would tell my father and mother something else.

Such a heartache came over me, a longing to take care of my beautiful boy myself, that in my agony, which seemed to blind me, I prayed to my Heavenly Father to let me come back again to hold my precious one in my arms; to care for and shelter him the best I could. I would be the best mother I knew how to be to the tender, helpless little boy with no language as yet but just a feeble cry—only just able to clasp one of my tired fingers with his tiny hand. I would try to do my best, I told my Heavenly Father. I would be good and not complain at life's hardships. Oh, if He would only let me come back to my boy! "Oh, dear Father, let me stay with my baby!" I prayed. In the misery and agony of it all I seemed to faint and sink upon the floor. The next I knew Aunt Margaret was shaking us—"it" and me—and something burned our throat.

When Henry came home to lunch, I was able to move the white lips and whisper to him, telling what I had seen and done. "All imagination," he declared, and so did Aunt. But when I described the things on the table—the ones they would not divide with me—and what I had seen in the pantry window, also how Henry had stood up when he whipped old Kit, they gave up and told me to go to sleep.

Life has been very hard for me—full to overflowing with grief and disappointments. People say that I turn every trouble around till I find something to be thankful for, to be glad of. My sons and daughters have sometimes been puzzled at me for always hunting

something cheerful, pretty, or new to look at or do. I am called a dreamer while still a doer. A neighbor once called me "the hope factory for the whole neighborhood."

Little do they know how tired I get—how heavy this body is to me; how less fine it is than that other one, the one that will never grow old. But that one could never endure what has to be done here. When we are all through with the experiences of this body, will they admire that beautiful other body, I wonder, and be glad to look at each other saying, "That was our mother all these years, but we could not see her."

Because I love the shadowy light that they call sunshine, the subdued colors and the faint odors of the puny images they call flowers, my neighbors smile indulgently (sometimes) at each other saying, "She is an artist." They do not know that I am trying to catch—and hope to sometime—the radiance of those things I saw that day only just across the room from where I stood.

Father, mother, Henry, my son—the sixth child—and my beautiful eldest daughter, whose baby boy lies here in my arms, are all over there, and they know now that it was all true that I told them. Baby, my precious grandson, and I live all alone. Tomorrow it will be forty years since my first baby came—forty long, hard years. And they wonder that I have not rebelled—wonder at my everyday living faith and trust.

Why should I doubt my Father who let me come back when I promised not to complain if I could be with my baby boy? And tomorrow—tomorrow he will be forty years old.

When I go down to the grave I can say, like so many others, I have finished my work; but I cannot say I have finished my life; my day's work will begin again the next morning. My tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open in the dawn.—Victor Hugo.

The Creative Faculty

BY MARY ROBERTS

IN putting together a few thoughts on this subject there was a choice of two titles, either "Originality" or "The Creative Faculty." To deal with the subject merely from the psychologists' standpoint would have necessitated the title "Originality," but realizing that the faculty of "creativity" must be cultivated by all students of the philosophy of the Rosicrucians the present title is more appropriate.

Emerson says, "Every mind is different and the more it is unfolded, the more pronounced is that difference."

The power to invent or create is the highest of all mental activities; yet in education, religion, and science it does not receive its due. There seems to be more interest and more credit given to the acquiring and amassing of knowledge; yet, is it a finer thing to be able to recite a poem or to give one of high value to the world? to master the history of education or to be a Froebel or a Montessori? to be a mine of information and statistics on matters pertaining to unemployment or to organize a successful plan for dealing with the same?

What is originality? To give out something new is the popular conception, and indeed there is an element of truth in this if newness be taken as a relative term; but it is possible to be original and never to add one single fact to the store of knowledge. If you are "yourself," working along your own lines, not a copy of anybody else but expressing yourself quite naturally in all you do—in your manner of speech and dress, following up your own ideas, working along your own lines, putting your own ideas in your own words—you are original.

"What rare and racy originality we often find in the sayings of the poor and uneducated. Their conversation may

often be richer in this golden ore than those that are called their betters; for having heard less of other men's views their shrewd and observant minds are driven to their own." (*Spectator*).

The term "new," then, is relative. "There is nothing new under the sun." Past, present, and future are one. The newness may lie in the putting forward of facts already known, in the dressing of some truth externally known in a new garb so that it is better comprehended—and it takes a creative mind to do this. Or it may consist in the revealing of some principle which to the present generation has been hitherto unrevealed. When the time is ripe, when a certain cycle comes round again, certain conditions occur which are connected with principles. They come as a flash of originality upon which to work and which opens up further fields of knowledge.

Shall we now try to get some idea of this composite creative faculty? "As above, so below," is the axiom upon which we can work to follow its growth, for if we can but a little comprehend the workings of the Great Creator, we can to some extent follow His plan and become ourselves creators.

There are three factors—a trinity—to consider in every piece of creative work:

1. The matter to be dealt with.
2. The original or creative mind in action.
3. The new product—invention or creation.

These are to be raised to the highest level. Let us consider their universal aspect in connection with the macrocosm:

1st. "In the beginning the material from which came the worlds was chaos or virgin matter," the mother principle, at first inert but full of possibilities—

not nothingness. "Chaos was the seed ground of the cosmos." (*Cosmo-Conception*). It held within itself the seeds of all that exists during a day of manifestation.

2nd. The Great Mind—if we may so call it—the life principle, the generator, was at first quiescent, dormant.

3rd. The life awakened; the spirit of God brooded upon the face of the waters, and at the marriage or uniting of the two principles matter became pregnant and there followed the manifestation, a universe, the third aspect of the trinity.

Now let us follow up this idea and see how we can develop the creative faculty—for all have it; we are made in His likeness. The brain of the genius and of the ordinary individual are in potentiality the same, but one has awakened this higher creative power, whether in this incarnation or in a previous one it matters not. It should be our aim as students to cultivate and train such a power, for it is the greatest and most godlike of all faculties. We *must* become creators.

Consider then the trinity as it applies to ourselves, the microcosm, in the development of the creative faculty:

First: The material or seed ground. Now material must be gathered together. The first expression of activity is the ingathering of the material to be worked with. You are going to make unity from diversity. There must be a time of patient, steady, persevering work along whatever line of thought the desired creation lies—work that is far-reaching in its radius, minute in its detail; the accumulation of facts, the asking of questions, the acquiring of knowledge, careful observations. Consider almost any genius you like and I think you will find this careful and minute observation and accumulation in evidence; even the cases of child genius go to prove rather than disprove this if you will carefully think out the matter. The law is never deviated from. Shakespeare's song and plays show the result of long walks through fields and lanes where everything was interest-

ing and his impressions there were stored for future use. Sir Walter Scott was fifty before he wrote a single book but his works are full of Scottish traditions and tales gathered from all sorts of sources.

Second. Then there must be a period of assimilation, and here it is that so many fall short. They conscientiously gather and gather till the seed ground is choked with seed and nothing comes to fruition. Study this quotation from the *Cosmo-Conception*: "The interim between Periods and Revolutions is much more important to the growth of the soul than concrete existence, though the latter cannot be dispensed with." If this is true in the greater cycles, if this period of the soul's experience is so important, the corresponding period in the development of the creative faculty must surely be equally important. For what happens during this period of assimilation? The details that you have gathered are subconsciously sorting themselves out. From the heterogeneous mass of facts gathered contrasts and comparisons are being made which will before long result in new combinations.

We find with books or sermons or papers that some are accumulations of facts, gathered from many sources, which give valuable information, yet one can tell there has been no assimilation of the knowledge gathered for there is no *new growth*. There surely enters during the period of assimilation or brooding or contemplation a revealing of further truth, an explaining of hidden mysteries, a revealing power which we call inspiration, by which the Higher Self brings to us knowledge in its full beauty and grandeur. And the more this occurs, the grander in conception is the new product, the more wonderful in its simplicity is the new creation, for it bears the hallmark of true genius—Truth itself.

Third. The child that is born of the marriage of the above mentioned two potent factors, ingathering and assimilation, be it a simple invention for the reduction of labor or a scheme for the

alleviation of suffering, a new book or a simple paper, is the expression or culmination of a creative mind working along right lines. It is constructive and of value.

What qualities go to make up the composite creative faculty? We can easily see that we have here in miniature a reflection of the faculty of the Great Creator, whose consummate expression of His power is the wonderful creation of which we are a part. Therefore a study of the activities of the creative faculty of God will help us to know what qualities in ourselves are to be trained and how to train them.

I have noticed three great types of original people—a trinity again—each following one of the three aspects of the Creator and yet containing within itself the potentiality of the other two. The three aspects are will, wisdom, and activity.

First. Employing the will aspect there is the pioneer, the man who through sheer will power, through daring and courage, attempts and succeeds in doing something which no one has succeeded in doing before. Surely the great explorers, the pioneers along the line of discovery, have developed the faculty of originality. This type of person breaks away, as it were, from all previously conceived ideas, from the gregarious or herding instinct of the animal, and forces his way to knowledge, achieving through sheer grit what others fail to achieve. He is working with the will aspect, yet being a spark of the Divine he has the other two aspects in latency, giving him a reservoir of power.

Second. Those who follow the wisdom aspect of the Divine are the mystics—those who through meditation and contemplation reach up to the higher planes of knowledge; those who in calm and peaceful contemplation of nature and her laws find the key to all mysteries and all knowledge. They bring from the higher planes truths which they express in the language of the artist, the musician, and the metaphysician.

Third. Those following the activity aspect are they who through patient plodding, hard work, and perseverance applied to the gathering in of facts and to deductive reasoning work up to some point before hidden from their eyes and become inventors.

Now what qualities are needed to make the pioneer, the mystic, or the inventor? The pioneer surely has cultivated courage and so must we. If we are to be creators, we must be courageous and daring. We must have sufficient courage to hold our own opinions, a strong will to go forward in spite of obstacles, and the daring to attempt what seems impossible. There must be no fear—no fear for self nor of the opinions of others. We must be ready to be thought odd, unconventional, or eccentric—for what is eccentricity but originality, the breaking away from the sameness of all others and having the courage to be different. It is in the element of difference that originality lies. We must be leaders—not imitators. The world is too full of copyists, of people who never launch out on a new plan. But leadership involves responsibility, for though a pioneer is pushing forward to a plane where higher laws obtain, yet for the sake of those who follow his leadership he must walk warily lest he unwittingly lead “these little ones” to offend. His must often be the path of renunciation and loneliness.

The mystic glories in his imagination, which he brings into being by faith. He believes in his ideal, and his faith opens up the channels through which possibilities become actualities. Disbelief dams up these channels, and other outlets are forced which are neither beneficial nor noble. So if we are to become creators, we must use the power of imagery, and having seen the vision, the whole conception, before even one stone is turned, we must reach out to the ideal by faith and build the creation according to the pattern set us in our imagination. It is sure to lose in the bringing into manifestation, but the clearer the vision, the

higher the ideals, the finer will be the finished product. Even though it never finds expression, the image is never lost.

“A thing of beauty is a joy for ever.
Its loveliness increases; it will never pass
Into nothingness, but still will keep
A quiet bower for us and a sleep
Full of sweet dreams and health and
quiet breathing.”

The inventor exercises concentration and patience. Concentration directs the whole of his power to one point and focuses the attention until this well directed power forces the door of knowledge, and it opens wide. And patience is required, for the result does not always come when desired. It is in an hour when we think not that the reward of patient toil suddenly flashes upon us and lights the path.

Let us now put these qualities together and follow a new creation—be it a play, a book, a poem, or an invention—from its conception to its birth.

First comes the patient ingathering of material. Much might be said on the choice of material gathered. Suffice it to say that you cannot “make a silk purse out of a sow’s ear.” Choose wisely. Then comes the quiet meditation; the getting in touch with the source of all knowledge; the union of the little self with the Greater Self that is the Knower; the entering into the Silence in which the idea germinates, the Spirit brooding upon the face of the waters.

Next comes the exercise of building up in imagination every detail, molding and fashioning it. Here faith steps in, for often the temptation comes to put the idea aside. “Is it worth while?” is asked. “But except a seed fall into the ground and *die* it bringeth not forth fruit.” We nourish the idea by faith; we give it power by concentration; in patience and hope we await its development; and then by an effort of courage and will power we bring it to birth, we launch it into the world. It may not be received with acclamation, the world may

never hear of it, but the godlike faculty of creativeness has been awakened. There is a satisfaction here which nothing else can give. We have become creators, and the first step has been taken towards a very wonderful goal—to be our own *conscious creators*.

A few very simple rules might be helpful to those yet hesitating about fanning this latent spark into a flame and thereby nurturing and developing this power to create.

First. Be perfectly natural. “To thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man.” Some are false to their own higher selves; that is, the outward expression is so marred by affectation, conceit, or vainglory that the beauty of the real self is obscured. The inner and outer are not in harmony: the true channel for expression is blocked. Really they are acting a lie. “Lie not, but let thy heart be true to God; thy mouth to thine heart; thy actions to them both.” Dare to be true, and you have mastered the first step in the creative art, for you are creating the outer in the likeness of the inner.

Second. Find some method of expressing yourself and give your ideas through that channel. Everybody has some special and peculiar way of expressing himself—through speech or writing or music or painting; through a love of the beautiful or through an apt wit—it matters not which, but don’t hold back. Let there be no repression. It is not the ideas we have but those to which we give expression that count. Those of you who are housekeepers and imagine you have no time for these channels of expression may ask: How can I express myself and use my creative power? Surely yours is the greatest channel of all! Your home should be an expression of yourself. You are the home makers—the very pivot of the whole social system. Work from that center; make your home a real home, expressing such a charm that its influence reaches far and wide. Ruskin calls you queens in your own

right. "And wherever a true wife goes, this home is always round her. The stars only may be overhead; the glow-worm in the night-cold grass may be the only fire at her feet; but home is yet wherever she is; and for a noble woman it stretches far around her, better than if ceiled with cedar or painted with vermilion, shedding its quiet light far for those who else were homeless."

Third. Let your experience be as varied as possible so that you may not only have riches in your mental storehouse to draw upon but that your mind may be kept flexible and adaptable. It does not need a lot of money to have a varied life, for you will notice if you look around that often those with the most money are the ones who get comparatively little value out of it as far as really valuable experience goes. You may never go out of your own city and yet have infinite variety if you look for it and desire it.

"Two men were looking through prison bars,
One saw mud, the other stars."

How many poems have been written to the simple daisy, the columbine, the violet! The poets did not need to wander far and wide to find themes. Burns could write to the little mouse: "Wee cowerin', sleekit, timorous beastie, What a panic's in thy breastie."

It is your attitude towards things that matters—not what you see, but how you see it. To one—

"A primrose by the river's brink,
A primrose was to him and nothing more." To another—

"The meanest flower that blows
Can give thoughts that often lie too deep
for tears."

Look for variety and you will find it. Expect monotony and it is there.

Fourth. To those desirous of creative work through writing I would say: Begin now. Choose some object in which you are interested and see what you can write about it. Let it live and grow with you until it becomes part of you. Sometimes leave it alone for days when you feel

stodgy—the theme is being assimilated. But ideas *will* come. Never be without a paper or an essay in course of preparation, and keep adding to it. You want to be able to give out your own ideas on any subject in a way both pleasing and instructive—yet your own. You may never reach the public, but you are keeping yourself in training and using your own mind.

Lastly, choose a simple subject and deal with it in a simple way—that is, if you want to find real joy in your work. Re-create yourself in your work. When a swimmer finds himself too far out to get back easily, he begins to lose confidence. All the pleasure and invigorating glow leave him; he begins to strain and make an effort to get into shallower water. He cannot think about the style of his stroke for he is no longer easy and confident. And so it is with creative writing. Keep within your limit. Don't, at first, attempt anything profound, or you will find yourself in difficulties; the joy of creating will not be felt, for the energy is being used in effort.

Longfellow says: "In character, in manners, in style, the supreme excellence is simplicity." Let simplicity be your motto, not only in your work but in your life. Not the simplicity of ignorance but the simplicity of a nobility that rises above all petty meannesses and trivialities; that will express itself in creative work; that will be the outward manifestation of the Divine within. Simple work done in a simple unaffected way, will give you the true joy and satisfaction of a creator whether you follow along the path of the pioneer, the mystic, or the inventor. As you offer this work to Him who gave you the power to do it, the power which once used will open out to boundless possibilities, you will hear the voice within, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

God help us do our duty and not shirk,
And trust in heaven humbly for the rest.

—Owen Meredith.

Our Power

By G. W. LOUITT

HAVE YOU ever looked out of the window of a building and seen across the street a person whose attention you wanted to attract, and after having gazed intently at that person, has it happened that he looked up and saw you?

Or have you ever been in a church or theater and wanted to attract the attention of some person ahead of you, and after gazing intently at him, has he turned and recognized you?

Has your telephone bell ever rung when you knew before picking up the receiver who the person was at the other end of the line?

Have you ever seen the postman coming when you knew he had a letter for you from a certain person?

If you have done these things, you are developing the sense of mental telepathy.

Or have you ever been sitting quietly in your room and heard conversations that were taking place far away?

Or have you felt that you knew that certain people were talking about you at a certain time in a distant city?

Have you heard approaching footsteps that were yet far away and you knew a certain person was on his way to see you?

If so, you are developing the sense of clairaudience.

Some people in certain parts of Egypt and India have these senses highly developed, and in many instances they convey their thoughts in this manner. The messages conveyed by one mind to another independently of the body and material matter prove to us that the spirit can exist without a body. When a man reaches the state where he can communicate in the above manner with ease and fluency, the body will be a hindrance and a burden, and the man

will be ready to enter a purely spiritual existence where stone walls and distances are as nothing.

To develop this power of communication we must invite it to action. To send a message we must concentrate our mind upon the message, then will it to proceed on its way to the person for whom it is intended. To receive a message we must hold our mind open by discarding all thoughts of the material world.

But few people, however, are making any effort to develop this power or sense, for it requires concentration of thought. If the effort is fruitless a number of times, we usually become discouraged and desist. This should not be, for every step in advancement requires more or less effort and work. The athlete trains for years to become proficient. Artists and professional and even business men spend years in study and labor to fit themselves for their work. Musicians start as children devoting hours daily to practice, which they continue throughout their lives. Let one cease to practice, and it soon tells in his work. Even the prodigy or genius must work to develop.

If we worked as hard and persistently to develop the telepathic and clairaudient senses as we do to gain proficiency in other matters, many of our communications could be carried on through these means. To develop these senses we should begin with a simple thought, which should be a harmonious one. Then we should center it upon some person far away. For illustration, we should send a message of love, success, or health. At a certain time each day send that message, and if we persist with earnestness, we shall probably soon get a letter from that person telling us that he has sensed the message. Finally he will get the message word for word.

Always let your message be definite, for if vague and indefinite, the feeling and not the message will be sensed. Also both sender and receiver should be *en rapport*, for then the moods of one will be felt by the other, and signals or thoughts of love, warning, distress, etc. will be felt and answered.

It is generally thought that the power of clairvoyance is only exercised when in a trance, in which visions are had and messages received, as claimed by Emanuel Swedenborg. Most of the ancient peoples knew of this power, especially those of Egypt and India, and in the Bible references are made to persons having this gift. But the great majority of people who claim to have the power of clairvoyance when in a trance are frauds, and the same can be said of the crystal readers.

Mental telepathy, thought transference, and mind radio, which are synonymous terms, are practiced quite often unconsciously by the most of us. If we made an effort to develop this power and really did develop it, we should find a new source of enjoyment far beyond our expectations.

I formerly thought that the parable of the "talents" showed injustice. It did not seem right to me that the man who had increased his talents to ten should have been given the one talent which its owner failed to use. I thought the man should have been allowed to keep his talent or at least that it should have been given to the man who had four. But now I realize that this parable is the enunciation of a great law. When people use the power within them, it will grow, but if they do not use it, it will leave them.

We have the power within us to acquire anything we wish—health, happiness, and spirituality; or we can use it to bring on disease, misery, and failure. It all depends upon the state of our minds. If a man thinks he will never be anything but a ditch digger, he will be a ditch digger all his life. If he believes he has a noble purpose in life and

accompanies that belief with action, he will succeed beyond all his expectations.

The more we use the power within us, the more powerful does it become. It is what makes the superman, provided it is not used for selfish purposes and for material objects. The men who use spiritual power to acquire more than their share of this world's goods and who oppress humanity in doing so would be far better off had they never been born. They may be having, or think they are having, an easy time now. I have no doubt but that the most of them have chloroformed their consciences into a sense of security, not realizing what they are doing; but like the "dope fiend," when they awaken to their folly, they will learn too late what fools they have made of themselves. These men are going back to the state of the beast, where the struggle of existence brings out the selfish side of their natures. They are like the dog that buries a bone which he does not need but which he will let no other dog have.

None of the great teachers who understood the power within themselves ever used it for the acquirement of worldly position and wealth. Christ understood it best of all, yet from a material point of view He died a pauper, and while alive He was an outlaw. But He was rich in spirit. He had a power that was real, which he knew how to use, and which he used not for the benefit of himself but for the benefit of all mankind.

Certain cults, teachers, and writers claim they can teach people how to demonstrate riches, power, fame, and other selfish things. Christ never did this, and He was the best teacher we know of so far. He aimed to show man that which is eternal and everlasting, that which results in health, happiness, and harmony. All He taught was *love* and *faith*, by which all things could be gained. Christ never referred to men of wealth as being the embodiment of success. On the contrary, He said that that class of men would have as much

difficulty in entering the gates of heaven as a camel would in going through the "eye of a needle."

The man who uses his wealth to benefit humanity is benefiting himself the most. He is not only climbing upward, but is getting a joy and insight that are denied the purely selfish man. His wealth is

a blessing and not a curse, and he is probably progressing with it more rapidly than he otherwise would. It is not a sin to be rich; the sin is in being selfish and nursing that old instinct, born of the struggle of existence, to allow your riches to rule you instead of being ruled by your intellect.

That Other Mind

Anecdotes Showing How It Works

BY ROBERT K. WILLIAMS

HERE ARE some stories that have to do with that "other mind" which we all possess whether we know it or not.

Years ago I was sent from Oil City, Pa., to Maryland to take charge of the inventory work of a great oil company that was laying a pipe line from Morgantown, W. Va., to a point close to Philadelphia. In addition to being telegrapher at a place called Watson, near Addison, Md., on the Youghiogeny river, I was also detailed to buy chestnut telegraph poles and other materials from the settlers along the right of way.

The country was primitive to say the least. The few people that I met were generally unschooled and extremely simple. Many of them had never seen a railroad nor knew that there was such a thing as a telegraph system in the country. Some wag told a group of people at a place called "Slabtown" that the intended pipe line was to carry wheat from Chicago to Philadelphia. The story was believed. Visions arose as to how the bread bin would be kept filled by sinking a pick through the pipe and allowing a few bags to escape.

I spent much time tramping through the Pennsylvania and Maryland hills. Sometimes it would be necessary to stop for two or three weeks at some log home or some sawmill town. In one of these places I stayed at the home of a

kindly old couple, who had a son known as "the tinkerer." He was adept at carpentry and could "fix" anything. He was extremely handy with tools. He was also the official coffin maker of the district. He always had an abstracted air, hummed or whistled softly to himself, and altogether seemed "queer" as his parents and neighbors said. But, they said, he "knew" things. He told the strangest tales of outlandish places, of the queerest customs, of experiences that were beyond the belief of everybody. He might suddenly, perhaps at supper, stop eating for a moment and say: "So and so's wife is dead"; and within a few hours this statement would be verified by a horseback messenger, ordering a coffin from Jim "the tinkerer."

Jim's peculiar ability to forecast events, deaths, etc. was proven to me several times while I stayed at his father's home. Two or three times he abruptly stopped what he was doing, procured the usual coffin lumber, and started to fabricate a burial box. When people asked him whom the coffin was for he would mention this or that person, saying that he was dead and that one of the boys was on the way to get a box. He was always ready with the burial box when the messenger arrived. When asked how he knew, his innocent reply would invariably be:

"Oh, I dunno, I jest know, that's all."

Three days a searching party had hunted for the body of a drowned boy with no success. Finally some one suggested that they ask Jim if he could help them. Without a moment's hesitation he told them:

"Go down to yon bend whar the ole tree lays acrost, and in the branches you'll find him."

When asked why he didn't tell the searchers before, he simply replied:

"Nobody ast me!"

A wonderful mind was lost to the world, surely, amid those primitive surroundings.

* * * * *

While in the wilds of Maryland and undergoing hardship, uncertainty as to food, and all that goes with a pioneer life I was stricken with pneumonia. One of the causes for the attack was the over-exertion produced by a diligent and exhausting search for several miles of copper wire which had been stolen from the loading platform at Watson. Copper wire was new in that region, and of course was in great demand as fencing, stretched from tree to tree. A wonderful physician from Connellsville, Pa., was sent by the oil company to minister to me, and the train, on a branch of the B. and O., stopped at my very door for his accommodation. My heart yet beats with tenderness and my eyes fill with tears when I think of the wonderful solicitude of those wilderness people.

Delirium quickly developed. Among the marvelous experiences I had and still remember in that other world of my delirium was the picture of the place where the wire thief had hid the wire to await the dying down of the excitement. The vision showed me that my friend and nurse, Joe Trimbley, and I rode in a buckboard through the woods, up and down hill, over an old log road. We arrived at a ravine, from which came quite a stream of water. We walked up the side of the ravine and found two springs, one exceedingly hot, the other cold as ice, both clear as crystal and not ten feet apart. A mighty oak seemed to

guard this unusual natural phenomenon. Farther back in some hazel bushes peeped the roof of an old log and slab cabin.

In my vision cautiously we approached the cabin. Making sure that there was no one inside, we pried open the door, and there, glinting like gold in the fitful sunshine coming through chinks in the walls and holes in the roof, was the copper wire.

Eight days later when I returned from my excursion in the world of "dreams" so-called, I asked Joe weakly if he knew of such springs and such a ravine, a big oak, and a decaying log cabin. He said he did, but the place was "hanted." I told him the wire was there. He smiled.

Under the careful care of the Connellsville doctor and the friends commended by him to take care of me I recovered strength. As soon as able I set out with Joe Trimbley in the buckboard over the winding log road, and in due time arrived at the ravine and springs.

There, glinting in the sunlight which came through the chinks and holes I had seen in my vision, we found the copper wire intact. When asked how I knew that the wire was there, I replied as simply as Jim the tinkerer: "I don't know. I simply know."

* * * * *

"Cyclone" Smith was a familiar figure to the newspaper offices of Pittsburgh years ago. He gained the sobriquet by predicting cyclones and storms. Whenever he got a "hunch" he would write a "bulletin" and mark it "rush," then hand it to the editor of a newspaper or of the Associated Press. As storms were frequent, this grew to be a nuisance; but on account of the inoffensiveness of "Cyclone" he was treated tolerantly, and his "bulletins" were consigned to the wastebasket or pasted in the "freak book."

One afternoon as I was pounding away on the typewriter, receiving the world news from New York on the "first

Chicago" wire, "Cyclone" rushed in, handed me a "bulletin," and insisted that I "rush" it to the Mayor of San Francisco. When a lull or "five," that is, a five minute rest from constant receiving occurred, I read the quarter-inch letters, and this in substance was what the "bulletin" said:

"Mayor of San Francisco:

"A tremendous seismic disturbance is about to occur on the Pacific slope. You are advised and urged to prepare hospital service for the injured and means to get people away from the cities. Nature of disturbance or exact location not yet clear. No time is to be lost." The disturbing bulletin was signed with a big flourish of the letter C (to resemble a cyclone.)

I showed it to Harry Orr, the editor. He laughed, said "Cyclone" was "bugs," and dismissed the thing. For nearly two weeks "Cyclone" kept bringing similar bulletins, sometimes addressing them to the Mayors of Seattle and Los Angeles. Each contained the warning that an upheaval was to take place on the Pacific slope and that a great city was to be destroyed. Regrettable as it now is, the "bulletins" were never sent, but were filed away in the morgue of odd things.

Imagine, if you can, my consternation one morning to arrive at a broker's office on Fourth Avenue and see pouring from the ticker yards of tape announcing that San Francisco had been shaken down by an earthquake, that the whole city was in flames, and that the death list was tragically long. As the destruction of San Francisco is comparatively recent history, there is no need to repeat the harrowing details.

Poor "Cyclone" was distressed. "Oh," he said, "if they had only taken my advice! Oh, if only they had been warned! Too bad! too bad!" But it was really too bad of us and the editors who were so smart as to pass judgment on the sanity of an earnest man! "Cyclone" was right, but he was "bugs" said

Harry. We were wrong, but we were intelligent!

* * * * *

When the Wright Brothers were in Rheims demonstrating the airplane in 1908, I was a most interested Associated Press telegrapher on the Fresno, Calif., Republican. The "record" flights were broken again and again. To hear ticking over the wire that some aviator had ascended two hundred or more feet was intensely thrilling to me, as I have always longed to fly. One evening while copying the mellifluous sending of a San Francisco "star" on the "south wire," which terminated at San Diego, my mind went to Rheims, and I "saw" an airplane tumbling, whirling, and twisting to earth. It fell on a fence, burst into flames, and the airman was either killed or badly injured; my memory on this is hazy. Within a few minutes a "flash" came over the wire from Rheims announcing the accident. A bulletin which followed later gave a few more details, and still later the full story described the accident in full detail.

On the day when Hoxey was killed at Denver while attempting a record for height in that rare atmosphere, I remarked to my wife early in the afternoon before leaving for the office that we should have a sensational front page in the morning, as a man had just been killed at Denver by falling 11,000 feet.

Those of you who have followed aviation may recall this fatality. In those days such events were big news.

How did I know? Again I say with Jim the tinkerer: "I dunno; I jest know."

* * * * *

A press operator's mind is perhaps the most active of any mind in the world. He travels farther each day than any other person. One minute he is surveying the craters on the moon with some astronomer or other; next he is in Chicago in a court room; another few minutes finds him in the sugar fields of

Cuba. Perhaps a half hour later he is hunting lions with a Roosevelt, or exploring the Himalayas or the fastnesses of Tibet with a Younghusband. Then sweeping the South Seas he hears the rush and roar of the hurricane and sees a Jack London tossed about in the "Shark."

So it goes. Night after night and day after day the pressman sits at the top of the world as on a pinnacle, surveying as a panorama the multifarious activities of the varied and various peoples of the earth. He naturally becomes a predictor. He often "scents" events about to happen as if he had access to the records in the reflecting ether.

On one occasion my paper was about to go to press. Silence reigned in the telegraph room. I was reading a book. All at once things went blank, and for a moment I was in Chile. I saw rock houses fall, clouds of dust arise, people rushing hither and thither and many crushed. I saw the ocean recede and then swing back, carrying ships and lapping up the shore houses and homes. A catastrophe had occurred. When the picture faded, I lifted the window and remarked to the editor:

"Believe I'll get a flash in a few minutes about a South American earthquake."

Within fifteen minutes a "flash," followed by a bulletin, did arrive from Valparaiso, describing what I've already written. The headline read: "Chile shaken by earthquake: washed by tidal wave."

* * * * *

A part of Omaha was destroyed by wind some fifteen years ago. It was on an Easter day. For some reason I didn't hurry to get to the office that night. I felt there was no hurry; that there would be no wires—everything torn down. As a matter of fact, I played around with the chickens till they were safely on their roosts before I jumped on my wheel to go to the office. My wife wanted to know why I didn't go at

six as usual. I remember telling her that there had been a cyclone to the east and that all communication was down.

This proved absolutely true. It didn't surprise me to receive the first information at 9:30 that Omaha had suffered tremendous damage by a twister.

How did I know? Ask Jim the tinkerer. I don't know any better than he.

* * * * *

In Louisiana my wife, while walking down the railroad track from Leesville to Newllano one desperately dark night, heard a voice which said:

"Stop! Look!"

Flashing her electric lamp, she was horrified to find that she was on the brink of a big, deep washout that was filled with lumber and water. One more step and she would probably have been drowned or killed in the fall.

In gratitude she audibly said: "Father, I thank Thee."

And I have her to this day.

* * * * *

Over in New York a building inspector climbed the unprotected stairway of a tall building, inspecting as he ascended. On the eighth floor he walked around, looking at things, and started to descend, as he thought, the same stairway that he had climbed. A voice said: "Ho, John!"

He looked about, but seeing no one he started to step on the top stair. The voice, louder than before, said: "Ho, John! Look!"

John looked. A chasm eight stories deep yawned before him. He was about to step where there were no stairs.

* * * * *

And that "other mind" is today interesting the occultist as well as the intelligent man and woman.

Think truly, and thy thoughts

Shall the world's famine feed;

Speak truly, and each word of thine

Shall be a fruitful seed;

Live truly, and thy life shall be

A great and noble creed.

—Horatio Bonar.

Question Department

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

BY JOSEPH DARROW

Why Stragglers?

Question:

Why are there stragglers? Inasmuch as the virgin spirits in the beginning were all equally endowed with the same attributes, why should they not have remained equally adaptable and flexible and therefore why did not all humanity keep up the same pace?

Answer:

No two virgin spirits or egos in the universe at the present time are equal, nor have they ever been equal. The above question, as stated, is in error. There never was a beginning to spirit, therefore there never was a beginning in its development. Otherwise there must have been a period in its history when it was stagnant or dormant, but we know that this is an impossibility for spirit. Spirit is ever progressing. Therefore the virgin spirits of our life wave must have had development in cycles previous to the Saturn Period. The differentiation of the virgin spirits in God which took place at the beginning of that Period corresponds to the birth of a child. The child has had a long period of development previous to birth, and by analogy we know that the virgin spirits had a long period of development previous to differentiation. As a matter of fact Max Heindel has confirmed this in some of his unpublished notes.

Our life wave at the beginning of the Saturn Period consisted of a group of spirits who were of *approximately* equal development such that they could profitably work together during the Day of Manifestation in which we are now

functioning. They were analogous, for instance, to a class of eighth grade pupils. All the members of such a class are in it for the reason that their ability as determined by their past studies is approximately equal. But no two of them are exactly equal, no two of them are exactly alike, and no two of them start from exactly the same point. Therefore since the virgin spirits which constitute our life wave were not all exactly equal in the beginning and did not start from exactly the same point of development, some entered upon the work of evolution with less enthusiasm and energy than others. As a result the divergence between them has become greater and greater until some are now manifesting as stragglers.

Asking and Receiving

Question:

How do you reconcile the Biblical injunction, "Ask and ye shall receive," with the Law of Consequence? If, according to that law, we receive nothing but that which we earn, then what is the use of asking? Also, if we have earned a certain thing, we shall receive that thing according to the law anyway, so wherein is the necessity for asking?

Answer:

The injunction to ask in order that we may receive is in reality evoking the action of the Law of Consequence by introducing a new cause, which cause will be followed by new effects. In other words, to ask starts a new force into action, and the effect of it is that we may receive what we have asked for. Therefore there is no contradiction between

the two. In order to ask we must create a thought form of the thing which we are asking for, and we ordinarily incorporate into that thought form some desire. If this thought form and desire are sufficiently definite and intense, and are backed by faith which will prevent their being disintegrated by thought forms of doubt, then in due time when we have performed the necessary actions upon the material plane as well as upon the mental plane our thought form will materialize for us, all in perfect harmony with the Law of Consequence. Also, if we are entitled to it, the asking may bring to our assistance superphysical agencies which will help in the materialization of the thought.

But let us not make the mistake of demanding when we ask. To demand on the mental plane is termed "cosmic highway robbery," because the thought forms thus constructed do not wait for the time of their natural materialization, but force premature materialization contrary to the law, which constitutes black magic.

*The Authorized and Unauthorized
Use of Meat*

Question:

Was it intended that man should eat meat and was it necessary in order for his body to reach its present state of perfection?

Answer:

Meat was given to man in the earlier stages of his development to serve among other things the purpose of lowering his vibrations and compelling him to concentrate his attention upon the mastering of the material universe. Every new age has introduced a new article of food or a change in diet. For instance, the man of the Second Epoch was given plant food; the man of the Third Epoch was given milk; the Fourth Epoch man was given meat; the Fifth Epoch man was given wine. We are getting ready now for the Sixth Epoch, which will require another change in diet. This change will consist among other things

in giving up meat and wine, which have served their purpose. This will result in purifying the body and making it more susceptible to spiritual impacts. Sugar, properly used, is one of the foods of the New Age, and is designed to take the place of wine.

Prophecies of Cataclysms

Question:

Sir Conan Doyle has lately been giving out warnings of a world-wide catastrophe that is coming to arouse mankind to a sense of its spiritual responsibility. Also a certain other lecturer is predicting world-wide war, basing his predictions on certain writings on the pyramids. Do you know whether there is any truth in these prophecies?

Answer:

We think that these prophecies are creating a great deal of unnecessary fear. We are undergoing at the present time a minor transition period or cycle which is bringing and will bring changes of various kinds. But there is no great change coming until the end of the present Aryan Epoch, which is hundreds or thousands of years hence. Cataclysms there always have been and always will be at man's present stage of development, but the Rosicrucians state that there is no cosmic change or cataclysm on a world-wide scale due until the end of the above mentioned Epoch.

The Garden of Eden

Question:

Is there any connection between the Biblical Garden of Eden and the laboratory of the alchemist, namely, the spinal cord? Did the Garden of Eden have any actual physical existence in any particular part of the world?

Answer:

The Garden of Eden was in the etheric region of the earth. In the days of Lemuria although man had a physical body, his consciousness was not fixed in the physical world but in the invisible worlds, particularly in the etheric region. He was driven out of the Garden

of Eden through the agency of the Lucifer spirits because of the fact that under their influence he crystallized his physical body very rapidly and caused a transfer of his consciousness from the etheric region to the physical world, where the conditions of life were very much harder and more barren than he had been accustomed to. Previously he had not been conscious of these conditions, although he possessed a physical body. We know of no symbology connecting the Garden of Eden with the spinal cord.

Purgatory and the Protestants

Question:

It seems hard for many Protestants to reconcile themselves to the existence of purgatory. Is there any place in the Bible where it refers to purgatory? Will you please give me a reference?

Answer:

All those passages in the Bible which speak of retribution after death for evil done in the body refer to the purgatorial state. Of these passages there are many. When the Protestant church came into existence, it dropped many of the catholic doctrines and made a clean start. By so doing, however, it lost sight of some truth, and the doctrine of purgatory is an instance of this.

Initiation and the Physical Body

Question:

Can Initiation in occult schools be taken after death, or must the candidate always be the possessor of a dense body?

Answer:

The Mystery Schools are all located on the etheric plane and not upon the material plane. Therefore all the Initiations into the Mysteries take place on the etheric plane, and the possession of a physical body is not necessary to the process. Initiation takes place only when a person has arrived at the stage of development where he has generated the necessary inner power, and it merely consists in showing him how to release and use that power. Practically, how-

ever, a person ordinarily arrives at that stage while occupying a physical body. The time between earth lives is entirely occupied with the work of assimilation in purgatory and the first heaven of the experiences of the preceding life. Therefore this is not a period of Initiation.

Moisture in the Moon Period

Question:

Why is it stated that in the Moon Period moisture was produced by the heated globes in contact with outer cold? On the same principle, why isn't moisture formed around our present sun, since the sun is surrounded by cold space?

Answer:

The lowest point touched by the life wave of the Moon Period was the etheric region. When the Rosicrucian literature speaks of moisture in the Moon Period, it does not refer to physical moisture but rather to the moisture of the Desire World, which is emotional in character and not physical. Water is symbolic of and correlated to emotion. These are conceptions which we in our present state can scarcely form. Occult philosophy is expressed in symbolical terms, not literal as a rule. Moisture is not formed around the sun at the present time for the reason that the laws which govern physical moisture are not the same as those which govern desire stuff.

The Cause of Nightmare

Question:

Will you please explain the causes and working of nightmare?

Answer:

Nightmare is ordinarily the result of experiences had by the ego while out of its body in sleep. There it may contact beings or conditions of an alarming character which produce fright and which appear in the form of nightmare or troubled dreams.

“A jealous man spreads his bed with stinging nettles and then sleeps on it.”

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.

The Zodiac and Man's Body

BY DR. F. LASH

THE different signs of the zodiac are the embodiments of great Spiritual Intelligences. They are the ministers of God, the organs of the great heavenly man, the macrocosm. We respond to their influences because we have within us certain forces which correlate us to their vibrations. Man, the microcosm, is therefore an epitome of the divine.

There are twelve signs of the zodiac. These signs are arranged in a circle, and have, therefore, neither beginning nor end. We consider Aries as the first sign of the zodiac. Let us investigate the reason thereof. The dawn of our present epoch, the Aryan Epoch, is closely related to Aries. Whenever the sun enters a new sign by precession of the equinoxes, certain new ideals or ideas are brought out in us through the influence of that sign. When the sun entered Aries, the exaltation sign of the sun, a new religion was given to us, even as reported in the passages of the Old Testament. This religion was the re-

ligion of the Lamb of God, the Christ. The Christian religion was not fully inaugurated until the coming of Jesus Christ. Some of the ideals which He taught were previously given to the Israelites at the time of Moses. But they would not partake of the heavenly manna while they wandered in the Wilderness. The time from Moses to the Christ, the first third of the Aryan Epoch, is therefore the period of gestation of the Christian religion, typified by Noah, who led the progenitors of the present Aryan age from doomed Atlantis into the land of Aryana, the realm of Aries or the Promised Land. Then in the heaven was put the rainbow, the sign of the new covenant between God and His people.

This past experience of humanity is now recapitulated in our own life cycle by the human embryo. When the ego, "the sun of life," desires rebirth, the seed atom of the physical body is planted in the sphere of the moon, the cardinal, watery sign of Cancer. When four

months have rolled by, the sun enters the other watery sign of Scorpio, a fixed sign and also the sign of death. Simultaneously the "silver cord" is tied and the ego is definitely fettered to its dense body and dies to the heaven world. When the sun at the ninth month enters Pisces, the sign of sorrow and imprisonment, the ego is enclosed in the bag of waters, the amniotic fluid, recapitulating the stage of ancient Atlantis. When the nine months are over, the bag of waters is broken and birth occurs.

Birth ushers in the personal Aryan age when the child takes upon itself separate being or personality. Birth also represents the sacrament of baptism, for at the time of birth we pass through the waters of the womb and become individual members of the race.

The head is the most important part of the body. In the newborn its diameters are greater than those of any of the other members. The head is the Holy of Holies in the Tabernacle in the Wilderness, our body. In it is enthroned the three-fold divine self, consisting of the Divine Spirit, which has its seat at the root of the nose; the Life Spirit, or the Christ principle, which dwells in the pituitary body; and the Human Spirit, the Holy Ghost principle, which abides in the pineal gland. Within Aries, the skull, is located the brain, the keyboard of the mind, which is the highest vehicle of our personality. The mind was added in the Earth Period. In the portion of the brain called the cerebrum we find the motor areas, whence all voluntary motions of the body are directed. From all this we can see why Aries is called the first sign of the zodiac.

The second sign is that of Taurus, the sign of *voice and the spoken word*. Taurus is a feminine, earthy, fixed sign. The divine creative fiat issued forth through the sign of Taurus. It has never ceased to be else evolution would be impossible. The Word of God is still being sounded, and its creative symphony still is marshaling into existence all that is to live and breathe. The Creative Word

has not been lost, and its mighty anthem still reverberates in the multitudinous forms which are the expression of spirit in matter. Form is spirit crystallized. The earthy, fixed sign of Taurus adequately expresses the crystallization of spirit which we call matter. The negative feminine nature of Taurus describes the passive quality of matter as compared with the energizing, activating principle of life which is God, the positive pole of being, namely, spirit.

To the earlier races of Atlantis the human voice was sacred. When the animals were brought to Adam, as we are told in the Bible, he named them. The power of the word used as a name had a formative influence over the beast, reflecting the creative fiat of God as typified by Taurus. Man often misuses the creative faculty of the voice in a most unholy manner. "Out of the same mouth cometh blessings and curses." This ought not to be. The voice is one channel through which the procreative power of God flows. The larynx, the seat of the voice, and the brain were both formed by the half of the procreative force which we retained within ourselves after the separation of the sexes. Therefore they truly express the holy power of God to generate and to bring forth. The inflection of the voice gives us the clue to a man's character and temperament. It is said that a spiritually advanced being (one on the Path of Initiation) can tell the status in evolution of a human being by the voice.

The thyroid gland is located in the region of Taurus. The spiritual essence of this gland is utilized by the ego in the process of thinking, and the formulated thought is expressed by the voice, ruled by Taurus. As we develop, there is being formed in the throat an etheric organ to be used later to speak the "creative fiat."

Thought is generated in the sphere of Aries; through Taurus the thought is voiced; and through Gemini, the sign of the Twins and of the winged messenger of the gods, Mercury, thought is brought

into action. Gemini is a mutable, masculine, airy, intellectual sign. It rules the shoulders, arms, and hands, also the lungs, thus having a dual function.

Consider the structure of the arm. The upper bone of the arm, the humerus, articulates with the scapula or shoulder blade, forming the marvelous ball and socket joint which permits of the movement of the arm in all directions. In the elbow joint and the wrist we have perfect examples of the hinge joint, which gives less freedom but greater strength than in the ball and socket joint. Eight carpal bones join the wrist to the palm. The joints of the wrist are of a gliding nature, giving facility of movement. The four fingers receive their motive power through the flexor of the fingers, which splits into four tendons while traversing the palm. The tendons are attached to the proximal finger joints. Another flexor also divides into four tendons upon reaching the fingers, which are attached to the distal joints. The greatest perfection in the hand of man is accomplished by the structure of the thumb, however. The thumb has special muscles, permitting it to be opposed to each of the fingers. It expresses the positive or will force of the hand in contrast to the dependent or negative power of the four banded fingers of the palm, thus illustrating the duality of Gemini's forces. This wonderful development of the hand is found in no other kingdom but that of man. This is a prominent factor in lifting him above the animal kingdom. The arrangement of the thumb permits of the most delicate movement and the high technical skill which is necessary in the execution of such action as our intellectual development calls for. The mind finds in the hand one of its most valuable channels of expression. This is in keeping with the lessons which we have to learn during the latter or Mercurial half of the Earth Period.

Let us follow the development of the upper extremities of the body during the several stages of evolution. We find that

the amoeba, the lowest expression of animal life, sends out part of its body substance in a form called false feet or pseudopodia, which constitute, so to speak, its first arms, which, however, are of a temporary nature only. As it goes up in the scale of evolution, these processes become permanent features of the organism, by means of which it reaches out to contact its environment. In the insects these appendages have become very complicated and more highly differentiated. They are still farther developed in the higher animals: for instance, in the fish they take the shape of fins; in the birds they become wings. But in the human species do we find the highest development of this region ruled by Gemini, combining great freedom of movement with strength.

The arms receive their nerve supply from the spine. The nerves make possible the action which has been designed in Aries, the seat of the Thinker. Our arms must embrace figuratively the whole of the globe, encircling its circumference in tender embrace, including all that lives and breathes irrespective of race and creed.

Gemini, as we have previously stated, also has dominion over the lungs. Its ruler is Mercury, the divine messenger of the gods, whose office it was to carry the word of the gods from one to another. Gemini, therefore, through Mercury rules the air which we breathe. This is taken into the arterial blood, ruled by Jupiter, and is carried in the circulation to the most distant parts of the body. The venous blood, ruled by Venus, brings back to the lungs the waste product, carbon dioxide, which is exhaled through the breath.

(To be continued)

If a person should deliver up your body to anyone whom he met in his way, you would certainly be angry. And do you feel no shame in delivering up your mind to be disconcerted and confounded by anyone who happens to give you ill language?
—*Epictetus.*

The Children of Sagittarius, 1925



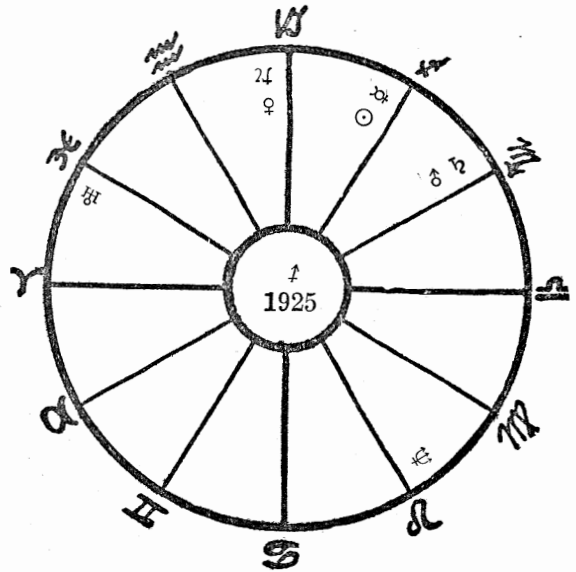
*A Character Delineation of the Children Born between November 23
and December 21, 1925, inclusive.*

The ancient Magi claimed that subjects of Sagittarius usually proved exceptionally good or radically bad. The truth of this is more or less borne out today, for we find those that respond to the higher side of this sign occupying prominent positions in affairs of state or religion; in the other class are often found the less violent criminals.

The tribe of Gad was placed under this sign, for Gad means an "armed horseman," which is aptly depicted by the centaur, the symbol of Sagittarius. The Sagittarian excels as a lawyer pleading for justice or as a minister expounding the divine law of God. Gad also means good fortune; and the ruler of Sagittarius is Jupiter, the great benefice, which gives to his children wealth, health, and happiness.

The mind of these children is very versatile, gentle, and peaceable yet sometimes quick to resentment. They have an extremely sensitive and nervous disposition, with an intense love of independence. The great lesson that the Sagittarian has to learn is conservation, for under the expansive rays of Jupiter he generally scatters heedlessly the good gifts that are bestowed upon him.

Children born this year as the sun passes through Sagittarius will possess a very religious nature. This will be due to the urge of the sun strengthened by the sextile of Jupiter, the ruler of this sign, to Saturn in Scorpio and to



Uranus in the religious sign of Pisces. These aspects will not only give a strong character, with a deep and profound mind, but also advanced ideas. Therefore these children should be successful in making religion scientific and science religious. There is, however, the square of Saturn to Neptune to be taken into consideration. This might lead to de-

(Continued on page 371)

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.*

ROBERT BRUCE W.

Born Sept. 5th, 1919, 4:30 P. M.

Daylight Saving Time

Lat. 40 N., Long. 74 W.

Cusps of the Houses:

10th house, Scorpio 10; 11th house, Sagittarius 3; 12th house, Sagittarius 24; Ascendant, Capricorn 15-33; 2nd house, Aquarius 29, Pisces intercepted; 3rd house, Aries 9.

Positions of the Planets:

Moon 18-23 Capricorn; Uranus 29-12 Aquarius, retrograde; Mars 8-40 Leo; Neptune 10-17 Leo; Jupiter 17-21 Leo; Mercury 24-58 Leo; Saturn 3-04 Virgo; Sun 12-11 Virgo; Venus 23-29 Virgo, retrograde.

The moon here is in conjunction with the ascendant in Capricorn, trine to both the sun and Venus. This is an indication of general success brought about by one's own efforts and also through assistance rendered by others. There are five planets in fixed signs, also four in earthy and four in fiery signs. As a result Robert will have a strong will and a determined nature, inclining towards the materialistic.

The moon in Capricorn, trine to Venus and the sun, will produce a bright, persistent mind. However, Mercury in

Leo, opposing Uranus in Aquarius, tends somewhat toward erratic and impulsive reasoning. Neptune, Mars, and Jupiter, all in conjunction in Leo indicate that partnerships and work in connection with the public will play a part in the life.

There being no planets in the watery signs the emotional nature will be centralized chiefly in Leo, and will therefore be ardent, optimistic, venturesome, authoritative.

In the matter of vocation Robert would do well in dealing with things that pertain to mother earth, such as mines, real estate, etc., on account of the moon in Capricorn and three planets in Virgo. There is also another field in which he might achieve success and that is managing or promoting places of amusement, which is shown by the planets in Leo, in the 7th house, that of the public. Some musical ability, which would be an asset in this connection, is shown by the conjunction of Neptune with Jupiter and Mars, the last named planet being the ruler of the 10th house, that of the business or profession.

One rather serious trait in Robert's character which should be eradicated is seen in the opposition of Uranus to Mercury and Saturn. Here is a tendency towards intolerance of others' opinions, which ordinarily springs from over-valuation of one's own mental capabilities

and often takes the form of sarcasm. The remedy is found in the conjunction of Neptune, Mars, and Jupiter in Leo. By appealing to Robert's higher nature, his gallantry and charitableness, he can be led to overcome this trait. This would also be the means of preventing some material losses for Uranus is in the house of finance.

WYONA MAVIS J.

Born May 19, 1920 at 9:20 P. M.

Lat. 45 N., Long. 93 W.

Cusps of the Houses:

10th house, Libra 16; 11th house, Scorpio 12; 12th house, Sagittarius 2; Ascendant, Sagittarius 20-20; 2nd house, Capricorn 28, Aquarius intercepted; 3rd house, Pisces 11.

Positions of the Planets:

Uranus 5-30 Pisces; Venus 16-41 Taurus; Mercury 21-39 Taurus; Sun 28-49 Taurus; Moon 24-59 Gemini; Neptune 9-01 Leo; Jupiter 11-12 Leo; Saturn 4-58 Virgo; Mars 22-11 Libra, retrograde.

Wyona has three planets in the harmonious sign of Taurus in the 5th house, and also two planets in the sign of affection, Leo, intercepted, in the 8th house. This gives a happy disposition and much interest in social affairs. There are five planets in fixed signs and four in earthy signs showing considerable desire for material things.

With Jupiter, the ruler of the ascendant, in the fixed sign of Leo, we have an optimistic mind. In later years a leaning towards occultism might result due to Jupiter's conjunction with Neptune. The moon is in the changeable sign of Gemini and opposes the ascendant, which introduces an element of mental indecision. However, the trine of the moon to Mars sharpens the mentality and adds to its activity. The conjunction of Mercury with Venus in Taurus gives an affable, social temperament. Mercury rising before the sun adds brightness to the mind.

Many planets in fixed signs work upon the desire body. Therefore we may look for strong emotions in Wyona, which

must be controlled by the mind through the good aspects of the moon and Mercury.

Jupiter, the ruler of the ascending sign, in Leo with a weak square to Venus in Taurus shows that if excesses are indulged in, particularly in food, the circulatory system may not function properly. The moon, however, is trine to Mars, which gives an abundance of physical strength. Saturn in Virgo opposes Uranus in Pisces, hence the necessity for physical exercise to avoid trouble with the bowels.

In the matter of vocation, Mercury, Venus, and the sun in Taurus in the fifth house would enable Wyona to become a teacher. She will be especially adapted to training children on account of her fifth house and planets in Leo. Vocal talent is also shown by the conjunction of Mercury and Venus in Taurus, which will produce a soft, flexible tone; while the trine of Mars to the moon in airy signs will give strength and range to the voice.

The irresponsible Uranus is in opposition to the avaricious Saturn. Therefore Wyona would do well to learn that "all is not gold that glitters." Unconventional actions must be controlled, and the mind kept from becoming selfish, otherwise the cooperation of others will be withdrawn when the square of Saturn to the sun operates.

VOCATIONAL

LEWIS P.

Born March 12, 1907. 11 P. M.

Lat. 31 N., Long. 100 W.

Cusps of the Houses:

10th house, Virgo 8; 11th house, Libra 10; 12th house, Scorpio 7; Ascendant, Scorpio 29-15, Sagittarius intercepted; 2nd house, Capricorn 0; 3rd house, Aquarius 3.

Positions of the Planets:

Mars 20-6 Sagittarius; Uranus 12-11 Capricorn; Venus 7-12 Aquarius; Moon 8-43 Pisces; Saturn 18-9 Pisces; Sun 21-31 Pisces; Mercury 0-35 Aries, retrograde; Jupiter 1-24 Cancer; Neptune 9-52 Cancer, retrograde.

The prominent feature of this horoscope is the moon, Saturn, and sun in the sign of Pisces. This will tend to produce in Lewis a shy, retiring nature, and a sympathetic, sensitive disposition. These planets together with Mercury are in the 4th house, and denote that Lewis will do better near home rather than abroad or before the public.

Five planets in the watery element and four in common signs give evidence of a very flexible, emotional nature. Mars, ruler of the ascendant, in Sagittarius and the first house indicates a sharp mentality. His square to both the sun and Saturn causes the mind to lean towards impulsiveness and to be somewhat rash. Mercury by its square to Jupiter tends to overoptimism and overexpansion. The moon, however, is well aspected, and her sextile to Uranus gives originality and independence of mind. There is also a trine of the moon to Neptune and Jupiter in the 8th house, increasing the power of imagination and giving a broad-gauge mind.

Mercury, ruler of the 10th house, that of the vocation, is in the 4th house, that of the home. Uranus in the 2nd house indicates gain through inventions and unusual lines of activity. Uranus is sextile to the moon and Saturn in the 4th house, the home. Therefore Lewis should be able to exercise his inventive ability in connection with improving domestic or farm implements or things of this sort and putting them on the market.

With the sun, moon, and Saturn in Pisces, and Jupiter and Neptune in Cancer, this young man will be attracted to the study of mysticism and metaphysics. Further assistance will also be given along this line by the spiritual planet Uranus, which makes a sextile to the moon and Saturn. If Lewis takes up this study, he should make every effort to attain positive development, for the planets in Pisces and the sun in conjunction with Saturn give a possibility of becoming negative. All dabbling in mediumistic practices should be avoided.

Latent musical talent is shown by the trine of the moon to Neptune and her sextile to Uranus. The development of this would do much to offset the turbulent influence of Mars square Saturn and the sun by serving as a channel of expression for the deep emotions.

CHILDREN OF SAGITTARIUS, 1925

(Continued from page 368)

ception if the divine light of Neptune in Leo working through the emotions and feelings is obstructed by the materialistic Saturn.

Children born from the 23rd of November to the 14th of December will have the square of Mercury to Uranus to contend with. Mercury in Sagittarius enables one to think and speak quickly. Therefore this aspect might produce a sharp manner of speech which would result in sorrow and suffering to themselves and others. This tendency can be overcome by making the necessary effort.

From the 11th to the 21st of December the sun is trine to Neptune, signifying unusual opportunities of spiritual enlightenment for children born at this time. The sun, however, also makes a square to Uranus. Therefore these children should be very careful how they use their spiritual knowledge, otherwise they may do more harm than good with it.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 23 lessons and the Advanced Course of 12 lessons.

These courses are conducted on the freewill offering plan. For further information address,

The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH (Pages 261-307 *Cosmo-Conception*)

THE LUCIFER SPIRITS

(Continued from November)

- Q. Why could the Lucifer spirits not gain knowledge and make progress by themselves?
- A. Because they lacked a brain. They were half way between man, who has a brain, and the angels who need none. In short, they were demigods.
- Q. Why were they in a serious situation?
- A. Because the only way they could find an avenue through which to express themselves and gain knowledge was to use man's physical brain, as they could make themselves understood by a physical being endowed with a brain, which the angels could not.
- Q. Why could man not see the physical world in the latter part of the Lemurian Epoch?
- A. To him the desire world was much more real. He had the dream consciousness of the Moon Period, an inner picture consciousness. Therefore he was unconscious of the world outside of himself.
- Q. What knowledge did the Lucifers give to man?
- A. The Lucifers had no difficulty in manifesting to man's inner consciousness and calling his attention to his outer physical shape, which he had not theretofore perceived. They told him how he could cease being simply the servant of external powers, and could become his own
- master, like unto the gods, "knowing good and evil."
- Q. What else did they make clear to him?
- A. That he need have no apprehension if his body died, inasmuch as he had within himself the creative ability to form new bodies without the mediation of the angels.
- Q. Why was this information given to him?
- A. For the purpose of turning his consciousness outward for the acquirement of knowledge.
- Q. What did the Lucifers expect to gain by giving this information to man?
- A. They expected to gain knowledge through man as he acquired it. They brought him pain and suffering where there was none before; but they also brought him the inestimable blessing of emancipation from outside influence and guidance, thereby starting him on the road to the evolution of his own spiritual powers.
- Q. What will this evolution finally do for man?
- A. It will eventually enable him to up-build himself with wisdom such as that of the angels and other beings who guided him before he first exercised free will.
- Q. Why had he not known sickness, pain, or death before his enlightenment by the Lucifer spirits?
- A. Because previous to this he had not used the propagative faculty for the gratification of the senses.

Q. Why are animals in their wild state exempt from sickness and pain?

A. Because their propagation is carried on under the care and direction of the wise group spirit at those times of the year only which are propitious for that process.

(To be continued)

A New Rosicrucian Book

A new book by Max Heindel is now on the press and will be ready for delivery about December first. This book consists of Max Heindel's Letters to Students, which were sent out monthly during the period from December 1910 to January 1919, including altogether ninety-seven letters. These letters give a great deal of intimate and practical advice to the occult or mystical student as to how to successfully tread the Path and live the life of a Christian mystic. Max Heindel, as the authorized messenger of the Brothers of the Rosicrucian Order, was in a position to give out authentic information on this subject. This book will appeal to the public as well as to the Rosicrucian student, because it includes a great deal of most valuable esoteric information.

It would be an excellent gift, and may profitably be used in connection with Christmas giving. Place your order now and it will be filled immediately upon completion of the book.

Bound in cloth, cover stamped in gold, 237 pages, \$2.00 postpaid.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Instructor in Public Speaking Wanted

We shall require an instructor in Public Speaking for the mid-year session of Mt. Ecclesia College for the six weeks between Jan. 18th and Feb. 26th, 1926. We want a teacher who has had up-to-date training in this subject and one if possible who has had some practical experience in teaching it. Also pre-

ferably one who is familiar with and in sympathy with the Rosicrucian teachings. We shall be glad to have anyone who has the above qualifications, either a man or woman, communicate with us as to the possibility of taking up this work. This instructor could if desired take the other work in the College while teaching. For particulars address,

*Mt. Ecclesia College,
The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

New, Small Size, Rosicrucian Pins

We have ordered a supply of Rosicrucian Emblem Pins, $\frac{3}{8}$ inches in diameter, in Roman gold and enamel, with either jeweler's clasp or screw back for use in buttonholes. We expect that these pins will be very popular on account of their smaller size, which is one-half that of the ones issued earlier. Suitable for either men or women. Price 75 Cents, Postpaid.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Reduction in Rates for Guests at Mt. Ecclesia

Guests may obtain accommodations in comfortable rooms with meals in our Vegetarian Cafeteria at the following rates:

In Cottages—\$2. per day, \$12.50 per week, and up.

In Rose Cross Lodge—\$2.50 per day, \$15. per week, and up.

The Lodge has 20 rooms, all with running hot and cold water, and is fully equipped with shower and tub baths. All rooms on the place are lighted by electricity.

Evening classes in the Rosicrucian Philosophy, Astrology, Bible Study, and Public Speaking are conducted practically the year around and are open to guests. Those interested in any phase of our work are invited to pay us a visit.

*The Rosicrucian Fellowship,
Mt. Ecclesia,
Oceanside, Calif.*

Children's Department

Fussy Remembers

BY A FELLOWSHIP STUDENT

FOXY, the beautiful gray, half Persian cat, sat as if in a trance.

He had something very serious on his mind, for he was going to give sister Betty her first lesson on things past and present. He was a very wise "Foxy"—for so he was called on account of his unusual wisdom and understanding of things. He was very serious this glorious sunny morning, for he had to go far back and dig deep into the great storehouse of Mother Nature to get that which he was going to relate. His opinion of humans, was not, I am afraid, very exalted, for he found them very dense in the matter of understanding him, especially when things seemed so absolutely clear in his own mind. The supreme contempt that he showed at such times was very significant as he superciliously walked away. On this particular morning he called to his sister and said: "Come, sister, sit here by me, and I will instruct you on rebirth." And this is what he told her:

Though "only a cat," as humans would disdainfully exclaim, we are able to remember more and see more than these same wise humans can. We have still the involuntary clear sight that man had in the days of the great continent Atlantis. Memory is in the blood, and "blood will tell." Although we are not mentioned in man's Bible, we can claim precedence over his so-called faithful friend the dog. We can trace our ancestors back into the dim ages of the hoary past of prehistoric man. And let me tell you that we were favored and made much of by both kings and priests; we ruled in Egypt when she was at the height of her glory and was leading the nations of the world in civilization.

I remember the good King Pharaoh in

the days when the Israelites were working in Egypt. He was a fine product of a highly civilized nation, kindly and considerate and did not wilfully make life hard for the Children of Israel. But Jehovah had hardened his heart, and used him and his people to discipline His children, for they were a stiff-necked people and refused to obey their God.

You ask how in a former life I came to be of the King's household? Listen, then, little sister with the sable and gold stripes: Many thousands of years ago, we of the Genus Felis had been loved and revered by king, priest, and peasant. Sleek and beautiful, we could be seen washing our faces and drowsing in the shadows of the mighty temples of ancient Egypt; and even as now we had a contemptuous disregard for man, be he king or peasant.

How do I know that I am of the "blood royal" of the Genus Felis of ancient Egypt? See here the marks of the strain of royal lineage. See the black hind feet, while yours are a light brown like those of the ordinary house cat. Also look at the curious black stripes running horizontally on each side of my face, and note also the *sea green eyes*—all signs of the pure Egyptian strain.

The Egyptian felines were marvelous for their almost human shrewdness and courage. Well I remember the day when I fairly bounded out into the waters of the Nile to retrieve some water fowl that fell during a hunt with the King. I swam boldly out into the stream, caught one bird between my teeth, retrieved another with my hind feet, and used my front paws to paddle back to dry land—we were taught to do so, and you need not look so incredulous. It was nothing very wonderful, for both animal and

man loved to bathe a great deal in a hot climate like that of Egypt.

The Princess, who was also with us on the hunt, was very proud of me, for I belonged to her, and it was my first real hunt. I stood the test very well, for all thoroughbred felines loved water in those days. I was petted and fussed over, and my beautiful gold and black striped coat was nicely dried and smoothed by an attendant who had been delegated to wait on me.

But I have been digressing. You asked me how I came to be of the King's household in a former life. Know then that the command had gone forth from the Princess that whoever had a kitten of the particular size and qualities that I possessed should bring it to the Royal House. I was born in the Temple of Rameses. I was doubly valued for not only was I of the blood royal but also born within the shadows of that great temple.

Cats—or pussies, as we were then called for the name “pussy” is Egyptian—were at that time trained to a much more useful life than now, for we were greatly loved by the Egyptians. We were taught a great many accomplishments which cats do not acquire in these days. The modern man does not know our abilities therefore does not appreciate us as we ought to be appreciated. We were well taken care of, made to obey and learn, and were never allowed to go hungry or cold as some of us are now. Cats then were not sent to any so-called “Humane Society” to be chloroformed to be “put out of their misery.” Those who do this do not realize that we want to live and evolve, for how can we poor felines learn if we are killed whenever it is convenient for our “elder brothers” to do it.

Just previous to one of my earlier incarnations our mistress took in our poor mother when we were to be born, and housed and kept her; also our elder sister when she came crying one cold and stormy night for shelter after she had been kicked out and left to shift for herself. It was late at night when our mistress heard our mother cry at the door

and let her in. She immediately led the mistress to the back of the house to a box, where our mother was made comfortable, and soon afterward her family was born. When we moved over here, my mistress could not bring us all, so it was decided to leave my father, mother, and elder sister behind with kind neighbors, who promised to take care of them. Well, the next people who moved into our house sent the whole family to the Humane Society to be killed. Alas, my poor father! And he was the gentlest of creatures.

As cats come back through rebirth very quickly, I have seen many dynasties rise and fall in ancient and modern Egypt. I have taken part in the joy of many a young prince and princess, but also have shared many sorrows with them. The ancient Egyptians were not the crude uncivilized nations that they are represented to be. They were a highly civilized and sensitized people, well versed in the occult and mystic religions of the time.

In one of my many lives I first saw the light of day in sunny California. I came with a full knowledge of my mission on earth. I happened to be born in a small business place which my next mistress bought, and I changed hands with the business, a transaction which I have never regretted. My mistress lived all alone then and had no intimate friends, therefore I claimed undisputed right to her affections. These were lavished upon me, for she loved me very dearly, and we were very close companions both day and night. She spent a great deal of her spare time training me, and I was a great credit to her. I was taught to be very careful about the friends I made, and the only intimate I had was a large black Angora tomcat belonging to a neighbor. He was coal black and also exceedingly reserved with strangers. In fact he never came inside our place, and I was obliged to go over to his residence whenever I wanted to see him.

(To be continued)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Does Food Make the Man?

BY PEARL RIGGS CROUCH

"**P**ERFECT?" repeated the dry-land farmer with a satisfied nod at his sleek, active Durocs. "Well, why shouldn't they be? They're physical machines, therefore the net product of the food I give them."

"I wonder if the same principle would work with human machines?" thoughtfully mused the visiting nurse, while her guileless glance rested for an instant on the man's stooped, nervous figure.

He wasn't lacking. "I never thought of that!" he returned, frankly meeting her eyes.

How many have thought about it?

No machine will deliver uniform service unless you give it scientific care in every respect. Even then its parts will wear, and despite replacement there will come a time when it is fit only for the scrap heap. Few machines are built with such balance of quality and mechanism that their careers end in a proudly concerted collapse like that of the famous "one-horse shay."

The body is a machine. And unless it, too, is accorded scientific treatment, its functions cannot be performed in harmony. But the body is also far more than a machine. It is composed of living cells whose individual intelligence,

moreover, is actually coming to be unquestioned. It has the mysterious power of self-renewal. If it were not so, the justice of nature would not be tempered with mercy, and man would indeed be but "a flower of the field; here today and gone tomorrow."

In the light of science, then, is it beyond reason to prophesy that man's physical body may one day carry on self-renewal indefinitely? Questions of life there are in plenty to challenge the powers of man. We have the science of this and the science of that, to all of which we pay due homage; but the science of living is in reality the paramount issue before humanity. Through centuries we have groped in darkness; no wonder we are blinded by the light of knowledge that blazes upon us today.

What of the science of living? Physical culture, psychology, the adjustment of human relations, all have their part; yet none is of more importance than the scientific care of the body. In this respect exercise, bathing, work, play, and so on are all recognized; but food, without which all these other factors would come to nothing, is the master key to man's ultimate triumph over physical dissolution.

Men and women who win in the field of sports would never reach their goal through training alone; but right food will turn the trick—the right amounts of food, the right combinations. Only thus may the bodily functions work in harmony; only thus will metabolism go on with a fine accuracy that transcends the finite comprehension of man.

Why is it that the searcher after health reads reams of long-drawn-out advice offered by a host of authorities, and still has only the haziest conception of the fundamentals governing the subject? Is it because he is too dull to grasp the truth? We know it isn't. Rather it is because through the confusion of superficial theories the grain of truth is hardly discernible. Verbosity is often the cloak of ignorance; also, the cloak of inability to express the slight knowledge which an "authority" may possess.

Personally, I had absorbed health magazines for years. I had exercised systematically and done everything else suggested for the building up of my body, yet I was never quite up to par. Finally, last spring, came a crisis. Through that extremity I learned—and not through doctors—that with all my faithful practice of health measures I had left out the one thing most needed—the proper selection and combination of foods. I had, it is true, avoided notoriously bad combinations. I daily used raw, whole milk, butter, fresh vegetables, and fruits in season, and through the winter the products which I had canned myself.

But what mysterious force led me to pick up a tiny, obscure pamphlet on physical care? And just at the time when the digestive functions seemed to have failed me? That was the turn in the road for me. A single paragraph about food combinations, and my recovery dated from that moment! Through this paragraph I turned to a set of booklets on right eating which I had possessed for years. Then my physical reformation went on without a halt. One of these little booklets about food combinations I

consider priceless. I turn to it many times a day when in the slightest doubt as to food harmony.

Until we are brought "up against it," most of us hold only a vague idea of the truth underlying that old maxim, "Only through mastery of self do we gain freedom." Yet restraint is the first great lesson that must be learned before we can know in its divine fullness the harmony of man's interwoven faculties. Physical health we may have had in abundance, also mental power and moral strength; but until we have mastered the co-ordination of the three, we have not fully tasted life nor the promise of the immortality that blazes like a signal star in the heaven of consciousness.

Following, is a chart of my own making. I have proved its efficacy; my feet are on solid ground.

First, fast forty-eight hours if you are thin; longer if you are too fat. Take a glass of water then a glass of mixed fruit juices on rising; nothing more except water throughout the day. On the morning of the third day, or a later day, take your water and fruit juices as usual before launching into the milk diet. And bear in mind that a teaspoonful of mineral oil night and morning, preferably a combination of oil and agar-agar (which gives soft bulk, but is not absorbed by the system), is necessary to avoid the difficulties of elimination which are sure to appear otherwise on the milk diet. It is better to avoid from the start any complications that might upset your orderly procedure toward the building-up process.

A half hour after your fruit juices take your first ounce of milk; every forty minutes thereafter you are allotted one ounce. On the second day repeat the water and fruit juice, and at the same intervals take two ounces of milk. Each day thereafter you add one ounce to each feeding until on the eighth day you are taking eight ounces or half a pint every forty minutes. You should get in at least twenty-two feedings daily; yet it

is well to remember that the total amount taken must depend on age, sex, and capacity of digestion. If you are getting too much, you will soon feel overfed; if too little, you will be lacking in strength and ambition.

After the second day you will need no extra water. But do not fail to take two daily walks in leisurely fashion. Avoid haste while on this diet, and do only the work that is necessary. Do not read to excess. If the weather will not permit a walk, take a few calisthenic exercises, but not strenuously.

Remain on this diet one month, then take stock of yourself; use your judgment as to stopping it or continuing it longer. Your whole body will be actually renewed. Every cell will be filled with the rich, vital blood of health—fresh, new, perfect.

When you have decided to stop the exclusive milk diet, start the morning as usual with water; then partake lightly of whole fruit. Grapes are ideal; prunes, figs, or oranges may follow. Keep up the milk until noon each day, then eat nothing more until the evening meal. Choose, then, a little tapioca cream pudding, custard, or a baked potato together with sweet fruit. This method may be followed for a few days. Then after the morning fruit you may make a breakfast of milk—not less than three glasses. Eat nothing between meals. At noon take one protein. With it serve lettuce or celery; tomatoes; spinach, cabbage, cauliflower, or “greens” of any kind in generous quantity. At the evening meal take one starchy food—corn, potatoes, sweet or Irish, hominy, squash, or any food not denatured in which the starch element predominates. You may also serve milk with this meal.

In order to chart your own way along the trail of scientific eating you will find a classified food list of great help. This may be obtained from the Department of Agriculture at Washington, from a reliable food specialist, or from a good doctor. Here is my own which I have compiled from many sources:

Proteins: White of egg, milk, dried peas, dried beans, nuts, cheese, junket, wheat gluten, pine nuts, buttermilk, clabbered milk, gelatine, peanuts.

Fats: Butter, oatmeal, maize, olives, nuts, chocolate, peanut oil, cream.

Mineral Salts: Asparagus, string beans, beets, Brussels sprouts, onions, carrots, potatoes, okra, kohlrabi, artichokes, green peas, cabbage, cauliflower, green corn, parsnips, egg plant, turnips, oyster plant.

Carbohydrates: Whole wheat bread, bran gems, sugar, cellulose and fibre of plants, graham bread, tapioca, dried peas, dried beans, lentils, honey, maple sugar, ice cream, figs, prunes, dates, raisins, currants, potatoes, bananas, chestnuts, rice, oats, barley, rye.

Sub-acid fruits: Apples (sweet), oranges (sweet), persimmons, pears, peaches, raspberries, blackberries, plums, grapes, sweet cherries, blueberries.

Acid fruits: Grapefruit, sour oranges, lemons, pineapples, cranberries, apricots, limes, strawberries, rhubarb.

Neither fruit nor vegetable: Tomatoes, pumpkins, cantaloupes, watermelons.

Salad and succulent vegetables: Celery, endive, lettuce, dandelion, romaine, spinach, parsley, watercress, beet tops, turnip tops, kale, cabbage.

It is generally agreed by both the medical profession and food specialists that the following articles are not conducive to health:

Sweet chocolate, preserved and fried food, white bread, jellies, soda fountain drinks, cake, carbonated water, pies and pastry, tea and coffee, confections.

No article on scientific eating would be complete without mention of vitamins—the latest word of science on human nutrition.

Whole milk is rich in all three vitamins—A, B, and C; also, many of the green and leafy vegetables, notably, spinach, carrots, fresh peas, fresh cabbage, lettuce, and tomatoes; most fruits contain vitamins B and C, and all three

groups contribute valuable mineral salts. That is why these foods are now termed "protective."

Prof. H. C. Sherman, of the Food Chemistry Department at Columbia University, has issued the following statement in regard to the scientific selection of foods:

1. Grain products: Economical sources of energy and protein, but not satisfactory in their mineral and vitamine content.
2. Sugars and fats: Chiefly significant from the nutritional standpoint as supplementary sources of energy.
3. Fruits and vegetables: Vary greatly in their protein and energy values, but are very important as sources of mineral elements and vitamins.
4. Milk: Important as a source of energy, protein, mineral elements, and vitamins and possesses unique efficiency as a growth-promoting food.

Eugene Christian tells us that steel-cut oats retain their vitamine content. He says also in his "Little Lesson on Vitamines": "Cane sugar has been deprived of the mineral salts which nature put in the juice of the cane; these remain in the molasses from which the sugar is refined. One of these mineral salts is calcium (needed for teeth and bones). Even the slightest excess of cane sugar taken into the system literally hunts for its chemical brother, calcium. Wherever it finds it, it joins itself thereto, forming calcium succrate, which the body can not use in any way. So the excess sugar is thrown out and with it the precious calcium."

A school child of today knows what we of the older generation may not know: that out of the basic chemical elements in nature all things are created; hence anything, from a plant to our own bodies, may easily be reduced to chemical terms. But since the chemical needs of the body are governed by many factors—our work, our age, the climate in which we live, the season of the year, and even the temperature—no set of rules appears

yet to have been formulated to fit all conditions. However, if you will study your own symptoms carefully, use good judgment, and experiment a little, you will soon find yourself on the right track. You, yourself, can note with greater accuracy your reactions to your food than any physician.

Most of us know the folly of eating to excess. We should remember also in choosing food groups to select those articles that will be digested in about the same length of time. Another point, too, that is of the utmost importance: you would not mix certain chemical elements because you know disaster would result; it is easy to see then that certain combinations, among them the following, are dangerous to put into the stomach laboratory, and invariably lead to various breakdowns:

Acid fruits with vegetables, grains, or any combination in which milk is used.

Vegetables with sugars or fats, or eggs with nuts.

The *Standard Dictionary* gives the following as a balanced daily diet for a man five feet, eight inches tall, weighing one hundred fifty-four pounds:

	lbs.	ozs.	grs.
Water	5	8	320
Sugars and starches	11	178	
Albuminoids or flesh formers	4	110	
Fats	3	337	
Common salt		325	
Phosphates, potash, mineral salts, etc.		170	

The total daily ration is seen to be six pounds, thirteen ounces, one hundred twenty-eight grains. Of this amount one pound, four ounces, two hundred forty-five grains is actual dry food substance, the remainder, more than five and one-half pounds, being water. From this source also we learn that a diet consisting of an abundant supply of fresh, whole milk, green vegetables, and uncooked fruits contains sufficient quantities of all vitamins.

Sweet fruits with acid fruits.

If human nutrition is to be raised to the level of a true science, our age-old omnivorous tendency must be uprooted, and the diet limited to foods that the body actually requires under the basic laws that control life. These laws are: a balanced diet, which insures the highest quality of blood; exercise, which sends this precious life fluid to every cell; and deep breathing of pure air, which alone fits the blood for its cleansing work throughout the body.

Summarizing, we may suggest:

1. The selection of foods that hold all the elements which the body needs.
2. The combining of foods that are chemically harmonious.
3. The study of diet with the same zeal with which we would follow the plot of a thrilling tale; aiming at exact nutrition—no more.

Following these simple rules, keeping variety in mind, will keep you fit every moment for the work you want to do; no more off days, no precious hours totally lost; no irrevocable, tragic loss of health to cut you off from life before your time!

That's all. But it's sufficient. Take it from one who has gone the gamut of general physical inefficiency, and who has attained for the first time in life through the intelligent application of scientific food laws an overflowing measure of health and fitness.

Evolution From the Rosicrucian Standpoint

We are in the process of adding to our Christianity Lecture Series a new twenty page lecture by Mrs. Max Heindel, on the above subject. This lecture consists, in the main, of four of Mrs. Heindel's monthly lessons to students on this subject, which have been combined into one pamphlet. This lecture shows that evolution is a reality and not a scientific illusion. It will be off the press and ready for delivery about December 20th. Price 10 cents postpaid.

Another Session of Mt. Ecclesia College

A mid-year session of Mt. Ecclesia College will be conducted from Monday, Jan. 18th, 1926, until Friday, Feb. 26th, a total of six weeks. Instruction will be given in day classes, five days a week, in the following subjects:

Rosicrucian Philosophy.

Bible Study.

Astrology.

Astro-Diagnosis and Healing.

Public Speaking.

Practical English.

Anatomy and Physiology and their correlation with Astrology.

This school will be open to all who are interested in the subjects designated. It is particularly designed, however, to prepare lecturers and teachers to carry the Rosicrucian message throughout the country. There is a great need of such lecturers and teachers at the present time. The country is full of people who have arrived at the point where they are ready to receive the Rosicrucian teaching, yet unless messengers are developed to carry it to them, they will not find it. Therefore those who are able to devote a little time to this work should seriously consider attending this school.

Certificates of Credit will be issued to all those who take the courses in the school and pass the examinations. Those who wish to go outside of Local Centers to teach or lecture will be given Teachers' or Lecturers' Certificates when they have proved their qualifications and been accepted by the Board of Trustees.

Students may obtain accommodations at Mt. Ecclesia, in small cottages at \$50.00 to \$55.00 per month, including board, or in Rose Cross Lodge at \$65.00 per month.

This is an opportunity to prepare yourself to serve. We hope that a large number will respond to this call. Please notify us as far in advance as possible of your intention to attend.

*Mt. Ecclesia College,
The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Vegetarian Menus

—BREAKFAST—

Bellflower Apples
Fruit Barley
Coffee Cake
Cereal Coffee or Milk

—DINNER—

Vegetable Soup
Potato Dumplings
Parsnip Stew
Whole Wheat Bread
Milk

—SUPPER—

Lima Bean Salad
Date Bread
Chocolate Pie
Milk

Recipes

Fruit Barley

Boil two cups of water with one-half teaspoon of salt, and stir in one-half cup of barley meal, stirring constantly. Cook one hour in double boiler or in fireless cooker twelve hours. Dates or raisins to be cooked in. Serve with cream and sugar if desired.

Potato Dumplings and Brown Sauce

Three medium size potatoes boiled without peeling; then peel and press through a colander. Add one egg, one and one-half pints of flour, and one teaspoon of salt. Mix till smooth; roll into long, round strips like a finger, and cut into one-half inch pieces. Drop into one-half gallon of boiling water salted with one teaspoon of salt. Cover tight and boil twenty minutes; pour into a colander to drain. To one and one-fourth cups strained tomatoes add one level teaspoon of onion juice, a pinch of paprika, one tablespoon of flour blended with one tablespoon of butter, and a teaspoon of salt. Let boil until smooth; pour this over the dumplings, and sprinkle a cup of grated cheese over all.

Lima Bean Salad

Cook beans till tender but not so much as to cause them to lose their shape. Add onion minced very fine, and serve with mayonnaise or French dressing. Canned string beans may be used with the beans also.

Date Bread

One cup milk scalded and cooled till lukewarm. Add one cake of yeast (soaked if bread is made in the morning), one-half teaspoon of salt, one-fourth cup molasses, one cup dates chopped rather coarse, two cups whole

wheat flour. After mixing add two cups white flour and as much more as needed. Let rise till double the original bulk. Shape into a loaf, and when light bake about one hour.

Chocolate Pie

One-half cup sugar, one square of chocolate cut into the sugar, one cup of milk, butter the size of a walnut. Put this to heat. Whip the yolks of two eggs, and add a little cold milk. Add this to the other mixture, and heat to the boiling point. Dissolve two tablespoons of corn starch in cold milk and add to the above. Cook, and flavor with one teaspoon of vanilla. Bake with one crust.

1926 Ephemeris

Our Ephemeris for 1926 is now completed and ready for delivery. The latitudes of the planets are included as well as the longitudes and declinations. A superior ephemeris at the low price of 25 cents. Place your order now, and see what next year will have to offer you in the way of transiting planetary aids.

New Edition Cosmo-Conception

The new DOUBLE INDEX ninth edition of the *Cosmo-Conception* is just off the press. It includes Mr. Heindel's topical index and a new ninety-six page alphabetical index. Price \$2.00, the same as the old edition.

We have a few copies of the seventh edition on thin paper with topical index only, at \$1.50.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

The Rosy Cross Healing Circle

PATIENT'S LETTER

Cleveland, Ohio, Nov. 2, 1925.

Dear Friends:

I am filled with vibrant gratitude for the wonderful healing brought about through the work of the Invisible Helpers and the Rosicrucian Fellowship. I had psoriasis, which is a skin disease, for about twenty-five years. I greatly desired to be cured and had gone to different doctors hoping to become cured; but never more than a month at a time was there any improvement noticeable. Even guarding my diet and eating abundantly of fruits and vegetables and abstaining from meats as long as eight months at a time manifested no indication of a cure.

I applied to the Healing Department of the Rosicrucian Fellowship for help. About last April I noticed rapid improvement, and one large affected part over the right side of abdomen which could not be covered with outstretched hand and fingers, and which never did show any improvement with any kind of treatment, was completely healed during the two spring months so that not even a trace of the disease was left. On other parts of my body there are just a few little red spots left as an indication of where the disease had been; but these are fading and nearly all others have faded completely. Other years the first indication of cold weather intensified the disease. So far this season we have had a great deal of cold weather, but there is no indication of the disease returning. Rather, I should say, the healing is complete, and the body has become so purified that there is nothing to manifest as disease.

I am very thankful to the Elder Brothers, Invisible Helpers, the Great Spirit, and the Rosicrucian Fellowship for this wonderful healing. I am striving to become a Helper, and am thankful for guidance I may receive.

Yours sincerely,

—C. L.

HEALING DATES

November ... 5—12—19—25

December ... 2—10—16—22—29

January 6—13—19—26

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, San Diego Co., California.

Wanted at Mt. Ecclesia

We have two or three months' work and possibly more for an experienced bookbinder. We want a man who has had practical experience in binding ordinary books. Salary will depend upon the qualifications of the binder.

A houseman to help in the housekeeping department.

A gardener—one preferred who has had California market garden experience. For further particulars address,

The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.

Echoes From Mt. Ecclesia

Chats With the Editor

WE WILL continue with our readers on our lecture tour of the East, the record of which was begun in this department last month. We reached Detroit Sept. 28th at 7 P. M., where our students met us and conveyed us to our hotel. The two public lectures which we delivered in Detroit were very well attended. Several of our probationers motored from Burr Oak, Mich., which, we were told, is over 150 miles from Detroit.

Detroit is a wonderful manufacturing center. This city, we are told, manufactures nearly two-thirds of the automobiles in America. We spent some little time in visiting the Ford automobile factory, and it was a most interesting sight, especially in the assembly room. The assembling is done while the machines are drawn forward on a chain conveyer running over pulleys. We started as two men swung a pair of axles by a pulley onto the conveyer. A group of men were ready, each to place a bolt or attach some part while the axles kept moving forward. Every few feet another set of men added some parts. The system and the speed with which each man worked were marvelous. They never missed a bolt. We followed one machine through all the processes of assembling, which took just nineteen minutes to complete, even to the testing of the lights.

We left Detroit on the morning of Oct. 2nd. Our companion, Miss Cummings, went on to Cleveland, while the writer spent a few days in the north-central part of Ohio at her old home.

A cousin who had read some of our literature and had formed her own opinion of it, being very orthodox, felt greatly concerned about the soul of her California cousin. So she extended an invitation to the writer to attend the

Evangelical Sunday School, which was of course readily accepted. The Sunday School teacher happened to be an old schoolmate of the writer's, who at the close of the Sunday School lesson asked us to give a little talk. Well, this talk set all the relatives' minds at rest. The writer was no longer looked upon as a heathen, and the cousins became intensely interested in the work done at Headquarters.

We reached Cleveland on the 6th of October, and during our stay in this beautiful city we did good work. The hall at our first lecture was packed, even to the rostrum, and on the second evening it was fully as crowded in spite of a very heavy storm. There were many interested students and readers of our magazine in this city, but they had never organized into an active center. As a result of our lectures a real study center was organized.

On Oct. 10th we left for Buffalo. The weather was most freakish, changing every twenty miles. At one place we had a drenching rain, a few miles further sunshine, and then a heavy snow storm, the first snow which the writer had seen since she was a young girl. Our visit to the glorious Niagara Falls will long be remembered. The day was cloudy, which made the scenery more mystical, and the Falls and mist rising from them could be seen much more clearly on account of the cloudy weather. My! what a time the little water nymphs must have in the spray.

The next part of our journey takes us over the border into Canada. One beauty spot which we passed was the Hamilton Valley, a perfect picture, lying somewhat below the railroad track. As far as eye could see it was a level country with

acres and acres of grapevines, in a wonderful setting of gold and red autumn leaves, with Lake Ontario as a background. The attendance at our two public lectures in Toronto was most satisfying, and all were eager for the message which we had to give.

Our next stop was at Rochester, and we can assure you that the group of people there left nothing undone to make our stay a most enjoyable one. Everywhere we were met with the greatest love and received many kind attentions. Our rooms were decorated with baskets of flowers, and provided with trays of the most delicious fruit. We feel sure that our members there, of whom there seemed to be a large group, will do their part in making the Rochester Center one in which much work will be accomplished.

On Tuesday, Oct. 27th, we reached the city of Utica and delivered our first lecture. The Universalist Church, in which the lecture was held, was well filled in spite of a blinding snow storm. This morning we are writing these "chats" at an open window with the bright sun shining in.

(To be continued)

Mrs. Heindel's Eastern Schedule

The remainder of Mrs. Max Heindel's schedule of lectures is as follows:

Baltimore, November 22, 23, 24.

Washington, D. C., November 26, 27.

Youngstown, November 29, 30.

Columbus, December 3, 4, 6.

Cincinnati, December 9, 10, 13.

Those who wish to meet Mrs. Heindel and hear her speak should watch the notices in their local papers as to where the lectures will be delivered. Also information may be obtained from the local Fellowship Centers, a list of which with their addresses is given on the inside back cover of every issue of the "Rays." Mrs. Heindel is anxious to meet as many of the members and students throughout the country as possible on this trip.

Local Fellowship Activities

Corinne S. Dunklee is giving a series of lessons on the correlation of the Bible with the Rosicrucian Philosophy, Wednesdays at 2 P. M. in the Los Angeles Study Center, 213 S. Broadway; also Wednesdays at 8 P. M. at 1418 Santa Monica Boulevard, Santa Monica. Everyone interested in esoteric Bible study is cordially invited to attend.

Dr. Franziska Lash speaks in San Pedro on the first and third Thursdays of each month at 8 P. M. at the Methodist Church, 6th and Grand Sts.

Dr. Edward L. Hodges of the San Diego Center delivered an address at Headquarters on Sunday evening, November 8th.

Mrs. Kittie S. Cowen of Headquarters spoke at the San Diego Center of the Fellowship on Sunday evening, Nov. 1st.

Mr. Manly P. Hall, pastor of the Church of the People of Los Angeles, and his secretary, Mr. Paul Fogg, were visitors at Headquarters on November 8th.

Summer School Annual at Half Price

We are closing out the Summer School Annual, prepared by the students of the Summer School of 1925, at half price. This Annual gives a general outline of the work done last summer, together with various class and group pictures. Mrs. Heindel's picture appears in the instructor's group. This booklet will give you a view of Mt. Ecclesia from a different angle than that of any of our other publications. Sixteen pages, attractively bound, 25 Cents, Post-paid.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

"The greatest object in the universe," said a certain philosopher, "is a good man struggling with adversity"; yet there is a still greater, which is the good man who comes to relieve it.

—*Oliver Goldsmith,*