

RAY'S FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

VOL. 18.

DECEMBER, 1926

NO. 12

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Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

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Oceanside, California

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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.

Prohibition Under Fire

IRVING FISHER, Professor of Economics at Yale University, has very recently published a new book entitled, "Prohibition at Its Worst." This book gives an exhaustive analysis of the whole prohibition question. Prof. Fisher is a man of note, and his responsible position in one of our leading universities lends weight to his utterances and is a considerable guarantee of the reliability of his conclusions.

He has made an analysis of the conditions in 350 cities of the United States, including New York City, based on police reports, and has collected a vast amount of data which bear upon the subject. It is his belief that national prohibition came upon the country prematurely due to war conditions, that is, before the people as a whole were properly educated for it. The West and the Middle West were ready, but the large cities of the East were totally unprepared on account of a very large percentage of their population being of foreign birth and accustomed to drinking alcoholic beverages as freely as water. However, after the Eighteenth Amendment was actually adopted, there was

nothing to do but to proceed with the education of the people as rapidly as possible.

Prof. Fisher obtained a large amount of data from the fingerprint bureau of the New York City Magistrates Court, regarding which he states as follows: "These computations show a steady decrease of first offenders (as indicated by convictions for drunkenness for the first time), from 24 per 10,000 population for the year 1914, to only 6 per 10,000 population for the year 1925!" New York City is accounted by many the most intemperate city in the United States. Therefore any regulation which produces a marked effect there is pretty sure of being fairly effective all over the country.

He also states that the above statistics "show that the spread of intemperate drinking is dying down among those who are not already addicted. Recruiting for the army of habitual drinkers is falling off, and this is the great fact to be remembered about prohibition. The addicts themselves are also dying out rapidly." In addition, the records also showed that the number of convictions the second time for drunkenness fell from 2290 in 1916 to 1138 in 1925, in spite of the fact that during these same years the population increased by a substantial amount. The number of third convictions during that period fell from 1139 to 530—somewhat more than 50 per cent decrease in both cases.

The preceding statistics regarding first offenders, who are usually young

people, indicate the fallacy of the loud claims heard very frequently at the present time that youthful drunkenness has been greatly increased by prohibition.

Fisher's investigations show that "the total consumption of alcohol today in beverage form is less than 16 per cent of pre-prohibition consumption and probably less than 10 per cent." This is a demonstration of the falseness of the statements which we frequently hear that there is as much drinking at the present time as in the old days. In such cases the wish is evidently father to the thought. The comparatively exceptional cases of excessive drinking nowadays that are so widely advertised were a common thing in the old days and attracted little or no attention.

He also goes into the matter of drinking at the colleges, taking Yale University as an example. He states that the prevailing sentiment of the Yale students is decidedly "wet," far more so than that of the average college of the United States. Yet Prof. Charles C. Clark, a member of the Committee on Discipline at Yale, says: "I do not pretend that the students are prohibitionists or are not drinking, but the change has been simply revolutionary. In the old days our committee was constantly busy with cases involving intoxication and the disorders arising from it. Now we have practically no business of the kind at all to transact."

Fisher discusses also the famous "Moderation League," which has recently received so much attention, and which has succeeded in stirring up quite a large amount of anti-prohibition sentiment, due partly to the eminent character of those at the head of this league, among whom are the Right Rev. Chas. Fiske, Bishop of the Protestant Episcopal Church of Central New York; Henry S.

Pritchett, president of the Carnegie Foundation for the Advancement of Teaching; Wm. C. Redfield, Secretary of Commerce under President Wilson; and Elihu Root, Secretary of State under President Roosevelt. The statistics prepared for this league by Stanley Shirk, a lawyer and research director of the league, tending to show that prohibition is a failure, are demonstrated by Fisher to be erroneous and misleading because based on insufficient data, and because vital factors have been ignored which would radically change their conclusions. Therefore it would appear probable that the league has gained members of standing who have been deceived by the untrustworthy statistics which have formed the basis of the league's operations.

Fisher sums up the situation in the following words: "In short, those who oppose prohibition with the immoderation of the "Moderation League" exaggerate greatly both the extent of non-enforcement and the difficulty of enforcement because of lack of public sentiment. Prohibition ought to be far better enforced than it is, and ought to have more public sentiment behind it. But what has been accomplished is substantial, and the present public sentiment in favor of going forward, not backward, is to say the least, strong and determined. . . . The saloon is gone. That is the

great incontrovertible fact, directly due to the passage of the National Prohibition Law. The consequences for good of the abolition of the saloon are incalculable, and grow directly from the rapid change which it has produced in lessening an artificial habit of self-poisoning that has long tended to hold Western civilization down. . . . There is not the slightest chance of repealing the 18th Amendment. We must not forget that there are only six states today which may

THE "MOD-
ERATION
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SENTIMENT
FORWARD

properly be called "wet," that before national prohibition came, thirty-five states had already adopted state prohibition, and that only thirteen states are needed to block repeal of the 18th Amendment. . . . It took a quarter of a century in Kansas to make prohibition decently effective, but it was done. It was done in a shorter time in the state of Washington. It can be done in a much shorter time in the United States if we will face the facts and build on the experience of the past. . . . The only satisfactory solution lies in fuller enforcement. This can be accomplished, especially with the aid of education. Enforcement will cure disrespect for law. American prohibition will then go down in history as ushering in a new era in the world, in which accomplishment this nation will take pride forever."

So much for the statistical side of the question. Now let us examine it from the standpoint of the occultist. Max Heindel states that "alcohol is a foreign spirit, a spirit of decay, because it is generated by fermentation outside the consumer's system. Being 'spirit' it vibrates with such intense rapidity that the human spirit is incapable of tuning it down and controlling it as food must be, hence metabolism is out of the question. Nay, more, as we cannot reduce its vibratory rate to that of our bodies,

THE
OCCULT
VIEW

this false spirit may accelerate the vibratory pitch and control us as happens in the state of intoxication. Thus alcohol is a

great danger to mankind, and one from which we must be emancipated ere we can realize our divine nature."

Alcohol tends to establish a counter-clockwise vibration in the finer vehicles, and to burn off the protective insulation which separates the consciousness of a man from the lower Desire World. Therefore, when the process has been carried far enough, the degrading

sights and sounds of that region gain entrance to the consciousness of the drunkard as in the case of delirium tremens. Also, since the use of alcoholic liquor strengthens the lower aspect of the desire body, it correspondingly weakens the will, upon which progress in evolution depends. Therefore, every drink of alcoholic liquor is a step backward in evolution.

Max Heindel states in his "Letters to Students" that "the temperance movement is one of the foremost factors in bringing about the reign and return of Christ." Alcohol has served its purpose so far as the Aryan Race is concerned, and must now be relegated to the things of the past. In earlier ages it had a function in compelling man to concentrate his attention upon the mastery of the material universe, because it benumbed his spiritual faculties and caused him to forget his spiritual origin and to believe that material existence was the only thing of which he could be sure. But that is past now, and a new step must be taken.

Progressive America, which is the melting pot of all the nations and the seed ground of the New Race which will run its course in the beginning of the Sixth Epoch at the time when Christ will return, is naturally the place where this progressive movement should originate and gain momentum. The forces of darkness and ignorance and reaction seek to frustrate this movement and

THE
FORCES OF
DARKNESS

thereby hold humanity back in their evolution. The depraved entities behind the scenes strive to do the same in order that they may feed longer upon the vitality and energy of mankind while under the influence of alcohol. The occult student, knowing all these facts, must logically align himself on the side of the forces which aim to bring this age-old condition to an end.

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 Prayer

BY ESTHER JAY DEANE

'Tis Christmas Day, and o'er my soul there hovers	My Father, help me each day to share my life;
The peace and calm of Thy protecting care!	To give, e'en though a crust be all I have.
Ah, help me that my life may be a channel	Ah, guide me when my way is steep and rugged,
Through which Thy love may flow out everywhere.	That never may I wander from the Path.
Teach me always to look upon the Ideal;	And on this Day make of my heart a manger,
To keep the Holy Light within ablaze.	A fit place for the gentle Christ to share;
And if my heart would swerve, help me to conquer,	Ah, grant that I may never cease to lift My heart, my soul, my life to Thee in prayer!
That ever I may sing Thy holy praise.	

Symbols of Ancient and Modern Initiation

BY MAX HEINDEL

PART IV

IT IS noteworthy and fraught with great mystic significance that the aroma of *voluntary service* is represented as *sweet-smelling, fragrant incense*, while the odor of sin, selfishness, and transgression of the law, represented by *compulsory sacrifice* upon the altar of sacrifice, is nauseating; for it needs no

great imagination to understand that the cloud of smoke which went up continually from the burning carcasses of the sacrificial animals created a nauseating stench to show the exceeding loathsomeness of sin, while the perpetual incense offered upon the altar before the second veil showed by antithesis the beauty and sublimity of selfless service, thus exhorting the Mystic Mason, as a *child of light*,

to shun the one and cleave to the other.

Let it be understood also that *service* does not consist in great things only. Some of the heroes, so-called, were mean and small in their general lives, and rose only to the occasion upon one great and notable day. Martyrs have been put on the calendar of saints because they *died* for a cause; but it is a greater heroism, it is a greater martyrdom, sometimes to do the little things that no one notices and sacrifice self *in simple service to others*.

We have seen previously that the veil at the entrance to the outer court and the veil in front of the East Room of the Tabernacle were both made in four colors, blue, red, purple, and white. But *the second veil*, which divided the East Room of the Tabernacle from the West Room, differed with respect to make-up from the other two. It was wrought with the figures of Cherubim. We will not consider, however, the significance of this fact until we take up the subject of the *new moon and Initiation*, but will now look into the second apartment of the Tabernacle, the western room, called the Most Holy or the Holy of Holies. Beyond the second veil, into this second apartment, no mortal might ever pass save the *High Priest*, and he was only allowed to enter on one occasion in the whole year, namely, Yom Kippur, the Day of Atonement, and then only after the most solemn preparation and with the most reverential care. The Holiest of All was clothed with the solemnity of another world; it was filled with an unearthly grandeur. The whole Tabernacle was the sanctuary of God, but here in this place was the awful residence of His presence, the special dwelling place of the *Shekinah Glory*, and well might mortal man tremble to present himself within these sacred precincts, as the High Priest must do on the Day of Atonement.

In the westernmost end of this apartment, the western end of the whole Tabernacle, rested the "ARK OF THE COVENANT." It was a hollow recep-

table containing *the golden pot of manna, Aaron's rod that budded, and the tables of the law* which were given to Moses. While this Ark of the Covenant remained in the Tabernacle in the wilderness, *two staves were always within the four rings of the ark* so that it could be picked up instantly and moved, but when the Ark was finally taken to Solomon's Temple, the staves were taken out. This is very important in its symbolical significance. Above the Ark hovered the Cherubim, and between them dwelt the uncreated glory of God. "There," said He to Moses, "I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the two Cherubim which are upon the Ark of the Testimony."

The glory of the Lord seen above the Mercy Seat was in the appearance of a cloud. The Lord said to Moses, "Speak unto Aaron thy brother that he come not at all times into the Holiest Place within the veil before the Mercy Seat which is upon the Ark, that he die not, for I will appear in the cloud upon the Mercy Seat." This manifestation of the divine presence was called among the Jews the *Shekinah Glory*. Its appearance was attended no doubt with a wonderful spiritual glory of which it is impossible to form any proper conception. Out of this cloud the voice of God was heard with deep solemnity when He was consulted in behalf of the people.

When the aspirant has qualified to enter into this place behind the second veil, he finds everything *dark* to the physical eye, and it is necessary that he should have another light *within*. When he first came to the eastern temple-gate, he was "*poor, naked, and blind*," asking for LIGHT. He was then shown the dim light which appeared in the smoke above the Altar of Sacrifice, and told that in order to advance he must kindle within himself that flame by remorse for wrongdoing. Later on he was shown the more excellent light in the East Room of the Tabernacle, which proceeded from the seven-branched Candlestick; in

other words, he was given the light of knowledge and of reason that by it he might advance further upon the path. But it was required that *by service* he should evolve within himself and around himself another light, the "golden wedding garment," which is also *the Christ light of the soul body*. By lives of service this glorious soul-substance gradually pervades his whole aura until it is ablaze with a golden light. Not until he has evolved this *inner* illumination can he enter into the darkened precincts of the second Tabernacle, as the Most Holy Place is sometimes called.

"*God is Light*; if we walk in the light as He is in the Light, we have fellowship one with another." This is generally taken to indicate only the fellowship of the Saints, but as a matter of fact it applies also to the fellowship which we have with God. When the disciple enters the second Tabernacle, *the LIGHT within himself vibrates to the LIGHT of the Shekinah Glory between the Cherubim*, and he realizes the fellowship with his *Father Fire*.

As the Cherubim and the Father Fire which hover above the Ark represent the divine Hierarchies which overshadow mankind during its pilgrimage through the wilderness, so *the Ark which is found there represents man in his highest development*. There were, as already said, three things within the Ark; the golden pot of manna, the budding rod, and the tables of the law. When the aspirant stood at the eastern gate as a child of sin, *the law was without as a taskmaster* to bring him to Christ. It exacted with unrelenting severity an eye for an eye and a tooth for a tooth. Every transgression brought a just recompense, and man was circumscribed on every hand by laws commanding him to do certain things and refrain from doing others. But when *through sacrifice and service* he has finally arrived at the stage of evolution represented by the Ark in the Western room of the Tabernacle, *the tables of the law are WITHIN*. He has then become emancipated from all out-

side interference with his actions; not that he would break any laws, but because *he works with them*. Just as we have learned to respect the property rights of others and have therefore become emancipated from the commandment, "Thou shalt not steal," so he who keeps all laws because he wants to do so has on that account no longer need of an exterior taskmaster, but renders glad obedience in all things because *he is a servant of the law and works with it, from choice and not through necessity*.

The Golden Pot of Manna.

Manas, mensch, mens, or man is readily associated with the *manna* that came down from heaven. It is *the human spirit* that descended from our Father above for a pilgrimage through matter, and the golden pot wherein it was kept symbolizes the golden aura of the soul body.

Although the Bible story is not in strict accordance with the events, it gives the main facts of the mystic manna which fell from heaven. When we want to learn what is the nature of this so-called *bread*, we may turn to the sixth chapter of the Gospel of John, which relates how Christ fed the multitudes with *loaves and fishes*, symbolizing the mystic doctrine of the 2000 years which He was then ushering in, for during that time the sun *by precession of the equinox* has been passing through the sign of the fishes, Pisces, and the people have been taught to abstain at least one day during the week (Friday) and at a certain time of the year from the fleshpots which belonged to Egypt or ancient Atlantis. They have been given the Piscean water at the temple door, and the Virginian Wafers at the communion table before the altar when they worshiped the Immaculate Virgin, representing the celestial sign Virgo (which is opposite the sign Pisces), and entered communion with the sun begotten by her.

Christ also explained at that time in mystic but unmistakable language what that *living bread*, that manna, was, namely, the ego, This explanation will be

found in verses thirty-three and thirty-five, where we read: "For the bread of God is he which cometh down from heaven and giveth light unto the world. . . . I am (*ego sum*) *the bread of life.*" This, then, is the symbol of the golden pot of manna which was found in the Ark. This manna is the ego or human spirit, which gives life to the organisms that we behold in the physical world. It is hidden within the ark of each human being, and the golden pot or soul body or wedding garment is also latent within every one. It is made more massive, lustrous, and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is *the house not made with hands*, eternal in the heavens, wherewith Paul longed to be clothed, as said in the Epistle to the Corinthians. Every one who is striving to aid his fellow men thereby garners within himself that golden treasure, laid up in heaven, where neither moth nor rust can destroy it.

Aaron's Rod.

An ancient legend which we considered in the "Echoes" some time in the spring of 1914, relates that when Adam was expelled from the Garden of Eden, he took with him three slips of the *Tree of Life*, which were then planted by Seth. We cannot give a full elucidation of this legend just now, but may do so in the coming article on "Freemasonry and Catholicism." Suffice it to say that Seth, the second son of Adam, is, according to the Masonic legend, father of the spiritual hierarchy of *churchmen* working with humanity through Catholicism, while the sons of Cain are the *craftsmen* of the world. The latter are active in Freemasonry, promoting material and industrial progress, as builders of the temple of Solomon, the universe, should be. The three sprouts planted by Seth have had important missions in the spiritual development of humanity, and one of them is said to be the Rod of Aaron.

In the beginning of concrete existence generation was carried on under the wise

guidance of the angels, who saw to it that the creative act was accomplished at times when the interplanetary rays of force were propitious; and man was also forbidden to eat of the Tree of Knowledge. The nature of that tree is readily determined from such sentences as "Adam *knew* his wife, and she bore Cain"; "Adam *knew* his wife, and she bore Seth"; "How shall I bear a child seeing that I *know* not a man?" as said by Mary to the angel Gabriel. In the light of this interpretation the *statement* of the Angel (it was not a curse) when he discovered that his precepts had been disobeyed, namely, "dying thou shalt die," is also intelligible, for the bodies generated regardless of cosmic influences could not be expected to persist. Hence man was exiled from the etheric realms of spiritual force (Eden), where grows the tree of vital power; exiled to concrete existence in the dense physical bodies which he has made for himself by generation. This was surely a blessing, for who has a body sufficiently good and perfect in his own estimation that he would like to live in it forever? Death, then, is a boon and a blessing in so far as it enables us to return to the spiritual realms for a season, and build better vehicles each time we return to earth life. As Oliver Wendell Holmes says:

"Build thee more stately mansions, O
my soul!
As the swift seasons roll.
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from Heaven with a dome more
vast,
Till thou at length art free,
Leaving thine outgrown shell
By life's unresting sea."

In the course of time when we learn to shun the pride of life and the lust of the flesh, generation will cease to sap our vitality. The vital energy will then be used for regeneration, and the spiritual powers, symbolized by Aaron's Rod, will be developed.

The wand of the magician, the holy

spear of Parsifal the Grail King, and the budding rod of Aaron are emblems of this divine creative force, which works wonders of such a nature that we call them miracles. But let it be clearly understood that no one who has evolved to the point in evolution where he is symbolized by the Ark of the Covenant in the West Room of the Tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the soul myth by that name, had witnessed the temptations of Kundry and proved himself to

be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred spear taken by the black magician Klingsor from the fallen and unchaste Grail King Amfortas. Then for many years he traveled in the world, seeking again the Castle of the Grail, and he said: "Often was I sorely beset by enemies and tempted to use the spear in self-defense, but I knew that *the sacred spear must never be used to hurt, only to heal.*"

(To be continued)

Christmas and Its Evolution

BY CLARA BAKER SMITH

A Cosmic Event and Its Significance.

IT MUST not be thought by any individual that the festival of Christmas is one which is the exclusive property of the followers of Christianity. Observation teaches that it is universally appreciated, and that all in one way or another are aware of this festive time and event.

The devout follower of Christianity esteems the feast of Christmas as one hallowed by every condition which sanctifies, purifies, and exalts, the origin of the festival being a manifestation of the supreme mystery of love. In most cases, however, he has no higher knowledge of its meaning than that which is imparted literally in the orthodox teaching.

The atheist refuses to acknowledge the religious facts which stimulate the feelings of the Christian devotee, and considers that superstition, tradition, and legend have enslaved the victims or followers of Christianity. In this spirit he excuses himself from participation in the yearly observation of Christmas.

The secularist entertains no exalted fervor for the event, but observes and regards the festival as a "holiday" and not a "holy day" in any sense of the term. He enjoys the festive occasion in

his own way, and acknowledges no ritual or creed in his opinion of the annual event.

The agnostic generally remains on neutral ground, and frankly admits that lack of definite knowledge on the subject determines his relatively negative position regarding the mystery of Christmas.

Resistance to the mystical claims of Christmas are unavailing, and whether understood or not the annual event recurs with persistent regularity and exactitude. With world-wide expectancy and anticipation Christmas arrangements are made, which lose none of their interest as the years advance.

The intellectuals, materialists, and rationalists, though denying the sanctity of the feast of Christmas, are compelled to admit the astronomical fact that on the night of the 23rd of December the sun commences its journey from the south to the north, and has therefore been correctly and aptly termed the "Light of the World."

It is a foregone conclusion that if the sun remained stationary in the south, the people of the northern hemisphere would be exterminated by cold and famine, and physical manifestations of life would

cease. So it will be agreed that the regular and consistent return of the sun northward at this time of the year justifies the recognition of it as a Cosmic Savior. It comes to save the world by providing supplies for the physical needs of humanity. Thus it gives its life for mankind on the cross(ing) of the equator at the spring equinox, previous to its ascent into the northern heavens.

On the night when the sun commences its northward journey, the zodiacal sign Virgo, the celestial Virgin, the "Queen of Heaven," stands upon the eastern horizon at midnight. Thus the sun is "born of a virgin" without intermediary or the co-operation of another, and is "immaculately conceived."

This explanation given by the astronomical facts may satisfy the mind, but the heart and its longings and aspirations can only be satisfied by spiritual illumination of the subject. As the cosmic sun is born into the northern hemisphere on the longest and darkest night of the year, so all World Savors are born when the spiritual darkness of mankind is the greatest, as was the case more than nineteen centuries ago when Jesus was born. Hence the present and increasing expectation of a modern Teacher who will lift us by his message from the depths of materialism in which we are immersed. This birth has an individual as well as a universal significance. St. Paul speaks of Christ "being formed in you," for within each one is the spiritual nucleus of the Christ. This nucleus when awakened unfolds the Christhood of our being and its glorious possibilities. This is the new birth. To the individual it is as potent as the sun's influence on the earth.

Until this event takes place in our consciousness, we do not *live*, we merely exist, no matter what our physical or natural position may be. Within, not without, must we look for the Christ. We have, however, our great Exemplar or Shower of the Way. His life was a pattern which we must follow, and the annual Christmas festival reminds us of

the resulting possibilities within our reach. Therefore without presumption it may be said that we are indeed Christs in the making.

On the night between the 24th and 25th of December "the spiritual rays fall at right angles to the earth's surface in the northern hemisphere and promote spirituality. The physical forces are then at their lowest ebb, but the spiritual activities then reach their highest tidal flow. This fact makes that date the most spiritual time of the year." The effect of the sun's journey from the September equinox to December 25th is that of increasing spirituality, for the Christ Spirit gradually becomes more and more immersed in the earth.

All may not be able to define or explain the influences which prevail and which manifest in the spirit of good will, generosity, kindness, and liberality that so generally actuate us at Christmas time. Individuals who are given to consideration for others throughout the year are known to yield to the spirit of Christmas, the unseen Mystic Christ, often to the surprise of themselves and others, as Dickens showed in his "Christmas Carol." There is something indefinable and irresistible in the spirit and influences of Yuletide, which make for peace, joy, and happiness.

In this special and seasonable flow of spirituality the aspirant to Christhood finds abundant opportunities for expression, and it is an established fact that service is the highway which all must travel who would attain. We may not possess unlimited means, but of far greater value is the giving of self for others and helping them to help themselves. Christmas encourages and strengthens our endeavors, and in this annual flow we rejoice for the stimulus and impetus thereby given.

A New Element and Its Manifestation

Changes are perpetually taking place in the constitution of man. When we review the conditions which prevailed in the days anterior to the Flood of Bible

record, we find that great differences separate the operations of those early days from these of modern times. Evolution is responsible for these changes, and they are a part of the Great Scheme of progress, in which the law of analogy operates, namely, "As above, so below."

Max Heindel teaches that human bodies in the high temperature of Lemuria were too hot to contain sufficient moisture to allow the spirit free and unrestricted access to all parts of them, which is possible today by means of circulating blood. Later in Atlantis mankind had blood which would have dried very quickly from the internal temperature had not the watery atmosphere which then prevailed supplied abundant moisture. The earlier Atlantean bodies were of a stringy and grained substance, and resembled wood. In the process of time flesh eating enabled man to assimilate sufficient albumen to build elastic tissue, necessary for the formation of lungs and arteries.

While these changes were in progress, "the glorious seven-colored bow associated with Noah's history appeared in the rain-laden sky, and marked the advent of the Kingdom of Men. The assurance and guarantee of seasons and periods, of which Christmas is one, belong to the Noachian age."

The conditions which prevail today are no more permanent than those of the earlier ages already mentioned, since all life is unfolding, progressing, and evolving onward and ever upward in its spiral course. Both the atmosphere and our own physiological conditions are changing, and those who behold these signs with the seeing eye of progress and understanding, recognize in these alterations the preparations for the dawn of a new era of unity, the Kingdom of God, of which Christmas is the symbol and the herald.

Oxygen is being consumed at an alarming rate in the fires of industry, and this important element of life is also enormously reduced by forest and

prairie fires. It has been declared that a day must come when the globe cannot sustain life depending upon water or air for existence. The present rate of consumption of oxygen necessitates the appearance of a new substance later, which will be provided as we shall learn.

If an Atlantean could be transferred to our atmosphere, he would be asphyxiated as are fish when removed from their native element. In the Memory of Nature we learn that pioneer aviators of the Atlantean Age fainted when they encountered one of the air streams which gradually descended upon the land that they inhabited and which contained the essential element of a later and approaching age known as oxygen. Our aviators are meeting with similar experiences today when they encounter the New Element. This element is destined to take the place of oxygen in our atmosphere. There is also at the same time a new substance entering the human body which will supersede albumen.

As the Atlanteans, whose lungs were not developed to assimilate the oxygen of our age, perished in the flood, so also will some be unqualified to participate in the New Age, being without the spiritual ability to assimilate the New Element which will sustain the life of that time. The brave attempts to scale Mt. Everest, though praiseworthy, were not successful. The pioneers were compelled to desist and return notwithstanding the oxygen provided for emergencies. Is it presumptuous to say that streams of the New Element encountered were responsible for their retreat and for the disappearance of two of their party?

Investigation has proved that there is in the human brain a special substance peculiar to that organ known as phosphorus. Scientific observation shows that idiots and imbeciles have very little of this, while intelligent and acute thinkers possess a large supply. In the Grecian Mystery School it was evident to the investigators that "God is Light." The Greek word for light is "phos." Very appropriately they named the substance

in the brain which is the avenue of ingress of divine impulses "phosphorus," which means literally, "light bearer." In the degree that we can assimilate this spiritual substance we become filled with light, which we radiate from within. The material phosphorus is a medium which enables the spiritual light to express itself through the brain, the light itself being a product of soul growth. The halo around the heads of the saints which appears in the paintings of the old masters is not an imaginary idea of the artists. The emanation of such spirituality becomes apparent to those who have the ability to see it.

Christmas is the season of greatest spiritual light, because at that time Christ has fully permeated the earth, and has suffused it with His own spiritual light. From autumn to winter the great wave of spirituality continues its descent earthward, and the flood tide is reached at Christmas. At this period of the year it is most easily contacted and specialized by the aspirant through deeds of love, affection, and mercy.

Christ's Mission to Mankind

Christianity is at the present time awaiting the reappearance of its founder, and the possibility of His second coming is explained by several cults. The Rosicrucians tell us that Christ, the founder of Christmas, is a great spiritual being from another field of evolution who came to earth 1900 years ago and took the physical body of Jesus of Nazareth and also his vital or etheric body. These vehicles had been specially prepared for the occupancy of the Christ. He used them during His three years' ministry. Then at the Crucifixion He gained access to the earth through the flowing blood and became our indwelling Earth Spirit, since which time He has influenced humanity from within and has been responsible for the major part of their evolution and their progress in all directions. This has been accomplished through purification of the desire body of the earth by Christ and through the etheric

emanations which He sends outward from the center of the earth and which express themselves as the inner urge in man towards right living.

Thus Christ was and is in reality the Savior of mankind, because if He had not appeared, humanity would have begun to retrograde, and evolution would have come to a stop. Christ is not our Savior by virtue of the vicarious atonement described in the orthodox version, but by virtue of the help which He has given to us in the above manner and which must be repaid through service to others and through the perfecting of ourselves in spirituality so that later we shall be able to assume the functions which Christ is now discharging in connection with the earth.

At the Crucifixion the veil of the Temple was rent in twain. To the seeing eye this was indeed a significant sign of progress. Henceforth it was destined that it should not remain the exclusive privilege of the High Priest to hold communion with God. Limitations were to be removed, and all who would live the life should know the doctrine. The laity were not to be denied the knowledge of their Source, which had previously been reserved for the priesthood.

Christ intimated that in the future "greater things" would be, though His disciples did not apprehend the full meaning of this at the time. Advanced thought now recognizes that the "veil of mystery" that envelops spiritual matters is really a veil of ignorance. The "mysteries" have hitherto only been apprehended by the few in each generation, but since the veil of the Temple was rent at the time of the Crucifixion greater opportunities have gradually been provided for those who were prepared to avail themselves of them. Max Heindel informs us that Jesus of Nazareth has had the responsible position of Director of the various esoteric branches of religion which at various times have sprung up in Europe, and also has charge of the churches. We are also told that this same Jesus to whom we are so deeply indebted is now cooperating with

the Elder Brothers of all the Mystery Schools to bring humanity to a higher degree of spiritual understanding.

The individual Christ Child is an invisible potency within ourselves, and as we nourish it, it will gradually unfold to us with increasing power the divine nature of our higher being. It is more potent at Christmas time than at any other period of the year. The more we dwell upon and exercise this Christ power, the more will our Christ individuality unfold and assert itself. Our field of service and usefulness will be enlarged, and through the love which accompanies this our mission and aim will be to help in the releasing and saving of others from the fetters of the lower self.

The process of attainment may appear a lengthy and arduous one, but the reward of effort is plenteous and ample. Strength and confidence are increased at every step, so that none need hesitate to take advantage of the rising waters of spirituality at Christmastide.

The New Order is about to be manifested and the world reorganized in its methods of thinking and doing in preparation for the establishment of the Kingdom of God on earth. All who are not blind to the conditions of the times must recognize that drastic changes in the structure of society are necessary, and those who have the scientific eye of progress will perceive that these changes will probably begin in our day and are even at the door.

As to the second coming of Christ, The Rosierucians tell us that the vehicle in which He will function when He returns will be the vital body, and that He will never again appear in a dense physical body. Those who are expecting Him to return a second time as a man will be disappointed. We may reasonably conclude from the above that those who meet Him when He comes will be those who possess the ability to function in their etheric or vital bodies. Pioneers in spirituality are even now able to leave their physical bodies at will and function in

their etheric vehicles on the higher planes of consciousness.

The time of the return of Christ is not known by any man, not even by Christ Himself, but only by the Father, the highest aspect of the Trinity. When humanity has made the necessary progress in spirituality to justify it, Christ will return, and not before. In preparation for this the soul bodies of humanity must be developed through altruism and service. The soul body consists of the two higher ethers of the vital body which by the living of a good life are separated from the two lower ethers, and then may be used as the vehicle in which soul flights are taken on the invisible planes. This is the body in which, as the Bible says, mankind will meet Christ "in the air" when He returns the second time.

"They shall know me from the least unto the greatest" was a forecast by Christ that universality was to be the future state of humanity, when differences, estrangements, and separations should cease to be. This is the ideal condition which must obtain before Christ can return.

At that time the festival of Christmas will have evolved to its final and sublime state. As the earth and its inhabitants become gradually spiritualized through the influence of the Christ Spirit within the earth, more and more of the Christ vibrations will be absorbed each year, both by the earth and by its inhabitants, until at Christmas time the earth will be a blaze of spiritual glory which will be seen and felt by all, not merely by a few seers as at the present time. Then the evolution of Christmas will be complete, and will commemorate the successful culmination of the greatest function of the present age, namely the triumph of the Christ spirit of love, humility, and self-abnegation over the forces of selfishness, hate, and strife.

Truth is handsomer than the affectation of love. Your goodness must have some edge to it—else it is none.

—Emerson.

The Rock

A Story of Rebirth

BY R. N. WHITE

PART I

THE BATTLE raged fiercely just where the narrow defile broadened out into a widening valley and a plain beyond. Invaders had tried again and again to take the beautiful city of the great plain, but owing to the stubborn resistance and protecting mountains had always failed. This time, however, they nearly succeeded, for in some way they had eluded the guard at the north end of the gorge, and had reached the first sloping hillside. Swift runners aroused the city, and the men, springing to their appointed places, gathered into small groups, some of which scattered into the hills while others marched to meet the foe in the open.

One of the hill groups made a halt just east of the scene of conflict, and awaited an order for a flank movement. In this group of perhaps two hundred men one was noticeable, for he constantly paced to and fro in the limited space allowed the company. He was literally burning with a desire to fight, and the delay tortured him. He was young, muscular, a whirlwind fighter, and he gloried in his prowess. Xanthalus was his name; he stopped his pacing to question a messenger who apparently had news of importance, but his appeal was unheeded, and turning to a comrade he gave vent to his anger at being thus slighted. Just then came the order to march, but Xanthalus found it difficult to keep his stride down to the prescribed length and timing. At the edge of the hill, where a short slope into the valley began, the squad halted to await a signal from the opposite company, and when this was given, the two forces started at a swift run toward the battle ground.

At last Xanthalus was able to give his emotions free play, and away he dashed

at top speed. But somehow he tripped, a low-hanging branch swept off his helmet, and he plunged headlong into a wall of rock on his right. Tottering a moment, he fell unconscious, his company racing on. It appeared that he was only stunned, for he soon raised himself on his elbow and stared about in perplexity. He saw the short swords flash in the sunlight as they rose and crashed on shining helmets; he saw the thrusts and the writhing bodies as the swords withdrew. He heard the tumult of the clashing arms and the hoarse cries accompanying the moans of the dying. All this he sensed in a moment, and the thought flashed upon his consciousness, "What a terrible thing is war!" In some way it cleared his confused brain, and another thought at once became dominant—he suddenly remembered who and where he was, and how just a short time before he had been impatiently awaiting the opportunity to split an opponent's head or feel the soft resistance of the body against his penetrating sword. But here he was, an idle observer! Leaping to his feet and making sure that his sword was in its sheath, he crushed his helmet down upon his head and ran at top speed down the hill, thoroughly aroused and equally angry.

But swiftly as he ran bitter disappointment overtook him, and blazing thoughts of the coming fight smouldered and went out, for just as he approached the edge of the battle and spotted his first victim, the fighting suddenly ceased. Xanthalus stopped, bewildered. It was a new experience to have a battle won without his cleaving sword having a part in it. A comrade passing by grinned at him sardonically, and at once another battery of angry thoughts blazed forth. He began then to think

up schemes to join another army and also reasons and excuses for doing it. The big reason, the one that proved the necessity of this new venture, was that he believed himself to be a born military leader, and as his country fought only on the defensive, never going beyond its boundaries to make war, his talent was largely useless at home.

Having satisfied himself on this point he became a little less severe in appearance, and a comrade ventured to tease him. His most noticeable characteristic had caused him to be dubbed "Impatience," but not usually to his face as Xanthalus was not a youth who could stand much mental torture. But his losing the chance to enter the battle just won was too good a point to pass by, and some one close at hand called out, "While Patience won a battle in the valley, Impatience slept upon the hillside!" Xanthalus whirled in fury to find the jester, but being unable to single him out, strode on in silence. However, his flashing eye and ugly countenance caused all thought of further jest to be laid aside as far as he was concerned.

His first idea was to leave the city at once and join some foreign army, but he abandoned this as being almost traitorous, or at best desertion. Two women loved him, and he was well thought of, being honest and good-hearted though somewhat belligerent. He reflected that he should consider his mother and his sweetheart, and to leave them abruptly would be considered nothing short of desertion.

Plan after plan he revolved in his mind and rejected, but after weeks of scheming he made his decision. His city had never traded with other places as the distances were great, and his people seemed content to live to themselves. So he began to talk about starting caravans to distant countries, his idea being to leave one of them, say the third, at some distant point. Thus he planned his first great deception.

There developed some opposition to his plans, but he picked his men carefully,

and finally won a sufficient number to go ahead with the final preparations, which took several months. It was during this time that he chanced to meet Trelekos, a boyhood friend who had recently entered a Mystery School.

"Xanthalus, what change of heart has come over thee? How comes it that a soldier suddenly becomes a trader?"

The reply was evasive, and Trelekos continued:

"I like it not, for I fear thou mayest not return, and yet I much prefer a trader to a soldier."

"I shall return, never fear; and more than that, with—wealth." He had nearly said "glory," but that was as near as he ever came to revealing his secret.

"Nevertheless, I wouldst thou stayed at home and took up studies with me."

"Ho! ho!" laughed Xanthalus, "Study with thee? What a jest! Canst thou imagine *me* studying a lot of myth and nonsense, with a weakling for an example?"

"What meanest thou?" a severe look coming into the face of Trelekos. It was unnoticed by Xanthalus, who continued:

"I understand this school takes Christ for an example or ideal—he who could not or would not defend himself when attacked. A poor trader he would make, a soldier—not at all."

This time there was no mistaking the look on the face of Trelekos nor the weight of his hand upon the other's shoulder as he wheeled Xanthalus to face him.

"In spite of my vows thou makest me angry at such blasphemous words. I have heard thee; now hark thou to me. Our teacher was a witness of the Crucifixion, and he was an unbeliever even as thou. As the great tragedy progressed, he became more and more impressed with the dignity and composure of the persecuted One. Upon the cross our teacher says he never saw such power, passive though it was. It was then he became convinced of the greatness of the Christ; no mere human could have ex-

pressed such strength in such a position. And when Christ prayed for forgiveness for their ignorance, such tremendous power and love enveloped Him that our teacher fell upon his knees in prayer and thanksgiving. Pardon me, Xanthalus, for thus torturing thine ears with words to which they are not attuned, but this has become a subject dear to my heart. Give me thine hand, for we must not quarrel over such things now as thou art leaving."

They shook hands and parted, Trelekos wondering if he had done right in telling of his teacher's experience, and Xanthalus wondering if he hadn't been a little free with his tongue. His friend's fervor had impressed him, and one fleeting thought that perhaps he should go with his friend instead of the caravan crossed his mind. He resolutely put it aside, however, and proceeded to busy himself with the last work of fitting out the expedition.

Then once more Xanthalus had a feeling of remorse and a greater desire than before to remain at home. This was at the moment of departure when his mother and sweetheart bade him farewell. In spite of their brave demeanor Xanthalus could note the sorrow and anxiety in the faces of the two women. It nearly held him, and perhaps would have done so if the caravan had not already been moving.

The mother returned to her cottage, prayed for the safety of her boy, and dreamed of the day when he would return wealthy and tell her of the wonderful world outside. The sweetheart returned to her father's house, prayed for the safe return of her lover, wealthy or not, and in spite of the protests of her parents dressed in mourning, so certain was she that she would not see her lover again.

For weeks the caravan traveled, penetrating forests, crossing plains, and stopping in various cities for the barter of goods. At last a chance for escape presented itself, and Xanthalus, being far from home and love and near his

goal, decided not to wait for the second or third expedition but took advantage of the present opportunity. While in the heart of a forest a terrific storm came upon them one night, and every one turned out to attend to the animals and make things secure. It was then that Xanthalus slipped away, the rain obliterating all trace of his footprints. So the caravan went on without him, and he sought the nearest city.

Soon he was able to join the army of a country which was constantly seeking to increase its territory, and year by year he rose in favor with the conquering hosts until he held a high position. Then suddenly there came a change at the capital city; a new ruler usurped the throne, and Xanthalus with others was thrown into prison as a political enemy.

His irritability and impatience had not diminished during these years, and in the prison cell these were magnified a hundred times. He paced the floor and impatiently as well as impotently beat upon the massive door. Sometimes as he beat upon the impassive stone in the walls of his cell, he thought of the equally impassive rock he had struck so many years before, and a new hatred was born within him, a hatred of all rock, so solid, unyielding, and confining. Here it was confining him, an active, living being, and rendering him helpless. He cursed the rock.

As the years rolled on, Xanthalus had plenty of time to look at his plight from all angles. He had an active mind as well as body, and as he had little opportunity to exercise the latter, the mind became keener. The natural result was a slow adjustment to his condition, and he slowly began to realize that possibly only he might be at fault in the matter. It took years to discover this, but during that time impatience diminished and hate changed to submission. He sometimes wished he had let Trelekos teach him how to pray.

One day the jailer opened wide the massive door and bade Xanthalus come forth. He was free again; the old

regime had regained the supremacy. There was not much joy in the heart of Xanthalus as he stepped forth, bent and gray. He knew that his loving mother must have passed on long since, and his sweetheart, the love of his youth—what of her? Likely as not, he thought, she had given him up for the deserter that he was and had married another. But he felt that in any event he must return, as a criminal feels impelled to return to the scene of his crime.

Upon making inquiry Xanthalus learned that the caravans still carried on their trading and that one going to his native city was due in a few weeks. "What are a few weeks of waiting compared with the years of confinement?" he thought, yet they dragged terribly. At last the caravan came. Without making known his identity he joined it, and after weeks of weary travel arrived at the still beautiful city he had left so many years before.

His first thoughts were of his mother and sweetheart, and as soon as possible he made inquiry concerning them.

"So thou art Xanthalus, oh sinful man that thou art!"

"Do not upbraid me, for I am broken in body and spirit and only asked a simple question."

"As I remember, thy mother died several years ago, a natural death, sorrowing at thy long absence, but always praying and believing that thou wouldst return. As for thy sweetheart, her death began the day thou left and culminated ten years later."

"Accursed am I," groaned Xanthalus, "for I am not only a murderer but a torturer of innocent women!"

His informer hurried away to pass along the latest choice bit of news. It was not long before all the city knew of the arrival of Xanthalus. The older ones remembered him, so it was an easy task for Trelekos to find him.

"Friend, I greet thee!" called Trelekos, and heartily shook his hand. With tear-filled eyes Xanthalus replied:

"I thank thee for thy words. The

only other person I have met did scold me as heartily as thou didst greet me."

"I do not believe thou shouldst be scolded, and more likely thou dost need a word of comfort in thy distress. Let us sit in the shade of the school and talk somewhat of thy future. It may be I can help lighten the burden of thy declining years."

"Years, sayest thou?" said Xanthalus. "Methinks one year will be a long time. In truth, when we met I was on my way to the barracks hoping to find a dagger to thrust into my murderer's heart."

"It seems that I met thee just in time. Thou must not think on such things; thou hast further lessons to learn."

"Have I not suffered enough? Can I bear more?"

"Perhaps I better had said thou shouldst learn the results of thy past experiences and their meaning," said Trelekos.

"I am ready to listen now, after these many years. Once I believed nothing thou didst tell me, for I thought I knew all; now I will believe all, for I know nothing."

"Tomorrow, then, we will talk, but now thou shouldst rest after thy journey. Come with me and I will show thee where thou canst sleep tonight."

"Dost feel like walking a little with me?" asked Trelekos as they met the next day.

"I am well rested," answered Xanthalus, "and would prefer a walk in the forest to remaining in the city. The latter hath not much charm for me."

As they entered a woodland path, Trelekos opened the conversation by asking Xanthalus to relate briefly his experiences. By the time the recital was over, the pair were near the great rock to which Xanthalus laid his troubles, but the underbrush was thicker now and nearly hid it. Seating themselves upon a fallen tree Trelekos asked abruptly:

"What didst thou learn while away, Xanthalus?"

"I did not really learn till long after the great door closed upon me, but I

finally came to believe that pride, pride in physical strength, had ruined other lives and mine."

"And what further?" queried Trelekos.

"I came to the conclusion that I was a liar and a deserter, and since returning, a murderer!" The last words were shrill and despairing.

"Calm thyself. I would comfort thee, but first must know these things. Didst learn aught else?"

"I learned that to beat the rocky walls of my cell was useless. I learned patience."

"'Tis well. Truly thou hast learned thy lesson, and now I may be able to give thee a word of hope for thy declining years and the future life thereafter."

Bewilderment overspread the face of Xanthalus, and he asked: "What future can there be for me except one of torment, if there be any at all?"

Trelekos replied: "I am still a student in the Mystery School, and have been taught that there is a future where one may make amends for past wrongs. I may not tell thee more now, but that thought will help light thy way."

"If I could only believe it," sighed Xanthalus.

"Then believe me, for I speak the truth."

After a few moments silence Trelekos again asked: "And hast thou learned to believe in God—and Christ?"

"I know not what to say, only sometimes I wish I did so believe. But after such suffering how can I?" said Xanthalus.

"Dost thou not realize thy suffering was of thine own making?"

"True, I can blame neither God nor Christ."

Another short silence, then spoke Trelekos again. "Wouldst see an expression of God?"

More bewildered than before, Xanthalus replied: "Surely thou speakest a riddle, and I know not the answer."

"Nay, nay, I mean it, to see it with thine own eyes."

"Let me see it; I am ready," said Xanthalus.

Taking him by the arm Trelekos led him through the thicket, and they confronted the great rock.

"I see naught but the accursed rock that started all my sorrows," Xanthalus said, with a slight touch of his old irritability.

"Ah! thou hast not fully—"

"Pardon me, oh friend," interrupted Xanthalus, "I lived for the moment in youth. 'Tis past now."

"That is well, for truly thou seest a rock, but not accursed, for it is a material expression of God, who is spiritual. To me the rock, the everlasting rock, typifies everlasting patience, a godlike trait. Every time thou utterest an impatient word thou dost crash against a rock and shatter another chance for spiritual advancement. And every time thou dost resist such an impulse dost thou become more firm, until finally thou shalt become as the rock, unmoved by any provocation to impatience."

Silence again for a few moments, then Xanthalus spoke: "Friend and comforter, teach me to pray, for I would give thanks to God for this glimpse of Him in the everlasting rock!"

(To be continued)

From a Star

BY TANYA SOUTH

I dreamed I sat upon a star,
And watched the earth roll by,
And knew the brilliance of its glow,
The music of its cry.

A beauteous thing of living light,
Of radiating power;
The fragrance of its holiness
Lives with me every hour.

And now when daily petty wrongs
Would cause my heart to sigh,
I dream I sit upon a star,
And watch the earth roll by.

An Outline of the Phenomena of Evolution

BY CHRISTINE CROSLAND TAYLOR

FEW PEOPLE realize the antiquity of the general idea of evolution, nevertheless many years before the brilliant star of Charles Darwin dawned upon the scientific horizon, philosophers in Greece looked upon nature as undergoing a series of changes from a lower to a higher state, a general development of all creation towards an ever increasing perfection.

There are in existence today philosophical and other societies which trace their lineage back for many hundreds of years, and whose tenets and beliefs are, and always have been, founded on a conception of the evolutionary trend of all that is. Among the better known evolutionary pioneers before Darwin's time, at least two, to be mentioned later, were inspired from the teachings of these societies, and it is significant that both were thinkers of the vitalist persuasion. The cosmology of these societies differs in certain essentials from that of modern science, but still the similarity is so striking that any discussion of the history of the evolutionary idea would be incomplete without mention of them. At least one of these interesting societies, namely, the Rosicrucian Order, has for presentation a most remarkable conception of evolutionary fundamentals, organic, inorganic, and social.

In the middle ages Bacon stood out as a philosopher who gave not a little attention to the problem of species, but the first naturalist to herald a definite conception of the descent of species was Buffon in the 18th century. Charles Darwin's grandfather, Erasmus Darwin, and Lamarck followed Buffon as notable evolutionists in the 19th century. After them come the names of Treviranus, Saint-Hilaire, Goethe, and Spencer, which are familiar to most of us, besides a host of pre-Darwin evolutionist authors too numerous to mention.

These pioneers prepared the general mind for the advent of Charles Darwin and the epoch-making conclusions embodied in his book, "The Origin of Species." Darwin was the first man of science to present the doctrine of evolution in a thoroughly convincing manner. This was largely due to the fact that he had the vision of life as a whole, while giving due and proper regard to the powerful influences of environment and function on species. He also appreciated the particular point of view of the vitalists, that of the importance of the organism itself as the moving force, chooser, and struggler in the evolutionary journey towards a greater perfection. Since Darwin's day a great multitude of evolutionists have arisen, and with the exception of a very small minority practically the whole thinking world has accepted some form or other of evolutionary doctrine. The phenomenal interest taken in the recent controversies between the fundamentalists and the modernists in Tennessee is a significant example of the universal interest taken in the attempt of our scientists to explain the complexities of nature.

Many, indeed most, of Darwin's conclusions hold good today, but there have been numerous additions to and substitutions in the main doctrine; in particular has our knowledge of the rock records been enormously extended. In connection with these records there are several classic examples which illustrate very well the progressive stages on the evolutionary ladder, or the process of becoming something which the species was not before, adaptive changes of structure to environment and necessity which arise as surely as our earth adds to its age. In the Tertiary deposits of Slavonia there were found a series of very well preserved fossils of a fresh-

water snail, now extinct. What would appear to be the oldest snail had a smooth shell, but the youngest had a conspicuously ridged shell, and there were fifteen gradations between. Here we see a continuous series of changing species before our eyes.

The treasured fossil of the *Archaeopteryx* in the British Museum is an excellent example of an organic structure showing what is said to be a progression of the reptile into a well marked bird. This strange creature was a typical bird as to its skull and its legs, but it is in other respects extremely reptile-like. It has teeth in both jaws, a long tail like a lizard's, and a curious wing ending in three digits with unmistakable claws. If retrogression were allowed by the evolutionists, one would be quite justified in speculation as to whether this is not an example of it. Was it in the process of becoming a reptile? Was its wing degenerating instead of progressing? The zoologist regards this curious bird-reptile as a connecting link between the two species, and he bases his conclusions upon well founded facts. It would not appear that there are any structural resemblances between birds and reptiles. Nevertheless, the scales on their feet and their lower jaws are very similar, while at a certain stage the embryo reptile and the embryo bird are similar in development and only gradually become different from each other.

No mention of the rock records can be complete without some account of the famous fossil horses which were found in American Tertiary beds. These fossils are now arranged in series in the museums at Yale University and New York, and they form some of the most important evidence we have to illustrate the progressive structural changes which may take place in an animal as the result of a gradually altering outside environment. The evolutionary history of the horse, as exhibited by this series of horse-like fossils, may only be properly appreciated by a consideration of the changes of climate and vegetation which

must have been responsible for the gradual adaptive changes in the animal's structure.

Zoologists have reconstructed the environment of these early horses, and they picture marshy swamps and damp forests where lived small five-toed horse-like animals. Then later on the swamps and damp, dark forests became grassy plains owing to the increasing dryness of the climate. These changes called for a more swiftly moving animal to escape the dangers made manifest by the open plains, and we note a gradual loss of toes, longer necks, and a growth in size as shown by the fossil remains of the series. The rougher, shorter herbage necessitated better teeth, and the brain shows a markedly progressive evolution. The horse of today is a very different creature compared with the relics of so many years ago. We are not sure even now of its exact lineage, but it is noteworthy that the individual development of the embryo shows a series of changes which to some extent correspond with the fossil gradations.

Besides the increase in knowledge of the rock records, since Darwin's day there have been numerous registrations of variations in species which have been seen actually to occur; also natural mutations and numerous departures brought about by artificial encouragement, notably in the plant kingdom. The purpose of recording variations in species over long periods of time is to ascertain if the species is or is not moving in any particular direction. For instance, is the bird's wing tending to get any longer, the parasite worm any smaller, the tall pea any taller? and so on.

Another very interesting branch of inquiry, which has a recent increase of experimental facts to its credit, is the study of the relative importance of environment and heredity. In 1822 was born a great student of heredity, Gregor Johann Mendel, who became a monk at the age of twenty-one. His father being

a fruit grower, he was early interested in the cultivation of plants, so it is not surprising to know that he occupied his spare time in the monastery gardens. Later on he began to experiment with peas and other vegetables and with fruits, and he discovered some important laws which govern heredity. These are now known as "Mendel's laws," and were generally adopted about 1900.

The classic example of applying Mendel's laws to animals is the case of the Japanese waltzing mouse. This mouse will dance round and round in a most peculiar manner. If crossed with a normal mouse, all the offspring are normal. Biologists say that the waltzing tendency is *recessive*, or tends to disappear, while the normality is *dominant*, or tends to persist. But allow the normal offspring to inbreed, and their children will be normal and waltzing mice in the proportion of three to one. We shall then find that true to Mendel's law the waltzer, represented by the one in the proportion, will remain as a pure breed, and if mated with others of its kind will produce only waltzers for generations. The normal mice, represented by the three in the proportion, are not pure breed, and when inbred their children split up into the proportions which we started with, viz., three to one: three normals and one waltzer.

By experiments along Mendelistic lines it may be determined whether any given characteristic of a species tends to become recessive or dominant. Does the rabbit's hair tend to become shorter or longer? The answer is, shorter. Are the horns of cattle persisting or disappearing? The hornless character is dominant. From these experiments and many others like them it would appear that heredity plays the chief part in the drama of variation of species and that environment takes second place, and so it was thought for a number of years.

Professor H. Jennings of Johns Hopkins University, however, discovered some interesting facts concerning

the behavior of the fruit fly, which have a bearing on this subject. This insect has a tendency towards hereditary abnormalities, for instance, deformed abdomen and imperfectly jointed segments. In obedience to Mendel's law, if the father has these characteristics, his daughters inherit them, but none of his sons do so. The daughters hand it on to half their sons and half their daughters and so on. But change the environment of the fruit fly from the moist air of the laboratory to dry conditions and heredity is defeated; the abnormality disappears. Experiments of this nature have led modern biologists to modify Mendel's laws and give environment its proper place in the evolutionary scheme.

We will now consider the striking similarity between man and the anthropoid apes. Professor Thomson says that it is quite certain that man did not arise from any known anthropoid ape (such as the gorilla, chimpanzee, orangoutang, or gibbon), but it is thought there was a stock common to them and to man, and that therefore the human stock must have diverged before the time when the anthropoid apes are known to have been established as a distinct family. Now when we examine the human embryo, the general feeling is one of disappointment, for at no stage is it anthropoid in its appearance. In fact, the whole of human embryology is a great puzzle, for it presents stages which are unlike any postulated ancestry, as well as some which do certainly resemble processes which take place in the lower animals today. Therefore we suppose that their ancestry and ours must have passed through a common stage. If we do this, to be consistent we must accord the benefit of the doubt to those embryonic stages which do not resemble any of the supposed ancestry, and we should postulate ancestry now extinct as regards any descendants today, or at any rate descendable so changed as to be unrecognizable. It is plain that we cannot explain man's ascent from the anthropoid

stage by the embryological evidence, while we can explain his ascent through various other animal-like stages.

The non-appearance of anthropoid likeness is explained by a theory of modification and adaptation of the embryo to the phase of existence within the body. This theory is open to question in view of the fact that the anthropoid stage of man is the latest which he is said to have passed through, and therefore there has hardly been time for very much modification. However, in the case of the development of certain worms a recent past phase of existence is quick to recapitulate in the history of the embryo.

In spite of all these puzzles it is a fact that there are so many points of resemblance between man and the anthropoids that we do not and cannot possibly ignore them when considering man's evolution. If a line of retrogression were allowed as well as a line of advancing forms, the problem might be solved by supposing as before that primitive man had diverged from a stock common to him and the anthropoids, but so totally unlike the present anthropoids that the human embryo does not recapitulate what it has *never been*, and by supposing that the branch which did not become man has resulted in our present anthropoids, exhibiting variations all

their own, retrogressive as compared to man. The common stock at the period of divergence would provide fossils to be regarded in the light of the "missing link," but perhaps of a very different structure from that which we have in mind.

A retrogressive anthropoid may conceivably retrieve his fallen fortunes, and by a series of quick mutations or slower variations attain to a stage analogous to that of man. However this may be, all evolutionists are agreed that there is for the mass a progressive advance towards an ever increasing perfection, and the best that is in us cries aloud that it should be so.

Although evolution contacts many problems even more puzzling than those we have touched upon, is it any wonder considering that there are over a million species to fit into the evolutionary scheme? Before we can find a solution to our evolutionary problems, we may have to accept fundamentals which will change the fabric of modern evolutionary theories to an unbelievable extent. In the meantime there is before all classes of investigators a vast field of inquiry and patient endeavor, which will be much more successful when a spiritual view of life shall be allowed to illuminate material investigation.

Sleep--a Parable

BY A. J. PALMER

CONSIDER a person who is making preparation for a long excursion into some foreign land. He makes many inquiries, studies railroad schedules, and reads much travel literature, especially such as pertains to his journey and destination. After mapping out his route step by step, he purchases a *round-trip ticket* so as to be certain to return to his home.

Then he provides himself with the

necessary passports from the consul or representative of the country into which he intends to travel, thus safeguarding himself legally. He puts his house in order, and gives final instructions to the caretaker or the landlord. He then packs his grip and trunk, but necessarily must leave many things behind, things of a bulky nature which would obstruct his freedom in travel.

At last he actually starts on the jour-

ney, and finds himself comfortably settled in his Pullman berth. Perhaps in the sociable atmosphere of the lounging car he meets some one traveling to the same destination as he—a seasoned traveler. He plies his newly found friend with many questions. He is eager to learn and tacitly puts himself under the guidance of his experienced acquaintance, thus taking advantage of this person's traveling experience and making his own journey more interesting.

Perhaps to add a certain romanticism to this picture we will assume that our friend is affiliated with some powerful lodge or Brotherhood, and at every important stop-over on his trip he makes himself known by some password or sign, is received hospitably by members of his Brotherhood, and is counseled, advised, and guided regarding the next lap of his journey. Thus even if he were a stranger in a foreign country, his Brotherhood would guide him and make his journey pleasant.

We can draw a very close comparison between this traveler and a person preparing for sleep. To make the comparison more apparent we will assume that the traveler went on a vacation because he was tired of his every-day drudgery and longed to get a change of scenery and forget about his stuffy office. A person preparing for sleep is in exactly the same state. His physical body is fatigued after a day's strenuous work. He lets his mind wander and perhaps reviews his daily routine mentally. Then as a contrast he draws a mental picture of where he would like to be, away from the hustle and bustle of commerce. This person is unconsciously studying the time tables of the invisible planes and perusing their literature.

Nature now takes charge of his round-trip ticket. In sleep the silver cord is not severed as in the case of death. It is a slender thread connecting the dense physical body with the ethereal body, thus enabling him to return to the former at the time of awakening.

As passports are required by inter-

national law, which must be complied with, so in sleep the laws of nature act automatically, and the silver cord constitutes a passport when one travels from his home, the physical plane, to another country, the desire world.

Just as some people disregard the laws and smuggle themselves into another country as stowaways or fugitives, so there are persons who disregard the great laws of nature and force their way into the desire world by narcotics and stimulants. In the case of the stowaway international law is involved; his native country will punish him for leaving without permission, and the foreign country will punish him for entering unlawfully. Similarly, the narcotic user is punished physically and spiritually.

When packing for its ethereal trip, the soul leaves the dense, clumsy, unwieldy physical body behind, and takes only that which will not impede its freedom. After the body is asleep the soul meets ethereal companions. But an experienced traveler is cautious and uses discrimination in choosing friends on his journey. There are confidence men and persons of bad character not only on our physical plane but also on the invisible planes, hence caution and discrimination are necessary in both worlds.

Now that little touch of romanticism spoken of in the parable is apparent to us. The altruistic person belongs to a vast Brotherhood on the invisible planes by virtue of the ties or spiritual affiliations he has previously made by service to others in the every-day world. When in the invisible world during sleep he meets those to whom he is spiritually attuned and has delightful intercourse with them, also carrying on certain activities there. The password of this Brotherhood is *service*, and its grip is the grip of the hand that heals, that soothes, that comforts, that serves; it is the grip of altruistic fellowship. The requisites for initiation into this Brotherhood are threefold; a *sane mind*, free from fear, doubt, narrowness, and intolerance, and
(Continued on page 566)

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

The Hopi Indians as Rain-makers

"Washes that seemed but harmless sand depressions in the desert as throngs of visitors hastened toward the weird ceremonial of the Hopi Indian snake dance Saturday, became raging torrents of muddy water within two hours after the final ceremonies of the year's prayers to the gods for rain were concluded. As darkness descended over the landscape Saturday, bringing to a conclusion the weird rites, and as the priests of the Antelope clan disappeared from the kiva, or prayer chamber, *the clouds loosed a deluge*, making the roads from the foot of the mesa near Craibi, the oldest of three Hopi villages, the scene of the ceremonial, almost impassable.

"With the coming of the deluge the snake and antelope priests of the Hopis were rejoicing while thousands of frantic tourists from all sections of the country, here for the dance, were fighting to cross the washouts which had been turned into raging torrents.

"The dance is a prayer for rain and comes annually after eight days of preparation for the final ceremonies.

"Last year several motor cars were wrecked on the road leading from Walpi, where the dance was held, and one car sank from sight in a deep wash as the rain brought the ceremonial dance to conclusion."

The Indians were the original magicians of America. They were very primitive magicians, and their methods of manipulating the finer forces of nature were of a primitive sort. Nevertheless, like all primitive peoples who have not evolved very far away from their original state of close contact with the invisible planes, they have not forgotten or lost the power of using some of the magical processes which in earlier ages of evolution all mankind were able to use. The Hopi Indians in Arizona each year have a series of ceremonies as

noted in the above newspaper clipping which have as their object the production of rain. It is a scientific axiom that when a certain effect follows a certain cause a large number of times, the matter is taken out of the realm of coincidence and carried into the realm of law. Since the Hopi Indians are, we believe, usually successful in getting rain by these ceremonies, we may conclude that they are able to invoke forces which we supposedly superior white people cannot invoke, and about which we know nothing. As a matter of fact, rain is produced through the agency of the nature spirits, the sylphs and the undines, the sylphs being the spirits of the air and the undines being the spirits of water. When these two work together in accordance with certain fixed formulas of nature, they are able to produce rain. The Indians have enough mastery of magic apparently to compel the nature spirits to work for them and to produce rain when they demand it.

This form of magic is probably not a good thing to practice. In fact, for white men it would be at least gray magic. It is dangerous to command the elemental forces and compel them to work for us, because in so doing we incur an obligation to them, as the result of which they may later command us and may bring about conditions which are distinctly to our detriment. However, the Indians are giving us an object lesson in what can be done along such lines.

Psychoanalysis to Help Church Solve Problems

The Episcopal Church of St. Marks in New York City, is certainly a progressive church, and its pastor, the Rev. Dr. Wm. Norman Guthrie, is one of the

pioneers who are showing orthodoxy the way to a new era of church usefulness. What he is doing will be done in the comparatively near future by a large proportion of the churches. His interesting activities are noted in the following article taken from the *Los Angeles Examiner*:

*Psychology, Astrology and Physiognomy
Experts at Call of St. Marks*

"The Episcopal Church of St. Mark's in the Bouverie, which some time ago incurred the disapproval of Bishop Manning because of its rhythmic dancing services, will utilize psychoanalysis in the solving of the personal and social problems of those who apply to it for such aid, it was announced today.

"The Church has created a new pastoral office of psychological guidance, which will be under the direction of the Rev. Guthrie Pitbladdo, who has come from a Pittsburgh church to be assistant to the Rev. Dr. William Norman Guthrie, the pastor. It will have experts in psychology, astrology, and physiognomy at its call for consultation on the cases which come to it.

"The announced object of the new department of the church, which will be supplemental to the 'body and soul, health and efficiency clinic already existing there, is to give considerable counsel and practical guidance.'"

Real Science Walks with God

"One hundred and twenty-six young men of the California Institute of Technology were turned out into a practical world the other day fortified with a truism that should enlighten their lives. Dr. Robert A. Millikan, the savant who has directed their mental molding for four years, hammered into the corner stone, in the closing words of his commencement address, 'Real science walks humbly with its God!'"

Dr. Robert A. Millikan, head of the California Institute of Technology, is one of the progressive scientists who has evolved away from the materialistic state of the average scientist of the present day. It is one of the strange facts that those who have progressed farthest in science often are the most atheistic and the least able to comprehend that this is a universe governed by a higher Being. The scientist knows without a shadow of doubt that this is a universe of law, and it takes only the most rudimentary form

of logic to know that where there is law there must be a law maker. But this simple axiom is one which, strange to say, the average scientist is unable to grasp. However, the time is rapidly approaching when the forces of evolution will automatically remove this condition, and the eyes not only of the scientist but also of others will be open to the facts of the realm of causes which operate behind the scenes. Pioneers like Dr. Millikan who have caught a vision of this truth are to be congratulated, and likewise those institutions which are favored by their services.

The Stork in Germany

The clipping below shows us that the births in Germany present a problem which is apparently insoluble by the scientists. They cannot understand why that after a war in which a very large percentage of the male population was killed, in the immediately succeeding years more boys should be born than girls. The occultist, however, who is able to look behind the scenes, sees that births are not a matter of blind chance, determined by chemical reactions, but that they are carefully and exactly preordained by great Beings who leave nothing to chance. If the needs of the population at any particular time require more males to be born than females, the Recording Angels, who have charge of this matter, see that the condition is met.

"The antics of the stork in Germany are baffling savants who are interested in seeing to it that for every Eve there is also an Adam. Because of the losses in the war, census reports just published show that women exceed men by 2,000,000 in a population of 62,348,700.

"But birth records indicate that for some inexplicable reason 7 per cent more boys are being born than girls. In Hamburg the percentage is 10.5. Scientists believe the figures may lead to some solution of the age-old mystery of the pre-determination of sex. Some have ventured the theory that the sex of a child is influenced by psychological forces, since German mothers as a rule want a preponderance of boys in their families."

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

Cain, Abel, and Seth

Question:

What is the real significance of the Bible characters Cain, Abel, and Seth?

Answer:

Abel represents humanity as they would have been under Jehovah's original plan of evolution. If they had followed this plan, they would have been instructed by the Lords of Mercury in the use of the mind, and they would also have avoided sin in the process of generation. However, they would have remained completely under the domination of Jehovah, and would not have been allowed the independent use of their creative power.

Cain represents humanity under the domination of the Lucifer spirits. These spirits belonged to the angelic life wave, but they had rebelled against the authority of Jehovah. In the early days of Lemuria they insinuated themselves into the consciousness of man, and influenced him to use his creative power independently of Jehovah's direction. Then man fell into generation unwisely and in such a manner that the creative force was used destructively, crystallizing his vehicles very rapidly and compelling him to descend from the Garden of Eden, which was located in the Etheric Region. Thus the *type* of mankind which Jehovah had designed, symbolized by Abel, was prevented from reaching fruition, and the *type* fostered by Lucifer, symbolized by Cain, became dominant. Therefore Cain is said to have killed Abel. In the Biblical account Cain was born first and Abel second. This was because the

Lucifer spirits took possession of mankind very shortly after the separation of the sexes and *before* Jehovah's plan, symbolized by Abel, could be fully realized. Thus symbolically Cain was born before Abel.

The Lucifer spirits have instructed man in the arts and crafts and material development, bringing him the light of their knowledge of the various creative processes. Therefore, they are called the "light bringers." Nevertheless, they brought man a great deal of sorrow and trouble because they inculcated inharmony and strife.

After Abel was killed, that is, after Jehovah's plan was upset, Seth was born to take the place of Abel. Seth symbolizes the Church, churchmen, and priestcraft. The Church was to take the place of the instruction of the Lords of Mercury under Jehovah's original plan, which had been interfered with by Lucifer. The Church was to carry on the spiritual development of humanity, along with its secular development, the latter being under the control of the Lucifer spirits. The sons of Cain and of Seth continue until the present day. The sons of Cain are represented exoterically by Freemasonry, and esoterically by occultism and its students. The sons of Cain advance in their evolution through the School of Knowledge. The sons of Seth are represented by Catholicism. They advance in evolution through the School of Faith. Since they make faith their cardinal virtue and main dependence for salvation, they are in general opposed to knowledge as a means of progress in evolution for the masses; hence they have always fostered ignorance. We know this policy to be

wrong, however, because, as the Rosicrucians teach, involution turns to evolution about the fulcrum of the mind, and the development of the creative mind is the principal object of the entire Earth Period. This result can only be achieved by the exercise of the mind in acquiring knowledge on all planes, not by remaining in a state of superstitious ignorance. In the Sixth Epoch both branches of humanity will coalesce under the leadership of the returned Christ.

Woman's Positive Mind

Question:

The Rosicrucians state that woman has the positive vital body and man the negative vital body; also that man has the positive physical body and woman the negative. Is there a similar polarity in effect in connection with the other vehicles, namely, the mind and the desire body?

Answer:

Yes. Polarity persists in every department of nature. All manifestation is the result of polarity, that is, a positive pole, a negative pole, and a current of force flowing between the two, which joins them and makes a creative unit of them.

Man starts with the positive physical body, and alternates to the negative vital body. Then we might conclude by analogy that he probably has the positive desire body and alternates back to the negative mental body or mind. Similarly, since woman starts with the negative physical body and alternates to the positive vital body, we might presume that she has the negative desire body and the positive mental body or mind. This hypothesis is supported by certain of Max Heindel's unpublished notes, wherein he states that woman, having the negative sex force, possesses the positive *brain force*, which expresses itself through the *creative* imagination; also that man, specializing the positive sex force, has the negative brain force, which expresses itself through reason, and that reason deals only with observed facts. This is the equivalent of saying that the fem-

ine imagination is the positive pole of mind, giving the woman the positive mental body, and that reason is the negative pole of mind, showing man to have the negative mental body. At first thought this might seem not to be in accordance with observed facts; to the casual observer man appears to be very much more positive mentally than woman. But in the light of occult science we find that the imaginative property of the mind is its positive side because it is creative. The faculty of imagination is spiritual in nature and correlated to the Life Spirit. Through this faculty the woman draws down the inspiration for and originates new lines of human development. This spiritual imagination must not be confused with the image-making faculty of the concrete mind whereby it molds mind stuff into thought forms, although it is correlated to it. Reason observes facts, analyzes and classifies them, and through induction and deduction arrives at new conclusions regarding them. It is a most valuable faculty, but not creative. It must not be inferred from the preceding that the power of reason is possessed solely by man or the power of imagination solely by woman. Each has a certain degree of both of these faculties, but each specializes one of them to a greater degree than the other.

Man has the positive desire body, which together with his positive will power is responsible for his dominance over woman and his more prominent position in the world of every-day affairs. His positive desire body drives him with a great deal of force, thereby giving him the initiative which puts him to the front in the management of enterprises of all sorts.

It may be seen from the above that man and woman together constitute a complete creative unit for the reason that the polarity of their various vehicles alternates all the way from the physical body to the mental body. This occult view of the matter should be very encouraging to womankind, who through all the past stages of evolution have oc-

occupied a subordinate position. The occult facts show that they are the full equal of man, and it is only the temporary phases of evolution that have conspired to subordinate them. Moreover, the ego, the spirit, is bisexual and possesses both the positive and negative poles. Ordinarily it is reborn alternately as a man and a woman, and therefore it gets experience in both departments of life.

The Soul Body in the Desire World

Question:

The soul body is made of ether. How then can it function in a world made of desire stuff?

Answer:

On pages 28 and 32 of *The Web of Destiny* it states: "An increasing part (of the vital body), as much as can be termed 'soul,' after death cleaves to the higher vehicles and goes with them into the Desire World, there to be the basis of consciousness in, and to live through, the purgatorial and heaven lives, generally persisting until man enters the second heaven."

The soul body consists of the two higher ethers of the vital or etheric body. The person who is developed spiritually is able even now to separate these two higher ethers from the two lower and function in them in soul flights on the invisible planes. Immediately after death in the case both of spiritual and unspiritual people alike this cleavage between the two higher and the two lower ethers takes place. The latter remain with the physical body and disintegrate with it. The two higher proceed into the Desire World as stated above.

All the vehicles of man are connected by the silver cord. The first branch of this cord is made of ether and connects the physical body with the ethers of the vital body. The second branch, made of desire stuff, connects the ethers to the desire body. The third branch, made of mind stuff, connects the desire body to the mind. These various branches of the silver cord are broken by a series of deaths. The first death is that of the physical body, at

which time the first branch of the silver cord is broken. After the purgatorial and first-heaven experiences in the Desire World the desire body together with the soul body, or two higher ethers, dies. Then the third branch of the silver cord, connecting them with the mind, is broken, and they are sloughed off and begin to disintegrate. Cast-off desire bodies are called "shells" in occult parlance. After this the ego, clothed in the mind, passes into the second heaven, the World of Concrete Thought, and goes through a period of assimilation and education there. Finally the connection between the mind and the ego is broken, the third death takes place, and the mind or mental body is cast off to disintegrate as the other vehicles previously have done. From the above it may be seen how the soul body can function in a world made of desire stuff. It functions there exactly as it functions here in the physical world because it is connected with the desire body and the mind by the silver cord, and that connection is not broken until the ego leaves the Desire World at the time of the second death.

The function of the soul body in purgatory and the first heaven is that of memory. All of the experiences of the past life are recorded in the reflecting ether of the vital body, which constitutes a part of the soul body. By virtue of the memory residing in this ether a person is able in purgatory and the first heaven to establish the relation between cause and effect as regards the acts of his preceding life. Thus he acquires the qualities of conscience and right feeling, which will enable him in future lives to discriminate between that which will produce happiness and that which will bring suffering. If the soul body did not accompany the desire body through these two regions, the ego would not be able to see the connection between cause and effect, and therefore it would not be able to learn the spiritual lessons of its past life. Thus the soul body in discharging this function is promoting the aims of evolution.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

Astrology, and the Training of Children

BY ISABELLA J. RHODES

"THE CHILD is father to the man" is a truism which we may all prove from our own observation. If we wish the man to be worthy of admiration and respect, we must train the child wisely and well. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." But let us mark well that Solomon said, "When he is *old*, he will not depart from it." He did not say while he is still young or when he is a man. Between childhood and old age he may follow many devious and forbidden paths, but when he is old, he will revert to the teachings learned at his mother's knee and profit by them.

This may be a source of comfort to parents who see their children walking in the unsatisfactory ways of selfishness and often of utter worldliness. Rest assured that training can never be lost. But is the training of an affectionate parent always all that Solomon meant? How many times we see children in-

dulged in their little faults and smiled at because they sound funny or clever, when they should be checked. Then when these children grow up rebellious, indolent, selfish, and indifferent to their parents, hearts are broken and the children are blamed, when really the fault is in the parents for not teaching the child self-control, self-reliance, and unselfishness. This training to be effective must begin upon the day of the child's birth.

There are many aids to the wise training of the child, but none more helpful than astrology. Even without being able to erect a child's horoscope very much help may be obtained from the study of the different signs and planets and the characteristics given by them. If we know the rising sign and the signs in which the sun and moon are placed, we can pretty accurately judge the character of the child, and so help it more effectively to overcome its weaknesses and strengthen its good qualities, and thus train it to be a successful citizen.

It is said that everyone may be placed in one of two classes, the helpers and the leaners. We should all desire our children to be in the first class, that of the helpers. These are the strong, self-reliant, compassionate, alert, and useful members of society. None of us would

wish them to be in the vacillating, weak-willed leaner class.

Let us see how astrology can help us in the training of a child. To begin, we will write down the signs of the zodiac and their ruling planets together with the parts of the body which each governs.

SIGN	RULING PLANET	PARTS OF BODY
Aries	Mars	Head and brain.
Taurus	Venus	Throat and neck.
Gemini	Mercurey	Shoulders, arms, and lungs.
Cancer	Moon	Breast and stomach.
Leo	Sun	Heart and back.
Virgo	Mercurey	Intestines.
Libra	Venus	Kidneys.
Scorpio	Mars	Generative organs.
Sagittarius	Jupiter	Hips and thighs.
Capricorn	Saturn	Knees.
Aquarius	Saturn and Uranus	Legs and ankles.
Pisces	Jupiter and Neptune	Feet.

Aries—This sign governs the head and brain. Children with Aries strong should not be punished for a fault, but always taken aside and talked to and shown the unreasonableness of their action. Always appeal to the reason of these little ones, and they will at once respond. The Aries child is a natural leader and pioneer and should be very carefully watched lest he tyrannize over his playmates. If Aries children are taught the great responsibility of their power and how to use it aright, they are of great help to their parents in the training of their brothers and sisters, for being leaders the younger children and older ones too follow their lead implicitly. They are apt to be too active; brain and body seldom rest. Therefore these children require a large amount of sleep. Praise should be given them very discreetly, and they should never be compared with other children to their own advantage, for they are natural egotists. They are very loyal to their little friends, and will not say anything against them even though they see their faults; but they are not so loyal to those they do not like. Those who have the training of Aries children should be most consistent in their behavior, for

there are none so quick to see the inconsistencies of their elders as they. Should these children show signs of headache or languor, all studies should at once be suspended for a time.

Taurus—The children of Taurus when aroused should not have their reason appealed to, since for the time being they have no reason. If they should fly into a temper, as they are often inclined to, leave them quite alone even if they scream and stamp their feet. However, leave them with a kind, loving word, and as soon as their passion is spent and often before their tears are dry they will come and ask forgiveness in their own delightful way. I remember at one time living next door to two little Taurean children, a boy and a girl. Fascinating, lovable little things they were too, but what passions they would at times fly into. As soon as her fit of temper was over, however, the little girl would run up to me, look up into my face while her voice was still quivering and the teardrops still glistening in her eyes, and say, "I've come to kiss you." It was her pretty way of saying she was sorry, and one could not help but smile and kiss the little lips and forget all about it. The Taurean children must

be ruled and guided by their affections. They must be drawn, never driven, or they will become stubborn and dangerous like the bull, by which this sign is typified, and thus their temper completely spoiled. They should if possible live in the country and have an abundance of outdoor exercise. They should be taught very early the disastrous consequences of giving way to passion.

Gemini—The children of Gemini are intellectual but changeable. They are fond of a friend or a toy one day, but do not care for either the next. However, we generally find a Gemini child showing a friendly spirit toward everyone. It has not the strong antipathies which some other signs show, and it does not require such vigilant watching as the Aries and Taurus children. Gemini children should be especially taught steadfastness and persistence, and all vacillating tendencies should be checked. They should be watched in their treatment of their play-fellows, for if they are well dressed and have a charming manner, a Gemini child will see nothing but what is admirable in them. Calmness is most essential to these children, as they are high-strung and nervous. Any tendency to lung trouble or nervous disease should be dealt with instantly. Also they should be trained to keep their hands and arms quite still.

Cancer—The children of Cancer are particularly sensitive, and should not be nursed by old or weakly people; neither should they be caressed or embraced too much, or their vitality will be lowered. This sign is ruled by the moon, and this makes Cancer children very receptive. Therefore the friends and attendants by whom they are surrounded should be very carefully chosen as otherwise disastrous consequences may ensue affecting their whole life. They should be dressed plainly, for they are over-fond of dress and jewelry. Their diet should be very carefully chosen, as the digestive organs are easily affected, and gastric troubles soon arise from a

wrong diet. Cancer and Aries children both should be made to sit quiet for at least a few minutes each day so as to regain their equipoise, which is easily lost by both.

Leo—The children of Leo are the sunny, happy little ones, full of vitality and will power. They are whole-hearted and enthusiastic and possess good memories. Children born under this sign are the most magnanimous of all. They are very fixed in their opinions, however, and obstinacy must be watched for and combated. They are fiery and passionate, and care should be taken never to rouse their temper. They should be trained by love and kindness, and they will sacrifice everything for those who thus treat them. They should be guarded against overexcitement and trying to do too much. Care should be taken to protect the head and neck in very hot weather, otherwise they may have sun-stroke. They are very fond of entertaining their little friends, and like everything put upon the table which they can persuade mother to bring out of her stores. Hospitality is an excellent quality, but the Leo child is apt to overdo it, and he or she should be regulated in this particular otherwise it may degenerate into extravagance and possibly something worse.

Virgo—The children of Virgo are the shyest of all children, and their great timidity makes them often appear awkward. They prefer to be unnoticed. They should be taught fearlessness and encouraged in every possible way. Virgo children are often considered dull and of no account at school because their timidity keeps them from showing their skill to advantage. But if they are taught at home by an understanding person, they advance rapidly. In fact, the Virgo child only needs guidance and oversight in his studies, for he imbibes knowledge most readily and without any great effort. The sad and sordid things of life should especially be kept from Virgo children, for if they hear a gruesome story, they dwell upon it and

frighten themselves by wondering if the same thing will befall them. They should so far as possible take their meals at home; food taken in public places does them little good; in fact, it often makes them ill. Never allow them to criticise their playfellows, though they possess the finest critical faculty of all the signs. If they are trained aright, this quality becomes most useful and productive of good, but if they are untrained, it becomes devastating in its results. This sign rules the intestines. Sluggishness in this quarter should be carefully guarded against, for sometimes by reflex action this state affects the chest causing bronchitis. Although Cancer rules the stomach, this organ is very sensitive in the Virgo child, who often appears capricious as regards food. This, however, is but the result of instinctive knowledge of what suits him and what does not. Silently watch which kind of food Virgo children habitually refuse, and do not place it before them again, for if they are made to eat what they really dislike, illness is the result.

Libra—The children of Libra are graceful and courteous; there is no need to teach them deportment or politeness, for they understand and practice both. They usually possess beautiful, expressive eyes. Libra is ruled by Venus, and is typified by the scales, the balance. The Libra child must be taught to keep its balance and not to be swayed by every wind that blows. Libra is the sign of partnership; therefore the little friends of the Libran child should be closely scrutinized, for he always greatly feels the need of a friend or partner, one who will share his small joys and sorrows, and if he does not find a suitable friend, the chances are he will choose an unsuitable one. Do not keep companions away from him, but select them for him. He is pleasure-loving, but he should be taught simplicity in this direction. He cannot endure quarrels or disagreements and will go out of his way to avoid them. If he is obliged to listen to harsh words, he will look ill and uncomfortable and be-

come very quiet. In fact, disagreements will soon make a Libra child ill. These children look for and long for harmonious conditions.

Scorpio—The children of Scorpio are the opposite in character of Libra children. They will sometimes provoke dissension by making an annoying remark and not feel the worse after the small storm is over. This characteristic, however, must if possible be eradicated or at least modified in childhood or it may spoil their whole life. They are clever children, possessing the faculty of knowing by instinct the inner meaning of a remark and often answer accordingly, sometimes to their elders' discomfiture. Their questions should be answered with great tact, patience, and absolute truthfulness. They will often ask the most awkward and difficult questions, but do not put them aside or they will go and ask others and possibly get wrong information. They possess the faculty of probing to the bottom of a matter, and often disclose that which one usually keeps to oneself. They do not do this for the purpose of telling it to another, for a Scorpio child can hold a secret and no one will know that he possesses it at all. This is truly an uncommon and wonderful faculty to possess. Teach these children at an early age the great sacredness of the creative act, tell them that the keynote of their sign or nature is *regeneration*, and teach them the meaning of that word. If well trained these children in after years make the cleverest dentists and surgeons, and when spiritually awakened the most successful clergymen.

Sagittarius—The children of Sagittarius are ruled by Jupiter. They are very kind and genial, jovial and merry, and are general favorites among their companions. If anyone is hurt or in trouble, the Sagittarian child will always be the one to help, partly because he is very kind-hearted and likes to help, and also because he cannot bear to see long faces or hear tales of woe; therefore they help their companions to get

out of trouble in the quickest possible way. It does not matter to them whether the child in difficulty is clean or dirty, rich or poor. Never stop them in these their truly Christ-like ministrations, but encourage and commend them. They are good story-tellers, and keep their small audiences interested when relating an anecdote. They should be watched in this particular, however, for they are fond of approbation and may overstep the truth in the desire to gain applause. Sagittarius children do not mean to be untruthful, though they often are because they speak before they think. They should be taught when asked a question not to answer it until they have first considered their reply. In speech they are rather blunt and abrupt. They are very fond of sport of all kinds, and generally hit the mark both in sport and speech. Their bluntness and untruthfulness must be checked, as these faults are apt to spoil an otherwise excellent character.

Capricorn—The children of Capricorn are the most difficult to understand, being very reserved, yet they crave most to be understood. They are very reliable and practical. They are quiet and taciturn, but when they do speak it is to the point, and what they say receives attention. They crave to be left alone to do their own work in their own way and resent interference of any kind. A quiet word of reproof should be given when necessary but no punishment. Punishment brings to the surface the revengeful thoughts of Capricorn children, for they are more or less revengeful. They possess the unusual qualifications of self-analysis and self-censure, and if left quietly alone will take themselves to task for their faults. The sign Capricorn is typified by the goat. In its natural habitat the goat ascends to great heights, balances itself upon narrow ledges of rock, and stands there all alone, serene and contented, surveying the distant landscape. Similarly, the Capricorn child likes to go away quite alone, away from all its companions, and not be ques-

tioned when it returns to them, and it will regain its equipoise if allowed to do so. The Capricorn child is ambitious and likes to associate with its elders, with those in authority, and with the heads of affairs. When it grows older, its greatest success often comes to it a long distance from its birthplace. As some one says:

“Far from the land where the native
was born,
Lies success for the man under Capri-
corn.”

(To be continued)

Rosicrucian Sunday School Lessons

We have in preparation at the present time a series of Sunday School lessons designed for use in Sunday Schools in local Centers of the Fellowship. These lessons are gotten out in groups of four, each group covering one solar month, beginning with Capricorn. They illustrate in a form comprehensible to juvenile students the practical principles of the Rosicrucian philosophy correlated with astrology, physiology, and the Bible.

The lessons are accompanied by a little manual of instructions for the teacher. The first month's lessons, beginning Sunday, Dec. 26, 1926, will be ready on December 1st. Local Centers of the Fellowship and individual members may obtain these lessons in any required number. The price has not been determined as yet, but will be made as low as possible.

Similar lessons have been in successful use in the Los Angeles Center for more than a year. They can also be used to advantage in the home. It is our belief that the Rosicrucian Sunday School has an important function and a great future. We shall be glad to have the cooperation of all of our members and students in helping to make it a success. To obtain lessons, address,

*The Rosicrucian Fellowship,
Oceanside, California.*

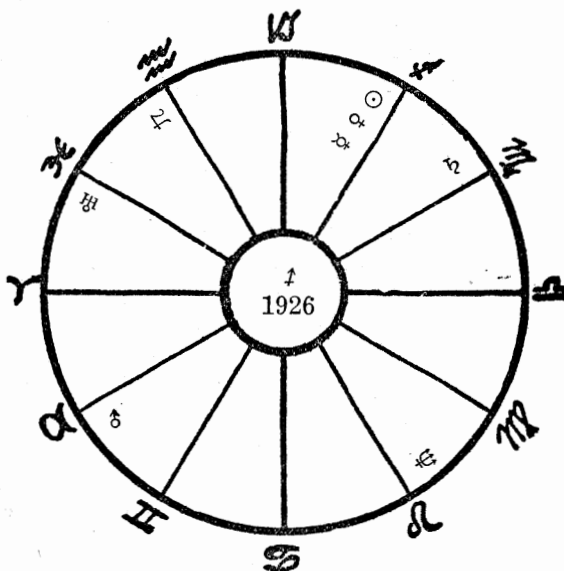
The Children of Sagittarius, 1926



A Character Delineation of the Children Born between November 23rd and December 22nd, inclusive, 1926.

The children of Sagittarius are usually of a most kindly, easy-going, big-hearted nature, with ideals too high for their attainment. As is commonly said, they "hitch their wagon to a star." They are prone to talk of what they are going to do, telling everyone what wonderful things they hope to accomplish, but these things often do not materialize. They are religiously inclined. They also take readily to games of chance, and usually excel in sports, making good athletes.

The children born this year during the time when the sun is passing through this jovial, idealistic, and active sign will be most loving and kindly disposed, for we find the planet Venus, the goddess of love, in Sagittarius the greater part of the month. Venus follows the path of the sun keeping in conjunction with him until December 17th, when she enters the sign of Capricorn. The Sagittarians are ruled by their love nature and can be easily imposed upon. Mercury, the planet of reason, is retrograde. It is in Sagittarius, the sign of its fall, until November 28th. These children will not take kindly to mental work, as Mercury is nearing the place where it turns and becomes direct, making its movement very slow, and the mental faculties of these children will also act very slowly. It would be well for the parents on this account to specialize in a line of development for them which will not require



too much mental work, a line such as music or art. They should also teach them to concentrate on their work, seeing that they finish whatever they start, for Sagittarian children are naturally of a restless nature, wanting change and excitement, and on account of this versatile nature they are prone to leave things unfinished and start something new.

During this month three planets are
(Continued on page 566)

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, entitles the subscriber 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.

PHYLLIS B.

Born March 14, 1915. 5:30 A. M.

Lat. 47 N., Long. 121 W.

Cusps of the Houses:

10th house, Sagittarius 14; 11th house, Capricorn 3; 12th house, Capricorn 24; Ascendant, Aquarius 26-23, Pisces intercepted; 2nd house, Aries 19; 3rd house, Taurus 22.

Positions of the Planets:

Mercury 26-05 Aquarius; Mars 3-57 Pisces; Moon 8-10 Pisces; Jupiter 9-14 Pisces; Sun 22-54 Pisces; Saturn 25-37 Gemini; Neptune 27-50 Cancer, retrograde; Venus 9-05 Aquarius; Uranus 13-53 Aquarius.

This girl will be of a very independent nature. She will want others to think as she thinks, and will chafe under mental restrictions. She will take naturally to esoteric studies; with the sun in Pisces, trine to Neptune in Cancer, both Pisces and Cancer being esoteric signs, occultism will hold a strong attraction for her. But in order to bring this capacity out it will be necessary for this soul first to meet with reversals, disappointments, and sorrow. The ideals of this Aquarian who has the advanced Uranus in conjunction with Venus in

Aquarius are high, but these planets being in the twelfth house indicate opportunities that have not been grasped. Mars, the moon, and Jupiter in conjunction in Pisces in the first house, Pisces being intercepted, show opportunities that are latent. All these twelfth sign and twelfth house indications may be brought out later in life when the planets by progression have moved out of interception and into the eleventh house, respectively.

Saturn in the fourth house, square to the sun, points very strongly to the restricting influence of the parents in the home. Saturn in the fourth house restricts the early life of a child, and shows that the parents are apt to want to mold its life and ideals according to their own ideas. Restraint will discourage a girl of this type, and will cause her to draw within herself, for Pisces and planets in the twelfth house indicate a soul seeking solitude and withholding its confidence from others. Constant restrictions from the parents will cause Phyllis to withdraw her confidence from them and to become secretive and rebellious.

Due to Mercury in an airy and scientific sign, trine to Saturn, she has a keen and well balanced mind, one with which she is able to think clearly and independently. A girl with such a brain

should be given work along mathematical lines, such as astrology, astronomy, etc.

She should be taught hygiene and the sacredness of purity, for with Venus in conjunction with Uranus in the twelfth house dangers surround her, and through ignorance and indiscretion she might be led into danger through her associations with the opposite sex. The mother should endeavor to keep the confidence of this girl at all times and help her to choose her friends.

ODIS REUBEN B.

Born February 9, 1915. 4:00 P. M.

Lat. 34 N., Long. 87 W.

Cusps of the Houses:

10th house, Aries 23; 11th house, Taurus 28, Gemini intercepted; 12th house, Cancer 2; Ascendant, Leo 2-50; 2nd house, Leo 26; 3rd house, Virgo 22.

Positions of the Planets:

Moon 25-37 Sagittarius; Venus 3-19 Capricorn; Mars 8-19 Aquarius; Uranus 12-06 Aquarius; Sun 20-05 Aquarius; Jupiter 1-18 Pisces; Mercury 7-24 Pisces; Saturn 25-38 Gemini, retrograde; Neptune 28-30 Cancer, retrograde.

Odis has the fixed, fiery, and impulsive sign of Leo on the Ascendant, with fixed and cardinal signs on the four angles. The sun, which is the ruler of the Ascendant, is in the seventh house, in the fixed sign of Aquarius in conjunction with the advanced Uranus, sextile to the moon and trine to Saturn. This will endow this boy with a well-balanced nature and a progressive mind that will lean towards the idealistic side of things. His ideals, which are represented by the moon in Sagittarius, sextile to the sun in Aquarius, will, however, be curbed by the opposition of Saturn. Saturn trine to the sun with the sun placed in Saturn's home, and Uranus in Aquarius, its home sign, give great strength of character and persistence.

This boy should be encouraged to follow scientific and occult lines of study. The sun, being the life ruler and wonderfully well aspected, indicates the line of endeavor which this soul is most apt

to follow. Whatever he does he must do in his own way. His way will be original and of a scientific nature; therefore his parents should give him freedom of choice. Venus sextile to Jupiter and Mercury will give artistic ability, but this ability should be exercised along practical lines such as architectural drawing, building, engineering, etc. Venus in Capricorn should give a love for horticulture and landscape gardening, and a desire to express art through nature.

Saturn in Gemini in opposition to the moon in Sagittarius gives a tendency to coughs and colds. People with this affliction are as a rule shallow breathers. As a result of this the lungs do not receive the necessary oxygen to enable them to keep the blood in good condition. Children with these planetary positions and aspects should sleep on an open porch, learn to sit and walk upright, and breathe deeply in order to give the chest expansion.

VOCATIONAL

MARGUERITE G.

Born November 9, 1904. 7:45 A. M.

Lat. 45 N., Long. 93 W.

Cusps of the Houses:

10th house, Virgo 10; 11th house, Libra 11; 12th house, Scorpio 5; Ascendant, Scorpio 24-02; 2nd house, Sagittarius 25, Capricorn intercepted; 3rd house, Aquarius 2.

Positions of the Planets:

Sun 16-44 Scorpio; Mercury 22-12 Scorpio; Moon 12-15 Sagittarius; Venus 18-50 Sagittarius; Uranus 27-41 Sagittarius; Saturn 14-44 Aquarius; Jupiter 22-25 Aries, retrograde; Neptune 7-57 Cancer, retrograde; Mars 23-42 Virgo.

This young woman has Scorpio on the Ascendant, with Mercury in conjunction with the latter, and the ruler, Mars, in the tenth house in the sign of Virgo, which is the home sign of Mercury. Mercury and Mars are in mutual reception, very strongly placed, and in sextile aspect to each other. This combination will give a tendency to impulsiveness in

speech; in fact, the native will want to dominate the thoughts and acts of others. With the sun also in Scorpio in conjunction with Mercury and square to Saturn, Saturn being strong in its own sign of Aquarius, this young woman has a tendency to stand in her own light and do things which would bring upon herself suffering and unpopularity, especially physical suffering.

There is, however, another side of her nature, for we find Venus in conjunction with the moon in the jovial and kindly Sagittarius, trine to Jupiter in Aries. This will give a most attractive and pleasing personality, which if kept in the foreground and encouraged to dominate the Mars-Mercury nature will win its way into the hearts of all. Venus in conjunction with the moon and trine to Jupiter also gives talent for music, and with Uranus trine to Jupiter, Jupiter being placed in the fifth house, which has rule over theatres and public places, a musical career is what we would advise as a vocation. The playing of instruments in orchestras in theatres or churches would be very pleasant and would be a lucrative vocation.

SLEEP—A PARABLE

(Continued from page 552)

eager for wisdom; a *soft heart*, washed in the bitter tears of sorrowful experience, and filled with pity and sympathy for one's fellow man; a *sound body*, which will be a reflection of its spiritual counterpart.

CHILDREN OF SAGITTARIUS, 1926

(Continued from page 563)

retrograde: Mercury the planet of reason, Uranus the planet of impulse and emotion, and the dynamic Mars. These three planets are weakened on this account; therefore it would be well if the parents or guardians would use a little precaution so as to keep these children from forming the habit of drifting with the tide. They will be religiously inclined, and would make good clergymen or spiritual teachers.

Mt. Ecclesia Welcomes Guests

In Rose Cross Lodge there are comfortable rooms with electric light and baths. The cafeteria supplies good vegetarian food, and the evening study classes furnish worth-while instruction and entertainment. Special rates are made to members of the Fellowship. Both they and those of the general public who are interested in our work will receive a cordial welcome whenever they come to Mt. Ecclesia.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Emblem

We frequently receive requests from friends for a Rose Cross Emblem which they can use in the home circle or in their individual rooms. Accordingly we have prepared one made of cardboard, the seven roses being of red ribbon placed on a white cross. It may also be used for Study Centers should a larger one not be available. This emblem makes an excellent Christmas gift to friends who are interested in the Rosicrucian philosophy. During the Holiday Season we send them for \$1.50 each postpaid.

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. Being enrolled in the Regular Student Course alone makes one a member of the Rosicrucian Fellowship.

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, California.*

"Cosmo" Studies

This Department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BACK TO THE BIBLE

BY ALFRED ADAMS

- Q. Is the missionary spirit strong in this age?
- A. Yes. The Western churches are sending missionaries all over the world to convert the people of every nation to a belief in their creeds. The East has commenced a strong invasion of Western fields.
- Q. What is the result of this invasion?
- A. Many Christians who have become dissatisfied with the creeds and dogmas taught by the clergy and who are impelled to search for truth to satisfy the demands of the intellect for an adequate explanation of the problems of life, have familiarized themselves with, and in many cases accepted, the Eastern teachings of Buddhism, Hinduism, etc.
- Q. How is this missionary effort viewed by the occultist?
- A. It is not desirable, whether from East to West or vice versa, because it is contrary to the trend of evolution.
- Q. Why is it not desirable?
- A. The great Leaders of humanity who are in charge of our development give each race the religion which is best adapted to its needs. There are excellent reasons why the Bible, containing both the Jewish and the Christian religions, should have been given to the West.
- Q. If we earnestly seek for the light, what shall we find?
- A. That Supreme Wisdom has given

the West this double religion, and that no other religion of the present day is suitable for our peculiar needs.

- Q. What are some of the points that may be brought out in this connection?
- A. In the Polarian, Hyperborean, and Lemurian Epochs the task of leading humanity was a comparatively easy one, for man was then without mind. But when that disturbing element came in during the first part of the Atlantean Epoch, man developed cunning, which is the product of the mind unchecked by the spirit. Cunning acts as an aid to desire, regardless of whether the desire is good or bad and whether it will bring joy or sorrow.
- Q. What transpired in the middle of the Atlantean Epoch?
- A. The spirit drew completely into its vehicles and commenced to work in the mind to produce thought and reason, which gave it the ability to trace a given cause to its inevitable effect, and to deduce from a given effect the cause which produced it.

(To be continued)

Articles Wanted for the Rays

We are always glad to have articles from our friends and students for use in the "Rays." These articles are carefully examined, and those which are found suitable are published as space permits. Articles on esoteric philosophy, astrology, and health, also occult stories, are wanted. Personal experiences which illustrate occult principles are acceptable. This is an opportunity to develop your latent literary talent.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The Empty Cage

BY HELEN BOYD

IT WAS Elva's tenth birthday. When she arrived at the breakfast table, she found lying beside her plate a nice hair ribbon from Mother, a wrist watch from Daddie, and a box of note paper from Marjorie, her little chum.

"After you were in bed last night, Aunt May came in with her gift," said her mother with a smile.

"Oh, Aunt May always gives me something nice," exclaimed Elva, clapping her hands. "Where is it, Mother?" but even as she spoke a flood of singing burst on the air. She gazed around the room in astonishment until at length her eyes rested on a bird in a gilt cage hanging in the window.

"Mother dear, is that Aunt May's present?" Mrs. Leslie nodded her head, while Elva flew over to the window to get a closer view of the canary.

"Oh, isn't he a darling, Mother!" she cried. Just then she noticed a card dangling from the top of the cage, and she read aloud:

"Please be sure to feed me and give me fresh water every day, because I get hungry and thirsty the same as little girls do."

"Now wasn't that a funny thing for Aunt May to write?" said Elva, looking rather thoughtful.

"Well, maybe Aunt May was thinking of how you often do forget things, you know," remarked her mother slowly.

"But I never, never could forget to feed my little Dicky bird," said Elva, as she finished her breakfast.

For a whole week her mother never had to tell her once about feeding her bird. Then on Monday as she was eat-

ing her lunch in the school yard with her friend Marian, she remembered that she had forgotten it that morning.

"Goodness, whatever is the matter?" asked her little companion, as Elva jumped to her feet.

"Why, I forgot all about feeding Dick this morning," replied Elva, looking rather shame-faced. "I remember Mother did tell me to do it, but I wanted to finish that little apron I was making, and that's how I must have forgotten it."

"Well, your mother will notice that he hasn't been fed," said Marian comfortingly, as she pulled her little friend down beside her. "Here, have one of my sandwiches."

As soon as school was let out that afternoon, Elva fairly flew home. She burst in on her mother, who was in the dining room sorting over some patterns.

"Mother, I went off to school this morning and forgot all about Dicky-Ducks. You fed him, didn't you, Mother?" she said in a relieved tone as she looked at Dick's well filled glass of seed.

"Yes, but I do hope you'll try to remember after this," said Mrs. Leslie, gazing straight at her little daughter's flushed face. "Suppose some morning you were to get up and find no breakfast prepared just because I'd forgotten it. You wouldn't like it, would you?"

"No," answered Elva slowly, "and I really will try to remember better after this."

But two or three times after that she forgot again, and but for Mrs. Leslie poor little Dick would have gone hungry. One morning as Elva was lying in bed

wondering why everything seemed so quiet around the house and why mother hadn't been in to call her, Daddie put his head in at the door. "Mother is very sick, Elva," he said quietly. "Mrs. Temple is coming to nurse her and look after things till she gets better. And Elva," he added suddenly, "I'd take Dick up into the attic. Every little noise seems to affect Mother so, and I'm afraid his singing might disturb her."

Everything was so strange and different to Elva without her dear mother around. She stole into her mother's room for a few moments, but she lay there so white and still that Elva could hardly keep the tears back.

"Don't forget to feed Dickie," called Mrs. Leslie faintly as Elva was stealing out of the room.

"No, I won't," promised her little daughter. It was only a few days afterwards that her mother grew so much worse that the doctor had her taken to the hospital. It was the third day after she was sent there that Elva, hurrying home from school, suddenly remembered about Dickie. She ran almost all the rest of the way home, and flew up the stairs to the attic. She gave one quick look at the cage, and then threw herself on the floor, sobbing as if her heart would break. She didn't know how long she had been there, when she suddenly felt herself raised in somebody's arms, and when she lifted her head, she found Aunt May looking at her with such tender eyes.

"Why, Elva child, I came straight to tell you that your mother is much better and will be home tomorrow, so don't cry," said her aunt soothingly.

"Oh, Aunt May, poor little Dickie-Ducks," sobbed Elva, pointing to the cage, where her little bird lay at the bottom stiff and lifeless. "He's dead—and all through my forgetting to feed him."

Aunt May looked very sober as she went over and gazed into the cage. Then she took Elva on her knee, and stroking back her hair she said, "I'm sorry—

very, very sorry, Elva dear, but I'll tell you what we will do. We'll hang this empty cage up in your room, and it will remind you that it isn't only yourself that suffers but generally somebody else when you forget."

And from that day Elva grew more and more careful to remember, because whenever she felt inclined to neglect things, little Dickie-Duck's empty cage was always there to remind her.

The Mt. Ecclesia School for Children

Our new boarding school for children is devoted to the training of children between the ages of four and seven. This is a most important time for the child, for it is known among occult students that the vital body, *the vehicle of habit*, is then coming to birth. Early impressions made upon this body last for a lifetime. A mistake is sometimes made, however, in trying to force the child's mental development at that early age. It is in accordance with these principles that the Mt. Ecclesia School for Children is working, bringing into play occult knowledge concerning the inner constitution of the child. Particular stress is given to the building of a healthy young body by outdoor games and nature study. Also use is made of the science of astrology in discovering the latent tendencies of the child, so that the good may be encouraged and the evil transmuted.

The School is housed in a new and very attractive building specially designed for it. It is of Mission architecture, and constructed of fireproof tile and reinforced concrete. The boys' dormitory is on one side, the girls' on the other, with the class rooms between.

Friends are asked to make known to parents the existence of this New Age school. Full details will be furnished upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

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.

Vegetarianism, True and False

BY L. M. F. HARBISON

A FRIEND came to call, and during the visit brought the conversation round to vegetarianism, expressing horror that anyone should hold any other view. "To take life, to use anything that has cost a life, or to wear furs or feathers is terrible!" she exclaimed.

The above opinion is rather often put forward by people who from want of due thought, and sometimes from the deliberate ignoring of facts, are inconsistent and do not live up to the principles so ostentatiously displayed. The friend above mentioned wore a remarkably natty pair of leather boots. A decided ornament they were, but without doubt an animal life had paid for them. Her shapely hands were encased in kid gloves. Again, a life had paid the cost. The handsome and servicable leather suitcase which is her pride, and the treasured ornamented leather pocket-book and morocco purse which she displays, did they not too cost life? It may not yet be entirely feasible to give up the use of leather products, but as there are many satisfactory and serviceable substitutes, such as canvas, rubber, and other materials, the truly consistent

vegetarian will use these when at all possible.

Still another point in the mental argument which I directed at my caller was that many articles of which she might be a possible user cost the lives or at least the suffering, not of animals but of *men, women, or children*. Do vegetarians know that the paint which they use to beautify their dwellings often has so high a percentage of white lead as to be a menace to the worker who makes it or applies it? I have had brought to my personal attention knowledge of cases of the terrible suffering of those afflicted with white lead poisoning. Then what of the hundreds of dwarfed children employed in the canning factories cutting string beans, shelling peas, and preparing tomatoes? How well do these innocent looking products appearing on vegetarian tables hide the suffering and child slavery involved in their preparation!

It has been hard indeed to get people sufficiently interested to obtain even the mildest legislation against child labor. Even people who would save the life of a flea would take no interest. More than one person calmly told me that to fight such evils would do no good, but

that to hold love thoughts for the evolution of the whole of mankind was the way to help. I thank the Father that a faithful few, seeing differently the way of brotherhood, agitated and agitated, holding obviously *true* "love thoughts," till at last the first legislation to remedy this condition was begun. By actual *action*, by sacrifice of time and scant leisure, not by sending out "love thoughts" at no cost to themselves from their comfortable homes, did these true altruists labor for the abolition of the child slavery that spelled death, and worse still, disease, mutilation, and the physical and mental dwarfing of hundreds of children denied their childhood.

Though the question of whether to be or not to be a vegetarian is one that a man must decide for himself, nevertheless we know that to abstain from the eating of the flesh of animals is an aid to purification and progress, and therefore is *a step upon the Path*. To some of us the giving up of meat eating is a very easy matter, to others a hard one, this being due not only to the bondage of habit but in part at least to the particular point on the path of evolution at which we are standing. There is one point in this connection to which it is well to draw attention, namely, if we shrink from cutting the throat of some terror-stricken animal or from being splashed with its blood, we must not, dare not, allow our brother to do this brutalizing work for us.

One of the inconsistencies of today among those who believe theoretically that it is better to refrain from taking life and who abstain in the main from the use of flesh food, is that on days of rejoicing or special occasions they still have a chicken or turkey dinner, as though the sacrifice of the lives of these harmless creatures could add to the fullness of the joy of the day! This practice is particularly noticeable at three seasons of the year, namely, Christmas, Easter, and Thanksgiving.

Now on Christmas Day we celebrate the birth of that gentle Master who came

to this Dark Star to bring the great message of love, the unity of all, and compassion towards the smallest thing that lives. In those fragments of His words that have come down to us we catch glimpses of His love for and joy in every atom of creation. We sense His love for "the lilies of the field," and for the sparrows, which though sold "two for a farthing" yet, He said, do not die without the Father taking heed of them. We sense also His love beneath His condemnation of the bloody sacrifices made by the Jews, nominally to do God honor but really to pander to human desire because there was profit made from the sacrificial victims, and also because the priests and servers in the Temple loved to eat the flesh of the creatures sacrificed. To those who recognize in animal or bird a "younger brother" there is also special meaning in these words of the Master of Compassion: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." On Christmas Day we are reminded of what love is and of what love demands of us. The world makes it a day of feasting, but we should make it a day on which we are particularly true to the ideal of compassion which Christ symbolized.

Easter Day, kept in memory of the triumph of life over death by the Master Christ, reminds us perhaps even more forcibly than Christmas Day of the necessity for *living* the truth of Brotherhood. The unity, indestructibility, and purpose of life revealed on Resurrection Morn can become reality only to those who consistently endeavor to feel and live in harmony and at-one-ness with every atom of the universe. Thus to sacrifice sentient life on that symbolic day is indeed to strike a blow at the truth of which it tells. We cannot hurt the truth, but our blow rebounding from it shall strike ourselves, and through us the race of which we are a part.

"To kill is to interfere with the chances given to others. . . . Many men who have been sportsmen for a lifetime

are now beginning to doubt whether it is justifiable to take life at all. The Power of the Future is that which shall come to men when they apprehend the Principle of Life and understand the value of individual life. . . . 'Thou shalt not steal' applies to life perhaps more than to any other possession. The spirit driven from the body again and again before it has obtained the full lessons of that body becomes distorted by the continual outrage. The life is the absolute possession of the spirit within the shape, and may not be taken from it without reprisal and even punishment from above." (Mabel Collins in "One Life, One Law.")

The third of the trio of days of rejoicing which is sometimes made the excuse for inflicting suffering on those weaker than ourselves, Thanksgiving Day, brings in another tragic note when so used. Thanksgiving Day, inaugurated as a day of rejoicing and gratitude for *life preserved and liberty gained*, when commemorated by sacrifice of sentient life and ruthless exercise of power over creatures who also love life and freedom is absurdity at least, if not hypocrisy.

Abstaining from the flesh of animals is only a symbol of a greater thing. Unless we feel the unity of all life, unless we are in loving touch with all our brethren, even to the least of them, unless we can no longer be cruel, we are not true vegetarians. Though grasping a symbol may help us towards holding the higher reality, let us not be content with the symbol lest looking too closely at the smaller thing in our hand we lose the larger vision.

The universe is One. Each man is but an atom of it. He cannot separate himself from that with which he breathes and lives. He can, however, cause pain to other atoms, which pain inevitably must return to himself. To him is given the choice of helping to make the universe a place of love and loveliness, or a place of pain which the World Soul must try to heal. There is no middle course.

I Wonder Why

BY MINNIE LEONA UPTON

Only a little wondering calf,
Here in the crowded car I lie,
With many more on the slippery floor,
All sick and sad as I!

The world seemed such a happy place
Till yesterday—all bright and sweet,
With sunny space to run and race,
And green shade from the heat.

And water, fresh and cool and clear,
And friendly hands to pat my head,
And always food, so sweet and good,
And such a soft, dry bed!

There is no water here, nor food!
I called, and called; so did they all!
But no one heard—or no one cared,
And now we cannot call.

Only a little helpless calf,
Here in a crowded car I lie,
With many more on the slippery floor,
And, oh, I wonder why!

—From *The Vegetarian News*.

CORRESPONDENCE COURSE IN GERMAN

The *Preliminary Correspondence "Cosmo"* Course of twelve lessons has been printed in German and is now available for our German students. This course is based upon the *Rosicrucian Cosmo-Conception* as textbook, which we also carry in German. The course is conducted on the freewill offering plan. The price of the *Cosmo-Conception*, heavy paper binding, is \$2.00 postpaid.

The following pamphlets may also be had in German:

The Object of the Rosicrucian Fellowship.

How the Rosicrucians Heal the Sick.

The Rosicrucian Fellowship—An Aquarian Movement.

The first two may be had for five cents each, or \$1.50 per hundred. The last is for free distribution.

Vegetarian Menus

—BREAKFAST—

Stewed Apricots
Bran and Cream
Cinnamon Toast
Cereal Coffee or Milk.

—DINNER—

Milk Vegetable Soup
Mushroom Omelet
Parsnip Patties
Rye Bread

—SUPPER—

Grated Carrot Salad
Mock Cherry Pie
Prune Bread
Fruit Juice

Recipes

Cinnamon Toast

Prepare crisp buttered toast and sprinkle the buttered side with as much mixed cinnamon and finely granulated sugar as it will retain.

Milk Vegetable Soup

Stir two and one-half tablespoons of flour into two tablespoons of melted butter, and mix with one quart of milk. Add two cups of cooked vegetables finely chopped, mashed, or put through a soup strainer. (Spinach, peas, beans, potatoes, celery, asparagus, cabbage, or squash all make a good soup). Heat and stir until it thickens. If too thick add water or milk.

Mushroom Omelet

Cut mushrooms, fresh or canned, into small pieces, put in stew-pan with hot butter, and allow to brown. Season with salt, and add some cream or milk and a little flour to make a rather thick gravy. Set to one side, but keep it hot. Make a plain omelet, and just before folding turn in the mushrooms. Serve hot.

Mock Cherry Pie

Chop one cup of cranberries with three-fourths cup of raisins. Add two tablespoons of flour mixed with one cup of sugar; add one-third cup of cold water. Bake with two crusts.

Prune Bread

Two cups graham flour, one cup each of yellow cornmeal and white flour, one-half cup sugar, one tablespoon shortening, one teaspoon salt, two cups stewed prunes chopped medium fine, four teaspoons baking powder. Mix the graham flour and corn meal, and add the white flour, salt, and baking powder. Then

add prunes and water in which they were stewed to make a stiff batter. Bake in two loaves in medium oven.

A Spanish Edition of "Freemasonry and Catholicism"

This remarkable work by Max Heindel, giving out the cosmic facts underlying these two great institutions as determined by occult investigation, may now be had by our Spanish speaking friends. It is bound in heavy paper and sells for 75 cents.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Mystical Interpretation of Christmas

This little book is just the thing to give to a friend as a Christmas gift. For the holiday season we have had specially made for it an attractive Christmas box, in which it will be mailed. A description of this book will be found on the back cover page of this issue of the "Rays."

1927 Ephemeris

Our Ephemeris for 1927 is completed and ready for delivery. It is predicted that 1927 will be an important year. This Ephemeris will enable you to study the coming planetary conditions and prepare for them. Place your order now, and the Ephemeris will be mailed to you immediately. Price 25 cents post-paid.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

San Diego, Calif., August 7, 1926.
Rosicrucian Fellowship,
Oceanside, Calif.,
Dear Friends:

So glad to be able to write how well I am feeling. Am so much stronger. When first I wrote asking for your help, if I were able to stay up three or four hours a day I considered myself lucky; now I just have to rest an hour or two in the afternoon and am busy all the time.

You cannot imagine how I appreciate all the healers have done for me through their prayers and work.

Wishing to offer them my poor thanks, I am,

—S. J. H.

Webster S. D., Oct. 23, 1926.

My Dear Friends:

Have grown in strength by leaps and bounds this week. Cooked for ten men day before yesterday and it was easy for me.

Mr. G—'s ribs are healing nicely. Last night I said to him, "I don't know whether you realize it or not, Howard, but your ribs are healing much faster than they would have if you were not under the care of the Invisible Helpers."

His reply: "I know it. You remember the night I was in such pain? Well the pain *left me suddenly and never has returned.*"

It is simply a miracle the way he has been healed.

With love and appreciation,

—C. C. G.

Tamaki, Auckland, N. Z.
Oct. 8, 1926.

Dear Friends:

The loosening process continues apace. It is a great relief. Muscles that were as hard as boards become soft and pliable. Many, many thanks.

Yours gratefully,

—S. H. D.

HEALING DATES

November 2— 9—16—22—29

December 7—13—20—27

January 3— 9—16—23—30

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.

Sick People

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by 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, California.*

Applicants for Healing

Sometimes fail to give us their address, and as a result many an appeal for help must go unanswered. Applicants should be careful, therefore, to place their full name and address on every letter.

Wanted at Mt. Ecclesia

A housekeeper for the Mt. Ecclesia School for Children, one who possesses some training as a nurse, and preferably a member of the Fellowship. Must not be over forty years of age. For further information address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

International Headquarters

Mt. Ecclesia, the home of the Rosicrucian Fellowship, is situated on a high tableland about a mile from the Pacific Ocean. Here is located the Temple of Healing, where each day healing prayers are sent out to the world. The Correspondence Courses are carried on at the Headquarters' site, and there is also a Resident School at certain periods of the year. Night classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are conducted during the greater part of the year. Visitors and students are always welcome. List of Centers affiliated with Headquarters is given on inside front cover page.

Doings of the Month

BY ESTHER J. DEANE

FIFTEEN years ago the Headquarters of the Rosicrucian Fellowship were founded at Mt. Ecclesia. The anniversary of this event was celebrated on October 28th. The whole Fellowship, including students and guests, picnicked in the afternoon at Live Oak Park. There were many interesting speeches, including a fitting talk by Mrs. Max Heindel on nature spirits. The party returned to Mt. Ecclesia for dinner, and there were many comments on the beauty of the dining room, which had been decorated in the colors of Halloween. In the evening Mrs. Heindel gave a very interesting address on the birth of the Fellowship and its future work. Mrs. G. D. Jenssen, who is in charge of the new Mt. Ecclesia School for Children, spoke on the future possibilities of this School and the education of the child. Then followed a very entertaining program by several of the workers, after which refreshments were served. The day from beginning to end was one of complete fellowship, and everybody radiated the true and happy spirit of Mt. Ecclesia.

The Children's School gave its first Halloween party on Halloween Eve. Miss Verna Purdy, the kindergarten teacher, presided and Mrs. Heindel was the guest of honor. The color scheme was orange and black, and the children, robust and happy, were dressed in orig-

inal costumes of these colors. They were entertained with Halloween stories by the various guests, and in turn the guests were entertained with songs and stories by the children. A very dainty supper was served, and everybody agreed that the children's first party had been a real success.

Local Fellowship Activities

The Los Angeles Center of the Fellowship is one of the oldest of our Centers, having been founded by Max Heindel in 1909. It has for about twelve years occupied rooms at its present location, 112 Coulter Building, 213 South Broadway. It is the largest and most flourishing local Center of the Fellowship, drawing students not only from the highly metaphysical city of Los Angeles but also from the surrounding towns. It has a corps of very able teachers and lecturers, among whom may be mentioned Mrs. Arline D. Cramer, Mrs. Corinne S. Dunklee, and Dr. George T. Weaver. Mr. J. S. Burge is Secretary.

The library is open every day from 10 A. M. to 5 P. M. One may either borrow or buy books there, since there is always a good supply of Rosicrucian literature on hand. Every Tuesday at 2 P. M. an anatomy class is held, and at 7:30 P. M. there is a question class on the Rosicrucian Philosophy. On the first Tuesday evening of every month Mme. D'Artell of Long Beach gives one of her very helpful and inspiring healing con-

certs. On Wednesday at 2 P. M. a junior "Cosmo" class is held and at 7:30 P. M. there is an advanced class devoted to the Rosicrucian Philosophy and Bible combined. Astrology classes are conducted on Thursday at 2 P. M. and 7:30 P. M. At 9:30 A. M. on Sundays there is a Sunday School for children, and at 8 P. M. a devotional service and lecture. The public is cordially invited to visit the Center and attend its classes and lectures.

Dr. Lash's Lecture Itinerary

Dr. Franziska Lash of Headquarters, one of our field lecturers, has just completed a series of lectures in Detroit with most excellent results. She spoke several times at the local Fellowship Center, and also by invitation at the Master Key Psychology Club and at the Fordson High School. Her lectures in Detroit have already borne much fruit.

From November 2nd to 23rd, inclusive, Dr. Lash will be in Cleveland, Ohio, where she will lecture at the Rosicrucian Study Center, Carnegie Hall, 1220 Huron Road. Information about the lectures and classes may be obtained there.

She will be in Newcastle, Pa., on November 24th and 25th, where she will lecture at the Scottish Rite Cathedral.

Chicago, Ill. will be the next stop Dr. Lash will make, where she will be from November 28th to December 19th, inclusive. She will lecture every Sunday, Wednesday, and Friday evening at the Woman's City Club, in the London Title Guarantee Bldg., 360 N. Michigan Ave., giving a series of ten lectures. There is a possibility that she will go east and south after leaving Chicago, but of this more will be said in the next issue of the "Rays."

Dr. Lash was one of the instructors in Mt. Ecclesia College during the Summer School terms of 1925 and 1926, where she was very popular with her students. She has made a specialty of

the correlation of anatomy and physiology with the Rosicrucian Philosophy and astrology, and has many years' experience in these subjects, combining her professional knowledge of the human body with her esoteric understanding. All who have the opportunity to hear her should do so.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.
The Rosicrucian Mysteries, \$1.50.
The Rosicrucian Philosophy in Questions and Answers, \$2.00.
The Web of Destiny, \$2.00.
Freemasonry and Catholicism, \$1.00.
Mysteries of the Great Operas, \$2.00.
Gleanings of a Mystic, \$2.00.
Letters to Students, \$2.00.
In the Land of the Living Dead—An Occult Story, \$1.50.

The Mystical Interpretation of Christmas. 75 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 5 and 6 (one book), \$5.00.
Vols. 7 and 8 (one book), \$5.00.
Vols. 13, 14, 15, 16, each \$3.00.
Vol. 17 (8 months), \$2.25.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

Facts About Life Here and Hereafter, 5 Cents Each—\$1.50 per hundred. . .

Postcard Views of Mt. Ecclesia, 5c. Each.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemerides Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

Tables of Houses Bound, (3), \$2.00.

All the above may be obtained from,
The Rosicrucian Fellowship,
Oceanside, California.