

RAYs FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

VOL. 20

NOVEMBER, 1928

NO. 11

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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.

Change of address must reach us by the 5th of month preceding any issue.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California

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Current Topics

From the Rosicrucian Heliopoint

BY JOSEPH DARROW

It is the aim of this Department to correlate current events with the underlying laws of occult philosophy, so as to illustrate the fact that the visible world of affairs is governed by the forces of the invisible world, which is the realm of causes.

Catholic Ambitions and the Masonic Goal

THIS is a subject which everybody is or should be interested in, because whether he knows it or not he is included in one or the other of the two groups, Catholics and Freemasons. We will examine this matter in the light of the Rosicrucian Philosophy. In so doing we will quote Max Heindel, an Initiate of the Rosicrucian Order, who delved deeply into the subject and was able to examine the hidden springs of action which propel these two institutions forward in their respective courses. He left a considerable number of pencil notes which have never been published. From

these notes we have obtained information of a rather startling character bearing on this subject.

This information deals with the evolutionary ambitions and aims of the two institutions, Catholicism and Freemasonry, which originated back in the earliest periods of our race and our planet. Their methods are different. They are as far apart as the two poles, although they both aim at improving the status of the human race.

Let us at the start quote from the above mentioned notes by Max Heindel so as to have some data on which to proceed.

"We see two great and powerful factors in the world, Freemasonry and Catholicism. It is utterly impossible that such great movements should grow up without the design of the Leaders of evolution. It must be worth our while, therefore, to find out what that design is in order that we may intelligently range ourselves, according to the evidence, on one side or the other. Both of these orders profess occultism, and both have systems of Initiation.

"In Freemasonry all are male, and women are strictly barred. This movement is principally concerned with the control of the temporal affairs of man, and therefore its Initiates hold offices in the various nations as statesmen. To this order the candidate comes of his own free will, a vigorous man seeking for knowledge, for *LIGHT*, which is an aspect of *FIRE*. He feels his divine kingship. He seeks the lost Word that shall make him a master Architect, able to create from himself alone.

"The candidates of the other order, Catholicism, are both male and female, but do not come of their own free will. They are brought there as children. They are not enlightened, but are met at the door of the church with the water of baptism. They pass through the river Lethe, and the fire of investigation is quenched in blind belief. Each time they enter the church this *WATER* is put upon their foreheads at the point where the ego has its seat. That is the means of reducing all to subjection such as we find in Catholic countries, where they uphold the negative, female ideal.

"The ban of the Masons upon women

is only the symbol of the idea that the human spirit is divine and capable of speaking the Creative Fiat without an intermediary female form. In the occult orders there are both men and women and they work in unison. In outward life they must yet remain separated."

The following is also taken from Max Heindel's writings, the portion in quotation marks being taken from the above mentioned pencil notes.

Before the separation of the sexes in ancient Lemuria man was a complete creative unit in himself. When the sexes were separated, however, each lost half of the creative power, which was used to build the brain and larynx. As the result of ages of use of these two organs "man is becoming more self-conscious and resents the limitations of sex. The dependency of each sex upon the other grows more intolerable. What is the solution?" The Freemasons have the male ideal. They look for the Word with which to create. They are led by Lucifer, the Light Bearer, the promoter of reason. The Catholics, on the other hand, exalt the female principle under the leadership of Jehovah.

"What we aspire to becomes ours. If we concentrate upon the male ideal, we take positive bodies; if upon the female ideal, like the Virgin Mary, we become negative and evolve less rapidly. If the Masons prevail, the male sex will last longer than the female. The female sex will be reduced to the lowest minimum necessary for the perpetuation of the male population, which for the most part will gradually become sexless. A similar case is that of the bees, where one queen is the mother of a whole colony.

"On the other hand, if the priestcraft prevails, the reverse will happen, and the female sex will predominate. As the female form is negative in the dense,

physical world, it will be easily dominated and kept in status quo by the few dominant priests, who will be male then as now, *so that evolution will be enormously retarded.* What we are to aim at is not to have one sex predominate over the other, but to hasten the time when sex shall be abolished and both war and enmity shall cease. This is best accomplished through enlightenment, and Masonry stands for *light*. Thus by endeavoring to interest Masons, by educating them to take up anew the spiritual side of the old Mystery teachings we shall hasten the day when the New Dispensation will stand at the altar with a new priest, Melchisedec, a just king in the new City of Peace."

Max Heindel further states in "Freemasonry and Catholicism" as follows:

"The issue is not, however, the persistence of the Masonic or Catholic institutions; but the outcome will determine the nature and the training humanity will receive in the remaining periods of our evolution. . . . *The attributes of the soul fostered by one method will indeed be very different from the quality of the soul nurtured in the other school.*"

When Mr. Heindel speaks of the ultimate disappearance of sex, he is looking of course a long way into the future. He is looking forward to the time when we shall have passed into the etheric world, which will then be our permanent abode, physical bodies having been left behind. We shall then live in etheric bodies, which will be generated by means other than sex. But even before that time, while the race is still living in physical bodies, sex will gradually disappear in the case of the great majority of mankind, as indicated above.

Catholicism is the School of Faith. It believes that progress and salvation can

————— Current Topics —————

best be achieved through faith in a few cardinal doctrines which are given out by the spiritual Hierarchs. Catholicism includes all people who depend primarily upon the principle of faith for spiritual progress. The Catholic church is only a part of this movement.

Freemasonry is the School of Knowledge. The Freemason is not content to take spiritual knowledge on faith. He demands the right to investigate and know spiritual mysteries for himself. Therefore Freemasonry is the positive school and Catholicism is the negative. When we use the term "Freemason," we are not referring merely to the members of the present-day Masonic lodges. Real Masonry is that which develops the inner, spiritual, occult powers of man. The real Freemason is the one who is proceeding along occult lines, developing his finer vehicles, that is, the etheric, desire, and mental bodies, so that they may become independent vehicles in which he can travel on the invisible plane when he is out of his physical body. The present-day Masonic lodge is a remnant of the old, original Masonic movement. It confines itself quite largely to the inculcation of moral principles. It is, however, a preliminary school for occult Freemasonry, and as such it occupies an important position. Any person who depends for progress on the light of reason rather than faith basically belongs to the Freemasonic movement regardless of whether or not he is a member of any lodge or society. All occult organizations basically are a part of this movement even though they may not be aware of the fact.

There should be no antagonism between these two great schools. Wherever there is separateness, however, antagonism is liable to creep in sooner or later. These two institutions should be able to

work side by side, each appealing to the class of egos which are best suited to its method of training, and each confining itself to its legitimate field. If this were done there would be no strife and no friction between the two orders. Freemasonry endeavors to work its evolution out through the experience gained in the manipulation of temporal affairs, whereas Catholicism endeavors to progress more particularly through ecclesiastical affairs and priestcraft. Since one school represents the state and the other the church, it is very evident that church and state must be kept separate in order for both to best carry on their work. It is a matter of history, however, that the Catholic Hierarchy has not been content to adhere to this principle of separation of church and state. It has endeavored to maintain a dominant position in both. In the light of occultism we see that this is impossible, and that they are attempting that which can only bring strife and confusion.

Max Heindel utters the following momentous words: "The Catholic is our brother as well as the Mason. We would not say a disparaging, irreverent word against this faith or those who live by it. . . . But we firmly believe it to be *for the everlasting good of mankind* that the Masons should prevail."

These two schools, however, these two streams of humanity, will ultimately merge under the leadership of Christ, who will hold the dual office of High Priest and King. Then the strife incidental to separateness will be a thing of the past. The final status of humanity, however, will depend quite largely upon whether the ideals of Freemasonry or those of Catholicism dominate our future evolution, for the results in the one case will be vastly different from those in the other.

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.

The Crystal Altar

BY ANITA OLIN

Upon the crystal altar of the year
I lay my heart. It is not much to give,
Tinged as it is with fear,
Yet I am glad to live
Knowing my heart is here upon the altar.

This crystal autumn altar of the year,
It is the soul of Christ; so great is He
Even I, an atom, feel Him near—
Even I, so weak, so insignificant,

Feel His divine love pouring into me.
I do not fear, not I, to lay my heart
Upon His altar. He is more to me
Than any worldly thing. I do not fear—
For He is nearer me by far
Than hands and feet, and will not
suffer me
To be alone. I know His love, and so
I do not fear—not I—to lay my heart
Upon this crystal altar of the year!

Prayer

BY MAX HEINDEL

(From the "Echoes" of March 1914)

IN ONE place the Bible directs us to pray without ceasing, in another Christ repudiates the practice, saying that we should not imitate those who believe they are heard for their many words. There can of course be no contradiction between the words of Christ and those of His disciples, and we must therefore reconstruct our ideas of prayer

in such a manner that we may pray always and yet without voluminous verbal or mental expression. Emerson said:

"Although your knees were never bent,
To heaven your hourly prayers are sent.
And be they formed for good or ill,
Are registered and answered still."

In other words, every act is a prayer, which under the Law of Cause and Ef-

fect brings to us adequate results. We get exactly what we want. Expression in words is not necessary, but sustained action along a certain line indicates what we wish even if we ourselves do not realize it. In time, longer or shorter, according to the intensity of our desires there comes that which we have thus prayed for. The things thus gained or achieved may not be what we really and consciously want; in fact, sometimes we may get something we would far sooner be without, something that is a curse and a scourge. But the prayer-act has brought them to us, and we must keep them until we can legitimately get rid of them.

If we throw a stone into the air, the act is not complete until the reaction has carried the stone back to the earth. In that case the effect follows the cause so speedily that it is not difficult to connect the two. But if we wind the spring of an alarm clock, the power is stored up in the spring until a certain mechanism releases it, then comes the effect, the ringing of a bell, and though we may have been sleeping the sleep of forgetfulness, the reaction or unwinding of the spring takes place just the same. Similarly, acts which we have forgotten will some time or another produce their results, regardless; and thus the prayer of action is answered.

But there is the true mystic prayer, the prayer in which we meet God face to face as Elijah met Him. Not in the tumult of the world, the wind, the earthquake or the fire, but when all is still the soundless voice speaks to us from within. But the silence which is required for this experience is not a mere silence of words; there are not even the inward pictures which usually pass before us in meditation, nor are there thoughts, but our whole being resembles a calm, crystal-clear lake. In it Deity mirrors Itself, and we experience the unity which makes communication unnecessary either by words or in any other way, for we feel all that God feels. He is nearer than hands and feet.

The Christ taught us to say, "Our Father which art in Heaven, etc." That prayer is the most sublime which can be given utterance *in words*, but the mystic prayer of which I am speaking may at the moment of union give itself utterance in the one unspoken word, "Father." The devotee, when he is truly in the mood for prayer, never gets any farther. He makes no requests, for what is the use? Has he not the promise, "The Lord is my Shepherd, I shall not want"? Has he not been told to "seek the Kingdom of God and all these things shall be added"? His attitude can perhaps best be understood if we take the simile of a faithful dog looking with dumb devotion into its master's face, its whole soul pouring itself out through its eyes in love. Likewise, only of course with much greater intensity, does the true mystic look to the God within and pour himself or herself out in voiceless adoration. In this way we may pray inwardly without ceasing while we work as zealous servants in the world without. Let us always remember that it is not intended that we should dream our lives away, but while we *pray to God within*, we must also *work for God without*.

Friendship

"Oh, the comfort—the inexpressible comfort—of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together, certain that a dear, faithful hand will sift them, keep what is worth keeping, and with a breath of love and kindness blow the chaff away! This is true friendship."

The universe, or great world, is mystically called the seven-stringed lyre of Apollo. Our individual organism, or microcosm, is a replica or image of God, and it behooves us to awaken in ourselves an echo of the music of the spheres.

—Max Heindel.

The Philosophy of Work and Inertia

BY CHARLES COURTNEIDGE

EVERYBODY is fundamentally lazy and opposed to work, yet we see on every hand persons working at high pressure, straining to give of their best, and even declaring that they derive a certain pleasure out of this troublesome regime. How comes this contradictory state of affairs? And what is this pleasure, and why?

I suppose every child has asked itself that question at some time or other in its school career as it sat disgruntled before some uninteresting task that awaited completion, and speculated upon its own future. At school the work was done under compulsion and frequently, for that reason, badly. Could it possibly be that "grown-ups" are no less compelled to work, and that when one appears to be doing more than the occasion demands he is merely acting as a tool in the hands of some unseen and little understood force, so subtle in its action that the man fondly imagines he acts upon his own initiative?

Why this great aversion to work in the first place? For it will be admitted that however pleasant a task, the pursuit of it calls forth great determination and strenuous effort on the part of him who would accomplish it, neither of which in itself is pleasing.

It seems that the most natural state of being is a blissful equilibrium, which term is here intended to signify a masterful inactivity as opposed to inertia, this equilibrium being the nearest approach our human minds can make to the perfect state. But it is ostensibly the purpose of evolution that all consciousness shall progress to absolute perfection, and in order to accomplish the transition this natural tendency of the mind to remain inert and apathetic has to be overcome. This entails the expenditure of energy, which is frequently disagreeable and painful. It is because the expendi-

ture of energy is disagreeable that people are so reluctant to work or progress.

There is a law in physics that to stop a body from moving requires the same amount of energy as to set it in motion. And it would appear that this is the very law that is made use of in the endeavor to spur man on to achievement. He is thrown out of his comfortable equilibrium, and to get back again he has to exert an equal pressure on his own behalf. Thus the balance of the universe is preserved. His personal gain is in exact ratio to the effort he expends.

This physical law also explains why a man who has trained his mind to action suffers so acutely when he is hindered from using his brain. He is mentally putting on the brakes, so to speak, and the energy required to still its impetuosity is equal to that which was called up in order to make the mind function in the first place. He is thereby urged on to even greater and greater effort if he would avoid undue discomfort.

The ingenuity of the whole scheme is intriguing. Man's pleasing state of inertia is made temporarily more uncomfortable than exertion, and human beings always preferring to take the line of least resistance, they exert themselves in order to escape the condition they have been plunged into. Thus the purpose of evolution is accomplished. All this is contrived through the stimulation of desire. Most people imagine that they choose their own desires, whereas, precisely, it is the desire that chooses them. And what is desire when we come down to a final analysis? It is love, the very principle on which the universe is built. Certainly the universe could not have come into being had there been no desire for it on the part of the Creator.

Desire would seem to be love in anticipation. It is of godly origin and should be appreciated as such and care-

fully nursed, for without it nothing but a dull, empty, and lifeless inertia could prevail. It is the promise of things to come. It is one of the greatest powers we possess, and therefore we should be very careful how we use it.

Desire may be stimulated in many subtle ways, e.g., ambition, which is a tilting of the inclinations in the direction of fame, power, money; or through philanthropy in which the desires of others are taken over by an individual and made his own, so that he now possesses a more complex and compound desire; but fundamentally it remains the same. The sensing of another's need and making it one's own betokens the incipency of omniscience. It prefigures learning to feel through the higher faculties of others as well as through one's own.

When all is said and done there seems to be no intrinsic difference between the motives of a saint and those of a sinner beyond one of degree. Both are actuated by desire. The desire of the sinner embraces himself only, whereas that of the saint embraces the whole of humanity. Certain desires are more simple than others, some more complex. Some desires are refined and delicate, others coarse and degrading, but they are desires for all that. Desire and love appear to be the two opposite poles of the same thing. Love is joyful, but desire is often filled with pain.

Desire was described above as love in anticipation. It sets our every nerve and faculty tingling with expectation, and nothing but gratification will throw us back into a state of content. We are therefore constrained to reach out for the object or condition that will put us at ease. (If the condition of desire were really pleasing, we should not seek to change it, therefore desire is used here unequivocally as synonymous with pain.) No sooner has a state of equilibrium been regained with its attendant ease than the natural tendency to remain there asserts itself, so a fresh impetus has to be given in the form of a new de-

sire. And always these promptings seem to come from without, though we frequently imagine we direct them by our own will. Let him who will, try to oppose a strong desire, and he will soon find out whether he is the author of it or whether it is just inflicted upon him by his desire body.

Desire for knowledge is nothing different. The mind is tilted in one direction until nothing but a filling of it with certain information will bring it back to its erstwhile level; and that can only be accomplished by the individual's personal efforts.

The evolutionary tendency is all in the direction of emancipation, of freedom. All desires hold out the false promise of escape from the fettering influence of flesh and blood. Sometimes when certain souls have mistaken the way, they seem to renounce all desire for progress. They profess a preference for their present condition of bondage, but it will be noticed that they have a tendency deliberately to drag down to their level all who come in contact with them. This gives them a temporary sense of equality, relieving them for the time being of their sense of inferiority. Thus by cheating they seek as it were to profit without paying the price. But this is a retrograde action, and as such can have but an ephemeral effect. The lost ground must be retrieved at some later period.

In this perpetual spiritual action and reaction from desire may be detected the pulse of the universe. We are a part of this pulse. Is there any wonder then that the misuse of such a force as desire will be fraught with dire consequences?

He who chooses to avenge wrongs with hatred is assuredly wretched. But he who strives to conquer hatred with love, fights his battle in joy and confidence; he withstands many as easily as one, and has very little need of fortune's aid. Those whom he vanquishes yield joyfully, not through failure, but through increase in their powers.—*Spinoza*.

The Parable of the Blind Men

BY CHESTER A. VINCENT

IN A BROAD and fertile country between two seas there once lived a people whose nature, habits, and customs were not unlike our own. But there was a very peculiar characteristic of this race which we would undoubtedly call an affliction. They were totally blind and had been so for generation after generation. They gave no thought to any other condition of existence, and the only inkling they had of the possibility of a fifth sense was gained from a few ancient traditions which mentioned *light* and *color*. But these were considered purely mythical, and the actual existence of such things was scoffed at as having no basis in fact.

These people lived and worked in utter darkness without a ray of light, but knowing no other existence they endured their sorrows and sought their pleasures and happiness as people are wont to do. They felt the rays of the sun, the rain and the wind, and knew day and night, summer and winter, by the change of temperature, but were at a loss to account for the cause of these periodic changes.

They were a progressive and persistent people, and in their search for better things and better methods had made wonderful progress within the limits of their life of four senses. They had raised their flocks and tilled their soil for generations, and had learned to build with wood and stone and to make tools perfect to the sense of touch. Iron and precious metals were mined and made into tools and ornaments. Mining experts were developed who could tell the different ores by taste. Craftsmen fashioned intricate and beautiful designs from the precious metals and numerous articles from the baser ones. Sculptors executed artistic forms from wood and stone, and musicians with their keen ears and exquisite touch charmed their hearers with music sublime.

Scientists had made extensive studies and important discoveries about the things with which they came in contact. The professions also were not neglected, there being a great number of doctors, lawyers, engineers, dentists, etc. The surgeons especially had reached a very high degree of efficiency with the knife, performing operations without the aid of sight with marvelous success.

The religious beliefs of the people, although having sprung from a common source, had degenerated into a number of creeds which seemed to agree somewhat on general principles, but differed widely in respect to details, with the result that the people themselves began to lose faith in their creeds and those subscribing to no creed became an ever increasing number.

With these, as with all advancing people, the human body was a source of constant investigation and endless interest. The surgeon in his post-mortem examinations had learned and tabulated, structurally, all the parts of the body. The functions of most of the organs and glands had also been found in different ways. But there was an exception, rather, two exceptions in the two egg-shaped organs or glands found in the front of the head, the functions of which were unknown. These were a great puzzle to them and the subject of many a controversy and much speculation, some holding that they were atrophied organs that had been used in ages past, others that they would develop into new organs to be used at some future time, while a very few maintained that they were not atrophied and that they had been used in the past and would be used again in the future.

It became the privilege of a layman and not a surgeon to discover the use of these two organs. He was a man of a philosophical mind with a constant

urge to find and know truth. He felt there was something just beyond his reach. The religion of the day gave him no comfort nor encouragement in his investigations, but rather frowned upon any attempt to learn more of God's laws as sacrilegious. He spent much time in thought and meditation, especially on the possibility of a sense perception through the two organs described, and often sat in concentration with this in mind. Gradually during these moments of concentration he became conscious of a dim light, and as time went on faint outlines of forms began to grow before his *eyes*, and finally the full sense of sight burst upon him. He beheld the wonders of light and color, the blue sky, the green fields, the bright wild flowers, the clouds and the gorgeous sunset. The glory of the sun, which he could not look at directly, filled him with awe and reverence. The mystery of day and night, heat and cold, was now solved.

This man's next impression was that of the infinite possibilities of investigation this new world had opened up for him. *Living* things of which his fellow men were entirely ignorant now came under his closest scrutiny. Trees, insects, animals, and even his fellow men themselves presented aspects of unlimited interest. Colors, textures, materials, and especially the food that he ate were all investigated from this new angle, and he was particularly horror-struck at the sight of the food the people were putting into their mouths. He soon learned that his newly acquired powers gave him a great opportunity to do good among his fellows, that he could help the sick, could relieve suffering to a certain extent, and could comfort the despondent.

Being an altruistic man and wishing to enlighten his fellow men he immediately began to tell them of this wonderful new world of light and color, and how they could develop themselves to see as he had done. But they laughed and scoffed at him, and when he persisted and stoutly maintained the truth of his *visions* they

shook their heads and pronounced him unbalanced but harmless. They had unlimited faith in their scientists, who knew that such things were highly improbable if not impossible, and besides these hallucinations could be easily explained by psychology. But in the face of all rebuffs the man yet persisted, knowing he was right, and a few listened.

"Can you prove this to us?" they said. "Bring us some of this light or color you speak of so that we can examine it by smelling, or tasting, or feeling, or hearing, then we may believe in it. But if it cannot be perceived through our senses it must not exist."

"But my good men," he said, "you cannot perceive this with your four senses but must develop a fifth, the sense of seeing. This sense annihilates distance. Objects on yonder mountain, which are in a *foreign country* to you, can be seen instantly, yet for your senses to be able to perceive them would require considerable time and laborious travel."

"Very well," said one of the men, "here is a chance to prove all this." He held up a small object, at a little distance. "What is this object I am holding up?" The man named it as a coin and also gave its denomination and date. But the other said, "There is some trick here. You have read my mind, or some confederate has been able to interfere in some way, or perchance you have cultivated the sense of smell to such a high degree that you can tell the coin at that distance."

Then the man saw that it was hopeless to try to convince them against their will. But there were a very few present who were strongly impressed and interested and who later asked the man to show them the method by which to accomplish this remarkable result, and in this way a small class came together to study. Some studied persistently and accomplished results, while others made very slow progress. Some dropped out but new ones came in, and the class grew. More and more began to see, as the teach-

ing spread from mouth to mouth and from one community to another.

One of the principal difficulties the teacher experienced with his new students was overenthusiasm. The moment their eyes were opened they imagined the world was theirs, and they were apt to use this new power to excess, with the result that considerable damage was done and in some cases permanent injury followed. The point was stressed to them that they must begin at the bottom and work up slowly, as a too rapid advance would prove dangerous. "You must become as little children," the teacher said, "before you can enter this kingdom of seeing."

It was noticed that most of the students in moving from one place to another closed their eyes and moved in the customary manner, opening them again on arriving at their destination to continue the investigation in hand. It was a very strange world to them, and a great many things had to be learned before they could get the real value from their observations.

As their progress went on, the public began to get more and more interested, and some of its skepticism was lost. Even some scientists made investigations in their own way, which gave them second-hand instead of first-hand information. Their conclusions were mostly indefinite or frankly hostile. The attention of a scientific magazine became attracted, and it offered a large reward to anyone who could prove to a group of scientists, to be selected, the existence of this so-called light and color, the conditions of the test to be determined by the scientists. Then a noted magician offered a similar reward if he could not duplicate by trickery anything produced.

The students then said to the teacher, "Why do you not take these rewards as you could easily convince them?"

But the teacher said, "No, I will not prostitute a Divine Power for personal gain. And moreover I know that such

a use of this power would lead to excesses and to its ultimate loss."

But there were many who did try for the rewards, whose efforts of course ended in failure. There was a very peculiar by-product of this development of sight. Some could actually see but in a different way than the students under the teacher. They saw things that came before them as in a mirror, reversed, upside down, blurred and distorted. This was due to a faulty construction of the eye, brought about by an improper and passive development.

But as time went on, progress persisted and men's minds expanded. They studied and listened to others, and more and more gained the power to see. Babies were born with full sight, to the great mystification and even *disbelief* of their blind parents. Thus eventually all came into the full use of their eyes. Those who had been skeptical learned the great lesson of tolerance, and those who had tolerance learned that what we sense may not be ALL.

Dreaming and Awake

BY EDITH M. DOWSON-BELL

Dreaming,—I said:

The world's a smoky taper,
And man's a feeble prank;
Life's a careless caper,
And love a mountebank!

Awake,—I cried:

The world's a candle, burning
On heaven's high altarpiece,
Where planets swing like censers
To the beat of circling seas!

Man is the shrine of ages,
The sum of all his prayers;
And life's a linked progression
Up heaven's high altar stairs!

Love is the selfless glory
Enfolding star and clod,
Flame of that vast, white Splendor
Angels and men call—GOD.

The Spiritual Life

BY DUNCAN DAVIDSON

WE HEAR much talk these days about the spiritual life, and many times we ask ourselves, and are asked by others, what a spiritual life really means. The replies to this question are varied and often confusing. Seldom do two people give like explanations. Each endeavors to answer our question from his own point of view, and each tries to impress on us that his point of view is the right one. Thus in our confusion do we often travel from one teacher to another asking the same question till finally we become exhausted and discouraged in our search, and conclude that none of the explanations are satisfactory. Often our search stops here.

In our everyday life in this dense material world we give far more attention to effects than we do to causes, more attention to things than we do to that which created them, more attention to the clothing (the time-shadow) than we do to the life. The material things around us which we contact in our everyday life seem very real and fixed, but when we speak of a spiritual thing, it seems very shadowy and unreal. We look upon an intricate machine as a very wonderful thing; its workings fill us with admiration and delight, and we can scarcely find words to adequately express our enthusiasm for its wonders. But rarely do we transfer our admiration to the invisible thought, the living counterpart of the thing we admire, which thing is but a very crude picture of the thought which it represents, a crude suit of clothes which acts as a time-shadow to reveal the original to our senses. No suit of clothes is ever half as wonderful as the human body which it covers, and no material thing, which is but the time-shadow of a thought, is to be compared in grandeur with the living thought which created it.

In the quieter and more thoughtful moments of our lives when the noise from without ceases to intrude we begin to sense an all-pervading life force surging through everything, taking on a clothing of this and that in order to reveal the quality of its nature to outward sense and thus command our attention. In the degree which we realize the working of this inward life force do we see that the outward things which address our senses are but shadows of this all-pervading life, a mere time-vesture which appears for a period and then vanishes. The living reality which outward things reveal is spirit, the same yesterday, today, and forever, unborn, eternal, without beginning or end. Months, years, ages are but moods of the human sense, an ever changing shadow, but to the spirit all is an eternal here, an everlasting now.

When we talk of a spiritual life, we really mean the degree of conscious, intelligent obedience to the will of the all-pervading spirit which is being revealed through us. To realize this conscious obedience requires a condition within ourselves which is in harmony with the nature of the indwelling spirit, and to acquire this harmony is the task before each and every one of us. It is no easy task; on the contrary, it is probably, relatively speaking, the hardest one we shall ever be called upon to perform.

To become more spiritual is often the reward of those who have suffered much or of those who have earnestly and unselfishly sought for the light of truth. To become more spiritual men and women is to draw nearer to the source of wisdom, the all-wise spirit, the Christ within; and to come in touch with this spirit is to reveal outwardly through ourselves the Christ qualities of love, mercy, justice, freedom, and brotherhood. These are the things which the

world is starving for, and it is the adoption of these principles in our daily lives that will attune us to the omnipresent spirit. We hear much about the soul hunger of the world, but how many of us are giving the bread of life—love, mercy, justice—to appease this soul hunger?

We can exercise our sentiments in a way which will be of benefit to us by taking a sheet of paper and drawing a perpendicular line down the center, making two columns. In one column we can put a cross when we have caused pain or sorrow to a fellow being, and in the other a cross when we have caused joy and happiness. It will thus be easy to reckon up at the end of the year whether we have traveled toward or away from the Christ. It might also help to establish within us a new code of morals.

The less we think of evil, the brighter will the light of brotherhood shine, and the nearer shall we get into harmony with the universal spirit of love, which will then shine through us in all the works and actions of our everyday life, and infuse them with a living power which will help to transmute our tired old world into a garden of beauty, a home of grandeur fit for the spirit of God to abide in. Nearly two thousand years ago was this great truth pointed out to us by the Master Christ, whose only direct command to His disciples as to conduct was, "Love one another as I have loved you." But what a distortion has His beautiful, simple teaching suffered down through the ages! We have poured out much sympathy on the divine Child in the manger while often forgetful of the hundreds of children all around us half starved and half clothed, weary of life before they have passed their colorless childhood, looking with longing eyes and eager hearts at the hard-faced crowd with an almost forlorn hope of drawing a smile of sympathy, which would awaken a song in the child-heart again. Sometimes we see these children dwarfed and stunted by unnatural labor in sweatshops till old age seems to have crawled in on them be-

fore they have reached their youth. All around us we have men and women, boys and girls, struggling against terrible odds and against overwhelming temptations to relax in the struggle for the purity, virtue, and honor which their souls crave and ever cry for from within.

The master picture, "The Sects Judged by Christ," shows the noble and sorrowful face of the Master with His hands before His face, endeavoring to close out from His eyes the sight of the practices mankind have performed in His name, and we can almost hear the sorrowful admonition, "Depart from me." We are not sure, however, that He says this, but we know what He would say if we gave our attention to the practice of His principles of love and service. If our hearts overflowed with sympathy and helpfulness to all in sorrow, suffering, and distress, we should hear without the possibility of a doubt the welcome saying, "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." No wonder He said, "My yoke is easy and my burden is light." He made no exceptions when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

What a contrast to Him we see in the hard, selfish, self-righteous men of His time, corroded and petrified till hardly a ray of spiritual light could penetrate them. They brought him a woman who according to their law had sinned. They showed him that her sentence, written in the law, was that she had to be stoned. But the voice of these self-righteous hypocrites was as an evil spirit to the Master, and He wrote on the sand as if He heard them not. Finally, when pressed for a reply, He said, "He that is without sin among you, let him first cast a stone at her." What spiritual triumph it would be if from the fullness of our hearts we should say that about every sister or brother in distress! When we can do this, we shall understand without a doubt the meaning of a spiritual life.

The spiritual life is a pouring out of

love and sympathy and helpfulness for all. There is not one among us in this cold world, no matter what his outward circumstances may seem to be, but is thirsting for sympathy and love. These qualities being the spirit's own nature, it can be satisfied with nothing else. Spirit being unity, it requires union. The slightest variance from this condition causes a dualism, a discord. Our senses are often perverted, and we fail to see the nature of the spirit revealed in outer life; but if we are giving out our whole soul in service and love, there can be no place for the sense delusion of separateness. All are included within ourselves, not a unit is left out.

Yes, the soul of the world is indeed thirsting for love and harmony, and we have been trying to quench its thirst with theories, creeds, and dogmas, till it has reached a condition which is dangerously near to death. Our social institutions are rotting for want of new ideals and revelations of the living spirit, through which alone they can be re-created. But we have become near-sighted, and have lost faith in everything but that which addresses the senses. Spiritual ideals have become meaningless to us, and out of the illusions of sense we strive to construct a new order. In vain! The spirit alone can create, and it is our first duty to bring ourselves into harmony with the spirit. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," said the Master Christ. To seek the kingdom of God is to bring our lives into harmony with His will, and this attunes us to the all-pervading life force which is surging through all things. This will quickly bring new inspiration and higher ideals, which will rejuvenate our social system, and life will then glow with a new hope. We shall then live in exaltation and enthusiasm. Every action of our everyday life will be pregnant with joy, and we shall have a new heaven and a new earth.

But is it possible for us to reach this condition of harmony? Probably the greatest help in this quest we have yet

been privileged to receive is the wonderful and beautiful teachings of the Brothers of the Rose Cross. The keyword of these teachings is Service. True service is the path of freedom, that freedom which means the perfect expression of the universal law of Love. That one little word of four letters is easily said, but its principle is hard to practice. Hundreds of volumes have been written to try to explain it. Races have clashed, wars have been fought and nations have fallen on account of violation of the sentiments with which this unarmed child is clothed. Are we ready now to renounce utterly all our petty quarrels, jealousy, hatred, spite, envy, intolerance, and in perfect humility give our hand to this unarmed child to lead us back to perfect gladness and wonders greater than those of fabled fairyland?

Yes, it is possible! But even with God's help it is probably the hardest task we shall ever have. When it is accomplished, however, all else is easy. Every kind thought entertained, every harmful passion subdued, every wrong impulse checked brings us just a little nearer our goal. Our first tottering baby steps will one day become the sprightly walk of the youth and finally the mature tread of the man. And once in a while we shall gain a glimpse of the goal toward which we are traveling—that is if we start!

If I can stop one heart from breaking,
 I shall not live in vain;
 If I can ease one life from aching,
 Or cool one pain,
 Or help one fainting robin
 Into his nest again,
 I shall not live in vain.

—*Emily Dickinson.*

Let us stand by our duty fearlessly and effectively. I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light that I have.—*Abraham Lincoln.*

The How of Celibacy

BY LUCILLE K. ZINN

(Concluded)

BUT IT happened that the young officer and his men were ordered to the front to defend the settlers, and he never returned. Some say that he took her father's advice and sought another part of the country. The more suspicious ones suggest that Andreas Moya had a faithful tool, whose chief accomplishment was shooting an enemy in the back, always hitting between the sixth and seventh vertebrae. However that may be, Andrea believed her lover faithful, declared that nothing but death could separate them, and that for a brief time only as their vows were for eternity. At any rate she refused to enter into marriage with the man of her father's choice, desiring rather to remain celibate and true to her troth. And very, very superstitious ones will have it that the two still keep their tryst under the old oak at the dusk of evening that they may renew their vows."

"But how about it, Uncle, surely you are the best authority as to these meetings? And as to being the caretaker—you know and I know that you are more than that."

"Not an authority, for I, too, belong to the people of yesterday. You see, the old are not reliable; they see what they expect to see. But this I know, Andrea Moya was a saint. She took me in and gave me a home and comforts when all the world treated me as a leper merely because I had paid the penalty of a misdeed committed in early youth. And her gentle spirit reigns supreme in this garden, while she slumbers in yon far corner awaiting the final reveille."

"Why! is she buried there?" Miles exclaimed, surprised. "Come, show me the identical spot!" and he followed the tottering old man to a far corner of the garden which he had not yet ex-

plored. He found only a carpet of violets and a plain marble cross with the name, Andrea Moya, spinster, and the date, October 21. With hands that trembled slightly Miles examined this headstone, making the year out to be 1855. Seventy years she had slept there, yet this old man spoke as if it were but yesterday that she walked about the garden and conversed with him. Miles observed, "So she remained faithful to her one love, since she died a spinster. And was the father's chief objection to her lover based on the fact that he was an American?"

"Yes," he affirmed, "that is what Andrea believed, though some evil minded ones say that she wasted her life awaiting the return of a renegade. But those are the ones who never enjoyed the privilege of spending a few hours in her garden. It was a case of young love, denied and forbidden, yet living on even after the participants were gone—and this garden stands a living testimony of that love." Presently he led the way up the shrub-bordered path toward the house, and Miles understood that his story was ended.

"You live hereabouts?" the old man asked as Miles was preparing to leave.

"No; in Redlands. I was on my way to keep an important engagement when this place seemed to attract me to such an extent that I took a chance of being late or of missing that engagement altogether. At any rate I stopped to investigate."

Once more Miles was on his way to Los Angeles, leaving the Rancho Moya with the old caretaker, who was much too feeble to cultivate the soil, or to prune the garden for that matter. At his best he could only water the thirsting plants on rare occasions and keep an eye on the old place.

That drive to Los Angeles broke all limits as to speed, for Miles knew that he

had committed a grave offense, yet a delay of four hours could not be made up in fifty odd miles. Carol Holmes would arrive at but one conclusion from this failure to keep that particular appointment: that this separation had cooled his love, which little more than a year ago had flourished like a green bay tree.

He had arrived and was awaiting admittance into Carol's presence. Meanwhile he ran his eye unconcernedly over the rather elaborate entrance of the hotel, his mind elsewhere. He pulled himself together with a jerk as he was ushered in and was being announced.

"Carol," possessing himself of her two hands and gazing into her eyes, and again, "Carol!" Then he added, contritely enough, "Oh, I realize I'm late." Yet it was noticeable that he made not the slightest attempt at an explanation.

"Oh, you are only four hours late, Miles," with a mocking laugh. "After all it's only running true to form. I seem to remember that you were always extravagant of time, especially if it happened to be the other person's." Yet all the while her eyes belied the mockery of her words, for they were wise and tender, her direct heritage from her wise and indulgent father.

"Carol!" Miles exclaimed a third time, still gazing into her eyes, though making no reply to her observation.

"Carol, what?" she finally inquired rather testily.

"Why, I suspect you have grown up to your eyes. I always knew you would."

"And you, Miles, I suspect haven't grown up at all. But I half suspected that you never would." And with that she led him to a divan, where she motioned him to a seat that they might discuss the past year and themselves, have their visit and an opportunity to get acquainted once more. They were wise enough to realize that they were strangers.

When Miles left her after they had had their visit, Carol informed him that she could not see him on the morrow, yet he

was not disconsolate at this information, for he had a feeling that the time was not ripe for the asking of the all-important question. He believed, however, that as soon as Carol had punished him sufficiently for his negligence in the matter of keeping engagements (he supposed that was the meaning of her inability to see him) her answer would not be "No."

On the morrow Miles forgot Carol, for he visited three libraries, the third and last being the Huntington Private Library, Pasadena. He was searching for something authentic on the early history of California, the part that had to do with the early Spanish grants in and about Riverside County, particularly one concerning a family by the name of Moya. He found a reference which appeared to be sufficient, since it confirmed the story as told by the old caretaker. This was among the records of grants of 1842 to families from New Mexico and the border. A particular grant was made to one Andreas Moya, whose family consisted of a wife, Antonia Moya, and an only child, a daughter, Andrea Moya. The latter died as late as 1855, unmarried.

It was late in the afternoon when Miles had gathered this information, but even so he turned his car back over the road he had traversed the previous afternoon and evening, aiming to visit the Rancho Moya once more to see the place by moonlight. During all the drive the breeze crooned through the trees with a soft, soothing tone, while the image of the haunting beauty of a garden by moonlight seemed to sink deep into his heart with a power to assuage its hunger.

Miles, arriving at the rancho, peered through the shrubbery with its moon-silvered edges as if he half expected to see some shadowy form coming to keep tryst with him at the border of the rose arbor. Only the old oak stood on guard; it sentineled the home by day, and spread its sheltering arms wide at night as if

seeking to gather its chicks safe under the shelter of its wings. He spent some little time in the garden studying the moon-silvered areas, pausing at moments to ponder, striving to comprehend. It was not until he sat at the foot of the old oak and let the peace of the spot, the gentle spirit which pervaded the place, enwrap him, bring to him a soothing balm, that he seemed to grasp the true significance of the spot for him. It was man's manifold need of an eternal something which this garden symbolized—that his sense consciousness knew.

Miles realized too that that which had puzzled him, youth in the midst of decay, was in reality a great love and fidelity which had never died. This Spanish maiden, the beautiful Andrea Moya, had given unreservedly the love of a pure heart to her soldier lover, and the essence of this great love remained, caught in the aisles of the garden and in its hidden nooks, calling for the return of that lover even at this late day. Had that lover returned after the lapse of three-quarters of a century? Else what were those strange, vague memories like dim traceries in the brain, giving back other evenings spent in this garden, trysts with the beautiful Andrea Moya?

With these memories came that other personality, the soldier chap, Rex Delano, seeking to dominate. What did it mean? It seemed very distant as if it might be a life or two removed. It was at this point that Miles went in search of Bixby Harlan, the old caretaker, for he supposed he was somewhere about the place. He stood and gazed at the weedy, moonlit patio for some moments, then his eyes sought the windows with their iron bars.

"Harlan! I say, Harlan!" He paused, while a half sob welled up in his throat. Then as a shadowy figure made its way across the patio, he finished: "Well, I'm back. This place exerts the strongest influence over me. Can you explain it? At least you can take me in for the night and explain a bit about this chap Rex Delano. I scoured three libraries but found nothing about him."

At which the old man laughed a high, cracked note.

"Try to realize that I am not a super-being—merely the old caretaker at Casa Moya, and I am not blessed especially with the inner vision. Yet, methinks were I able to make clear the influence the old place exerts over you and explain fully Rex Delano, I should be tracing the soul of one Miles Faraday through different lives. I always knew that in some incarnation Rex Delano would return to Casa Moya, but whether it would be in my time was the question. So come—."

And so it was that he took Miles in and looked after his creature comforts. It was not until the dawn began to creep in and the light in the east heralded a coming day that Miles awoke to the realization that he had slept in that ancient, dilapidated domicile. He arose at the first streak of dawn and wandered through the garden and grounds, and these were his thoughts:

"Whatever this spot may mean to others, whether little or much, to me it is the greatest thing which has touched my life. Yes, for it is my link with that something eternal. And what matter to man whether this link is a great love, a great faith, or a great unselfishness, so it is the tangible symbol of that which is eternal? And since I admit this to be the greatest thing which has touched my life, it should be and is my first aim to insure myself against its loss."

It was when Miles stood above the carpet of violets by the plain marble cross bearing the name of Andrea Moya that he was joined by Bixby Harlan. Then placing his hand reverently above that name, Miles said: "I, Miles Faraday, in the presence of Bixby Harlan and the spirit of Andrea Moya hereby take the vow of celibacy. And I believe that in some far-off, dim eternity we three shall meet and understand." Then as if realizing that he was cutting himself off from Carol Holmes irrevocably he added: "Desire and earthly love are potent and stirring, but man's need of an eternal thing is a force greater still."

(The End)

Time and Eternity

BY GRACE D. CLAPP

WE MAKE OUR own "Kingdom of Heaven" according to the individual pattern which is most pleasing to us on the plane in which we are functioning. As each plane is reached, there open vistas of still greater possibilities just ahead. This has created the idea of eternity. Time limitations would set a definite goal. We are subject to the limitations of time until we rise out of the conditions which time has created. Time limit causes hurry, worry, chaos, and dissolution.

Those most vividly conscious of the time limit are most subject to its effects. The statement that "Time cures all ills" is incorrect. It is a sense of timelessness which cures all ills. Law and order, which require conformity to established conditions of good to the greatest number, are based upon time to the unenlightened senses, but would be carried out with fewer chances of resistance if time were left out.

Our attitude toward a child's progress illustrates how time becomes a driving force in our calculations and reactions. Rather than let the child unfold naturally under the guiding hand of love and wisdom we urge, punish, irritate, and humiliate him in the effort to make him achieve standard results within the established time limit or sooner if possible. If this can be done even more quickly, it fosters our pride. Is it any wonder there are so many sick, irritable, and unruly children? We engage too much in the competitive effort to outdo our neighbor. Truth's realities will do away with such errors of time limitation.

God works timelessly, and as we progress out of the time limit era, we realize the necessity for eternity in which to work out our highest possibilities as we glimpse them from one plane to another. Hurry, worry, and chaos, as said, are ills engendered by the time limit and

are the handmaids of death. If we would escape death and live on timelessly, we must slack up on speed and learn of ourselves as sons of Him who knows not time as a factor in His domain. In proportion as we do this, God works with us. He reveals to us in His Word and through revelation and direct communication those truths which help us on to the next stage of development.

It is not possible to believe that we can attain the whole knowledge and understanding required to make us children of the Father in one life time or incarnation. If this were so, there would be a relatively small number who would achieve this end. Rebirth is absolutely necessary to work out the various stages and factors required in this process.

You Are a Part of God's Laughter

BY HENRY D. HAMMOND

I love best of all to hear you laugh,
 For you are a part of God's laughter,
 And He will bring you safe, for He loves
 Those who laugh from pure joy of heart,
 as you laugh;
 And those who laugh from courage, as
 you laugh,
 Through all pains and troubles, and on
 to the far side of them;
 And those who laugh over us, as you
 laugh,
 Not harshly, but kindly, with sympathy,
 Knowing all our mistakes and faults a
 play that we shall some day
 make good.

I love best of all to hear you laugh,
 For you are a part of God's laughter.
 Do not think God never laughs—
 He is all about us—yes, everything about
 and in us;
 And those who laugh as you laugh are
 very dear to Him.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

THE PARABLE OF THE TALENTS

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five cities.

20. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood

by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

St. Luke, 19th Chapter.

INTERPRETATION

The keynote of this parable is to be found in the maxim, "Like attracts like." The material attracts its own kind; so does the spiritual. On the spiritual plane as in other realms the gamester will be found with other gamesters, the musician with other musicians, while those of literary mind will be found in libraries or study halls. Death does not change the real man. Christ Jesus was enunciating this law of attraction in the parable of the use of the pounds.

Ten is a number of power and of the deepest occult significance. It is the most important number of the Old Testament. The man who acquired the ten pounds was one of high spiritual development—one who had known many lives in God's great school, earth.

Five is a number of lower spiritual status, the number of intellect and the full awakening and use of the five senses. The man who had gained five pounds was awakened intellectually; he was, as we say in occult schools, on the head path. He had not accomplished the work of awakening the spiritual centers that were functioning in the man with the ten pounds.

The man possessing only the one pound, which he hid, is the man who is entirely material, the one who has not started on the spiritual path, the one who does not even know that such things as occult training and esoteric development exist.

His pound is as yet buried deeply in the darkness of materiality.

This parable also teaches in its personal interpretation the great law of nature that anything which is not used will atrophy. Whatever God through His infinitude of love and wisdom has given us in this life, whether it be beauty, wealth, mentality, or artistic accomplishments, He expects us to use for the service of humanity, so that we may help to make the world a better, happier, and more beautiful place in which mankind may evolve. If we fail to do this, using our gifts or pounds for personal use or pleasure only, we are burying them in the ground, and through the aforementioned law of nature we shall eventually lose them. Verse 24 describes the pitiable condition of such a one, but through his sufferings, sometimes here and sometimes in purgatory, he learns to know the truth of this law.

Verse 26 again states the great law of nature mentioned in the beginning of this lesson, namely that like attracts like. If we make love the keynote of our lives, we shall attract love unto ourselves; we shall find love flowing to us from every side. If we use wealth in this way, we shall reap with similar results. Unfortunately many persons have unconsciously used fear and discord in this manner, and so find themselves in their present inharmonious environment. Whatever thing we choose to use as the nucleus or drawing power of our lives we may attract in whatsoever measure we desire. If we are persistent in our work with the fivefold power, we shall ultimately find that we have drawn an equal increase unto ourselves. If we are working with the tenfold power, we shall receive also as much again.

Many schools of metaphysics, recognizing this law, give prosperity treatments whereby one may draw to himself the things of the material world. This is a law that works accurately; but let the person making use of it for material gain understand that he is at the same time drawing to himself the sorrow, pain,

or inharmony that oftentimes are attached to the material things which he has attracted; by attracting these things to him he also takes the causation belonging to them upon himself. "The mills of the gods grind slowly, but they grind exceedingly small."

This method of attracting material things, however, is not advocated by the school of the Rosicrucian Brotherhood. They use as the only prosperity treatment the words of the great Teacher, "Seek ye first the kingdom of God, and all these things shall be added unto you." In this school the student is taught to preface all petitions with the words, "Not my will, but thine be done." In verse 26 Christ Jesus, the great Master of occult wisdom, was simply stating an unalterable law of nature, and showing in His parable the exact result of its being used spiritually and the result of its use for material gain alone.

In this parable we have also the story of evolution. In verse 12 the nobleman is the ego going out upon the long pilgrimage of earth lives to receive for himself a kingdom. The return means the ability to enter consciously into heaven life through Initiation. The Bible is a great textbook of Initiation.

The Torah says, "Every word and number of Holy Writ has a sacred meaning, and the student who is studying the Bible esoterically will do well to study deeply the numbers that are used in Bible stories, as they usually hold a key to the deeper meanings of these stories."

There is a deep cosmic significance in the numbers one, five, and ten, these numbers being important ones in occult schools.

"One" means beginnings, creation, the ego.

"Five" represents the ego individualized and on its long pilgrimage through matter.

"Ten" means the masculine and the feminine separated in the beginning (as five is half of ten), and united or blended as the final consummation of evolution.

The man possessing only one pound of which he makes no use is the young soul, one who has had only a comparatively few lives upon earth and has not learned how to forget himself in service for others. The man possessing five pounds has been longer upon the way; he has begun to learn the lessons of service and brotherhood and to consider the welfare of those about him. The man possessing the ten pounds, and to whom an extra one is given (eleven signifies polarity), is the old soul who has through many lives of love and service built the *soma psuchicon*, the "golden wedding garment." He is the nobleman who has journeyed into a far country and is ready to return, having received for himself a kingdom.

In this study we have given only the briefest outline of the wonderful truths concealed within this parable. The object of these Bible studies is to so awaken the interest of the student that he will through study and meditation seek to find the many spiritual mysteries that are hidden in that wonderful occult book, the Bible. When we have eyes to see and ears to hear, these hidden truths are no longer mysteries but great maxims and truths underlying the workings of all nature from the atom to the God. When we learn to shape our lives by these maxims, we shall be lifted from mere mortality to become like unto the Christ Himself.

The key to the understanding of the Bible lies in pure living, and one who does not live a life of purity can never hope to lift the veil from its inner mysteries. Only the pure in heart shall see God.

Remember by earnest endeavor to gladden the human circle in which we live,—to open our hearts to the gospel of life and nature, seizing each moment and the good which it brings, be it friendly glance, spring breeze or flower, extracting from every moment a drop of the honey of eternal life.—*J. R. Lowell.*

The Dangers of Incense

BY MAX HEINDEL

When one burns incense in a room, the smoke and the odor which we see and sense are material of such density that they may be made use of by certain classes of spirits which are attuned to the vibratory rate of the incense that is being burned. When a reputable occultist who has evolved the spiritual sight and is able to see the various entities in the invisible world, has compounded an incense which he finds offers a vehicle only for spirits of a helpful nature who incline to raise the vibrations of those who breathe the incense and the spirits with it, then it may be an aid during periods of prayer to raise the consciousness of the devotees to a union with the Divine.

But if, on the other hand, the incense has been compounded by some one ignorant of occultism, perhaps by one who has a selfish motive in view, then it is a vehicle for spirits of a similar nature who clothe themselves in the smoke and odor, enter the bodies of those who are present where the incense is being burned, and incite them to acts of debauchery and sensualism. The Chinese punk sticks are a good example of this variety. It is also possible that when this practice has been indulged in for some time, the obsessing spirits may obtain such control over their victims that they will incite them to frenzy, causing them to exhibit the symptoms of epilepsy, also frothing at the mouth, etc.; or they may interfere with the bodily movements in a manner similar to that exhibited in the so-called St. Vitus dance. Therefore the practice of burning incense is very dangerous, and ought to be strenuously discouraged.

Lord of a thousand worlds am I,
And I've reigned since Time began;
And Night and Day, in cyclic sway,
Have passed while their deeds I scan.
But Time shall cease, ere I find release,
For I am the Soul of Man! —*Orr.*

Certain Inalienable Rights

To the Editor:

You seem to take a good deal of delight in telling other people how to live and perhaps that is your business, but it seems to me that you exceed your duty when you arrogate to yourself the right to inform all of those who may happen to enjoy an occasional drink of "Scotch."

I have been presented a fine bottle of Scotch whisky for Christmas and it is before me as I sit at my type-writer and indite this letter to you. It bears the label of Sandy MacDonald—a good, fair, well-bodied liquor which I am assured was bought before the war and has been in my friend's cellar ever since. What right has any form of Law to make me a criminal if I partake of this gift as it was intended that I do by the giver.

I claim that any such law is an invasion of my personal liberty. I notice that you have referred often in your excellent column to the so-called Bill of Rights which secures to all men and women certain inalienable rights to their personal liberty, which, as you say, are not inconsistent with the rights of others. How do you reconcile your statements?

I have just tasted of this bottle of liquor, I will confide to you, and I cannot see where or how I am invading the rights of any other person on earth. I find it excellent. It warms my stomach; it inspires my thought. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of the general society in so doing. It makes me tired to be classed as a criminal for any such occasion, and I notify you that before long, there will be a revolt against the sort of stuff that you are writing.

Just to show my independence of such truck as you are writing, I have taken another drink of the aforesaid most

jubilant Sandy MacDonald, and I will say to you that it is about as smoothe a drink as a Criminal ever put into his system. The second drink, which I shall soon follow by a third, makes me more certain that those who feel their systems require stimulant, should band together; organize, and start a campaign to floor this Volstead business if it can be done.

Now, Mr. Editor, I am no bum and you can't make me a bum. I like a little drink now and then and I have taken a third or maybe it is a fourth and I am more than ever concineew that any man thqt doen't is a big idiot. You say that this evabion of the law is producing a stave of affairs in our Grear nand Glorious Country. You are wronh. This cuntry is jess as good as it ever was and was a great deal better country and I will leabe it to you f iit wasnst, when we had free rum.

I want to say to you that this Seitch is all right. A lot of it would't do us harm. When we ened stimulatory we need it. My grandfayer was brougr up on rum. They had it in the housd all the time. They dranj it freely and even the minstrew drank it when he came to our housa. It8s a pretty kinf of a cuntry when a garndson is better than his gundfather. I can drink this sort of Scuteg all day not be no worse a citoxen than I was befote. I could drink this whole quaet audd neger quiber an etelash.

Bue whay I wneat o f yiu is to remund yiu oncr agaiaian abd agnain thaqt you arw dead wronh ib comsfeging evert bony who drins as a bouhm. We ain't criulals.

I wil sat inxlosihg , thqt i wisg yiu a 2meRrT Chrihywax'' an %haooy Ner Yrare''

Rexcevtifillu Yioytdx O8Bd1/2 tSEwrv-1/2T.

—Willie B. Fuller:
—From "The Passing Age."

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.

Prohibition and the Keeley Cure

"Before local option and prohibition closed saloons, the Keeley Institute for the cure of inebriates operated 126 branches in all parts of the United States. Now this institution, the leading one of its kind, has closed all but four branches and all the numerous institutions copied after it that I know of have gone out of business entirely."

This testimony to declining demand for drink "cures" due to prohibition was made by a Chicagoan who served for many years on the medical staff of the Keeley Institute.

"Some persons opposed to prohibition frequently declare that institutions for the cure of inebriety are still doing business," he said. "Those who use this argument have very little knowledge of the facts.

"If there is any argument to be drawn from the closing of drinking cures, it is obvious that it shows that prohibition has accomplished good work."

Before the temperance movement was felt, the institutes flourished, the physician recalled. All classes, from workmen to government officials, came to the institution to free themselves from the drinking habit. It cost them money, it took weeks of time from their businesses, but many believed it the only way to get away from the perpetual temptation of the beckoning saloon. The decline of the sanitoriums was not due to failure to accomplish their purpose, in the medical attendant's opinion, for he declared that hundreds of thousands who took the treatment could testify to their success. It was simply a case of a much reduced demand, in his judgment.

"It is absurd to say there is more drinking now," he concluded.

—*The Christian Science Monitor.*

The above clipping gives information which is self-explanatory. As stated, the Keeley Cure for the curing of drunkards did a large business before the 18th Amendment went into effect. If this business has now decreased to a small percentage of what it was at that time, it is a reasonable deduction that the 18th Amendment is principally responsible for it, which of course means that

drinking has been reduced to a small fraction of what it was formerly in spite of the much tooted and misleading claims of the "wets" that bootlegging has kept it up to practically the same amount that it used to be. As stated in a recent editorial in this magazine, a little drinking at the present time, involving as it does a violation of the law, gets a lot of publicity, whereas in the old days several times as much drinking was indulged in, but being within the law nobody paid any attention to it.

Statistics show that only something like ten per cent of all the murders committed in the United States are followed by detection, conviction, and punishment. The prohibition law is easily fifty per cent enforced; the abolition of the saloon represents at least that much. Therefore this law is approximately five times as well enforced as the law against murder. We do not hear any demands that the anti-murder law should be repealed on account of nonenforcement. Therefore, similar arguments for the repeal of the prohibition law on account of poor enforcement are silly to say the least.

An Indian Girl's Peculiar Experience

The scene was laid first in the village of *Shadinagar*, Farukhabad district, United Provinces. That was where the girl was born. Her name is *Ramkuli* and she is the daughter of Pandit Ganga Vishnu, a Brahmin.

When *Ramkuli* was five years old, she surprised her father by informing him, very gravely, that she had *been on earth before*, and was the mother of three sons.

A year went by, and little *Ramkuli* began to beg to be taken to her "sons." She named a village, *Maglabad*, in another province, where her "sons," she said, lived.

By the time *Ramkuli* had reached her seventh birthday she was so overpowered by the desire to go to *Maglabad* that she lost weight, she could not sleep and at last she went on a three-day "hunger strike."

The Brahmin then yielded. He chartered a

bullock cart and set out for Maglabad. When they reached the town, Ramkuli unhesitatingly walked through the streets *until she came to a house* apparently no different from a hundred others.

She lifted a small, determined brown hand and rapped on the door. When a man opened the door she called him by name, *Sideram*, and informed her astonished father that this was her eldest son.

Rapidly, then, she proceeded to other houses and *identified* two other men, married and the fathers of families, whom she named and called her children of a past life.

Strangely enough, the three men were in fact brothers. They declared that the names by which the girl addressed them were correct, early lives of the boys, and all of her statements were labelled correct by the astounded "sons."

She revealed a number of incidents which were supposed to have occurred during her other life, such as repairs to her son's houses, the names of her son's wives and of a number of villagers. All of these, the listeners confessed, were true.

—*New York Journal.*

The seven year old girl mentioned in the above article has apparently a remarkable memory of her preceding life, at which time she says she was the mother of three sons, all of whom are still living, she apparently having died and come to rebirth during their lifetime. The mother of these sons died about seven years ago, which was shortly before the birth of this girl. This is the only weak point in the chain of evidence. Ordinarily rebirth occurs only once every thousand years. At the present time, however, with a population of the earth of one and three-quarter billions, assuming the average length of life to be fifty years and taking Max Heindel's statement that the number of egos evolving in connection with the earth is six billions, the average time of rebirth in order to maintain this population must be about one hundred seventy years, as may be easily shown by a little mathematical calculation. We know, however, that in the case of advanced egos and when destiny has certain objects in view rebirth may take place very shortly after the previous death. The incident discussed above may be one of these cases. It is quite possible from an occult standpoint.

There would be other ways, of course, of accounting for the phenomenon, namely, that this girl is mediumistic and is in contact with the real mother of the three sons on the invisible planes, from whom she gets her impressions and apparent memory of the events which she describes. Only personal investigation by a qualified seer could determine in which class this phenomenon belongs.

A Trip Into the Eternal

Once when I was a *small boy I seemed to taste death*. I was very ill, sitting in a chair before the kitchen range, and I felt life ebbing from me in successive waves. Something far more powerful than I seemed to be drawing me away from life. My family stood about, frightened. After a few minutes, I seemed, both to the watchers and to myself, to pass out of life.

I was away—so far away that space was different, and altogether limitless. I was immeasurably interested, and contented.

Returning to consciousness was like being *born again into a strange world*. Somebody was pouring whisky down my throat, and tugging against the force that held me in the other state of being. I opened my eyes, and a great sense of loss and disappointment overwhelmed me. My environment seemed strange, and I sat there for a long time, trying to project myself in memory back into the vast country in which I seemingly had been existing for uncountable ages. For in that country a moment seemed eternity.

When I think of death I think of that eternity that I sensed when the earth-life seemed to cease to pull me. And it seems good, not evil.—*By Charles B. Driscoll.*

The above description of the experience of a small boy who at one time was quite close to death is both interesting and instructive. It shows the peculiarities of consciousness which one has when one gets into the unseen world where time and space practically do not exist. There "a moment seemed eternity." The idea of eternal punishment comes from this fact. It is not eternal at all, the punishment we undergo in purgatory for violation of nature's laws may be only a few years or even a few hours in actual length. But since it may *seem* eternal, the effect upon our consciousness may not be far different than if it actually were eternal.

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 KITTIE S. COWEN

When the Teacher Appears

Question:

We hear so much nowadays among occult students about individual teachers. Is it true that each student has an individual teacher, or are people deceiving themselves or else being deceived by some sort of astral entities?

Answer:

Each individual has within his or her own self all the potentialities of the divine Father-Mother God. Until the link of mind was given we were all carefully guided and directed by higher Beings. Nothing was left to chance. The purpose of human evolution is to develop our latent potentialities and to acquire self-consciousness, soul power, and a creative mind. This is the work of the ego, and no outside entity can perform this labor for him. Books, lectures, teachers, et cetera can at times be of much assistance, but the ego must do the work, and the sooner each individual learns to depend on his own efforts the more rapidly will he progress.

It is dangerous in the extreme to depend on invisible entities for guidance and direction for two reasons: first, this very dependence tends to weaken the will power of the ego; second, the aspirant is never quite sure as to the real nature of the entity until he has reached an advanced stage in his spiritual unfoldment. The students of the Rosicrucian School are laboring under a great delusion if they think that the Brothers of

the Rose Cross are following them around seeking to gain access to their consciousness in order to give them individual instruction. However, instruction is given by the Brothers to the worthy Probationers at night when they assemble in classes on the invisible planes.

When an individual has fitted himself for Initiation, a teacher appears to him while he is in his full waking consciousness and tells him that he is ready to take this important step. Regarding this appearance of the teacher Max Heindel, who was himself an Initiate of the Rosicrucian Order, has the following to say:

“He (the Teacher) offers to take care of one who is thus anxious for guidance, and forthwith conquers untruth with the sword of truth, but having given this proof, henceforth he requires an absolute unquestioning faith. Please remember—let it imprint itself upon your mind, let it sear itself into your very being with letters of fire—that having come in answer to the prayer (which is not only words but a life of aspiration) indubitable, unquestionable proof is given of the power and ability of the Teacher to teach, to guide, and to help; and then the requirement is made that henceforth there must be absolute faith in him, otherwise it becomes impossible for him to work with the aspirant.

“The Teacher must, will, and does prove his ability. He is known by his fruits; then in return he demands loyalty, and unless this faith, this loyalty, this readiness to serve, this willingness to do whatever is required, is forthcoming from the aspirant, the relationship will be terminated. No mat-

ter how hot may be the tears of repentance which might follow in the case of the aspirant who had failed in his loyalty to the Teacher, no matter how sincere his repentance, the next opportunity will not be forthcoming in the present life."

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The Mystery of the Essenes

Question:

I should like to know something about the Essenes. The Bible mentions the Pharisees, Sadducees, and publicans, but makes no reference to the Essenes.

Answer:

The Pharisees, Sadducees, and Essenes were all religious sects belonging to the Jewish race. The publicans were collectors of toll or tribute, hence they were much disliked by the people.

The Pharisees were a religious sect which separated themselves from the rest of the Jews on account of their devotion to the strict and formal observance of the rites and ceremonies contained in the written law. The Pharisees sought to make religion supreme in the entire life of the nation. They accepted the traditions of the scribes, believed in the immortality of the soul, the resurrection of the body, future retribution, a coming Messiah, angels, spirits, divine Providence, and freedom of the will.

The Sadducees were a party or sect attached to the aristocratic priests and politically and doctrinally opposed to the Pharisees. They were open to worldly influences of all kinds; they accepted the written law but rejected the traditions of the scribes, the Messianic hope, the doctrine of resurrection, the existence of angels, spirits, and demons. They derided personal immortality and retribution in a future life, also the over-ruling hand of God in the actions of mankind, and demanded free will.

The Essenes were a third sect that existed among the Jews. They formed a sort of esoteric Brotherhood which had charge of the Mystery Teachings. The Essenes lived a communistic life, each sharing everything with all the other

members of the colony. They were quiet, law-abiding citizens, loyal to their country, and ready to support it by means of taxation. They obeyed the authorities, recognized the sacred books of the Jews, but interpreted them esoterically. These kind, unassuming people kept the Ten Commandments unreservedly because they had the law *within* and not because of outside influences. Polygamy was protected by law and practiced quite commonly by the Jews, but not among the Essenes. To them marriage was not a man-made contract but a holy *sacrament* which bound *one* man to *one* woman.

There were two distinct groups or orders among the Essenes. One group married on the material plane and used the creative force for the purpose of furnishing bodies for incoming egos. The marriage relationship was not prohibited in the other order, but it was lifted to the pure sphere of love of soul for soul, a true spiritual union. The marriage ceremony of the Essenes was not in accordance with the Jewish custom which required a signed contract between the relatives. This contract contained in much detail certain specifications relative to money, houses, cattle, and lands, but made no reference to the holy sacrament of the institution. The husband could separate from his wife at any time by giving her a letter of divorce, which constituted a legal cancellation of the contract. On account of the difference in the marriage regulations the Essenes never sent their married couples out into the various colonies far away from the protection of the Order for the reason that the women married without a contract were in danger of being molested and probably persecuted.

Mary and Joseph were Initiates of the higher order of the Essenes. They had received the sacrament of marriage, but they were chaste and undefiled by passion. It was on account of their extreme purity and great spiritual attainments that they were chosen by Jehovah-God to become the parents of the ego known as Jesus.

The Essenes vanished from Palestine quite as mysteriously as they appeared. The Masonic Order traces its origin to this mysterious Brotherhood, and so does the Order of the Rose Cross.

The Legend of the Emerald Stone

Question:

There is a legend to the effect that when Lucifer fought with the archangel Michael over the body of Moses, he lost the most beautiful gem in his crown. This gem, which was green, fell into an abyss, but was recovered by the angels and later used to form the chalice which caught the blood that flowed from the Christ's side after it was pierced by the soldiers. All this is symbolical of course, but just what does it mean?

Answer:

In this legend the archangel Michael symbolizes the purified, regenerated man. Lucifer symbolizes the unregenerated man, and Moses the dense body, the vehicle which correlates man to the physical world, and through which he learns his material lessons. Lucifer, the spirit of negation, wears in his crown an emerald, which is green. Green is the complementary color of red, and red is a Martian color. In the physical world red excites and energizes. Green has a calming, soothing effect. In the Desire World, however, the opposite is true. There the color green is active and has the same effect on our desires and passions that red has here. The emerald, therefore, has the power to arouse passion and generate a love between the sexes which is exactly opposite to pure, holy love, the love of soul for soul, symbolized by the white philosopher's stone. The desire body of man is the seat of feeling and the stimulus to all activity. The desire body uncontrolled leads man into the depths of degradation; it is symbolized by the green emerald which fell into the abyss. In the dense body of man this stone symbolizes the reproductive organs. The active principle in the desire body, uncontrolled,

functioning through the dense, physical reproductive organs caused man to fall into the abyss of degradation, but this stone—passion—was recovered by the angels. The angels work with the creative force under the direction of Jehovah. Before humanity fell (before passion, the emerald cup, became the container of the creative force), man was chaste and pure, and his creative processes were carried on under the supervision of the angels. After the fall mankind arrogated to itself the right to use this force whenever and as often as it chose.

The angels are expert workers with the etheric substance of which the vital body of man is composed. In this legend they therefore symbolize the vital body, which is pure and chaste. Through purification and control of the desire body man is separating this vital body into two parts. The higher part he is fashioning into the golden "wedding garment" so often spoken of in the Bible. The vital body is the counterpart of the Life Spirit, and the Life Spirit is the second or love aspect of the ego. Accordingly the vital body is also a vehicle of love. The angels (symbolized by the vital body) now coming into possession of the chalice (the symbol of the reproductive organs) transmute into love the passion which man has associated with the use of the creative force, and lift this vital essence from the cup through the spinal canal to the new chalice (seed cup), the larynx. Thenceforth the ego is able to speak the creative word which will bring forms into being.

This legend symbolizes the fall of man and his regeneration. The crown mentioned in the legend symbolizes immortality. The green stone of passion and desire robbed man of his knowledge of eternal life and opened his eyes to the realities of the physical world where he fell into degeneration, and it is here in this same physical world that he must learn through the control of his passions to transmute them into divine spiritual forces directly under the control of the will.

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.

Venus in Taurus

BY LIZZIE GRAHAM

HERE is something beautiful to contemplate—Venus in Taurus. The planet and the sign are in harmony, so much so that Venus is said to be dignified in that sign. Everything in nature that is governed by Venus is expressed by graceful curves—never an angle nor a sharp point. Venus, or Aphrodite, is the goddess of the seas with their long, rolling waves and beautiful green tintings; Venus is the builder of form on the physical plane, where coalition draws physical particles together and cements them into a harmonious whole; Venus sheds a beautiful light, seen in the twilight skies as we gaze into the vast sea of ether; Venus causes our affections to flow in soft undulations to father and mother, brother and sister, lover and friend; Venus helps us to live the life of loving service to others and to forgive their faults; Venus guides the tongue in loving speech, gives the soft answer that turns away wrath, and helps us to transmute "a frown to a caress!"

Her messengers came to our earth in

the early days of Atlantis to teach us poor uncouth mortals the art and science of life. They left their own glorious planet in order that struggling, ignorant beings might be raised to a state of greater consciousness. It was Venus who in her pity for us sent us that most valuable grain, wheat, and also the bee, which is such an aid in the fertilization or pollenization of plants, as well as in rendering service as a food giver.

Max Heindel tells us to read the 13th chapter of Paul's First Epistle to the Corinthians, and for the word "charity" or "love" to use "Venus"; "Venus suffereth long and is kind," etc.

Venus is a feminine planet and therefore all feminine virtues are shown in her, but there are times when under afflicting aspects the feminine frailties also make themselves felt. The woman with Venus unafflicted in her first or seventh house has cause for rejoicing, but such a position has only been gained by chastity of conduct in past lives. Love and purity bring such a position.

Venus is the planet of music, song, and

laughter, of youth and beauty, of mother love and father care, of the happy homes where friends are welcomed and children abound. Gaze frequently upon the planet Venus and endeavor to be conscious of her soothing and refining influence.

But we must not forget the sign Taurus in our contemplation of Venus. Taurus is an earthy sign. That means that those born when the sun is in that sign (April 22 to May 21) have their feet on the ground. They are not carried away with every wind that blows. They put their roots down where they wish to stay, be it in an opinion, an argument, or a physical location. Taurus being a fixed sign, the Taurians are not easily moved. They are like the trees; the more the adverse winds of opinion strike them, the deeper the roots of their views strike into the ground, and your effort to disestablish them is futile. If their views agree with yours, you laud them for their stability and staunchness, but if your opinions differ from theirs, you are liable to condemn them as obstinate and stubborn.

If a Taurus man is building a house, he never attempts to put the roof on before the walls are finished. He is very careful about the foundation before the walls are begun. The Taurus woman never goes to put her bread into the oven and finds she has forgotten to light the fire, nor has her cake all mixed and has to run to the neighbors for baking powder. She has sufficient food on hand, and none that are deserving will go hungry from her door.

Can two Taurus people live happily together? Yes, indeed, and they may make a great deal of soul growth, but each will have to make many allowances for the set ways of the other. There is one thing that makes the Taurian rather hard to live with: that is his desire for everything to be as nearly perfect as possible. His wife, his children, his friends must be faultless, but his endeavor to help them to become so is often regarded as uncalled for criticism on his part.

This desire for perfection explains why the bodies of the Taurians are so perfectly built. There is strength, stability, in every part, and beauty and grace when aided by Venus. The body is rather short in stature, but Venus curves abound. Taurus rules the throat and neck, and they are of ample proportions, giving a well formed larynx and plenty of space for voice production. The voice will be smooth, even, strong, and sweet if there are no afflictions to the planets. Choose a partner with Venus in Taurus unafflicted, and you will find that she not only is a sweet singer of songs and lullabies, but her speaking voice will be pleasant to your ear and the words given forth, gracious and loving without effusiveness.

The health—what of that? Here is a very vital point: Venus in Taurus makes one fond of sweets, pies, and cake, and all those things that dietitians tell us should be indulged in only very moderately. The little taste buds at the back of the mouth are under Taurus and like to be gratified. When Venus in Taurus finds what she likes, she may keep on eating just because it tastes good, ignoring the fact that the day of reckoning is sure to come.

The neck or cervical region is a very important part of the body, for up and down through it pass the cranial nerves and the blood supply of the brain. If Venus has a square from Saturn, the venous blood returning from the head may be obstructed and a congested condition result. To remedy this condition manipulation and exercises for the neck are useful.

The puzzling thymus gland comes under the rule of Venus, and when the latter is in Taurus, the tie between mother and child is very strong. (Read "Message of the Stars," page 572.)

Will Venus in Taurus help in spiritual development? Decidedly yes, if properly used. Venus represents the Christ force in the fixed sign Taurus, the latter representing the clothing of the spirit in a veil of flesh. Thus we have

Venus, signifying pure love, combined with Taurus, representing perfect form—truly, “the Word made flesh.”

God is love. Venus is the messenger who brings divine love to us, and through whom we may transmute human love to its higher octave—brotherly love, true friendship. Venus, when happily linked with Uranus, will cheerfully “lay down her life for her friends.” No sacrifice is too great for this combination if another soul is to be benefited thereby. “And now abideth faith, hope, and love, but the greatest of these is love.” (Venus.)

Sacrifices to Appease Saturn

BY JOSEPH WILDAR

IN SCRIPTURAL days when men were subjected to misfortune they were wont to make sacrifices. Sometimes in addition they clothed themselves in sackcloth and ashes as a symbol of humility. The question arises as to whether this old idea has any modern application and whether it would have any value in helping to mitigate undesirable conditions if we were to practice it. The astrological student says that it does and would. He knows that Saturn is the planet of discipline; that he whips mankind into doing their work and their duty, and keeps on applying the whiplash of necessity until they are fairly driven to follow the course which they ought to follow and learn the lessons which they ought to learn. It is a notable fact, however, that when we have learned our lessons of faithfulness, duty, etc., Saturn ceases to afflict us. He has no desire to inflict punishment upon us beyond the point where we are compelled to make the necessary progress in evolution.

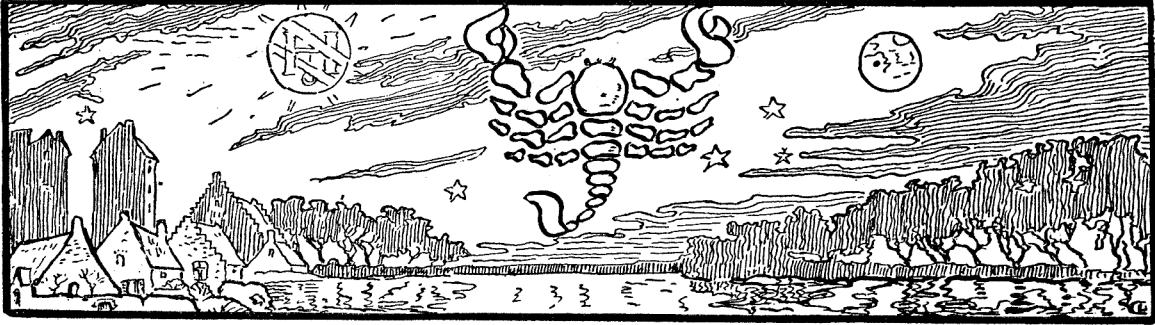
The desire body is the source of most of the impulses which lead us to try to side-step our duties and our lessons. The desire body urges us to indulge to excess in various pleasures, which interferes with performing our duties. This is where Saturn steps in. Saturn is the planet of crystallization and obstruction.

When we refuse to do our work in the world and indulge excessively in pleasure, we crystallize all or a part of our vehicles so that they are unable to function smoothly. The result is poor health and poor judgment. The latter leads us to antagonize others, who in turn obstruct our plans and aims.

This is where the application of sacrifice comes in. If we will sacrifice some of our pleasures on Saturn's altar, particularly those of a crystallizing nature, we shall voluntarily accomplish what he wants us to do, whereupon he will cease to apply the whiplash of necessity, our vehicles will gradually lose their crystallization and become flexible, and all things will again go well with us. Therefore it is easy to see that the old principle of sacrifice was not far-fetched at all. By making a sacrifice with the object of having a painful condition removed we are only doing what we should have done long before. We are doing it in a concentrated way, and therefore we may confidently expect a concentrated result, that is, comparatively quick relief from the hampering conditions from which we seek escape.

The wise astrological student will utilize this principle to overcome the afflictions of Saturn in his horoscope. He should deliberately deny himself certain pleasures and gratifications in order to induce Saturn to cease afflicting him. Of course discrimination is to be used. Sacrifice should first be made of those things which are useless and which cater only to desire and the building up of an unhealthy desire body. If one wishes to carry the process still farther, he may within certain limits sacrifice things which though good in themselves may advantageously be gotten along without for a while. For instance, he may take a fast of a day or two with the intention of disciplining his desire body and developing his will, knowing that at the same time his health will ordinarily also be improved. In short, if one will do voluntarily what Saturn desires him to do, Saturn will not compel him to do it involuntarily.

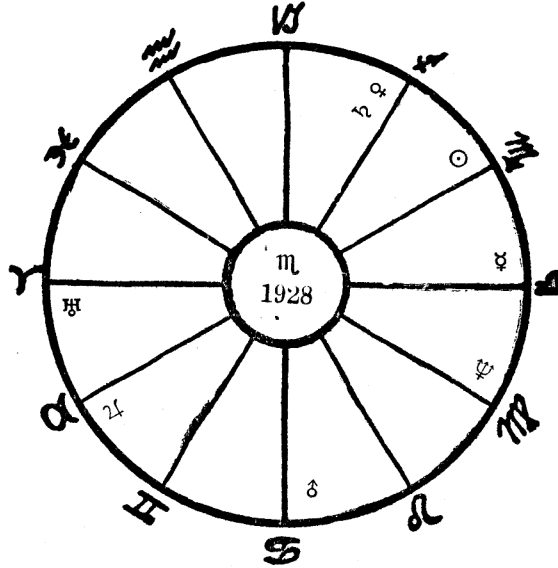
The Children of Scorpio, 1928



A Character Delineation of the Children Born between October 24th and November 22nd, inclusive, 1928.

The children of Scorpio are usually most difficult to understand, for they are quickly offended and become vindictive, resentful, revengeful, and close themselves against the confidence of others. In whatever they do they are prone to go to extremes; if it is either play or work they do it to the exclusion of everything else. Their temper is quick, and the mind is also as quick in thinking; but the latter is very apt to lean toward criticism, and it is prone to express itself destructively. The Scorpio can become very severe, in fact he can sting with the tongue. The mind is deep and penetrating, and often has a leaning toward occult or hidden things.

The one-pointed and intent nature of the Scorpio child will, however, be quite different from the usual type in the case of those born this year while the sun is passing through this martial sign. The Scorpio children of this year will be quite diplomatic and much more adjustable than the ordinary Scorpio child. They will fit into their environment better than is usually the case, for we find that the planets are considerably scattered over the horoscope, there being in general only one planet in a sign. The planets when thus scattered give a versatile nature. They indicate a person who can do a little of everything, one who feels at home in any environment, which of course is not always the case with the Scorpio child. So



the Scorpio children born this year will be much more agreeable and pleasant to their associates and also more pleasant in the home than ordinary Scorpio children.

With Mars in Cancer, which has rule over the stomach, these children should be taught moderation in eating, for otherwise they may lay the foundation for ill health in later years. Mars in Cancer wants to eat rapidly. A tendency to gulp

(Continued on page 515)

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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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. 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 as nearly as 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.

J. A. (a girl)

Born January 11, 1915. 11 A. M.

Lat. 47 N., Long. 116 W.

Cusps of the Houses:

10th house, Capricorn 8; 11th house, Capricorn 29; 12th house, Aquarius 29, Pisces intercepted; Ascendant, Aries 17-31; 2nd house, Taurus 26; 3rd house, Gemini 19.

Positions of the Planets:

Saturn 27-11 Gemini, retrograde; Neptune 29-19 Cancer, retrograde; Moon 29-09 Scorpio; Venus 7-02 Sagittarius; Mars 15-42 Capricorn; Sun 20-29 Capricorn; Mercury 24-19 Capricorn; Uranus 10-26 Aquarius; Jupiter 24-37 Aquarius.

The horoscope which we are now to judge has the martial, fiery, and energetic sign of Aries on the Ascendant, and the ruler, Mars, in conjunction with the Midheaven and in the dominant and Saturnian sign of Capricorn. This indicates a nature which will be very hard to govern, that of a girl who strongly desires to rule. Mars, being exalted in Capricorn, has great strength, and its conjunction with the fiery and dominant sun and with Mercury will give great activity, energy, and intensity. It indicates a girl who thinks and acts quickly,

and who will try not to permit others to interfere with her actions. With all her impulse and determination she will nevertheless at all times conduct herself in such a manner that no one can ever accuse her of unladylike conduct; with the conservative Jupiter in Aquarius, trine to the cautious and tactful Saturn, she will ever be guided to act conservatively and with discretion.

The mind will be quick and the reasoning powers well developed for we find Mercury in conjunction with the sun and Mars, which gives quick action. Mercury is also sextile to the moon in Scorpio, a martial sign, and Scorpio will speed up the action of the moon. The mystical and inspirational Neptune is exalted in the watery sign of Cancer and trine to the moon, which will give a mystical trend to the mind. Taking into consideration the above mental aspects, the mind of this girl will be inclined toward the higher things. Her mystical tendencies, however, may not be apparent until after she has passed the pleasure-loving age, and has learned some of the lessons of life and to live along more serious lines. Then her mind will turn naturally toward mystical studies.

With the sun, Mars, and Mercury in Capricorn in the 10th house, and Mercury and the sun sextile to the moon in Scorpio, success is indicated in governmental positions, in politics, or in clerk-

ships in such places as the post office or customs office, and there are indications of opportunity for advancement. She will attract friends from the ranks of those who hold high positions and from among people of influence.

Neptune in Cancer, which sign has rule over the stomach, trine to the moon and the moon square to Jupiter, may incline toward unusual desires in relation to food, which if indulged would cause trouble with the liver and the stomach in later years.

PAUL C. T.

Born July 4, 1916. 3 A. M.

Lat. 49 N., Long. 123 W.

Cusps of the Houses:

10th house, Aquarius 22; 11th house, Pisces 22, Aries intercepted; 12th house, Taurus 8; Ascendant, Gemini 24-37; 2nd house, Cancer 13; 3rd house, Leo 1.

Positions of the Planets:

Mercury 21-00 Gemini; Venus 11-06 Cancer, retrograde; Sun 12-06 Cancer; Saturn 19-02 Cancer; Neptune 1-37 Leo; Moon 25-43 Leo; Mars 19-08 Virgo; Uranus 19-04 Aquarius, retrograde; Jupiter 1-19 Taurus.

Paul has the common and mercurial sign of Gemini on the Ascendant; and Mercury being at home and strong in its own sign, also one of the best aspected planets in the horoscope, we feel safe in predicting that Paul will be inclined toward mental pursuits. His mind will be quick and keen, for we find Mercury trine to the impulsive Uranus and sextile to the moon. Whatever this boy does he must do it in his own way. Originality is very strongly shown. If the parents should interfere with his ideals, as is too often the way with parents who wish to mould their children into their own likeness and imbue them with their own ideals, it would be very apt to spoil Paul's future career.

Uranus, the planet of originality, is in its own sign of Aquarius, but unfortunately it is in the Midheaven opposed to the plastic moon in the 4th house. These planetary positions and the opposition indicate possible inharmony be-

tween the parents and an unsettled condition in the home, for whenever the moon is in the house of the home, the 4th house, afflicted by Uranus, the home is likely not to be permanent, and usually unsettled conditions are shown. This would be a great handicap to Paul, for there is no place in the world that is of greater value to a growing boy than the environment of a good home and the influence of the mother.

This boy should by all means have freedom of expression along original lines. Mars in Virgo, square to Mercury in Gemini, will give him a tendency to speak quickly and sharply, and his mind will be inclined toward criticism. He should be taught always to express himself with love and kindness, for remember that the foundation of life is laid while one is young.

The sun, Venus, and Saturn are in conjunction in Cancer and sextile to Mars, which will tend to give inventive ability. Especially will this boy be inclined toward inventions which would lighten the labor in the home. Paul's inventive ability should be encouraged by all means. He will be very restless and will crave change, and unless his home is made attractive and harmonious, he will seek for pleasures elsewhere, which might lead to excesses. The result would be a nervous condition affecting the intestines and the digestive tract, which would give him trouble and might spoil his future career. So we see that this boy's success in life hinges very much upon the parents and the home environment.

VOCATIONAL

DOROTHY WINONA J.

Born February 13, 1913. 7:45 P. M.

Lat. 42 N., Long. 88 W.

Cusps of the Houses:

10th house, Gemini 22; 11th house, Cancer 26; 12th house, Leo 27; Ascendant, Virgo 28-10; 2nd house, Libra 19; 3rd house, Scorpio 18.

Positions of the Planets:

Jupiter 9-06 Capricorn; Mars 25-59 Capricorn; Uranus 4-45 Aquarius; Sun

24-27 Aquarius; Mercury 25-41 Aquarius; Venus 11-29 Aries; Moon 21-27 Taurus; Saturn 27-26 Taurus; Neptune 23-49 Cancer, retrograde.

Dorothy was born at the particular hour of the day which brought common signs on all four angles. The ruler of the horoscope, Mercury, is combust the sun and square the moon and Saturn, these afflictions coming from fixed signs. This is apt to make the mind slow but very persistent. When Dorothy gets an idea she will cling to it with great persistence; in fact, she is very apt to limit herself by it, for she may take up and follow one line of thought to the exclusion of all others. Also there may be a tendency to form mental habits that will be very hard to eradicate.

Taking this horoscope as a whole it shows many possibilities. We find three planets in their signs of exaltation, namely the moon, Neptune, and Mars, and Uranus is in its home. This gives great strength for good to these planets, and their influence is potent in the horoscope.

When choosing a vocation we look to the strongest planets. In this horoscope we find Saturn and the moon conjunct in the fixed sign of Taurus. The moon is exalted in this sign; it is in the 9th house, and is making eight aspects, namely a conjunction with Saturn, a sextile and parallel with Neptune, a trine and parallel with Mars, a square to the sun and Mercury, and a parallel with Jupiter. So we may expect that the moon and Saturn will have a strong influence upon the life and the vocation of this young woman. These two planets in the 9th house, with Neptune in the 10th in Cancer well aspected, should make her extremely interested in ecclesiastical or church affairs, especially the deeper side of them, also in occult and hidden things. As a lecturer or teacher of such subjects she should find much enjoyment.

Uranus is strong in its own sign of Aquarius in the 5th house, and sextile to

Venus in Aries in the 7th house. As a public entertainer, or in a position which has anything to do with the water and long journeys the native should find a successful career.

THE CHILDREN OF SCORPIO, 1928

(Continued from page 512)

food should be striven against by these children.

The children born between October 31st and November 13th, during the time when Saturn and Venus are in conjunction in the sign of Sagittarius, should be taught system and order, and to cultivate the habit of having a place for everything, for they may form a tendency to carelessness in connection with the care of their bodies as well as their surroundings.

Who is it will not dare himself to trust?

Who is it hath not strength to stand alone?

Who is it thwarts and bilks the inward must?

He and his works, like sand, from earth are blown. —Lowell.

No matter what his rank or position may be, the lover of books is the richest and the happiest of the children of men.

Correspondence Courses

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

Astrology: The Beginner's Course consists of 26 lessons. The Advanced Course has 12 lessons.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information and application blanks 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."

BY ALFRED ADAMS

(Continued from October)

- Q. Why is the assertion of some of our material scientists not quite correct, that man has ascended through the different kingdoms of plant and animal which exist about us now to anthropoid and thence to man?
- A. Man has never inhabited forms identical with those of our present-day animals, nor the present-day anthropoid species, but he has inhabited forms which were similar to but more highly evolved than those of the present anthropoids.
- Q. What do such scientists see in this?
- A. They see that there is an anatomical likeness between man and the monkey, and as the evolutionary impulse always makes for improvement, they conclude that man must have descended from the monkey, but they are always baffled in their efforts to find the "missing-link" connecting the two.
- Q. How is this explained?
- A. From the point where the pioneers of our life wave (the Aryan races) occupied ape-like forms, they have progressed to their present stage of development, while the forms (which were the "missing-link") have degenerated and are now ensouled by the last stragglers of the Saturn Period.
- Q. What are the lower species of monkeys?
- A. The lower monkeys, instead of being the progenitors of the higher species, are stragglers occupying the most degenerated specimens of what was once the human form. Instead of man having ascended from the anthropoids, the reverse is true—the anthropoids have degenerated from man. Material science, dealing only with form, has thus misled itself and drawn erroneous conclusions in this matter.
- Q. What are the evolutionary conditions in the animal kingdom?
- A. The same relative conditions are to be found in the animal kingdom as in the human. The pioneers of the life wave which entered evolution in the Sun Period are our present-day mammals. The different grades correspond to the steps once taken by man, but the forms are all degenerating under the management of the stragglers.

(To be continued)

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on

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Orders must be accompanied by cash, and *must reach us by January 15, 1929.*

*The Rosicrucian Fellowship,
Oceanside, California.*

MANUSCRIPT COMPETITION

The Editor of "Rays from the Rose Cross" offers five prizes for the five best manuscripts submitted before February 1, 1929.

First Prize	\$35.00
Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

One Year's Subscription to the "Rays" for acceptable articles that do not win prizes.

WHAT TO WRITE ABOUT

- 1.—*Mystical Stories* and interesting *Personal Experiences* bringing out some phase of the occult teachings.
- 2.—*Philosophical Articles* on mysticism, occultism, philosophy, and religion, either theoretical or practical.
- 3.—*Astrological Articles*, both esoteric and exoteric. Practical applications of the science of Astrology.
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We do not accept articles on crystal gazing, mediumship, or other negative forms of psychic development.

CONDITIONS

Manuscripts must contain not less than 2500 words, and should if possible be typewritten, and in DOUBLE SPACING Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our philosophy and our magazine. Manuscripts are only accepted subject to this provision.

Develop your latent literary talent. By so doing you will help both yourself and others.

The Rosicrucian Fellowship, Oceanside, California

Children's Department

Queen Apis Mellifica

BY FLORENCE BARR

DICK stood in the old-fashioned garden waiting for Rosalie. He had just finished giving the flowers a good drink, and was fascinated by a bee buzzing merrily among the flowers. He wondered why the bees visited the flowers—he was always wondering about something.

Presently the gate that led to the garden clicked, and Rosalie ran quickly down the path. "Oh, Dick!" she called, "the bees are going to swarm, whatever that means! Mother said so. If David were only here, he could tell us, for he knows most everything. But he is away. Let's go down to the hive and maybe we can see something."

Just then a pretty butterfly lighted on the same flower that the bee had settled down upon. They seemed to be talking to each other. Presently they flew away together toward the hive.

"Oh, I wish I knew how the bees make honey, and what for and all about it!" said Dick.

What do you think? His wish came true, for right among the flowers was Elf-kin, and Elf-kin knew all about bees.

"There is a lot of excitement in the beehive down yonder," said Elf-kin as they walked along. "I heard the bees say that perhaps Queen Apis Mellifica would lead some of the bees in her court to a new home. The bee family has grown so large that the Queen is restless, and besides there is another Queen in the family now, and she can keep house after the first Queen has left."

When they reached the hive there was the greatest commotion. Some of the bee scouts had returned, saying that a

hollow oak tree had offered hospitality. A signal was given, and out of the hive rushed the Queen, attended by hundreds of her subjects. First they circled round and round, a cloud of buzzing wings, and then away they flew never stopping till they reached the oak tree.

Dick and Rosalie, nearly as excited as the bees, followed them.

Coming from every direction were bees, bees, bees, simply gorged with honey, and every one of them sleepy as sleepy could be. They were obedient bees and had done exactly as they were told. That was why they were gorged with honey and so sleepy, for there was special work to be done.

Presently the leader flew right up to the top of a hollow space inside the oak tree and fastened herself firmly there. Another bee flew beside her and hooked her foot to the foot of the leader. And so they flew, one by one, until they had made a curtain of bees. By the time the last one had hooked itself to the cluster, there was not a sound to be heard *for they had all gone to sleep hanging there!* The bees slept and slept, and then something wonderful happened. While they slept, the honey which they had gorged changed into wax. The eight little pockets which every bee had were filled with it.

Then the bees awoke and wondered what would happen next. Soon they were all as busy as could be making cups or cells of soft white wax, for a clever bee had shown them how. Taking some wax from her pocket she chewed it and chewed it, mixing it with saliva until she could pull it out nice and soft. Then with her sharp claws she formed a six-sided cell,

and attached it to the tree at the top of the hollow space. Bee after bee followed her, each making a neat little cell until there were rows and rows of cells ready to be filled with honey. But not all the cells were honey cells. No indeed! some were cradles; little six-sided ones for the workers, larger ones for the drones, and great thimblelike cups for the queen babies.

Queen Apis Mellifica was a beauty with her long slender body and her short delicate wings, four of them, daintily crossed upon her back, a true sign of royalty. Five eyes she had—two large ones and three small ones. And you will hardly believe it, but her two large eyes were made up of thousands of small ones, very tiny of course. Her tongue was short, for she never gathered honey. And she had six legs. There were no pollen baskets on her hind legs such as worker bees have, for, you see, she never gathered pollen. She just stayed at home and worked, seldom going out. She was too busy laying eggs, and sometimes she laid as many as three thousand in one day. She had a sting which she guarded very carefully.

The Queen was very happy in her new home, and she set right to work. Being so busy laying eggs she scarcely had time to eat, so her attendants fed her on delicious royal jelly made specially for her.

After a while she summoned her daughters to her and said: "Out in the garden the gay flowers are calling. They expect you, so do not keep them waiting. Put your heads right into their flower cups and unfold your long tongues and drink deeply of the sweet juices. This will make honey in your honey sacs. And be sure to fill your pollen baskets. Then fly to another flower and shake your coats well. Visit every flower that invites you, and soon your honey sacs and pollen baskets will be full."

Into the sunshine they flew, and sure enough, swaying in the breeze were the flowers in their gayest dresses of pink and yellow and blue. Every plant mother

was sending out her sweet perfume to attract the bees, for a mother loves her baby seeds, and it is the busy bees that take to her the pollen that her babies may have life.

When the bees had drunk deeply of the sweet juices and their honey sacs were full they flew back home, for the honey cups had to be filled. And Queen Apis had to be fed, and the workers, and the drones. Now the drones were the brothers of the workers; they were lazy bees, never doing a stroke of work of any kind.

In order that every bee in the hive might have plenty of fresh air, patient bees stood just inside the entrance and gently fanned the air with their wings. This was tiresome work, but it had to be done. The bees all had a special work to do, and they did it so faithfully.

Dick and Rosalie watched the bees for a long time. Of course, they could not see what was going on inside the tree, but Elf-kin could. Nature spirits see lots of things that we never see. So he told them what he saw as we have just described it.

It was getting late, so Elf-kin said, "Children, we must be going home."

As they walked along Dick said, "But I would like to know *why* the bees make honey, Elf-kin."

And Elf-kin replied: "Long, long ago the kind Lords of Venus sent the bees to earth that their honey might make food for mortals. They also made the wheat to grow so that man might have bread. Man never needs to kill his younger brothers, the animals, for food. Be kind to the bees, and they will be kind to you. They are glad to make honey. They will never sting except to protect themselves. Love rules the bees, and service is their motto—service to the flowers and to man. They teach us lessons, too, of order and patience and faithfulness."

"Oh, Elf-kin, now when we eat bread and honey it will taste twice as good," said Dick. "Mother Nature's children certainly are wonderful!"

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.

Gifts of Healing

BY GLADYS RIVINGTON

“**T**HESE signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.”

“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

These are recorded sayings of the Christ. They are promises which He made to His disciples at the time He gave them the command to preach the gospel and heal the sick. These promises were made not to His twelve apostles only, but to all who should believe on the name of the Christ. The world today is full of professing followers of the Master Christ, but it is also full of sickness. Why this inconsistency? Why the discrepancy between the promises of the Master and the actual facts of history? Why has the Christian not the power to heal? Are the promises of no effect?

Let us briefly follow the progress of Christianity through the centuries, particularly as it concerns healing. Of

Christ it is recorded that “they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them.” (Luke, 4:40.) The healing power was transmitted by Him to His immediate followers, so that we read of their miracles in the books that contain the story of the early Christian church. Then, as the centuries pass, we hear less and less of the healing power. Occasional instances are given of a saint who was able to heal, or of a shrine where miracles of healing were performed, but these are exceptions, the rule being almost complete inability to relieve suffering throughout the so-called Christian world. This was especially so during what we call the Dark Ages.

The Renaissance, or revival of learning, of the fifteenth century saw also an increased interest in the medical art, and such men as Paracelsus are found, who really studied and taught a science of medicine. As scientific knowledge grew, discoveries were made that revolutionized medicine and surgery, until it has reached the stage at which it stands today. Though the knowledge of the physical body possessed by the present-

day physician and surgeon is great, yet it fails repeatedly to cure sickness, so that physical suffering and disease are still the lot of the greater portion of mankind. Modern medical science deals principally with effects. It looks but at the external, the phenomenal. Therefore it fails so frequently.

The present century is witnessing another revival—the revival of faith, and of the knowledge of the underlying causes of diseases. The signs of this revival are to be seen in the number of healers of all kinds and the number of different methods of healing that abound. We find magnetic healing, mental therapeutics, mental suggestion, faith healing, and so on. All of these methods at times are successful, and all of them fail at other times. Each is only partial in its remedy. Each is attended at times with more or less danger, due to defects of character and skill in the healer. A magnetic healer who is imperfectly trained not only runs certain risks himself, but he may in his mistaken zeal perhaps inject by the use of his will too many of his own ideas into the patient's mind. The patient must naturally make himself receptive in body, and at such times is also usually negative mentally, hence a healer who has not made himself an unselfish channel for the divine healing force may impose his own will upon the patient to an undesirable degree.

The doctor who probes deep into the hidden mental processes of the patient may lack the skill to reconstruct the inner life after he has exposed and reduced it to its component parts. He may tear down, but be unable to build up; or he may reconstruct according to *his own* plan. The one who cures by suggestion may instill into the mind of the sick one ideas that had better been left unsuggested.

In certain methods of healing perfect health is "demanded." In such a case, if it has not been earned, the sick person is taking or trying to take what does not belong to him, and this debt must some time be paid. Ignorant interference with

the laws of destiny will not be tolerated by the higher powers. Therefore it is well to qualify supplications for health with the words, "Not my will, but Thine be done," thus leaving the issue in the hands of those in charge of our destiny.

When concentration is used as a means of contacting the healing power, the human agent through which the healing force flows may contaminate it with an admixture of his own selfish ideas.

If we ponder over the above brief resume of the facts concerning healing and follow it to its logical conclusion, we see that the great requisite for a healer, in addition to skill and knowledge and even more important than these, is purity of life. Christ, that great Being from another sphere, had no taint of sin or self-seeking. He tells us that He did not do His own will but the will of the Father in heaven. He proclaims that His great works were possible because He was one with the Father, whom we know to be the source of all healing power. After Christ left His disciples, they were full of the first enthusiasm and selfless devotion that inspires the followers of a great cause in its early days, and they also were able to work miracles and to heal. The influence of their Master was strongly felt among the first Christians, but as the purity of life and earnestness of purpose were lost to the Church, the healing power was concurrently lost, and the true spirit of Christ was buried beneath apathy and materialism. Here and there were shining lights—saints who because of lives of the greatest purity were able to relieve the suffering of the sick and sorrowful.

The Order of the Rose Cross, founded in the thirteenth century, was especially intended to combat the increasing materialism of the Christian world. The Brothers of the Order worked through the centuries to keep alive the religious instinct. As their work spread, knowledge of the real facts of life became more general, and there was a revival of interest in occult truths. With this has grown a realization that there is a power

that heals, and that man may learn to use this power.

A special healing work has been entrusted to the Rosicrucian Fellowship by the Brothers of the Rose Cross. These, our Elder Brothers, have reached a stage of development where they are entirely selfless. Their presence on the earth at all at this time is due to their great love, which causes them to stay here to help man in his evolution, rather than to go on to fresh fields of development, as they might have done. We may feel sure, therefore, that the Rosicrucian method of healing, directed as it is by these Compassionate Ones, is entirely safe. It is the most advanced method in use on this planet today. There are none of the dangers that have been noted in cases where the healer is either not entirely skillful or not entirely selfless. We will see how this is so.

Most of the healing work is done on the invisible planes, and is performed on the invisible bodies of the patient, in which lies the cause of the trouble. The work is directed by the Elder Brothers themselves. The bands of helpers who work under them are recruited from the rank and file of the faithful members of the Rosicrucian Fellowship. There is but one thing that admits to service in one of these bands, and that is a daily life of loving, useful endeavor. These helpers are not animated by selfish motives, for this would at once disqualify for further service. Each worker is given work of a kind and an importance commensurate with his skill, and all are supervised by the Elder Brothers.

Prayer, or concentration, is also used to help in the healing work. On the days set aside for healing, power from concentration is generated so that it may be used by the Elder Brothers. This power comes through human agents, who offer themselves as channels to bring the healing force from the Father. When this force comes through human channels, there is a danger that it may become tainted, as water loses its purity when conveyed through unclean pipes. In the

Rosicrucian Fellowship method the thought force is all directed to one given point, namely the Healing Temple at Mt. Ecclesia. There it is purified by the Elder Brothers of the Rose Cross, who free it from all thoughts of self that may have mingled with it owing to the imperfection of the human agents. When impurities are thus separated from it by the Brothers, this power can work nothing but good.

The Elder Brothers are able to read the records of each individual who applies for healing. They know what destiny each has to work out and the debts that must be paid. The patient is safe in their hands. There will be no ignorant attempted interference with the Law of Destiny. This also explains why all who ask do not receive entire healing. Some occult students, recognizing the Law of Destiny, disapprove of all healing work. However, mercy as well as justice is an attribute of God. Christ represents the second aspect of the Trinity, love, and it is through Him that the power of the first aspect, the Father, works to produce healing. As followers of Christ we must learn to heal. Even though not entirely successful in each case, we sow seeds that will later bear fruit.

Finally, the free will of the patient is most carefully guarded. The Invisible Helpers will not intrude on any one. They are NEVER sent to one who does not desire their help. That is why each patient on the healing list of the Rosicrucian Fellowship is asked to write a few lines in ink each week. This constitutes the invitation, constantly renewed, to the Invisible Helpers, and it is of supreme importance. Without this weekly request help is not given. The only exceptions are young children or those who are too ill to write. Then a request from the one in charge is sufficient.

We may safely repeat that the Rosicrucian method of healing is the most advanced method in use on the earth today, and is directed by the Elder Brothers, the most advanced beings on the planet.

(Continued on page 523)

Thanksgiving Menus

—BREAKFAST—

Baked Winter Pears
Puffed Rice
Poached Eggs on Toast
Cereal Coffee
Milk

—DINNER—

Salsify Soup
Baked Stuffed Potatoes
Breaded Cauliflower
Chestnut Pie and Cran-
berry Sauce
Whole Wheat Bread
Buttermilk

—SUPPER—

Celery, Apple, and Nut
Salad
Vegetable Mince Pie
Cottage Cheese and
Pimento Sandwiches
Diluted Fruit Juice

Recipes

Baked Stuffed Potatoes

Wash large, smooth potatoes of even size, and cut in halves. Rub them with oil, and bake until almost done. (They should feel slightly hard when tried with a fork). Remove the central portion with spoon. Grind dry toast (or bread that has been browned in the oven) with peanut and walnut kernels, one onion, and some cold boiled beans, adding salt, pepper, parsley, etc., and yolks of two eggs. Cook this dressing until well browned. Put dressing back into potato shells, and garnish with the inside portion of the potatoes and white of eggs that has been worked with a spoon until creamed. Return to oven and brown. Serve with brown gravy or mushroom sauce.

Chestnut Pie

One cup of cold boiled chestnut kernels, one cup of cold boiled lima beans, and three medium-size, diced potatoes. Place in shallow, oiled baking dish. Cover with sauce made of vegetable stock, or brown gravy diluted with water. Place a layer of pie crust on top, and bake until done in a moderate oven.

GIFTS OF HEALING

(Continued from page 522)

Still we have before us the promise of the Christ: "Greater things shall ye do." This promise will yet be fulfilled in all His true followers. Progress moves in spirals. From the high point of the healing power manifested by Christ, man has seemed to go backward, but after he has climbed the ascending arc, he will stand on an even higher level than Christ

did. There will then be not merely one healer but many, and the power will be correspondingly increased. The work is slow, but we must persist in well-doing. Purity of life and intention is a prime essential for the healer. If we daily sow the seeds of loving kindness and purity, in due time we shall reap as a harvest the true, divine healing power.

A New Department in the "Rays"

For some months we have been endeavoring to arouse interest among our members in order to establish in the "Rays" a new department devoted to news of the local Centers, which we felt would help to cement the various Centers together more firmly and enable them to become better acquainted with one another. We made the formation of this department contingent upon obtaining enough new subscribers to justify us in undertaking the extra work and expense. The response has not been what it should be, still it appears that enough has been done to justify us in going ahead, and it is probable that the new department will first appear in the January issue. The secretaries of the various Centers are therefore advised to keep this in mind so that they may be prepared to send us news which they would like to have appear in the January number. Incidentally we hope that more new subscribers in connection with this enterprise may be obtained, because the number so far received is far below the goal which we set out to reach.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Yosemite Valley, Sept. 8, 1928.
Healing Department,
Rosicrucian Fellowship,
Dear Friends:

I am very pleased to tell you of my recovery from rheumatism. I put all the power and faith that was in me into the prayer for a quick recovery, which I got on the sixth day, praise God. I got up on the sixth morning and felt so strong and well that I was able to do a big day's work.

Your sincere friend,
—Mrs. G. S.

Represa, Calif., Sept. 17, 1928.
Healing Department,
Dear Friends:

I am hereby sending you my last healing report, because I think I am quite healed of my kidney trouble. The pain is all gone and my general health also increased considerably.

Looking back it is surely astonishing how quick this has been accomplished with the help of the Invisible Helpers, because I haven't been on the healing list quite three months. I am not able to express in words my gratitude to the Fellowship and the Invisible Helpers.

I am living the Life. My unbroken prayer to God is to be considered worthy of being a Probationer in the Rosicrucian Fellowship. For this great Cause and the Christ Principle I am giving "myself."

Thanking the Elder Brothers, Invisible Helpers, and Fellowship for my restoration to health, I am,

Yours in fellowship,
—W. G.

People Who Are Seeking Health

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 supported by freewill offerings. For further information and application blank, address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

October 5—12—20—27
November ... 2— 8—16—23—29
December ... 6—13—20—27

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.

Occult Research Bureau

We have been notified by Major Bernard S. McMahan, one of our members in Washington, D. C., of the formation of the "Occult Research Bureau," which is devoted to the promotion of "World Peace through Occult Forces." This Bureau urges the people of the United States to "cooperate in concentrating on the responsibility of Congress in furthering world peace" through the ratification of the Pact of Paris, the Kellogg Peace Treaty which was signed in Paris on August 27th by the representatives of fifteen different nations, and which has since been signed by the representatives of more than a score of other countries. The Bureau believes that the coordinated thought of occult students and others who will cooperate with them can prevent another world war. The Bureau is issuing a book entitled, "Prophecies of Great World Changes," which gives a large number of prophecies regarding upsets in the existing order which they think may occur in the next few years. This book may be obtained from the Occult Research Bureau, 1200 16th Street, Washington, D. C. While we are not in a position to vouch for the prophecies which this book contains, we can endorse the movement for World Peace which the Bureau is inaugurating.



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

BY ELOIS JENSSEN

"I love the little people; and it is not a slight thing when they, who are so fresh from God, love us."—*Dickens*.

May we open the Parents Forum this month by expressing our gratitude to those dear friends who so kindly sent birthday greetings and wished us greater success for the coming year. As the Forum belongs to the parents, we trust they will feel free to bring to it the intimate daily problems of child care and training which may arise in their homes or neighborhood.

Sun Baths for Juvenile Diseases

Question: You described the benefits of artificial sun baths in the "Rays" some months ago. Can you tell me how I can give little ones of pre-school age this treatment during the rainy season?

Answer: The above question comes from far-off Alaska. We are advised by a drugless physician that the best and most practical means of applying ultra-violet rays in the home is the quartz-mercury luxor model of the Alpine sun lamp. It can be purchased at any drug supply house.

Pets

Question: Do you approve of pets for small children?

Answer: This is a question often asked at mothers' meetings. The child often forgets to care for the physical wants of the little animal, but in spite of this and several other objections we believe there is no surer method to teach a child kindness and thoughtfulness for others than to let him have a pet, say a

dog or even a rabbit—anything that will appeal to his protective instinct.

Home Economics

Mothers, what are you doing to help your growing girl to a better understanding of the future complex responsibilities of home making? Does her general education include a home economics course? If so, are you cooperating with her teacher? Do you visit the laboratory for a better understanding of your daughter's needs? Unless you have an intelligent understanding of the complex business of modern home management, you may fail your daughter utterly when she comes to build her own home nest. Here are a few suggestions to help you:

Let her have money with which to purchase her own ready-made clothes. Let her care for the family budget for one month out of each three. Let her plan and prepare the meals one week each month. Don't interfere, no matter what happens, unless absolutely necessary. The average mother feels that if her daughter washes the dinner dishes, that is all she can expect of her—but dish-washing is the detested task of most households and the quickest way to turn a growing girl's interest elsewhere. Let her have these other activities to secure her interest in the home. Even if her marketing and meal planning cost a few dollars more, how will she ever learn these things otherwise? Take her into your confidence as to the amount of the family income. Only in this way will she develop good judgment concerning the most *vital job* in the world today—*successful home making*.

What about her social life? Let her invite her friends to her home, also make her responsible for her young guests' comfort and entertainment.

Echoes From Mt. Ecclesia

Chats with the Editor

THE FALL weather is now fully in effect in California after an unusually cool summer. Here the months of October, November, and December are three of the most pleasant ones of the entire year. The days are sunshiny and comfortably warm, and the evenings are cool. The gardeners are now preparing for their winter crop of flowers. The seeds of the larkspur, zinnia, poppy, and other annuals, as well as bulbs, are being planted, and they will bloom at Christmas time. The roses are at their best in December and January.

Much is now to be done at Headquarters to prepare for the holiday rush of work. The Christmas offers are being written for the various magazines, and slips describing our books are being printed and sent to those on our mailing list. The writer is wondering if our readers are not beginning to prepare their lists of the Rosierucian books which they hope to present to their friends as gifts. I would call their attention to the special offers and the reduced prices. A year's subscription to this magazine I know would be much appreciated as a gift by many.

Some of our members have written and told us how they are using their spare time to serve. They have taken back numbers of the "Rays" and bound them in one volume and presented them to penitentiaries, tuberculosis sanitariums, and county hospitals so that those who are shut in may receive the benefit of the Rosierucian message. If single copies of the magazine are given, they are likely to be lost or destroyed, but when bound, even if covered only with a piece of muslin or colored cloth, they are apt to be preserved and read by many. Oh! there are so many ways of serving and passing on some of our little store to those

not as fortunate as we. When we hear of others' trials, ours often sink into insignificance by comparison. The good work among those in the penitentiaries is growing and bearing good fruit, and the grateful letters that come to Headquarters from these men make us feel so happy. They appreciate the interest taken in their welfare. I will quote a few paragraphs from a letter from one of our boys in a California prison, which will give you an idea of the soul hunger and the heartaches in such a place:

"You write about a reaction in my life that may be obtained through study of certain subjects. Ah, if you but knew how earnestly I desire a certain reaction—the power to react to good impulses and resist the baser ones. To resist successfully, one must have a firm foundation, something to cling to, to hold fast to through the storm of temptation and low desire—and that is what I have lacked and what I am searching for, striving for, aching for.

"I am wondering if there is not some person who would care to let me talk with him or her through the written page; some one with whom I can talk freely of religion, of life, of everyday things; some one who would at times tell me about the world outside; in fact, some one who would treat me as a friend even though I have sinned and am being punished. I should be glad if you would hand this letter to some such person if you know of any."

Don't you think that the Fellowship has something in its teachings that will bring new hope, a desire to make new efforts, to these men and women in prison? In the latter we have not yet succeeded in awakening interest, but we are hoping to get a foothold in the women's quarters. Can one imagine the loneliness of

a life such as these brothers and sisters are living, and should we not feel grateful for the opportunity to let a little sunshine through the prison bars and to extend the hand of good fellowship?

How many of our readers will respond to the call of these boys who want to talk to one of them about our beautiful philosophy, and obtain a little cheer through correspondence? We have numbers of names on our correspondence list of boys in prison who are longing for a personal touch with those who will help to make life a little more interesting. Write us and we will put you in touch with one of them.

Local Fellowship Activities

A new Center of the Fellowship was formed on October 27th in Boston through the interest and activity of Mr. Frederick L. Oakes, who was a former worker at Headquarters. Meetings will be held at present at the home of Mrs. L. P. Lambert, 132 St. Mary's St., on Wednesday evenings. We are very glad to hear that Center activities have again been started in Boston.

A new Center was recently organized in Brisbane, Australia, at 57 Albert House, Albert Square, by one of our members, Mr. William H. Long. Still the Rosicrucian teachings spread! The new Australian member of our family of Centers has our sincere best wishes for a long and successful life. Mr. Long expects to give a series of Rosicrucian lectures over the radio in Queensland in the near future.

Mr. John Wierz, in charge of the work in the Pasadena Study Center, reports that they have recently moved to 113 E. Union St. The new hall is centrally located and comfortably furnished. Meetings are held on Tues., Wed., Fri., and Sun. evenings. The Pasadena Center has been doing very good work from the time it was organized a few months ago. Mr. Wierz is an interesting speaker and capable teacher. He states that he

has two nights free each week, at which time he would be available for lectures in other Centers and the surrounding towns. This is an opportunity for some of our members to enlist his services in starting new classes and giving lectures in fields which have not yet been reached.

Mrs. Jennie Ashley of the Rochester Center recently gave two lectures in the Cleveland Center. She also visited Erie, Pa., and helped the group of students there to form a Rosicrucian study class. Mrs. Ashley was a member of our summer school in 1925, and is an enthusiastic and earnest worker.

At the Inter-Religious Conference for Peace held at The Hague, Holland, July 31st, the Rosicrucian Fellowship was represented by Mr. Theodor Willi Teich of the Dusseldorf Center, and Mrs. Buis of The Hague Center. Mr. Teich gave an address on the subject, "World Peace and World Evolution from the Rosicrucian Viewpoint," which aroused much interest among the delegates to the Conference. This is one of many instances showing the activity of our European members.

We recently received from the Max Heindel Center of the Fellowship, in Seattle, copies of a new bulletin entitled, "The Dawn," edited by Mr. Prentiss Tucker. Seattle is the fifth of the Centers to establish news bulletins. The Seattle bulletin gives an interesting and enthusiastic account of the activities of the Center, and outlines their hopes and possibilities for the future. Mr. Tucker also conducts a class on the Rosicrucian Philosophy in Tacoma.

Mr. Joseph Burge of the Los Angeles Center delivered an instructive address at Headquarters on the evening of September 30th on the subject, "Our Duties, Real and Unreal."

Mr. S. R. Parchment, in charge of the Center in San Francisco, has recently been giving a special series of six stereopticon lectures on various phases of the Rosicrucian Philosophy.

Mr. Alfred Johnson of Headquarters spoke at the San Diego Center on Sep-

tember 9th, and Miss Annella Smith on the 16th.

Rosicrucian Field Lecturers

The Fellowship is putting into the field four national lecturers this fall, who are to cover various sections of the country from the west to the east and from the south to the north. This is the largest number of lecturers that we have ever had in the field at any one time. It is in accordance with the policy of expansion in the lecture field which the Fellowship has adopted and is pushing forward to the best of its ability. The schedule is approximately as follows, further details to be published in later issues:

Mr. Alfred Johnson leaves Headquarters October 15th, speaking first in Phoenix, Arizona and then in various cities along the southern border, including Tucson, El Paso, San Antonio, Houston, Dallas, New Orleans, Birmingham, and Atlanta. Mr. Johnson is going into new territory where we have no Centers, and therefore we cannot announce the time and place of meetings at present.

Dr. Franziska Lash will follow Mr. Johnson over the same route, starting about one month later.

Miss Annella Smith leaves Headquarters October 14th, making Kansas City, Mo., her first stop, where she will deliver three lectures at the Rosicrucian Center, Densmore Hotel, Room 112, on the evenings of October 17th, 19th, and 21st. From Kansas City she will proceed to Cincinnati, O., to assist the local Center there in its work of lecturing and teaching. Her special work is to be the training of class leaders and teachers in the local Centers, in addition to giving lectures. After completing her work in Cincinnati she will proceed to other Centers in the Mid-West and help them develop their class leaders and teachers.

Mr. Ortwin Schaumburg will leave Headquarters on October 25th, and will lecture at Salt Lake City, Ogden, Omaha, Lincoln, St. Paul, Grand Rapids,

and Detroit. After that he will sail for Germany on an extended lecture tour designed to help the Centers there establish themselves more firmly and to promote the work generally. While Mr. Schaumburg is abroad, he will visit some of the other Centers on the continent and in England, and give addresses as may appear advisable and possible.

In addition to the lecturers mentioned we have others in preparation who will be sent out when they are ready. We believe that the harvest is ripe, and that our lecturers are going to be a big factor in spreading the Rosicrucian Philosophy and in expanding the work and influence of the Fellowship.

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.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child

Training, 50 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 19, 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.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

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

Ephemeris Bound, 20 years, \$5.00.

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

*The Rosicrucian Fellowship,
Oceanside, California.*