

# RAYS FROM THE ROSE CROSS

## A Magazine of Mystic Light

Edited by Mrs. Max Heindel

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**Oceanside, California**

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*Oceanside, California.*

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## Salvaging Library Copies of the "Rays"

It has come to our attention that public libraries in general at the first of each year destroy magazines received during the preceding year in order to clear their tables and files. Inasmuch as the "Rays" has much material that would be of value to hospitals, institutions, lodges, and for distribution in waiting rooms, etc., we wish to suggest to our members in the various cities where libraries are located that they make it a point to inquire about the "Rays" that have been received during the past year, and make arrangements if possible to collect them on or before January 1st and distribute them in such places as noted above. In this way the information which they contain will be passed on to a new group of readers. We shall be glad if those who respond to this notice will notify us as to what success they have in carrying out this idea. Address communications on the subject to the Magazine Department.

# Current Topics

From the Rosicrucian Viewpoint

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.*

## Bringing Up the Springs of War

ONE of the most outstanding events of the last few months has been the International Oratorical Contest in which the youth of eight nations of the world participated. In the language of the *Los Angeles Times*, this competition has resulted in the development of "a league of youth reaching into four continents and dedicated to good government and international friendship." This contest was conducted on the elimination plan. Representatives from the schools throughout the various countries involved held preliminary competitions from which were selected the best talent of each locality. The process was continued until the final contest was held in Washington, D. C. on October 13th.

This project has had a phenomenal growth. The idea began in an oratorical competition on the Constitution of the United States, which began experimentally five years ago in southern California. In 1923 approximately eight thousand students took part in the California contest; in the 1928 competition there were approximately eight million who took part. In the beginning only one newspaper gave publicity to the scheme, but in 1928 two thousand other publications had been added to the list. The presidents of five republics and

eminent professors from many of the most famous universities in the nations involved in this undertaking are giving their services and support to it.

The subject of the initial orations in the various schools where the competition began was the contribution of each country to the cause of good government. The final contests were more particularly devoted to a better understanding between the nations and the discussion of basic governmental principles affecting the world as a whole. It has been a notable fact that the Bar organizations in the various countries have lent their aid to the scheme, in some cases directing the competitions in the states or localities where they had jurisdiction. The newspapers, the professors, and the jurists have constituted themselves a trio of supervisors to take charge of and conduct this great international contest. Five of the state universities in this country have had charge of the competition in their respective states. The help of thousands of school teachers all over the country has been enlisted in the preparation of the millions of orations delivered by the contestants, who come from the common schools and the high schools. A great deal of study, research, and expert advice and supervision has had to be given to the preparation of all these orations, and the school teachers have rendered very efficient service in so doing.

The final competition held in Washington, D. C. was conducted in four languages, English, French, German, and Spanish. The judges were Dr. William A. Nitze of the University of Chicago, Professor Jules Boies of Paris, Dr. Richard Henry Wilson of the University

EIGHT  
MILLION  
CONTEST-  
ANTS

## Current Topics

of Virginia, Guillermo Rivera of Harvard University, and Professor Louis J. Mercier of Harvard. These men are all multi-linguists and were therefore capable of judging a contest conducted in different languages.

A young man from France had the honor of winning first place. His name was Rene Ponthieu, and he came from Paris; Jose de Tomaso of Buenos Aires, Argentina, won second place; and William Fox, Jr. of Canada got third honors. Following are the names and subjects of the eight contestants, all under nineteen years of age:

Rene Ponthieu of France; "French Thoughts and the Idea of Liberty."

Jose De Tomaso of Argentina; "The Confraternity of the Americas."

William Fox Jr. of Canada; "Canada's Future."

James R. Moore of Somerset, Kentucky, United States; "The Development of the Constitution of the United States."

Efrain Brito Rosado of Mexico; "The Character and Future of Spanish Culture in America."

Dudley Raymond Barker of England; "The English Governmental System."

Heinz Barth of Germany; "Unity, Justice, and Liberty in the Development of the German Constitution."

Julio Cesar Fernandez of Cuba; "Cuba's Future."

This contest has been fittingly called "a great school of citizenship and a practical agency of good will." The results will be more apparent in later years when the contestants have grown up and taken their place in the world than they are just at present. To quote again from the *Times*: "Within a generation or so the majority of active citizens in this country will probably have passed through the contest. Is it hard to believe that the majority will not be a veritable bulwark to the institutions of this nation

and a tremendous factor in rationalizing its relations with other nations? Can the contacts and friendships between students in different sections of their own country and between students from different nations fail to be a gigantic factor in solidifying their own land and in harmonizing its contacts with the world?" When thousands of young boys and girls who have taken part in these competitions have finished their school and college careers and have become workers and voters in the world of affairs, the ideals of international good will and cooperation which they have gained through their experiences in these contests will make them a mighty factor in establishing cordial relations between the countries whose representatives they have been.

It has already been found that one by-product of these oratorical contests is a great reduction in the number of "soap-box" student orators. Again quoting from the above mentioned newspaper, "We rarely hear today of student haranguers against the government. Ninety per cent of the agitation AN ORATORICAL SAFETY VALVE and foment on the part of students of other days was due to the belief that their only chance to win a hearing and get some thrills was to pose as political dynamiters. This contest has changed that situation. Through it one can today get a much better hearing by speaking on the rational side of government, and furthermore through it one can also get more thrills and have more fun for the sporting feature of the contest is never lost sight of. The contest has not attacked the agitator; it has simply outplayed him at his own game." In other words, it has given students a safety valve, which is always a good thing to have on any kind of mechanism that uses motive power of explosive possibilities.

This international affair cannot help

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being an important agency for the realization of unity on the part of the millions of individuals who take part in it. The whole human race and evolution in general are working toward the realization of spiritual unity. The delusion of separateness caused by the fact that we as egos are inhabiting separate physical bodies will gradually disappear when the fact of our basic spiritual unity is discerned and fully realized. Then all the evils, practically speaking, of the present day will have disappeared because they cannot exist in an atmosphere of spiritual unity and universal brotherhood.

The governments of the world at the present time are making a tremendous effort looking toward the establishment of peace and international good will. This is all very well; that is one of the big functions of government. But when the individual members of the different

nations become acquainted with one another through international mingling, such as is promoted by this youth's competition and other similar agencies, more will be accomplished than all the governments of the world have so far been able to bring about. When the things for which this international contest stands have been realized, armaments and battle ships and poison gas for the mutual destruction of the nations, which means the suicide of civilization, will have become things of the past—*the springs of war will have been dried up!*

### Legalized Suicide

**C**URRENT dispatches in the newspapers tell about a new law in Czecho-Slovakia which makes suicide legal under certain special conditions. According to this law, if a person has an incurable disease, he may make application to go before certain official doctors

who, if they find the case warrants it, will give legal permission to make a quiet and painless exit from this life.

Occult philosophy shows the fallacy on which this new law is based. It tells us that suicide is "jumping from the frying pan into the fire," and that any pains or ills one may be suffering here will be multiplied a hundred times or more after he passes out of the physical body by suicide. When one thus ends his life, the archetype of the body keeps on spinning, which produces an intense pain that has been likened to toothache, and which extends over the entire surface of the etheric body. There is also an immense amount of mental misery suffered by the suicide in the post-mortem state.

We as egos are here in the physical world for the express purpose of doing a certain amount of evolutionary work in each life. We are doing this work not only for ourselves but also for the Great Being of which we are a part and which we call God. God is evolving through us, we being as it were cells in His body. It doesn't do for us to loaf on the evolutionary job which has been assigned to us. It doesn't do for us to try to escape from that job by suicide. We shall only be forced back into it again and again until we give up the endeavor to avoid doing our work.

The ignorance of the legislators of Czecho-Slovakia in regard to the occult foundations of life is of RESPONSIBILITY OF LEGISLATORS course responsible for their having enacted such a law. When they come back to rebirth, they very likely will have changed their opinions on the subject through contact with some of those misguided individuals who accepted the provisions of this law and suffered through it, this suffering being communicated to a certain degree to those who were partly responsible for it because of their enactment of this legislation.

# 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.*

### Show Me the Way

BY MABEL C. TROTT

Show me the way!  
Far in the distance gleams a ray of light  
That I am fain to reach with least  
delay.  
From round my feet so many paths  
branch out,  
And each seems right—  
Show me the way!

Show me the way  
My measure full to bear of all earth's  
woe;  
To learn from Thee, to smile when  
wrung with pain,  
And thus cheer up the rest as on they go;  
Show me the way!

### Commendation Versus Condemnation

BY MAX HEINDEL

(From the "Rays" of July 1915)

THE Rosicrucian Fellowship lays stress upon actual service to humanity, and very often the question is asked, "How can I serve my fellow men? I do not seem to have the opportunity." It may therefore be well to point out that service does not necessarily mean a great and spectacular deed, such as getting in front of a runaway

horse attached to a carriage and saving the lives of the people in the latter, or going into a burning building to rescue those who would otherwise burn to death. Such opportunities do not come to every one every day; but all without any exception whatever have opportunities to serve, no matter what their environment is. The line of service that we shall indicate in this article is of even greater

value than any one single act of saving someone from a death which must sooner or later be the portion of all; for surely it is of greater value to help people to live well than to help them merely to escape death.

It is a deplorable fact that the great majority of us are selfish to a high degree. We seek the best there is in life with an almost entire disregard of our neighbor; and one of the ways this selfishness expresses itself most frequently is in maintaining an attitude of self-satisfaction. We are too prone to compare our efforts, our belongings, our faculties, with those of others. Where it is manifest that they have more than we, that they are more accomplished, etc., there is a feeling of jealousy and envy that prompts us to speak slightly of them or in some way to minimize their success or attainments under the delusion that by this comparison we rise to their level, or above it. If, on the other hand, it is manifest that they have not as much as we, if it appears that their social standing is beneath our own and it seems easy to establish their inferiority, we may adopt the supercilious attitude; we may speak patronizingly or condescendingly of them, thinking that by such comparisons we raise ourselves greatly above our actual position.

If we hear some one speak evil of another, we are very often ready and prone to believe the very worst because then, by comparison, we seem to be so much better, so much holier, and so far exalted above the culprit in the case. But where merit is so manifest that praise cannot be withheld, we often give it in a most grudging manner, for we feel as if the praise given to others takes something away from ourselves, and perhaps even exalts them above ourselves.

That is the general attitude of the world. However deplorable or lamentable the fact may be, it is true that among the great majority of mankind everybody seems concerned to keep everybody else back. This is one of the greatest items in man's inhumanity to man,

which makes countless thousands mourn, and causes them to make other countless thousands mourn in turn.

What greater service can we render to any one else than that of adopting a systematic attitude of encouragement and commendation? There is nothing more true than the sentiment of the lines: "There is so much bad in the best of us, and so much good in the worst of us, that it scarcely behooves any of us to talk about the rest of us."

In the home, in the shop, in the office, everywhere, we meet, day by day, with different people, every one of them amenable to encouragement. As the sunshine is to the flower, so is an encouraging word to everybody in the world. If someone has done well and we speak a word of appreciation, that word will help him or her to do even better the next time. If someone has done wrong, or failed, a word of sympathy and confidence in his ultimate ability to achieve, or retrieve, will encourage him to try again and to win, just as surely as the attitude of discouragement will wither and make a wreck out of the life that might have been saved by a word of cheer.

When some one comes along with a tale of evil about some one else, be very slow to believe and be slower still to tell anyone else. Endeavor by every means of persuasion to stop the one who came to you with the tale from repeating it to others. No good can ever accrue to yourself or to anyone else from listening to and believing such tales.

This line of service may seem to be very easy at first thought, but you must bear in mind that it will often require a very great deal of self-abnegation to carry on the work, because we are all so imbued with selfishness that it is next to impossible for most of us to always put that self away entirely, and place ourselves in the position of others and give to them the encouragement and commendation for which we ourselves so earnestly long.

But if we persist in this attitude, and carry it out consistently with every one in

our environment, always making it a point to speak a word of encouragement whenever we can possibly find an opportunity, we shall presently find that people come to us not only with their sorrows, but also with their joys, and that thus we may gain some recompense. We shall feel then that we have had a large share in their attainment, and in all these successes of other people there will be a joy and a success that legitimately belong to ourselves, a success moreover that no one can take from us, something that will go with us beyond the grave as treasure in heaven.

Let it not be forgotten that every single little act is engraved upon the seed atom in our hearts, and that the feeling and emotion which accompanied that act will react upon us in the post-mortem existence; thus all the joy, all the pleasure, all the love that we poured out to other people will react upon us in the First Heaven and give us a sublime experience, will inculcate in us the wonderful faculty of giving more and more joy to others, of being of greater and greater service. And let us remember, that that is the only true greatness, the only greatness which is worth working for, the greatness that helps us to be of service.

But above everything, even more than encouraging others in their work, let us remember the part of the service outlined which deals with stopping tales. When anyone comes to us with a tale concerning someone else, no matter what we ourselves may think, no matter what may be the justification, repetition does not do any good; it does harm. As a snowball that rolls down a mountain accumulates more and more snow, growing larger and larger, so also the tale which is carried from one mouth to another becomes exaggerated, and much sorrow and suffering are caused by the tongue of the gossip. Therefore we can render no greater service to the parties involved or to the community than by endeavoring to get those who carry tales of evil to stop that habit. Homes have been wrecked, communities have been

disrupted, men have gone to the gallows time and again, or what is far worse to a life-long servitude in some institution, because of the idle tales carried about. Therefore, we can render as great a service by refusing to listen to gossip as we can by encouraging those who have failed in their ambition or commending those who have succeeded. Every day opportunities are knocking at our door, no matter where we are or what our station is in life.

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### Modern Novels

“Joseph Hergesheimer doesn’t like wholly contemporary novels, he says in the current issue of *The American Mercury*. He calls them exercises in mental and nervous disorders. Which seems to hit the nail on the head. The tendency of the times is toward realism in dress, literature, thought, and action. If one happens to suggest that there is happiness in the world, he is put down as a moron. Moral debauchery, murder, suicide, and a general weariness of life, described with words considered ‘naughty’ a few years ago, constitute the substance of all modern novels. We urge the formation of The Society of Monkeys, and nominate for membership our realistic modern novelists, playwrights, and lecturers. Monkeys live the perfect ‘realistic’ life. They chatter when they please, eat when they get hungry, have no marriage laws to cramp their style, expose their anatomy to the wide world, hurl cocoanuts at miserable man, engage in futuristic singing, never go to church, maintain no luncheon clubs, no police departments—in fact, they have long ago achieved the ideal toward which our ‘modernists’ are attempting to lead us.”

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The prime requisite for advancement is equipoise. All who aspire ought to adopt Paul’s motto, “None of these things move me.”

—Max Heindel.



# The United States of America

## A Nation of Destiny

BY PERL AMELIA WILLIAMS

**A**S OCCULT students, and not from any exaggerated sense of false patriotism to the nation of which we are citizens, we know that the United States of America occupies a peculiar position in the present period of the great scheme of evolution. As citizens of this country which is now playing, and will continue to play, so important a part in carrying out the plans of the great Leaders of humanity, it behooves us to take a little time to think along this line so that we may better understand just what our duties are; so that we may better understand the many problems which the world in general, and the United States in particular, is facing today; so that we may better help others to understand and act in such a way that the plans of our Leaders will be furthered instead of frustrated.

We are told in the Rosicrucian teachings that "in the beginning of a Day of Manifestation . . . a certain Great Being (designated in the Western World by the name of God) limits Himself to a certain portion of space, in which He elects to create a Solar System for the evolution of added self-consciousness." The evolutionary scheme is carried on through seven great Periods of Manifestation, during which the virgin spirit, or evolving life, by making the seven revolutions around the seven globes of the seven Periods, becomes first, man—then, a god. We designate these seven Periods by the names, Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan. At present, humanity is in the fourth revolution of the Earth Period. We have passed through the Polarian, Hyperborean, Lemurian, and Atlantean Epochs of this revolution and are now in the latter part of the Aryan Epoch preparing for the Sixth.

The Rosicrucian teachings also tell us that there are sixteen paths to destruction—the sixteen races. Prior to the Lemurian Epoch there was no such thing as races. They were not necessary because differentiation had not yet been brought on by materiality. At the end of that Epoch, there appeared our first race. During the next Epoch, the Atlantean, there were seven races: the Rmoahals, the Tlavatlis, the Toltecs, the Original Turanians, the Original Semites, the Akkadians, and the Mongolians. Of these races, the fifth, or Original Semites, was the most important, "because in them we find the first germ of the corrective quality of thought." Therefore, the Original Semites became the seed race for the seven races of the present Aryan Epoch. We know the story of how some of this race in stiff-necked rebellion against their Leader intermarried with the other Atlantean races, thus partly frustrating the plan of that Leader, and placing themselves in a most unenviable position among the peoples of the earth, so far as their evolution is concerned. These are the modern Jews who still labor under the delusion that they are the "chosen people."

Some of the fifth race remained faithful, however, and though they died, according to the body, in the Desert of Gobi (the "Wilderness"), they were reborn as their own descendants, the races of today: the Aryan, which went south to India, the Babylonian-Assyrian-Chaldean, the Persian-Graeco-Latin, the Celtic, and the Teutonic-Anglo-Saxon. The other two races which will be evolved during this epoch are the Slav and one descended from the Slav. The Slavic civilization will not endure, however, because it will be developed in a

one-sided manner. By means of music their spirituality will reach a very high degree, but the intellect will be somewhat neglected. Their civilization will be short-lived therefore, because the law of evolution requires an even development of the spiritual and intellectual natures.

In the Sixth Epoch, or the "New Galilee," "Love will become unselfish and Reason will approve its dictates. Universal Brotherhood shall then be fully realized, each working for the good of all, because self-seeking will be a thing of the past. That this much-to-be-desired end may be attained, it will be necessary to select another 'chosen people' from the present stock to serve as a nucleus from which the new race shall spring. This choosing is not to be done contrary to the will of the chosen. Each man must choose for himself; he must willingly enter the ranks." So we find that again in this epoch, as in the Atlantean Epoch, the fifth race is the chosen race. The present fifth race is the Teutonic-Anglo-Saxon and the United States is the chosen place for the next development. From the amalgamation of the many different nations now taking place in the United States will come the "seed" for the last race, in the beginning of the Sixth Epoch.

Thus we see that the United States does occupy a significant position in the great evolutionary scheme. Evolution is, of course, guided by the Great Ones as far as is possible without interfering with the free will of man. As we look back over the history of our country, we can see that many times must divine aid have been given us in overcoming seemingly insurmountable obstacles. I think we shall not have to stretch our fancy too far in order to think of Columbus, when sailing over uncharted seas with a mutinous crew, as receiving a higher guidance which enabled him to evidence an indomitable determination to reach his goal, and to say, as Joaquin Miller has him say in his beautiful poem, "Columbus": "On!

Sail on! Sail on, and on!" The very fact that Columbus had no idea that he was going to find a new continent, nor ever realized that he had done so, seems but a further indication that he was in the hands of Higher Ones. And when we think of the unflinching courage and persistence of the men and women who toiled among unparalleled dangers and hardships—treacherous savages, sickness, famine, and death—to establish a new nation upon the principles of liberty, justice, and equality, can we doubt that there were higher powers at work helping to prepare an environment out of which might come universal brotherhood?

We know the story of the sudden appearance of a stranger among the members of the Continental Congress of 1776—how he urged the signing of the Declaration of Independence in such ringing tones that the reluctant members hastened to sign it. We know, too, of Washington's vision, when the war for independence seemed hopeless, in which he was given divine inspiration to continue the struggle. Many other times in the crises in our history can we see the shadow of an invisible power: in the form of Abraham Lincoln, freeing the slaves and preserving the Union; Frances Willard, leading the temperance movement; Susan B. Anthony, helping woman to attain her rightful sphere; Woodrow Wilson, promulgating the idea of world peace.

Each of these has been most important in helping our country on toward a condition in keeping with its destiny. Peace was necessary for national growth, democracy for the growth of the individual; freedom and equality of opportunity, irrespective of color were necessary because discrimination would prevent the attainment of Universal Brotherhood; preservation of the Union was necessary so that we might have the strength to achieve our destiny; temperance was, and is, essential for our spiritual growth; woman had to be emancipated so that the eventual blend-

ing of the masculine and feminine poles of the spirit would be possible; and certainly world peace is necessary for Universal Brotherhood. We have been guided to avoid wars of conquest, to respect the rights of other nations, to be the protector of weaker nations, to do away with war, and to recognize and spread a knowledge of the fact that the development of the individual should be the ultimate purpose of government.

The United States is rightly called the "melting pot" of the world, and as such has had, and still has, many problems incident to such a position. These are accentuated because of the fact that the Aquarian Age is approaching and is causing vast changes all over the world. We have our crime waves, our industrial upheavals, our political scandals, our religious differences, our race troubles, our jazzed morals. We are told that we are mad seekers after money and pleasure—speed maniacs—engrossed in rank materialism!

But the understanding observer who looks beneath the surface can see that "things are not what they seem." Many factors are at work which are slowly bringing out of these seemingly chaotic conditions a new order of things. Many societies and individuals are earnestly working to improve undesirable social conditions where crime chiefly breeds. Treatment of those in prison is being gradually based upon methods which have the improvement of the individual in view. People are recognizing the harm that newspaper publicity does in the way of increasing crime. Perhaps in our next life we shall have the opportunity of reading newspapers—if such things exist then—whose headlines will call our attention to worth-while things.

There is also a growing feeling against capital punishment. It is interesting to note that the warden of Sing Sing has observed that capital punishment is usually followed by a fresh burst of crime. Those who accept the theory of rebirth of course can understand why it is much more dangerous to have a person of

criminal tendencies turned loose in the Desire World, where he can more easily influence others of similar tendencies, than to confine him in a place where he cannot prey upon society.

Our economic disturbances are not so severe nor so frequent as in the past. More wholesome working conditions, fairer pay, and desirable working hours are being slowly evolved.

The much-talked-of laxity in morals of our younger generation is but the natural reaction to a period of the extreme opposite. Our young people have not yet learned how to adequately handle Truth, nor have their elders, for they are only now beginning to learn what Truth is. The youth of today need guidance, but they are too clear-sighted to accept teachings which do not sound sensible or even probable. There are few to guide them properly, so it is but natural for them to blunder about before finding the right path.

In the religious world of today the changes are perhaps more evident than in any other field. There is a very noticeable trend toward a broader, saner, more wholesome and sensible way of looking at religion. Orthodoxy is crumbling. Creed is losing its strangling grasp on humanity. Religion is coming more and more to be thought of as something to be lived daily and not as a garment to be worn only on Sundays—something which becomes a part of our inner natures and not mere platitudes exhorted from the pulpit. Our religion has been one of blind faith. Man was not supposed to question the precepts handed to him, but to take them as the basis for his religion whether he understood them sufficiently to get any benefit from them or not. In the past man has either allowed his heart without the sanction of his reason to guide him, or his reason without the understanding of his heart. Either in itself is not sufficient. The spiritual and intellectual natures of man must be equally developed and blended, and that is the problem facing us today.

The United States, ruled by the mer-

curial, intellectual sign of Gemini, is peculiarly adapted to work out this problem. The yellow aura of our country shows us to be primarily an intellectual people. Are we changeable and restless? Yes, but we are progressing because of that very fact. Are we following the intellectual path too exclusively, and do we seem too materialistic perhaps? That is but a natural reaction to the past period of blind faith, but therein lies our danger. We must not let the intellectual side of our natures be overdeveloped. To do so would frustrate the plans of our divine Leaders and retard our progress in the scheme of evolution. Universal Brotherhood can be made possible only by the victory of the vital body over the desire body, and this is a spiritual accomplishment which may be consciously, and thus much more rapidly, brought about after an intellectual understanding is achieved.

Thus we see that we have duties and obligations as citizens of a nation of destiny as well as individual duties and obligations. We must weave the "Golden Wedding Garment," not only so that we as individuals may not be found wanting, but also so that when the time

comes for selecting the seed for the new race, material will not be lacking. The Path, as we know, is not easy. It requires self-sacrifice, service, and a love for humanity which does not permit one to indulge in thoughts of criticism, envy, jealousy, hatred or anger. It requires the putting into everyday practice of the commandments of the Christ. It requires a continual struggle toward higher things, always remembering that it is only in ceasing to try that we fail. As Robert Browning beautifully puts it, we must,

"Then, welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand  
but go!

Be our joys three parts pain,  
Strive and hold cheap the strain;  
Learn, nor account the pang; dare, never  
grudge the throe!"

As citizens of a nation of destiny, let us ask ourselves the question: Shall we be stumbling blocks in the way pointed out by our divine Leaders, or shall we help to gloriously fulfill a glorious destiny?

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## The Eternal Record

BY SHASTA LEILA HOOVER

"**N**OW DO be careful, and don't take any desperate chances!"

This was my mother's usual warning when I started out on horseback. I had heard it numerous times before.

Though but a slip of a girl in my twelfth summer, I was accustomed to responsibility, having been raised on a western homestead; and when on that afternoon in August, I started on my daily ride for the cattle, mother anxiously emphasized her warning for she knew I was as fearless in venturing as I was faithful in duty.

Accepting her admonition with good intentions but with little thought of its importance, I mounted my pony, Bess, and rode down the hill in search of the herd.

Within half a mile of the valley the road forked, one branch leading to the right and the other to the left. There was no way of knowing which one of these the cattle had taken, but reaching this dividing point, I stopped to listen. The sound of bells came up from the river bottom and assuming that the cattle had gone in that direction, I followed the road to the left.

Reaching the valley, I turned from the main thoroughfare and followed a cattle trail in the direction of the bells. After a time the trail grew dim and finally lost itself in the denseness of the thicket. But the sound of the bells grew more distinct, so thinking the cattle had found a grazing place, I urged Bess through the brush.

When we finally broke through the dense thicket, I was thoroughly bewildered. Instead of finding an open place I came out abruptly on the river bank. The cattle were on the opposite side of the river, having gone down the right hand road and across the bridge. Between me and my destination lay the deep, swift-flowing Puyallup, a treacherous glacier stream swollen by the melting snows under the hot August sun.

With this section of the river bottom I was unfamiliar and I felt confused. Judging from the shadows it must be near five o'clock. Much time had been wasted getting through the thicket. To go back the way I had come, around the hill, would take me till dark—the time I ought to be at home. Besides, in my confusion I did not know which direction led back to the road. If I could only get across the river I could reach the cattle within fifteen minutes and be home long before nightfall.

The river looked threatening. The only place I had ever forded it was at the old Stone Ford where the river spread out in a shallow expanse over a solid bottom. The stream across which I was now looking was swiftly surging over a sixty-foot expanse. But with youthful courage untempered by judgment, I reasoned that if we could not ford we could swim; and no doubt we could have done so had there not been obstructions of which I did not know.

Having decided, I turned to the river. Bess hesitated. Instinctively she sensed danger ahead, but at my urging waded in and we launched forth on our mad venture.

Though the water was not deep at the edge, we had not gone ten feet when the river seemed suddenly to have no bot-

tom. Bess sank and plunged desperately. We both went under and the mad current carried us down. But I kept my presence of mind and held Bess's head up stream, gave her the reins and urged her forward. In those days it was considered a disgrace for a woman to ride man-fashion, and so I now found myself in the water, a sidesaddle being worse than no saddle at all. However, I stayed with the saddle, and Bess made some progress in swimming, though we were a long way down the river from where we started.

We had reached the middle of the stream when we struck an impassable barrier. Beneath the surface of the river was a mass of old drift—tree tops, brush, and logs. In this network Bess tangled and I realized that our progress in that direction was at an end. The only thing to do was to get back to the shore from which we had come. Getting out of the tangle was not easy but after much lunging and plunging—much of the time under the water—we got started back.

The current was running rapidly toward the shore we had left, and while it carried us swiftly down stream, it also carried us toward what looked like a safe landing. No doubt we should have reached the shore no worse for the adventure except a good wetting, and with a little more knowledge, had it not been for an alder hanging over the river bank just above the place I had picked out for a landing. The leaning trunk of the tree was almost even with the surface of the water and its scraggy limbs were dragging in the stream.

As the current swept us toward the bank, I saw the danger and tried to avoid it but in spite of my efforts the current carried us into the branches. The limbs like vicious claws laid hold of my flannel riding habit. In trying to free myself I lost hold of my saddle, my foot slipped from the stirrup, the reins from my hands. Bess was swept on and I was left tangled in the tree. I tried to draw myself up to its trunk and might have

succeeded had it not been for the heavy weight of my long riding skirt. For a few moments I clung desperately and struggled heroically, but the forces of nature were against me. My own weight and the suction of the water gradually loosened my fragile hold and I sank beneath the turbulent waves. My long, heavy riding skirt acted as a sinker, wrapping around my feet and annulling every effort I made at swimming. I realized then that I was drowning and that there was no earthly power that could save me. The pain of suffocation was horrible, but I knew that it would soon be over, and I resigned myself to a fate I could not command.

Then a strange thing happened. A scene, that after many years stands before my mind's eye far more clearly than any external thing I have ever beheld, was there revealed. Before my inner vision, like the unrolling of a scroll, passed all the events of my past life from the time I could remember to the present moment. At first this only surprised me, but as the record kept unrolling there confronted me a terrible accusation before which I quailed in terror. I had always been commended by my parents as a "good child." I was obedient, never "talked back," and cheerfully attended to my duties. And strange as it may seem, the accusation of my past was not because of an act I had committed nor of a word I had spoken; it was simply a *thought*.

On several occasions my mother had promised to punish me for the sin of forgetting. Later she had forgotten it or changed her mind. I did not forget but mentally applied to her the plain term of "liar." Other times she had scolded me for things of which I was not guilty. I had made no reply but my thought was condemnatory. Now I was facing those thoughts that turned upon me like accusing devils. The horrors of suffocation were nothing in comparison to the hell of soul guilt.

Well I knew from a human standpoint that all hope of being saved was utterly

futile, but I suddenly felt that I must live—had to live—to efface that awful record. In my anguish of soul I cried to the Power that is more than human, "Save me!"

On its upward rhythm the current carried me to the surface and for the fraction of a second I looked out of my watery grave upon the land and sky. The sun was going down. The shadows were falling. Bess was standing above me on the bank, neighing; and Pete the dog was near her dismally howling. That was all. The waters closed over me and I went down to darkness and silence.

When I again opened my eyes I was in the middle of the river, twenty or more rods below where Bess and Pete stood on the bank. When I called, Bess neighed and Pete started to swim to me. I began to examine myself to see if I were really alive and how I came to be in the middle of the river with my head and shoulders out of the water.

It appears that the second time the current bore me to the surface, though I was unconscious, my body rose at just the right moment to lodge in the fork of a tree top that was lying up stream on the river bed but entirely under the water. My feet rested upon a log that was a part of the drift and the pressure of the water held me securely between the limbs. How long I had been unconscious I did not know but before long I heard the six o'clock mill whistle blow. My position in the drift was not uncomfortable but my body was growing numb from the icy water and my weight on the drift was causing it to gradually sink. I looked with anxious concern across the expanse of water that rushed past me on both sides.

My only hope was to call till someone heard me and came to my rescue. The nearest place to a human habitation was the saw mill two miles down the river, and as it ran a night as well as a day shift, I had little hope that any noise I could make would attract the attention of any one there. But I called and waited and hoped while darkness settled

over the seething waves, and the drift slowly sank, the water gradually creeping up toward my neck.

About the time I had been drowning, my mother at home, four miles away, had the impression that she heard me cry for help, and feeling certain that I had met with some misfortune, started out to look for me. She tracked Bess down the left hand road, and by this time the conviction that I was in peril had taken such a hold upon her that she stopped at the mill and organized a rescue party to search for me.

At ten o'clock that night they found me with the water up to my chin. In the moonlight, by the aid of strong ropes and husky swimmers, I was safely re-

moved from the river and carried home, where I soon recovered from the shock and lived to repair my accusing record.

As I recall that experience, it seems to me that those few seconds of drowning wherein I reviewed my past life, were, in comparison, longer than the entire remainder of my conscious existence. And the record of the soul or the subconscious mind, or the astral brain, or anything else one may wish to call it, is not to me now 'a theory of occultism nor a speculation of psychology; it is a real and terrible fact. So much so that it has taught me to guard my *thoughts*—to think tolerantly and kindly of everyone and everything, for some time, somewhere, I shall again face that Eternal Record.

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## A Plea for the Bible

BY MARY B. ROBERTS

EVERY Sunday we hear read from the beautiful Rosierucian Temple Service these words: "The Bible has been given to the Western World by the Recording Angels." We also find that Chap. 13 in the "Cosmo-Conception" is entitled "Back to the Bible," Chap. 14 is entitled "The Occult Analysis of Genesis," and Chap. 15, "Christ and His Mission." In these chapters Max Heindel has correlated the Bible teachings with the later ones found in the Western Wisdom Teachings, wherein are described the beginning of things and the progress and evolution of mankind and his religions. This should help us to know that we are not through with the Bible, for instruction given by those great individual intelligences, the Recording Angels, is based upon cosmic principles and like the house builded upon the rock has withstood all the storms of time.

Max Heindel once said to a person who asked him for another textbook besides

the "Cosmo": "Why, we have the Bible—that is the Christian's textbook." This article is a plea for the Bible, a plea that we take it up and study it more thoroughly than we have ever done, and learn to interpret it in the light of the Western Wisdom Teachings. The Bible is not an open book, nor was it intended as such. Just as we have been told that we must learn to read between the lines in order to understand the "Cosmo," so we must learn to read between the lines in order to understand the Bible. Rightly interpreted, it contains many gems and pearls of great price, which will be found by those who study it with reverence.

The Bible must be studied with the mind, intelligently; and with the heart, devotionally. It is capable of many interpretations along many lines, suitable to the consciousness of any and all who choose to study and meditate upon it. Christ said to His disciples, "Unto you it is given to know the mysteries of the Kingdom of God, but unto them that

are without, all these things are done in parables." This saying applies not only to the New Testament scriptures, but also to the Old Testament.

Some time ago the "Rays" contained an article on the Tabernacle in the Wilderness, the Atlantean Mystery School. In this article Max Heindel said, "The Tabernacle in the Wilderness was the Atlantean Mystery School, the mystic symbol which preceded the Rose Cross, and if we can understand what this means, we shall be better able to apply the modern teachings in our own lives. It is for this very reason that the ancient teachings contained in the Old Testament have been retained and coupled with the new teachings given in the Gospels." And it is well for us to remember that these Western Wisdom Teachings enable their students to interpret the Bible in a much more comprehensive way than has been done in the orthodox churches.

We know that nature does nothing in an abrupt manner. There is always the overlapping of the old methods with the new when any changes are made. We do not throw to the winds the lessons we have learned in our school days in one grade when we are found proficient enough to pass to another; and so Christ said, "I am not come to destroy the Law or the prophets, but to fulfill them." "Fulfill" means "to complete or carry out."

We hear much these days about being a law unto ourselves, and living above the Law, but by their deeds ye shall know them." It matters little whether we believe we are justified in breaking the Law or not, only applied knowledge will save us. Only when we *live the Law* shall we be free. The Bible says the Law is the schoolmaster which brings us to Christ, and that it was given by Jehovah to Moses, but that grace and truth came by Jesus Christ. Now, this grace, what is it? When an offender is pardoned and the sentence is suspended, such a one may be said to be under grace, and therefore saved; but let him

commit another offense of a similar nature, and again the Law begins to work.

In the liberty of the coming Aquarian Age we no doubt shall find many who have not learned to keep the Law, and as the Bible states, there will be those who have "forgotten that they have been purged of their old sins." For all who mistake license for liberty, sorrow and suffering must be their portion until they have learned to keep the Law.

The writer has been meditating upon and keeping in mind for some time one of the beautiful Psalms which is read frequently at Mt. Ecclesia, Psalm 121, and believes it to be a formula of Initiation.

#### PSALM 121.

"I will lift up mine eyes unto the hills from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: He shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

#### INTERPRETATION

"I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth." In the Bible, "hills" and "mountains" represent places of observation, and eyes are organs of vision, "windows of the soul," the light of the body. Christ said, "If I be lifted up, I will draw all men unto me." And the Bible further states, "They shall say unto you, lo here and lo there is Christ. Believe them not, for it is the Christ in you, the hope of glory." Can we doubt that this verse refers to the lifting up of the Christ consciousness within each and



everyone of us? In the human body, the spinal canal which is ruled by Neptune is filled with what we call spirit fire, the creative power of God, and the head is that high place or hill of the body where the spirit fire sets into action the pituitary body and the pineal gland, which are particularly correlated with the spiritual side of our nature. When this awakening process has been accomplished, our sight is spiritualized, lifted up, and we look beyond the low horizon of the physical world to the more ethereal realms, taking a new step in consciousness and advancement. One who experiences this change will be ready to declare, "My help cometh from the Lord, which made heaven and earth."

"He will not suffer thy foot to be moved; he that keepeth thee will not slumber."

We depend upon our feet to keep the equilibrium of the body. When the physical feet are weak, the body stumbles. So through lack of spiritual understanding do we stumble and fall short of living up to our ideals of attainment; and today because of the lack of understanding relative to life and being, we find many people going from one society to another, from one lecture to another, seeking—seeking they know not what. But the man who has found the God within himself bows in adoration and in his heart exclaims, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day" (any day that can come to him). Surely, "He will not suffer thy foot to be moved," and "He that keepeth thee will not slumber."

"The Lord is thy keeper: The Lord is thy shade upon thy right hand." This is not a far-fetched idea. There is a Guardian Angel who is ever near, who is the embodiment of all the good deeds performed in past lives. This spiritual self ever seeks to lead the personality into paths of righteousness and speaks words of counsel, warning or cheer. Thus "God is our refuge and strength, a very present help in trouble." And there is a

shade which walks continually by our side. We are told that before we can reach the Higher Self, the threefold spirit, we must meet and pass the "Dweller on the Threshold," that entity of sin which is the personified expression of all our evil deeds. But he too is of God, for it takes power to sin, and he therefore represents power. Before we can pass him we must agree to redeem and transmute into righteousness the powers of this devil which we have made. Thus will God preserve our souls.

"The sun shall not smite thee by day, nor the moon by night." Why such a promise, such an assurance? Here we have symbolized by the sun and moon the two great creative powers of God, the positive and negative poles of manifestation. This great Father-Mother principle of God, which has been brought down from heaven has been plunged into sensuality by mankind. This has been the means of adulterating in humanity the very essence of life, and has brought to our earth sin, death, and the grave. The Will, that great attribute of the Father, has so dominated the Love or Wisdom principle that some of the forms of humanity generated under this ignorant misuse have degenerated to such a degree that the virgin spirits inhabiting the forms will lose all their experience in this scheme of evolution and have to go back into chaos as naked spirits, there to wait for another opportunity. There is also a second group of evolving spirits which hangs in the balance, the anthropoids, and it is doubtful whether they will be able to "make the grade."

Those who are among the highest in spiritual attainment have been forced to roam the wilderness of sorrow and suffering for ages, yes, for aeons. But this promise is made to the faithful keeper of the Law: "The sun shall not smite thee by day, nor the moon by night."

"The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." Occult students are taught that birth and so-

called death are only passing incidents in the life of the immortal spirit, which comes from time to time into a new body at rebirth and goes out at so-called death. But it is not enough to be born of the flesh. "Ye must be born of the spirit"; and the following passages of Scripture give some of the qualifications of one who has been given spiritual birth or Initiation.

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit." "They that wait upon the Lord shall renew their strength; they shall mount up with wings like an eagle; they shall run, and not be weary; they shall walk, and not faint." In Max Heindel's "Lessons to Students" we find the following statement: "Please put this down where it will burn itself into your consciousness in letters of fire: Initiation is a spiritual process, and spiritual progress can not be achieved nor accomplished by physical means, but only by spiritual exercises" (living the Christ life).

Upon the fact that the spirit is able to go out of and come back into its body consciously when it has reached the attainment of spiritual birth (so-called in the Bible) is based the healing ministry of the Invisible Helpers. This is why we say at the Rosicrucian evening service, "Tonight while our bodies are resting in sleep may each and every one of us be found faithfully working in the vineyard of Christ." The faithful students belonging to the inner school of the Rosicrucian Fellowship while out of the dense body are being taught to heal the sick by speaking the word. Christ spoke the word and healed the centurion's servant, and Jehovah spoke the word and healed the people. Let us note here how the Law given by Jehovah is coupled with the divine Love given by Christ.

May God hasten the day when all shall

know Him from the least to the greatest and when all will be able to go in and out of their bodies at will, or as the "Cosmo" gives it, "travel in foreign countries." The spiritual birth or Initiation which makes this possible is the coming religion.

Man is made in the image of God. We are told that a ray from the Cosmic Christ is the Planetary Spirit of the earth, and it is He who gives His love, light, and life for the whole world. Thus we find that Christians have, indeed, a most wonderful Savior, the Christ, a World Savior who not only guides the earth in its orbit around the sun, but furnishes life for everything upon it. At the Last Supper, Christ Jesus took bread and blessed it and gave it to His disciples, and said, "Take, eat; this is my body." Then He took the cup and rendered thanks to the Father, and gave it to them saying, "Drink ye all of it." (Matthew 26:26-27). It is a fact that every time we eat, and drink we do eat of the body and drink of the blood of the Christ Spirit which is within the earth.

"As above, so below." As the Christ sends a ray of Himself into the earth, so do the Group Spirits of the other life waves. The Group Spirit of the animal dwells in the Desire World and guides its wards on the physical plane. The ego, the threefold spirit, is said to have its home in the Region of Abstract Thought. The Divine Spirit, one of the three aspects of the ego, is specially correlated to the physical body, the Life Spirit to the vital body, and the Human Spirit to the desire body. The link of mind transmits thoughts to and from the threefold spirit and its threefold body. Thus we find that thought is the pathway over which we travel from the physical to the invisible realms. Our God is triune, Father, Son, and Holy Spirit. Together they work for our eternal welfare and progress: the great Father of Light in whom there is no variableness, neither shadow of turning;

Christ Jesus, the Lord of Love and Life; and Jehovah, the Law-giver, the Spirit of Truth, the Comforter.

Let us keep our Bibles near at hand, read them often, and pray that we may receive greater understanding. We live in a Christian land and if we can give

Christian people a better understanding of the Bible we shall be in a position to forward to an ever greater degree the great Work given out by the Brothers of the Rose Cross and help many a seeking soul to find the Star which shall lead him to the Christ within.

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## Beyond the Veil

BY LIDA ELINOR WEST

**I**T WAS midnight. The shaded lamp in her daughter's sick room threw weird shadows on the figured wall paper, and the fleur-de-lis in dull blue patterns grinned like hideous death's heads at the tired mother as she sat rigid in her rocking chair. She was almost afraid to breathe lest the chair should creak and arouse the fitful sleeper on the bed and the pale slim fingers should go to plucking aimlessly at the bed quilt again.

The nurse, Miss Sutton, was resting in another room until the clock should chime the half hour when the ice pack must be renewed and the dose of soothing powders be given.

This was the third night of watchful waiting—but the mother could not sleep; she could only fold and refold the pleats in her dress while her ample bosom rose and fell with long-drawn sighs.

"Oh Marjorie!" she moaned. "Marjorie, my darling! Must you go as little Steve did? Doctor Sharp tried to save him too, but failed. If your father were only alive now he could save you. But Doctor Sharp will never be the physician your father was; he has no sympathy, no intuitive skill; he is without a spark of originality—so coldly scientific. Oh, if your father were only here now!"

Her shoulders heaved as she sobbed, and tears blinded her vision as she said: "Dear Orlan. You gave your life serving your fellow men in that terrible 'flu' epidemic; 'Greater love hath no man than this.'"

Then the mother's heart was lifted in supplication: "God in heaven, give Marjorie back to me—but if I be unworthy to ask this boon for myself, yet, dear Lord, wilt Thou spare her for Harry's sake? Let her live for her lover who is even now coming through the storm in answer to my telegram." Then with a spirit of resignation she concluded: "Yet not my will but thine be done." A peace that passed understanding seemed to envelop the mother's soul. She glimpsed a star of hope, and something seemed to whisper, "As long as there is life, there is hope."

Marjorie was yet alive. Her great brown eyes opened wide—so very wide, and her purple lips moved: "Mother!" she whispered, "Father's here and there's a strange nurse over there in the corner." Her voice became stronger. "Don't you see them? They are coming toward you—they want you to write something: Listen, Mother, while I tell you!"

The mother started to obey, thinking, "She is delirious, she is dying!" Scarcely knowing what she was doing she picked up a pencil while her hand rested on the nurse's report blank. Then as Marjorie continued, she wrote down the words which she spoke: "Change treatment—use hot compress, and absolutely no food or medicine for thirty-six hours. —Orlan Wright."

There was a pause, then Marjorie again spoke: "Father has gone; didn't you see him, Mother?"

"No, dear." Her voice sounded like

a sob. Then her gaze fell upon the words she had written, and she realized with amazement, little short of terror, that it was her dead husband's name that was appended to the message.

"Marjorie, did you see your father?"

"I saw him standing there, and he was telling me what to say."

"Marjorie, I truly believe your father dictated this!" She read the mysterious message aloud and each word seemed to weave itself into her memory never to fade.

A solemn hush filled the room; then the sick girl spoke plaintively: "Please take away the ice bag, Mother, it's so horrid cold!"

Quickly the mother tore the sheet of paper from the nurse's report book and placed the hallowed message in her Bible. A brimming tide of energy lifted her to her feet, and with a quiet determination she carried the ice pack out of the room just as Miss Sutton entered.

When she returned with steaming towels the little nurse caught her by the arm. "Has the doctor ordered a change of treatment, Mrs. Wright?"

From her queenly height the mother looked down into the nurse's questioning face, and one word fell from her lips in a whisper—"Yes."

One finger was held lightly across her mouth when she bent over the bed and looked straight into Marjorie's eyes. The ghost of a smile hovered round the pitifully purple lips, and Marjorie's velvet eyelids and long black lashes swept slowly down and rested on her pale cheeks as though to seal the secret pact between mother and daughter.

With catlike circumspection nurse Sutton sat down by the table and drew her report blanks forward; nervously she bit her lips. "Did Doctor Sharp look at my report while I was asleep, Mrs. Wright?"

"No," said the mother.

"You will please not tell him that I forgot to write it," said the nurse, and then she added, "Strange he never left any written orders."

Palpitating seconds ticked away. Tired minutes crawled along. The heavily weighted half hours seemed to stand motionless while the mother methodically applied the steaming towels.

Marjorie slept.

At three o'clock the dozing nurse started up suddenly, saying, "Time for her beef broth. And, oh, I forgot to administer the soothing powders! What will the doctor say? I have never before forgotten to obey his orders! What shall I do?"

"Throw them into the fire," said the mother.

"Do you mean it?"

"Yes," said the mother.

The medicine vanished on the hot coals like powdered snow. Nurse busied herself in the kitchen, and Marjorie slept.

"It is a pity to awaken her to take this broth," whispered the nurse.

"We will not awaken her," whispered the mother.

"Oh, but we must," replied the nurse, "It is the doctor's orders."

"I am her mother, Miss Sutton, and I insist that she must not be awakened."

"But, the doctor's orders, Mrs. Wright! He said she must take nourishment every three hours to keep up her strength."

The mother hid her vexation and gently, but firmly, took the dish from the nurse's hands and carried it back to the kitchen. The nurse followed like an ill-tempered child.

"I shall lose my position if I fail to obey his orders and I shall tell Doctor Sharp of your obstinate resistance to his authority," said she, her mental processes being of the steel-trap order.

"Very well, Miss Sutton, I too have something to tell him."

The laggard hours dragged on and the mother's thoughts reverted again and again to the mysterious writing. Had she actually received a message "from beyond the veil"?

Harry Douglass had recently sent to Marjorie a book entitled "*From Beyond the Veil*," an occult story of one who

met a violent death in a foreign land, then suddenly appeared to his sister in a vision, informing her of his death. The mother had considered it a clever piece of fiction, but foolishly absurd. Marjorie, however, had contended that to her it was perfectly plausible, saying, "Why should not the dead communicate with the living if they want to?"

The mother had dismissed the subject by stating that Marjorie's father had been dead nearly five years and she was sure that he would have given her some message ere now were such communication possible; and little Steve too, her sunny haired baby, had been with the angels now going on three years and no sign from him in all that time. Just a clever bit of fiction that was all.

But was this mysterious message really a message "from beyond the veil," and did her husband dictate it? Dare she show it to Dr. Sharp? He would say, of course, that it was utterly incredible; rank nonsense to follow such orders or to risk a life on such a flimsy thing. No, she dare not show it to anyone; she even doubted her own desire to obey its commands. A nameless foreboding crept over her. "Am I justified in thus resisting the authority of Dr. Sharp?" she asked herself and her doubts multiplied. No sensible person would employ a physician and then refuse to follow his advice. But what about her husband's advice?

She opened her Bible and scrutinized the note again. But a message coming from beyond the grave was absolutely inexplicable to her. Should she obey its commands? Supposing Marjorie should die for lack of medicine or nourishment, could she ever forgive herself?

Thus the mother questioned, while Marjorie slept. But was she sleeping? Then another torturing thought seared the mother's brain. Her trembling hand cautiously touched the still form under the quilts, dreading, fearful, lest she feel no heartbeat. But like a weaver's shuttle the life currents were pulsing. Stronger and stronger throbbed the

laboring heart till another fear gripped the mother's breast; had the engine lost its governor? Ought she to give a soothing powder to slow that pounding heart? But when the morning sun flooded the room with crispy daylight Marjorie's lips had lost their purple hue and the mother doubted no longer for a glow of health seemed spreading over the sleeper and her breath was like that of a baby.

When nurse Sutton came to extinguish the night lamp she said, "I regret exceedingly my stupidity a while ago; I shall not tell the doctor anything and I hope you will not."

"Never fear," replied Mrs. Wright, "The responsibility is all mine."

Promptly at nine o'clock, after shedding his heavy overcoat, Dr. Sharp was thoughtfully stroking his Van Dyke beard and looking at the sleeping girl.

"Sleeping? Ah, that's good!"

Marjorie awoke and her gaze rested first on the doctor and then on her mother who was holding one finger against her lips as she shook her head hoping that Marjorie would understand.

"Better, Miss Marjorie? Well, well! glad to see you so much better; took your medicine and broth regularly I presume?"

"I—I don't know—did I, Mother?"

Dr. Sharp's cold blue eyes were piercing and he frowned slightly as he looked at Mrs. Wright over the rims of his glasses, for he seemed to sense something in the uneasy silence. Then turning his gaze towards the nurse he said: "Miss Sutton, have you carried out my orders concerning the patient?"

"Your order for a hot compress every half hour has been obeyed."

"Hot compress? I ordered ice packs! A hot compress was wholly unauthorized, Miss Sutton," and the doctor glared.

"I take the whole responsibility, Doctor, your nurse is blameless," said Mrs. Wright.

"Just what have you two women been doing?"

"Nothing but applying hot towels, Doctor Sharp."

"No medicine? No nourishment?" he queried.

"Absolutely none!" the mother answered.

"Miss Sutton, have you any excuse for your gross negligence or for your flagrant violation of professional ethics?"

"Mrs. Wright prevented me."

Apparently the established system of *Materia Medica* had been outraged for both the doctor and the nurse seemed frozen to silence.

"Doctor, I would like to tell you something—you know my husband was a physician," said Mrs. Wright, her voice trembling slightly.

"None better than old Doctor Wright!" said he warmly. "The profession lost a brilliant figure when an inscrutable Providence took him away. But, madam, you have no license to practice medicine merely because your husband was a physician."

"That is immaterial," replied the mother, "so long as my daughter's condition is improved."

To this Dr. Sharp refused to make reply; he only shook his head, saying: "Utterly mischievous, as well as futile!"

"But Doctor, don't you think my treatment was all right?"

"I cannot agree with you, Mrs. Wright; she may lapse into even a worse condition than before."

"But Doctor, you said yourself that she was better."

"Madam! sensible people do not argue with their physician; besides, it is rigidly outside the ethics of our profession to recognize remedies or systems not authorized by the medical schools."

"Why, Doctor Sharp! You know I have done nothing unusual."

"You have taken the case out of my hands entirely!" he replied.

His wiry little figure straightened as though actuated by springs. The sharp point of his Van Dyke beard lifted to a defensive angle and his steely blue eyes peered from under his gold rimmed glasses as he reached for his overcoat. With a flourish of arms he donned coat

and hat and departed, his ill-concealed temper dangerously near the breaking point.

Marjorie's face was hot and flushed as she said, "I think he's horrid!"

"Don't you feel better?" her mother asked anxiously, as she placed her hand on the girl's hot forehead.

"She looks feverish, Mrs. Wright. Don't you think I had better get the ice pack again?" suggested the nurse.

The mother's mind was like a whirlpool. An undertow of doubt was stealing the ground from beneath her feet. Perhaps Dr. Sharp was right after all; she feared that Marjorie was having a relapse, but before she could formulate an answer they heard the front door open and Harry Douglass stepped quickly into the room.

"I met the doctor just now and he only shook his head at me." Harry looked with alarm from one to the other. "Tell me! What is wrong?"

"Nothing is wrong, Harry," said a sweet voice from the pillows, "nothing but Doctor Sharp, and he's horrid!"

Marjorie's lips were wreathed with smiles and also numerous little beads of perspiration. When the mother took her hand off the girl's forehead it was wet, and moisture was appearing on the white temples.

Harry's cool strong hand grasped the girl's moist weak one and the nurse remarked: "I think the crisis is past."

\* \* \* \* \*

It was a few days later when Marjorie was sitting up, propped with pillows, that she asked her lover, "Harry, do you think the dead can communicate with the living?"

She had just finished eating the dainty lunch her mother had prepared and the three were alone for the first time.

"I rather imagine that depends on the need for such communication. There seems to be plenty of evidence that they have at times and, if I may hazard a conjecture, I should rather think they could," replied Harry. "How did you

like the book I sent you called "*From Beyond the Veil*"?

"I believe that author knew what he was writing about, Harry," she said impressively. "I know it is true because Mother and I have had a similar experience."

"Really?" and Harry was all attention. "Tell me about it, sweetheart."

Mother and daughter exchanged glances, but were loath to say more until Harry, suspecting their reluctance, added:

"Frankly, I will admit that I have been delving into the occult, that is to say, I have been attending some classes in occult philosophy, and I assure you that anything pertaining to it is a live topic with me."

Thus assured of a sympathetic listener, Mrs. Wright allowed him to read the mysterious message and told him all the circumstances connected therewith.

"What you tell me is most astounding!" said Harry. "Nevertheless, there is not a shadow of doubt but that this is one more link in the ever lengthening chain of similar phenomena which are startling the world today.

"The veil between the seen and the unseen is being rent so frequently that I am convinced of one thing, and that is, our so-called 'dead' are very much alive; and if they cannot get their messages to us it is because, as yet, our brains are too gross to register them.

"The majority of us are too heavily veiled by our sheaths of dense matter to sense the finer vibrations of that world whose inhabitants are all around us and who would communicate with us could we but attune our senses to the vibrations of their world which lies just beyond the veil.

"I was much edified not long ago, while witnessing on the stage a rendition of 'The Bluebird' by Maeterlinck, to learn that he, too, had had a glimpse beyond the veil into what he calls 'The Kingdom of the Children Who Are Not Yet Born.'"

Marjorie was all excitement. A ra-

diant light seemed to shine out from her.

"Mother, I know the nicest secret! Oh, it's all too wonderful to tell!"

"What is too wonderful to tell, darling?" asked her mother.

"How Father healed me and the wonderful journey I made with his nurse-helper, and how I played with little Steve! Oh, I just now happened to remember it, Mother!"

"Did you say your father healed you?"

"Yes; after he dictated that message to me he went away, but after a little while he came back. Then he and his nurse-helper touched me with their hands, and I could feel them working over me and taking all the pains away. Then that nurse took me by the hand and I slid out of bed and went away with her. We did not walk, we just glided over the dark earth and I could see the frozen ground beneath us till at last we came to a great mountain, and inside it was the dearest room with a loaded banquet table the whole length of it, where hundreds of little children were eating from sparkling dishes; and I ate with them and we surely did have a 'spiffy' good time.

"Then little Steve came along and said to me 'Come on, Sister!' and then we ran out on the greenest green lawn all hedged about with flowers and he told me—can you believe it? It's truly true, though—he told me he was coming back before long to live with us again.

"I wanted him to come right then, for I wanted you to see him too, but that nurse said the time was not yet ripe and I must come back to you and Harry and leave him until his hour of destiny had struck—that's exactly what she said, Mother. But she also said when Harry and I were married then Little Steve could come and live with us again."

\* \* \* \* \*

In after years it was quite impossible for little Stephen Douglass to tell which one loved him best, Grandmother Wright or Mother Marjorie,

## Follow the Gleam

BY GORDON SHAW

**S**TUDENTS of occult philosophy are frequently met with a request for the proof on which they base their beliefs. The "matter of fact" individual who desires on the material plane visible proof relative to occult matters cannot comprehend how one can be satisfied without this so-called proof. Even experienced students will at times come to a standstill on the Path, wondering if it really leads to the desired goal.

Much of our present work in evolution has to do with the lower planes. Our physical being requires attention; our emotions demand exercise and training along proper lines; our intellect requires its measure of development. In addition, as we go through the day, we are continually contacting these three principles in our fellow man, so that there is little time for reaching up into the higher realms where proof of occult laws exists. There is an experience, however, that I believe is common to all aspirants. It is what might be called getting a gleam—a glimpse of spiritual light. It may come in the solitude of the woods or in the quiet moments of meditation. It is like a momentary break in the clouds on a rainy day—the sun shines through but is quickly covered again and the rain continues. With this gleam, nevertheless, comes a great satisfaction, an assurance that all is well, and encouragement to work away on the seemingly drab affairs of daily life.

The fact is that not enough importance is attached to this experience. We are so apt to expect too much from the relatively small amount of time we give to spiritual work. The gleam, though it be ever so small and fleeting, gives us an inward proof—a proof that cannot be handed around, it is true, but something that mountains of reason and logic could not hide from us. The gleam bids us follow

to higher and nobler achievements and with it in our minds it is easier to continue the refining of the physical organism, the curbing of the desire nature, the training of the intellect; knowing that when we have these vehicles in proper alignment the gleam will have become a brilliant ray.

Nearly half a century ago, Thomas Edison caused a piece of carbonized thread to glow by passing an electric current through it. From that was developed the electric lamp. It was only a tiny glow but in it, to the genius of an Edison, the vision of a new world of illumination presented itself. In the realm of art the successful ones are they who have pursued the tiny impulses of genius and developed them into works of inspiration and beauty.

In the attainment of adeptship, man's highest and noblest activity on this plane, he must value even the smallest glimpses of spiritual realities, and must pursue the latter. Such glimpses are sign posts along the Path encouraging him to continue—to follow the Gleam.

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### Within

BY GLORIA DARE

"I looked at the sky with it's midnight  
blue,  
And 'twas there, dear God, that I found  
you.

I walked alone by the side of the sea,  
When lo! I found God walked with me.  
His voice I hear in the night wind's cry,  
In the summer breezes I feel Him nigh;  
In winter or summer, dark days or fair,  
I need but to call, and I find God there.  
I'll find Him through all my tomorrows  
that be,

For I am in Him and He in me."



## Research

BY CARL TRAPP

**T**HE AGE of research is with us. Industry, science, and humanity in general are profiting by the fact. Men are beginning to find the true joy in discovering and using the treasures in Nature's vault.

Everyone is well aware of the nature of the research of the physical scientist. Pamphlets, books, and newspapers broadcast his discoveries. The minor discovery of even the layman in science is heralded. All are encouraged to study and search. Modern methods with their efficiency are open to all who care to try them.

When we face the spiritual world, we are somewhat at a loss to know how research can be applied. This is especially true of the layman who is not endowed with spiritual gifts such as clairvoyance and the like. Yet, the spiritual realm must be won even as the physical realm is being won—namely, by painstaking research. Finding and reporting on the nature and laws of the spiritual world are doubly important because of their great influence on all things physical as well as spiritual.

How then should one begin? How should the layman start? One needs merely to look at the history of physical research. Van Leeuwenhoek, who invented the microscope two hundred and fifty years ago, was nothing more than an uneducated janitor in a Dutch church, but he had perseverance and knew how to keep a good notebook of his observations. His reports are still of value because he tested and proved many times every fact he wrote down.

Dr. Osler, when a student in a medical school, kept a record of his daily expenses, etc., so that at some future time other students or prospective students could follow his course and profit by his method.

How many of those entering upon the study of life and spiritual things are recording their experiences, finding help-

ful short cuts, experimenting on diet, et cetera? How helpful might not the research of any present beginner be to those who later start on the Path!

Then the psychically gifted: Are they finding and applying new laws operating in the spiritual realm? What great conquests there are to be made in etheric chemistry, physiology, and psychology! What a tempting problem the spiritual counterpart of the cell offers! Who would refuse an "Outline of History" offered by a trained reader of the Memory of Nature?

And what a great field is open to the non-clairvoyant layman in astrology! Every astrologer is or should be a researcher. No horoscope which he has can ever be duplicated. Is he recording his observations? Is he testing many times over every fact he notes down? Is the medical astrologer finding the evidence of new diseases in the horoscope—is he finding new applications for this wonderful science?

Let us all join in research—especially true research as distinguished from mere curiosity for phenomena. All that is true and good in the world has been won by hard labor and thought, joyfully done. The grouping together of the many facts found will serve as a stepping-stone for those yet to come, thus accelerating their spiritual progress.

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### The Gift

BY HERBERT HENRY HARLAN

I run the gauntlet of the years,  
 And each year striking blindly leaves its  
     scar;  
 Yet when I've run the line I'll face about,  
 And gazing down their ranks, relentless,  
     mute,  
 I'll raise my hand in glad salute  
 To honor them,  
 Knowing their blows have given me  
 Something to take into eternity.

## Benefits of Occult Knowledge

BY ELIZABETH L. CURTIS

**K**NOWLEDGE of the after death state is of immense value. Knowledge of any evolutionary process is valuable. To work with nature's laws is always easier than to work against them, and our progress is thus enormously increased. Since much of our life after death is the result of causes we have set in motion here, we can readily see that this knowledge will make us pay more attention to our life on earth in order that we may take advantage of every opportunity for soul growth which may present itself. In this way we shall materially lessen the time of the purgatorial process after death. We learn, too, how very valuable our life on earth is. This is a rare opportunity for experience, which we appreciate all the more if we can get a broader view and know why we are placed here. The knowledge that every victory over the lower self corrects a weakness in our composition and makes such an experience unnecessary in a future life, should be most helpful. The understanding that rebirth is the key to evolution has in my own experience solved many a problem.

If we know that each soul is a spark of the one great Whole it tends to create a more helpful and friendly spirit toward our fellow beings; we have more compassion for those who have made little use of their opportunities and more regard for those who have forged ahead.

To know that death is merely a transition from one state to another brings the greatest help and comfort to those left behind; and by an intelligent understanding of the natural laws of death and the states immediately succeeding, we may help those who pass on rather than

be an obstacle to their progress.

It ought to be a spur to every thinking creature to know that his progress on the path of evolution depends upon himself. No one can live our lives but ourselves, and whether we retrogress, stagnate, or progress is a question which each separate ego must decide for himself. To work blindly dulls the desire to progress and makes life a thousand times more difficult. We are continually asking, "Why should this come to me?" and we are apt to rebel instead of looking for the lesson which each new experience brings. An intelligent understanding of the matter makes each trial a lesson to be learned and each new lesson a fresh opportunity for advancement rather than something merely to be endured. So by understanding the laws of the universe we may become intelligent co-workers with God, in whom we live and move and have our being.

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### The Divine Babe

"The beautiful Mother is bending  
Low where her Baby lies,  
Helpless and frail, for her tending;  
But she knows the glorious eyes.

"The Mother smiles and rejoices,  
While the Baby laughs in the hay;  
She listens to heavenly voices:  
'The child shall be King one day.'

"O dear little Christ in the manger,  
Let me make merry with Thee.  
O King, in my hour of danger,  
Wilt Thou be strong for me?"

—Adapted from the Latin.  
*Jacopone da Todi—13th Century.*

# 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.*

## Los Angeles, the Metaphysical Summer Land

"Palmists, table tippers, phrenologists, clairvoyants and sundry physical and spiritual rejuvenators swarm here. It is a paradise for quack religionists and quack medical practitioners. On the beautiful boulevards will be seen rose-hanging arbors leading up to picturesque cottages of crystal gazers, fortune tellers, and other seers. On their well-kept lawns are signs with 'Don't Worry' slogans traced in neon lights.

"Recording all this mystic abracadabra is not a gesture to laugh at Los Angeles. Far from it. To me it is a shibboleth of tolerance—the sort of tolerance that has given Paris, Constantinople, and Vienna their color and made them among the most interesting cities in the world. It is merely a sideshow and has nothing to do with fundamental civic and commercial virtues responsible for the city's astounding growth."

As noted above, Los Angeles is the home of all kinds of metaphysical cults. There are representatives in Los Angeles of almost every such cult in the world. It is the most metaphysically inclined city of the United States. There is a reason for it. The ethers of southern California are said by occultists to be more dense than those of any other part of the world. The next great Epoch in evolution is to be etheric, at the time of which mankind will live in etheric bodies and dwell in the etheric world. Southern California with its dense ethers represents the most advanced stage of preparation for the coming etheric regime. Those who have developed their etheric bodies to more than the ordinary degree and whose evolutionary development is fitting them to be pioneers in the pre-Aquarian age are gravitating to this region to take part in the work of this period. This does not mean that all the

people to be found here are in this class, however, because in any stage of civilization a great many different classes of egos are grouped together for various purposes connected with their respective destinies. Still the fact remains that there is probably a larger percentage of occultly developed people in southern California than in any other part of the world. And they are not all "quack" religionists, even though our materialistic friends may think so.

## Letting Sunlight Through One's Clothing

Women's clothing for winter has been given scientific approval as being far more healthful and more sensible than men's. Man lives in a tropical climate while woman enjoys the dry, cool atmosphere of the Alps, according to investigations made by Dr. E. Friedberger, professor of hygiene at the University of Greifswald.

The weight of man's indoor clothing is over four times that of woman's; the temperature inside man's clothing is 87.8 degrees Fahrenheit, with a relative humidity of 70 per cent, while the temperature under woman's clothing is 80.6 degrees and the humidity only 55 per cent.

Worst of all, man's closely woven and lined coat and vest keep the healthful light rays from penetrating to his skin, while the modern woman's loose, thin, unlined dress of porous material provides the continuous access of light rays to the skin. Dr. Friedberger found by experimenting with light-sensitive paper. It is this continuous exposure to small amounts of the health-giving rays that is desirable, rather than an occasional overdose on a holiday, which is all poor man gets, as a rule.—*Science News-Letter*.

Science is finding that the sun's rays are the carriers of life, and that health very largely depends upon getting sunlight into contact with one's body. Scientific progress along these lines is very rapid at the present time. It has been found that clothing of a dense quality or of dark color absorbs and shuts out the rays of the sun so that they never reach

the body. Therefore it is evident that a radical reform must come about in this matter. Clothing must be devised which is permeable by the rays of the sun. Women seem to be leading the way. The masculine part of the population will have to follow suit or presently it will find itself so debilitated that it will have to turn over all of the really important occupations of life to the women. Self-preservation, however, is the first law of nature, and therefore we confidently predict that in time the men will perceive the facts and fall in with the march of progress.

### Dr. Cadman on the Deluge

Among the many traditions of primitive and civilized races those of fabulous floods following periods of widespread moral decadence play their part. Our better knowledge of the world does not wholly protect us against the recurrence of these disasters, but it limits their extent.

The story of the Deluge, recorded by Genesis, should be interpreted by the historical and scientific methods which clarify the issue. Accounts of similar inundations are found in the folklore and early literatures of Pre-Biblical and post-Biblical peoples.

The compiler of the Genesis document made use of one or more of these accounts to enforce the lesson that wickedness is penalized by God. Behind the story is the probability that such a flood had taken place in the Valley of the Euphrates, sweeping away cities and towns degraded by war, lust and viciousness.

—*Dr. S Parkes Cadman.*  
*In New York Tribune.*

The above clipping gives an explanation of the Deluge quite along the usual scientific and orthodox lines. Dr. Cadman, however, is evidently not in possession of the facts regarding the Deluge which are recorded in the Memory of Nature, spoken of in some philosophies as the Akashic Records.

The Bible record of the Deluge, as occult students know, is a prehistoric account of what happened to ancient Atlantis, in the Altantean Epoch, the epoch which preceded the present Aryan Epoch, and which was in progress some-

thing like a million years ago. The continent of Atlantis occupied what is now a large part of the mid-Atlantic Ocean. In the early ages of Atlantis the atmosphere was saturated with moisture to such an extent that the inhabitants breathed through gill clefts much as the fish do today. Air as we know it did not exist at that time. As evolution progressed, however, the moisture in the air gradually condensed into the basins of the land, leaving only clear air above, which the people were thus forced to breathe. Those who had not developed lungs at that time died. Only the pioneers in evolution survived. The traditions of this condensation of moisture in the air which resulted in the death of millions of people are found in the folklore of all races. The account in the Bible of the Flood describes the same thing. This was a world deluge, however, not merely a flood in the valley of the Euphrates as Dr. Cadman postulates.

### Creating New Animal Species

"Ladies that like queer pets to help make them conspicuous, will rejoice at news from the Kaiser Wilhelm Institute for Breeding Science, near Berlin. New animals produced by breeding include yellow rats, blue monkeys, and rabbits bearing chinchilla fur, almost genuine.

"The learned Professor Bauer can do marvelous things with animal life, crossing, inbreeding, etc., but he and all other biologists, with all their science, could not produce one living mosquito."

The last sentence of the above extract is the most striking one to be found in it. It says that the biologists with all of their scientific knowledge cannot produce even one living mosquito. This is for the very good reason that the mind of man is now in its mineral stage, and therefore is capable of creating only things which are relatively dead, that is, physical forms. It cannot create life, nor can it create beings and endow them with life. The latter, however, will be one of the accomplishments of man when he arrives at the next great evolutionary period, the Jupiter Period, some millions of years hence.

# Question Department

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*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 and How Sex Is Determined

*Question:*

We read so much nowadays about being able to control the sex of the reincarnating ego. What is the Rosicrucian teaching on this subject?

*Answer:*

The spirit itself is double-sexed. In order that it may gain experience under many and varied circumstances it is usually born alternately, first in a male and then in a female body. However, conditions may modify this general rule. The decision as to sex is determined in the Third Heaven before the spirit begins its earthward descent. The determining factors are: the ego's sex in its previous life, the nature of the past debts of destiny to be paid, and the new lessons to be learned. When the ego has reached the earth plane and is ready for rebirth, an etheric mold or matrix is formed for it by the angels, who place this mold in the physical form of the mother. When this matrix is composed of positive etheric atoms, it attracts to itself negative physical atoms and the dense body is female. When the etheric atoms composing the matrix are negative, they attract positive physical atoms and the body is male.

According to the foregoing, you will see that sex is determined in the Third Heaven and the etheric matrix is made in accordance therewith. It is, however, quite possible for worthy parents who

long for a child of a particular sex to have their desire granted by the angels who have charge of the placement of the etheric mold. Further than this the parents of the child have no influence whatever over the sex of the incarnating ego.

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## *Praying Spirits out of Purgatory*

*Question:*

What is meant by "praying" a spirit out of purgatory? Can this be done?

*Answer:*

No one can be "prayed" out of purgatory. The action of the purgatorial forces frees the spirit from its base desires and corrects the weaknesses and vices that hinder its progress by making it suffer in the identical manner best adapted to that purpose.

Purgatorial activity is divided into two distinct classes, namely, the eradication of bad habits, and the reaction of evil deeds done to others. Desires in the physical world which cannot be gratified, after a time burn themselves out, so to speak, and cease to be. Something similar takes place in the purgatorial region. There the spirit has no dense vehicle, and that is what makes the difference in regard to the gratification of its various desires. For example: the man who drank during earth life now has no alimentary canal in which chemical combustion can take place thereby generating fumes which are a delight to the desire body. The vicious man can no longer kill, nor the miser collect gold, et cetera. And so through lack of gratification these desires finally wear themselves out

exactly as they do in the physical world, and the spirit is freed from them.

In relation to the reaction of evil done to others: as the panorama of life unrolls backward, it presents to the spirit the scenes wherein it has done wrong to others, and then the evil reacts on the ego in such a way that where it has made another suffer either mentally or physically, it feels itself as the injured one and endures all the anguish and pain that the victim felt in life. As the speed of purgatorial existence is three times faster than that of ordinary earth life, the intensity of suffering is also trebled.

Thus the spirit is finally purged of all evil by the action of the Law of Consequence and not by the prayers of others. And as soon as this is done, it is ready to leave the purgatorial region and enter the First Heaven world. However, it must be remembered that the purgatory experiences are not continuous; there is an interval of respite after each period of suffering. During these intervals the prayers of the spirit's friends and loved ones are a great comfort to it.

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#### *Invisible Helpers Materialize Easily*

##### *Question:*

I am somewhat puzzled over an article that I have just read in a back number of the "Rays," which states that Invisible Helpers, working in their etheric bodies, make adjustments in the physical vehicles of those who are ill. I have thus far been under the impression that etheric hands could not handle material objects. Please explain.

##### *Answer:*

You are quite right. Etheric hands cannot make physical adjustments; but it is possible for the Invisible Helpers when out of their dense bodies to materialize physical hands with which to work, for the reason that so long as the archetype of the physical body persists it endeavors to draw to itself physical material which it shapes according to the form of the vital body matrix. The moment the Invisible Helper ceases to will

to keep away from himself physical particles, the material from the surrounding atmosphere begins to attach itself to his vital body, and he becomes visible and tangible enough to do actual work if he so desires. In the light of the foregoing you can readily see that it is quite possible for a trained Invisible Helper to materialize not only physical hands but an entire body, if the work he is doing will be in any way facilitated by it.

Ordinarily the Invisible Helper does not make adjustments in the physical body. His work is done on the vital body, and when the harmonious rhythms of this vehicle are reestablished, it performs the work of restoration in the physical body.

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#### *Plucking of Flowers a Pleasure to the Earth*

##### *Question:*

To me the wearing of nosegays or a freshly plucked flower of any kind seems akin to *black magic*, for the reason that the fast ebbing life of the blossom is sacrificed for sense gratification or possibly vanity. Am I right?

##### *Answer:*

The breaking of a stone or the plucking of a flower is productive of pleasure to the earth for the reason that it helps to break up its crystallization. The flower has no separate desire body and consequently has no feeling as to whether it is plucked or left on the bush. The use of the flower is for the production of seed, and as each plant has so many blossoms it is not necessary that all of them be left to go to seed. Therefore there is no occult reason why fresh flowers should not be worn.

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#### *The Difference between the Absolute, the Supreme Being, and God*

##### *Question:*

Will you tell me what is to be understood by "the Absolute" and by the "triune God"? Which one is the ruler

of our solar system? Which is the ruler of all the other solar systems? Which one is our Creator?

*Answer:*

The Absolute is the Cosmic Root Substance out of which all things are created. Note that it is a *substance* and not a Deity.

The triune God is the creator and ruler of our particular solar system, there being many thousands of other solar systems on the seventh cosmic plane.

The Supreme Being is the architect of the whole universe which consists of seven cosmic planes, the first and highest of which is the scene of His abode.

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*Communication Between the Living  
and the Dead*

*Question:*

Is it possible for the newly dead to write letters to those who are living?

*Answer:*

It is possible for one who has passed out of his dense vehicle to control the hand of a medium and write letters in that way. This is, however, a negative, dangerous form of psychism. A disembodied spirit can also talk with those in physical bodies who are "sensitives" and such persons can put the conversation in the form of a letter if they so desire. Clairvoyant, clairaudient people are able to see, hear, and converse with the so-called dead. This was true in Max Heindel's case, one instance being reported in his story called, "Facing the Firing Squad, Before and After," an illuminating article which was printed in the "Rays" about ten years ago.

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*Each Life Wave Separate and Distinct  
From All Others*

*Question:*

How does a lower life wave, such as that which expresses itself in the animal kingdom, finally merge into the human life wave?

*Answer:*

The life wave that ensouls the animal

kingdom will never merge into the life wave which ensouls the human kingdom. The two are separate and distinct manifestations of the triune God, started at different evolutionary periods. Each life wave, however, will ultimately reach the status of the Father-Mother God who created it within Himself, but each will follow along a separate, distinct, and definite line of evolution. The development of the two is far more distinct and different than that of the individual members of a family, in which each one has his or her own destiny to work out.

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*Astral Entities Unreliable*

*Question:*

Astral entities often come to me at times and give me what appears to be considerable information. However, I find upon investigation that I cannot always depend on what they say. Will you please tell me what your attitude is in regard to these beings?

*Answer:*

We do not believe in encouraging astral entities. Each individual is potentially endowed with all the possibilities of our Father-Mother God. Our work as evolving spirits is to develop these potentialities into dynamic powers. When we have commenced in real earnest to develop our latent capabilities, we shall know from *within* the answer to the questions which puzzle us, and will not care to resort to such extraneous entities for assistance. All outside information gained through astral entities is likely to be deceptive to a greater or lesser degree. Disembodied spirits have a work to do in the higher worlds, and it is only those who are earthbound by their material desires who are likely to stay close to the earth's atmosphere and attempt to communicate with us. We are doing these entities an injustice when we thus encourage them, for the reason that they have a work of their own to perform which is interfered with when we call upon them to help us solve our problems.

# 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.

## Return of Planets to the Same Relative Positions

BY LAURENCE S. ADAMS

**P**ROBABLY the thought has come to many students of astrology: "How long a time will elapse before the planets will again be in the same relative positions?" In other words, how long will it be before a horoscope can be duplicated?

In the light of human knowledge this is a problem that cannot, even with reasonable accuracy, be solved. When we consider a vast period of time, we know that the orbits of the planets and their times of revolution about the sun will not remain unchanged; even the inclination of the earth's axis is slowly changing; nothing in the heavens appears to remain fixed or constant. Also we know that the length of the Great Sidereal Year appreciably changes, and we cannot foretell what that change may be in the far distant future. We know what the rate of change is now, but that is as far as we can go. Small as that change may be, it can be sufficient over a great period of time to upset any advance calculation.

Also we know that all the stars of the

zodiac and of the universe, our own sun included, are not standing still in space, but are moving with tremendous and differing speeds in various directions; and while these motions may not be sufficient on account of the great distances between the stars to cause any appreciable change in the pattern of the sky for millions of years, still in the course of endless time that pattern will be wholly changed.

Again, we know that some stars are in their youth, others are dying out, and still others probably are yet unborn. Therefore it seems certain that the planets of our solar system, even if they could remain in existence a sufficient length of time, will never return to the same relative positions in a zodiac such as we know today.

However, as a matter of purely speculative interest an approximate calculation can be made for the time of the return of the planets on the basis that their present orbits and periods of revolution around the sun will remain un-



changed, that our solar system will remain in existence a sufficient length of time, and that the zodiac will remain as it now is—even though we know all these things to be impossible on account of the great time involved. This calculation will be of no practical value nor use except as a matter of curiosity and to show the futility of attempting any such calculation, also possibly to serve as an incentive to a little “abstract thought” which Max Heindel so highly recommended.

The simplest method of attacking the problem would appear to be first to take into account the natural zodiac only; that is, when will all the planets return at the same time to the same positions relative to the so-called fixed stars, disregarding the position of the vernal equinox?

The earth’s sidereal year, which is approximately twenty minutes longer than the solar year, is taken to be 365.25636 solar days. On this basis the periods of orbital revolution, in terms of our sidereal year, of the several planets are as follows:

<i>Planet</i>	<i>Sidereal Year in Solar Days</i>	<i>Revolution in Sidereal Years</i>
Moon	27.32166	.075
Mercury	87.969256	.241
Venus	224.700798	.615
Sun (Earth)	365.256360	1.000
Mars	686.979702	1.881
Jupiter	4332.5879	11.862
Saturn	10759.2010	29.292
Uranus	30586.29	83.739
Neptune	60187.65	164.782

The orbital revolutions have been figured to the nearest one thousandth of a sidereal year. To figure them with any greater accuracy would serve no practical purpose as this is only an approximate calculation made to show the uselessness of attempting any such prediction.

The problem now is simply that of finding the least common multiple of the

nine numbers representing the periods of revolution in sidereal years of the nine planets. This is found to be 343,794,704,400,850,278,758,985 years, which is the number of years that will be required for all the planets to return at the same time to the same positions in the natural zodiac. But at that time the sun will not be in the same place relative to the fixed stars, nor in the same place in the intellectual zodiac, the vernal equinox having changed its place in the heavens; also the declinations of all the planets will be different from their declinations at the outset. Therefore in order to obtain a duplication of declinations as well as of aspects of longitude, the Great Sidereal Year of 25,868 solar years must be taken into account. The least common multiple of this number and the number just found figures out to be 8,893,281,413,441,195,010,937,423,986, which is the number of years required for the duplication of a horoscope on the foregoing assumptions.

Within this vast period of time it is likely that our solar system and all the other solar systems and stars of our universe will have passed into chaos; in fact, it seems likely that this may be time enough for numbers of cosmic days and nights to have occurred.

The vastness of this number, coupled with the changes that no doubt would take place in the orbits and motions of the planets, the positions of the stars and the births and deaths of solar systems, would seem clearly to indicate that the number of possible individual horoscopes is literally infinite—that no two can ever be alike save in the case of two or more persons born at the same moment in the same place.

The complexity and stupendousness of the plan—for it seems inconceivable that it could be other than a preconceived and orderly system with a definite purpose—can hardly fail to remind one of the limitations and the smallness of his own knowledge and mentality, and to inspire the deepest feelings of reverence and awe for our heavenly Creator and Guide.

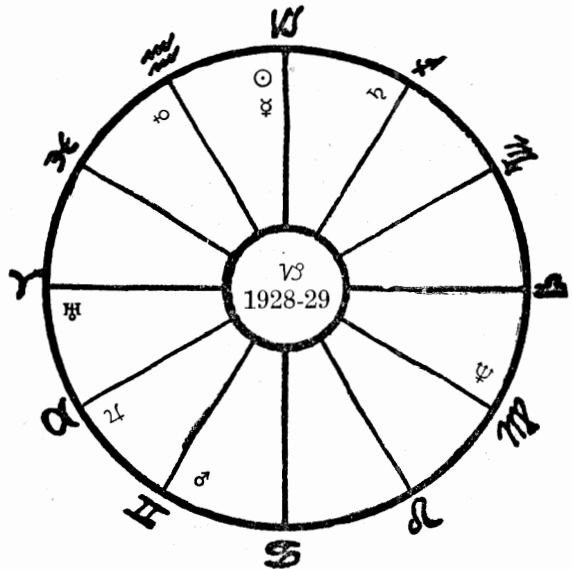
## The Children of Capricorn, 1928-29



*A Character Delineation of the Children Born between December 22, 1928 and January 20, 1929, inclusive.*

The children that are born between December 22nd, 1928, and January 20th, 1929, during the time when the sun is passing through the Saturnian sign of Capricorn will truly be a problem to their parents, for this sign is ruled by the obstructive, stubborn, and melancholy Saturn and these children, as a rule, will resent parental discipline. They will be extremely suspicious and will not readily forgive slights. At the same time, they will be super-sensitive, and their feelings will be hurt at the slightest provocation. They will be timid and will need urging in order to induce them to meet people or enter into play, for they will prefer to be alone and spend their time in things which interest themselves only. Their minds will be quick and they will usually be good reasoners. They will make the most loyal of friends although their friends will be few and in choosing them they will be very particular. If their animosity is aroused, however, they will be relentless enemies, for they find it very hard to forgive and forget.

The children born this year during the time when the sun is passing through this sign will have a tendency to destructiveness developed for Saturn, which is the ruler of the sign of Capricorn, will be in opposition to the fiery Mars, which will bring to the fore all of the destructive elements of the sign of Capricorn. The lady Venus, however,



will come in to soften the influence of Saturn and Mars by a sextile to Saturn and a trine to Mars. Venus, which is in the home sign of Uranus, Aquarius, will also have a distant sextile to Uranus in the first two or three days of the month, thus making harmony between these two planets.

Venus in Aquarius and Uranus in Aries, the latter a martial sign, will give these children a talent for salesmanship

*(Continued on page 37)*

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.*

SHARADAMMA S.

Born September 27, 1914. 2 A. M.  
Lat. 13 N., Long. 77 E.

*Cusps of the Houses:*

10th house, Taurus 2; 11th house, Gemini 4; 12th house, Cancer 3; Ascendant, Leo 2-17; 2nd house, Virgo 0; 3rd house, Libra 0.

*Positions of the Planets:*

Neptune 0-3 Leo; Sun 2-54 Libra; Mercury 22-23 Libra; Mars 28-15 Libra; Venus 18-57 Scorpio; Moon 7-19 Capricorn; Uranus 7-53 Aquarius, retrograde; Jupiter 12-43 Aquarius, retrograde; Saturn 2-0 Cancer.

In delineating a horoscope for a young girl living in India, a country where woman has so little opportunity to express herself in a vocational way, we must naturally confine ourselves to a general reading. With Leo rising and the mystic Neptune in conjunction with the Ascendant, we note that this young girl is a born mystic, one whose highest ideals would be centered in a spiritual life. She will, however, find opposition in this work, for Uranus is strong in its own sign of Aquarius in opposition to Neptune; but Uranus is retrograde, which to some extent will hinder its

rigid opposition. Neptune is strong by sextile to the life ruler, the sun, and the Neptunian influence should therefore come out victorious and the planets should give this girl many opportunities along the higher and spiritual lines. She will have a strong affection for her home and parents and will want peace and harmony and beauty in her home surroundings. Unless she is given this peace and harmony and beauty, she will be liable to suffer in health. If denied, it would affect her most seriously through her digestive organs. With Saturn in Cancer, the sign which rules the stomach, square to the life ruler, the sun, and in opposition to the moon (the latter being quite severely afflicted) she should be carefully watched by the parents. She will have decided and strange likes and dislikes as to the choice of her food. Therefore, it should be the duty of the parents to instruct her as to right eating. There may be some danger attached to the above advice for the parents may go to extremes; then the destructive use of "Don't" would crush the higher ideals.

To unduly restrict one with Leo rising, fixed signs on all four angles, and the sun in the idealistic and plastic sign of Libra would be dangerous. Saturn in Cancer has a tendency to restrict freedom in the home. It sometimes indicates parents who may be so solicitous of the welfare of their beloved children that they

rob them of their freedom. Therefore we would advise the parents to give her much love and to keep her confidence even though it may be necessary at times to give in to her childish desires. The youth of today can not be forced to follow the habits that held good when the parents were young, which the parents are very prone to forget at times.

#### RUTH D.

Born January 16, 1914. 7:00 P. M.

Lat. 39 N., Long. 97 W.

#### *Cusps of the Houses:*

10th house, Taurus 6; 11th house, Gemini 12; 12th house, Cancer 16; Ascendant, Leo 14-58; 2nd house, Virgo 7; 3rd house, Libra 4.

#### *Positions of the Planets:*

Moon 0-4 Libra; Venus 19-53 Capricorn; Mercury 20-46 Capricorn; Sun 26-05 Capricorn; Jupiter 29-1 Capricorn; Uranus 6-57 Aquarius; Saturn 11-48 Gemini, retrograde; Mars 10-23 Cancer, retrograde; Neptune 26-51 Cancer, retrograde.

We have for this horoscopolical reading a most unusual chart—the mystic scroll of an old soul, a soul that has come into this embodiment with many lessons to learn and many debts to liquidate. A horoscope with the planets grouped in clusters, as we find in this case with five planets in the sixth house, indicates that this soul has much to learn through that particular house, the house of service.

We find Mercury, the planet of reason, in the sixth house in Capricorn. He is in conjunction with and parallel to Venus and conjunct the sun. This will give a tendency to do creative work in poetry and art, and the mind will be deep and keen, making this girl a good reasoner. With four fixed signs on the angles and the sun in Capricorn, she has a strong will, and knows what she wants and will usually get it. But she will always be kind and considerate in her demands, for though the sun in Capricorn is often very dominant it is greatly softened by its conjunction with Venus, Jupiter, and Mercury and its trine to the

moon. The sun, which is the ruler of the Ascendant, thereby becomes the life ruler, and being strongly aspected it will assist this girl in accomplishing whatever she undertakes to do.

She will be strong, self-reliant and able to guide her own ship. The planet Uranus, strongly situated in its own sign of Aquarius and trine to both the moon and Saturn, will give Ruth a mystical tendency. Neptune is in Cancer, however, in the twelfth house, and in opposition to Venus, Mercury, the sun, and Jupiter, and parallel to the sun, Saturn, Jupiter, and Uranus, thus making eight adverse aspects from the twelfth to the sixth house. Neptune may therefore be her nemesis, the avenging planet which may lead her into actions which would undo the good that is shown in the grouping of the planets in the sixth house. Let us hope, however, that with a fixed sign rising and the sun in Capricorn, she will show a strong will which will carry her through without succumbing to this undoing influence of Neptune.

Mars and Neptune being in Cancer, the sign ruling the stomach, we feel safe in stating that the mother has a problem on her hands in the home and in the choice of food, for Neptune gives abnormal tastes and Mars has a desire or craving for large quantities of food. This might in time undermine the health of the girl and she should, by all means, be taught to follow a modest and moderate diet. Many of our young people of today who are such problems to their parents have Neptune in Cancer, and we find there is a tendency among them to patronize soda fountains and sweetshops excessively.

#### VOCATIONAL

#### RICHARD EDWARD S.

Born December 10, 1904. 5:00 P. M.

Lat. 41 N., Long. 76 W.

#### *Cusps of the Houses:*

10th house, Pisces 1; 11th house, Aries 4; 12th house, Taurus 16; Ascendant,

Gemini 25-31; 2nd house, Cancer 16; 3rd house, Leo 6.

*Positions of the Planets:*

Neptune 7-18 Cancer, retrograde; Mars 11-52 Libra; Sun 18-26 Sagittarius; Uranus 29-24 Sagittarius; Mercury 8-27 Capricorn; Venus 27-2 Capricorn; Moon 4-13 Aquarius; Saturn 16-34 Aquarius; Jupiter 20-17 Aries, retrograde.

Richard Edward S. we find has the common and mercurial sign of Gemini on the Ascendant and Mercury, the life ruler, is in Capricorn in the seventh house, in opposition to Neptune and square Mars. Mercury, when in the sign of Capricorn, gives good reasoning powers. The mind is usually deep, although Mercury slows up in Capricorn, but he usually is very thoughtful there. This position makes for deep-thinking. But when Mars is in the sign of its detriment in the Venusian sign Libra, as in this case, square to Mercury, and Neptune is in Cancer in opposition to Mercury, we have a mind which will have a tendency to change easily, to flit from one thing to another, a mind which is prone to dissipate its strength by taking up one thing today and discarding it tomorrow. This tendency is increased by the common signs on all four angles and the sun in the common sign of Sagittarius, which incline to a lack of perseverance and concentration.

Mars in the fifth house, which rules speculation, square to Mercury and also square to its higher octave, Neptune, may give a tendency to plunge into speculation, which if indulged in will inevitably bring disaster. At no time should the native invest in nor as an employee associate with large corporations dealing in stocks, oils, mines, etc. If he does, he might be led into questionable associations which would get him into trouble and injure him socially as well as in a business way.

The strongest and best planet in the horoscope is Saturn which is in its own sign of Aquarius in the ninth house, sextile to the sun and Jupiter, trine to

Mars and parallel to the moon. This young man should be well fitted to fill the pulpit in an orthodox church; the study of law would also bring some success. We would urge him, however, to practice persistence—to take up one thing only and stick to it, even after he has made a success. Otherwise, he will find that his life will be one of drifting, and this spells failure.

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**THE CHILDREN OF CAPRICORN**

(Continued from page 34)

which might profitably be employed in the selling of art objects or women's apparel. Mars in the sign of Gemini, which rules the arms and hands, will make them very clever with their hands, and will also give mechanical ability. Jupiter in Taurus trine to Neptune will create an interest in mystical and spiritual things.

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In Christ there is no East nor West,  
In Him no North nor South,  
But one great fellowship of souls  
Throughout the whole wide earth.

—“*All the World*” Magazine.

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Man owes his growth, his energy, chiefly to that striving of the will, that conflict with difficulty, which we call effort. Easy, pleasant work does not make robust minds.—*W. E. Channing.*

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**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

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*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 December)

- Q. What can the trained clairvoyant do?
- A. He can trace the rock back into the Memory of Nature through millions of years and supplement that statement by adding: Yes, and that which you call hornblende and feldspar is the leaves and stems of prehistoric flowers, and the mica is all that remains of their petals.
- Q. By what else is the occult teaching of evolution corroborated?
- A. By the science of embryology, showing the antenatal recapitulation of all past stages of development.
- Q. What is said regarding the difference between the ovum of a human being and that of the higher mammals?
- A. It is indistinguishable, even under the microscope. Experts are unable to tell which is animal and which is human. Even after several of the initial stages have been passed through the experts cannot differentiate between the animal and human embryo.
- Q. What has been observed in regard to the animal ovum?
- A. If the animal ovum is studied through the entire period of gestation, it will be observed that it passes through the mineral and plant stages only and is born when it reaches the animal stage.
- Q. How is this accounted for?
- A. By the fact that the life ensouling such an ovum passed through its

mineral evolution in the Sun Period, its plant life in the Moon Period, and is now forced to stop at the animal stage in the Earth Period.

- Q. What is said of the Life which uses the human ovum?
- A. It had its mineral existence in the Saturn Period, its plant existence in the Sun Period, passed the animal stage in the Moon Period, and has still some scope for Epigenesis after it has reached the animal stage. It therefore goes on to the human.
- Q. Does it stop there?
- A. It does not. The father and the mother give the substance of their bodies for the building of the child's body, but, particularly in the higher races, Epigenesis makes it possible for the incoming ego to add something which makes the child different from the parents.
- Q. When does evolution cease and degeneration commence?
- A. When Epigenesis is inactive in the individual, family, nation or race.

## A LIVING SOUL

- Q. In what way do the two creation stories harmonize?
- A. One deals with Form which was built up through mineral, plant, and animal and reached the human stage last. The other tells us that the Life which now ensouls human forms was manifested anterior to the Life which ensouls the forms of the other kingdoms.

(To be continued)

## Wanted at Mt. Ecclesia

A woman vegetarian cook who can cook for an average of sixty at each meal. For particulars address,  
*The Rosicrucian Fellowship,  
 Oceanside, California.*

# MANUSCRIPT COMPETITION

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

<b>First Prize</b> .....	<b>\$35.00</b>
<b>Second Prize</b> .....	<b>25.00</b>
<b>Third Prize</b> .....	<b>15.00</b>
<b>Two \$5.00 Prizes</b> .....	<b>10.00</b>

*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.
- 4.—*Scientific Diet and Health*. Articles bringing out interesting scientific and occult facts about the human body. Also articles of a practical nature on the gaining and retaining of health.

*We do not accept articles on crystal gazing, mediumship, or other negative forms of psychic development.*

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## 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.

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

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**The Rosicrucian Fellowship, Oceanside, California**

## CHILDREN'S DEPARTMENT



### The White Rose Chain

Today I will think good thoughts.  
 Then I will do only good deeds.  
 I will be kind to every living thing.  
 My heart will then be pure as a white  
     rose,  
 And I shall see God in everything.

### The Talking Table

BY FLORENCE BARR

**I**N THE huge fireplace the fire crackled and roared. Its cheery light gleamed and lighted up the faces of the children as they gazed at the flames darting up the chimney.

They were weary children, but happy for it had been an active day of pleasure, and they were glad to be quiet and watch the dancing flames.

"Look Rosalie," cried Dick, "do you see a castle in the fire?"

"Yes," eagerly replied Rosalie, "with four towers."

"And there's a horse—and a knight too—just riding away to do a brave deed. Oh, it must have been wonderful to be a knight," said Dick, "and live in a castle and do brave deeds."

"Or a lady," sighed Rosalie, as she gazed dreamily into the blazing fire.

Suddenly out of the stillness a low rich voice inquired, "Would you hear a tale of the long ago?"

The children turned quickly to see who was speaking.

"Who was that?" whispered Rosalie.

Dick got up and looked around, but there was no one to be seen.

"It's the new table," whispered Dick to Rosalie. "It's talking."

Breathlessly the children listened and the talking table began the tale of the long ago.

"On the top of a high mountain, in a beautiful castle, there once lived a band of brave knights. For many years they lived happily together far from the world, thinking kind thoughts. Now, thoughts are things, you know. And these kind thoughts grew into golden deeds. As the knights rode forth into the world speaking gentle words of comfort and cheer, their thoughts and deeds wove a beautiful pattern of bright colors.

Of all the knights the king was the purest and kindest. His golden deeds added many shining threads to the pattern. Many wonderful things happened in this castle on the mountain top, which people round about called miracles. And a bright light shone always over the heads of these pure knights, for no evil thought ever entered their minds.

But after a while something strange happened in the castle. An evil thought came floating in—yes to the very king himself—and he let it live in his mind. The brave knights were no longer happy. Their king was ill and though many had tried, no one could comfort him. He had a wound in his side—like a spear-wound—and nothing could heal it. The king suffered greatly, and the saddest part of it all was that by thinking evil thoughts he had brought this suffering upon him-



self. He had thought these thoughts over and over again, until he could think of nothing else. And this crowded all the good thoughts out of his mind. His words were no longer gentle, and he did no golden deeds, and the beautiful pattern faded and grew quite dim.

The kind thoughts of the brave knights did no good, for the evil of the king's thoughts was so much stronger. But the knights still loved their king and each day they hoped that some one from the world would come and heal his side.

Now one day a youth of great beauty strayed into the castle. How happy the knights were. They whispered among themselves, "Perhaps he can heal our king, he is so pure and innocent." So the youth was taken to see the king, but the king's suffering only made him sad, and the bright light that shone over the heads of the knights only dazzled him. The youth asked one of the knights what ailed the king and the knight whispered: "His own evil thoughts have pierced his side and made this spear-wound." The youth could do nothing.

As he went on his way through the world he said to himself: "Evil—I must find evil and destroy it." So he traveled far. Often he met evil, but he was so pure himself that he saw only good. And his own purity and innocence often changed evil into good. But always he held the thought, "I must conquer evil."

Finally his travels led him to a large garden filled with lovely, sweet smelling flowers. Charming maidens singing and dancing among the gay flowers welcomed him and asked him to dance with them. They looked so happy that he was tempted to stay for a while and be happy with them. But when he saw how selfish their hearts were he said: "What strange place is this?" A maiden replied, "It is the Kingdom of Evil; stay with us and be happy."

"The Kingdom of Evil!" said the youth: "I will conquer evil." His pure heart made him strong and so quite fearlessly he sought the ruler of this kingdom.

Now when the ruler saw the innocent youth he was provoked indeed and so he threw his spear at him. In his travels the youth had grown brave and strong so he was not afraid. The spear floated right over his head and did not hurt him at all, but as it was passing he reached up and grasped it in his hand. Then something wonderful happened—the whole Kingdom of Evil vanished away and was seen no more!

A voice within the youth's heart whispered, "Return to the suffering king and carry the magic spear with you." So he traveled back again to the castle on the mountain top where the pure knights guarded their king. The thoughts that filled his mind were beautiful, and deep in his pure heart was the secret wish that he might do a golden deed. Oh, if he could heal the suffering king how happy he would be! The purity of his soul showed in his face, which was as beautiful as an angel's. For you know, a beautiful soul makes a beautiful face.

"Take me to the king," he begged, when he reached the castle on the mountain top. "I have traveled far and I too have suffered. Perhaps now I can help your king."

So the knights led him to the Temple where the suffering king was. The youth touched the side of the king with the magic spear and lo! the king's wound was healed. Suddenly a bright light floated over their heads, for a golden deed had been done again in the castle. Good had banished evil, and the light would shine for ever and ever.

"Dear children, everywhere," said the talking table, "this is the story of Parsifal—a brave knight—whose spirit lives today in all children whose hearts are pure.

"During this bright New Year may each little boy be a brave knight, doing golden deeds; and each little girl a lady fair, speaking gentle words. Good night, dear children everywhere, good night."

All was still again, for Father had turned off the radio in the talking table.

# 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.*

## A Case of Mental Healing

BY ELLA STORY TAYLOR

I HAD A RARE experience with one of my pupils in a little psychology class I taught for several years. One of the pupils, a young woman, was much interested and learned rapidly. She had in her married life been going through severe tests which she bore patiently and sweetly and with great bravery. Her husband was a heavy drinker and abused her. Finally he left her but was compelled to pay a small sum for the support of the children. Her aged mother, eighty-three years old, owned the home in which she lived with this daughter. They were desperately poor. At this time the city was putting in a very large sewer which came by the front and side of their home and for months the yellow clay was piled up to the second story windows.

Suddenly the aged mother took very ill, was entirely given up by the doctors and lay in a comatose state for weeks, barely alive. It was during this period that a granddaughter with her baby came to see the aged mother and brought smallpox to the home. Although it was a light form all four of the children had it, and the daughter also contracted the disease, though she had to be up to nurse the others. Officers watched the

house constantly and no one was allowed to enter or leave. Even the aged mother lying all but dead took the smallpox, and the attending doctor said she might die at any moment, "could live but a few hours at most," etc.

Mrs. H., my pupil, was in despair and longed to see and talk intimately with me but I was only allowed to talk to her across the wide ditch where they were laying the conduit. One day she said to herself, "Oh, what would Mrs. T. say to me if she could come in here and I could talk to her?" And she smiled when she thought that I would most probably say, "Try, try to come to know what it means to be one with God, to live and move and have your being *in* God."

Then she decided, "Well, I will come to know."

She left her mother in the care of one of the others and went out into the yard and sat down under a large oak tree to concentrate upon this one thought, "How can I come to know *I am* one with the Father?"

She had idly picked a blade of grass and she began to meditate upon it, tracing its growth from the tiny seed. Then she saw the full blown roses on a rose bush near her and she traced its life and

growth from the tiny slip to the bush full of beautiful blooms, realizing that its life was part of the one Life. Next she traced the life of the oak tree in the same way, from the tiny acorn to the glorious tree that sheltered her and realized that its life was a part of the one great Life. As she raised her eyes to the sunset she realized that it too was one with God.

Then she tried to realize that she herself was one with all this life about her, that she lived, moved and had her being in the one Great Life. She tells me she closed her eyes to more fully realize it and when she opened them again the sun had gone down and night was coming. Still she sat there in a radiance of spiritual light, and with the realization of life's unity came an outpouring of ecstasy.

At length she realized that she was staying away too long from her sick mother and hurried in to her room and sat down by the bed. Subconsciously she began to realize that her mother too was one with God, and for the first time she gave up to go on without her. And here is the strange thing. That mother who had been unconscious for weeks opened her eyes and said: "Why, Ione, how your face shines! I am so hungry," and sank to sleep. Mrs. H. had no money but she flew downstairs and there discovered an envelope containing some money on the hall table. I had sent it to her, although I had not known how much in need she really was for money with which to buy suitable food for the sick. I had given it to her because I felt she could use it. She sent the officer to the nearby grocery for eggs, milk, etc., and fed her mother, who was healed then and there. The old lady gained strength and in a week's time was up and around the house absolutely healed. She is well and alive today although now eighty-six years old.

I wonder if this experience does not give us a key to healing—a perfect realization of the oneness of God. It certainly was a wonderful result to obtain

from concentration and meditation. I felt very grateful that my friend could use so successfully what I had tried to teach her.

Gradually things in the home have cleared up; the little woman is working now and her faith is unshaken. She has been to the very depths of woe and through it has seen the Light by which she now lives.

### A Home-Made Ice Casket

The morticians in our town are not prepared to handle bodies as the Rosicrucians suggest. But when my mother passed on last February, we had a box prepared and placed in a quiet room in our home. The box was set close to a window. She was placed in the box, and the body surrounded with enough ice to last three and one-half days. A rubber hose siphoned the water from the box out of the window. In this way there was nothing to disturb her, and it worked out very nicely without trouble or confusion.

—C. H.

### Correspondence Courses in French, German, and Spanish

Our Preliminary Course in the Rosicrucian Philosophy is published in the above languages, and is sent to students in the various countries where these languages are spoken. These lessons may be obtained by applying direct to the Rosicrucian Fellowship at Oceanside, Calif. This course contains twelve lessons. The *Rosicrucian Cosmo-Conception* is used as the textbook of the course, and may be obtained from Headquarters in the bindings and at the prices noted below:

French, plain cloth binding, . . . . .	\$2.50
German, heavy paper binding . . . . .	2.00
Spanish, cloth binding . . . . .	2.00
Spanish, paper binding . . . . .	1.50

*The Rosicrucian Fellowship,  
Oceanside, California.*

## Vegetarian Menus

—*BREAKFAST*—  
*Stewed Raisins*  
*French Toast (Rye Bread)*  
*Honey*  
*Hot Chocolate*

—*DINNER*—  
*Cream of Spinach Soup*  
*Cheese Souffle*  
*String Bean Salad*  
*Apricot Whip*  
*Kaffee-Hag or Milk*

—*SUPPER*—  
*Shredded Cabbage Salad*  
*Stuffed Dates*  
*Almond Butter Sandwiches*  
*Diluted Fruit Juice*

## Recipes

### *Spinach Soup (for six)*

One can spinach, one can tomatoes, one teaspoon parsley, one cup water, one teaspoon brown sugar. Cook ten minutes, then strain through sieve. Re-heat, adding enough flour to make thickness desired. Just before serving add two cups hot milk.

### *Cheese Souffle (for four)*

Prepare in double boiler. Melt two tablespoons butter, add three tablespoons flour, one-half cup milk, one-half teaspoon salt, two-thirds cup of grated cheese. Stir well until mixture boils. Add yolks of three eggs thoroughly beaten, then fold in three egg whites beaten until stiff and dry. When firm, serve immediately on hot plates.

### *Apricot Whip (for four)*

To one cup of mashed apricot pulp add one-half cup chopped nuts, one teaspoon vanilla, the white of three eggs beaten stiff. Pile lightly into baking dish. Bake in pan of hot water slowly for about thirty minutes, or until perfectly firm. Serve cold, adding a bit of tart jelly for garnish.

### *Shredded Cabbage Salad*

To one and one-half cups each of chopped cabbage and spinach add one cup tomato juice, one tablespoon honey or brown sugar, one teaspoon parsley, and one-half cup sour cream.

## The "Cosmo-Conception" in Braille

Thanks to the good work of Miss Anna Ruttmann we now have "The Rosicru-

cian Cosmo-Conception" transcribed into Braille, ready to lend to any of our blind friends. The "Cosmo" is in twelve volumes, and makes quite a library in itself. We are arranging to have a case made for each set of three volumes, so that we can send them out three at a time.

In addition to the "Cosmo-Conception," we have "The Rosicrucian Mysteries" and the 20 Christianity Lectures in Braille, so that our library is growing to goodly proportions. All these books are in grade 1½.

If any of our readers know of blind people who would be interested in the Rosicrucian literature and will send the names and addresses to us, we will see that each is supplied with books. The books are lent without charge, and as they go through the mail free there is no expense whatever to the recipients.

*The Rosicrucian Fellowship,  
 Oceanside, California.*

## Charts for the Student

We have two charts, a life-cycle chart showing the journey of the Ego from birth to rebirth, and a chart of the zodiac containing the keywords, elements, colors, and a star map of the twelve constellations. These are very helpful in the study of these subjects. Size, 8 x 11. The price of each of the two charts is 5 cents or 40 cents per dozen.

*The Rosicrucian Fellowship,  
 Oceanside, California.*

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

West New York, N. J.  
November 13, 1928.

Healing Department,  
Dear Friends:

Another week to be patient and to be hopeful. My right nostril has been closed for years, and while "sensing" the Helpers around me I asked them to relieve the trouble if possible and they have helped me. The nostril is open now the same as the left one. They straightened the bone that was crooked. Now for the other troubles.

Sincerely yours,  
—J. R.

Robbinsdale, Minn., Nov. 16, 1928.

Healing Department,  
Dear Friends:

With further reference to the condition of Charles H. just beg to advise that the writer was laid up in bed under Doctor's care—this being the same doctor who was present when Charles was born. He was very interested in the case (the baby was born with a hole in one lung) and examined him when he was here. He said that so far as he could see Baby's lung had healed and that he was normal in every respect. The doctor was as much pleased as we were and he said that only One could have done it, and that was no doctor.

Assuring you that we greatly appreciate your kind efforts in our case, I remain,  
—Mr. H. W. J.

Calgary, Alta., Canada, October 15, 1928.

Healing Department,  
Dear Friends:

In reference to my letter of recent date regarding Richard's deafness, am delighted to be able to tell you that he regained his hearing two days after I wrote. We all thank you and the Invisible Helpers for this wonderful work and are deeply grateful, as the ear specialist we consulted told us that it was impossible to do anything, owing to the trouble being behind the ear drum. It is a great relief to us to know that his hearing is restored. The healing work was done before our letter could have been received by you. It seemed almost too wonderful to be true. We are deeply indebted to you and thank you most sincerely.

With best wishes from us all, I remain,  
Yours faithfully,  
—V. B.

### 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

December ... 6—13—20—27  
January .... 2— 9—17—23—29  
February ... 6—13—19—26

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

### Teachings of an Initiate

BY MAX HEINDEL

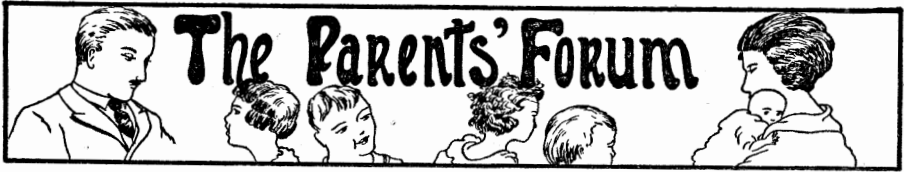
This book is compiled from the writings of an Initiate of the Rosicrucian Order.

It comprises a series of lessons issued to the students of the author, together with various public addresses. It is a companion piece to "*Gleanings of a Mystic.*"

This volume is a treasure chest of wisdom for aspirants seeking light to guide them on the Path. Max Heindel was eminently qualified to impart knowledge of this character due to his contact with the sources of esoteric wisdom by virtue of his various Initiations into the Mysteries.

212 Pages. Fully indexed. Cloth Bound.  
\$2.00 Postpaid.

*The Rosicrucian Fellowship  
Oceanside, California.*



*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

JANUARY

Janus am I; oldest of Potentates;  
Forward I look, and backward, and be-  
low—

I count, as god of avenues and gates,  
The years that through my portals come  
and go.

I block the roads, and drift the fields  
with snow;

I chase the wild fowl from the frozen  
fen;

My frosts congeal the rivers in the flow,  
My fires light up the hearths and hearts  
of men.

—Henry Wadsworth Longfellow.

#### *A New Year Pledge*

What more fitting occasion than the beginning of a new year, to rededicate ourselves to the service of rearing our children—the world's most precious heritage. Let us plan to study ways and means whereby we may create the proper environment, especially in the home, which will allow the natural growth of the bodies, minds, and spirits of our little ones, and foster the development of character without injury to their personalities. Let us inspire them with great hopes for their future, so they will always be trustworthy and fearless. Children have much more need of models than critics. Our companionship should spell Love and Understanding.

#### *Causes of Malnutrition*

This is a problem that one must discuss with the family physician, but as it is a topic so often chosen for discussion

at mothers' group meetings, especially at this time of the year, it might be timely to suggest a few helps given out by the various clinics where they have made a study of this condition.

First, the clinicians suggest a complete physical examination. This should include a visit to the oculist and to a nose and throat specialist, as adenoids and similar conditions unfit a child for study. Second, watch the child's food habits. It is just as bad to overeat as not to eat enough of the right foods. See that he has plenty of milk (one quart a day at least), green vegetables, fruit (both stewed and raw), at regular meal hours; in addition, lunches of fruit or milk between meals if the child is a small eater. Third, insist upon sufficient hours of sleep with windows open, naps if necessary, physical exercise in the open air, and sunshine if possible; if not, provide artificial sunshine with one of the modern sunlight lamps. These can now be had at moderate cost for use in the home. On the other hand, guard against overfatigue. How about the child's mental condition: does it worry about excessive competition at school? Are its home responsibilities too great for its age or strength? Then these should be decreased, and the child should be given help in meeting competition.

#### *Definition of a Successful Mother*

A successful mother is one who makes of her job, motherhood, a joy and an adventure in spite of its many difficulties and drudgeries; one who keeps up her interest in current events, has that rare faculty of being honest with her children, and who provides creative opportunities and freedom so that they will find their way to enjoyable work and a wealth of human relationships.

# Local Center News

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## A New Year Introduction

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

—OLIVER WENDELL HOLMES

As the New Year of 1929 breaks over the eastern horizon of the world, a note of gladness will strike the ear attuned to spiritual music. This music is not the song of angels nor the song of the spheres; it is the "still, small voice" of many souls throughout the world who are once more dedicating their lives to God upon the Altar of Service to mankind. In token thereof the reports from the Rosicrucian Fellowship Centers indicate a new grasp on the Rosicrucian Philosophy, and a new determination to spread the gospel of rational faith and to practice true brotherhood. One can readily visualize the invisible "stately mansions," not of one soul only but of many souls—the beautiful mansions which as invisible temples surround and interpenetrate the physical structures housing the Centers. May these invisible temples indeed become yearly more vast until all the religious aspirations of humanity are included in their embrace!

At this beginning of a New Year what greater blessing can Mt. Ecclesia wish for the devoted and sincere workers in the Centers than that expressed in the

Rosicrucian greeting? So we say to all of you, dear friends, *May the Roses Bloom Upon Your Cross!*

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### Anaheim, California.

After many vicissitudes of fortune the Anaheim Study Center is now ready to take its place among the full-fledged Centers of the Fellowship. On December 13th the newly reorganized Center will have its initial program. The lecture of the evening will be given by Miss Anita Olin of Headquarters: subject, "The Aquarian Ideal." Officers for the Center will be elected on that evening.

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### Chicago, Loop Center

The Fellowship Center which has its meeting place at 159 N. State St. in the Loop District of Chicago, issues a monthly leaflet called the *Fellowship Bulletin*, giving the schedule of classes and other activities during the month together with short inspirational articles on various aspects of the Rosicrucian work. It also gives a list of the other Centers in the Middle West. This bulletin idea is an excellent one, and we hope that other Centers will adopt it. At the present time four of our Centers are issuing bulletins of this character, namely, New York, Los Angeles, and San Francisco in addition to Chicago. Some of the speakers who have recently given Sunday evening lectures in this Center are Mr. M. B. Sonnenschein, Mr. S. G. Johnson, Mr. A. J. Howie, and Mr. E. Troyer.

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### Chicago, North Shore Center.

We have received a little pamphlet from the Chicago North Shore Center announcing its schedule of classes and

lectures. The program outlined is a very worth-while one, as the lectures cover a variety of topics of great interest. Several of the titles are thought-provoking, and we are therefore passing a few of them on to others who may consider them live topics for new lectures: "The Destiny of the Mineral Kingdom", "Pleasure Madness", "Dynamite Christians versus Peace." The lecturers were Mary Ridpath-Mann, L. C. Larson, Mary Enos, W. J. Cassiere, Agnes E. Hasenberg, Mrs. S. H. Bonesteel, Geo. Patterson Boyle, Dr. B. A. Fuller, and Chas. W. Denicke. Mr. Denicke the director, is contributing greatly to the widening scope of the activities of this Center.

#### *Long Beach, California.*

Long Beach reports success in getting the Fellowship work started. Due to the enthusiastic and capable leadership of Mr. John Wierz, formerly of Headquarters, two classes have recently been organized, one in the Rosicrucian Philosophy on Thursday evenings at 8 o'clock, and one in beginner's astrology on Monday evenings at 7:30. These classes are held at the Metaphysical Library, 121 Chestnut Ave.

#### *Los Angeles, California.*

Doubtless many of the Centers will have special meetings during the Holy Season, but Los Angeles is one of the few which has thus far sent advance notice of such meetings to Headquarters. We note in the Los Angeles Center *Bulletin* that there is to be a Christmas party—tree, Santa Claus, and all; this party is to be given Friday, December 21st, 7 P. M. On Christmas Eve the Mystic Midnight Service will be held. Mrs. Frances Ray will give the address. This is a service which all of our Centers should hold on Christmas Eve, and we hope a greater number of them will do so in the years to come.

For Fellowship Day, January 6th, this Center has planned special activities,

commencing with the Sunday School in the morning and lasting all day.

The Sunday evening lecturers during the month of December were Robert W. Campbell, Mrs. Mabel Wood, Robert H. Hammond, John Wierz, and Joseph Darrow. Miss Florence Barr of Headquarters will give a stereopticon lecture under the auspices of the Young People's Union, on Dec. 30, at 6:30 P. M.

#### *New York City, Union Center.*

Headquarters is interested to note the broad lines laid down in the program of the Union Center given in their monthly *Center Bulletin*. The Rosicrucian Philosophy teaches an all-round development, and the Union Center program seems to be in harmony with this ideal. This program covers the field of practical philosophy, music, esoteric Christianity, literature, and astrology. This is an excellent line of activities, and one which it would profit all Centers to follow so that the members might not only have the benefit of the Rosicrucian Philosophy but also the emotional training of art, music, and literature. Some of the speakers at the Center are Dr. Edmund J. Hogan, Mr. Arthur Moor, Miss Rose Johnson, Mrs. Cora Parchment, Mr. A. P. H. Trivelli, Dr. Whiting Taylor, and Mr. Theodore Heline.

The Rosicrucians are no longer content with solid earth but must have the air too. Mr. Heline of this Center has delivered a number of radio lectures in Utica, Jersey City, and other places as previously reported in the "Rays." He expects to continue in this field as opportunity permits.

#### *Pasadena, California.*

In addition to his work in Long Beach, Mr. John Wierz is actively engaged in work with the Pasadena Study Center. Mrs. Bessie Campbell, formerly of Headquarters, is teaching one of the classes. The two lectures given by Mrs. Max Heindel at this Center in November were well attended. The first of these was given to the students, and the Fellowship rooms were unable to accommodate



all who wished to hear her. The second was given in a public hall, about 150 people being present.

#### *Portland, Oregon.*

Mrs. Erma Kleinhaus, the secretary, reports that the Portland Fellowship Center held a party November 24th. The entertainment consisted of a program made up of solos, readings, and musical numbers. On December 14th the ladies of the Center will meet with their needles, hammers, paint brushes, etc., to fix up old toys and furniture. These are to be given to the Sunshine Division of the Police Department for the benefit of the poor.

#### *Rochester, New York.*

In the December number of the "Rays" an error occurred in stating that Mr. Theodore Heline had lectured in the Rosierucian Fellowship Center in Rochester, New York. We should have stated that his lectures were given at the Rosierucian Study Center located at 603 Temple Building, of which Mrs. Jennie Ashley is the president. The workers in this Center did a lot of hard work in preparing for and giving publicity to Mr. Heline's lectures, and in getting him the privilege of delivering Rosierucian addresses over the radio, station WHAM. They are entitled to much credit for thus extending the teachings of the Fellowship.

#### *San Diego, California.*

It is reported by Mrs. Margaret Warburton, secretary of the San Diego Fellowship Center, that Mrs. Arline D. Cramer of the Los Angeles Center spoke there on October 28th. Miss Gladys Rivington of Headquarters gave an address at this Center on November 25th, and Mr. Rex McCreery of the Los Angeles Center expects to speak there in the near future.

#### *San Francisco, California.*

The San Francisco Center is carrying out an extensive program of lectures and classes, occupying practically every eve-

ning in the week in addition to two or three afternoons. Mr. S. R. Parchment is in charge. The reports are that this Center is interesting a great many people in the Rosierucian movement and that the lectures and classes are well attended. It is Mr. Parchment's expectation to take a lecture tour across the continent as soon as conditions in the Center make it possible for him to leave.

#### *Let Us Have Your News for This Column*

With this issue we inaugurate the Local Center News department, which we feel is going to be a big factor in making our 68 local Centers better acquainted with one another and with the individuals who are doing the work in them. It will be noted from the preceding columns that only a comparatively few of the Centers have availed themselves of our invitation to send us news for publication in this department. We hope that the others will see the advantage of letting their brother and sister workers throughout the world know what they are doing as a matter of mutual encouragement, and that in the future issues of the "Rays" a larger number of the Centers will be represented. Any news items intended for publication should be written on a separate sheet of paper, inscribed at the top, "FOR THE EDITORIAL DEPARTMENT." Such items *must be in our hands* not later than the *first day* of each month in order to appear in our next issue.

#### *Addresses of Local Centers*

The street addresses of all local Centers of the Rosierucian Fellowship will be found on the inside front cover of this magazine, together with the hour and day of the week when the principal meetings are held, in those cases where we have this information.

#### *Rosierucian Field Lecturers*

The Rosierucian Fellowship now has four national lecturers in the field, as follows:

Mr. Ortwin Schaumburg lectured in

Omaha, November 18-21, and organized a class in the Philosophy there. He gave addresses at the St. Paul Center, December, 4-9, and at the Minneapolis Center, December, 11-16. After finishing at Minneapolis he will go to the Chicago Loop Center, where he will deliver lectures on January 4, 6, 8, and 11. Grand Rapids and Flint, Michigan, are the next points on his route, after which he will sail for lecture work in England and Germany.

Mr. Alfred Johnson has been giving lectures in Texas during the past month. El Paso was his first stop, where he spent some time. San Antonio and Fort Worth are the points next on his schedule, which will include several of the other southern states.

Dr. Franziska Lash lectured in Phoenix, Arizona between the 18th and 25th of November. This is new territory, but the reports coming in seem to indicate a good deal of success. While in Phoenix Dr. Lash delivered ten lectures. Two of these were given at the Metaphysical Truth Center. On December 2, 3, and 4 she lectured in Tucson.

Miss Annella Smith has been lecturing for several weeks in Cincinnati. Favorable reports of her work continue to be received at Headquarters. It is interesting to note that the lecture on "The Truth About Initiation" drew the largest audience, with "Antiquity of Man" and "Astrology, Its Uses and Abuses" running second and third respectively. The good attendance at her lectures is an indication of the trend of public thought, showing that people are awakening to the higher vibrations. The Philosophy class in this Center has recently resumed its sessions.

Mrs. Max Heindel of Headquarters spoke at the Church of the People in Los Angeles on December 9th. She gave a twenty minute prelude on Medical Astrology, followed by an address entitled, "Who Is Tempter, God or the Devil?" This church has one of the largest memberships of any in Los Angeles. Mr. Manly P. Hall, author and lecturer, is the pastor.

### Prison Work Growing

Students of the Rosicrucian Fellowship will be interested to know of the rapidly increasing scope of the work in prisons. Dr. Franziska Lash seems to have a positive genius for working with the inmates of the various penitentiaries, and her great success is a living example of the power of true altruism. During her recent lecture tour in Arizona she visited the state penitentiary at Florence. She spoke on the subject, "How To Manage Your Life." About two hundred men crowded about her in the prison yard, listening eagerly to her message, and at its conclusion fifty-eight names were handed in to be placed on the student list. Dr. Lash has done fine pioneer work in interesting these boys; let us follow up her work by enrolling ourselves as *correspondence friends*. Fifty-eight friends are needed. Will you volunteer to write to one of these boys? If so, let us know.

### A New Rosicrucian Magazine in Holland

We are very glad to announce that a new magazine in Dutch, entitled, "Het Rozekruis", has recently been inaugurated through the instrumentality of Mrs. A. van Warendorp and the Amsterdam Center of the Fellowship. This magazine is filling a long felt need in Rosicrucian circles in Holland, and it already has quite a large subscription list. The interests of the Rosicrucian Fellowship will, we feel, be advanced very materially through the agency of this new magazine.

God sends his teachers unto every age,  
To every clime, and every race of men,  
With revelations fitted to their growth  
And shape of mind, nor gives the realm  
of truth

Into the selfish rule of one sole race.

—James Russell Lowell.

# Echoes From Mt. Ecclesia

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## Chats with the Editor

**T**HANKSGIVING is over and we are now in preparation for the coming Christmas. Our committees have been appointed to make arrangements for the Christmas services. This year the Full Moon meeting occurs on the night of December 25th, and will be held in the Temple after the Midnight Service in the Pro-Ecclesia. Christmas is always a time of great importance to the residents of Mt. Ecclesia. Our rooms will be filled to overflowing, and many will come from Los Angeles and San Diego in their automobiles to be with us at that time.

Thanksgiving Day on Mt. Ecclesia was a great day, sunshine both inside and outside. The weather was as warm and delightful as that of a June day. The dining room tables were arranged in a large half square seating seventy-eight people. We gave thanks for the turkeys whose lives were saved. Our vegetarian dinner consisted of vegetable soup, mashed potatoes, brown gravy, imitation cutlets made of nuts and vegetables browned in the oven, green peas, cranberry sauce, and vegetarian mince pie. The table was decorated with flowers and garnished with fruits, nuts, celery, etc. With the orchestral music, the speeches, and the good cheer provided we surely had much to thank God for.

We want to remind all of our readers of Fellowship Day which occurs on January 6th. This is one of the days which Rosicrucian students specially set aside for coming together in real fellowship. The Centers in general are planning to celebrate this day with speeches, socials, and music. Wherever our members may find themselves, we want to urge each of them to use his opportunities that day to pass on a little love and good cheer to some unhappy or

lonely soul, to try to express the Christ spirit, and to let his light shine into some dark corner of the world. This is demonstrating true Christian fellowship.

This magazine will reach many of our readers on or very close to the Christmas season, and the writer wishes to take this opportunity to send greetings from all of us at Headquarters to all of you, wishing you a most spiritual and merry Christmas and a happy and prosperous New Year. May you all find the coming year filled with opportunities for service and soul growth, and may you help us to radiate the beautiful light of the Rosicrucian Teachings into the very darkest corners of the world. Thereby we shall all be doing our part in hastening the liberation of the Christ Spirit.

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## A Letter from One of Our Friends

I love the Fellowship, and I love the work it does even more. It is wonderful. We helped four good people to become conversant with this work last year, who sent in their applications for the Philosophy Course. Now the question is, Why were we so pleased to do this? It can easily be illustrated by mentioning what one elderly man said to me only a few days ago. He said: "If I could have read that book, the 'Cosmo' when I was twenty, I should have been a changed man all this time"; meaning of course that he had found a book which tells a Truth that can be lived. He had gone to many kinds and grades of ecclesiastical illuminati and had not found it, was discouraged, and lived largely a pointless life as a result. Now he is with the Fellowship, and you will be pleased to know that he is putting the energy he was forced to save up for a lifetime into

a tremendous endeavor to live the life. He stopped the tobacco habit two months before sending in his application because he didn't propose to be untrue to his higher nature even for a minute after he found out that he had one. That kind of a spirit does things.

This shows that the "service" written into Max Heindel's books can be lived. This Service-Truth is as a thing alive in its potentialities. The good done in the world by the Fellowship will live and grow, and the Fellowship will continue to be a worthy vehicle for that which we may all revere to our utmost—the Living Good. It is so fine, so clean, so real, so helpful, and its philosophy is so livable!

—A. T. S.

### The Rosicrucian School for Children

The work of our Children's School is progressing satisfactorily. The school is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSICRUCIAN SCHOOL FOR CHILDREN,  
*The Rosicrucian Fellowship,*  
*Oceanside, California.*

### The Rosicrucian Sunday School

The Rosicrucian Sunday School is being found of great value in the training of children. The lessons are sent out from Headquarters in the form of booklets, each containing the lessons necessary for an entire solar month and illustrating the particular virtues which should be inculcated during that month. They are furnished to the Centers and

also to individuals who wish to conduct classes in their homes. The booklets are 15 cents each, and the manual of instructions for conducting a Sunday School is 10 cents. An entire year's lessons consisting of twelve booklets and the manual of instructions are sent for \$1.70.

We hope that those local Centers which have not yet instituted Sunday School classes will consider the matter, as it is an important phase of the Rosicrucian work.

*The Rosicrucian Fellowship,*  
*Oceanside, California.*

He who is plenteously provided for from within, needs but little from without.—*Goethe.*

### 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.*