

RAYS FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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

Service

GEORGE EDGAR FRYE

In serving others we will find
That life is doubly blest.
That just the art of being kind
With magic is possessed.

The closed chamber of the heart
To Love's knock opens wide,
And ev'ry barrier thrusts apart
To welcome us inside.

A thought when fill'd with kindness
Speeds on its mission quick,
Its loving note of tenderness
To cheer a friend when sick.

A helpful act will kindle love,
Create a golden glow
That will scatter all the shadows
And only sunshine know!

A word of cheer will bring a smile
Upon the ugliest face,
And whom we thought was not worth while
Is full of gentle grace.

If selfishness is cast aside,
Love's tender blossoms sweet
Within the heart will ever bide,
Its message to repeat.

The fragrance of the blushing rose
Will lend its charm to life,
And all the beauty it bestows
With happiness be rife.

In loving service we may find
The secret of success.
For in the art of being kind
We taste of happiness!

The Unpardonable Sin and Lost Souls

A Former Lesson to Students

MAX HEINDEL

SOME OF OUR students have been exercised about the unpardonable sin, and as this subject has a certain connection with the subject of marriage, one being a sacrilege and the other a sacrament, it might be well to

elucidate the matter from a different point of view than has been formerly taken in our literature.

First let us see what is meant by a sacrament, and why the rites of baptism, communion, mar-

riage, and extreme unction are properly so called; then we shall be in a position to understand what sacrilege is and why it is unpardonable.

The Rosierucians teach, only with more detail, the same doctrine that Paul preached in the 15th chapter of 1st Corinthians, starting at the thirty-fifth verse, that in addition to the body of flesh and blood we have a soul body, *soma psuchicon*, (mistranslated "natural" body), and a spiritual body; that each of these bodies is grown from a different *seed* atom and that there are *three* stages of unfoldment for Adam, or man. The first Adam was taken from the ground and was without sentient life. Soul was added to the *second Adam*; thus he had life within, a leaven laboring to elevate the clod to God. When the potential of the soul extracted from the physical body has been raised to the spiritual, the *last Adam* will become a life *giving* spirit, capable of transmitting the life impulse to others directly as flame from one candle can be communicated to many without diminishing the magnitude of the original light.

In the meantime the germ for our earthy body had to be properly placed in fruitful soil to grow a suitable vehicle, and generative organs were provided from the beginning to accomplish this purpose. It is stated in Genesis 1:27, that Elohim created them *male and female*. The Hebrew words are "*sacre va n'cabah*." *These are names of the sex organs*. Literally translated, *sacr* means "bearer of the germ." Thus marriage is a *sacr*-ament, for it opens the way for transmission of a physical seed atom from the father to the mother, and tends to preserve the race against the ravages of death. Baptism as a *Sacrament* signifies the germinal urge of the soul for the higher life. Holy Communion, in which we partake of bread (made from the *seed* of chaste plants), and of wine (the cup symbolizing the passionless *seed*-pod), points to the age to come, an age wherein it will be unnecessary to *transmit* the seed through a father and mother, but where we may feed directly upon cosmic life and thus conquer death. Finally, extreme unction is the *sacrament* which marks the loosening of the silver cord, and the extraction of the sacred germ, freeing it until it shall again be planted in another *n'cabah*, or mother.

As the seed and ovum are the root and basis

of racial development, it is easy to see that no sin can be more serious than that which abuses the creative function, for by that *sacr*-ilege we stunt future generations and transgress against the Holy Spirit, Jehovah, who is warder of the creative lunar forces. His angels herald births, as in the cases of Isaac, John the Baptist, and Jesus. When He wanted to reward his most faithful follower, he promised to make his seed as numerous as the sands of the seashore. He also meted out a most terrible punishment to the Sodomites who committed *sacr*-ilege by misdirecting the seed. He even visits the sins of the fathers upon the children to the third and fourth generations, for under his regime *Law* reigns supreme. Man has not yet evolved to the point where he can respond to *love*. He requires from his enemies an eye for an eye, and with the same measure that he metes it is meted unto him.

Though this seems very cruel to us who are each day evolving more and more the faculties of love and mercy, we must remember that this retributive justice relates purely to the physical body, which is under the laws of Nature just as much as any other chemical composition in the universe. When abuses have weakened it, it is incapable of fulfilling its mission and meeting our demands in any respect, just as is the case with any other machinery which we have made from the materials around us. There are no miracles such as would be required to generate a sound and healthy body from parents who have transgressed the laws of nature by their abuses; therefore that sin cannot be remitted but must be expiated; but when time and care have restored the necessary strength and vigor, the body will again perform its functions in a normal and healthy manner.

Thus we understand that under the law there is no mercy, for mercy is dictated by love. Therefore it was perfectly in consonance with cosmic order when *Christ, the Lord of Love*, said that all things would be forgiven to men which they did against Him, as *love* is the reigning feature in His kingdom; but whatsoever was done contrary to the *law* of Jehovah must meet its full retribution. We cannot be sufficiently thankful for the wonderful religion which He gave us, particularly if we compare it with those under which less evolved peoples are now struggling.

Take the Buddhists, for instance: grand and beautiful though their leader was, he saw only *sorrow*, a constant struggle against the laws of nature. He aimed to teach his followers to transcend that condition by perfect obedience such as that whereby we have conquered the laws of electricity and other forces in nature. The Buddhist sees nothing but the cold and merciless law; on the other hand, we of the Western World have before our eyes from the cradle to the grave a beautiful picture of One who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

But it may be asked, "What about *lost souls*; are they a figment of the imagination also?" To this question may be answered, "yes," although it needs some qualification. We shall best understand the case if we go back into the history of mankind and view the experiences of some who have transgressed, for they will furnish us an example of what may happen. In order to establish the point properly we shall reiterate a few of the Rosicrucian teachings regarding the genesis of the earth and of man upon it. Three great stages of unfoldment have preceded the present Earth Period. *The Father* is the highest Initiate of the Saturn Period, inhabiting particularly the Spiritual Sun. *The Son*, the cosmic Christ, is the highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a ray from Himself, which becomes the indwelling spirit of each planet when it has been sufficiently ripened to contain such a great Intelligence. Jehovah, the *Holy Spirit*, is the highest Initiate of the Moon Period and dwelling in the physical visible sun. He is regent of the various moons thrown off by the different planets for the purpose of giving beings who have fallen behind in the march of evolution more rigid discipline under a firmer law, to awaken them and spur them on in the proper direction if possible.

When we look into space, we perceive that some planets have a number of moons and others have none; but as there are laggards in any large company, and as moons are required to aid these stragglers to retrieve their lost estate if possible, we may be sure that these planets which have no moons now have had them in the past. Those Great Beings of whom the *Rosicrucian*

Cosmo-Conception speaks as "Lords of Venus" and "Lords of Mercury" were, in fact, stragglers from those two planets. In the dim distant past they inhabited moons which encircled their respective planets, and were successful in retrieving their loss in a large measure under the discipline given them there. Later they received the opportunity to serve the humanity of our earth, and by that service to secure a return to the home planet whence they had been exiled. They were *lost* under the *law*, but *redeemed by love*; and thus we may infer that opportunities for service will also bring to other beings, who may become "lost," the opportunity to retrieve the past.

Since it may puzzle the student as to what becomes of the moons upon which such beings dwell for a time, we may say that the solar system is to be regarded as the body of the Great Spirit whom we call God, and as any growth caused by an abnormal process pains us when it occurs in our body, so also such crystallizations as moons are sources of discomfort to that Great Being. Furthermore, as our own systems endeavor to eliminate such abnormalities as growths, so also the universe endeavors to expel moons which have served their purpose. While the beings who have been exiled to a moon are there, the Planetary Spirit of the primary planet by his care for these beings, holds the moon in its orbit, and we speak of his love for them as the Law of Attraction; but when they have returned to the parent planet, the Planetary Spirit has no further interest in their cinder-like habitation. Then slowly the orbit of the vacated moon widens, it commences to disintegrate, and it is finally expelled into interstellar space. The asteroids are remnants of moons which once encircled Venus and Mercury. There are also other seeming moons and lunar fragments in our solar system, but the *Rosicrucian Cosmo-Conception* does not concern itself with them as they are outside the pale of evolution.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder, behold!—this is what it is to prosper, this is what it is to live. —Phillips Brooks.

The Pineal Gland and Pituitary Body, and Their Influence on Man's Evolution

AUGUSTA FOSS HEINDEL

(Continued from September)

The Pineal Gland

THE PINEAL GLAND is a tiny cone shaped body varying in size according to the mental and spiritual status of the person. It is named after the pine cone, which it resembles in appearance. It is larger in a child than in an adult and larger in females than in males. Its functions are almost unknown to science. Some claim that it has direct rule over the generative organs and the brain. Extracts of it when injected into the circulation produce a slight dilation of the blood vessels. It is large at birth and is fully developed at puberty. Its structural evolution begins at the age of seven years. Dana and Berkeley in their investigations found this organ small and lacking in substance in children who were backward mentally. Science has also been able to connect this gland with the functions of the interstitial gland and of the brain, but these conclusions are only speculative.

The pineal gland is held in place by the pia mater, a thin membrane or sheath surrounding the brain and spinal column, from which the entire central nervous system is fed, and from which many little nerve roots branch off between the spinal vertebrae. The dura mater is the outermost sheath, while the pia mater is the innermost. The pineal gland has the appearance of a small male organ and rests upon what is termed by science the quadrigeminae, four rounded eminences placed in two pairs. The two lower ones are called the buttocks, the two upper the testes, and the tiny pineal gland rests in the centre of them. The pituitary body is connected with the dura mater, the mother principle, on the anterior side of the third ventricle. The pineal gland, the male or positive organ, is connected with the pia mater and is located at the posterior end of the third ventricle; consequently this tiny cavity or ventricle is of great importance to man as we shall see later.

The Rosicrucian teachings hold that the blood is a gas, and not a liquid as affirmed by science. When the spinal column is observed by one with the spiritual sight developed, the spinal gas appears like a tiny stream of light, the color of which differs according to the temperament and morals of the man. In the sensual man this spinal fire is of a dull brick red, intermingled with a slight coloring of blue. As his aspirations rise and his love for others is awakened, this color becomes clearer, and the blue light with a slight coloring of pink is drawn upward. When one observes the spinal gas of the spiritually awakened man, who has purified his mind and body by high ideals and by a life of service, especially if observed while he is in meditation or prayer, there is seen a most wonderful sight. The spinal fire is of a most ethereal blue which is difficult to describe; the nearest color to it would be that of a blue gas flame, with the softest tint of pink and yellow playing through it. From the lower part of the sacral to the upper part of the lumbar region the colors are still slightly clouded with red, but as the spinal gas rises upward, it becomes purer and more transparent. This spinal fire during meditation and prayer becomes more active, coursing more swiftly through the spine, and as it touches the spinal nerves, it emits a tiny spark at the beginning of each until it reaches the medulla oblongata, which seems to act as a transformer or a separating station, where the color makes a change, the darker or murky colors again descending while the lighter and purified gas is drawn upward.

There is a sieve-like enclosure at the lower end of the fourth ventricle, which is connected with the medulla oblongata. In the latter this gas seemingly goes through a purifying process; thence it passes through the fourth ventricle into the third, where it passes through a golden, furnace-like glow. It is then absorbed by the pineal gland.

The color of this flame, however, is different in an adult who is earthly, filled with passions and desires, whose body is fed on the flesh of slaughtered animals, and which is steeped in tobacco, liquor, et cetera. This man's spinal gas is of a murky rose color and has a tendency to cling to the lower part of the spinal column. It is with considerable effort that such a man may draw some of this gas to the brain for use in mental work; and its color is not the clear blue of that of the man with high aspirations.

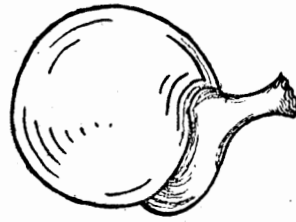
The pineal gland of the sensual man who dissipates his vital fluids is very small, while in the child and the adult who lives a chaste life this organ is large.

Water when brought to a certain heat is turned into steam and may evaporate into the air, leaving a tiny residue of crystallized sediment in the kettle. Conversely, the blood while in the body is a gas, but when it comes in contact with the air, it condenses and becomes a liquid. Now how is it possible under similar conditions for science to investigate with its material instruments, and clearly understand the functions of two such vital organs as the pineal gland and the pituitary body, whose inaccessibility makes it almost impossible to remove them without changing their shape?

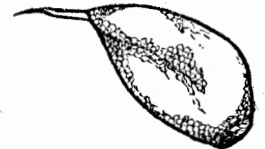
When the man with the developed faculty of spiritual sight, however, investigates their physiological functions, he does not need to remove the organs but turns his X-ray sight upon them and observes their action.

To get an idea of these organs in active work in a living person, let us observe a woman while in spiritual meditation, who has been living a pure and chaste life with high aspirations, and whose food for years has consisted of fruit, vegetables, and cereals. The pituitary body, through which these aspirations are first registered, is much enlarged. The posterior lobe is turned backward with its funnel shaped neck, and enlarged with a mouth opening at the end. From this open mouth exudes gas of a soft rose color, slightly intermingled with yellow and blue of the palest pastel shades. The spinal column is filled with a pale blue ether, intermingled with soft pink and yellow. After this gas leaves the medulla oblongata and enters the pineal gland, it is of a wonderful blue color such as one sees clinging to the mountains after sundown. The

pineal gland is enlarged with the point of the cone leaning forward toward the pituitary body. The tiny appendage of skin at the end of the former, which was mentioned in a previous number, is elongated and emits a small flame similar to the blue flame of the gas jet. These two organs vibrate at a most rapid rate and lean toward each other over the third ventricle. This ventricle is an oblong cavity lying between the



Pituitary Body.



Pineal Gland.

optic thalami. When the life of the aspirant has been pure, the ventricle appears to the occultist like a tiny furnace filled with a golden glow. From this the vitality of the body is drawn.

The pineal gland has the appearance of a tiny male organ, while the pituitary body with its open mouth is similar to the female organ. So we may see that science, which is trying to prove that these organs are directly connected with the functions of the brain and the generative organs, is right. They have direct influence upon man from the two ends of the spinal cord, for does not the sex pervert in time become a degenerate? Conservation of the vital fluids and a chaste life strengthen the brain, and these two ductless glands become enlarged, but in the sensualist they atrophy. Science is correct in its assertion that these organs are larger in children and women than in men, even men who live the pure life.

In an endeavor to further prove the above assertions astrologically, the writer has compared the horoscopes of patients who have been in touch with the Healing Department at Headquarters. She found ten horoscopes of young men and women who were afflicted with epilepsy. Four of these patients were found with the Moon in conjunction with Neptune in the sign of Taurus. This sign has rule over the throat and also indirectly over the generative

organs. Here again we find, as Max Heindel has said, that Neptune is the higher octave of Mercury, and not of Venus as some astrologers claim, for this planet, which has rule over the pineal gland, also has rule over the brain and the spiritual faculties. Two patients out of these ten have Neptune square to the Moon, while one has Neptune in conjunction with Mars and another Neptune in opposition to Saturn. In all of these cases we found that they had formed the secret habit of sex abuses during childhood, which had wasted the vital fluids necessary in building the brain, and there was a mental deficiency bordering upon idiocy. If the doctors could have opened the brains of these patients to examine the glands, they would have found them diseased according to the planetary afflictions, which might have taken the form of atrophy, tumor, or in the case of the pineal gland, inflammation.

The drunkard when under the influence of liquor has an overstimulation of the pituitary body, which causes reeling, hilarious conditions. This gland regulates the emotional nature and the circulation of the blood. Being the higher octave of Venus, the goddess of music, the pituitary body is influenced by music and harmony which set it into vibration. The morphine or cocaine inebriate receives his stimulus through the pineal gland.

We have read much in the papers about rejuvenation through the grafting of animal glands into man to restore his youth. Should this be carried on to any great extent, the next generation would be apt to have many degenerate children and the institutions would be filled with mental perverts. The animals from which these glands are taken, the goat and the monkey, multiply very rapidly, and naturally there would be a degenerating effect upon the man who is foolish enough to permit this grafting to be done upon his body. Furthermore this rejuvenation is for a short time only. If the man continues to live the life of the senses, he will soon dissipate this new energy, which will have to be replenished from time to time.

There is but one fountain of youth, one elixir of life, and that is our food and our thoughts. If we live a pure and simple life of unselfishness,

eating lightly of vegetables and fruit, keeping close watch over our desires, then we need not sacrifice the life of the animal to replenish our wasted energy. Ponce de Leon sought the fountain of perpetual youth in far-off lands, while he had two tiny cups within his own brain which, if he had only paid the price of making an exchange of the worldly life of the senses for a spiritual life of purity, would have given him the elixir of life.

Gossiping

TILLIE HEATH

THERE ARE A GREAT many people in this world who are striving to be good. To the average reader this statement will sound prosaic, but nevertheless it is a truth which needs to be emphasized.

Men and women in various walks of life, and it may be with different standards of goodness towards which they are working, are at any rate trying to realize an ideal, which in the end is the main thing. It is not necessary to point out the virtues which such a class of people naturally possess. Everybody knows what the fundamental qualities are which are necessary to goodness.

It is enough to mention that constant self-analysis is an important requisite, for people are very apt to say to themselves, "He did thus and so; now I should never have done that," forgetting to place themselves in the same conditions that prompted the action. Oftentimes worthy people who seemingly are doing their utmost to be truly good are guilty of this grievous fault, gossiping.

Now in gossiping one tells his neighbor of the action which is so strongly disapproved of, for usually it is disapprobation which is communicated. Perhaps this neighbor agrees; perhaps not. Usually he is too polite or too spineless to disagree. He repeats the bit of news to his acquaintances, and soon as with yeast, a great fermentation occurs. It keeps on increasing too, but unlike the yeast plant, it cannot be entirely killed by baking. The taint is always left in the

(Continued on page 226)

The Breast Plate of the High Priest

MANLY P. HALL

THE AVERAGE STUDENT of occultism little realizes the wealth of truth and esoteric knowledge contained within the Bible. For many years, lives possibly, he has studied this great Book only from the literal or the historical angle. This mistake the world is slowly making right, and there is now coming into the hearts and minds of students a greater desire to understand the mysteries contained within that ancient tome, the Book of Seven Seals. The wealth of symbolism it contains is practically boundless, and the only limit to the student of the Bible is that imposed by his own lack of understanding of great cosmic principles.

In this article we shall briefly consider the Breast plate of Aaron, the high priest of the Tabernacle, and first of all we shall read the description of it as given in the twenty-eighth chapter of the book of Exodus:

“And thou shalt make the Breast Plate of Judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. * * * And thou shalt set in it setting of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet;

every one with his name shall they be according to the twelve tribes * * *. And Aaron shall bear the names of the children of Israel in the Breast Plate of Judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the Breast Plate of Judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.”

When we start to study the mystery of the Breast Plate, we are at the very heart of the wisdom religion, for we can safely say that no student has ever entered the presence of his Lord with the twelve jewels in his spiritual Breast Plate, reflecting the light of the Shekinah’s

glory. There are two great characters in the study of the Old Testament: Moses, the law-giver, and Aaron, the high priest. In Moses we find the development of the mind; to him were given the tablets of the law. In Aaron we find the spiritual counselor of the ancient Israelites. In many of the great mystery schools we find the letters A. U. M. used as the symbols of the “lost word.” When we realize that Aaron or A represents the heart and Moses or M represents the mind, we can better understand why the world was lost when the U, which in ancient symbology, represents a hook, was removed, and why man must wander upon the surface of the lower worlds until he is able to unify these two great principles within himself.

In the ancient Hebrew there is no U, but instead the letter Vau is used. The meaning of this

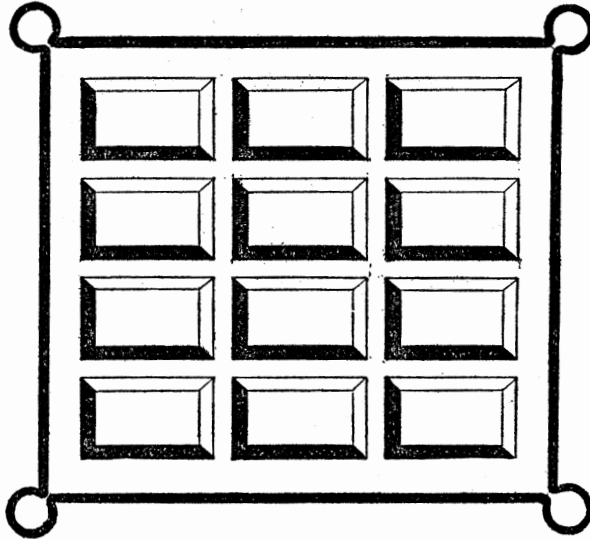


Figure No. 1.

letter is that of a hook to hang things upon or to fasten things together with. *Man standing in the center of the evolutionary scheme like the sacred lily of the ancients, is the Vau or the hook, the letter lost from the word by the death of the builder (the fall of man), the uniting link, who must in himself join his higher and lower natures, the A and the M, in the spiritual marriage of the Sun and Moon.*

Most students are acquainted with the literal explanation of the Breast Plate of Aaron, which symbolizes the mystic path as opposed to the mind path of the Tablets of the Law; so in this article we shall study the Breast Plate only from the spiritual or esoteric angle. First of all it is important for us to consider the setting in which the twelve sacred stones are placed. The Bible tells us that the Breast Plate was made of gold, of blue, of purple, and of scarlet, and of a fine twined linen. These different materials represent the bodies of man in which are set the stones or centers of his spiritual nature. The twined linen is the purified physical body; the gold is the vital body; the scarlet is the transmuted desire body; the blue is the spirit; the violet, which is a combination of blue, the higher, and of red, the lower, represents the link of mind, and is the color of Mercury, which the Rosicrucian student knows is the symbol of thought.

The ephod is the covering of the back and breast worn by the priest, and is fastened at the shoulders by two pieces of onyx stone set in gold, representing the two poles of nature; also corresponding to Jachin and Boaz, the pillars of the temple. The ephod is gathered at the waist by a heavy girdle, which in the case of the priest is of pure white linen, while in that of the high priest it is beautifully embroidered in colors. The Breast Plate is worn upon the front of the ephod fastened by golden cords and chains.

It is well known that the twelve stones represent the twelve signs of the zodiac or the twelve great celestial Hierarchies which focus their influence upon man. In figure No. 1 we see that the stones are divided into four rows of three each. The four rows signify the four elements, earth, fire, air and water, and the four Hebrew letters of the sacred name. They also

stand for the four basic principles of the human body: hydrogen, oxygen, nitrogen, and carbon. There are three stones abreast which stand for the cardinal, fixed, and mutable signs. It is said that each of these stones had a name upon it which agreed with one of the names of the twelve tribes. It is the same in man: each of the twelve stones or centers has a key or rate of vibration which connects it with its external color ray in the cosmos.

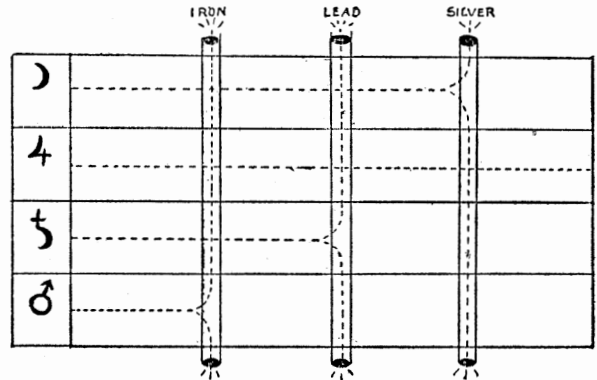


Figure No. 2.

In figure No. 2 we see three poles, one made of iron, one of lead, and one of silver. These form three of the twelve poles which receive celestial rays. The great Hierarchies which are working upon man are surrounding him and this planet at all times with their vibrations and rays. These vibrations can only be received by substances attuned to them. Thus we see that silver attracts the vibrations of the Moon, while those of Mars, Jupiter and Saturn, although passing through and around the same pole, are not drawn to and exercise no influence upon it. It is the same with Mars, whose vibrations are attracted to iron but not to the other metals; while Jupiter, finding no tin, shows no effect at all, and Saturn is drawn only to lead. It is the same with man: the centers in him of the various rays are like receiving stations; if they are not attuned to their respective currents in the cosmos, the individual does not receive any force through them.

Man is slowly bringing himself into harmony with the various forces of nature, and every time he perfects one of these adjustments he places another jewel in his Breast Plate. The so called bad aspects of a horoscope and the inharmonies of life are nothing more nor less than

maladjustments, while evil, so called, is merely good gone astray or misapplied. The planets continue to shed a neutral ray. They were called by the ancients one-eyed gods. These same neutral rays exert either constructive or destructive influences according to the adjustments of the receiving poles. There are very few people who have developed more than one or two jewels in their Breast Plates, and the result is that they are receiving an unbalanced celestial influx. If they continue to play upon single strings, they will eventually become deranged by allowing the stronger powers to become domineering, while the weak grow weaker.

The first duty of the student is to make a mental and spiritual analysis of his character, and instead of going through life doing the things that are easy for him, thus over-developing certain organs, he should do the things in which he is not proficient and in that way build up the centers that are now asleep. The twelve stones are all of the same size and shape, and it is not until all of the forces of nature work upon man equally that he will be able to become the high priest of the tabernacle. The first act in the making of the Breast Plate is to remember that it must be constructed of the best that we have; that only perfect stones may be used, and that the student can only construct these jewels by developing within himself the conditions suitable to them. This is done by education and spiritual development of only the highest and best kind. There are many ways by which this may be done, but the only sure one is through a life of altruism, service, and brotherhood. While there is one stone missing from this Breast Plate, man cannot enter the presence of his Lord.

Now let us consider how the priest of the tabernacle uses the Breast Plate which he has made. First of all it reflects the light of the Shekinah and allows him to see in the Holy of Holies where all is dark until these stones, through polish, reflect the light. We see in figure No. 3 how the stones serve as reflectors and are objects against which and through which the Hierarchies focus their power, each upon its respective stone, and these stones reflect the power to those whom the priest is guiding. Man is a sun in the making. The physical sun, as the occultist knows, is nothing but a reflector for the two spiritual suns

behind it. The rays of the sun are reflected to man through the planets and the signs of the zodiac. In the same way the Adept or Initiate, who is a high priest, reflects through the channels which he has developed, the powers which

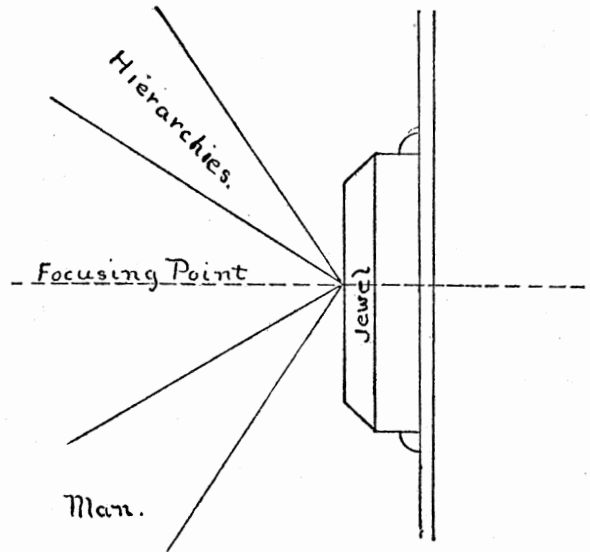


Figure No. 3.

he has gathered from the cosmos. In this way men are slowly becoming *suns* of God, and the twelve stones are the reflectors through which they spread the light to those below them.

It is also by reverse action that the Lord sees reflected in these stones the states of consciousness reached by the twelve tribes; in the same way the spiritual centers in man show his position in evolution. The twelve stones symbolize the twelve convolutions of the brain, the development of which is individualizing man and differentiating him from the animal. Taking the heart of the priest as the Liberator, we find that the twelve stones are the twelve Elder Brothers that conceal him, and through whom his light radiates in twelve different colors, representing the twelve mystery schools, the seven lesser and the five greater. The Bible says, "Thou shalt put in the Breast Plate of Judgment the Urim and the Thummim." These two stand for the two poles of existence which we understand as spirit and matter. The Urim and Thummim of the Hebrews are the same as the Yin and Yang of the Chinese. It is said that various combinations of these two principles make all

(Continued on page 228)

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

1. The purpose of Elementary Psychology is to awaken the student to an interest in the deeper phases of life and of nature's laws.

2. Since it is the opening appeal, it must arouse his interest through an appeal to his self-interest as regards material and objective life.

3. It appeals to a desire for fame, honor, money, and material and objective, temporal, personal gain.

4. Or it appeals to his desire to be freed or relieved from pain, misery, and inharmonious circumstances.

5. Elementary Psychology comes under the same classification, whether it be taught as such or whether it be given in the name or guise of a religion.

6. There are but three fundamental points of instruction in Elementary Psychology.

7. It teaches of the existence of the "Subconscious Mind."

8. It teaches that the composite contents of the Subconscious Mind govern the entire being and all external circumstances of the life.

9. It teaches that the Subconscious Mind may be altered or rebuilt through the application of some form of the Law of Suggestion. (Intensive concentration is an application of this law.)

10. As is true with all teachings of nature, Elementary Psychology is incomplete. Its truths become to the student who passes beyond, half-truths, and even untruths. Yet its principles must at some time be understood and practically applied.

11. The student who is drawn to the application of these principles for purely selfish gain must pass beyond them, for with one exception there is nothing else possible for man to do which so surely brings its *ultimate* pain and disillusionment.

12. Elementary Psychology leads one to an interest in the depths of Analytical Psychology, wherein one sees the psychic machinery by which the metaphysical view of life becomes more clear.

Point One

1. Of all who walk the earth some must see life from one angle, others from another. Some must see the surface of things and be guided by a simple code of moral laws; others are to penetrate more deeply into the mysteries of life. Nor is either class superior to the other. Neither can the one or the other be said to be incorrect. Both are correct and have the proper viewpoints for their particular and immediate needs.

2. If the statements above are not clear, nothing can be said here which would make them more so.

3. There are those who follow the surface views of life until the time when they are ready for or need further understanding of themselves, their lives, and the laws of nature.

4. Until they are ready no deeper teachings would appeal to them, nor could they grasp the deeper teachings if they were to study them.

5. Nor does this indicate inferiority in those who cannot understand, nor superiority in those who do.

6. But even that one who is ready for further unfoldment and deeper understanding of self must be led into the reading or thought or study which is to bring this understanding.

7. For as a rule he has been trained either in orthodoxy or materialism.

8. Orthodoxy condemns at first glance all that is not its own.

9. Materialism will only consider those things which can be measured in pounds and meters, which can be seen with the eyes or rated in money.

10. Therefore although one who has once delved behind the veils of nature will go on endlessly, the beginner must have an awakening stimulus to study.

11. The man of the mass of this race to which the present inspirational psychology has been given is primarily and essentially self-concerned. He seeks his own advancement.

12. And that which governs the destiny of man has given for the beginner an elementary and inspirational psychology, which will appeal to his self-interest, and thereby cause him to waver from the bonds of orthodoxy and materialism long enough to study and learn what these new teachings are. For inspirational and elementary psychology promises to bring him greater blessings in his practical and material life of today.

THE WAY OF UNFOLDMENT

Personal unfoldment is that which gives one a deeper understanding of himself, of human life, and of nature. It is not "education," it is not "science." Unfoldment does not come in the same manner, nor from the same direction, nor in the same degree of understanding with any two persons.

It is not always possible to express in definite, tangible terms, the realizations which come through inner unfoldment.

Unfoldment does not necessarily imply the acquisition of "new" knowledge. It merely means the crystallization in consciousness, step by step, of deeper understanding.

And that which seems complete today is but elementary tomorrow.

Unfoldment may come entirely from within, and without any external teacher of any kind.

Unfoldment comes so gradually and so subtly that one can only realize and appreciate its extent by pausing on the path from time to time and looking backward.

External instruction does not necessarily indicate unfoldment. One may hear or read some new point or thought, and then months or years may pass before it is actually a part of his understanding.

The ultimate end or goal of unfoldment cannot be expressed in words, and each must find it for himself, for that which is the end is but the beginning again.

Point Two

1. The mass of the race is in pursuit of, or thinks it desires, mainly money, material things and possessions, personal qualities of charm and attraction, fame, honor, worship and adulation of others, and—sensation.

2. The individual members may delude themselves and apparently intensely desire *not* to

have these things, yet it will later be seen that beneath the surface they are not different from the rest.

3. The three cardinal desires, namely, for money and objective possessions, love or adulations of others, and sensation, are inherently woven into the racial psychology.

4. Incidentally, in passing, it might be remarked that they are, directly or indirectly, the sole cause of pain among men.

5. The desire for material things and the desire for the attentions of others are to satisfy an inherent "need" for *superiority* over others. No individual of the mass lives who does not have some buried and perhaps unrealized feelings of *inferiority*. These are the driving forces which cause one to seek that which gives the sense of superiority.

6. The desire or need for sensation is simply a characteristic of the race at its present stage of evolution. One desires sensation of pleasure and the avoidance of sensation of pain.

- 7. The mass, then, is actuated by desire—
To avoid inferiority.
To feel superiority.
To avoid sensation of pain.
To have sensation of pleasure.

8. The deepest student in life must at some time have passed through these stages. While in these stages one is in the elementary class.

9. *Anything* which purports to teach one *how* to become superior to his fellows, or *how* to have sensation of pleasure, is elementary. Each must pass and learn these for himself.

10. One's only road to freedom lies in removing the impressions of inferiority, not by suppressing them, but through other means; also he must burn out sensation for himself. It matters not how far one goes toward this end nor where he stops.

11. Since man, the mass, seeks these ends, even unknowingly, how is it possible to lead him on the way of unfoldment save by appealing to the desires of his heart? And only when he has mastered the simple laws of self can he see that there is yet more to learn.

12. The purpose of elementary psychology is to lead one past the outer portals on the road to another and better gateway.

BARRIERS TO SELF-UNFOLDMENT

There are two states of mind which will utterly and absolutely bar one from any further unfoldment or understanding of self, or life, or of nature.

One is that attitude which is skeptical of all lines of thought, ideas, or beliefs which belong to some other "school" or class than that toward which one may lean.

The other bar, which is the same one expressed in a different way, is that frame of mind wherein one feels that he has uncovered and discovered the last and final secrets of the mysteries of life. It is true that after each new realization or picture, one has this sensation temporarily, yet if he clings to it he has closed to himself the pages of the books of life, and may not even peep beyond the one which he has found to be "complete."

It is true that there are various stopping points along the road for all, even as when you read a book you pause and put it down at some point and let it die. Perhaps you return to it and read beyond; perhaps you have had enough and never take it up again. So it is not necessarily an error when one puts up the bars to unfoldment or finds a page that portrays a picture which seems complete.

There are but two reasons or factors which cause one to place these bars of skepticism and "all-knowledge" between self and further growth and development.

The first factor is conceit—personal conceit because one has penetrated to a degree beyond his neighbors. This needs no comment.

The second factor is that some personality whom you look up to has said that certain things are true, and you think that person is the final authority.

Both reasons are wrong. Conceit bars from everything; and the personality has *never* walked the earth who has given to any other one the complete picture of life.

Think on these things:

The precursor of progress is the open mind.

All things may be true.

All realizations are *incomplete*.

Who are we to say that anything is untrue?

Perhaps *anything* is true. It can be.

But if it seems true to you, then remember that it is but *half* of truth.

Do you, or does any personality whom you know, have all truths, all secrets?

Gaze long at the heavens on a clear, starlit night, and answer these questions:

How far does it all extend?

How long has it been there?

When you have answered these questions, you will have found the open mind.

Point Three

1. You are taught that to rightly reach a position of eminence, either in wealth and possessions, or in fame, honor, or prominence, you must give to man something or some service for which you are rewarded.

2. Psychological principles and knowledge may be employed to secure wealth and prominence for self, without giving anything in return, purely to elevate self into a position of superiority. And the use of these principles will actually bring the desired result. Yet if nothing is given in return, only pain can *ultimately* come from it.

3. You are reminded that since the basis of all progress must be a sound physical condition, you are to learn to make proper use of the vital factors in energizing, sustaining, and rebuilding the body, namely, water, suitable food, air, and exercise. This is so elaborately taught elsewhere that it requires no comment here.

4. You are taught that before you can use anything to aid you to rise, you must have selected the goal toward which you wish to travel, the position or end that you wish to attain.

5. For it is obvious that unless you have a clearly formed picture of your ideal of attainment, a definite goal or objective toward which to direct all efforts, that if you, yourself, do not know where you wish to go, you will make absolutely no progress toward your goal—for you have none.

6. The average person is divided as to "ambition" in countless directions. He wishes to reach high positions in many lines. It is rarely possible for anyone to be superior in more than one or two lines. The best method of making a choice is to secure a list of all possible human activities and endeavors, and by a process of elimination to arrive at that which seems the most desirable. This will be presented later.

(To be continued)

The Father of the Gods

MANLY P. HALL

I FIRST MET Eric somewhere among the fjords and cliffs of Norway. He was one of those strange characters sometimes met with in foreign countries of today, that take you back hundreds of years and seem to belong to some past civilization now lost beneath the dust of time. Eric Oleson was a true Norseman if ever there was one; rough, with the strength of a giant, and yet with the tender heart of a child. His long, sandy hair, flowing beard, and eyes like those of a hawk seemed to speak of days when the great dragons with sails set skimmed the sea, and the gods silently filing down the rainbow bridge fought and loved with men. Eric seemed to feel this also, for like some phantom of the past came back to haunt the places that had been dear to him, he climbed the lofty crags and wandered among the hills, a stranger in the land of his birth. In many of the towns and villages which I have since passed through I have asked the history of this lonely man, but no one knew whence he had come or where he had gone.

I was a young author, with considerable money and some talent, traveling through Norway in search of material for a book that I had a hazy idea of writing at some future time, and seeing in this outcast a possible character I made it my special business to cultivate his acquaintance. I was certainly well rewarded for my time. He was a master story teller, and it was from him that I learned the strange, sad stories of the gods of the Northern Lands. The scald and the poet still lived in him, and as he looked with longing eyes to the snowclad mountain tops and told of the castles of the Immortals built of the spears of heroes, it seemed as though Asgard rose from its ruin before our eyes, and Hlidskialf, the great throne of Odin, still stood towering over the world, where the gods stood and judged of the works of men.

One day we were standing on the edge of a fjord whose rough and stony sides still showed where the hammer of Thor had struck and broken them when he was fighting with the

giants of Chaos. The path by which we had come wound in and out and was speedily lost to view among the rocks. It was a grand and imposing view: far above us the glaciers looked down, their summits bathed in golden sunlight. Below in the deep shades of the canyon a tiny mountain stream wound like a serpent among the rocks. Opposite us a great pillar of granite, carved by nature into the form of a massive tower, seemed to rise from the very bowels of the earth. It was one of those grand, rugged scenes that tell better than words the mystic tragedy of the northern myths.

"Yes," explained Eric as we sat down, "in the days when the earth was young the flame giants and the frost giants fought among these mountains, and their footprints have left great hills and valleys all through Norway and Sweden."

I could not help smiling at the idea, but with all the seriousness possible I asked: "Do you really believe these strange legends?"

"They are all true, my son, but like all great truths they must be understood to be believed," answered the Norwegian, a strange far-away look in his eyes.

"But these Gods never really lived, did they?"

"Would you like to hear the true story of the gods?" he asked in reply.

"Yes," I answered, and prepared to take notes of the legends that he told, but for some strange reason I never put anything on paper.

"Well," he began, "many centuries ago a great one, shall we call him a god or a Master? it makes little difference—came to our land the same as the Christ came to your people, and brought with him a great religion. Far off in the heart of Asia there is a place called by many names in many lands, from which all religions came, and it was thence that Odin came, a master initiate of the Mysteries. He came in the long forgotten past and brought into these mountains the Wisdom Religion. There lived here then

only a strange, wild people. It was among them that He founded the Odinic Mysteries, around which have been woven the legends which you know. These are the stories of the development of the soul, of the battles of the elements, and the chaining of the wolf of passion. Far up on the top of the mountains is the city of the gods, and all of us are climbing these heights as we lift our lives upward towards the light of truth." Eric pointed to his forehead. "Here is the seat of the gods and here, Odin, the All-Father, sits and with his queen judges the lives of men. The rainbow bridge is but the mind, that great link which connects the spirit above with the bodies below. My son, it is true, every word, and All-Father still walks the earth as he did before the days of Ragnarock and the times of fire and lava."

"What does Odin look like?" I asked, impressed in spite of myself.

"He is a strange and wonderful being," answered Eric, "and when he walks the earth he disguises himself that no one shall know he is a great one. He lives with the people and teaches them the mysteries of life. He is all wise, for he gave one eye to Mimir that he might have knowledge. All of us must do the same, for he that has two eyes can never see the oneness of all life.

I remained silent for several minutes after Eric had finished speaking, for the words that I had heard awakened within myself a feeling that I cannot express, but it seemed as though somewhere, sometime, I had heard them before.

Suddenly the Norwegian rose to his feet and taking his staff said, pointing to the great granite shaft that rose from the canyon, "I am going over on that rock," and without offering any other explanation he walked away.

I lay for several minutes with eyes half closed, thinking of the strange tales I had been listening to, when suddenly I saw Eric standing on the very top of the tower shaped boulder. He had thrown his blue cape over his shoulder and had his broad-brimmed felt hat drawn down over his eyes.

"Mr. Martin," he called, his voice sounding clearly on the still air, "you came to Norway to write a book, and you shall write the wonder book of the ages, the history of the gods. The

world knows little of those who labored and died for mankind in the dim ages that are gone. It little knows of the Great Ones that today walk the earth and live and love with men. You ask if the gods really live. Look!" He pointed to the mountain tops, and as I watched I rubbed my eyes in amazement, for high in the sky the walls and towers of a mighty temple were forming themselves out of the mist.

From across the void came a voice, "Behold Valhalla, the city of the slain!"

A strange light began to fill the valley with tiny particles of dancing color, which slowly drew themselves together and formed a wondrous arched bridge of rainbow tints, one end resting on the steps of Asgard and the other on the shoulder of rock where Eric stood. There also stood Heimdall with his mighty horn, his white clothing shining like the mountain snow.

As I watched, Eric turned and walked slowly up the Befrost Bridge, his blue cape with its flecks of grey swaying in the gentle breeze.

"Who are you?" I cried, as the figure reached the temple steps and turned to wave its hand.

"I am Odin, the All-Father, the creator of the gods," came back the voice from above.

At the same instant Heimdall, the one of the mighty horn, blew a thundering blast. Long before the echoes of its last notes had died away in space the city of the gods had melted away and the rainbow drifted into nothingness, a seething mass of fairy lights.

I sat alone on the slab of rock, amazement and awe fighting for control. "No, no," I cried, "this cannot be, I must be dreaming."

"Eric, Eric," I called with all the strength I possessed, but the only answer that came back was the wailing screech of an eagle which soared above and circled around its nest among the crags.

If any little word of ours can make one life the brighter;

If any little song of ours can make one heart the lighter;

God help us speak that little word, and take one bit of singing,

And drop it in some lonely vale and set the echoes ringing.

Prehistoric Man and His Births

W. STUART LEECH, M. D.

IT WAS DURING the month of August about the year 1878. With my brothers I was camping in the Alleghenies, about fourteen miles southeast of Clifton Forge, Virginia. Our camp was in a narrow valley 2500 above sea level, but the brave old mountain on the north side of the valley towered into the clouds more than four thousand feet. The high "hump" of this mountain stretched from Adcocks' Peak, in a westerly direction to Bearwallow, a saucer shaped spot on the very top, containing a thousand acres with a small lake in the center where the bears went to wallow. Our camp was on the south side of this point near what is known as the dividing line where the rain drops split half to go west to swell the James and the other half east to the North River.

Many streams and streamlets in rippling silver spray constantly trickled and leaped from the mountain ridges, quenching in their descent the thirst of the deer, cooling the beaks of the raven and variously colored birds, and lending sap to the mountain laurel to keep fresh its wonderful, smiling blossoms. The velvety moss and the tiny trailing arbutus sipped from them; yes, even old grizzly and the gigantic pines were given their portion; and the remainder which was not whipped into vapor babbled on to make the winding spray for the mountain trout. About once in a lifetime a great pine-snake appeared and often many venomous "rattlers" were to be seen sneaking around the crags and greens of this mountain paradise. Here far from the noise and habitations of man, we boys, bare-footed, walked for miles and miles up and down this rock strewn stream, chasing the golden spotted fish to cover where we could catch them with our bare hands. The stones in and along this stream were of various sorts with schistic graphite, slate, and the fragile shale predominating. In the banks of shale and slate projecting from the mountain sides into the stream were to be seen many round stones from the size of goose eggs to three feet in diameter. They at once reminded one of cannon balls gone astray.

They were of the color and the consistency of the hardest slate. As the shale banks were undermined by the water, these stones rolled from the mountain's bosom into the current and were rolled onward by the summer freshets. Tall pines, firs, and great spruce trees had grown old and toppled down, falling in and across the stream.

It was while stooping to go under one of these giants of the forest that a discovery was made. Right before us projecting above the sand and water was one of these round boulders, and in its surface, probably an inch in depth, was the perfect print of a man's right foot. The depressions, wrinkles, and all the natural lines of the heel and of all the toes were in perfect condition. Near by on the surfaces of two or three more similar stones other foot prints were found, but they were not in such perfect outline as the first one. The high instep seemed to indicate a race equal to ours if not superior. Geological scientists would probably say that the foot marks were made by the Cro-Magnon man who lived thirty thousand years ago, or by the Tertiary man who lived long before the Ice Age. However, these stones were apparently formed prior to the upheaval of the great North Mountain.

As barefooted youths we needed no grey heads to tell us that these foot prints were formed by no modern man. The adamantine schistic material distinctly indicated that a soft, warm human foot had been on that spot ages ago when the material was semi-solid. These stones had for aeons been covered by the lofty mountains, and not until the water had undermined the ridge did they roll into the stream and tell their story. They were direct, physical evidences of prehistoric man. Three years ago we went back to bring from the mountain fastness those stones, but the water had buried them too deep to be uncovered in our limited time.

In the valley to the east of this mountain range soil of this hill is semi-gumbo, and the subsoil is is a pointed hill called Blue Grass Field. The

packed from end to end with the purest limestone. The loose stones scattered over this field are all of the limestone variety. In one of these loose stones, which was about eight inches in length, was the image of a fish showing the head, ribs, and fins. I, and many others have seen and handled this rare stone. Whence came this fish in the limestone formation? Can geologists agree?

Right there were prints left on the stones of time by prehistoric man and his piscatorial contemporary! Who was this man and where did he go? Lest we forget, a beneficent Nature constantly demonstrates to us in the living, physical flesh how man evolved from the "web of light" to his present exalted position. During the nine months of prenatal life, Nature portrays in

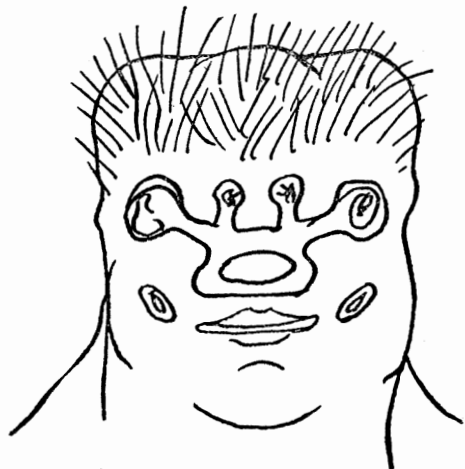


Figure No. 1.

Lemurian and early Atlantean had no eyes, ears, or nose, only sensitive spots, similar to the human embryo at the fifth week.

miniature the periodical evolutionary steps taken by us since the world began as a spark cast from the Divine Flame. This is not portrayed in one instance, but it is shown forth in each individual. Take the form of the human embryo at the end of the first five weeks, and its reproduction shows your condition following the Fire Mist Period. Refer to any modern textbook on obstetrics and trace the embryonal development from conception to the termination of prenatal life, then make your comparisons with the statements of the "Cosmo." You will observe that the

textbook statements corroborate Max Heindel and other great occult teachers. If this is not satisfactory evidence, then go and obtain your proof "first-hand"; for the evolutionary process is capable of self-demonstration. On serious thinking your common sense will tell you that man's ascent from the present fauna is an impossibility.

However preposterous it may seem to some, of all occult accomplishments, to consciously awaken the memory of past births is probably the easiest. Considering the so-called "nodes" as part of the links, then there is a thread of unbroken continuity connecting you with all of your past lives. In making a demonstration not only the "association of ideas" but the association of scenes or views is used, and these come with flashing and startling clearness. Step by step they can be traced back to mother's knee, then a thread or node is met which bridges the chasm of the higher (astral) vibration, and you are dropped into the last scene of the past life. Vividly you are carried through the high spots of that life, then in rapid succession into the scenes of the second, third, fourth and fifth preceding lives.

By means of a key furnished by one of our co-workers I traced a life back of its American embodiment to a former one in North Scotland,



Figure No. 2.

Early Aryan race.

which was in the time of William, the Conqueror. Thence the thread led back to Lycus and Tabitha, who lived to a ripe old age among the Tzechs near the river Eber (Ister) in the Carpathian mountains above Cartez, 300 to 400 B. C. Casander was then ruler. The scenes then led back to another named Arnt, who had the complexion of a modern Assyrian. Arnt lived in the upper valley of the Euphrates about 2100 B. C., when a ruler named Chedorlazer held the scepter. The thread was left in the East with one named "Cheng."

I have not the least doubt that there are persons who can consciously retrace a life to the time when "spiritual sight" was lost or to the time when the "third eye" ceased to function. There are three well known ways of personally investigating former lives; but before you make



Figure No. 3.

The eyes of the original Semites of fifth race of Atlantean period were opened, and Adam knew Eve. See stubnose and features of infant, whose eyes have just been opened.

any personal investigations of prehistoric man a word of caution is necessary; think many times and then hesitate many more times before going into a past life, for unless your mind and body are strong and eminently fortified, the shock of some past sorrow or joy may overwhelm you. Naturally you will catch the high spots of your

last preceding life first, and the last great event of that life was probably your death scene. If you are unable to face an army, the death of a near friend, or your own death, then permit past births and prehistoric man to rest on oblivion's shore for a season.

THE GOOD EFFECTS OF PROHIBITION

PEORIA, ILL, was the greatest whisky city in the world before Uncle Sam reformed. Located in the center of the corn belt, its immense distilleries had a capacity for grinding approximately 42,000 bushels of grain a day. Much is said of the illicit manufacture of whisky in the United States, but there will be few to dispute the statement that not all of the illicit stills in the United States grind 42,000 bushels of grain in a year, not to mention a day. Peoria's immense whisky trade formerly gripped the imagination of the inhabitants of the surrounding territory. Many of the farmers believed that this market for their grain was absolutely required. The business men of Peoria were horrified at the mere suggestion that prohibition might some day be the law of the land. They were unable to see how the city could survive such a shock to its principal industry.

But as soon as prohibition stopped the distilling of whisky, Peoria immediately stepped into a prosperity of which it had never before dreamed. We have the word of the Peoria Clearing House Association that bank clearings; for the year 1918 were \$249,507,480.74; for the year 1919, \$260,439,834.78; and for the year 1920, \$281,528,228.93.

Mr. Willis Evans, executive secretary of the Peoria Association of Commerce, addressed a letter to Mr. Dan R. Sheen, of Peoria, which brings out not only in an authoritative, but in a striking way the value of prohibition to that town:

"I know that you rejoice with us that the distilleries, thirteen in number, located in Peoria and Pekin are now used for other purposes than the grinding of corn for alcohol or whisky and similar beverages. One of the big Pekin distilleries is now the Liberty Yeast Factory; the

(Continued on page 230)

Question Department

Masters, Guides, and Elder Brothers

QUESTION:

Do the Rosicrucians have their Masters, and what is the difference between a Master, a Guide, and an Elder Brother?

ANSWER:

The Rosicrucian teachings rather discourage the use of the term "Master" as being misleading, and the Western Wisdom Teaching aims to avoid terminology of eastern religions. We know that Jesus said words of this purport; that from the time of his coming we were to be called his friends, not servants, who know not what their masters intend.

A Master in popular understanding is generally one of our human life wave who has accomplished complete self-mastery, and thereby attained control over the forces active in some of the different superphysical planes of consciousness. Masters differ in power according to their specialization. "Guide" is a term more often used in spiritualism, and sometimes defines a discarnate spirit who takes the negative clairvoyant upon soul flights into the invisible realms and shows phenomena therein. In eastern religions the term "guide" is often used interchangeably with the term "teacher."

The Elder Brothers of humanity are the great pioneers of our human life wave, and have progressed far beyond our state of evolution into the manifestation of great spiritual power. Having gained liberation from the wheel of birth and death, they do not pass away from earth conditions but remain to help us extend our consciousness. The Elder Brother of the Rosicrucian Order who was Max Heindel's Teacher is one of the twelve who with Christian Rose-Cross constitute the Hierarchy of the Order.

This Elder Brother of The Rosicrucian Fellowship, having given to Max Heindel the phases of cosmic truth embodied in the *Rosicrucian Cosmo-Conception*, interests himself in the spiritual progress of the Fellowship, which is his special care. He organizes the work of the In-

visible Helpers, instructs his group of Lay Brothers, who in turn help the disciples, probationers, and students in their spiritual progress. No one engaged in any part of the spiritual work of the Rosicrucian Fellowship ever controls any other soul in any degree. We are always to remain absolutely free agents when we pray to become more worthy to be used as self-conscious channels of our Elder Brothers in the service of Humanity. As self-conscious channels we are in the same state as any college student who goes out into the world to serve humanity with the information and training he has received.

THE EFFECTS OF SURGICAL OPERATIONS

QUESTION:

The surgeons are now operating and removing organs from human beings, especially from women; we find so many women who have had vital organs removed. Will this not have its effect upon the future bodies of these spirits?

ANSWER:

As ye sow ye shall reap, though the reaping come not for a thousand years, for a thousand years are but as one day in the eternal in which we progress.

Our present dense bodies are the chemical crystallizations of our mental characteristics of the past. Our present mental processes will determine the forms of our future bodies.

We reap as women what we sowed to women when we were men.

When the individual mind and desire nature do not vibrate in harmony with divine law, they express imperfection in the special organs related to thought and desire. Sorrow, disease, and deformity are the reactions of error in mind and desire.

If we have an organ removed which is diseased, we incur a reaction in the mind when we

build a new archetype of that organ. When we have not learned to build a perfect organ, it is because our traits of character contradict the vibration of a perfect organ. When we have an organ destroyed, the desire currents along which it was evolved gradually weaken. In the building of a new body the spirit will then find itself unable to sound the creative tones for that organ. This will reflect in an organ that is abortive or missing altogether.

Through lacking the power to function in a special organ the thoughts are turned to solving the causes, and that leads us to the life of regeneration. Thus under the Law we are gradually led away from our vices by the inability to commit sin. Through the sorrows related to the functions of the vital organs women are being led to the *way of liberation*. When the *cosmic consciousness* is awakened, we see clearly that all things work together for good. Then we start to build along right lines the temple of the future. In God's mercy, out of the tears and pain of the present we attain the *immaculate conception* of the future.

For further information the student is referred to Max Heindel's lessons to students entitled, "The Unpardonable Sin," "The Sacrament of Marriage," and "The Immaculate Conception." Lecture No. 7, entitled, "Birth, a Fourfold Event," gives much illumination upon the things that limit the spirit in form building.

PRAYER

QUESTION:

Do the Rosierucians believe in prayer?

ANSWER:

Yes! The subject of prayer is most beautifully elucidated in an article by Mr. Heindel in the "Rays" of August, 1915, entitled, "The Hidden Side of Prayer." In it he states as follows: "Disease is really a fire. The Invisible Fire, which is the Father, endeavors to break up the crystallized conditions that we have gathered in our bodies. We recognize fever as fire, but tumors, cancers, everything else in the nature of disease are really the effects of that Invisible Fire which endeavors to purge the system and purify it from a condition that we have brought about by breaking the laws of nature.

"This same power which is endeavoring slowly to purge the body can be greatly augmented by *proper concentration* (and that is what *prayer really is*,) provided we have the proper conditions.

"All the forces that do our work here are only working in the ethers; electricity, the expansive force in steam, are all ethereal. But there are forces far more potent and subtle, among them *thought power*.

"When a person is intensely earnest in supplication to a Higher Power, his aura seems to form itself into a funnel-shaped thing which leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man and ensouls the thought form which has been created. Thus the object for which the person concentrated will be accomplished.

"The nature of prayer is not that of a cold intellectual process. There must be an amount of feeling adequate to accomplish the desired object; unless this intensity of feeling is present the object will not be accomplished.

"*This is the secret of all the miraculous prayers that have ever been recorded.* The person who prayed for something was always intensely in earnest. His whole being went into the desire for this or that thing. Thus he lifted himself up into the very realms of the Divine and brought down the response from the Father.

"There is great danger of misusing this wonderful power so that we cause injury where we would help; therefore we should always qualify our supplications for others with the words of the Christ, 'Not my will but Thine.' "

Mr. Heindel also wrote two lessons to students on the subject, "Prayer a Magic Invocation." These have been reprinted in the "Web of Destiny." The lecture on "The Lord's Prayer" in the Rosierucian Christianity Series gives additional information on this subject.

Rest is not quitting the busy career;

Rest is the fitting of self to its sphere.

'Tis loving and serving the highest and best;

'Tis onward unswerving! and that is true
rest. —John Sullivan Dwight.



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 must not be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of existence 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 make a better man or woman of the soul entrusted to your care.

Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

The School of Life and Our Planetary Teachers

NICHOLAS PERIS

WE ARE THE sons of God, the Creator and Preserver of this solar system, comprising the central sun, the seven planets that circle around it, with their satellite moons in the visible cosmos and their finer, spiritual bodies on the six invisible planes. We do not here allude to the Supreme Being, the Controller and Sustainer of the whole universe, the source from which emanated the mighty heavenly host, the starry worlds sailing in infinite space, whose number, magnitude, and distance from our earth are marvels beyond human understanding: stars that measure in diameter hundreds of times that of our sun, their distance measured in thousands of light years, light traveling at the rate of 186,000 miles per second; or the Milky Way, which contains millions of suns far greater than ours in size and splendor. The life and ways of these Sailors of the Infinite and their Supreme Commander are beyond human conception. Let us then, humbly acknowl-

edging our limitations, bow down before what is unknowable at our present stage of growth and attend to the understanding of the lessons set forth in this one page of God's great book of Nature, the kingdom of our solar God.

Our Father has constructed this most wonderful and complex system in order that we, His children, may be trained and perfected like unto Himself. In fact, the whole system extending from the central Sun to the orbit of Uranus and further to the utmost limits reached by our solar light, covering a radius of thousands of millions of miles, may be said to be the visible body of our God; and all beings from the least to the greatest, from monad to archangel, verily live, move, and have their being in and through Him. Just as the life principle permeates all parts of our bodies, so does the divine essence pervade every atom, molecule, and electron of this vast cosmic organism. The influx and reflux from the heart of this system, the solar centre, vivify and

energize every member and cell which goes to form the macrocosm. The whole system therefore is ruled and sustained by the all wise, all loving, and all powerful Being, the Spirit of the Sun. His body is the field of evolution for countless numbers of beings in varying grades. Every one is a necessary part in the economy and perfect functioning of the great whole.

How insignificant is man compared to the great universe! Yet, how great that he is privileged to know the mighty workings of nature! Yet another marvel: have we ever peeped behind the visible? Do we fathom the mysterious workings behind the veil of physical matter? There is a fourth dimension, the existence of which is hinted at by advanced Western scientists, which reveals to us another series of worlds between the infinitely gross and the infinitely fine, worlds measured by the yard stick of rates of vibration. Light, sound, color, and electricity are measured by this scale, and form the physically sensible boundary of a series of planes ending in infinity.

Three more dimensions may be conceived of as forming a "Septem," which is the number of God's manifestation. The common centre of this sevenfold expression of the one Infinite Being may therefore be found anywhere. Traveling in the direction of least resistance we can in our own human constitution find the centre of the All, which for want of adequate language we reverently name "spirit." The wisest that have walked this earth were mute in regard to the nature of the highest spirit, the "Absolute," and where angels feared to tread let us not rashly rush in. But human reason demands some understanding, at least a vague indication of the nature of this veiled Mystery; and if we humbly and prayerfully seek, our Elder Brothers, who by lives of persistent effort have had a glimpse behind the veil of matter, will always be willing to impart this knowledge and show us the way to acquire first-hand knowledge of the hidden mysteries. They can but show us the way, for the progress inward and upward to the higher planes each individual must himself accomplish.

The inconceivable, inexpressible Being, the Ruler of the wonders of the universe, is the Father of even the humblest of His creatures, and therefore even the humblest of created be-

ings must potentially possess all the divine possibilities. We are gods in the making and must eventually gain union with our Father.

Are we disrespectful when we assign divinity to ourselves? Paul says, "Know ye not that ye are gods?" Yes, we are the sons of God, children emanated from His bosom, the heirs to His kingdom; given birth through His infinite love in order to perpetuate His race, to extend His divine lineage. We are now going through a pilgrimage in the lower worlds in order that we may gather experience, until in this School of Life we attain to the perfection of the model of perfection, Jesus, the fairest flower of humanity, who walked the earth two thousand years ago, an example to man.

Ages ago when as Virgin Spirits we started our descent into matter, our wise and loving Father placed us under the guidance of exalted Teachers, who at every stage of our growth assisted us to build the necessary vehicles in which to function. In our journey downward from the spiritual planes of the Father we had to travel through seven planes, and the equipment provided us was therefore sevenfold. We are now constituted with a dense body, a vital body, and a desire body on the one side, and with a Divine Spirit, a Life Spirit, and a Human Spirit on the other. These two sets are linked together by the mind, the bridge of the gods, through which we as spirits came to dwell in matter. We are spirits dwelling in earthly tabernacles, fleshly temples that are built after the pattern of the cosmos, which is our Father's body. We have learned to build these bodies with the assistance of great Spiritual Hierarchs, the heavenly host.

Perfecting and controlling the human body will give us the knowledge necessary to manipulate the forces of the greater world, the cosmos. This wonderful machine, the human body, is the key to all power and all knowledge. This is the answer to the riddle of the Sphinx, "Know Thyself." We are each day by our right thoughts, right words, and right actions perfecting this body, and later when the term of apprenticeship is over, we shall be initiated into the secrets of world building in order to work with higher elements than common clay; to build by the power of the Creative Word, and to speak into being earths and heavens as our Father has

done. The child is the father of the man, and our schooling is to perfect us and enable us to be fathers in turn, and to emanate from within ourselves suns, moons, and radiant beings.

The eye has not seen, the ear has not heard, nor can the mind conceive of the splendor and glory awaiting man's future. God is the Grand Architect of the universe, and we, His children, are studying His craft in the grand lodge of the world. All his children are apprentices of the craft, operative masons, learning to build like the Father without the sound of hammer, but by creative thought. The word "Architect" gives us the clue to the art of Mystic Masonry. This word is a compound of the two Greek words, *arche* and *tekton*. Reference to standard dictionaries shows us that *arche* means the primordial element, the primal substance, the original ether. Therefore it is the all pervading space or essence of the Vedas, the "Inherent Force in Nature" of the Buddhists, the "Chaos" of the scientists, and the "Nothing" of the Christians. It is undifferentiated eternal matter, homogeneous substance. Being is an assertion which rests on and has its source in "non-being." *Arche* is therefore the nothing which is the womb of all things, the Chaos which is the womb of Cosmos. "*Tekton*" means a builder. God is a builder who orders forth the undifferentiated atoms in orderly array; who galvanizes passive substance into life and brings forth from it different combinations and different modes of expression; who builds out of living material forms of varying density and durability, and who by His power holds each atom in its appointed place and each to its appointed rate of vibration and orbit of motion. He then is our Grand Architect, the builder of the mighty cosmos. He is the "all in all" in His kingdom, the life of all that is.

In training His children in the creative craft our Grand Master has placed us as already mentioned under seven Teachers, whose mission is to enforce the laws of the Grand Lodge and make all members live up to them. The planets are the visible bodies of these great Teachers, who circle around the throne of God and minister to humanity under His supreme direction. They radiate to us benefic or malefic influences according as they are deserved by us. There is nothing evil in God's good universe. What so

appears to us is due to our imperfect perception. All things in nature tend to a progressive upward and onward movement, culminating in a far-off "Divine Event" as was planned by the Father Originator. An examination of the symbolism of the planets and their mutual aspects, the Cross, the Square, the Compass, the Circle, and the Half Circle will reveal to us great lessons as to the mission of the planets relative to humanity. The planetary spirits deal with mankind through their ambassadors, and we shall briefly study their purposes.

The Sun is the centre and the heart of the whole system, therefore it is analogous to the human heart. Its ambassador to the earth is the archangel Michael. Its symbol is the circle or spirit sign indicating our essential nature. Its keyword is "Life," and its mission to man is to give him individuality, to remind him of his royal parentage, his divine sonship, and to make him conscious of the dormant powers within him which await the master touch to awaken them into life. It creates the "I" consciousness and makes us masters of self and the outer world.

Next in order from the centre is the beautiful and twinkling Mercury, so close to the Sun that he is said to be in the bosom of the Father. He is named the messenger of the Gods. His ambassador on earth is the archangel Raphael. His symbol is the spirit circle with soul sign, a half circle, above and the matter sign, a cross beneath. The influence of this planet is most potent in the present phase of human evolution, as may be seen from his keyword, which is "Reason." His mission is to cultivate this faculty in man and thus assist him to emancipate himself from the bondage of matter under which he is now groaning; to help him to gather knowledge and gain soul growth by observation, thus avoiding painful experience. He unfolds to us the wonders of nature and of ourselves and hands us the key to the storehouse of the world's wisdom. He initiates his faithful pupils into the sublime Arcane Teachings, and trains us in the cultivation of the omniscience hidden within us.

Next we have the sweet Venus whose ambassador on earth is the archangel Anael. Her symbol is the spirit sign overriding that of matter, thus indicating the conquest of the evanescent by the eternal. She is called the Goddess of Love. Her gentle influence awakens us to

the realization of the fundamental unity, the essential Oneness of all humanity. With silken cords she binds man to man, and man to woman in bonds of affection. Therefore her keyword is "Coalition." Without her this world would be a waste and life a worthless struggle. She kindles and tends within the human heart the fire of love which ever seeks to serve and alleviate the suffering of humanity.

The domineering Mars sends his fiery ray from beyond our earth's orbit. Without him mankind would lack its enterprising and conquering energy. The dominant pride which brooks no obstacle, and the daring, fighting, constructive forces which have transformed the world from a wilderness into a garden of roses owe their birth to the interference of the Lucifer Spirits, the dwellers of Mars. The ambassador of Mars is the archangel Samael, whose council to our ancient mother Eve was the cause of our fall as well as our premature perception of good and evil. The symbol of Mars is the cross above the spirit, indicative of the subjection of the call of the higher nature to the selfish, self-assertive spirit of the lower self. Mars' keyword is "Dynamic Energy." He awakens in man the lower passions: lust, anger, pride, and selfishness. He contributes to the creative instinct in man.

Circling in his orbit beyond Mars we see the giant Jupiter, the mighty Jove, the giver of gifts, and the favorite god of all mankind. His ambassador to us is the archangel Zachariel, and his symbol is the soul sign above the cross of matter, showing the sublimated essence extracted from experience in the school of life. His keyword is "Idealism." He inclines man to high ideals, nobility of character, philosophy, and religion. He is the spirit of optimism, opulence, and generosity. Under his beneficent ray mankind lives in luxury.

(To be continued)

THE ROSICRUCIAN PHILOSOPHY BY CORRESPONDENCE

Among other activities the Rosicrucian Fellowship has a preliminary correspondence course of twelve lessons upon the philosophy, using the *Cosmo-Conception* as the text book.

This course being completed, the student may

apply for admission to the regular student course. This includes a monthly letter and lesson by Mrs. Max Heindel, devoted to a study of the philosophy in its practical aspects.

These courses are designed to prepare the student for more advanced work which will enable him to probe more deeply the mystery of Life and Being.

If you wish to be admitted to these courses address,

The Rosicrucian Fellowship,
Oceanside, California.

FREE HOROSCOPICAL READINGS

To aid our subscribers in the rearing of their children, to give vocational advice to young men and women, and to show the potency of astrological influence, we publish each month in this department of the magazine two or three horoscopolical readings delineating the character and tendencies of their subjects, together with advice how best to take advantage of the good shown and transmute the unfortunate elements.

Readings are given for children up to the age of 15 years. Vocational readings for those between 15 and 25.

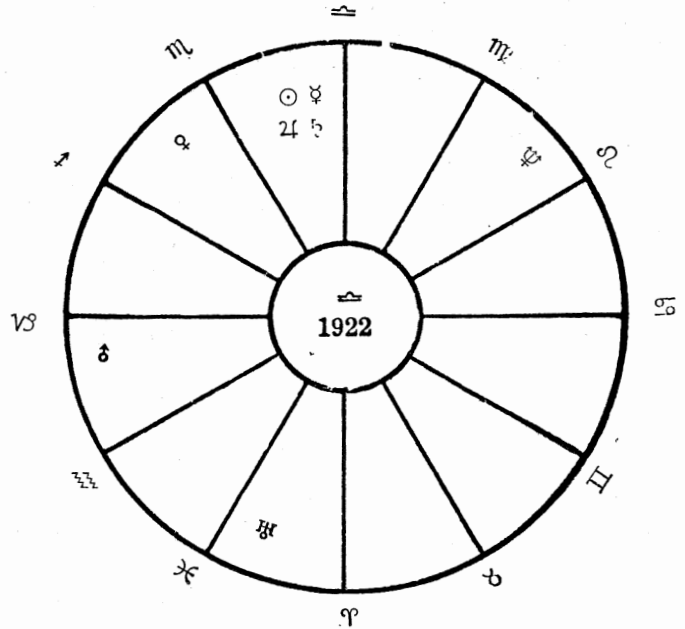
To be eligible for a reading, the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. The names for readings are drawn for each issue from the applications submitted during the *second month preceding*; except in case the required number were not so submitted, readings are given for those previously received. The names which fail to receive a reading in any particular month are discarded but will again be eligible if *re-submitted* together with the price of another year's subscription, either as a renewal or as a subscription for a friend. In case of the latter, it should be so stated in the application to insure such names being placed on the eligible list.

The above method insures absolute fairness in giving every application its opportunity for a reading. The number of names submitted each month usually exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

The Children of Libra, 1922

Born between September 24 and October 23, inclusive.

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscope cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



The children born while the sun is passing through the sign of Libra this year will have a life full of experiences, for we find the quick-witted and eloquent Mercury, the beneficent and opulent Jupiter, and the tactful and thrifty Saturn all adding their strength to that of the Sun in this sign of the Scales—the sign in which the soul is weighed, in which the taskmaster Saturn is exalted, in which the Sun chastens and is in its fall, and in which Venus is brought under discipline. The Librans are similar in nature to the symbol of the scales which represents balance, justice. But these scales are sometimes tipped, one side up and the other down. So with the children born during the time when the Sun is in this sign: they often waver between two opinions. But those born in Libra this year will be well balanced, for Saturn is in this sign, where he expresses his very best qualities, where he acts as a balance wheel to steady the two extremes of the Librans. The law-abiding and benevolent Jupiter will add to this combination, as will also the quick-witted Mercury.

The inspirational and spiritual Neptune will be in sextile aspect to Jupiter the greater part of this month, which will give these children a won-

derful spiritual outlook upon life, and will bless them with a wonderful talent for music and art. Especially will there be an aptitude for architecture, drawing, building, etc. Mars in Capricorn in mundane sextile to Venus in Scorpio and Uranus in Pisces will draw them to electricity and the manufacture of electrical devices.

GOSSIPING

(Continued from page 208)

minds of the transmitters, and also produces its effect upon the object.

Why do people take fragments of information concerning another, and after saying to themselves, "I should never have done such a thing," straightway retail it to the first comer? If they are above doing the act, they should be above describing it or even thinking of it. Are not thoughts things, and do they not have an effect?

More good can be accomplished than is at first realized, by neither listening to nor repeating gossip. Kill gossip, for it is the death of many a reputation. Kill it, because it is poison to humanity's happiness. True happiness is not of a selfish but a universal nature. Such happiness promotes the cause of true goodness.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their places in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you may be sure your application has been given its chance among others.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day, hour and minute—if known) is not sent the reading cannot be made.

WILLIAM RAYMOND E.

Born June 12, 1918.

3:28 A. M.

Lat. 39 N., Long 90 W.

Cusps of the Houses:

10th house, Aquarius 9; 11th house, Pisces 6; 12th house, Aries 16, Taurus intercepted; Ascendant, Gemini 1-5; 2nd house, Gemini 26; 3rd house, Cancer 17.

Positions of the Planets:

Mercury 4-11 Gemini; Sun 20-35 Gemini; Dragon's Tail 22-36 Gemini; Jupiter 23-0 Gemini; Moon 3-38 Leo; Neptune 5-11 Leo; Saturn 11-0 Leo; Mars 25-02 Virgo; Uranus 27-41 Aquarius, retrograde; Venus 10-26 Taurus.

The boy whose horoscope we have for our reading this month has a wonderful mental combination, with the mercurial sign of Gemini on the Ascendant and its ruler Mercury in its own sign, on the cusp of the Ascendant, and in a critical degree to enhance its power; Mercury is also sextile to the Moon, Neptune, and Saturn. These last three planets may be classed as mental planets. The mental sign Aquarius is also on the Midheaven with its ruler, Uranus, at home and well aspected. All this will give activity and a wonderful mentality. With the sextile of Saturn to Mercury the mind will be deep and keen. This boy should take a full course in college and become a Bachelor of Arts, for as professor in a boys' college he would be most successful.

The Moon, Neptune, and Saturn are in conjunction in the sign of Leo, the natural 5th house sign, which has rule over children. The sextile of these three planets to Mercury, which rules the personality and is also the ruler of the

5th house, is conducive to great success as a teacher.

Uranus is powerfully situated in its own sign in the 10th house and trine to the Sun and Jupiter. Jupiter, being the ruler of the 7th house, will give a strong attraction toward a public life. Children with Mercury on the Ascendant and Uranus elevated near the Midheaven are restless, wanting to go, go, go. Here the Sun is also in the mercurial and versatile sign of Gemini and may cause this boy to drift into a roving life unless the guardians keep him interested. The schoolroom should be his anchor, but there is great danger that parental restrictions may have a disturbing effect upon him. The word "don't" should never be used in the home, but Saturn in the 4th house is very apt to do this. The true leonine love should be exercised toward this boy. Love him into doing things, never drive or scold him, for Uranus in the Midheaven will not be restricted. He must have freedom. He will be original in action, and to interfere will only increase his restlessness.

Venus, the planet ruling pleasure and the appetites, is in the 12th house, the house of self-undoing, and in Taurus, the sign ruling the palate. Venus in this sign expresses its greatest strength, but here she is in square aspect to the watery Moon and to Neptune and Saturn, all in the fixed sign of Leo. This combination of planets mutually afflicted from fixed signs is apt to have a very powerful influence upon the boy, and sensual pleasures may attract him. We also find Mars, the planet of dynamic energy, in the 5th house, ruling pleasures, square to Jupiter and the Sun, indicating that he will try to cover up his misdeeds. He will not want to confess when faced with them.

The parents should insist at all times that he tell the truth, and endeavor by all means to keep his full confidence. Make a friend of him, and

should he at any time do things which may not be altogether right, do not censure him, but in a diplomatic manner lead him into a better path through love. Parental love will help him to grow and develop his wonderful mental energy, while criticism and censure will drive him out to seek companions who will lure him into the path of pleasure.

VOCATIONAL

LAWSON MURDOCK D.

Born August 9, 1903.

12:30 A. M.

Lat. 19 N., Long 100 W.

Cusps of the Houses:

10th house, Aquarius 22; 11th house Pisces 22; 12th house, Aries 29, Taurus intercepted; Ascendant, Gemini 3-33; 2nd house, Cancer 0; 3rd house, Cancer 25.

Positions of the Planets:

Neptune 4-58 Cancer; Sun 15-30 Leo; Mercury 29.12 Leo; Venus 26.05 Virgo; Mars 1-32 Scorpio; Uranus, retrograde, 22-13 Sagittarius, Saturn, retrograde, 5-16 Aquarius; Moon 25-41 Aquarius; Jupiter, retrograde, 22-13 Pisces.

Here we have the horoscope of a young man who will find it most difficult to choose a vocation. In fact it is also baffling to an astrologer to place him, for he has such a mixture of positions and aspects.

To choose a vocation it is customary to look to the ruler of the 6th house, representing labor, and the 10th house, representing the employer. We find, however, that the 6th house of this horoscope has two rulers, Venus and Mars. The first one, Venus, is in the 5th house in Virgo but badly afflicted. In fact this planet may make it most difficult for the young man to follow any vocation for any great length of time unless he develops a will, for the reason that his pleasures will be apt to dominate him. Venus, the planet of pleasure, music, and art, is square to the retrograde Uranus in the 7th house and in opposition to Jupiter, which is also retrograde and in its own sign, the watery Pisces, and in the 11th house indicating friends. It is plain to be seen that the friends of this boy will be chosen from among the emotional kind, who like the pleasures of the table, joy rides, etc. Unless he can develop a determination to resist the allurements of these friends, they will interfere greatly with his success in mastering a vocation.

Venus is in Virgo, a mercurial sign, and Mercury is close to the cusp of this sign where it is at home, sextile to Mars, which is the strongest and best aspected planet in the horoscope and at home in Scorpio in the 6th house, which rules sickness. These planets indicate that the young man has an aptitude for nursing or the healing of the sick; also for the study of chemistry, but we would not advise this as it would bring too many temptations in the life. The handling of drugs and liquor might bring temptations which would lead to excesses.

Mars in Scorpio and in the 6th house, ruling employment, square to Saturn, which is very strong near the Midheaven in its home Aquarius, would indicate that this boy will be very critical towards his employers, who will also mistrust him, and this may frequently bring inharmony between them.

Mars and Saturn squaring each other are seemingly evil; still the great dynamic energy of Mars in its own sign of Scorpio and its trine to the Moon, which is in conjunction with the Midheaven and in the fixed sign of Aquarius, will greatly ameliorate its square to Saturn. Therefore it is possible, if this boy so wills, to transmute his Martian energy into good deeds in the healing and the uplift of humanity.

THE BREAST PLATE OF THE HIGH PRIEST

(Continued from page 211)

things. This we realize to be true, for we know that all things are made of various combinations of spirit and matter. The Urim and Thummim were used for purposes of divination by the Hebrews, who believed that their various combinations were the voice of God. The esoteric student realizes that the maladjustments of spirit and matter manifesting in his daily life constitute undeniable directions by which his life should be regulated.

As the student goes through life let him realize that every temptation mastered and every purification of his body adds lustre to the stones in his spiritual Breast Plate, and brings closer the day when he shall also become a high priest after the order of Melchisedec, who reflects to all who need them the powers of the spiritual Hierarchies through the living Breast Plate of his own soul.

Studies in The Rosicrucian Cosmo Conception

The Study of the Ethers

KITTIE S. COWEN

(Continued from September)

2. (Continued)—The best description that can be given of the Reflecting Ether is to call it hyperetheric. It is a vacuous substance of a bluish color, resembling the appearance of the blue core of a gas flame. It appears transparent and seems to reveal everything that is within it: nevertheless it hides all the secrets of nature and humanity. In it is found the reflected record of the Memory of Nature.

The Reflecting Ether is the avenue through which the Ego manipulates the brain, the nervous system, and the dense body. In this Reflecting Ether it makes the record of all its earth experiences which we call memory.

However, it must be remembered that this is not the permanent record, for the events inscribed in the Reflecting Ether fade away in a few hundred years, and even the record of important events may last only one or two thousand years. The untrained clairvoyant or medium reads from the Reflecting Ether, which being a reflection of the real record, at best is unreliable. Several initiations are required before it is possible for anyone to read the true records kept in the highest subdivision of the Region of Concrete Thought. The path of Initiation goes into the earth from the circumference to the center, one stratum at a time, and it is not until the Ego has reached the water stratum or the fourth Initiation of the Lesser Mys-

teries that he is able to read the record of past events engraved in the living substance of the Region of Archetypal Forces, where duration and space are practically non-existent and all is eternal here and now. Here the records last during the entire Earth Period.

The Light and Reflecting Ethers form the Soul Body, which is the vehicle of intellect, and is responsible for all that makes man, man. Our observations, our aspirations, our character are all due to the work of the spirit in the Etheric Region. These two Ethers become more and more luminous according to the work done, for as the dense body assimilates particles of food, grows, and is sustained thereby, just so these two higher ethers assimilate the extract of our good deeds and grow in strength and volume. Just as new forms are propagated by the forces working through the Life Ether, just so the Higher Self, the Christ within, is formed or made by the Ego itself, assisted by the Christ Spirit working through the two higher ethers; and just as the body grows by the assimilation of proper food, exactly so does the Higher Self grow when properly nourished with spiritual food, which is the extract of our good deeds done during each earth life. The Reflecting Ether is the seat of the subconscious memory. The seat of the superconscious memory is the Life Spirit. The rays of the Reflecting and Light Ethers are emanations of

the Christ Spirit. They are radiated through every part of the earth from the center to the periphery, and are absorbed by humanity just as the plant absorbs the rays of the plant Group Spirit. It is through these rays that the Christ works. These rays constitute the "inner urge," which is slowly but surely impelling mankind to adopt an attitude of altruism. Through the avenue of these impregnating forces, Christ is able to fructify the soul of man, so that eventually the "immaculate conception" will take place, and the Christ will be born within each evolving Ego. When all have thus become perfectly impregnated, the Christ light will begin to radiate from them, and then all will literally walk in the light.

THE FOUR LIFE STREAMS

The fourfold stream of life (man, animal, plant, and mineral) is more or less firmly enmeshed in the forms it has built according to the stage of development reached by the respective streams of spirits. The embryonic spirits (Egos in the making, divine sparks) which compose the mineral life stream are so feeble, and hence so closely allied with the matter which they shape into inorganic crystals, that they seem inseparable from it.

The spirits in the plant life stream assimilate the crystallized chemical elements and modify the crystals into crystalloids when building their more complex bodies. Plant forms, when taken in by the animal and human life streams, appear as cells and organs, which collectively compose the more intricate vehicles of these two higher kingdoms.

While the human, animal, and plant streams of life are working with chemical matter, incorporating it into appropriate forms, the mineral life embedded therein becomes inert, or in a certain sense it appears dead. But the moment the plant life, the animal life, or the human life has departed from a form (which we then call dead), the mineral life native to the chemical matter is once more set free to assert itself and manifest as a chemical force which makes for disintegration. This resolves the forms into its original constituents, plus the height-

ened vibrations they have gained. And their evolution is advanced thereby.

It is a mistake to attribute feeling to inert plant and animal tissue, but this tissue does respond to impacts upon it from the life that ensouls the forms. When the forms are not being appropriated for the use of one of the higher life streams (when the spirits have possession of their own forms), the spirits embodied in this tissue merely register impressions. They are incapable of true feeling such as pleasure and pain, for these are soul qualities and predicate an inner consciousness capable of working over the impressions made upon it.

THE GOOD EFFECTS OF PROHIBITION

(Continued from page 219)

other distillery at Pekin is used for the manufacture of food products.

In Peoria the distilleries were taken over by the United States Food Products Co. They spent about \$5,000,000 in rejuvenating the plants which now produce all kinds of food for man and beast. This includes sugar and corn sirup and corn oils, preserves of all kinds, yeast, white vinegar, wheat flour, etc. When the distilleries were taken over and these notable improvements made, it was announced that they had \$30,000,000 to spend and would continue until the plants were in the finest possible condition.

The breweries, three in number, are utilized for general manufacturing. For example, the Leisy Brewing Co. is now a malt extracting plant and an ice factory. The Gipps Brewing plant makes sirups for soda fountains, yeast, and other food products. The Union Brewing Co. is occupied by the Automatic Carbonic Machine Co., which manufactures ice plants for homes and hotels." —Selected.

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone. —Saadi.

Children's Department

God's Work

LIZZIE GRAHAM

"GRANDMA, SOMETHING was said in Sunday School today about God's work. Just what is God's work?"

"Don't you know, Grace?" said Charlie. "It is creating worlds, and punishing all the naughty people."

"If that is what is meant by 'God's work,' I think He must be very unhappy, but I believe the teacher said, 'Helping to do God's work.' Surely we are not meant to punish people and make worlds. I have an idea what it means, but I cannot get it clear."

"Would you like me to read you a story?" said grandma, "for it is too wet for you to go outdoors, and I know little Emilie will wish for a story also while she plays with her dolls."

"Oh, yes, grandma dear, do let us hear a story!"

Opening the book she held in her hand, grandma read:

It was Sunday morning in one of our large cities. She was a plainly dressed little woman with a quick step and alert manner. She carried a wrap and a small parcel which looked very much like a lunch box, and was making a direct line for the conveyance that carried the crowds from the heated city to the cool sea breezes of the Pacific coast. As she waited for an opportunity to cross the crowded street, she met a friend who was dressed in "Sunday best," with a few books on her arm and a calm expression on her face which plainly said, "I am on my way to Sunday School."

They greeted each other with pleasure. After a few moments' talk the friend said: "I am so delighted, Mrs. Brown, to hear you have joined the church and are now determined to devote your life to God's work."

"Indeed," replied Mrs. Brown, "it has given me great pleasure to be associated with you and your friends. I suppose you are on your way to Sunday School now, as this is one of your opportunities of assisting in God's work?"

"Yes, and you are coming with me, are you not?"

"No, not today. I am going to spend the day at the beach."

"Oh! I am really disappointed, Mrs. Brown. I thought you were in earnest and desired to devote your life to church work."

"No, my friend, not to church work, but to God's work. God's work is everywhere, and I know my time will be very fully occupied doing just that work at the beach. No, don't look alarmed. I am not going to preach on the street corners nor in the saloons. I shall endeavor to bring back a store of health and happy memories to be drawn on during the week. Here comes my car. I will see you Wednesday night if possible."

Mrs. Brown found a seat, and the conductor soon came for tickets. Next to her sat an old lady who handed the conductor fifty cents.

"How far?" he inquired.

"All the way," she said.

"Fare is now seventy-five cents. Prices have gone up."

A look of distress passed over the face of the old woman.

"I have only sixty cents in all," she said, "What shall I do?"

"Better get off the car," suggested the conductor.

Mrs. Brown quietly placed twenty-five cents in the old lady's hand, saying, "Please take a loan of this."

The car soon became very crowded and Mrs. Brown had the pleasure of giving up her seat to a young mother who was a friend of the old lady, and who had a baby in her arms and a little one at her side.

When she arrived at the beach, the quick eyes of Mrs. Brown found plenty of work for her to do. First she observed three manly little chaps wrangling over the ownership of a spade. The offer to show them a new mode of castle build

ing made them forget the ownership question in a moment, and three happy and delighted children resumed their play.

A little girl in tears next attracted her; she was loved into telling her troubles.

"I've lost my nickel in the sand," she sobbed.

As the sand is a very uncertain place in which to find lost articles, a bright new nickel mysteriously appeared from somewhere—white magic—and smiles succeeded tears.

Mrs. Brown walked leisurely along, enjoying the sight of the happy crowds around her, when a mother attracted her attention. She was weary and worried looking. She held a fine baby in her arms, a chubby little fellow was holding her skirts, and two others were dragging on behind.

"Let me carry baby for a little while," said Mrs. Brown.

The mother started. "Oh, he is too heavy," she replied. "You are tired and the sun is very hot."

"Come over to this shady place and rest," suggested Mrs. Brown.

"I cannot stop," the mother replied, "I have missed my husband somewhere. We must find him. He went up the street to buy some cakes for the children, and said he would meet us by the boat house."

"Ah, I see," said Mrs. Brown, "The boat house is that building over there. I will stay here with the children while you go and seek him."

She took the tired little ones to a shady spot while the mother went on her quest. There were some tears upon the departure of the mother, but when she and father returned in a short time, the baby was asleep. Billy had also gone to the Land of Nod, and the other two children were busy burying each other's feet in the sand and laughing merrily. Mrs. Brown felt fully rewarded by the gratitude of the parents, and walked away seeking a quieter spot in which to eat her lunch.

She saw a little pet dog on the beach in distress, running from one group of persons to another. She called it to her and coaxed it near with part of her lunch. It ate greedily and at last allowed her to hold it in her arms, but eagerly watched every passerby.

At last a shout was heard behind them. "Oh,

there is my Flossie!" Immediately the little dog jumped from her arms and was lovingly carressed by a little girl, while it jumped around her and tried to kiss her face.

Mrs. Brown moved away, saying to herself, "I wonder what other work the Father has for me today."

She stood by the water edge where the big waves broke on the beach and the children with their clothing tucked up paddled in the shallow water, chasing the waves back. Suddenly there was a cry and a gasp. A little chap of about four years had tripped, and the outgoing wave was rolling him over and over and carrying him into deeper water. His companions stood horrified and screaming.

It was but the work of a moment for Mrs. Brown to rush into the water after the boy. Poor little fellow! He was unconscious for a few seconds, but soon forgot his trouble in the arms of his frightened mother, giving only an occasional heavy sob, while all his little playmates stood around in a sober circle.

Mrs. Brown slipped away, singing a song of thankfulness in her heart to the Father who had already favored her with so many opportunities that day to do His work.

While drying her shoes and skirt in the warm sand and sunshine, she heard a heavy sigh nearby, and found it came from a dejected looking lady sitting near, who was reading a letter and wiping her eyes. As both had looked up at the same moment, Mrs. Brown said, "Good morning. Is it not a glorious day?"

She was answered by a rather forlorn nod, and a "Yes, it is."

Little by little the conversation grew. Mrs. Brown sought all the time to find how she could bring comfort to the aching heart, which she found was grieving for a son who had passed out in the Great War. Soon she told the bereaved one that there is no death, and that our loved ones are ever near us though unseen. Before they parted the new friend had eagerly asked many questions. She had found a new outlook on life and was ready to pass the newly found truth to others.

Mrs. Brown returned to the city that night in the crowded car, with smiles and love, having

(Continued on page 237)

Nutrition and Health

Rosicrucian Ideals

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

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals, (our younger brothers,) for food, and as 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 in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

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

The Electronic Reactions of Abrams--The Wonder Cure of the Age

Their Significance in the Light of the Rosicrucian Philosophy

W. MARTINEAU SELLECK

(Continued from September)

"**A**BRAMS MAKES A GUESS as to why the vibratory rate destroys the disease activity, and the guess is interesting. He tells how he once saw Caruso at a dinner party tap upon a wine glass and determine the musical note at which it vibrated, and then sing that musical note at the glass and shatter it to fragments. You can see how this happens. The vibration is reinforced by new energy, its violence is continually increased the same as a swing is made to go farther and farther by each additional shove. You know that soldiers marching over a bridge always have to break step, otherwise they would bring down the bridge. Abrams believes that this is what happens to the disease germs, or rather to the millions upon millions of whirling electrons which compose the molecules of these germs. The vibrations are intensified, the electrons are flung apart, and that which was disease germ becomes something else. This guess may sound fantastic, but it happens to be closely in line with what we know about radioactivity."

"I asked him if these same vibrations might not injure living tissue, but he answered that there is nothing in the normal body which yields the same vibratory rate as disease. He knows

this because he has tried tens of thousands of experiments. He knows it because he has had many thousands of patients, sitting with the electrode of his oscilloclast pressed to some portion of their bodies, and he has yet to learn of anything being injured except the hostile invaders. You have no sensation whatever from the instrument; you can have it brought to your home and take the treatment all night while you sleep. I know of one case where it was used for eleven consecutive hours and completely cured an acute case of appendicitis."

Thus far the aim has been merely to bring together the important facts in explanation of the Abrams method. It is but a bare outline, and for a more complete exposition and a more vivid account of the work, you are referred to the two articles in the June issue of Pearson's Magazine from which quotations have been made. If you cannot find it in your library, write to Pearson's Magazine, Inc., 96 Fifth Ave., New York, for a copy or reprints of the articles.

One or two additional points in reference to Abrams' findings should be mentioned, particularly in regard to the Electronic Theory. Mr. Sinclair gives the following brief account which may be considered to present the popular view of

the matter: "What is the principle upon which these marvels are based? Let us bear in mind to begin with that all our explanations in this matter are guesses. What Abrams has done is to find out what happens. He has done this by twenty years of minute and painstaking experiment. Having found out, he tries to account for the happenings, to rationalize them, but if all his guesses are wrong, that does not alter his facts."

"Let us begin with first principles. Modern physical science has discovered that all matter consists of electrical energy. Each molecule of matter is composed of millions of minute electrical charges. This is not a theory of Abrams but something which is taught in all school textbooks of physics. No eye has ever beheld these 'electrons'; they are millions of millions times smaller than anything the microscope can reveal; but it has been found possible by various devices to photograph or otherwise record the effects of their activity, and if you are curious you may find such photographs reproduced in modern textbooks of advanced physics. These electrons constitute universes in themselves; the tiny electrical charges revolve about a central nucleus, just as our planets revolve about the sun. Some of the electrons are thrown off, and this constitutes what is known as radioactivity. Abrams has proven by many interesting experiments that the human body is an infinitely complicated electronic machine with a vast variety of radioactivities."

The other point is the discovery that "syphilis, congenital or acquired, is the chief source, the basic soil upon which grow practically all the other dreaded diseases. We are practically all syphilitic in various degrees of dilution," says Marky in his account, "and with few *exceptions vaccination with impure vaccine was the agent which introduced syphilis into our bodies. . . .* Practically three-fourths of all syphilitic infections are traceable to inoculation and to hereditary or accidental causes." "But curiously enough," says Sinclair, "Abrams is in favor of vaccination. All that is necessary to purify the virus is to expose it for five minutes to the influence of blue light which destroys the activity of the 'spirochetes,' and then expose it to yellow light which destroys the tuberculosis factor. If

you doubt this, Abrams will put a tube of bovine syphilis to the electrode and show you the reaction; and then he will have his assistant throw a blue light on the tube and behold, the reaction is gone."

Now what are the implications and wherein lies the chief significance of the Abrams discoveries and methods of practice from the point of view of the seeker after truth along the lines of the Western Wisdom Teaching?

To the writer the question that seems to loom large, perhaps largest, in consideration of this subject is the relation of this method of curing disease to the working of the Law of Consequence. Furthermore the answer to this question seems to bring us to the heart of the matter.

Students of both the Eastern and Western Wisdom Teachings are very much aroused on the subject of the Law of Consequence, but are so much involved with their own difficulties that most of their attention is devoted to trying to untangle the web of destiny in their lives. Their characteristic reaction to their own sufferings and the sufferings of others is, therefore, the seeking of the cause in terms of wrong action.

In finding the cause we learn the law and become hypersensitive to violations of the law, so that we are able to recognize instantly these violations in others. This is probably inevitable and therefore a necessary step, but if we stop there we end in condemnation and have added misery unto misery, thus incurring a new debt to the law. Herein lies the greatest snare that makes us captive to the law, and not until we know the truth that is able to free us, can we free others.

This truth is the realization of the law of love and forgiveness, which transcends and may supersede all laws. Violation of the law of love and of forgiveness is the most potent cause of our real suffering, and a thorough working knowledge of this law opens up to us the magic of transmutation, which is the open sesame to every impasse of destiny.

Having found the cause of suffering in the violation of law, we must seek forgiveness for ourselves, and then we must prove our capacity to apply the law of forgiveness in love. When our sins are forgiven, we incur a debt to the law of mercy which is only paid when we forgive

others and bring them healing and forgiving love.

We are bound up with those against whom we have sinned and who have trespassed against us. They help us to learn our lessons, to free us, and we must learn to help free them, until the whole mass is leavened and we are all free indeed.

It is the writer's belief that every effort is being put forth at this time to bring to man the knowledge of the love of God *through the forgiveness of sins*, that he may live in love and harmony.

What then is the relation of the Law of Consequence and the superseding law of love and forgiveness to disease according to the Rosicrucian philosophy and the concept of healing being given out by the Rosicrucian Fellowship? To answer this we will quote from Max Heindel's writings:

"At the beginning of a new life cycle the Ego descends into the Region of Concrete Thought, where the music of the spheres at once sets the seed atoms into vibration. There are seven spheres, the planets of our solar system. Each has its own keynote and emits a sound differing from that of every other planet; one or another among them vibrates synchronously with the seed atom of the Ego then seeking embodiment. This planet then corresponds to the 'tonic' in the musical scale, and though the tones from all the planets are necessary to build up an organism completely, each is modified and made to conform to the basic impact given by the most harmonious planet, which is therefore the ruler of that life, its Father Star. As in terrestrial music, so also in the celestial there are harmonies and discords, and these all impinge upon the seed atom and aid in building the archetype. Vibratory lines of force are thus formed which later attract and arrange physical particles, as spores of sand are marshaled into geometrical figures by bowing a brass plate with a violin bow. Along these archetypal lines of vibration the physical body is later built, and thus it expresses accurately the harmony of the spheres as it was played during the period of construction. This period, however, is much longer than the actual period of gestation, and varies according to the complexity of the structure required by the life seeking

physical manifestation. The process of construction of the archetype is not continuous, for under aspects of the planets which produce notes to which the vibratory powers of the seed atom cannot respond, it simply hums over those which it has already learned, and thus engaged, waits for a new sound which it can use to build more of the organism with which it desires to express itself."

"Thus, seeing that the terrestrial organism which each of us inhabits is moulded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease are produced in the first place by spiritual causes of inharmony within. It is further evident that if we can obtain accurate knowledge concerning the direct cause of the inharmony and remedy that the physical manifestation of disease will shortly disappear. It is this information which is given by the horoscope at birth, for there each planet in its house and sign expresses harmony or discord, health or disease. Therefore all methods of healing are adequate only in proportion as they take into consideration the stellar harmonies and discords expressed in the wheel of life, the horoscope."

"But while laws of nature which govern in the lower realms are all powerful under ordinary circumstances, there are higher laws which pertain to the spiritual realms and which may under certain circumstances be made to supersede the former. For instance, the forgiveness of sins, upon recognition thereof, and true repentance are made to supersede the law which demands an eye for an eye and a tooth for a tooth. When Christ walked upon this earth and healed the sick, He, being the Lord of the Sun, embodied within Himself the synthesis of the stellar vibrations as the octave embodies all the tones of the scale, and He could therefore emanate from Himself the true corrective planetary influence required in each case. He sensed the inharmony and knew at once wherewith to offset it by virtue of His exalted development. He had need of no further preparation but obtained results at once by substituting harmony for the planetary discord which caused the disease wherewith He was dealing. Only in one case did He take refuge in the Higher Law and

say, 'Arise, thy sins are forgiven.' Likewise the ordinary methods employed in the Rosicrucian System of healing depend upon a knowledge of the planetary inharmonies which cause disease and the correcting influence which will remedy the same; this has sufficed in all the instances which have come under our notice to date. But there is a more powerful method to be obtained under a higher law, which may accelerate recovery in cases of long standing, and may even under certain circumstances where the sincere and heartfelt recognition of wrong exists obliterate the effects of disease before the wheels of destiny, so cold and so hard, reach us. It is this result that is to be sought by consecrating an Ecclesia to the cause of healing and the preparation of a spiritual panacea."

"When we look with spiritual vision upon one who is diseased, whether the physical body be emaciated or not, it is plainly evident to the seer that the finer vehicles are much more tenuous than during health. Thus they do not transmit to the physical body a proper quota of vitality, and as a consequence that instrument becomes more or less disrupted. But whatever may be the state of emaciation of the rest of the physical body, certain centers which are tenuous during health in a degree varying as the spiritual development of the man, become clogged in an increasing degree according to the seriousness of the disease. This is particularly true of the main center between the eyebrows. Therein the spirit is immured, sometimes to such an extent that it loses touch with the outer world and its progress, and becomes so thoroughly centered upon its own condition that only complete rupture of the physical body can set it free. This may be a process of long years, and in the meantime the planetary inharmony which caused the initial disease may have passed by with the sufferer being unable to take advantage of the improved conditions. In such cases a spiritual outpouring of a special kind is necessary to bring to the soul its message: 'Thy sins are forgiven.' And when that has been heard, the person may respond to the command, 'Take up thy bed and walk.'"

"None among our present humanity can measure anywhere near the stature of the Christ, consequently none can exercise His power in

such extreme cases, but the need of that power in active manifestation exists today as much as it did two thousand years ago. Therefore an Ecclesia embodying the correct astrological lines must be built to prepare a spiritual panacea which may be used by other people in other places. The spiritual outpouring obtained in such a place by the use of a certain formula given to the writer in the Temple (of the Rosicrucians), will be combined with a suitable physical substance to facilitate transmission. Spirit pervades everything in and upon our planet but in a varying measure; it has more affinity for some substances than for others. Being an emanation from the Christ Principle, it is the Universal Spirit composing the World of Life Spirit that restores the harmony of the body. As this world reflects itself in the etheric region, it may be most easily concentrated and compounded with a substance containing a great deal of ether."

"Such a substance was shown to the writer in the Temple of the Rosicrucians on that memorable night. Inside the large central sphere (mentioned in a previous lesson) was a smaller container which held a number of packages filled with that substance. When the Brothers had placed themselves in certain positions, when the harmony of certain music had prepared the way, suddenly the three globes commenced to glow with the three primary colors, blue, yellow, and red. To the vision of the writer it was plain that during the incantation of the formula later given him, the container having in it the before mentioned packages become aglow with a spiritual essence which was not there before. Some of these packages were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well being. What the substance is wherewith the spiritual essence is combined, will be patent to all whose work brings them in contact therewith."

An Ecclesia or Healing Temple as described above has been built in connection with the Rosicrucian Fellowship and dedicated to the work of healing.

(To be continued)

Menus from Mt. Ecclesia

—BREAKFAST—

Stewed Apples
Rice and Raisins
Entire Wheat Gems
Cereal Coffee or Milk

—DINNER—

Tomato and Barley Soup
Baked Onions
Creamed Carrots
Corn Bread
Milk

—SUPPER—

Rye Bread and Date Sandwiches
California Salad
Plain Sponge Cake
Milk

Recipes

Rice and Raisins

Wash one cup of rice, drain, then add two cups of hot water, and one-half cup of seeded raisins with half teaspoon of salt. Put into enameled pan with tight lid and steam for one hour.

Tomato and Barley Soup

Peel and slice one onion, one potato, and add one-half chopped green bell pepper. Fry the above in a cooking pot with two tablespoons of oil until a light brown; then add one quart of water and two tablespoons of barley, and boil until barley is tender; add one and one-half cups of stewed tomatoes and season with salt and paprika.

Baked Onions

Peel mild white onions and remove the hearts. Chop these and fry in butter, adding cracker or bread crumbs. Season with parsley, salt, etc., and add enough egg to hold this together; return dressing to onions and bake in pan with a little water in bottom until tender and brown.

Creamed Carrots

Wash, scrape, and dice medium sized carrots, and boil in salted water until tender. Drain, and cover with creamed sauce made of one tablespoon of butter warmed in frying pan, slowly adding one tablespoon of flour and one cup of milk. Season with chopped parsley and salt.

Rye Bread and Date Sandwiches

Slice rye bread very thin. Remove stones and grind dates and walnut kernels together. Spread between the bread and serve with olives.

California Salad

Peel and slice two large navel oranges, adding half cup each of sliced pineapple, and seeded

white grapes, also three peeled and sliced peaches, one mellow apple, two sliced bananas, and two tablespoons shredded cocoanut. Serve on plates garnished with lettuce leaf. A tablespoon of honey will add to the flavor.

GOD'S WORK

(Continued from page 232)

gained both spiritually and physically by her day at the beach, because it had been filled with loving, self-forgetting service to others.

When Mrs. Brown's friend met her on Wednesday evening, she said, "I wish you had come to church with me on Sunday morning. Dr. Jones gave us a most wonderful talk upon using every opportunity for doing God's work."

"Yes," replied Mrs. Brown, "but I found many ways to do God's work at the beach."

* * * * *

"Grandma, how is it that you always find an answer to every puzzling question we bring to you?"

"Because, dear, there is an answer for every question, and you remember the Golden Text: 'Ask and ye shall receive' and, 'If any man lack wisdom, let him ask of God.' It is part of God's work which we may do, to help answer the questions of the little ones—to feed the lambs.'"

"Grandma, does that story really mean that carrying that heavy baby and taking care of the lost dog, were part of God's work?"

"And giving up her seat in the car, too?" added Charlie.

"Yes, dears. Every loving act, every duty cheerfully performed, is helping in God's work."

The Rosy Cross Healing Circle

San Diego, Calif., August 24, 1922.

The Rosicrucian Fellowship.

Dear Friends:

I noticed in reading the July "Rays" that you published the reply on vivisection of Governor P. P. Baxter of Maine to Mrs. H. Baynes. As I am a member of the California Anti-Vivisection Society, I like your action in giving this letter publicity. This torturing of Jehovah's creatures in the name of science is an unspeakable abomination and should be stopped at once. The ordinary person is ignorant of the cruelties and atrocities that are carried on in the vivisection laboratories. Every man and woman should vote in favor of the bill to abolish vivisection of living creatures.

In "*The Gospel of the Holy Twelve*" it says: "If a creature suffers greatly and its life becomes a torment to it, ye shall launch it forth in love and mercy, and God, the Father-Mother, shall have mercy on you." In "*The Perfect Way*," by Anna Kingsford, is the following: "Inasmuch as a man loves and succors and saves even the least of God's creatures, he ministers unto the Lord. For so long as pain and sorrow and sin endure, God is wounded continually in the persons of all creatures, small and great; and the temple of their bodies is the house wherein the Divine Guest suffers."

Tomorrow, the 25th, is the healing date. I felt really good on Sunday last, and I thank God for the ministry of the Invisible Helpers and of you, their associates incarnate (in flesh bodies). I expect to benefit from you.

Yours respectfully,

J. H. P.

Roxbury, Mass.

Dear Friends:

Greetings to you and many thanks for the wonderful results I am feeling from your treatments. Yesterday was my birthday, and I could not help but notice that on no former birthday have I ever felt so calm and poised and trusting. Thanks to your ministrations my nervous system is calming down and allowing my soul to express more. I always have had a feeling of strength and calm

within, but the physical vibrations seemed to prevent it from "coming through." I seldom feel that intense and feverish tenseness which used to react so unpleasantly.

Best of good wishes always,

Very sincerely,

(MRS.) L. R.

Brooklyn, N. Y., May 28, 1922.

Healing Dept,

My dear Friends:

Thank you ever so much for the quick help I got from you last Sunday morning, it was really wonderful. I felt at first as if my hand was on an electric battery.

And within the next few minutes the stiffness up the spine and cords of the neck was entirely gone, also the terrible headache.

Thank you again, dear friends, for your help.

I remain,

Your true friend,

M. W.

HEALING DATES

September	8—15—21—28
October	5—12—19—25
November	1—9—15—21—29

Healing meetings are held in the Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 6:30 P. M., meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Up and onward! Live in the present with glad thoughts of the past and hopes for the future. So shall you do the work that is yours to do, well and bravely. —Selected.

Echoes From Mt. Ecclesia

The Ecclesia

M. C. HAUBOLD

The spot whereon I stand is holy ground,
Dedicated to Thee to be Thine Own;
That healing for all may from it ever flow,
Bringing relief to those in pain and woe.

God! let the work go on
Through darkest dawn of day,
That whosoever healing seeks
May ne'er ask aid in vain.

Thus may it be, whatever else betide,
That e'er this spot sacred to Thee be kept.
May no profane or thoughtless word or deed
E'er mar its peace, sustained by love for Thee.

News of the Month

R. T. OAKLEY

WHILE THE SUN was passing through the royal sign of Leo, the brothers and sisters on Mt. Ecclesia took advantage of their knowledge of astrology, with the result that much has been accomplished in the past month that is entitled to notice.

Among the material improvements we may mention the new wing to the Administration Building, started in June, and which is now rapidly nearing completion to the joy of the workers who have been much cramped for room in the past. It is forty feet long by twenty-eight feet wide, having two stories, of which the upper consists of the private office and apartments of Mrs. Heindel, long needed, and also a fireproof vault. Below there are the editorial rooms and an extension to the book bindery.

A new water system has just been installed with which we are able to raise more fruit and vegetables than formerly, for our family is rapidly increasing. We are now able to get all the water needed, and irrigating becomes a pleasure as we watch Mt. Ecclesia becoming a Garden of Eden. The grounds are undergoing some changes.

Some of the drives have been widened, and the appearance of new flower beds adds considerably to the very potent charm of the place.

We have been very fortunate in having Mr. Manly P. Hall with us for a few weeks this summer. Mr. Hall has made a splendid name and remarkable record for himself in the past year and is classed as one of the foremost lecturers in California on occult and mystical subjects. His pleasing appearance and jovial disposition make him a favorite wherever he happens to be. His understanding of the profound mysteries of the inner planes and his teaching of occult truths involving the wisdom of the ages, are amazing, more so on account of his youth. He has taken three classes a week, two on the "Cosmo-Conception" and one on the study of the Bible. In addition he has delivered lectures on "Etidorpha," the "History of the Rosicrucians," "Christ from the Rosicrucian Viewpoint," and other subjects.

On our way home from the Temple a few nights ago an unusual stellar display attracted our attention. The glorious Day Star had just

set, drawing in its wake the remnants of its light and beauty, when in the soft twilight there appeared in the western heavens a silver crescent, the moon, shedding its beams of light upon the Pacific Ocean and making of it an immense lake of silvery sheen. From out the clouds close to the foot of this crescent blazed forth Venus, the lover's star, in all her splendor, laying her beauty at the throne of the Queen of the Night, while on the uppermost point of the crescent rested Jupiter like the crown upon a queen, shining forth as an adornment of regal power. It was the conjunction of Venus, Jupiter, and the Moon in the constellation of Libra. What does it signify? Ask of those versed in the ancient mystic lore: blessed indeed are all unions consummated under such benefic aspects. How favorable a time for the mystic marriage, the joining of the higher and lower selves, the casting of the Molten Sea, the making of the Philosopher's Stone.

As a fitting climax to this month comes an echo suggesting the scent of orange blossoms:

There stood in all its simplicity and sweetness our little Pro-Ecclesia. Down the dainty path that brings us to it came a bride and groom accompanied by bridesmaid and best man, while pealing forth from the organ came the strains of the Wedding March, beautifully rendered by one of our fellow workers. They entered the chapel and stood before our Leader, who was momentarily swept away by the emotions connected with this Holy Sacrament, giving to those present a glimpse of her real inner nature as she joined these two in holy wedlock. What sacred advice was then given them! What a concentration of love and prayer was offered for these two of God's children who had entered this Holy Estate! Then followed the marriage feast with its bounteous array of sweet and delicious fruits and vegetables, truly the body and blood of Christ. Then congratulations were given and the true spirit of joy expressed as befitting the occasion.

The bride was one of the earliest students of Mr. Heindel, Serena Boerboom, while the fortunate brother was Mr. George Goode, both of Los Angeles. The prayers of all on Mt. Ecclesia go up to the Father that He may indeed enfold these two with His divine love.

Clippings of Interest

PARIS—A modern mummy can be seen in a tiny mountain village near Puy de Dome. A noted French archaeologist of eighty odd years found it very hard to part with his dead father completely. So he obtained permission from the civil and religious authorities to preserve the body in rectified spirits of wine.

The body lies in a zinc box specially constructed with a thick glass window, and is kept in a little chapel, where the son comes every day to pay his dead father a visit. Reports infer that the body is in an almost perfect state of preservation.

* * * * *

All of us know that Nature is ever active, adapting man and animals to their environment. Perhaps the development of a "third sex" is just another step in evolution toward the supermen and superwomen of the future. Already we have with us in growing number the new generation of young ladies who wear breeches, cut their hair short, and equal men in sport or business.

* * * * *

We still eat our dear, little, helpless animal brothers. We kill them, skin them, put them on ice, chew them in the evening.

We are still cannibals, but we are freeing the animals from physical slavery. That is some progress. But we shall cease being eaters of meat after a while.

LECTURES

Mrs. Arline D. Cramer, of Los Angeles, is scheduled for a lecture tour, as follows:

September 21st—Santa Barbara, Calif.

September 23rd—Sacramento, Calif.

October 4th—Portland, Oregon.

October 9th—Tacoma, Washington.

October 12th—Seattle, Washington.

October 19th—Everett, Washington.

October 24th—Victoria, B. C.

October 28th—Vancouver, B. C.

On her return trip, lectures will be given in San Francisco, Oakland, Berkeley, and San Jose, the dates of which will appear in the next issue of the "Rays."