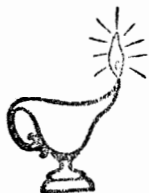


RAYs FROM THE ROSE CROSS

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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Contents

	Page		Page
Chastity and Lust (Poem)		Cain and Abel	475
Edwin King	450	Animals and the Law of Consequence	475
<i>EDITORIAL DEPARTMENT—</i>		<i>THE ASTRAL RAY—</i>	
The Repatriation of Europe	451	Astrological Light on Mutual Personal	
Vampirization by Disembodied Spirits	452	Attraction Bessie Boyle Campbell	476
What Women Have Accomplished with		The Children of Pisces, 1924	479
the Vote	453	<i>Your Child's Horoscope:</i>	
<i>THE MYSTIC LIGHT—</i>		Mollie D.	480
The Recipe for Success (Poem)		Hans A.	480
Berton Bryaley	454	Aileen W. (Vocational)	481
The Planetary Spirit of the Earth		<i>STUDIES IN THE ROSICRUCIAN</i>	
Max Heindel	454	<i>COSMO-CONCEPTION</i>	
The Coming Race and the Coming		The Rosicrucian Catechism	
Force S. R. Parchment	456	Alfred Adams	482
The Guest That Was Coming		<i>CHILDREN'S DEPARTMENT—</i>	
A. K. James	460	Mary and the Fairies	Agrippa Jr. 484
The Path of Initiation		<i>NUTRITION AND HEALTH—</i>	
Vivian Viola Frisbee	466	A Study of the Human Body	
The Celestial Radio	Karl Sealot 471	Part II—Its Cellular Construction	
The Path (Poem)	Selected 471	Dr. F. Lash	486
<i>QUESTION DEPARTMENT—</i>		The Advantages of Uncooked Food	
Squabbling in Occult Societies	472	John T. Richter	488
Seducing Spirits of "Latter Times"	472	Hints for Health	By the Editor 489
Christian Science and the Rosicrucian		Vegetarian Menus	490
Philosophy	473	Recipes	490
Man's Power over Beasts	473	<i>The Rosy Cross Healing Circle:</i>	
Disintegration of the Moon	473	Patients' Letters	491
Music as a Gauge of Evolution	474	Healing Dates	491
The Law of Love versus the Law of		<i>ECHOES FROM MT. ECCLESIA—</i>	
Consequence	474	Chats with the Editor	492
Sleeping with Head to the North	474	Prize Competition Awards	492
Fortune Telling	474		
The Object of Evolution	475		

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THE ROSICRUCIAN FELLOWSHIP
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Chastity and Lust

EDWIN KING

The door to heaven is saintly Chastity ;
And when a soul is found sincerely chaste,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt,
And in clean dream and solemn vision
Tell her of things which no gross ear can hear.
Then oft converse with heavenly habitant
Doth cast a beam upon the outward shape,
The unpolluted Temple of the Mind,
And turn it by degrees to the soul's essence
Till all be made immortal.

But when Lust,
By unchaste look, loose gesture, and foul talk,
But most by lewd and lavish act of sin,
Lets in defilement to the inward part,
The soul grows coarse, clothed by contagion,
Becomes defiled till she quite lose
The divine properties of her first Being.
Such are those thick and gloomy shadows damp,
Oft seen in charnel vault and sepulchre,
Lingering, flitting by a new-made grave
As loath to leave the body that they loved,
And linked thereto by carnal sensuality
Of a degenerate and degraded state.

Editorial Department

Topics of the Day from the Rosicrucian Standpoint

The object of this department is to correlate current events with the facts of occult philosophy so as to demonstrate the reality of the super-physical forces which regulate human affairs, and that such philosophy is not visionary but the most practical thing in the world. EDITOR.

The Repatriation of Europe

DURING the last four years there has been accomplished an immense work in the form of the repatriation of the men of the various nations of Europe who had become stranded in countries other than their own during the war and had not been able to return to their native lands.

Dr. Fridjof Nansen, the eminent Norwegian statesman and explorer, is the man who has had direct charge of this work. He first came into prominence through his polar explorations, and he was the winner of the Nobel Peace Prize of 1922.

In 1920, two years after the signing of the Armistice, Dr. Nansen was appointed High Commissioner to undertake this colossal work. He has made a great success of it as he has of everything which he has undertaken during his picturesque and adventurous career.

When he began, there were still over a million prisoners of war scattered throughout Europe, from Ireland to the farthest limits of eastern Siberia. They were living miserable lives in camps, and in the great majority of cases had no communication with friends. Many of them had been thus situated for more than five years, since the early part of the war.

The exchange of prisoners between Germany, Austria, Russia, Bulgaria, and Greece was the major part of the work. The instability of the Communist government at Moscow was one of the chief obstacles that had to be overcome, but Dr. Nansen finally succeeded in this through the support given him by the League of Nations.

This work is one which has appealed to the humanitarian instincts of the world to a very great degree. The peasantry of Europe is not so particularly interested in the political situation of the various nations, but it can and does understand the restoration of relatives who had been given up for dead. Vast numbers of people throughout the Old World have caught a vision of universal brotherhood through the great work of Dr. Nansen. Incidentally the League of Nations and the instrumentalities which it placed at his disposal have been among the chief factors which set the diplomatic machinery into operation and made repatriation possible. As a result there has been established in the hearts of the peasantry a warm place for the League on account of this, one of its first great achievements.

Dr. Nansen's impressions of the present state of Europe are very interesting. Europe, he declares, as reported in the *Review of Reviews*, is now in the darkest period which she has passed through in many centuries, even darker than that of the war itself. The three great danger spots are Germany, Russia, and Greece. The latter two he believes have passed the critical point and are on the way to full recovery. He thinks that Russia can take care of herself and will recover steadily, also that plans under way will save the Greeks.

But he regards Germany as being in a serious condition. He says it is not merely political revolution and dismemberment that are in progress there, but everything is breaking down—morals, character, industry, and life itself. The farmers are prosperous enough, for the crops have been better than in many years, but transportation and credit are only feebly functioning on account of the destruction of the currency.

It is not so much that Germany does not possess what she needs as that affairs have got beyond her control. The breaking up

of Germany into the original states which were welded together by Bismark seems very possible even if not imminent. The present commission which has been appointed to investigate the condition of Germany's finances and industry and upon which the American experts, Messrs. Young and Dawes, have been appointed to act in an unofficial capacity, will undoubtedly accomplish much in determining the means by which Germany may be stabilized.

Dr. Nansen's work in the repatriation of Europe together with the other international agencies which have been created to solve the after problems of the war are all helping to weld the nations of the world together in a common bond of unity and realization of mutual welfare. The principles of universal brotherhood are perhaps being thus taught in a more effective manner than possible through the agencies of peace alone. Thus evil is utilized by the powers of good to forward the work of evolution.

We who have the privilege of living in this momentous period have the opportunity through observation of learning lessons which have never before been available. Out of it all will come eventually the improved conditions which will form the basis of the New Age, in which humanity will make great strides forward.

Vampirization by Disembodied Spirits

AN exceedingly interesting observation of science is noted in the *Scientific American* as reported in the *Literary Digest* of recent issue. According to this report, scientific observations of mediumistic seances prove that heat is absorbed in some manner so that the surrounding air grows cooler. This takes the phenomena of psychic research partially out of the metaphysical domain and in the same measure transfers it to the jurisdiction of physical science.

British investigators working with the medium Stella C. have recently shown that during the progress of a seance the temperature of the room

in which it was conducted fell as much as twenty degrees, this being indicated by self-recording thermometers. In other words it was shown that the medium or the sitters absorbed large quantities of heat from the surrounding atmosphere, later on giving it back so that at the conclusion of the seance the temperature of the room returned to what it was in the beginning plus a slight increase due to the heat given off by the bodies of those present.

This is a remarkable demonstration. It is also remarkable that it was not demonstrated earlier, for it has long been the verdict of sitters at seances that the room in which they were conducted always became cooler during their progress.

This lowering of the temperature checks up exactly with statements of the Rosicrucian philosophy, namely that during the progress of a spiritualistic seance the materializing spirit draws from the medium's etheric body, and to a lesser extent from the sitters, large quantities of ether and vitality, also heat, since the vital life force is the source of bodily heat. This is in reality a case of vampirization. It always leaves the medium in a devitalized condition, which is a distinct detriment to her. As a result of this devitalization mediums frequently take up the use of alcoholic liquors or drugs for the sake of their stimulation in helping to overcome the effects of the seance.

Occult philosophy tells us that this cooling effect is a sure criterion of the low nature of the disembodied entity which the medium encounters. Disembodied spirits of high character never have this effect upon those whom they contact. Spirits of a benevolent character never vampirize nor lower the temperature of those with whom they communicate. Their effect is always uplifting and imparts a sense of warmth and exhilaration rather than one of cold. Low, degraded disembodied spirits always seek to draw out the medium's vitality and absorb it for their own use in order to continue their existence.

It is exceedingly dangerous to allow disembodied spirits of this character to come into com-

munication with us. They are a distinct menace to those with whom they establish close contact. Max Heindel has warned against them in the strongest terms, saying that they constitute the gravest danger which it is possible for a person to encounter anywhere on this plane, for the reason that if they once gain control of a person they may retain that control for centuries, not only here but also in the post-mortem existence and in succeeding reincarnations as well. Insanity, epilepsy, and other serious ailments are frequently the result, and a person's evolution may thus be so seriously interfered with as to hold him back for many lives.

It is exceedingly opportune that physical science is coming to corroborate the statements of occult science in these important particulars.

What Women Have Accomplished With the Vote

FOR over three years the women of the United States have enjoyed the advantages of equal suffrage, having been able to vote on all the main issues brought before the country. *The Woman Citizen* recently made a survey of what has been accomplished in these three years, which is most interesting. Of course it is realized that the time is too short to do more than make a start, but at the same time it shows what the trend is. To project people into an activity with which they have had no previous experience and expect them instantly to demonstrate great results is unreasonable. Nevertheless there has been substantial progress made by the women since they acquired the vote, and it is only an indication of the still greater progress that will be made in immediately succeeding years.

The establishing of the Women's Joint Congressional Committee was the first step along legislative lines. This is a committee composed of women from fourteen national women's organizations. This committee was largely responsible for the passage of the Sheppard-Towner law, which has for its aim the protection of mothers and newborn babies from death through lack of knowl-

edge of their proper care. The permanent establishment of the Woman's Bureau of the United States Department of Labor is another measure sponsored by the women and carried largely through their vote.

There is but one woman in the present Congress, Mrs. Mae E. Nolan of California, but in the state legislatures there has been much progress made; more than eighty women were elected to the legislatures last fall in thirty-one states. Among these were five state senators elected in Vermont, Ohio, Oregon, and Washington. Pennsylvania has the largest number of women legislators, namely eight; then comes Connecticut with seven; Ohio with six; California, Vermont, and Washington each with five. Nine states have women State Superintendents of Education. There have been altogether about twenty woman mayors of various cities throughout the country.

In the various state legislatures there have been large numbers of bills introduced and championed by women, having as their object the promotion of various projects in which women are particularly interested. Among these were child welfare, removal of discrimination against women, protective legislation for women, education, protection of the direct primary, and the enforcement of the prohibition law.

In all these various activities of the women since they gained the franchise there has been nothing spectacular, but at the same time progress has been steady and sure. All of this is encouraging as being the preliminary work in preparation for the coming age, which will be more than ever before a Woman's Age. Woman through her quality of imagination coupled with her keener moral sense must eventually be the prime mover in the regeneration of the race. Man's development of will and his predilection for facts rather than the culture of the imagination make him less adaptable in devising new programs of life which best promote the spiritual side of evolution. Therefore the noteworthy achievements of the women in the short period since they gained the franchise is a significant sign of the times.

CONGRES-
SIONAL
COMMIT-
TEE

LEGISLA-
TIVE
ACTIVITIES

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. This teaching makes no statements not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It gives a reasonable solution to all mysteries, but—and this is a very important “but”—*Rosicrucian Christianity does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore the scientific teaching is only given in order that man may believe and begin to live the religious life which alone can bring true fellowship.*

The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential truth and beauty may again be recognized and accepted.

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

The Recipe for Success

BERTON BRYALEY

It's doing your work the best you can,
And being just to your fellow man;
It's making friends and holding friends,
By staying true to your aims and ends;
It's figuring how and learning why,
And looking forward and thinking high,
And dreaming a little and doing much;
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough yet making speed;
It's daring blithely the field to chance,
While making labor a brave romance;

It's going onward despite defeat,
And fighting staunchly but keeping sweet;
It's being clean, and it's playing fair;
It's laughing lightly at Dame Despair;
It's looking up at the stars above,
And drinking deeply of life and love;
It's struggling on with the will to win,
But taking loss with a cheerful grin;
It's sharing sorrow and work and mirth,
And making better this good old earth;
It's serving, striving through strain and stress,
It's doing your NOBLEST—that's SUCCESS.

The Planetary Spirit of the Earth--

Past, Present and Future

MAX HEINDEL

NOTE:—*This article was first published in 1914 in "Echoes from Mt. Ecclesia," the periodical which preceded the present "Rays."*

THE LAW OF ANALOGY holds good everywhere. It is the masterkey to all mysteries. That which applies to the microcosmic man also applies to the macrocosmic man, namely God or the Divine Power. The animals are now guided by group spirits from without. At a later period they will become indwelling spirits and learn to guide their vehicles with-

out assistance from other sources. Similarly it has been and will be with the earth. Up to 2000 years ago Jehovah had charge of and guided the earth from without as the animals are guided by the group spirits. The earth was held in its orbit by His power, and He was up to that time our Supreme God. But at the change made on Golgotha the Christ Spirit drew into our earth in order that He might aid us to evolve faculties which Jehovah could not give us. Jehovah gave us laws which held us in check, but the Christ

gives us *love*. One is a restraining force, applied from without; the other is an impelling energy, applied from within. The Christ is now guiding the earth in its orbit from within, and will so continue until we have learned to vibrate to that great attribute, love, whereby we shall be able to apply the necessary power to our planet and thus guide it in its orbit ourselves.

Christ is the highest Initiate of the Sun Period, and as such has His dwelling place in the sun. He is the sustainer and preserver of the whole solar system. In one sense it is right to speak of that which dwells within our earth as a ray of the Cosmic Christ, yet this does not convey the exact idea of what the case is. Perhaps we can get at the matter by an illustration. Let us liken the great spirit in the sun to a refiner of metal. He has upon his furnace a number of crucibles and is watching them all. Heat is melting the metal and forcing the dross to the top. The refiner gradually skims the crucibles until at last the metal is absolutely beautiful and clear and he can see his face in each.

Similarly we may say that Christ turns His attention from one planet to another. As He turns himself to our earth, for instance, His image is reflected in the earth, but it is not a dead image; it is a living sentient being, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of the faculty of feeling possessed by this image which is in reality the indwelling spirit of the earth. Thus for a time the energy of Christ is imparted to this picture as a focus. While really being in the sun, Christ feels everything that is going on in the earth as if He were actually here present, for that picture within, which is not a picture in the ordinary sense of the word it must be thoroughly understood, is a part of the Solar Christ, and through it He knows and feels and senses everything upon earth as if He were actually present.

I have repeated this, but it might be repeated time and time again without detriment, for this is something that should be very thoroughly understood. This is really what is meant by omnipresence. Thus while the Christ is the indwelling spirit of the sun, He is also the indwelling spirit of the earth, and must continue to hold this office of helpfulness for us, feeling everything, enduring everything that goes or

would go with His actual presence for our sakes.

Let us now consider for a moment what that which we call earth really is, that is to say, its origin. Its solidification commenced in the Sun Period when we were unable to vibrate at the high rate demanded to remain there. Thus we gradually worked ourselves out of the sun and were projected into space. The rate of vibration of the portion thrown off was gradually lowered until the middle of the Atlantean Epoch, and thus the earth crystallized into a mass of stone, we might say. We ourselves made the earth what it is, and if no help had been given we should have been unable to extricate ourselves from the meshes of matter.

Jehovah from without endeavored to help us by law. To know the law and follow it would in time aid us provided we had the requisite strength. But no man is justified by the law, and by the law all spirits must become further enmeshed. Therefore a new impulse had to be given which should inscribe the law in men's hearts, for there is a great difference between what we do because we must or for fear of an outside master who metes out retribution for every offense, and the inner urge which impels us to do right because it is right. We recognize what is right when the law is inscribed in our hearts, and then we obey its dictates unquestioningly, even though it may cause our whole being to vibrate with pain.

Thus we collectively are the spirits of the earth. We must some day guide the vehicle which we have created. Jehovah guided it for us from without by means of law, but as this was not sufficient to bring us to the point of individualization where we were able to take care of ourselves, Christ came in as a Savior and is helping us until the time comes when we shall have evolved a love nature within ourselves sufficient to float the earth. So there have been no other indwelling spirits in the earth. The Christ is only here temporarily to help us; in time it will be our privilege to take up His task for ourselves and guide our planet as we want to and as we should. The increased vibratory force due to the Christ has already made the earth much less dense and much lighter than before, and in time it will become ethereal again as it once was. It will then cease to be dead in sin; it will become alive in love.

The Coming Race and the Coming Force

S. R. PARCHMENT

DURING THE PAST few years advanced thinkers of the materialistic type as well as those more spiritually inclined have given considerable time to the discussion of the *Coming Race*, and its concomitant, the *Coming Force*.

Many people are beginning to see the tremendous possibilities of this subject; they have departed from the beaten path, and are eagerly endeavoring to persuade others to explore with them a new way.

As pioneers of the fifth subrace we can begin now to express some of the characteristics of the coming Sixth Race, and attain to a knowledge of the Coming Force which has been acquired by a few advanced individuals. There are a few souls scattered through the different races who are trying to the best of their ability to intelligently further the course of evolution, and these souls are slowly but surely coming together.

From this amalgamation of the elect will come the seed for the Sixth or Love Race—a Love Race because it will manifest love beyond the comprehension of the men of the present race.

The force which Bulwer Lytton called “Vril” will be the possession of the evolved souls of that race, who will not use it destructively to oppress their weaker brethren as we have used some of the forces entrusted to our care, but solely for the benefit of humanity and the glory of God.

When we survey the course of nature we see that a few thousand years ago man was a cave dweller, a naked savage. Today we view him as a cultured being, a dweller in palaces, and we ask ourselves, “What has wrought this marvelous change?” To this question there is but one answer—the awakening of the great force which we call mind. When the mind of man awoke, he became conscious of his place in the universe, and began the conquest of matter.

The onward march of science has brought us now to the place where we pause for self-exam-

ination. We look within and seriously ask ourselves the question, “Why can we not conquer *self*?” We have brought into subjection the external forces of nature; we now proceed to master those within. This vital question of self-mastery, which had its inception at the beginning of life, has forced itself particularly upon the attention of the highly developed souls who are to be found in small numbers in every race and tribe. Their thoughts are now coalescing, and in accordance with the cosmic law of attraction and association these kindred spirits are being drawn together to form a nucleus for the Brotherhood of Man.

It must not be supposed that attractions and associations are blind, unintelligent forces; there is no such thing in nature. The immortal Goethe, an initiate of the Mysteries, wrote in his “*Elective Affinity*” of the loves and hates of atoms. Certain atoms unite readily with each other, while others do not. Consider, for instance, the effects of powder and fire. By their knowledge of the subtle law of attraction and repulsion chemists are enabled to put together hundreds of compounds which have become daily necessities. Since the microcosm is a replica of the macrocosm, it is logical to assume that the law which governs the one rules also the other. Therefore if man desires to know the laws of the cosmos, let him study in the laboratory of the body. If he there extracts the quintessence of his own atomic forces and harnesses those forces by the power of will, he will attain to a state which is above and beyond the merely human; he will be no longer man, but superman.

By means of the wisdom gained from the acts of our past lives we are becoming better qualified to co-operate intelligently with nature and are infusing our own life forces into the archetype of the Coming Age—the Age of Brotherhood.

To get at the root of this subject a short resume of the history of the early races may prove helpful. Materialistic science agrees with occult in-

investigators in saying that a vast continent once existed in the Pacific Ocean, of which Australia, Tasmania, and many of the small islands of Oceania once formed a part. This great stretch of land was called Lemuria and on that continent occurred the inception of the human race. The inhabitants of that far off period were eventually entirely wiped out by volcanic eruptions.

Races as we know them today did not then exist. In the beginning we all bore the same exterior form. We of the present Fifth Race are the pioneer spirits of that epoch, while the negroes are the stragglers, and the Australian aboriginals and the African Hottentots are still more backward spirits of that race.

We, the pioneers of the Lemurian race, became the seed for the next great race which overspread the continent of Atlantis. We there evolved a mighty civilization, but met with destruction once more, this time by inundation. The Initiate Plato wrote of Atlantis, and his statements have been confirmed by the findings of material science. Substantial proof of the existence of this early Atlantean civilization may be obtained on several of the islands of the Greater and Lesser Antilles, which are remnants of that ancient continent. There is also strong evidence in the form of architectural remains and hieroglyphical inscriptions that there was communication between the lost continent and ancient Egypt.

The folk lore of the Caribs, the original natives of South America and the West Indies, still abounds with stories of the several floods which finally destroyed the Atlantean continent. The architectural remains of Yucatan and other places in Mexico are attempts made by refugees of the tenacious Atlantean race to reestablish their civilization, which had been swept away centuries before with the doomed continent.

But these attempts proved futile, and the race was finally ended by the last inundation, which closed the Atlantean Dispensation.

In this Atlantean Root Race there were seven subraces: First, the Rmoahals; second, the Tlavatlis; third, the Toltees; fourth, the Turanians; fifth, the Semites; sixth, the Akkadians; seventh, the Mongolians.

The fifth subrace, the ancient Semites, the highest evolved of the Atlantean stock, was chosen and set apart by the race God Jehovah to be the seed for the Aryan Race. In the Bible the

men of this race are called the "Sons of God," and strict ordinances were given that they should not marry the daughters of men, namely the lower races. But Biblical history tells us that many violated this command. Even Moses, the leader selected by Jehovah, had an Ethiopian wife. Those that remained true to the commands of the Race Spirits are now the fifth subrace of the Aryan Root Race; those who went astray are the Jews who still claim to be the chosen People of God. From the Aryan Race are to spring seven subraces, five of which have already appeared. The first race was the East Indian, the second the Babylonian and Assyrian, the third the Greek and Latin, the fourth the Celtic, the fifth the Teutonic-Anglo-Saxon. Two more races will evolve from this Aryan stock. To the discerning the sixth is now appearing, slowly integrating itself from the amalgamation of existing races in the United States.

Occult science teaches that as with preceding races the most highly evolved souls were selected to be the seed for the next, so it is expected of us to play our part in the evolution of the Coming Race. But there is one great difference to be noted. In former dispensations mankind was under the rulership of the race gods—for example the Jews, whose leader was Jehovah. Humanity at that time had not developed the mind sufficiently for clear thinking as have the men of the present age; therefore it was necessary for them to have stern leaders and rigid laws to spur them on. However, advanced souls in all races have now evolved the mind sufficiently to enable them to make their own decisions.

The regime of Jehovah has passed. Our task now is to adapt ourselves to the new dispensation and follow the command of its leader, Christ Jesus, who said, "Thou shalt love thy neighbor as thyself." Therefore the pioneers of the new age must have the law engraved on their hearts.

Those evolved souls awaiting rebirth in the new race will not come as the result of promiscuous mating. They must come by love, of parents imbued with the highest and noblest ideals, both morally and intellectually fit to perform the act of generation not for the gratification of sense but as a holy sacrament. During gestation the utmost purity is to be observed; sex love is to be replaced by the love of soul for soul, and the mother is to be given an environment conducive

to elevating thought. The child thus born will come into the world a natural mystic, full of love, possessed of an unconquerable will, and able to wield constructively the force of the Coming Age. A race of such children will *live* the Christian religion, about which we have *talked* for nearly two thousand years, and will manifest love to a degree unknown to us in the present age.

We are at present spending great sums in scientific investigation. With the knowledge thus gained we cross fruits and vegetables and get superior results. We select the best strains of animals and cross them, producing hybrids which are superior to the original stock. But our sons and daughters marry for social prestige and for money, the God of the age. The products of such unions are not fitted to be members of the new race. Our prisons, hospitals, and insane asylums are crowded with the products of the present day system of marriage.

While evolution will eventually bring about amalgamation of the races and blend mankind into one great brotherhood, there is also the path of Initiation for whomsoever will. Any individual in whatever race body he may be functioning may attain the consciousness of the Coming Age, taking heaven by storm. In Matthew 11:12, we read: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." The violent ones spoken of by Christ are pioneer souls who have started heavenward by acquiring a high degree of self-mastery.

Occult investigation shows that when such a course has been undertaken in all sincerity, the vital body becomes sensitized, and the blood, being its vehicle, at once responds to its accelerated vibratory action. As the man tries to perfect his thoughts, the threefold body, which is but the shadow of the threefold spirit, adjusts itself to this higher condition. When these higher and lower triangles have reached a state of equilibrium, the conscious mind is in touch with the superconscious, the ego itself. At this time the entire atomic structure of the body is changed, a process which must be carried out with caution and scientific knowledge.

The blood is a powerful agent; none can deny it. It is truly the key to the entire body, and it can be used in magic, both white and black. It

was knowledge of this fact which caused the wise Mephistopheles to demand of Faust that he sign their pact with blood. When Faust asked the reason for this, Mephisto replied, "Blood is a most peculiar essence." The record of a man's whole life is mirrored in one drop of his blood. By examining this vital fluid under the microscope the different races of men can be distinguished from one another. As the blood of one race differs in structure from that of all other races so the blood of each individual is peculiar to himself; but it needs a power greater than that of the microscope to distinguish between the blood of individuals of the same race.

Natural science is well aware of the geometrical formation of crystals in different substances. For instance, sodium chloride, which is common salt, crystallizes in cubes which are found to consist of alternate rows of sodium and chlorine atoms. Occult investigators affirm that in the haemoglobin of the blood, where sodium chloride and ferric substances are deposited, distinctive geometrical crystals are specialized by each ego. However, if men live together in peace and harmony, the crystals of the blood of different individuals and even different races tend to become alike.

When the Christ entered into a body not his own, even though so perfect as was the body of Jesus, it took him forty days and forty nights "in the wilderness" to change its structure and adapt it to His use.

Some time ago a certain lady was one of the writer's students. She had a sister who was ill with pernicious anaemia, and the doctors claimed that the only way to save her life was by the transfusion of blood. She was removed to a hospital, and the blood of two different men was injected into her veins. One of the men was an Englishman, the other a Scotchman, while the lady was an American of German parentage. After the transfusion this extreme mixture of blood caused untold suffering. The pictures of race and individual spirits which are carried in the blood clashed with one another, and this resulted in all sorts of unusual spiritual experiences, which the doctors called hallucinations.

They were planning to remove her to the psychopathic ward, when the sister had her placed under the care of the healing department of a certain occult order. This order advised

the removal of the patient to a sanitarium where she could have rest, quiet, and sunshine, but no meat or drugs. Certain spiritual exercises were also prescribed. In a few days a letter was received telling of marked improvement, which the doctors could not understand. They had assured the lady that her sister would pass out in a few days unless she submitted to another transfusion of blood, but at the time of writing she is fairly on the road to recovery.

Had our physicians a knowledge of the individual characteristics of the blood and the workings of the ego therein, they would take greater care in selecting the persons whose blood they transfuse into the veins of another.

The present day generation of scientific investigators puts great trust in matter and very little in spirit, but the time is fast approaching when religion and science will go hand in hand. No one can belittle the achievements of medical science nor fail to be interested in the ingenious mechanical appliances used in ferreting out the secrets of nature; but to really know her one must be willing to "live the life" and develop the latent forces within by means of which he may link himself to the Unseen. When the men of science are willing to search out the ways of nature for the upliftment of humanity and not for self, country, or race, she will freely reveal to them her secrets to be used for the good of all.

The mighty force which will be the possession of the Coming Race will be used chiefly for the purpose of healing. To a certain extent it is now being tapped by many spiritual organizations, which use it unconsciously in their work of healing. But as pure water being placed in an unclean vessel thereby becomes impure, so when this force comes into contact with impure minds it becomes vitiated and causes serious injury. This is one reason why so many healers pass out in early life; the unpurified body is shattered by the tremendous vibrations of spirit.

This force was known to the early races. By it the prophet Elijah called down fire from heaven and destroyed two companies of the soldiers of King Ahaziah. By the same means he raised the widows son at Zaraphath. In Matthew 11:14 it is related that Christ said that John the Baptist was Elias. When this ego previously manifested as Elijah under the reign of Jehovah, we

find him using this force for self-protection, but when reborn as John the Baptist, the forerunner of Christ, with all his knowledge of the higher forces of nature, he manifested the principle of the Christian dispensation, surrendered self, and was slain by King Herod. When the great master Christ was taken captive, He said that He had power to call down legions of angels to protect Him; but as He came to teach the world the law of nonresistance and love, though He saved others He would not save Himself.

The survival of the fittest may be the law of the animal world and self-protection the law of animal man, but the law of the Christian, the regenerate, is self-surrender: possessing all power, he still has none for self. If the force of the Coming Age were known to existing governments, who can imagine the outcome? With the nations of the earth seething with race hatred, selfishness, and greed for power, it would mean destruction of civilization. This force in the hands of a single selfish man could wreck a city. The prophet Elijah could have blotted out a million soldiers as easily as two companies.

Much preparation is necessary before a man of our present day races is fit to wield the forces of nature. Therefore it is meet that the disciple should sit at the feet of the Masters, laboring earnestly to perfect himself that he may become a helper in the Great Work. As the three primary colors, blue, yellow and red, when properly blended produce the all-inclusive indigo, the color of the Father, symbolical of authority and power and used from time immemorial by the dignitaries of church and state, so will the holy blending of the races of the earth produce the higher man who shall manifest in thought, word, and deed the true principles of the Christ.

It is now our privilege to help in the evolution of the Coming Race. The great souls who work behind the scenes are ever willing to direct us; it is our part to *live the life*. So let us strive to manifest the religion of Christ, casting aside distinctions of race, creed, and color, and working ever towards the realization of the Fatherhood of God and the Brotherhood of Man.

Do not ask for freedom to work independently of your stars; rather ask wisdom to work constructively with them.—*Julian R. Hovey*.

The Guest That Was Coming

A. K. JAMES

*"The guest that was coming—he waited long,
for reasons—he is now housed."* Whitman.

I HAD A letter yesterday from my friend, the Rev. Acastus Shore, and in it he told me the story of Darius Hemperley. The preface I knew already, having read it in the little notebook of "Driftwood."

Shore is an odd chap, and when we were in college he had a genius for friendship with what I thought were the most unpromising people I ever met—not only frankly shabby, but insignificant and uninteresting. I called them "driftwood" and made a pun about "driftwood always coming to Shore!" It pleased him immensely, and some time later in a confidential mood he showed me a little pocket notebook which he had started, headed "Driftwood," and in which he had written down the names and addresses of all his following, with what they had told him and a world of little details beside each. For very shame I was silent; there was so much that was wonderful in what he saw in those people, and yet in the eyes of the world most of them were failures, and I said so. "I grant it," he answered, "but you must remember they are not through. Who knows what I may have the opportunity to add to some of their names?"

He reminded me of this later in his letter. "Do you recall Hemperley and how you remarked that in your estimation he took the prize for spinelessness and meagerness of inner resources? Well, I had to agree with you, and it was this very poverty that enlisted my sympathy. You know my contention, and I will not bore you by repeating it here, but Hemperley comes nearest to illustrating it of anyone I've taken up. By the time I get through telling you his story you'll see my point. I'm sorry I haven't the gift of writing a narrative worthy of my theme, but it would take a much deeper comprehension of psychology than I possess."

Here is the story as he told it:

Hemperley had a poor start, the product of inharmony, an only child of parents either twice

or three times divorced and remarried. He was kept first by one side and then the other, and whatever one parent told him to do the other contradicted. His father died during one of the periods of spasmodic harmony, so his widow got his money and mourned him decently. Darius was spoiled after that; also sent to a school that sounded well to mould him for future responsibilities. But apparently the necessary fibre was lacking, and he drifted from one place to another without making headway, then later from one position to another, generally occupations quite different.

His mother had enough money to humor him, but she lamented his lack of stability, and oddly reproached him for the absence of the very qualities for which from time to time she had divorced his father—the crude, brutal sort of characteristics, but some part of her must have liked them.

The old lady herself must have been a character before she passed on, self-assertive and of extraordinary vitality. By a system of tactics as involved as a military campaign, Darius kept the peace till she died. However, he was almost forty before she left him free, but with the heritage of his childhood: a dread of the maneuvers of the law and a concrete habit of compromise with every daily event he was called upon to decide.

Once he had reacted to the solitude, he became conscious of a gradual increase of what I must call life force—though I do not mean active energy. A deeper note responded to the daily claims on his mind and his heart, and very naturally he attributed it to the release from the endless warfare he had sustained during his mother's later life.

Insignificant and approaching middle age, he found himself with a newborn urge to become an effective unit instead of the straw-in-the-flood which his life most closely resembled, and from that time on he suffered exquisitely by reason of the resolve he conceived without the will to execute them. Each morning saw him go forth hopeful and alert, and each evening he came

home to his lonely room accompanied by the shadow of failure. "I'll fool you yet," he would say aloud as he switched on his desk lamp. "Tomorrow I'll see Dawson and get a job in the office and before you know I'll be the whole works. You watch me!" and further to impress his invisible tormenter he took down his telephone: "That you, Dawson? Oh, hello—Yes, it is a long time, I know Oh, busy with different things I'm alone now Saw it in the paper? Yes, I guess you did Thanks, old man. Lunch with me tomorrow—you can't? That's too bad Will I join you? Metropolitan Club—Oh, I'm not much good at those things—Quite informal. All right, I'll think it over. One o'clock at the Club. Thanks! I really will Good-bye." He rang off blithely, then his face clouded. A luncheon—one of those social service affairs too. "I hate the things," then he looked over his shoulder, "but I'll go. *I'll go.*"

This time his resolution held, and with a curious thrill he found himself one of a diversified crowd of men eating their luncheon in company. Some he knew and many he did not, for while his life had not lacked the social element, he had avoided becoming identified with any movement or group in which could possibly lurk the suspicion of obligation or personal responsibility. Dawson, by his side, expounded the advantages and aims of the Club. "It's a great thing," he enthused. "Gets you out of yourself. Now last week was Buddies' Day, and every chap had to bring some little shaver who had no home. You should have seen 'em eat! My God, it was pathetic. Then we had a clown here, and those kids were more of a circus than he was."

Darius suddenly looked round the table: "What is today?" he asked abruptly.

For a second Dawson looked embarrassed. "Oh, today is Comrades' Day, and do you know, old man, I was just wondering whom to bring when you called me."

"Then if I hadn't come, whom would you have got?" queried Darius curiously.

"Oh, I don't know," answered Dawson thoughtfully. "I'd have had to find some chap who had no place else to go."

So that was it. That accounted for what had puzzled him: the easy prosperity of half the company, the shabby gentility of the rest. But ex-

cept in outward appearance there was no sign of inequality; every difference was sunk in genial good fellowship. In vain did Darius endeavor to detect the undercurrent of self-interest which he had been bred to believe motivated every so-called act of kindness. There was no vestige of it; and almost ashamed he made an involuntary gesture as if to shake off an unwelcome touch.

The enthusiasm which greeted the rising of a speaker gave him cover for his reflection. How long he remained in abstraction he did not know, but in response to a sudden impulse he raised his eyes to meet those of a stranger who had just entered. The odd part was that no one but himself appeared to be aware of the man at the door, neither did the newcomer concern himself with anyone but Darius. He just stood there, hesitating, shabby, and pitiful with a look of heartrending appeal in his hungry eyes. Darius knew well enough that something was expected of himself, that in some mysterious way this visitation was fraught with tremendous personal responsibility, but in an agony of self-consciousness he sat motionless, seeing in a blur the assembled faces, hearing in a dream the jokes of the speaker, and alive to only one thing, the eyes that were fixed on his. It was unreal, it was absurd—how could he move without being conspicuous. Besides, what might he not let himself in for?

An eternity passed, and once he wavered. In his mind he saw Darius Hemperley rise from his seat, cool and self-possessed, and with hand outstretched go to the door. "Comrade!" he said aloud.

"What did you say?" said Dawson.

"Oh nothing," said Darius, confused.

Then Dawson saw the figure at the door. "Eh, who's that chap, Hemperley? Friend of yours?"

"No, indeed," said Darius decidedly.

Dawson looked at him quickly, but before he could answer the stranger ran forward, and every man present saw the pistol he carried. They were on their feet in a second, but with a cry of, "Gentlemen, I lose—forgive me," a shot rang out, and the intruder fell across the table of the speaker.

On investigation the unaccountable thing seemed to be that no one but Darius had seen him till the moment before he ran forward. It was only to defend himself from Dawson's unspoken insinuation that the dead man was not

unknown to Darius which prompted the latter to declare that all he ever saw of him was the few moments he stood at the door.

"But he came right in," insisted Dawson.

Darius wiped his brow. "No, he didn't, he stood there and looked at us."

Dawson's expression was sceptical. "Well, I wish I'd seen him. I'll bet I'd have got onto something, and I'd have stopped him."

Enough data were found to establish the identity of the deceased, but no motive for the act was discovered. A collection made on the spot was turned over to the Chairman to be used for any survivors who might be found to need it. Darius gave all he had. "Let me know if more is needed," he said, then becoming conscious of Dawson's eye on him, he muttered something about the "everlasting horror of it," and walked out. He did not wait to ask Dawson for a job. What was the use? He was a failure; Dawson did not even believe his word.

This fact was emphasized some days later by a caller who knocked at his door. Darius, unimpressive but usually natty, was not even that now, and at the sight of a girl he drew a dismayed hand over an unshaven chin. But she did not seem to notice, and her first words, "Mr. Hemperley, Mr. Dawson says you knew my father," sent a cold chill over him. It was not her emotion that made him guess whose daughter she was; it was her eyes, the facsimile of those other eyes that haunted him. But instead of despair the girl's eyes held courage and hope back of their sadness. With a great sigh Darius invited her in.

All the time he was apologizing for his unpreparedness he was wondering how he could make a story compatible with his immense need to keep her within the radius of his future. She was so small and lonely—strange how she glorified the place with her presence! Nothing mattered to her but that she had found a friend of her father's. By letting her talk Darius learned that the dead man was all she had; that she knew little about him, as he had rarely lived at home, leaving her at school or with friends, and from time to time sending what money she needed to get along.

Recent years had seen these absences even longer, and she had practically considered herself alone in the world, when she had received word that in very truth her father was dead.

"Oh, Mr. Hemperley, why did he do such a terrible thing?"

"He was ill," explained Darius boldly, "and he was told he was incurable, and he could not face the siege."

"Did he tell you that?" she asked timidly.

Darius made a grave gesture. She bowed a golden head. "I understand. That was his way—to end it. He hated confinement and was afraid, afraid of the smallest restraint. Did he talk about me ever?" she asked shyly, then as if afraid her question might be construed as self-assertive she covered it by a motion to leave. They eyed each other, these two, groping for a footing that each knew to be there, but unable to find it. "I must go," said the girl at length. "There is so much I must do."

"Oh, don't hurry!" he broke out. "Sit down again, please, and let's talk awhile."

She drew off a cheap glove. "Will you tell me every little thing you can remember?"

Darius nodded. Once committed to action he got in knee-deep—about as low as he could sink in his own estimation; no incentive to go on, no one to care whether he was straight or crooked, why not follow the line of least resistance? One person at least would be made happy, and the pain in his conscience might be eased. There was something so marvelous in the sight of that gentle girl in the cavernous straight-backed chair, hitherto identified with his tyrannical mother, that the old fear loosed its influence over him. He held it at bay while he talked, depicting simply and concisely the imaginary character of her father. He found it to be a task presenting no difficulties. Words came unsought, and with them a clear-cut image of the man, not as he had seen him for that brief moment, hunted and despairing, but confident and strong.

Long after the girl had left him Hemperley sat gazing at the chair.

Lies, lies, all lies, and her gratitude had overwhelmed him! Well, what if he paid the penalty with his soul, if only she were comforted and came back?

Of course she did, and by that time the image of Jim Ferrers had acquired to Darius even a shade more substantially than at first. Traits he had not thought of insinuated themselves into his conception, and he told her of them even boastfully.

She sighed. "How well you knew him!"

A momentary fear seized him, then looking into her eyes his courage returned. "True friends are as near as one's own soul," he said.

"Oh, why did he not let me too know him," she cried, "when my life was so lonely?"

Then in consternation Darius tried to make up to her what she felt she had lacked, and little by little she extended to him the trust she felt due to one who was the link between her and the love she had craved. To Darius her confidence was as a crystal spring in the arid desert of his life. What concerned him most was to be worthy of it, and he exerted himself as never before to keep up an appearance of substance and reliability. For the sake of Darius Hemperley he had been a failure, but for the sake of Nell Ferrers this fact must be kept in abeyance.

You must not imagine that this was an easy task. Ask anyone not self-deceived what are the chances of reforming the old law breaker that has tenanted his flesh for forty years, and he will tell you that it takes two elements to make it even remotely possible: First, to acquire an incentive strong enough to oust a lifelong habit; and second, to make connections with some supplemental strength to do battle with the enemy until it is vanquished. Nell being the first and a sweet responsibility thrust into Darius's life, he accepted it gladly though not without misgiving. How could he keep her near without her discovering the emptiness of his life and the fact that the basis of their union was primarily his criminal cowardice, and later a lie.

Jim Ferrers had by this time become very real, constituting a court of last appeal in their arguments and a standard of excellence in conduct. The man had been dead for some weeks, but Nell, foot-loose and unwilling to return to curious friends with unsoftened details of the tragedy, lingered amongst the kindly strangers. From Dawson as treasurer of the Social Club she received the money collected on the day of the tragedy, and as she faltered her gratitude, he waved aside her thanks.

"Forget it, child. Your sorrow was our opportunity, and I am delighted to be the instrument of this little bit of service. Anytime I can advise or help you let me know."

"Thank you," she answered, "but Mr. Hemperley will look after things for me."

Dawson's finger closed abruptly on the paper

knife under his hand. "Then Hemperley *was* a friend of your father's?"

"Why, yes," she answered surprised. "He knew him well. You sent me to him yourself, you remember."

"Certainly I did," said Dawson evenly, "but I did not know how well they were acquainted."

"He was my father's best friend," she said simply.

After her departure Dawson sat still, turning over the disclosure in his mind. The thing baffled him, and subconsciously he registered a resolve to get to the bottom of it.

Nell went directly to Darius and put into his hand the cheque she had received.

"What do you want me to do?" he asked. "Buy a ticket home?" Then he waited, his heart pounding with dread.

"I have no home," she answered sadly. "I don't know what it means."

"Then you can live wherever you choose," he announced, "and you might as well stay here, eh?"

She agreed, and they set about plans for a job; but Darius, with no roots in commerce, found he was in difficulties. He promised to look into it, and met her grateful eyes.

He had it out with himself that night, and gave himself the alternatives of telling her the truth or making good her opinion of him. Here he was, middle-aged, never having done a hard day's work in his life, side-stepping every issue that could lead to it, posing as having been the friend of a man who stood for everything that he, Darius, was not, and holding Nell's friendship by a lie. Friendship! That was a lie too—he loved her.

Sleep being out of the question, for the first time in his life Darius really seriously thought about himself. How did Nell regard him? What would be her reaction to the truth? An overwhelming urge to be honest with her, a passionate yearning to earn for himself a sentiment even of hatred, brought him to his feet. "Oh, Nell, my little girl, I cannot stand this deception between you and me! I must end it!"

Morning found him with his resolution holding, but modified by conditions of daily life which operate mercifully as shock absorbers of conscience. An unconscious compromise between heroic action and a desire to appear before Nell vindicated of at least one of his offenses drove

him to Dawson to ask for a job for himself. "I hate to bother you, old man, but I can't think of anyone else who knows anything about what I can do."

Dawson, bursting with curiosity, looked diffident and judicial. "I could give you a job in a minute if I thought you'd stick to it."

"I wish you'd try me," said Darius, but that was all—no big promises.

Dawson looked him up and down and mentally decided there was a change in Darius which merited a try, added to which it would give him the opportunity to hear more on a subject that interested him extremely.

Darius watched his face, but with his mind still on what he had planned to be his next action—to see Nell and make a clean breast of where he stood. All he expected from Dawson was the privilege of being rated amongst those with a place in the scheme of things, a worker instead of a slacker; it might help morally with the balance of the confession he had to make.

Dawson made a brief gesture indicating a favorable decision, then casually as if to cut short any expression of thanks he said: "I suppose you know that Miss Ferrers was in to see me yesterday?"

"Yes, I know," replied Darius shortly.

"Nice little girl," commented Dawson casually. "Rotten to have such a family history."

"A thing like that would never react on her," asserted Darius on the defensive.

"Oh, I wasn't referring to her father's death," said Dawson, measuring his words and looking hard at Darius. "I mean what led up to it."

"I don't understand you," said Darius, unable to conceal his perturbation. "Just what are you getting at?"

"Come now, Hemperley! You couldn't be a man's best friend and not know him for an escaped convict."

"Where did you get that?" said Darius, on his feet.

"From a detective who came to me for details just as Miss Ferrers left yesterday."

Darius stood horror-stricken. "He was innocent!" he broke out, then he turned abruptly and walked to where Dawson could not see his face.

"It's a pity that you did not let him see that you knew it before his tragic exit," said Daw-

son. He spoke with a tinge of sarcasm; the whole thing baffled and nettled him.

Darius was past caring, but with self-possession once regained he returned to the subject of the position he was to have the opportunity to hold down. Details arranged, he escaped to be alone with this disclosure. It affected deeply the issue nearest to him, that of his admission to Nell. She must never know now that his friendship with her father was a lie, even though it imposed denying himself the relief of confession. That would be his burden. What mattered supremely was that she should be protected from the sin of her father, whatever it might have been. He fought against knowing it with the fear of one face to face with a malady in another which he suspects in himself. One mistake, perhaps, after a moment of faltering, then the endless law, brick walls, and a prison garb.

That evening Darius asked Nell to marry him. A lifelong side-stepper of personal responsibility, he supplicated humbly for the blessed privilege of caring supremely for her and all it might involve. Nell, unprepared and mystified, tried to stop him, and in her look of poignant regret he read the extinction of his hope.

"Don't mind me," he blurted, as she tried to speak. "I know I don't come up to schedule, but I thought I might perhaps have a chance."

So completely had he hit the mark that she had nothing to say. Darius gripped her hand, and in the silence the unseen element between them was very real. As well as if she had put it into words, he knew that the insurmountable barrier was of his own erecting, and that he could not compete with the character he had created. A mighty impulse to shatter it to bits with the truth was met by the impact of his newborn love, and through the conflict there grew the impression that solely by loyalty to the created character could the influence of the intruder be made to serve him.

But conviction came slowly, and only after disappointment had engulfed him and the sense of his inferiority had rankled unendurably. Discouragement well-nigh got the upper hand, but he rallied to Nell's pitiful little attempt to soften her rejection.

"Forget it, child. I'm an old fool to imagine you could care. Let's talk of something else."

He told her of his new position and they

agreed to celebrate the close of his first working day by a dinner and a show.

In spite of the intolerable blankness which seemed like a dense curtain ahead of him Darius managed to give his mind for that first day to business, with brief flashes of the thought that the evening at least would bring companionship with her. But when he got to his apartment he found a letter, written after he had left her the night before.

“My dear—

I don't know what to call you, so I have put nothing—you have not been like anyone else ever was to me. I'm going away because it is the only fair thing to do. I know you won't forget me any more than I will you, but you may in time cease to remember anything but that there lives between us a very precious memory.

Nell.”

Darius crushed the note in his hand. “You are right,” he muttered, “it is ‘between us,’ but not in the way you mean.”

Can't you imagine the ghastly sort of evening Darius must have put in, crushed back into the old vibrations that his room reeked of with Nell gone? Memory of the respite brought him up against the force that had shattered it, intangible but absolute.

Grimly he apostrophized it. “All right, my friend, since you're so mighty powerful, lend a poor devil a hand in playing the game. Where do we go from here anyway! ‘Onward Christian Soldiers’ or the ‘Dead March?’—‘The Wedding March?’ No, indeed! You spoiled that.”

It was an odd safety valve, and the hour it availed was just long enough for Darius to experience an extraordinary comfort from it which lasted till he got to bed and went to sleep. Just to show them he had the nerve to stick he held down his job till he reached the point where the impulse to quit ceased to assail him and was supplanted by little shoots of pride in his achievement. If only he had someone to care, but instead of that the haunting sense of his invisible companion was fading.

Dawson with proprietary criticism was gradually won to a cautious but honest approbation, and insisted on an anniversary celebration.

“You've been a dark horse, Hemperley,” he proffered between gastronomic rounds, “and I

admit I didn't think you had it in you to hold on.”

“I didn't either,” admitted Darius modestly.

Dawson hesitated. “Well, you've improved, and you're a lot less touchy than formerly. I thought once we'd part company over that business at the Club.”

Darius's heart missed a beat. Dawson projected his next query like a skater making a headlong dive at an area, the hazard of which he has decided to assume.

“How did you know that Ferrers was innocent? All the evidence was against him. No one believed in him till he was dead.”

Something in the heart of Darius relaxed, giving it a peculiar lightness. He said quietly, “Oh, I just knew he couldn't be guilty.” Then he changed the subject so adroitly that Dawson never even missed it. With one part of his mind Darius conversed, but with the other he planned to find Nell and make his confession; not that it could alter their relations, but it would rid him of a lie.

He made his excuses and left Dawson early. He wanted to get home and have it out. He thought he was “seeing things” when he found Nell waiting near his door, and lest she might vanish, he hustled her over the threshold.

“Nell! And I was coming to find you—I must talk to you.”

Timidly and fearfully she scanned his face. “Oh, Darius, if you only want me yet!”

“Want you? Oh, my God!”

“Listen, dear, there is no one but you, Darius. My father only existed glorified by what you made him, and like a fool I twisted your own nobility into something to keep us apart.”

Darius looked at her, mystified. “But, child, you are wrong—let me tell you how wrong.”

Then out tumbled his confession. Of the mute appeal and supplication of the stranger, and of his own cowardice. Then the friendship he had feigned to keep her near him. Profoundly moved, she listened, striving to reconcile the elements with which she was confronted.

“I cannot understand it,” she said slowly, “but from what Mr. Dawson told me about the way father died, there was not the time for him to make a special claim on any of you, so I do not want you to think I feel like that; only from what I have been told about the insight of people

(Continued on page 478)

The Path of Initiation

A Story of the Soul's Pilgrimage

VIVIAN VIOLA FRISBEE

IN THE SILENT and solemn watches of the night, in prophetic vision and vivid dream, God speaks unto the slumber stilled self of man, showing him those truths which he is prepared to receive or of which he stands in need and which it is well that he should know.

In such a dream, so crystal clear in meaning, so real as to seem of life a living part, was indelibly engraved on the memory of the writer in allegorical manner a lesson in which was illustrated the spirit's progress along the Path of Initiation and the ultimate goal thereof—at least in so far as that goal relates to the closing scene of the soul's life drama on the material plane ere the curtain is rung down for the last time on the final act, the lights go out on this the human stage, and the soul makes its farewell exit therefrom.

At the point where the drama opened, a woman, young and girlish, found herself traveling along a dusty but beautiful country highway, bordered by tall trees whose dark foliated boughs bent over it in pleasant shade. The way was light, although the sun shone as through a veil so that the land lay as beneath the thin haze of a high fog—even as the sun of Truth shines not too brilliantly upon us during the earlier material phases of our life journey lest our unaccustomed eyes be blinded ere strong enough to bear its rays unhurt.

As the woman journeyed, beside her also walked a companion of the road, a tall and slender young man, dark and fine of feature and of serious, observant mien. Attired in black velvet and bronze hued silk garments fashioned after the time of the cultured and power loving Lorenzo de Medici, the lustrous darkness of his eyes glowing deeply beneath the level lines of their penciled brows, and with an abundance of silk black hair falling squarely about his shoulders, his was an altogether romantic and interesting personality, or so thought the woman as she had occasion to glance at him from time to time when they happened to exchange a rare remark with each other.

Quietly the two paced onward, taking in silently the surrounding scene, each absorbed in his or her own thoughts, until at last the road began to ascend gently towards a distant knoll-like elevation at its farther end.

At this juncture a dark garbed stranger, clad in a habit similar to that of the young man, joined them, making his appearance apparently from nowhere so mysteriously did he loom up beside them. In low, insistent tones he began talking to the young man, who listened at first in silence. Gradually, however, he seemed to become much interested and was evidently swayed by what the older man was saying as the latter talked on and on. Beyond putting an occasional question now and then to his new acquaintance the young man still continued to speak but little, although doubt, indecision, and a wavering attraction were plainly visible by turns upon his mobile countenance as the stranger proceeded in self-contained yet hypnotically intense accents of persuasive power and insistence.

As for the woman, to her it seemed while all this was going on as though the air were alive with voiceless menace! That with every word the elder man uttered, that menace grew ever and ever more ominous. Listening to the warning voice speaking so clearly within, she closed her mind and her ears alike to what that other was saying in order that the subtle poison of his persuasive words, his well put, insidious arguments should not work upon her to her own undoing, revealed to her as their real nature was in the brilliant inner light of the God-prompting intuition of her soul and not as that which they appeared to be. Would that her companion might have done likewise. But alas! according as the wind of the spirit listeth, so it bloweth, and we give ear only to that to which we incline, good or ill, however we may try to deceive ourselves, or by what specious reasons we excuse ourselves or others for so doing.

Fain would she have warned her companion, urged him to turn a deaf ear to the tempter walking beside him in such familiar converse.

But it seemed to her that she could not do this; that it was an individual problem in which no one might interfere; that her companion had sufficient knowledge, even as she herself, to make the necessary distinctions between darkness and light, between right and wrong, and to know that there can be no safe middle ground in between; each one has to decide and to act for himself; that everyone has to resist or to lend himself to the fascination and lure of the promises held out by the stranger—the uninvited, dark garbed guest who introduces himself, soon or late, to each and every soul, and tempts the Christ within even as Saturn tempted and tried the Christ.

Knowing, feeling all this and more and her own powerlessness to prevent that which she would gladly have given her own life to prevent, saddened while her one time companion dallied with reluctantly fascinated willingness with things forbidden to him who would pursue the Higher Path to wisdom, the fact was indubitably clear to her that he whose welfare she had at heart would yet listen too long to that other! Would yet, although not consciously intending to do so, forsake her and the way which they had hitherto trod together for that of the stranger whose power of attraction was becoming stronger than her own, and so be trapped as it were, not only by that other's superior force of will and strategy unswervingly directed against him, becoming the tool thereof, but also by his own secret leaning and weakness for those things offered by the stranger, which are of the lower or so-called "natural" world rather than of the supernatural or higher world of law and light. Well she knew that had her companion earnestly and whole-heartedly desired otherwise and aroused all of his dynamic powers of mind and soul to resist and to overcome, naught could have prevailed against him, for the strength was there with which to oppose and to conquer had he truly cared to summon it to his aid.

By this time and in this wise the three had reached the top of the knoll which they had seen at a distance, and as by one assent all paused to survey the country round about.

To the right of the knoll on which they stood as they faced south, the ground ended in an abrupt and sheer declivity, just above the platformed edge of which were visible the slender

green tips of a giant weeping willow tree, whose trunk was partly submerged in the crystalline waters of a mirror like lake stretching from north to south as far as the eye could see. Apparently the road in this direction at least was at an end.

Back of them and on the opposite side of the knoll to the left a wide, polished granite highway slipped steeply down under the somber shade of funereal, dark green trees whose interlocking boughs closed high above it from either side, making it so dark that at a little distance the eye could with difficulty penetrate its forbidding, gloom-bound depths. It was evilly beautiful and ominously enticing to the adventure loving soul, its mysteriously shadowed avenue breathing of secrets, unholy and dangerous which it were well for the soul not sufficiently advanced in the ways of God to not be too desirous to know.

This road it was that the dark visaged stranger was determined that his two new acquaintances should travel with him, if not willingly, then *unwillingly*! To this end had he been discoursing and holding out its advantages to the younger man, and to this purpose likewise had he joined them on the road by which they had just arrived. Moreover, it seemed that there existed no choice in their decision as to a future course other than to take this road or else retrace their steps the way they had come. This last, however, could not be done, for the past *is past*, and never again do the feet of life's wayfarers go over the identical road by which they have come as they tread the highway that loses itself only in Eternity. What then? We shall see!

Blocking the space between the brink of the platformed knoll upon which the woman's attention was now riveted stood the stranger between her and the edge of the declivity, his sinister, wary eyes upon her lest she attempt to pass him. His back was toward the lake so that he could look directly at her while he talked with the young man in a dominating, not-to-be-denied manner. No words did he waste, however, upon her, fully realizing that here no arguments nor persuasion would win the day, and evidently resolved therefore that where gentle means could not succeed, force should be resorted to instead to accomplish his purpose.

Observing all this the woman, whose thought directed itself to the lake as the only, if des-

perate, solution to her situation, the better to escape manifested but little interest in the direction of the lake, and fixed her attention apparently upon what was being said. Casually, however, she stepped a little nearer to the other two and towards the right as though drawn by their conversation and to hear the better, but with the real intent, if humanly possible, to make one swift, running leap over the cliff.

But *no!* The stranger perceived her motive with lightning discernment, and with a sudden sharp outthrust of his hand, gave her a violent backward shove which sent her spinning dizzily off the knoll and downward along the slippery, paved surface of the nightlike road behind her.

Struggling wildly to regain her foothold as she skidded along the polished granite, by some so-called miracle she recovered her balance fifty feet down and stayed her further descent. Then as quickly as she could she made her way up to the top of the knoll at the head of the two roads, where she unobtrusively took her stand while her wavering companion dallied and considered the inducements, pro and con, of his tempter.

All this time, however, it was only too evident to the woman that if she gave further thought to or lingered longer while the young man tarried in indecision, two would, perforce, go down the broad Road of Destruction together where otherwise only one would have gone, and that moreover it could profit nothing for this to happen. So thinking, she acted, facing alone whatever fate awaited her, even though the bed of the lake itself should prove to be her last resting place, rather than preserve her life through pursuit of the downward path.

The stranger now feeling quite sure of the woman's inability to escape relaxed for a moment his close watchfulness of her, concentrating all his attention upon the wavering being before him in an effort to bring him to a quick conclusion. Seeing this, with an arrowy rush the woman leaped forward and behind her one time traveling companion, who stood between her and the stranger as the two talked, and hurtled over that part of the cliff where the willow lifted the slowly waving tip ends of its slender twigs, grasping at them wildly as she went over the bank in the slender hope that she might catch them and break her fall, possibly even save herself thereby from the waters of the lake beneath.

Astounded, taken by surprise, the stranger hesitated a second before he realized what was actually happening, his words half finished in his mouth. Then he sprang like a wildcat toward her with outstretched arms which just missed her as she went over the cliff and down into the waters below. Enough! With one swift glance, giving her up for as good as dead, he lost no further time in looking for her but returned to the young man.

Safe from the further designs of her pursuer, knowing that of her companion it was useless to think and that God alone could reach or do for him henceforth or bring him back eventually on to the path whereon his feet had trod until then, to that omnipotent One the woman consigned his spirit's keeping and ultimate salvation.

The willow tops at which she had caught had not failed her as she swept over them and her fingers had clutched them. Looping over with the fall of her body, they had swished downward toward the water, where they straightened out, taut like the ropes of a swing, thus preserving her in an upright, standing position as, still clinging to them, her feet shot into the water. She now found herself to her surprise standing on a rocklike foundation, the water just coming up to the edge of her chin.

Cautiously advancing one foot before her, still holding onto the friendly willow branches as long as she could, step by step she found one foothold after another. Proceeding thus for a little distance out from the cliff and along its steep side, finding at every step solid ground under her feet and her head still above the water line, slowly she felt her way towards the shore a short space beyond where it sloped down in a smooth white beach to the water's edge.

Wary of water holes, expecting momentarily to step off from a shelving rock edge into the deeper waters beyond, steadily she drew nearer to the shore, once or twice, however, having to make a detour around great snags which projected out of the water and which came near entangling her feet under the water.

More and more shallow the water became as she edged towards the shore, until at last she walked in safety upon the white sanded ribbon-like beach, none the worse for the baptism in the crystal pure waves of the cool, quiet lake, which she now perceived was nowhere over a man's

head in depth, and which was safe, had she known it, to cross from one side to the other, so shallow was it.

Thus shall he who loses his life in the cause of right ever find it! He who hesitates, seeking to preserve it, shall indeed lose it. He who debates, draws back from apparent death to the physical or lower things of the self, fearing the baptismal waters of spiritual purification, is *lost* the while he listens to the lure of that darker self who seeks to entice, dominate, and enslave him and send him whirling down in the ways of Night to the forbidden joys of the lower senses, to the deflection of the powers of the mind to purposes of self-glorification and self-gratification, and to the forgetfulness of ties of duty and loyalty which love, adherence to the right, and the ideals of the soul enjoin.

Having gained the shore, the dust of the long road washed away, refreshed, strengthened by the caressing coolness of the soft waters in which she had just been laved, the woman drew a breath of deep relief and thankfulness, then gazed about her.

How white and clear the light that streamed down over the landscape, the lake beyond, and yet—how cold! How bare, how forbidding, how intensely lonely it all seemed—yet safe, so *blessedly* safe!

Not a bird, an insect, nor any form of life except her own was there. The lofty hills on the farther side of the lake towered in rockbound majesty, gray and jagged, towards the clear, pallid sky. The only things which carried a message of life were the evergreen trees, symbols of immortality, clustering along the base of the hills. Yet how pure, how severely chaste in its aspect was this silent region of mountain, lake, and white sanded shore! How sweet and rare, invigorating as the waters of the lake itself, was the air she breathed, clearing away the haziness of the tired mind and the fag of the body alike with an elixirlike magic so different from the influence of the heavy, brooding atmosphere smothering the soul and dulling its perceptions along the downward way.

Yes, better this way if so it must be, though utterly alone and deserted even as each and all must thus travel one by one the Way of Initiation, rather than have companionship on the road by taking the way that leads into darkness.

Drearly hard and coldly white the light might be, but how sharply clear stood out all things seen under it! There was nothing here but good, and it would surely become more and more apparent, the way fairer, less forbidding and less lonely, and ever increasingly beautiful and flower-girt as she went on, something within whispered to the dreamer.

So heeding the present desolation little but recognizing the blessing it held by contrast with that other way, the woman went forward along the wave-lapped sands, trusting to the Powers of Light, resigned to the inevitable, her face set towards the distant hills rising before her vision, on the near side of the lake, terraced rank on rank, ascending in seemingly endless tiers into the cloudless skies beyond. Into these hills she realized her way now lay, although when she would reach them or where or how her journey would end she could not tell.

A path led along the pure, hard-sanded beach. After a time, it turned toward the interior. The ground began to rise, the way grew green with tender grasses, and the verdure of forests clustering at the base of the foothills drew near and nearer. Still following the path, in the fading light of day she finally came to the forest edge and found herself in a semicircular lawned clearing.

Here she came upon a tiny cottage which stood close by the forest's edge at the back of the green lawned space. As she approached, a man with his wife and baby appeared at the door to welcome her. Inviting her to enter, they bade her rest and eat and stay with them over night before proceeding farther into the hills. This she was only too glad to do. Her host informed her that he was one of those stationed at points along the road to afford rest, shelter, and refreshment to such travelers as came that way before taking their way into the mountains; that the havens of rest were distributed along the way she would have to go, at about a day's journey apart.

Even so it is in life. Havens of rest are situated along the way, where faithful, chosen souls meet the travel worn one at the end of each of Life's long days, offering needed refreshment and rest for the night before making the next lap on the journey of the soul, which it must take into the Mountains of Divine Attainment and of Divine Ideals Realized by way of the Road of

Self-Conquest and Service in the love of God and man.

Morning came. A new day dawned, clear and soft, but at this level the sun did not shed its golden rays upon those who journeyed over this part of the Path. That might not be until they had attained a more unobstructed point of vantage where the walled hills no longer shut them in and away from the light of the heavenly orb of life and beauty. Again did the dreamer set forth, bidding farewell to her kindly host and hostess and the babe in their arms, symbol of the Christ Child born of the heart's loving service.

Setting her face once again to the rising hills, the woman left the valley levels behind and began the slow and wearisome climb up the steep, straight path that leads into the very heart of the mountains and ever farther from the haunts of men.

Anon she entered a silent, deeply shadowed grove, where the air was alive with the touch of unseen presences, hidden as behind a veil. Overhead the trees formed a solid roof with their interlaced and tightly woven boughs. Upon the silence something brooded which would have spelled no good to the soul of the woman alone and unprotected had her motives and aspirations been centered on anything less than her God and the things of God.

Yes, even at this height the path led through just such spots as this, here in the mystical mountains of the climbing soul. Yet shall that soul fear no evil, for do not the angels of God stand guard over and minister ever unto it, yea, go with it all the way toward the templed heights of its lost Eden home of long ago?

As the dreamer proceeded, amidst the shades of the grove through which like a narrow, luminous white ribbon the path led out again into still brighter and softer airs than before, oval shapes of dazzling brilliance were seen which appeared and vanished here and there in the wood. These the woman knew to be the emanations proceeding from the sun-bright forms of holy and angelic beings surrounding her as she passed through the wood—a wood of mystical temptation and glamour which must be traversed in the pursuit of the higher knowledge in order to test the soul even as it was tested before on the lower levels.

And so watched, so hovered over by benign ones, pure and strong, the woman went onward and upward, out of the grove, through the ever brightening air. Greener and ever more luxuriant became the verdure, more beautiful and profuse the flowers of loving service and godlike effort along the edges of the trail, many of them of a fragrance and form strange and unfamiliar to her. Ever smoother, broader, and less steep became the path until she gradually found herself approaching a new level far above the levels of the regions that she had left behind. And lo! before her uplifted eyes, a scene of the most exquisite, sacredly lovely beauty spread itself; a scene over which brooded a peace as profound and hushed as prayer itself—peace like a dove descending upon marbled, translucent porticos of templed sanctuaries. Here shimmering, transparent grasses waved, and tall, graceful trees bent their branches caressingly above dreaming waters which mirrored the marvelous, rose-flushed splendors of lovelit sunset skies such as earth has never seen nor will until comes its transfiguration with the coming of the Christ in the hearts of all mankind, and the transmutation of the physical plane into a more ethereal sphere.

Here where a sublime benediction rested upon the entire wondrous landscape and upon the celestial homes of those who had found in this region their abiding place, the dreamer found herself suddenly against an invisible barrier through which she could not pass, try as she might. Nothing was there to the eye to bar her further progress, free as the air itself to go forward did she seem to be, yet as effectual as steel and as impassable was that magnetic wall of the shining rose-flushed sphere upon whose threshold she stood and gazed as upon the Promised Land—the Promised Land which she might not yet enter! For that wall marked the degree of her own soul's unfoldment, and through its crystal-line invisibility she might not pass. Nay, the celestial gateway might not feel her foot within it until she had proved herself duly and truly and worthily prepared to enter; until she had passed the degree and learned the password that would admit her to a justly earned place among those grand spirits who there had their resting place during such time as they sought refreshment from their arduous labors and renewed

(Continued on page 483)

The Celestial Radio

KARL SEALOT

IN PREFACE LET it be stated that the writer is not superstitious nor a believer in the advisability of dabbling in the spiritualism of modern times, spirit writing, or with ouija boards, but that he does believe in signs erected by law, physical and metaphysical, capable of being read and interpreted within the realms respectively of ordinary common sense and the sixth sense. The latter comprehends and includes the psychic sense.

It is axiomatic that nothing exists without cause; and the wonders of creation demand as their cause nothing less than an infinite, omniscient, omnipotent Intelligence. "The poor Indian whose untutored mind sees God in the cloud and hears Him in the wind" is less to be pitied than the so-called civilized creature whose ears are so dulled by the clang and jangle of barter, whose vision is so obscured by the glitter of gold, and whose soul is so calloused by the usages of modern times that he has become unable to see or hear God anywhere and who has come to the conclusion that there is no God.

Man was and is by nature a creature of curiosity, perchance by the Creator's plan. Intuitively knowing that "coming events cast their shadows before," he has begun to look for their shadows and signs and to study them for their interpretations. In spite of difficulties and errors metaphysics and astrology have made wonderful advancement in recent years. These two agencies constitute God's radio, by which a knowledge of the secrets of the universe is transmitted to man. The solitudes are the terrestrial end of God's radio, and meditation is the receiving instrument.

In modern times a study of physical laws has made possible by deduction an exposition of metaphysical laws and their operation. These laws have been in operation since time began. They were recognized by the patriarchs, but their general exposition is recent and as diverse as their expositors.

We know that in the transmission of radio messages only those instruments keyed to like tone are affected by the electrical wave. We also know that the human mind in action pro-

duces thought waves, transmitting them to unlimited distances, which waves can be received by properly attuned minds regardless of location. Likewise God can radio messages to man in proportion as he is attuned to receive them through meditation, concentration, or the sixth sense. Such attunement has made remarkable strides in wresting knowledge from sources invisible to the human eye, and is finding increasingly favorable attention.

Herein lies the secret of the world's great inventors, who get in touch with higher thought currents, and from the ideas thus obtained, aided by their own ingenuity, develop new and wonderful devices.

Astrology is another method of obtaining knowledge, perchance in greater detail, and a method perhaps more familiar to the reader. Its deductions are based on the known influences of the astral rays upon the earthly tabernacle of the human soul at the moment when its terrestrial life begins.

Astrology is of greatest value in its relationship to the individual human life, while metaphysics is more cosmic in its scope and permeates the psychic realms to a greater depth.

THE PATH

There comes a time to every man
When the world is glad and gay;
When life is a song, as he trips along,
And the year is always May.
In the palm of his hand are jewels bright,
And he plays in the sun and forgets the night.

But there comes a day to every man
When the world is dark and chill,
And he longs for the Inner Voice to say:
All's well; and Peace, be still.
The Voice does speak, but it says, "Arise,
Life is not made for dreams;
I will give you my hand to lead you on,
But you must give yours to your brother man,
And we will travel the golden Path—
Your brother, you, and I."

—Selected.

Question Department

Questions from our readers on any phase of occult philosophy or mysticism are answered in this department as space permits.

Squabbling in Occult Societies

QUESTION:

Why is there so much inharmony among the members of occult societies and between such societies themselves? Why cannot they make investigations and work together in harmony?

ANSWER:

As regards individuals, the great majority are at the present time only in the most primitive stages of occult development. Every person who has any sensitiveness to the superphysical is to some extent interested in occult philosophy, but since his development is very rudimentary, he is able to perceive only one single aspect of truth as a rule. Another individual comes along, also with only a slight degree of development, but of such a nature that he perceives an entirely different aspect of the same truth. There we have the basis of a schism at once. Each individual is overwhelmingly persuaded that he has the truth because spiritual perception even in its elementary stages is very keen and makes a keen impression upon a person. Therefore as long as this stage continues, there is bound to be dissension and the creation of all sorts of sects and cults differing violently from one another. In reality superphysical matters have seven or more aspects of truth relative to them. The only solution to the problem is that as people progress in their evolution, they will gradually unfold to their inner vision more and more aspects of the truth; when they have unfolded the whole seven or such number as exist, they will be able to harmoniously associate with others for the reason that their expanded knowledge will show them that others are right as well as themselves. This, of course, must be accompanied by the Christian virtues of humility, forbearance, and kindness. All the preceding applies to occult societies as well as individuals.

SEDUCING SPIRITS OF "LATTER TIMES"

QUESTION:

In the 4th chapter of Timothy it states that "In the latter times some shall depart from the faith, giving heed to seducing spirits, forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving." Some are giving this as a reason why many are now turning away from meat eating and the reason for the rise of spiritualism, claiming that these are the latter times referred to. Will you please explain this?

ANSWER:

Paul is the author of this letter to Timothy, and it shows that at that stage of evolution meat eating was still permissible. But mankind has made immense strides forward in evolution since then, largely through the instrumentality of the Christ, who has become the indwelling Planetary Spirit of the earth, and the phase of non-brotherhood represented by meat eating is no longer permissible to those who aspire to the higher spirituality. The present age is not the "latter times" referred to in this passage. According to the Rosierucian philosophy the "latter times" will be those at the end of the present Fifth Epoch, which is still a great distance in the future. We are now in the fifth subdivision of this epoch, and there are two more subdivisions and two more races to be developed before we reach the end of it. However, we have plenty of evidence at the present time of seducing spirits, although this phase of superphysical manifestation has not reached the extremes which it will towards the end of the Fifth Epoch. The seductions of low spirits come through mediumistic activities of various sorts. They are responsible for much sex degeneracy and the development of systems of unnatural relations between the sexes, such as Mormonism. Some sects have even forbidden marriage, which is premature, for marriage must be retained as long as we inhabit physical bodies.

*CHRISTIAN SCIENCE AND THE ROSI-
CRUCIAN PHILOSOPHY*

QUESTION:

What is the difference between the Rosicrucian Philosophy and Christian Science?

ANSWER:

The Rosicrucian Philosophy is a comprehensive outline of all phases of evolution, past, present and future, describing the superphysical planes and the laws and conditions which obtain upon them; also describing the superphysical forces and agencies which mankind are beginning to contact and use. Christian Science is fundamentally a phase of mental science which employs the creative power of thought in a practical manner for the elimination of disease and the betterment of environment. It does not, however, approach the subject from the ordinary standpoint of mental science but from the conception that God is a perfect being and that man as a part of God must therefore also be perfect. Imperfection is regarded as an illusion and therefore without reality. Holding this thought the mind actually brings about through its creative power a condition in which many of the ordinary imperfections of life do not appear. This attitude of mind also breaks up what the psycho-analysts call complexes and enables people formerly under their influence to demonstrate a condition of mental and physical health. Christian Science is in reality only one phase of occult philosophy. It has been a remarkable agency in breaking up materialistic crystallization which had all but conquered human thought. Therefore, it has had an important function to perform and is still carrying on this work. However, it works with only a part of the cosmic laws, whereas the Rosicrucian Philosophy is more comprehensive and in addition traces those laws to their source.

MAN'S POWER OVER BEASTS

QUESTION:

What is the source of man's power over beasts as exemplified by Daniel in the lion's den? Also of the power that St. Francis of Assisi possessed to communicate with birds and beasts?

ANSWER:

Man possesses power over animals in exactly the same ratio that he possesses mastery over his own inner nature, namely, his mind and desire

body. The animals are correlated to the desire body, the lower phases of this body being symbolized by savage beasts. When man has mastered his desire body, he has mastered fear within; likewise he has mastered fear of things without. The spirit of the animal recognizes this fact and that man is thereby its master, hence it obeys. The ability to commune with birds and beasts comes through spiritual development such that the individual is able to contact the Group Spirit of the animals and have communion with it.

DISINTEGRATION OF THE MOON

QUESTION:

In the event of the disintegration of the moon which is predicted by occultists, what would be the effect astrologically and physically upon the inhabitants of the earth?

ANSWER:

The disintegration of the moon is an event so far in advance of the present day that it is hardly worth speculating upon. In the *Cosmo-Conception* Max Heindel states that "Before the Sixth Epoch is ushered in there must be a 'new heaven and a new earth.' The physical features of the earth will be changed and its density decreased." But we are still in the fifth subdivision of the Fifth Epoch, and there are yet two subdivisions of this epoch coming; likewise there is a vast evolution ahead of us before the end of the present epoch. At its end a so-called cosmic night will intervene before the Sixth Epoch. During this cosmic night the changes in the surface of the earth mentioned by Max Heindel will take place, and the "new heaven" mentioned in the quotation will undoubtedly reveal the absence of our present moon. It is stated in some presentations of occult philosophy that the substance of the moon will be disintegrated and spread over the surface of the earth, thereby revitalizing it and making possible a greater phase of evolution. The Rosicrucian philosophy makes no statement on this point. Astrologically the moon serves as a reflector of the sun's rays, and a large part of the life force of the sun reaches us through the medium of the moon, thereby affecting gestation and physical growth. The moon's rays also impart the qualities to the mind which are known as those of the personality as distinguished from the pure solar qualities

which represent the individuality. When the moon is removed, we may assume that man will have progressed so far in his evolution that he will no longer function through what we now know as a personality, and therefore there will be no further use for this activity of the moon.

MUSIC AS A GAUGE OF EVOLUTION

QUESTION:

What is the effect of music from the evolutionary standpoint? Can a person's or nation's spiritual growth be judged by its music?

ANSWER:

The Mental World, the so-called Third Heaven is the realm of tone and therefore the realm of music in the abstract. Terrestrial music is the material counterpart of spiritual music. If a person's musical faculties are highly developed, it shows that he is correlated to a considerable degree to the above superphysical region, which is the highest region in which man has functioned up to the present time. Therefore it would represent an advanced degree of development provided it were not one-sided, that is, provided the analytical mental faculties, which also belong to this region, were developed at the same time. Music comes under the rule of Venus, and in the case of one-sided development, as seen many times in present day musicians, the sensual side of Venus comes to the fore, and sensuality in various forms is manifested. This, of course, is a low phase of evolutionary development. What has just been said applies to a race as well as to a person. Music possesses the power in some cases to quiet the insane, since it is correlated to the mental world and to some extent offsets the mental unbalance of insane persons.

THE LAW OF LOVE VERSUS THE LAW OF CONSEQUENCE

QUESTION:

If a man's conception of God is infinite love, will this not make him more kindly and compassionate towards his fellow men than if he believes solely in the laws of Rebirth and Consequence, which might cause him to regard the sufferings of others as necessary and unavoidable and therefore tend to make him hard-hearted and callous towards such sufferings?

ANSWER:

The conception of a God of love will tend to

make a man compassionate. The advent of Christ on earth and His becoming its planetary spirit brought to us an entirely new factor embodying the principle of love and the development of love on the part of the human race, this factor supplementing the laws of Rebirth and Consequence which had previously held sway. For man to properly evolve at the present time it is necessary for him to develop the love side of his nature, namely the Christ within, which builds the soul body and brings him the possibility of taking soul flights, also making him eligible for entrance into the coming New Age and New Race. The laws of Rebirth and Consequence still operate in full force, but the law of love gives man the method of avoiding their negative effects. Love, of course, does away with all callousness towards the suffering of others.

SLEEPING WITH HEAD TO THE NORTH
QUESTION:

Is there any virtue in sleeping with the head to the north?

ANSWER:

The earth is in reality a great magnet, and there are currents of terrestrial magnetism running from the north pole to the south pole. Man is a little magnet with magnetic currents flowing through his body. When he sleeps lying in a north and south direction, the terrestrial magnetism of the earth tends to polarize the physical atoms of his body, and this is mildly conducive to health and vitality.

FORTUNE TELLING

QUESTION:

Is it wrong to tell fortunes with astrology if nothing is charged for it?

ANSWER:

So-called fortune telling by astrology, namely using astrological influences to determine material events, is not the highest use to which astrology may be put. The real function of astrology is character reading, by which a person may determine what his traits of character are and where his strength and weakness lie. Then he is able to direct his course with the minimum friction and take advantage of all the powers which he possesses. All books on astrology devote a large amount of space to the material phases of astrological influence, showing what may be ex-

pected in material affairs as the result of certain astrological combinations. Max Heindel's books are no exception to the rule. It is legitimate to use our knowledge of astrology to guide ourselves and others in material matters provided we do not overdo it and become one-sided in our development; this would ordinarily result in fatalism, and astrology would thereby really handicap us instead of helping us. Astrological influences are spiritual in nature, and it is maintained by occultists to be wrong to charge or accept material consideration for the giving out of spiritual knowledge.

THE OBJECT OF EVOLUTION

QUESTION:

Since the Absolute is perfect and complete in every respect, what are the benefits to be gained in evolution?

ANSWER:

The Absolute is entirely unmanifested. It contains all things in latency only. But things and powers which are only in latency are of no value to living spiritual beings. They must be brought out in manifestation through evolution in order to be of use to such beings. Evolution begins with chaos at the beginning of a day of manifestation, and out of it develops cosmos, in which all the powers of nature are created, and conscious centers of ideation and motion, namely conscious beings, are developed, together with all the joy and satisfaction of creation and the exercise of creative power.

CAIN AND ABEL

QUESTION:

Is it true that Cain slew Abel or is this an allegory?

ANSWER:

This is an allegory. In occult philosophy Cain is the symbolical name representing those who have the creative instinct highly developed and who become the craftsmen of the world. Therefore Cain represents those who are working out their salvation by mastery of the forces and materials of nature. Also Cain represents those who attain conscious knowledge of spiritual realities by the positive development of their inner spiritual faculties. Abel represents those who live by faith, that is, those who take their knowledge of spiritual realities from those more

highly advanced or from the Masters in charge of the various phases of evolution. The reference to Cain killing Abel symbolically expresses the fact that the development of materialism on the part of the human race has gradually extinguished the spiritual perception of the invisible realms which primitive man possessed in earlier ages before he had involved so far away from spirit as he has at the present time. This spiritual perception is typified by Abel. A later product, namely faith, symbolized by Seth, was born after Abel was killed and took the place of Abel; that is, the faith of the orthodox church has for many ages taken the place of the positive spiritual knowledge formerly possessed.

ANIMALS AND THE LAW OF CONSEQUENCE

QUESTION:

If the animals are under the control of a Group Spirit and not capable of causation nor subject to the Law of Consequence, how do you explain their occasional accidental death?

ANSWER:

The Group Spirit, belonging to the archangelic life wave and possessed of great wisdom, directs the animals under its charge in accordance with divine laws which are the laws of nature. The animals, however, are physically (not morally) subject to the Law of Consequence, because that is a universal law applying to all living entities. The Group Spirit directs its charges in such a manner as to obtain for them the experience necessary for the expansion of their consciousness, which will enable them later to enter the human kingdom. This experience particularly in the lower grades has to be to a certain extent of a violent nature, and animals led into such experiences will develop their latent qualities. As, in the days of Lemuria, man was subjected to violent experiences to develop his will and imagination, so are the animals subjected to like experiences for a similar purpose. When one animal kills another, it invokes the Law of Consequence which in turn results in its being subjected to violent death at some future time. This explains not only the accidental death of animals but also violent deaths to which they are subjected. However, as an animal is not morally responsible, it does not suffer in purgatory as the result of killing other animals.



The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

Astrological Light on Mutual Personal Attraction

BESSIE BOYLE CAMPBELL

"**T**HERE IS NO accounting for tastes," is an exclamation one often hears when an engagement is announced. Indeed people are frequently at a loss to understand the selections of lovers. To the astrologer, however, the reason for the attraction is immediately seen upon an examination of the two horoscopes. One of the simplest indications of love at first sight is finding Venus in one chart in the same sign and near the same degree which Mars occupies in the other chart. The squares and oppositions of these planets also cause the same effect, but marriage in such cases will be more inharmonious, with jealousy and quarrels.

Max Heindel has written in *The Message of the Stars*: "The blending of two human beings in perfect harmony requires that they be in accord on the spiritual, moral, and physical planes." To know whether this basic harmony exists between two people, compare the horoscope

of one with that of the other. The physical attraction is governed by the rising signs; the placement and agreement of Mars and Venus indicate equality on the moral plane; while the positions of the sun and moon show the spiritual affinity. These indications together with the planets' other aspects plainly tell the degree of happiness to be expected from the union.

For instance, if Jupiter in one map is trine to Mercury in the other's chart, they will enjoy each other's ideas and writings, and will also inspire each other in literary activities. Where many such configurations are found between the horoscopes of two people, an understanding will exist between them which will give quick sympathy, accurate appreciation, and true estimation of each other. They will reverence each other, and they will put the same valuation upon most things. They will have tastes and ambitions in common. They will not easily offend each

other for the reason which the French saying gives, "To understand all is to forgive all." Another saying which is applicable here is, "You will not harm the one you love." There will also be perfect loyalty in thought and action between the rightly mated.

Disillusionment and boredom await the mismatched; but true mates do not cease to be interesting to each other even when the mask of mystery, supposed to be the secret charm of personality, has been removed. Real love between two people is based upon reality. It is a constant joying in the true worth of each other's character.

When one strikes many corresponding chords of harmony in another, it arouses a feeling of ecstasy of being. Margaret Prescott Montague once wrote in the *Atlantic Monthly*: "Once out of all the gray days of my life I have looked into the heart of reality; I have witnessed the truth; I have seen life as it really is—ravishingly, ecstatically beautiful and overflowing with a wild joy and value unspeakable. For those glorious moments I was *in love with every living thing before me.*" This author also wrote: "Christ stood forever conscious of transcendent beauty, joy, and love, and what grieved him most was mankind's inability to behold what was before their very eyes." We must first learn to love individuals, and through this love we gradually learn to love all beings and our neighbors as ourselves. This is loving God. "The Spectator," wrote recently, "Love is called the greatest thing in the world because love is the human cement."

One can tell what kind of love a person is responding to by the nature of his astrological aspects. Universal love, the highest type of love, is indicated by the aspects of Neptune and Uranus. Personal love comes from the vibrations of Venus, the planet of coalition. The sun and moon in good aspect with Neptune and Uranus cause periods of ecstatic illumination, which have lasted in some cases for seven or eight days. Jacob Boehme knew a "Sabbath calm" of the soul that lasted seven days. Many poets have written of similar experiences and we have all felt similar vibrations in varying degrees at some time. If we could be attuned for longer periods to the higher vibrations of ecstasy we have felt at intervals, we might look forward to our return to earth life with greater joy.

We are taught that the scheme of evolution is that we return each time to earth to inhabit a more highly sensitive body, and so we gradually decrease the inharmonious vibrations of our dark planet. We all know that the emotion of love cannot be forced. It only comes with certain easily catalogued configurations of the planets, to which we respond at the times denoted in our horoscopes. Venus in aspect to other planets brings an illumination to the lover which invests the beloved with a halo of glory. This is the way we will all behold others some day, so conscious of one another's beauty and virtue that thought of faults will be choked out by thoughts of love.

For the fickle hearted the study of astrology will show how long each infatuation will last. Several clandestine affairs have been known to the writer, signified by adverse aspects between Venus, the moon, and malefics, which ended in tragedy that might have been avoided had a foreknowledge of astrology been applied to the sad affairs, and which would have shown the consequences to come if the tempted one did not remain apart from the one to whom he felt the impelling attraction.

Some marriages are the results of past debts of destiny. I knew a gentleman, true, loving, and devoted to an invalid wife who was bedridden for eighteen years. In this case the husband's sun and Jupiter were conjoined in the degree of the wife's ascendant, signifying that the debt of kindness was owed to her by her husband from a past life. Often one notices a man whose wife is far behind him mentally or morally, and yet he seems to be at ease with his choice. He evidently owes such a one a debt of destiny. "We cannot attain to the mountain top as long as we owe debts down in the valley."

There is a common meeting ground between any two individuals. If a person does not go outside of that, there will be no disagreement. This ground is the field within which tact may successfully operate, and it will be shown by the harmonious mutual aspects between any two people's horoscopes. How often have we met people whom we felt were congenial to us in some respects and like strangers to us in other respects. Where there are malefics in one's horoscope in conjunction with a friend's benefic planets, it shows that he will be tempted to harm

the other; many adverse aspects between the planets in your chart and those in another's chart show an old enemy. It is very natural to want to avoid both one's open and secret enemies, but alas, they are often our husband, wife, child, or other near relatives. The injunction, "Love your enemies," is a final lesson for us all to learn. I was not surprised to find in looking at the horoscope of a friend who always came to me as an angel of light in my darkest hours of trial, that her Saturn was trine to mine and in good aspect to several of my other planets.

"To resign to another the business of making one's decisions is tantamount to spiritual suicide." No one should abide by the decision of another whom he has sought for advice unless it coincides with his own intuition in the matter. One is apt to let reason overrule intuition however, and here the study of stellar script is invaluable in showing the right course.

A great many divorces are due to the fact that the couples did not know that they had incompatible temperaments before they were joined in wedlock. Astrology shows unerringly the facts.

Many married people have felt it a sacrilege to continue to live together after love had flown, but the children already born to them were their problem. Many must learn from experience that the fire of adverse vibrations between the forceful Mars and the exquisite Venus will burn them. We may infer that such people have mated for the reason which Emerson ascribes: "Two persons have been housed together for the development of each." The friction which is very likely to arise between husband and wife is the polisher of their souls, and many lessons are learned more effectually in this way than in any other manner. Inharmony between the mismated pair is just as potent whether maintained in silence or in disputes. Divorces are after all only growing pains of character.

Many people who have celebrated their golden wedding anniversary and who have enjoyed mutual bliss and peace for many years, yet have characters no more admirable or faultless than those of many divorced men and women. It stands to reason that the unhappiness of many married people is more due to the fundamental inharmony between them than to the faults of either.

Some day we will all be born with hearts as

true as steel, incapable of the inconstancy of affection which keeps the heart crusher, the divorce court, working so steadily now. We are all on the road to becoming so wise, loving, and compassionate that the era of divorce will be over eventually, at least for the leading races. Then it will have been relegated to the scrap heap along with war and the diseases through which we have learned so much.

Max Heindel has written in *The Message of the Stars*: "Fortunately we are nearing the Aquarian Age, and there is no doubt that people will then study the stellar script with a view to guiding the growing youth through astrology to meet the right one early in life. Then marriage will not end the romance as it unfortunately does in the majority of unions consummated at the present time, but it will intensify love and happiness year by year. The bond of affection will then grow stronger and aid the soul growth of those under its magic spell as no other relation can."

THE GUEST THAT WAS COMING

(Continued from page 465)

at the last, I believe he may have seen possibilities in you that even you didn't know about, and in just that way roused them," and she timidly took his hand and looked into his wondering eyes.

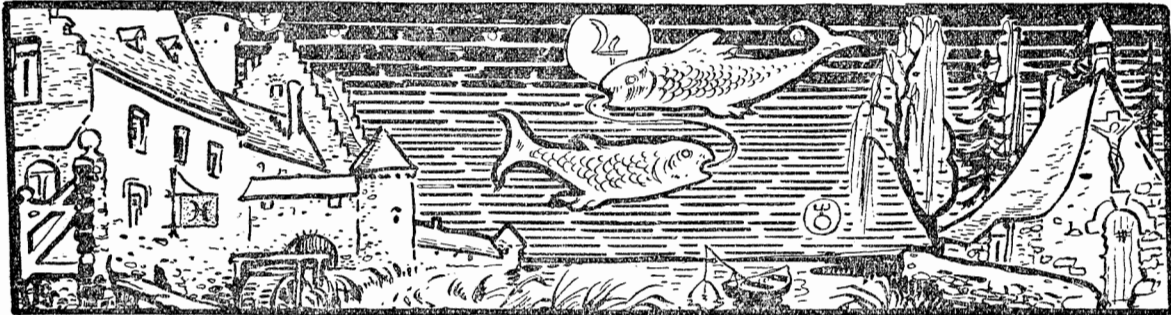
"But child, how was he so real to both of us if he had no claim on me?"

"How can I tell?" she answered gently. "I only know that what you made of him to comfort me, *you* have become, and that is all that matters!"

* * * * *

"Such is the case of Darius Hemperley as I know it," concluded Shore. "Does it seem to you that he was assisted by the dead man, or do you think, with me, that Jim Ferrers was simply instrumental in opening the door that gave access to those potentialities, latent in the least of us, which have their roots in the Infinite and extend beyond the stars? In any case Darius created an imaginary character and then grew sufficiently into its likeness to impress the girl with its reality: thus graphically illustrating the creative effect of holding the image of an ideal before the mind, regardless of the motive in so doing."

The Children of Pisces, 1924

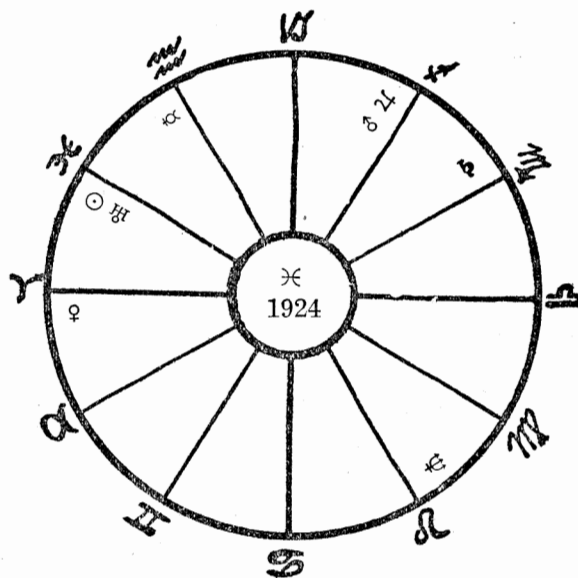


A Character Delineation of the Children Born between February 20th and March 20th, 1924, inclusive.

The children born during the time that the Sun is passing through the feminine and watery sign of Pisces this year will have more energy and life than is usually credited to Piscean people, for we find Jupiter and Mars in Sagittarius, Venus in Aries, and Neptune in Leo, making four planets in fiery signs. Fiery signs give initiative, which is often lacking in the negative Piscean people. The benevolent, reverent, and opulent Jupiter will be in trine aspect to Neptune during all this month. These two planets are the rulers of Pisces.

Between February 20th and 27th Mars will lend its force by a conjunction with Jupiter and a trine to Neptune. This will give these children a desire for advanced spiritual teachings, and they will have a natural aptitude as leaders along occult lines. Pisces people do not usually make good leaders; they are better followers; but this year these children will be leaders in whatever line of work they may take up.

The children of Pisces are usually averse to study; being naturally intuitive they become lazy mentally. They prefer to get their knowledge from the angle of intuition. But with Mercury in Aquarius the children born this year while the Sun is passing through the sign of Pisces will be inclined to mental activity. Venus sextile to Mercury the greater part of the month will give talent along artistic lines, especially for music and song.



With Jupiter and Mars in the common sign of Sagittarius, square to Uranus in the common sign of Pisces, there will be a tendency to poor oxygenation in the lungs, for Jupiter rules the arterial blood. The guardians of these children should teach them to breathe deeply and permit them to sleep in rooms with plenty of air.

NOTE: We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to give *Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

NOTICE: Applicants for readings *should be very careful* to state when DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

MOLLIE D.

Born February 7th, 1913. 2:40 A. M.

Lat. 54 N., Long. 3 W.

Cusps of the Houses:

10th house, Virgo 26; 11th house, Libra 24; 12th house, Scorpio 14; Ascendant, Scorpio 28-43, Sagittarius intercepted; 2nd house, Capricorn 2; 3rd house, Aquarius 16.

Positions of the Planets:

Jupiter 7-43 Capricorn; Mars 20-42 Capricorn; Uranus 4-21 Aquarius; Mercury 13-24 Aquarius; Sun 17-45 Aquarius; Moon 27-27 Aquarius; Venus 4-23 Aries; Saturn 27-15 Taurus; Neptune 23-59 Cancer, retrograde.

This young woman's horoscope has the fixed sign of Scorpio on the Ascendant, and the ruler, Mars, is exalted in the sign of Capricorn in the 2nd house and trine to Saturn. This will endow her with a strong will and will give poise. She will have the above two principles well developed especially since the Sun and Moon are in the fixed sign of Aquarius, for Aquarians are the best balanced of all the twelve types.

Mercury, the planet of reason, is combust the Sun. This will to some extent interfere with the mental freedom, but the active, impulsive Uranus is in Aquarius, its home sign and also a mental sign. Planets thus powerfully situated have an extended orb. Uranus therefore will influence Mercury by a conjunction. As a result of this

together with the sextile of Venus and the trine of Saturn to Uranus this young girl will not reason things out but will get knowledge intuitively; she will know without making an effort.

With Neptune and Mars exalted, with Uranus in its own house, and with the occult sign of Scorpio rising, this girl will take readily to occult and mystical things, and should she become interested, she will not be a leaner but a lifter and a worker.

Should she ever have trouble with the tonsils or suffer from adenoids or throat trouble, we would advise her parents against operations, for when the knife is used on the throat, it gives trouble in the opposite sign Scorpio ruling the generative organs. With Saturn in Taurus square to the Moon this girl is likely to have some trouble at puberty. With Mars in opposition to Neptune in the sign of Cancer there will be a tendency to abnormality in eating which will have the effect of causing trouble with the throat.

HANS A.

Born May 22nd, 1920. 2:45 A. M.

Lat. 48 N., Long. 16 E.

Cusps of the Houses:

10th house, Capricorn 10; 11th house, Aquarius 1; 12th house, Pisces 0; Ascendant, Aries 22-22; 2nd house, Taurus 29; 3rd house, Gemini 21.

Positions of the Planets:

Venus 19-4 Taurus; Mercury 25-48 Taurus; Sun 0-39 Gemini; Moon 23-49 Cancer; Neptune 9-3 Leo; Jupiter 11-30 Leo; Saturn 5-2 Scorpio;

Mars 21-51 Libra, retrograde; Uranus 5-32 Pisces; Dragon's Tail 14-50 Taurus.

We have here the horoscope of a young boy with the fiery and martial sign of Aries on the Ascendant. Aries people work largely under impulse. In the case of this boy we find the ruler of the Ascendant in its fall in Libra and square to the Moon. The affliction of this dynamic planet Mars to the Moon will make Hans act very impulsively. Mercury, the planet of reason, is in the fixed sign of Taurus. Taurians work slowly and are often too fearful to do things quickly; they want to think things over and be sure before they act. Mercury is sextile to the Moon, and this will to a great extent counteract the influence of Mars square Moon.

The Moon is in its own sign, Cancer, and also in its own house, the 4th house, where it can express its very best. With Mercury sextile to the Moon, Hans should be quick mentally. Venus in its own home, Taurus, in conjunction with Mercury and sextile to the Moon will give talent for art and music. The Sun in Gemini, the sign of the hands, sextile to Neptune in Leo and Neptune in conjunction with Jupiter will increase the talent for music, especially on stringed instruments such as the violin or the harp.

The Moon in Cancer, square to Mars, will tend to lead Hans to seek pleasures later where "wine, woman and song" are the incentive, especially as we find Venus in Taurus, conjunction the Dragon's tail, and square to Jupiter in the 5th house, the house of pleasures, theatres, music halls, etc. But from planetary indications he is likely to also gain his livelihood through this house. With Neptune conjunction Jupiter in Leo, the 5th sign, and in the 5th house, ruling children, he would be quite successful as a teacher of music.

Uranus in Pisces opposition Saturn in Virgo and square to the Sun in Gemini, a common sign, will give Hans a tendency to catch cold easily. Teach him to breathe deeply and to walk upright with chest expanded.

VOCATIONAL

AILEEN W.

Born February 17th, 1906. 2:53 P. M.

Lat. 39 N., Long. 123 W.

Cusps of the Houses:

10th house, Aries 11; 11th house, Taurus 17;

12th house, Gemini 24; Ascendant, Cancer 26-9; 2nd house, Leo 17; 3rd house, Virgo 11.

Positions of the Planets:

Neptune 7-51 Cancer, retrograde; Moon 21-37 Sagittarius; Uranus 7-15 Capricorn; Mercury 26-04 Aquarius; Sun 28-23 Aquarius; Venus 29-17 Aquarius; Saturn 4-39 Pisces; Mars 9-44 Aries; Jupiter 27-40 Taurus.

We have for our vocational reading the horoscope of a young woman with the watery sign of Cancer on the Ascendant, and with the life ruler, the Moon, in the 5th house in Sagittarius. The Moon in this position will have a tendency to make the native very restless, especially since Neptune is retrograde in Cancer just above the Ascendant. Neptune's influence is strong in watery signs. We find that Neptune is making a square to the dynamic Mars, which is the most prominently situated of all the planets, being in its own sign Aries, and on the cusp of the Midheaven. Mars may be classed as co-ruler of the horoscope for this planet will have a very strong influence over the life of the native.

Mars is square to Neptune and square to the unconventional Uranus, which is in the 6th house, the house of employment. In whatever line of work this young woman takes up she may receive unpleasant attentions from her employer, for Mars in Midheaven indicates those in authority, the employer, and its being square to Uranus would tend to make the native act indiscreetly. Her unconventional acts might also bring slander of a public nature, for Mars elevated and afflicted in the Midheaven tends to bring public criticism.

This young woman will be drawn towards a public career, such as that of moving pictures or as a promoter in connection with the sale of stocks and bonds for large corporations. But we would advise her against association with corporations, for they are apt to bring discredit upon her and the loss of money. With the Moon in Sagittarius in the 5th house, ruling children, sextile to Venus, Mercury, and the Sun in the sign of Aquarius she would be quite successful as a teacher of children; also as a saleswoman in mercantile lines.

Only that is of true value which can be taken with us across "the threshold."—*Max Heindel.*

Studies in The Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

STRAGGLERS AND NEWCOMERS

(Continued from February)

(Pages 223-232 *Cosmo-Conception*)

- Q. Is the spirit conscious of this lapse of time?
 A. It is not, but it is none the less a serious loss, and there must also be a feeling of lack of homelikeness when at last such spirits find themselves in a new evolution.
- Q. So far as the present humanity is concerned what is said?
 A. The possibility of failure is so small as to be almost negligible.
- Q. What is said of the virgin spirits which started evolution in our life wave?
 A. Only about three-fifths of them will pass the critical point in the next Revolution and go on to the end.
- Q. Regarding what do occult scientists have the greatest apprehension?
 A. Materialism, which if carried too far, not only prevents progress, but will destroy all the seven vehicles of the virgin spirit, leaving it naked.
- Q. What effect will such a condition bring about?
 A. Such an ego will then have to commence at the very beginning of a new evolution. All the work it has done since the dawn of manifestation will have been utterly wasted. For this reason the present period is to our humanity the most critical of all.
- Q. What is meant by the "Sixteen Races?"
 A. Occult scientists speak of the sixteen races, of which the Anglo-Saxon-Teutonic is one, as "the sixteen possibilities of destruction."
 (Pages 233-245, *Cosmo-Conception*)
- Q. What is said regarding the work of the ego in the blood?
 A. It is generally known in a vague sort of way that the gastric juice acts upon the food to promote assimilation, but only a very few people outside of the medical profession are aware that there are many different kinds of gastric juice, each appropriate to a certain kind of food.
- Q. What have the researches of Pavloff established?
 A. That there is one kind of juice for the digestion of meat, another for milk, another for acid fruit, etc. This fact is the reason why some foods do not mix well.
- Q. What do we learn about the gastric juice required for milk?
 A. One is required that is widely different from any other kind except that required for the digestion of starchy foods. *Therefore milk is not readily digested with any other food than cereals.*
- Q. What does this condition show?
 A. It shows marvelous wisdom, namely that the ego working subconsciously is able to select the juices which are appropriate to the different kinds of food taken into the stomach, making each of just the right strength and quantity to digest the food.
- Q. What makes this matter still more wonderful?
 A. The fact that the gastric juice is poured into the stomach in advance of the food.
- Q. Do we consciously direct the process of mixing this fluid?
 A. No; but as we taste the food, we subconsciously direct the process by means of signals through the nervous system.
- Q. In cases where the nervous system is blocked, does the mixing process cease?
 A. It has been demonstrated by scientists, beyond doubt, that the proper juice is poured into the stomach even though the nervous system is blocked.

- Q. How is this phenomenon explained?
- A. A series of experiments proved that infinitesimal parts of the food are taken up by the blood as soon as the food enters the mouth, proceed in advance to the digestive glands, and cause a flow of the proper juice. This explains the physical side of the question.
- Q. In order to understand the whole wonderful connection, what must be done?
- A. We must turn to occult science. That alone explains why the signal is carried by the blood.
- Q. What is the occultist's explanation?
- A. The blood is one of the highest expressions of the vital body. The ego guides and controls its dense instrument by means of the blood; therefore the blood is also the means used to act on the nervous system. During some of the time that digestion is going on it acts partially through the nervous system, but it acts directly upon the stomach. When during scientific experiments the nerves were blocked, the direct way through the blood was still open, and the ego derived the necessary information in that way.
- Q. What else is to be noted in connection with this explanation?
- A. That the blood is driven to wherever the ego unfolds the greatest activity at any time. If a situation requires sudden thought and action, the blood is promptly driven to the head. If a heavy meal is to be digested, the greater portion leaves the head and centers around the digestive organs.
- Q. Why is it that a man cannot think well after a heavy meal?
- A. He is sleepy because so much blood has left the brain that the residue is insufficient to carry on the functions necessary to full waking consciousness.

THE PATH OF INITIATION

(Continued from page 470)

their strength before proceeding again to their work on the dun colored planes of the clouded, smoky lower earth.

* * * * *

Thus ends the allegory.

The work, first of all, to which those who follow the Path of the Christian Initiation are

pledged is *service* without a thought of self; then *wisdom*, but only for the sake of the good they may do with it; and finally *power* that they may hasten the day of earth's long delayed joy, redemption, and spiritual grandeur, wrought through the fires of suffering and by the sternest discipline of humanity in the dark school of repeated wilful self-undoing though self-gratification ere they learn to turn to the Christ, and through Him to the Father, with the prayer upon their lips, "Thy will, O Father, not ours, be done in us and through us forever and ever, as it was in the beginning and ever shall be, world without end!"

NEW FELLOWSHIP CENTER IN NEW YORK

A new center of the Rosicrucian Fellowship has just been established in New York City at 1819 Broadway (Columbus Circle), Room 1809 of the Gotham Bank Building. Mr. Theo. Heline assisted by Messrs. James, Korn, and Errett and a number of other members were the founders of the new center, which has been named the Union Center.

Weekly lectures and classes will be held, devoted to the Rosicrucian philosophy and astrology. Mr. Theo. Heline, Mr. S. R. Parchment, Mr. John E. Runge, and Mrs. Ellen McCaffery are some of the lecturers. The center will be open every afternoon for the general dissemination of the philosophy and its literature.

The new center is centrally located for residents of New York as well as those of Brooklyn and the nearby Jersey towns. It is starting auspiciously, and we believe that it has a great work before it. The field is certainly a promising one, and the members of the center will have the opportunity to become active workers in the Rosicrucian movement, which is destined to be of vast importance to the race.

The new center will supplement the devoted work which has been done for the Fellowship by Mr. N. Pantaky through meetings held in his apartment in 15th St., and the excellent work of the Harlem Center.

May the power of the spirit attend the new move. Our hearty best wishes and best thoughts go with it.

"Be loving and you'll never want for love."

Children's Department

Mary and the Fairies

BY AGRIPPA JR.

ONCE UPON a time there was a little maid by the name of Mary. She lived in a big house in the city, and how she longed to get out among the birds and the butterflies! How she wished that she might some time see some of the Little People that she had read of in her fairy books, and which her mother had told her lived in the fire, earth, air, and water! Mary had often heard her father and mother speak of them. She had learned how God had placed a soul in all things and how we all must develop till at last we become great spirits ourselves.

One morning Mary very unexpectedly received a letter from her grandmother, inviting her to come and spend some time in the country. Mary of course was delighted, and soon she was packed off in the care of her nurse to grandmother's. How glad all the grown-ups were to see her! The time went so quickly that it was soon bedtime. Mary hurried away to bed, for she wished to be up betimes in the morning as she hoped to see the fairies.

She went to sleep and was awakened by the pale moonlight shining upon her. A little elf with a brown suit, long pointed shoes, and a tall pointed cap upon his head stood by her bed in the moonlight and said: "Mary, your wish is granted, and I have come to take you to Fairyland to see the Queen and my relations." She jumped out of bed, getting into her clothes without the help of the nurse. The brownie led her into the garden, where tied to a stalk of thistle-down was a dear little carriage drawn by four beautiful butterflies. The elf, whose name was Gladsome, touched her with his wand, and she like Alice in Wonderland felt herself getting smaller and smaller till she was tiny enough

to get into the carriage. Both of them stepped in and off they flew to Fairyland.

Such a pleasant ride it was in that fairy carriage, and soon they arrived at their destination. There was a soft silvery glow about everything except the Queen's palace, which Mary saw in the distance with its high towers and great windows, and which shone with a golden color. She learned that the light came not from our moon and sun but from the happy thoughts and glad hearts of all the Little People, for they all loved to do good deeds, think kind thoughts, and be unselfish; and the Queen excelled all others in these things. That was the reason for the golden light about her palace.

The fairies crowded about our little friends. Mary was delighted and asked if she might play with them. One who was very pretty and dressed in a beautiful scarlet gown of gossamer told her that some of them were going to the fields to paint the colors into the flowers; also to talk to the flowers and tell them how happy they make mortals and that in due time the flowers themselves will have greater opportunities for service. After some time spent in the fields the fairies all trooped back to the palace, for the Queen was holding court that day, and all wished to do her homage for her goodness and kindness.

The Queen received Mary with much honor and caused her to sit upon her right hand. Then what a host of Little People came trooping in! There were the gnomes who work away down in the earth. They had long white beards and were dressed in rusty brown, but how happy they were as they came to honor the queen. Their tools were in their hands, for work is honorable, and it was the Queen's wish that they appear in their working clothes.

After the gnomes came the salamanders or those fairies who live and work in the fire. What a light they brought with them as they came skipping and jumping to the throne! Each one carried a wand with a little flame upon the end of it. Some were accompanied by fireflies, for they are the messengers of the salamanders. I am sure that you have seen them carrying the fire in the night. Most of the salamanders were dressed in golden garments, but a few wore blue, red, or white. If you will stop to think, you will remember seeing the color of their clothes when the fire burns brightly on the hearth. The Queen received them kindly, sending them back to their duty in the world to help man at the forge in making steam for the great engines and to furnish lights when the world is dark.

After the salamanders had gone, came the sylphs, or those fairies who live in the air. They were beautiful indeed, with light, airy bodies that floated easily along. As they approached, it seemed that a sweet breeze of summer had entered. They carefully brushed the hair from Mary's face and gently caressed her as they passed. Some tell us that men have fallen in love with these fairies, and sometimes they have left the world to dwell with them.

They were followed by the undines who were indeed most lovely. These may be found in the woods beside running water, for they love the coolness of the forest. If one is very watchful, he may see them in the evening combing their long hair and conversing with the birds and wild creatures in their retreats.

Just then Mary heard a great buzzing as one by one came the Queen bees and their trains to do homage to one who was so good. This was the end of the audience. After this two worker bees clothed in brown and gold took Mary to see the bees making honey. And do you know it sounded just like a schoolroom in the spring-time. There was such a buzzing! How wonderful were the golden cells of these little workers, and how happy were they in doing their work!

That evening there was to be a party in honor of Mary, so she dressed in a lovely pink gown loaned her by a fairy friend. The party was started by the flower fairies telling some stories that they had learned from the flowers. A salamander told how he had just come from warming the hands of a poor woman who sat at

a windy corner of a street to sell her goods. A gnome told how he had helped a miner extract the coal from the mine. A sylph told how she had fanned the heated brow of a little sick girl, who through her efforts had recovered from a fever. An undine told how she had played with two lumberman's children beside a brook and showed them how to sail little boats of bark. And so the party went on, each story teller relating how he or she had done some good deed and brought happiness or comfort to some one.

The next morning, being Sunday, the Queen, the Court, and Mary all went into the forest to worship. At last they came to the fairy church. It was made of tall withes planted in the ground, with a door at one end. Flowers and vines grew up the sides and met over the top to form a Gothic roof. Over the doorway bluebells swung with a merry tinkle. Inside the grass was soft and thick and green like a carpet. In one corner were a number of hollow reeds which, when the wind blew, gave forth sweet strains of fairy music. At the farther end of this building there grew a tall green cone with a little roof over it, and Mary recognized this as a jack-in-the-pulpit.

As Mary looked, Jack began to change until in place of the long pistil in the flower there stood a little man dressed in a flowing robe of green who began to speak to them. He told the fairies that they must faithfully serve all who needed their help, and that if they were steadfast, they would some time become immortal as are the spirits of men. Then the wind pealed forth an anthem from the organ, and the fairies all joined in a fairy song. A benediction was pronounced, and the service was over.

When Mary came out of the church, she saw waiting for her the same brownie and the same butterfly carriage that had brought her to Fairyland. She got into it and was soon at home in her grandmother's big bed in her home in the country.

Now often as she goes through the streets of the city in which she lives, she remembers her trip to Fairyland, and loves to watch and see if she can detect any of the Little People as they journey about doing good.

Life has many lessons to teach you, toward which you will be drawn either by likes or dislikes, love or hate.—*Julian R. Hovey.*

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 and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

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

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.

A Study of the Human Body

Part 2--Its Cellular Construction

DR. F. LASH

(Continued from February)

CELLS UNITING FOR a common purpose become organs, their component parts being called tissue. Several organs assisting one another form a system. Therefore we speak of the vascular system consisting of the heart and blood vessels, that is, the arteries, veins, and lymphatics; also the respiratory, digestive, genito-urinary, and nervous systems.

The amoeba was all stomach. Various parts of its body, such as the pseudopodia, became limbs when occasion called for it. But now we have an elaborate system of organs to do the bidding of the spirit, whose extended consciousness in form requires a more detailed and complicated mechanism. In fact, the degree of self-consciousness is in exact proportion to the complexity of body structure. If you want to know God, then truly, "know thyself!" A universe in itself with all its marvels is the body, this Living Temple, teeming with life abundant, revealing the greatness of Him who is our life and being. Even the unbeliever in God is left speechless when he contemplates the marvels of the body and the innermost secrets of its nature as revealed by the microscope.

The various systems of the body are composed of organs and connecting vessels. Dissection teaches that the body of any of the higher animals is made up of different kinds of materials,

such as muscle, fat cartilage, nervous matter, etc. These various constituent materials are spoken of as textures or tissues; while some of the organs are formed mainly of one elementary tissue, other organs or parts of the body are composed of several. The portion of anatomy that treats of the minute structure of the tissues is called Histology, (*Histos*, a web; *logos*, a discourse).

The fundamental tissues of the adult body are derived as previously stated from the three primary layers of the developing embryo by further differentiation. They are, first, epithelium—surface and lining tissues; second, connective or supporting tissues; third, muscular or contractive tissues; fourth, nervous or sensory tissues; fifth, the blood and lymph.

In all but the lowest forms of animal life the body consists of an orderly arrangement of many kinds of cells. From these cells is developed a substance which lies outside of them and is known in *intercellular* substance. This may be small in amount, just sufficient to unite the cells as in the case of the epithelium, or it may so predominate as to determine the character of the tissue as in the case of connective tissue. It does not always completely separate the cells which may be connected across these "intercellular bridges."

Consider the wisdom of the ego even in so small a detail. Epithelium has no blood vessels

to nourish the cells, and so they get their food by imbibition of the plasma (the watery part of the blood) exuded into the subjacent tissue. Epithelium and connective tissue may be regarded as the more elementary tissues, being common to both plants and animals. They are aptly ruled by Saturn, the planet of form, whose influence is first felt after that of the moon in the building of form. These tissues are more crystallized than the others, so to speak. Muscles and nerves are the most highly specialized tissues and are peculiar to animals only. The muscles are ruled by Mars, while the nerves, the most sensitive tissue, are ruled by Mercury, whose influence was felt by evolving mankind much later than that of Mars. In fasting and starvation the connective tissue is utilized first to maintain life, while later on the muscles are attacked and then the nerve tissue.

Epithelium is a tissue covering the external and internal free surfaces of the body, and composed of cells placed side by side with a small amount of cementing intercellular substance. It forms: *first*, the outer surface of the skin, where it is known as epidermis; *second*, the mucous membranes, that is, those membranes which line the passages and cavities of the body that communicate with the exterior, including the ducts and tubes of glands opening into such cavities; *third*, terminal parts of the organs of special sense; *fourth*, the inner surface of serous membranes, that is, the membranes forming what appear to be closed sacs in the thorax and abdomen; *fifth*, the inner surface of the heart, blood vessels, and lymphatics; *sixth*, the inner lining of the ventricles of the brain and the central canal of the spinal cord.

It is of interest to note that the central canal of the spinal cord, lined by epithelium in the adult, is the remnant of the neural tube from which the entire nervous system is evolved. It is also the channel through which the creative fire rises to the brain.

Epithelial cells consist of protoplasm and nuclei, and when multiplying undergo division by mitosis. Having different functions, namely, protective and secreting, and being exposed to divers conditions, they present varieties of structure and form. As regards arrangement, epithelial cells may be *stratified*, forming several superimposed layers; or *simple*, forming a tissue

of one layer. As regards shape, epithelial cells are classified as *squamous* or flat, *columnar* or cylindrical, and *cubical*.

The primary functions of epithelium are either protective or secretive. Thus the layers of epithelium forming the epidermis, the air passages, and the eyelids serve mainly as a protective covering. But the epithelial cells of the salivary glands, of the gastric glands, which secrete gastric juice, of the liver, and of the sweat glands are composed of protoplasm, which is the seat of active chemical operations. New substances are formed from the blood and poured out as secretions to fulfill important functions, or discharged from the body as excretions.

"A secreting epithelium may be regarded as a partition between the blood—or, more properly speaking, the lymph—on one side and the lumen (passageway of a tubular organ) of the secreting gland on the other. From the lymph the materials are taken by the secreting cells and then worked up into the components of the secretion, being finally discharged on the other side of the lumen, and thence by the ducts of the secreting gland to their destination. The amount of secretion is in some cases, as in that of the kidneys, very largely influenced by the amount of blood reaching the organs and by the blood pressure; this again is dependent on the size of the blood vessels, which is regulated by the vasomotor nerves that supply their muscular tissue." *Halliburton.*

Columnar epithelium has at its free ends fine hairlike processes called cilia. This epithelium is not only protective but also aids by its movements, all in one direction, in propelling fluids and minute particles through the body. Thus mucus is moved along the bronchial tubes and the trachea. These movements are independent of any nerve connections.

Simple squamous epithelium lines the air cells of the lungs, certain tubals of the kidneys, the inner surface of the iris and choroid, serous membranes, the pleura, pericardium, peritoneum, and arachnoid (cobweblike membrane of the brain and spinal cord) and forms the inner lining of the heart and blood vessels. Columnar epithelium consists of cells of cylindrical form set upright on a surface. Owing to mutual compression their shape is often irregular. This epithelium lines the alimentary canal from the

lower end of the oesophagus to the anus and also lines the trachea and largest air tubes. Its cells often undergo a modification of shape owing to the secretion of mucin in their interior, the chief organic constituent of mucus. The mucus distends the upper part of the cell until a rupture occurs and the mucus is discharged on the surface.

Such cells are called goblet cells. The columnar epithelial cells of the intestinal and respiratory tracts may at any time undergo this transformation into temporary goblet cells, while the epithelial cells of mucus secreting glands have this function permanently. This proves that cells do not lose their original functions even though they have specialized, and under certain conditions they may be called upon to exercise all the functions of an undifferentiated cell which was typified by the amoeba.

The human body is a universe of its own. Each part specializes and shows thereby greater effi-

ciency. While each cell labors diligently for itself, it works for its brother cell as well, and in consequence the whole benefits by this mutual service. So does the spiritual consciousness of the ego, expressing the oneness of the All, reflect this idea in the body that it may be a living sermon to our personal consciousness whereby we may learn that no one lives unto himself alone. Each creature though maintaining itself like a body cell can only reach the highest efficiency by serving other units of the great body of God.

This living temple is a most perfect expression of the Divine within. For aeons the spirit has built bodily forms of ever increasing efficiency. The body being in its fourth stage of evolution is therefore the most perfect expression of the spirit, in its units as well as in the whole, which we possess. May we care for this living temple with the greatest reverence and humbleness of spirit. Then shall our inner eyes be opened, and we shall behold more than poor mortal sight can give!

The Advantages of Uncooked Food

JOHN T. RICHTER

EDITOR'S NOTE: The following article presents the subject of uncooked food from the standpoint of an ardent advocate. Such food unquestionably possesses many merits. However, persons of a negative temperament cannot safely adopt an entire uncooked diet, for it will add to their negativity from a psychic standpoint.

MANY HAVE given much valuable time to demonstrating how health may be maintained or regained by the power of mind over matter. This can be done if the individual will yield obedience to the intuitive mind. But when the mind does not understand how to yield the care of the physical body to the intuitive or soul consciousness, it often suffers for the power of thought depends upon the dynamic mental energy created for it in the body by proper food. The mind can function normally only when the physical condition is such as to give it dynamic energy. Therefore the more creative energy the physical body generates, the

greater the intensity of thought force. The power of physical endurance is also important.

Natural food not only gives greater mental energy than cooked food but also greater physical endurance. What is the source of this dynamic mental energy and physical endurance? Let us analyze them carefully step by step:

All the elements of vital force are found in fruits, nuts, and vegetables which have not been subjected to mineral salt, acids, or fire or had commercial sugar added. All fruits and vegetables change the inorganic earth salts that they collect into organic salts of harmonic proportions. Inorganic salt when eaten by animals is not converted to organic salt, and is destructive of the bodily creative force and harmony. In eating organic foods mixed with inorganic salt we get out of tune with the vibration of mother earth.

When you take an apple from the tree, it is full of the vibrations of life; it is good, health building food. But cook it and it becomes a

mushy, dead mass—not food. The live cell in any fruit or vegetable can not endure more than 110 degrees Farenheit for twenty minutes and retain the life or vitamins. 212 degrees Farenheit, or boiling heat, applied from twenty minutes to five hours is customary in cooking; therefore no live cells remain after this, but only mushes that cause illness. Think of the folly of advertising cooked food as being rich in vitamins! This spells ignorance.

In my experience—not with rats, cats, dogs, sheep, or cattle, but with our precious human race; not just one, two, or a dozen persons but with one hundred to three hundred daily, six days of every week for more than five years, male and female and many different nationalities—I have found that unfired food absolutely builds health, and cooked food is naturally dead and disease breeding. So gradually does the latter do its work that many people are not conscious of their resulting bad condition.

Unfired food and cooked food work in opposite directions. Unfired food restores and builds health without fail, while cooked food breaks it down. Here is a summary of the facts:

Unfired food keeps the body clean.

- “ “ prevents disease.
- “ “ builds strength.
- “ “ develops mind and memory.

Cooked food is waste matter.

- “ “ breeds disease.
- “ “ feeds bacteria.
- “ “ makes contagion possible.

I therefore appeal to the reason of thinking people in the interests of the human race and the creation of a one hundred percent efficiency in our civilization to investigate the merits of uncooked food and profit thereby.

Hints For Health

BY THE EDITOR

Don'ts

DON'T EXPECT to develop your latent faculties or become pure and spiritualized enough to attract the help of the Elder Brothers and induce them to take you with them into the Temple while you are making a graveyard of your stomach for the decaying corpses of your younger brothers, thereby forcing some

other brother to become a murderer and also interfering with his spiritual development. Don't harbor the above expectations if your will is so weak that you cannot give up the pernicious habit of tobacco, which not only fills your body with nicotine but pollutes the air about you, thereby also interfering with the health and well-being of others who must needs inhale this poisoned air.

Don't drink ice water with your meals. During digestion a large amount of the heat of the body is centered in the stomach, and cold drinks produce a shock and stop the flow of the digestive fluids, causing the food to remain in the stomach undigested. Excessive drinking with meals, especially of cold water, is responsible for much illness such as indigestion, acidity, fermentation, etc.

Don't eat too much bread and cereal. Much illness such as high blood pressure, hardening of the arteries, Bright's disease, catarrh, asthma, and many other diseases too numerous to mention are practically caused by an excess of protein. Three-fourths of a pound of entire wheat bread or its equivalent in cereal is sufficient food of this kind for one day for a man employed at manual labor. But how many will eat two eggs, a large slice of ham or a beefsteak, a dish of fried potatoes, a bowl of mush, and two or three slices of toast at one meal! In one such meal alone there is more than one day's proper allowance of protein. Is it a wonder that a large percentage of men and women do not pass the age of fifty?

Don't eat soft boiled mushes, soft puddings, etc. If, however, your taste is so perverted that you must have these soft foods, then we would advise that you discard all sugar, cream, or milk with them and eat a piece of hard, crisp toast, which will require mastication in order to liberate the fluids necessary to digest the soft foods that tickle the palate but starve the blood.

Don't cook your vegetables when they are wilted. Always place them in cold water until they are revived. The vegetables used for salad should at all times be fresh and crisp in order to be digestible.

Don't neglect to visit your dentist occasionally, for one decayed tooth can cause untold suffer-

(Continued on page 490)

Vegetarian Menus

—BREAKFAST—

Stewed Apples
Boiled Unpolished Rice
Egg on Toast
Cereal Coffee or Milk

—DINNER—

Tomato Soup with Noodles
Potatoes au Gratin
Boiled Spinach
Entire Wheat Bread Milk

—SUPPER—

Dandelion and Egg Salad
Bread and Pineapple Pudding
Hot Corn Bread
Milk

Recipes

Boiled Unpolished Rice

To one quart of salted boiling water, gradually add one cup of unpolished rice which has been washed a number of times in cold water. Stir repeatedly with a fork so as to keep the kernels whole. Boil for thirty minutes, allowing the steam to escape to keep the kernels from becoming soggy.

Tomato Soup with Noodles

Fry one sliced onion in one tablespoon of butter; when brown add one tablespoon of peanut butter, one pint of stewed tomatoes and one pint of hot water. Allow to boil for ten minutes. Break one egg into bowl; work as much flour into the egg as the hands can mix. Roll very thin; allow to dry for a few minutes. Roll and slice very fine. Drop these noodles into the soup, season with salt, and allow to boil for ten minutes.

Potatoes au Gratin

Boil potatoes in jackets; peel and slice. Place layer of potatoes in oiled baking pan, sprinkle with grated cheese, then alternate with potatoes and cheese until dish is filled. Cover top with bread or cracker crumbs, dot with butter, sprinkle with salt, and cover with milk. Bake for thirty minutes in quick oven.

Boiled Spinach

Wash spinach very carefully in several waters. Heat two tablespoons of butter in deep stewpan, put spinach into same and cover tightly. Allow to steam for twenty minutes. Serve hot.

Dandelion and Egg Salad

Use only young, bleached leaves of dandelion. Allow to stand in cold water over night. Slice fine with celery leaves. Mix with French dressing and serve on lettuce leaf; garnish with hard boiled egg cut into quarters.

Bread and Pineapple Pudding

Put alternate layers of bread crumbs and sliced pineapple into oiled baking dish, sprinkle with brown sugar, dot with butter, and cover

with the pineapple juice or water. Bake for thirty minutes; when cold serve with hard sauce or fruit juice.

HINTS FOR HEALTH

(Continued from page 489)

ing. To really get the best out of our food it must be well chewed; but when the teeth are not able to do this work, then the poor overworked stomach is robbed of the salivary fluids, receiving much poison from the decayed teeth, and in addition it is forced to work overtime to churn and chop the food, which should have been done by the teeth.

Don't allow one day to pass without an elimination of the waste matter of the colon. Two or three evacuations are better. Many have passed into an early grave because of ignorance and carelessness regarding the sanitation of the human sewer. Flushing the colon with an enema of warm water should be used in place of cathartics if nature is sluggish.

A dish of prunes soaked for several hours in warm water and eaten the last thing at night, also the first thing in the morning, with plenty of water between meals will act as a regulator.

Back Numbers Wanted

We wish to obtain copies of the "Rays" for October, November, and December of 1923 and January 1924. We will pay 20 cents each for a limited number of these. Subscribers having available copies will confer a favor by sending them to us.

He: Jones died the other day and left thirty thousand dollars—one thousand to his wife and twenty-nine thousand for prayers for his soul.

She: Yes, so I heard. I judge that his soul needed them.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Springburn, Glasgow, Sept. 15, 1923.

The Rosicrucian Fellowship,
Dear Friends:

I have to inform you that your advice to me has been acted upon with most gratifying results, and if my recent illness yielded no other blessing than taking an interest in others, this is the effect it has had in my case. On the dates marked for healing I sit down at 6:30 and I find a great benefit to my soul in concentration.

I have been struck off the doctor's list today. He told that I had a wonderful recovery, that my pulse was as strong now as he had ever felt it, even before my last illness, and he warns me to be careful in the future. I am thankful to God for the agencies employed—not the least to you and the members of the Fellowship for their good offices. That they may be blessed is the sincere prayer of,

Yours in fellowship,

G. I.

Perth, W. Australia, June 21, 1923.

The Rosicrucian Fellowship,
Dear Friends:

Following instructions I am inditing this letter and will endeavor to write something to you every week and post the accumulated volume each mail.

I am feeling much better than I did in March last. Some time back one night I slept like an infant and woke up with a feeling as though I had just returned from heaven, so I said to my little mother, "The Rosicrucians must have been at me last night as I feel so much better," and I have been better ever since.

Yours faithfully,

—W. S.

San Francisco, Calif., January 4, 1924.

Rosicrucian Fellowship,
Dear Friends:

I want to tell you that I am now entirely healed of a very bad case of eczema of more than five years' standing. Only a person that has

experienced it can realize the torture of it. I began to see improvement almost immediately after applying to you, and slowly but surely kept getting better. Now I am entirely cured, and am thankful to our Heavenly Father and to the invisible helpers for all they have done for me. I also want to thank you, dear friends, and may the roses bloom upon your cross.

Yours very sincerely,

M. G.

HEALING DATES

February 2—8—16—23—29

March 7—14—21—27

April 3—11—18—24—30

Healing meetings are held 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 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.

ROSICRUCIAN LECTURES IN SANTA MONICA

Dr. Franziska Lash, one of the authorized lecturers of the Fellowship, is conducting a series of lectures on the Rosicrucian philosophy at 1317 Ocean Ave., Santa Monica, Calif., on Monday evenings at 8 P. M. All resident in Santa Monica and surrounding towns who are interested in higher thought are cordially invited to attend these lectures.

Rosicrucian Emblem Pins

We have had a supply of these pins made in Roman gold and enamel, showing the cross, the star, and the seven roses. They are very attractive and are suitable to be worn by either men or women.

Price 75 cents, postpaid.

Echoes From Mt. Ecclesia

Chats With the Editor

THE WRITER IS sitting at her desk overlooking the Pacific Ocean, with the warm California sun streaming in at the window and the thermometer at 72 degrees.

California has had but two light rains this entire winter, and the farmers are suffering as a result of the drought; also the wild flowers and ferns in the canyon are very late. But with plenty of water for irrigation the vegetables on Mt. Ecclesia are doing well, and we have an abundance of green peas, onions, radishes, and lettuce. Fresh, green vegetables, however, may be found here during all the year.

The new dormitory has been completed, but on account of unusual stress in meeting the last payments for the labor and material, the lower floor is yet unfurnished, the Board of Directors having had to borrow \$6000 to help with the payments. The electricians are at work rewiring the grounds, for Mt. Ecclesia has grown so large that the old electric system which was put in by Mr. Heindel could no longer take care of the lights and power. On Christmas night when so many more lights were needed than usual the switch which connected the meter with the main line was so hot that there was real danger of fire; so we have been put to this extra expense at a time when the heavy bills were due on the building. But this new system with its larger wires and meters will be able to take care of all of our expansion in the future.

There has been a demand on the part of some of our patients for accommodations so they could come to Headquarters and get the benefit of spiritual help, the vegetarian diet, and assistance in overcoming their physical ailments, which assistance they felt could be found on Mt. Ecclesia. Unfortunately we have had to deny this privilege in the past for lack of facilities to make them comfortable, but it has now been decided to turn the south half of the first floor of the new Fellowship Dormitory into a nucleus or beginning of the Health School. With the electric heat, hot water, private baths, and the delightful, sunny rooms we feel that we can take care of those who wish to come for this assistance.

PRIZE FOR BEST SUGGESTION For Methods of Spreading the Rosicrucian Teachings

The award of the prize, a *Cosmo-Conception*, has been made to Mrs. Clinton Pake, Salt Creek, Wyo.

Suggestions were received from forty-five people. The winning suggestion was selected on account of its practicability as being one that everybody could make use of. The suggestion follows:

"Students to inclose Rosicrucian pamphlets obtained from Headquarters on the philosophy and the movement in letters written to friends. Such pamphlets also to be habitually carried in the pocket and left in public places where they will be accessible to the public."

PRIZE COMPETITION AWARDS

The articles submitted in the "Rays" competition which closed on Jan. 1st. have been examined and the following awards made:

FIRST PRIZE—An Uncharted Memory.

By Fanny Paget, Mobile, Ala.

SECOND PRIZE—Man's Destiny is Written in the Stars.

By R. A. Utley, Port Arthur, Canada.

THIRD PRIZE—The Path.

By A. H. Fear, Birmingham, England.

The articles for which a year's subscription to this magazine will be given will be announced in the next issue, as the final decision has not yet been made in all cases.

We wish to thank the contestants for the large number of excellent articles submitted, which will appear in the magazine as space allows.

MRS. HEINDEL LECTURES IN LOS ANGELES

At the *Church of the People*, 942 So. Grand Ave—
February 24th, 11 A. M. on "Man, a Creator."
March 23rd, 11 A. M. on "Christ and His Second Coming."

At the *Rosicrucian Fellowship Center*, 213 So. Broadway, Room 112—

February 24th, 8 P. M. on "Spiritual Force, Its Use and Abuse."

March 23rd, 8 P. M. on "Our Dead, and How to Help Them."