

# RAYs FROM THE ROSE CROSS



## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

VOL. 16

MAY, 1924

NO. 1

### Contents

	Page		Page
If He Should Come (Poem)		Number Vibration and Nicknames	27
Edwin Markham	2	Baptism	27
<i>EDITORIAL DEPARTMENT—</i>			
Honesty in the American School		<i>THE ASTRAL RAY—</i>	
Child	3	Psychology and Success	
The Good and Evil in Moving		Eleanor Jennings	28
Pictures	4	The Children of Taurus, 1924	32
<i>THE MYSTIC LIGHT—</i>			
Resolution (Poem)		Your Child's Horoscope:	
Albert King	6	Thomas R. E.	33
The Invisible Helpers of the Rosi-		Donald T. B.	34
crucean Order	6	Thomas F. C. (Vocational)	35
The Path		<i>STUDIES IN THE ROSICRUCIAN</i>	
A. H. Fear	8	<i>COSMO-CONCEPTION—</i>	
Occultism in Postage Stamps		The Rosicrucian Catechism	
Roland D. Johnson	15	Alfred Adams	36
His Stature		<i>CHILDREN'S DEPARTMENT—</i>	
Mildred Houghton Comfort	16	The Fairy Ring	
A Priest of Ishtar		Helen M. Mann	38
Herman F. Right	18	<i>NUTRITION AND HEALTH—</i>	
Death ?		The Study of the Human Body	
David McDaniel	23	Part 3.—The Histology of the	
Growth (Poem)		Cell	40
Frances Wierman	23	Psycho-Analysis and Healing	
<i>QUESTION DEPARTMENT—</i>			
Enforcing Prohibition		E. Humboldt	43
Convincing People of the Truth of		Vegetarian Menus	45
Occultism	24	Recipes	45
Marriage and the Permissibility		The Rosy Cross Healing Circle:	
of Divorce	25	Patients' Letters	46
Foretelling the Future		Healing Dates	46
The Rosicrucian View of Cathol-		<i>ECHOES FROM MT. ECCLESIA—</i>	
icism	26	Chats With the Editor	47
The Source of New Souls		Changes in Our Magazine	48
Determining the Date of Easter	26		
Increase in Nervous Diseases			
Determina-tion of Sex	27		

Subscription in the United States and Canada, \$2.00 a year. Single copies 20c. Back numbers 25c. England, 10s a year.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

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

**THE ROSICRUCIAN FELLOWSHIP**

**Oceanside, California**

Printed by the Fellowship Press

## If He Should Come

EDWIN MARKHAM

**I**F JESUS should tramp the streets  
tonight,  
Storm beaten and hungry for bread,  
Seeking a room and a candle light  
And a clean though humble bed,  
Who would welcome the Workman in,  
Though He came with panting breath,  
His hands all bruised and His garments  
thin—  
This Workman from Nazareth?

Would rich folk hurry to bind His bruise  
And shelter His stricken form?  
Would they take God in with His muddy  
shoes  
Out of the pitiless storm?  
Are they not too busy wreathing their  
flowers  
Or heaping their golden store—  
Too busy chasing the bubble hours  
For the poor man's God at the door?

And if He should come where church-  
men bow,  
Forgetting the greater sin,  
Would He pause with a light on His  
wounded brow,  
Would He turn and enter in?  
And what would He think of their creeds  
so dim,  
Of their weak uplifted hands,  
Of their foolish prayers going up to Him  
Out of a thousand lands?

*(The Cosmopolitan.)*

# Editorial Department

## Current Topics from the Rosicrucian Viewpoint



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

### Honesty in the American School Child

**S**OME quite startling statistics regarding the ethical development of American children are presented in a recent article in *The Literary Digest* entitled, "Why Children Cheat and Steal," these statistics having been compiled by Wm. G. Shepherd for another magazine. Though interesting, this article appears to be a somewhat veiled condemnation of the American public school in favor of the private school, presumably the parochial, to which we must add a dissenting note.

Mr. Shepherd writes regarding a series of ethical tests which have been conducted on American school children, both in public and private schools and also on members of the Boy Scouts and Camp Fire Girls. These tests show apparently that more than one-half of our American school children

**ETHICAL TESTS** have an unethical outlook on life and that under temptation more than one-

half of them will cheat, lie, and steal. One of these tests, called the "True-False" test, consisted in presenting a series of sentences involving ethical propositions for the children to pass upon, with the words "true" and "false" printed after them and with instructions to the children regarding these two words to underline the one which they thought the sentences exemplified. Some of these sentences were as follows:

"It is not wrong to steal from one who has secured his wealth dishonestly."

"Cheating a railroad is not as much a sin as cheating a person."

"It is not the pupil's duty to call attention to the fact that a teacher has given him too high marks."

A very large percentage assented to the above statements. In addition to the above, tests were conducted to ascertain whether the children would keep money to which they were not entitled.

Summing up the results of all the tests, Boy Scouts of two years' membership or over ranked highest with 82 percent correct ethics; private schools, not designated, ranked second; Camp Fire Girls third; and public school children last.

The inference is drawn in the above article that the public school children come at the bottom of the list because their religious training had been deficient, implying that the private schools turn out a higher grade of children from an ethical standpoint. We believe that this inference is wrong or rather that there is an underlying cause which is not brought out.

In the first place we have a magnificent American Public School System, including not only the common schools but the High Schools as well. It is a very common complaint among the officials connected with private schools that they cannot get the best type of teachers for the reason that **THE PUBLIC SCHOOL** they cannot afford to pay as much as the Public School System pays. This is also true of many privately endowed colleges as contrasted with State Universities. The American Public School System is the bulwark of American institu-

— — — — — Current Topics — — — — —

tions, American traditions, and American freedom, both religious and secular.

But of course the public schools of America take in all the children from the highest to the lowest, those of low grade parentage from the slums as well as those of the better classes. Therefore the raw product which is taken into the public schools is decidedly lower than the raw product which goes into the private schools. That is, a large percentage of children in the public schools have not had the advantage of cultured parents and moral environment which those in the private schools have had, and therefore their ethical evolution is not up to the standard of the private school child. Hence the tests would necessarily show results favoring the private school for this reason alone. But this is no condemnation of the Public School System.

At the same time religious education must be given in the early years of a child's life in order to be effective. We believe that the Bible should be used daily in every school in the land, because it is the basis of the principal religious beliefs prevalent in the United States: Protestant, Catholic, and Jew all use it as their authority. Therefore at least a daily reading from the Bible could be employed without prejudice to any religious belief or giving any denomination advantage over any other.

But the real reason for the unethical condition of the children does not lie in the school system at all, either public or private. The children are merely reflecting what we see about us in adult life on every side. At the present time we are passing through a transition stage in evolution in which old systems and old institutions are being put into the crucible and dissolved. Knowledge of the inner laws of nature is being widely disseminated through the various occult and mystical

societies and philosophies. In this transition period a large percentage of the people have lost the religious faith which prevailed in earlier years, and they have not yet attained the new faith which will be based upon knowledge.

The new philosophies based on occult law and the facts of the inner planes contacted through the sixth sense, which the pioneers of the race are beginning to develop, are stepping into the breach and will eventually transform the present condition of unbelief into one of belief founded upon actual first-hand knowledge of religious truths. Then the people will begin to obey the spiritual laws the same as they now obey the laws relative to the use of electricity. A knowledge of the creative power of thought and the dynamic power of the emotions will become general. Then thought control and the disciplining of the emotions will also become general.

Thus eventually men will get the spiritual laws inscribed on their hearts and minds through the knowledge that these laws are not a figment of ecclesiastical imagination, but that they are really forces in the everyday world affecting them in a most intimate manner. Then the present wave of immorality and absence of ethics will have disappeared, not only among adults but among the children as well.

### The Good and Evil in Moving Pictures

**T**HE report of the Collector of Internal Revenue in Los Angeles shows that the motion picture industry in the southern district of California has had a most phenomenal growth. The tax returns show that there are more than one-quarter of a billion paid admissions to moving picture

THE  
REAL  
TROUBLE



theaters per year in this district, also that the people here attend these theaters more than one hundred and fifty times per year, an average of once every other day for each man, woman, and child.

This indicates the tremendous power which the moving picture industry is wielding, and likewise the power for good or evil which the screen possesses. Both these possibilities are very much in evidence.

Let us consider the good side:

In the first place the screen is becoming a very great educational factor, bringing before the people information on a vast number of subjects which the average person would not contact otherwise. Also from the standpoint of entertainment in providing cheap amusement of a relaxing character it is tending to remove the nervous strain which modern conditions, particularly in America, are forcing upon the people. So widespread a movement has of course been sanctioned by the Hierarchs in charge of our evolution, and has a distinct function to perform for the race at the present time.

People are being gradually trained to think in terms of pictures, and we are told by occultists that in a future age humanity will possess a picture consciousness by which it will be able to perceive all facts, both inner and outer, in terms of pictures. At that time we

PICTURE will listen to a person and  
CONSCIOUS- not only hear his words, but  
NESS also see a picture of his  
thought and the emotions  
which are actuating him in speaking. Then deception will be at an end; it will be utterly impossible to deceive anybody as to our motives. The moving picture is a preliminary step towards this future phase of evolution.

But the moving picture has very serious possibilities for evil in it and possibilities of great abuse. It tends first of all to kill concentration and to make love

of sensation paramount. The mind is to be the great product of the earth period of evolution, and concentration is one of its chief powers, likewise a power upon which the mastery of all the planes of nature primarily depends. If you sit in a moving picture theater and let your mind idly follow the picture before you without consciously noting its details, sitting in a sort of semi-stupor, you are killing your power of concentration. Observation, that is, *conscious*, concentrated observation, is the all-important faculty of the mind which the race must cultivate at the present time.

Fantasy is another product of the moving picture which is proved by the psycho-analyst to be destructive both of concentration and will power. In fantasy the person allows his imagination to drift along the lines of personal glorification and ideal environment, usually actuated by vanity and usually unattended by any effort whatever to create the corresponding conditions on the external plane. Yielding to this tendency to idle and vainglorious imaginings should be avoided.

The final factor is the immorality which always tends to creep into motion pictures. If this is not strictly checked, the motion picture can be made a menace to the moral welfare of the people and a means of the most widespread vicious education. Censorship by educated, broad-minded boards of censors is an absolutely imperative matter. No fallacious arguments regarding tolerance and the personal liberty to view what one chooses should be allowed to destroy the censorship. Moreover it should be considerably augmented beyond its present status.

Under proper conditions the motion picture can become almost the greatest single factor for good in our national life, or it can be made the stepping stone to national demoralization.

CENSOR-  
SHIP

# 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.*

### Resolution

ALBERT KING

With ev'ry power that I command  
I'll serve the Holy Grail;  
And if I think I can, I can—  
My purpose cannot fail.

And though defeat be close at hand,  
And pain and sorrow near,  
True to my vow I'll ever stand,  
And free from shame or fear.

## The Invisible Helpers of the Rosicrucian Order

### Their Work as Healers

MAX HEINDEL

(This article is taken from an article in the “Echoes,” Sept. 1914 and another in the “Rays,” April 1916.)

**I**N THE New Galilee (which is not to be confused with the Aquarian Age) there will be an etheric organ built within the head and the throat by the unspent sex force, which organ to the spiritual sight will appear as the stem of a flower ascending from the lower part of the trunk. This calix or *seed cup* will be truly a creative organ,

capable of speaking the word of life and power.

The present word is generated by the clumsy muscular motion which adjusts the larynx, tongue, and lips so that the air passing from the lungs makes certain sounds. But the air is a heavy medium, difficult to move in comparison with nature's finer forces, like electricity, which move in the ether. When this organ has been evolved, it will have the power to speak the word of life, to infuse vitality into substances that were before inert.

*This organ we are now building by service.*

You will remember that the Christ gave not the cup to the multitude but to his disciples, who were His messengers and servants of the Cross. At the present time those who drink from the cup of self-abnegation that they may use the resulting force in the service of others are building the above mentioned organ together with the soul body, which latter is the "wedding garment." They are learning to use the former in a small way as Invisible Helpers when they are out of their bodies at night, for then they are forced to *speak the word of power* which removes disease and builds in healthy tissue.

At the time when students take probationership, they vow in the mystic marriage of the higher and lower selves that they will dedicate their lives in so far as consistent with their duties in the world to the helping of humanity; and by that vow they come under the protection of the Elder Brothers, who stand in the same relation towards that couple, the higher and lower self, in their work as the state stands to the man and woman who enter the marriage union before one of its representatives. Both the state and the Elder Brothers agree to preserve the integrity of the union so long as the conditions thereof are kept.

One of the obligations which probationers take upon themselves is to send in each month to Headquarters a report of the exercises which they have performed. This report, if written in pen and ink, absorbs the effluvia from their hands daily when they come in contact with the paper, and this furnishes to the Elder Brothers the key whereby they are enabled to direct the probationers during sleep as Invisible Helpers. We are just the same after we go to sleep as we are during our waking hours. If during the daytime we try to get out of all work we can, to get everything for ourselves, to cultivate on every occasion the lower nature, et cetera, we are not transformed

to Invisible Helpers and angels of mercy at the mere going to sleep. But if during the daytime we strive earnestly with our whole heart to grasp every opportunity that comes our way, or rather if we look for opportunities to help and to serve others; if instead of asking, "What can I get out of it?" we try to see in every phase of life an opportunity for helpfulness; if instead of saying, "Why should I do this or the other thing?" we learn to say, "If a thing has to be done, why should I not do it?"; if we learn to regard all things as honorable in the line of labor and work and never look down upon anything as menial, but are just as ready to go and do the lowest as the highest class of work as we see it—then at night we shall have earned the opportunity to come in touch with and work under the guidance of the Elder Brothers in the glorious work of healing.

The probationers when out of their bodies in sleep, are gathered together in bands according to their temperaments and their ability. They are under instruction of other probationers who are doctors, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work. Certain qualifications are needed before this band of Invisible Helpers can work with a patient. In the first place they must have some of the effluvia from his vital body. This is obtained by having the patient write every week a letter consisting of a few words or a few lines with pen and ink. This is important, as the fluid is a better conductor of magnetism and electricity than a pencil. The ether which thus impregnates the paper upon which the patient writes week by week gives an indication of what the condition is at any specified time, and furnishes an entrance key to the patient's system. It is something which he has given voluntarily and for the express purpose of furnishing access for the Invisible Helpers. Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him.

# The Path

## Hints to Aspirants

A. H. FEAR

*(This article received Third Prize in our recent Competition.)*

**ONE DOES** not study occultism long ere the term "The Path" begins to assume a peculiar significance. It has a certain fascination, for though so concrete an expression, it is difficult to analyze; when we seek for that which lies hidden behind this term, we are brought face to face with an almost baffling problem.

Broadly speaking we discover that it denotes a way or manner of life, yet even this differentiates itself for almost every individual. No two people experience exactly the same reactions from life or from their environment; so we see around us a mode of living followed by the masses and sanctioned by custom which we can call the "Broad Way," while there is another mode of life which may be said to be the "Narrow Way" but not in the interpretation of the term which implies bigotry or pettiness.

It is found that our term "The Path" does not convey much to the average person, and even in the case of those with a pretence to intellectuality it becomes apparent that they often fail to grasp its true meaning. We are soon forced to realize that to them it relates only to something peculiar to an individual at some time or other in his present or past life or lives.

One's entrance on the Path seems to be the point where one senses more or less definitely that life as lived by the masses is unreal, inadequate, and unsatisfactory, the orthodox explanation regarding life leaving him unsatisfied.

We realize that as far as the great mass of mankind is concerned they are well content with a material existence,

and that even as we find it in these days, it is, as people say, natural; nothing else is apparent to their senses.

Here and there, however, we find one who is seeking—seeking for that which in the Rosicrucian Philosophy is called "Light." It is for such a one that a more definite explanation of our term may be given and "The Path" made to assume a tangible aspect. It is the way of escape from the wheel of material existence, meaning by this incarnation in the flesh or matter. The exposition of religion today on its exoteric side is purely materialistic, but as seekers we are brought into touch with that hidden side which is termed esoteric, and then the actuality of "The Path" opens up for us. By "The Fall" we as virgin spirits entered into the realms of matter; by "regeneration" we return to our first home, the true home of the nomad, the realms of God.

But the process of the return is long—endless ages as measured in terms of time—and the unfolding of ourselves is fraught with much pain. Yet, deluded by the delights experienced upon the material planes, our higher senses deadened, ever under the sway of the "Law of Opposites" we pass on through life to death, then from death to birth again, one long, endless round, symbolized by the "Wheel of Life," on which are depicted the varying stages in material welfare and progress.

But there is, nevertheless, proceeding in each one of us, a "Great Work," a phrase we sometimes meet with in the course of our search, and which denotes the work to be done on "The Path." Slowly but surely we are wending our way back to God, to our divine Creator. In simple language we may say there is within each of us a little fragment of

God—a "Spark" as it is termed in some of the ancient wisdom writings.

Gradually this divine spark converts and redeems the "I" portion of ourselves, which portion is that which we are conscious of being; it is denoted in Eastern works as the self in contradistinction to "THE SELF," which is that divine spark already alluded to, and which is the same in all people.

In the Greek wisdom writings we find it called the "Nous" or higher mind, while the lower personality is termed "Hephren" or the phrenic mind. It was recognized that a man's phrenic mind could make of him an intellectual giant and yet he be the foulest of creatures. This we recognize even today, and the reason why such is the case, is one of the factors of incarnate life which our journey upon "The Path" elucidates.

\* \* \* \* \*

Now it is not to be expected that one can in the course of a few pages deal with all things appertaining to so vast a subject as a student of occultism and mysticism will soon realize that the term "The Path" covers. Volumes would hardly exhaust it. The difficulty is to condense the matter and keep it within reasonable limits. Let it be said that many, many works in modern times have been written having a very savory taste. Some writers have written with a wealth of language that we cannot but realize their literary genius, yet we awaken to find their works are not as they seem; we soon sense a superficiality and a false glamor, and find in the end that their knowledge lacks true spirituality. Trustworthy literature on our subject is not overabundant.

The essentials to success in those who determine to seek "The Path" are a discerning mind, a determination not to tire, and a sense only for the highest, noblest, and best which they can conceive, together with a faith that they are at the turning point of their evolutionary career and that "Light" will be given. Then they may have confidence of ar-

iving at a true knowledge of "The Path" in its immediate relation to themselves and its greater relationship to mankind in general. The true source of the "Light" will then be found to be within themselves and not in externals.

Let us assume that we are writing to one who wants to know the why and wherefore of life, not from mere intellectual curiosity but with a definite and decided desire to arrive at a basis from whence he can begin to shape his life to a true purpose—an idea that is lofty yet humble, great yet reasonable, and allied to God's creative work which we see around us.

Such a one might well say, "Where is the light? I do not see it within myself; to whom can I turn?" and yet not receive an answer except perhaps the rebounding echo of his cry. This experience may mark the entrance to his "Path." He may then experience much disappointment, and unless he is actuated by true desire and inflexible determination, he may cease effort here.

It is essential to cultivate a real courage and fortitude and to refuse to be beaten. The only sin, as Max Heindel well said, is in refusing to try.

And what have we to try for? We have, if we would walk "The Path" and keep it, to know ourselves, to overcome all faults of character, to cleanse our minds, bodies, and souls and fit them to become the Temple of God. We have to invite the approach, as some of the beautiful old literature has it, of the "Pilgrim Soul." Therefore let no one become discouraged even if beaten times without number, for the battle which will be waged within you to keep you from "The Path" will be great. It is said that the forces of illusion and evil inimical to one's success attack and combat only those worth fighting; in common parlance the devil has no need to trouble about the great majority; they are in his toils and willingly remain so.

And so, what of "The Path"? This has always been the same throughout the ages, but the methods of attainment

have had to be modified according to the epoch or age, and in line with the type of civilization existing during any particular period. For our purpose we have no need to go back further than the early Christian times. There existed then a School of Christian Initiation, which possessed an arcane science handed down from times immemorial, and contemporary with them was the occult science of India. The secret body of knowledge which they both possessed is often alluded to in the New Testament, in the Upanishads, and in other ancient literature. We find also that Egypt was the source of many esoteric schools, and all have heard of the Grecian Mysteries.

A study of the various literature they have all left us as an inheritance reveals most clearly the same underlying principles. We find that this secret knowledge was ever most carefully guarded, being given only to those deemed worthy of initiation. Plato refers to the Grecian school repeatedly in his writings, and was himself an Initiate.

We find in particular when we decide to take "The Way of Initiation," as "The Path" is often called, that we have to undergo a period of preparation and purification often involving great trials. Yet to the soul strong enough to undertake the effort it means liberation, freedom from the bondage of matter in the course of but a few earth lives—a very brief time in comparison with the ages that mankind in general will take in their pilgrimage and emancipation. Consequently until a soul recognizes that the spiritual realms contain beauties, grandeur, and life greatly transcending those obtaining upon the material planes and that such spheres are its true home, it does not conceive the worth of the effort, and the mystic language is not understood, for mere intellectuality can never fathom it.

One symbol depicting the "Way of Initiation" is that design which is familiar to most people, sometimes called the Caduceus or the Staff of Mercury—a rod entwined by two serpents, having a

globe with wings at its upper end. Readers conversant with that great work of Max Heindel, "*The Rosicrucian Cosmo-Conception*," will be thoroughly in touch with its meaning; but should any one perchance reading this article not know, it may be stated that one of the serpents represents the descending path of Involution when the great creative hierarchs planted the seed and design of man as he now is, the other serpent representing the ascending path whereon man is unfolding those potentials woven into his being during the descent. This other path is Evolution. The rod represents the "Way of Initiation," the short way. When we definitely decide to take this way, we are then truly on "The Path."

Christ, speaking to the lawyers (see Luke 2, verse 52), said concerning this way and these mysteries: "Woe unto you conventionalists, for you took away the key of the sacred science; you did not go in, and those who were about to go in you prevented." Also he said, "Straight is the way, narrow is the gate, and few there be that find it." A hard saying judged literally, but a direct reference to our subject. One finds that many people fail to realize that of those unto whom our Lord was ever speaking, great numbers were perfectly familiar with the theory and knowledge of the divine mysteries and particularly of rebirth. Such knowledge was not questioned in the East in those days, even as it is not today. Whoever is, therefore, desirous of a more perfect understanding of "The Path" must necessarily accept rebirth as a positive fact, and truly, a little thought given this subject should prove its reasonableness.

For instance, let us but take verse 12 in the 3rd chapter of Revelations: "He that overcometh I will make him a pillar in the temple of my God, and he shall go out thence no more." Where is it that he would have gone out, and out of what if not from the spiritual spheres, those planes hidden from the physical eye? In other words, back to rebirth on this earth. In fact, Revelations, like the

Book of Job and others of our Bible has hidden in its pages the whole secret relative to this and other factors of human life. The truth is revealed to every soul who undertakes the "Great Work," bringing him a proof which settles all doubt evermore.

Doubtless many readers feel there is something after all in esoteric teachings, and that there are reasons not known to the multitude, learned or ignorant, why such knowledge cannot be scattered abroad indiscriminately, and yet they know not why such is the case. As previously pointed out, a preliminary to "The Path" is a necessary period of purification, and too, we might add, an earnest attempt to attain balance and poise in everyday life, the reason being that locked up within us are forces most powerful and subtle which esoteric training will gradually liberate. Their nature is electrical but of such tremendous voltage as to transcend that electricity ordinarily so termed in the science of physics. \* In Sanskrit writings this force is called the Kundalini fire; in the Greek it was termed Speirema; in the Rosierucian it is called the Spinal Spirit Fire. It was poetically said to be coiled up as a sleeping serpent in the region of the solar plexus. Exercises given to the neophyte are in their nature the key which will release the above mentioned force, and this force will then commence to flow upwards through the sympathetic nervous system to the brain, gradually awakening in its passage the various inner sense centers within the body. In the final stages there is liberated and flows up through the spinal column the major force, which reaching the brain opens up to us the power of vision on the spiritual planes. This is but a brief description but sufficient as a guide to those who seek.

Now it is this force which if liberated

in unbalanced and unworthy individuals will prove destructive to them, because it is intimately connected with our sexual forces, and is therefore of such nature that (as it has to pass upward through our lower life centers first) it will greatly disturb and intensify our passions and tend to drive us to greater excesses. They who are unworthy or such as have not yet started to exercise control over their lower appetites are thus almost certain to come to great harm.

It is the gradual action of these forces which are now slowly starting into action in so many people, due to our approach by evolution ever into closer contact with the lower psychic planes, that is causing many nervous disorders today. Consequently physicians, finding their medicines mostly useless in such cases, are resorting in ever increasing numbers to the use of mental action; in other words the balance must be struck by mental powers, or perhaps it would be truer to say by the spirit's action on the mental plane reacting upon the physical. There is danger of death to an unpurified seeker should this great voltage strike the brain before it is properly prepared.

And so we see again the wisdom of the Rosierucian method of development, of which Max Heindel has so succinctly written in the "*Cosmo-Conception*."

Another danger too, arising from the forced development is that an unpurified individual would probably never in his psychic experiences rise above the lower Desire World, and hence would only see and read in a distorted medium, failing to contact the region wherein is found the Memory of Nature. Such a one is in the same category as the medium of spiritualism, who frequently being in an unconscious condition relative to our plane, remembers nothing of what happens while under control, and contacts beings very inimical to his higher vehicles as well as to the physical.

It may be noted that the state wherein one transcends the lower strata and attains the regions of truth is called in the Greek, "Manteia." The consciousness in

---

\* *Electricity is the best simile our language provides to bring to the mind some conception of this force.*



this case is not lessened but intensified. The methods whereby one begins to develop or awaken the dormant sense centers are those of concentration, meditation, and retrospection, leading up to the states called contemplation and adoration. Here it is that occultism and mysticism lead to different attainments. The first is apt to end in the intellect governing the heart, and mysticism will tend to make feeling supreme, each therefore lacking true balance.

The Rosicrucian method of development is that of perfect balance between the two. Yet the object attained is what mankind hopes for, yea, all creation: it is union with God. The Mystic Path was that of the early Christian societies, and could be better followed in earlier ages. It calls for more or less seclusion or retirement from worldly affairs, and this was much more easy of attaining in those times. But with the advent of our modern social life, which is today bound up with a very sordid commercialism, few have the opportunity, and such as would like to lead the mystic life are frequently just those upon whom present day living presses hardest.

Again there is the Eastern method of development. This has attracted many seekers who often find too late that it is not suitable for Western people. The white race has certain psychological and physiological differences in comparison with Eastern races, as a consequence of which Eastern methods are more or less destructive to us. A fundamental characteristic of the East is absolute dependence on the Guru or teacher, a feature well calculated to rob one of all initiative and self-dependence and to rather produce a one-sided affair of a man or woman.

All this was considered by the great Beings concerned in man's progress, and so that Path known as the Rosicrucian Path was instituted for the Western race as at present constituted. And is this not after all quite rational and reasonable?

One does not condemn the other paths;

they fulfill and have fulfilled their rightful purpose. It is merely a question of fitness for us.

At the same time is it not evident that every new age entails a forward step being made by man, irrespective of his geographical position, and that it is just this factor that has made the Anglo-Saxon race the leader of today?

Considering, therefore, the Rosicrucian kind of "Path," we have therein a method whereby every faculty of man receives its proper training, due attention being given to the spiritual, moral, and physical relationships. Each and every factor entering into our complex mechanism is provided for, thus ensuring a perfect development and the evolving of the true superman.

A reference to the "*Cosmo-Conception*" (diagram 5) shows how this is so, and it is also the key to the old alchemists' mystic work, for the physical body was their retort or crucible. To seal a goblet of compressed air, water, or earth meant to master the body, emotions, and mind, which has to be done concurrently with the work detailed in the above mentioned diagram.

And what is the finish of this work? It is the acquisition of the "Golden Wedding Garment," the soul body or solar body to name but two of the terms applied to this supervehicle: a new body wherein one will have the power to ever dwell on the spiritual planes. Until this vehicle is built up, man continues to come under the law of rebirth.

Let it be said that the work necessary is the same yesterday, today, and forever; the same for every race in every clime. It is overcoming the animal within us, attaining to all the virtues by earnest application in everyday life among our fellows in our ordinary and immediate surroundings. How simple! How prosaic! Yet how hard without divine help. It may be asked, are there any special characteristics in one who is endeavoring to follow this Path? and we can but say there are few distinguishing features to tell such a one. In fact, often



in the earliest stages most glaring contradictions of character may be apparent in such a one, because in his efforts he really arouses or awakens all the slumbering evil within; he evokes his greatest enemy—his lower self.

There are, however, great blessings awaiting the soul who essays the work. Peace beyond intellectual understanding, contentment not understood by ordinary people, knowledge beyond any dreamed of by the intellectualist, wisdom beyond that known by the world, companionship which no one can better, friendship with all God's creation, all ending in death conquered.

With so much knowledge in our world concerning the divine mysteries, it does seem strange that our great scholars, scientists, and other leaders fail to grasp the significance of these "Wisdom Writings." But they will not become as "little children." The lower mind ever questions, and as it is of the earth earthy, it cannot rise above its level unless the "Lamb," the higher mind, so lifts it.

Physical science confines itself strictly to material things and rightly so; yet for the physicist or for people in general to deny that the esotericist has an arcane knowledge which embraces a deeper knowledge of man's being, both physical and spiritual, is irrational and illogical.

We know this is what they blandly do, for they will not admit that the ancient wisdom literature was written in such a way that a key is necessary to its true understanding, and this in spite of the fact of the many futile efforts on the part of scholars to elucidate this literature.

Today with its great unrest and the failure of the Church to pour upon mankind the balm of healing and content, the solution is under our very noses, but illusion is still the master.

Science and art will gain immeasurably when larger numbers essay "The Path." Greater beauties, greater wonders, will reward mankind, and once again the "Divine Mysteries" will govern life. Utopia will be in the place of the present chaotic state.

Mankind as a whole, however, has many ages yet to go in contact with matter, and it is but foolishness to pretend that one can exist in a material world without conforming to its laws. The doctrine of "The Path" does not teach that we can. Added powers mean an extension of consciousness and the ability to function on other planes, each plane entailing obedience to the laws relative to such plane.

"The Path" reveals unto us this factor, and above all it shows that first we must live the life; that is, we must by pure living earn the knowledge for each step forward toward that true life which lies in the atonement, attained by the "Father" in each and all, pouring on and through us His spirit. His works are directionally proportional to our individual effort and the degree of purity and growth attained by our vehicles, for as the saying in the New Testament has it, "Ye are the Temple of the living God."

There are many, many trials to be undergone, each leaving the neophyte more humble than the last; whether one turns to Eastern literature, Buddhist or other, or to Western works and our Bible, this is openly apparent.

Finally it may be asked, what of phenomena one may meet with on the journey? And so it is well to realize that there is a danger of the depths and a danger of the heights. Spiritualism illustrates well that of the first. Involuntary clairvoyance and clairaudience, table turning, automatic writing, hypnosis, are but a few of the lower psychic phenomena leading oftentimes to obsession or at least serious injuries to one's vehicles.

The forces of the lower desire region are cruelly destructive, and loss of health is but the least of the evils one may suffer from contact with them. All the better class authors, ancient or modern, condemn practices which bring one into contact with these forces. Those seeking their loved ones who have passed beyond the vale contact but their shell, an autom-

aton, that vehicle which we shed ere passing on to the heaven world even as we leave behind us on earth our physical body.

It is the astral body of Theosophy and the equivalent to the desire body of the Rosierucian Philosophy.

After the ego has passed into the Second Heaven World, the desire or astral body is left, and this pale reflection of the man exists for a period, the duration of which varies according to the element of materiality and will power left in it as determined by the nature of the past life. These bodies, as the reader will see, are therefore very variable factors, ranging from the most vile of personalities to that of the saint. But in each case this vehicle is bereft of its higher mind and spirit, and thus it is, as we have stated, an automaton which will gradually fade away or dissolve in the astral fluid. Until it has dissolved, however, it can be forcibly drawn back into the physical sphere, either by the passionate desires or appeals of living relatives and friends or by such practices as constitute mediumship, and hence once this body has found its way back to living bodies, by the law of attraction it attaches itself to its victim and becomes a vampire, feeding on the vitality of the one who has attracted it.

There is also the factor of such bodies being used by elementals and the evil spirits of degraded men for purposes too vile to mention.

Although we have mentioned clairvoyance and clairaudience among the lower psychic phenomena, it must be understood that these faculties belong also to the higher spiritual organism of man, but in this case the methods of development are such as discussed in the "*Cosmo-Conception*" and belong to the positive order.

Coming now to what we term the "Danger of the Heights," it means that should we attempt to contact the great divine powers without first attaining to practically absolute purity of all our vehicles, we stand in grave danger of hav-

ing these vehicles destroyed, even as in the previous mentioned practice, but due in this case to their not being keyed up to the great vibration contacted. In other words such terrific vibrations as constitute the powers of the Heights would shatter or disintegrate our infinitely lower tuned vehicles.

Each man or woman essaying "The Path" must learn how to deal with his or her own soul; another can only point to generalities. But the effort is worth making, for like a pioneer blazing a trail through a trackless waste, others following convert it into a path, and in time as more and more journey over it the path becomes a road, thus making it easier for those who follow later.

Finally, it is the way upon which will be found the most highly developed of humanity, whose lives form the bright stars in the darkness of the earth's firmament. When, having attained the goal, they are at the end of their journey, then is given them the opportunity of remaining within this planet's sphere to work in the "Courts of the Lord": to aid, to bless their less fortunate brethren, and to be at work among that noble band whom we know as our Elder Brothers.

In conclusion it may be of service to some readers to know that should they determine to set out on a search through the literature appertaining to our subject, they will find at the end thereof that one current runs like a vein of gold through all works. If they study alchemical works like the "Splendour Solis" of Solomon Trismosin, the teacher of Paracelsus, or the works of this great adept himself; or should it be the works of Jacob Boehme, the Ordinances of Manu, the Vedas, the Upanishads, the Bhagavad Gita, the teachings of Gautama Buddha, the Udanavarga (Thibetan), the Tao-Teh King (Chinese), the Koran, the Kabbala or Book of the Zohar, which is the Jewish esoteric key to our Bible, or Hermetical works such as the Poemandres or Shepherd Man of Hermes Trismegistus, even in the inner works of Freemasonry, or those extraordinary cards

“The Tarot,” it matters not where they look and seek, ONLY ONE PATH is indicated, only one end thereto, only one life required—the virtuous one.

And all the knowledge culled from the above search will be found in Max Heindel's “*Rosicrucian Cosmo-Conception.*”

In this book we can gather all the knowledge of the others in plain,

straightforward language. The philosophy of the whole is there, and it will save hours of labor. It gives the key to the injunction inscribed over the great Temple of Delphi, “Man, Know Thyself,” and of the wisdom summed up in the maxim in *Hamlet*, “To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man.”

---

## Occultism in Postage Stamps

ROLAND D. JOHNSON

**WE** ARE USED to looking for significant symbols in the ornamentation of public buildings and religious edifices, in paintings and on monuments, but how many of us take time to look for them on the outside of our daily mail? Most of us are aware that we are using black two-cent stamps in memory of our late President, but most of us pay little attention to the message which these interesting little labels may carry in their own small compass in addition to that in the envelope which they frank.

Postage stamps, it must be remembered, even though they are issued by impersonal institutions are designed by very human artists, who rarely miss an opportunity to express some message of political or other significance in the design. But not all stamps carry symbols of purely material affairs.

Each stamp in the first two rows in the illustration (*see cut opposite page 16*) bears the cross in one form or another. The stamps of the Polynesian kingdom of Tonga (Toga is the Polynesian spelling) show a cross as a manifest indication of the professed Christianity of the country. The Hungarian stamp next to it shows the Madonna, the Patron of Hungary as the Latin inscription indicates. The Christ child holds in his hand an orb bearing the Lorraine cross.

The Angel in the next design bears the Crux Ansata. The Latin motto “Nihil sine Deo” expresses the piety of the Roumanians, who claim descent from Roman colonists along the Danube. The next, a Greek stamp, shows the Vision of Constantine above the Acropolis at Athens. Next is the cruciform arrangement of the initials on the stamp of Soviet Russia. These letters stand for the Russian words for “Russian Socialist Federated Soviet Republic.” The Star of Enlightenment, which has been taken for a Soviet emblem, also forms a conspicuous part of the design. Appropriately, the Maltese stamp beneath the Roumanian bears the Maltese cross.

In the same row with the Maltese are four portrayals of the Caduceus of Hermes the Thrice Great. As a matter of fact the stamp on the extreme left (from Uruguay) and on the extreme right (Greek) portray the Greek conception of Hermes as one of the Olympian gods. In justice it may be said that he probably thus appears because in the Olympian mythology he was regarded as the messenger of the Gods and therefore appropriate to adorn a postage stamp. In the next row, right and left, Russia and Latvia celebrate the legend of St. George and the dragon.

In the center of this row the Madonna appears rather inartistically on a Ba-

varian stamp. The stamp on the left has the Serpent so often found in the Eastern wisdom teaching's symbology—a strange place for it on the stamp of Italy, a Roman Catholic country, even if it is primarily intended to celebrate the eternity of the city on the Tiber.

At the right of the Madonna is the Dove of Peace, intentionally featured as such on a "Peace stamp" from Japan. Below the Madonna are the two best known occultly symbolic structures in the world, the Great Pyramid and the Sphynx.

At the left in the next row a Korean stamp shows the Yin-Yang, an oriental symbol of the dual principle in nature. Next an Egyptian stamp shows the head of a statue or bas-relief of Isis. To the right of it in the center is a representation of Brahma riding the sacred Swan, and near him is the Cobra. The Scales of Justice appear on the French stamp nearby, while on the German Republic stamp at the extreme right we see the Mason trowel. Below Isis is a St. Vincent stamp. On the altar between the two

female figures is a representation of the clasped hands of fellowship, almost too small for the naked eye to discern in the reproduction. Opposite this one a Cape of Good Hope stamp appropriately shows the Anchor of Hope. At the bottom a Crete stamp shows Neptune and his trident.

Mythological characters are common on stamps. Armenia, Austria, Crete, Egypt, Fiume, France, Greece, Lithuania, and several of the French colonies show characters and symbols connected with the so-called pagan religions. Religious edifices are even commoner subjects in stamp design. They are found on the stamps of Armenia, Azerbaijan, Belgium, Bosnia, Bulgaria, Central Lithuania, China, Denmark, Egypt, Guatemala, Italy, Jamaica, Japan, Panama, Persia, Roumania, Russia, Somali Coast, Tunis, Turkey, and Wurtemberg.

Equally interesting is the symbolic portrayal on the stamps of many European nations since the war of their desire for economic reconstruction.

---

## His Stature

MILDRED HOUGHTON COMFORT

**S**ITTING BEFORE the window filled with red, pink, and white flowering geraniums, the pallid boy strove to raise himself slightly by pressing his hands against the padded arms of the wheel chair. The effort sent him into a new fit of coughing that racked his thin frame and sent splotches of red into the handkerchief that he held in his transparent hand.

His white haired little mother at the stove ceased her efficient, busy movements and was at his side in an instant. When the paroxysm had ceased, she chided him with words of love and fear:

"Oh, sweetheart, what were you doing? How often has Mother told him he mustn't reach? She can give him

things—reach for him. She's only too glad, honey. What does Mother's boy want?"

His reply was whispered. His voice had gone months before.

"I was only trying to see the new white geranium."

She selected it for him then from among the bright colored flowers, and seeing that his hand made an effort to touch it, she brushed its cool beauty caressingly against his thin fingers; then drawing his chair closer to the window, she set the flower within the range of his vision. Once he tried feebly to lift his right hand towards the white bloom; but unable to much more than move his frag-





ile fingers, he smiled his patient, beautiful smile and sighed.

The mother went into the cheerless living room that was too cold for her son, and there she approached her husband, who stood looking out on the dull, brown lawn. She crept into his strong arms, and he bent his wet cheek to hers.

"He can't last much longer, John," she said. "If only I could be certain of the future."

The old man regarded her pityingly.

"You and I, Mother," he spoke gently, "are really unbelievers. We go to church, and we read the Good Book; but, at heart we're afraid."

"Yes—afraid." The little old woman was trembling.

"The Hindu rug man next door has greater faith than we. He has said to me time and time again: 'We in India know more of the soul than the Christian. We have the greater faith.' But yesterday he said a strange thing to me—a very strange thing."

The old man paused thoughtfully, and his wife shook his sleeve.

"Hurry," she admonished him. "What did he say yesterday?"

In her search for consolation she was catching eagerly at every attestation of faith. She was like her morning-glories that were constantly sending out little tendrils by which to cling. Something by which to cling! That was what she needed. If only there were some tangible proof of immortality!

Poor little David—a frail baby, a pallid child, and at last in his young manhood the victim of a slow disease that was steadily but surely burning away the delicate tissues of his mortal body. Sometimes when she looked at him in a feverish sleep, she could scarcely realize that he was so small, so thin, so almost ethereal in substance. When he was awake, his eyes unnaturally bright and his wonderful smile upon her, there were times when that monumental load of heaviness about her heart would lift, and she could smile sincerely back.

"He has a beautiful soul," she said

aloud, then asked again, "What did the Hindu say?"

He held her close to him and repeated the words of the strange neighbor:

"Many a crooked, ugly body houses a magnificent spirit; just as many a fine body houses a dull, poor soul. The condition of the shell is no indicator of what is within."

The mother shook her head sadly, for she comprehended in vague fashion. Her dulled mind led her thoughts along a single track.

"He has lived so little here!" she cried. Then in the phraseology that had become part of her own speech she wept, "Oh, that he could live more abundantly!"

Together the father and mother entered the kitchen. A change had taken place in the boy even during the short interim of their absence. There was a steadier brightness about him now, the last brilliant flare of the flame before it dies. His understanding eyes glowed as though he were joyously standing on the verge of a great adventure. His sensitive, feverish lips strove to form his last words, but they would not obey the impulse of his brain. So elusive seemed the quality of his being that the parents did not attempt to move him lest they stifle the last faint spark within him. They made him comfortable with pillows and blankets, and the father moved the chair closer to the window that the boy might once more feast his eyes upon the dying sun.

Towards dusk the invalid seemed to doze and the parents whispered together in a corner.

Suddenly before their eyes there was an immense etheric figure that seemed to fill their little room and tower to the ceiling—a figure whose features held the semblance of their son as he might have been had nature given him rugged health. In his right hand he held a faint, white geranium.

Even as they looked, the figure moved across the room and vanished through

(Continued on page 37)

## A Priest of Ishtar

### A Story of Ancient Days and Rebirth

HERMAN F. RIGHT

#### CHAPTER I.

##### *The Image and the Tablet*

**W**HEN MY RICH and eccentric old uncle, Dr. Franz Muller, eminent explorer and archaeologist, died, I, his sole survivor, inherited along with his large and extensive library and many other interesting things that an old bachelor can accumulate, many queer and interesting specimens of ancient civilization.

Among these old relics, which my deceased uncle had treasured very highly, and nearly all of which he himself had discovered, were several replicas of Egyptian, Hindu, and Chaldean deities and religious utensils; also a sarcophagus containing the perfectly preserved body of a young girl of about twenty-three years, who held in her hand the sacred sistrum that proclaimed her a priestess of Isis. There were papyrus rolls that dwelt on the philosophy of the ancient scholars of Hermes and Plato, and several beautiful and curiously carved jewels.

It was one bleak, dreary winter day, with the snow swirling around the corners, and the wind mournfully howling through the trees, that I selected to investigate my late uncle's private papers and look over his curios.

I had finally finished cataloguing the manuscripts of data on explorations, and some of the archaeological "finds" having been labeled for the various museums that my uncle had designated in his will, I wearily sank down into an easy chair before a brightly burning fire on the hearth, and took up an intricately carved casket that I had laid aside earlier in my investigations because I could find no way of opening it.

The casket was about eight inches long by four inches wide and four inches deep. It was of lacquered ebony wood and inlaid with mother-of-pearl and silver in design depicting some old oriental legend.

As before stated, I had laid the casket aside because of finding no way to open it. I was in the very same predicament now, for after carefully examining its sides and surface I could discover no keyhole, latch, or any method whereby the sides might be moved.

After a tedious half hour of trying to open the box and being about to lay it aside as a failure, I heard a soft, grating sound, and the top flew open before my astonished gaze. I had accidentally touched some hidden spring that had released the lid.

A peculiar, penetrating odor of spices arose from what appeared to be a large piece of finely woven linen that was wrapped several times around some object. As I lifted that carefully wrapped bundle from the casket, a strange, unexplainable feeling surged through my whole system, and cold chills raced up my spine. An uncontrollable state of nervousness seized me as I literally tore the linen covering from the object it held, conscious of one thought only, to grasp what was within. As the last layer of ancient cloth fell away, I beheld a small gold replica of the Chaldean goddess Ishtar (this I recognized from my meagre knowledge of ancient mythology, Ishtar being supposedly a "sister goddess" to the Egyptian Isis) and a small clay tablet covered with the cuneiform characters of Assyria and Chaldea. This I also recognized from my limited knowledge of ancient customs to be a copy of the prayer that every neophyte must

compose to his particular deity before he was admitted to the priesthood.

As I sat upright, wild-eyed and staring at the two objects with a nervous terror gripping at my heart, suddenly a soothing, tingling feeling pervaded my entire body; the odor of spices again smote my nostrils; my brain became clouded, and a deep unconsciousness came over me as I fell back in the chair.

(The state in which I next found myself seemed the natural one to me; I was actually living it. All knowledge of my twentieth century life was swept from my mind as though it had never existed.)

## CHAPTER II.

### *A Neophyte in the Temple of Ishtar*

I, Sardis, a neophyte in the once great and far renowned temple of the Holy Mother, the goddess Ishtar, sat, head in cupped hands, staring out over the temple gardens from the window of my cloister.

Many thoughts had been surging through my mind, thoughts of hatred toward the growing popularity of the wicked priests of Baal. The worship of the god Baal had been introduced into Babylon by the people of the North, and because the ruling emperor, Seramis, had conquered the Egyptian hosts after a seven days' prayer to Baal, it had been ordained as the state religion. Surely, I thought, the emperor could not believe that the huge bronze idol, to whom human victims were oftentimes sacrificed, had caused his victory. But nevertheless the worship of Ishtar was slowly declining, while that of Baal rose, and many temples were erected to him.

My thoughts wandered back to my childhood days and my father, the satrap Neuris, whose vast dominions lay along the fertile valley of the Euphrates. When in my twenty-first year I had expressed my desire to become a priest of Ishtar, he brought me to the great capital city, where the main temple of Ishtar was located, and placed me under the care of Caphus, head priest of the ne-

ophytes. This had all happened twelve long years before.

These years though long were filled with many happy thoughts, thoughts of anticipation, for here I had learned many of the secrets of nature unknown to the common masses. Here I had learned that it was not the beautiful marble statue of Ishtar, standing on the raised dais in the main temple building, that the priests and philosophers worshiped but the powers which she personified—God, the supreme Creator, manifested in the aspect of Nature; Nature manifested in the aspect of Ishtar. Here we neophytes were taught to govern and control all emotions of the mind and body, and how to use that great force, the Will, for the upliftment of our spirit; also how to function in the other worlds and in that manner converse with the votaries of other deities, especially those of Isis, sister goddess of Ishtar in the land of Egypt far to the south, from which country the Emperor Seramis had just returned victorious after many defeats—victorious by the power of Baal said the priests of that god.

But two years yet remained until I should bow before the Holy Mother, compose my prayers to her, and be ordained her chosen priest by Maines, the High Priest.

## CHAPTER III.

### *Priest of Ishtar*

The last two years of my probationer-ship passed quickly. My time was entirely devoted to the study of the higher principles of man and the universe, and having been since childhood a devout student of the occult, this was to me as food to a starving person.

The day of my ordination was to be the great day of my life. The preceding night, alone in the silent sanctuary of the goddess, I would beseech her to accept me as her chosen spouse, and if accepted, on the morn as the first rays of the rising sun flashed into the sanctuary, Maines would ordain me a priest and give me the golden replica of Ishtar as the symbol of my office. Even now I was



expecting a visit from my master and dearest friend, Caphus, the head priest. Hardly had these thoughts flashed through my mind when the old adept entered my cell.

"Greeting, father," I murmured reverently, while bowing before the tall, white bearded old man of seventy years.

"Greetings, my son," answered Caphus in a soft, pleasant voice. "Art thou prepared for the ordeal thou must pass this night? Art thou aware of what thou undertakest by becoming spouse to the Goddess? Canst forego all the pleasures and happiness of this world to become a devotee of Ishtar and thy home a cloister? Ponder deeply, O my son Sardis, before thou takest the crucial step."

"Yea, O Caphus, many times have I weighed the vain passions and pleasures of the world against the secret wisdom of Ishtar, and have found them wanting in the Balance of Truth. Hast thou not taught me there is no happiness except the knowledge of self, which comes through service to the Goddess?"

Caphus looked upon me with a deep, sorrowful look in his eyes, slowly shook his head, and said, "Thou hast chosen; let us go to the sanctuary." He alone knew that humiliating action of my future, and knew my choice had been a sad one.

\* \* \* \* \*

The secret sanctuary of the goddess Ishtar occupied the whole of the top and highest section of the temple building. It was constructed entirely of white marble from the lands of the Indus and Ganges; intricate gold designs formed an appealing ornamentation in the vast field of whiteness. The entire sanctuary was constructed so as to form a perfect square, but was divided into three long aisles by two rows of gleaming white pillars that advanced three-fourths of the distance of the room, terminating before a dais of seven steps, covered with richly embroidered velvet rugs.

On the dais stood a statue of the goddess Ishtar, carved from a piece of pure

white marble. The impressive figure stood seven feet in height, and held in one hand the Scroll of Wisdom and in the other the seven-linked chain of bondage and service. Her eyes were partly closed, yet a glance of supreme authority sprang forth from the skillfully carved orbs. A smile of peaceful satisfaction and beauty rested on her lips; her right foot was advanced, and her head was slightly lowered above partly outstretched arms as though in benediction over the kneeling priests before her.

\* \* \* \* \*

As Caphus and I entered the portals of the ancient sanctuary, a gnawing fear clutched at my very soul—a fear that was intense but short. It was quickly followed by a state of sublime ecstasy. I fell to my knees simultaneously with Caphus, and uttered a prayer to the goddess who stood before me in all her holy beauty.

After a few minutes Caphus silently and slowly led me down the aisle between the rows of pillars to the foot of the altar upon which burned the eternal fire and from whence arose the fumes of fragrant incense.

My friend and guide left me with but few admonitions, and hearing the clang of the closing portals behind me, I knew I stood alone in the dread presence of the goddess in her Holy of Holies.

What transpired there in that sacred place during the night is not lawful for me to utter. Wisdom unsealed her scrolls before me; and those mystic words written over the portals of the Temple of Pythagoras, "Know Thyself," became manifest unto me. Yea, there in that awful silence my goddess whispered her secrets unto me. There did I compose my prayer to Ishtar whereby I became reconciled unto my goddess. That prayer, as the inspired thoughts flashed through my mind, became thus:

"O Ishtar, thou Mother of all things; thou whom men know as Nature, Love, and Beauty, hear the supplications of thy son. Accept me, O Goddess, as thy

priest and worshiper. Reveal unto me the wisdom of thyself that I may know thee, and, knowing thee, know all things. Teach me to be of service unto thy devotees and all humanity; throw over me thy Chain of Servitude, and thus bind me to the righteous and noble cause of thy worshipers. O Ishtar, I beseech thee, hear my prayer."

\* \* \* \* \*

I was awakened from the trance-like condition into which I had fallen during the night just as the first rays of the rising sun shone into the sanctuary. Around me were grouped in a semicircle the temple priests, while the High Priest, Maines, stood on the lowest of the steps of the dais. Maines spoke:

"O my son Sardis, the great Goddess hath accepted thee as thy faith hath acclaimed thee, her chosen priest and spouse. Rejoice and receive herewith her Golden Image, which I present unto thee as the divine insignia of thy priestly office. The temple scribe shall be summoned to carve on a tablet thy Prayer to Ishtar." And so saying he handed me the golden image of the goddess, which every priest regarded as his most sacred of treasures. The next day I received from Maines the tablet bearing in ancient cuneiform characters my "Prayer to Ishtar." This with the golden image I carefully wrapped in scented linen and placed in a beautiful ebony box or casket inlaid with mother-of-pearl, a present from my father that he had brought from one of his trips to the far-off land of the Ganges.

#### CHAPTER IV.

##### *Natara*

Nearly a year had passed since my ordination into the priesthood of the goddess, when one day as I was passing through the temple, Natara, the beautiful wife of Xertis, an officer in the army of Seramis, entered to pay homage to the goddess.

I had seen her but few times before, as she was seldom a visitor to the temple, her husband, on account of his high military rank, following the worship of

Baal as did the Emperor. As we approached each other, our eyes met. I quickly lowered my head and passed on about my duties but could not erase her look from my mind. This was the first of our meetings—and my downfall.

I soon began to notice that the wife of Xertis came daily to the temple, and always at the time when I was on duty in the outer court. In a short time an irresistible attraction for her began to steal over me. It unwillingly became a sense of joy when she was near and of sadness when she lingeringly left the temple grounds. Then one day the temple was deserted and I alone was on duty before the shrine, Natara came as a lone worshiper. As we slowly passed, our hands clasped for an instant; this happened several times afterward.

Oh, why did I do it? By Ishtar, I knew it was wrong, but I could not resist her entrancing charms. I was as a moth darting about a burning torch; I could not shut her features from me or draw myself away, even as a moth cannot fly away from the bright flame into the darkness beyond. I could no longer deny it to myself—I loved her. Alas, if only I could have understood the pitying tone in which Caphus spoke to me, perhaps I would have known that he knew all and would have yet been saved. But he said nothing, and I was left to the Furies of Passion.

#### CHAPTER V.

##### *"May She Forgive Thee!"*

At last the crisis came. It was one year from the date of my lonely vigil in the sanctuary of Ishtar. The temple was deserted of its usual throng of devotees, and I was expecting the daily visit of Natara. She came not, and sadly completing my sacred duties I retired to my cell.

Hardly had I entered and seated myself when I was summoned to receive a messenger. I was informed by this messenger, one of Natara's trusted slave women, that her mistress was very ill and desired my presence at once.

I must here state that the priests of the goddess Ishtar were skilled in the science of medicine and herbs, and oft-times went about healing the people of the community.

I readily consented to go, for as a priest I dared not refuse a call for help. So donning my cloak, I started out into the night under the guidance of the slave, who was to lead me to her mistress.

Having arrived at the spacious mansion of Xertis, I was ushered into the presence of Natara. As I entered, she dismissed her waiting slaves, and I heard the door close behind the gorgeous curtains that overhung the doorway.

She greeted me, and arising from the couch upon which she had been reclining, advanced toward me with outstretched arms. I shrank back, horrified at the thought of what her husband would do if he knew of such actions; we should both die.

"Why shrinkest thou from me, O my priest?" she asked in her gentle bell-like voice.

"Thy husband——" I began in an awed whisper.

"Fear not for him. He is far away on the Grecian frontier and will not return ere two days. We are alone and none observe us."

I felt a deep, burning desire within my heart to embrace the fair being who stood before me—and ere I knew, we were in each other's arms.

How long we stood thus I know not, but suddenly and without warning the doors through which I had passed but a short time before flew open, and into the room stepped the angry and powerful satrap Xertis.

Natara gave a startled cry and collapsed at my feet; and I, filled with horror, knew not what move to make.

With a cry of rage Xertis drew his sword and sprang at me. I was no match for the powerful soldier, whose prodigious strength had won him great renown among the Babylonian soldiers. Seeing a silver urn standing upon a nearby pedestal, I grasped it and threw

it at the onrushing form. At the same instant I felt a keen, stinging pain in my side, where his sword pierced me; but an instant later I saw the satrap fall to the floor, stunned by the urn I had hurled at him.

Upon seeing the form of Xertis fall to the ground, I knew it was my chance for escape, and fled from the room into the street and toward the temple, which fortunately was only a short distance away.

As I reached the main court of the temple, a feeling that death was slowly claiming me swept over me. I madly rushed up the stone stairs, threw open the doors of the deserted sanctuary, ran down the aisle of marble columns, and threw myself before Ishtar, crying and praying for forgiveness for the sin I had committed against her.

How long I thus lamented before the goddess I know not, but raising my head I beheld Caphus, solemn of visage and with tears in his eyes standing above me.

"O Sardis, my son," he began in a sad tone of voice, "thou hast committed an evil crime before Ishtar and canst not repent by mere empty words. Nay, my son, thou shalt pay the full penalty for these actions ere she takes thee unto her bosom again. It is better that thou shouldst die and enter the land beyond where thou mayest more fully prepare to pay the penalty for thine actions. When thou art once more ready to take up the work of the goddess, she shall give unto thee the golden image of thine priestly office—yea, even in a far land. Fare thee well, O my son, and may she forgive thee."

With these words all things faded from me, and I sank into the slumber of death.

\* \* \* \* \*

I awoke with a sudden start, still clutching the golden image and the small clay tablet bearing the cuneiform characters. The fear that had first seized me before I fell into the trance condition had left and was succeeded by a feeling of serene calmness.

One supreme thought stood out in my mind—

“When thou art once more ready to take up the work of the goddess, she shall give unto thee the golden image of thy priestly office—yea, even in a far land.” I now understood. This had been a vision of a past life, and I had been Sardis, once priest of Ishtar, the Chaldean goddess. I now fully knew and realized that I was absolved from and had paid the penalty for my sin and was ready to take up the further work of the goddess, who no longer claimed a temple but whose divine powers are recognized throughout all nature.

## Death?

DAVID McDANIEL

**A**ND I AM DEAD, dead to all the world! Has not the most famous physician of this continent pronounced me so? Yes he has. And so I am dead. Yet I am not; for my mind still lives, retaining those powers which enable it to see and think. I seem to float lightly above my body, and I feel free of everything, so free! I heard the great physician's words just as my hearing seemed to fade away and tinkle sweetly in the distance. Ah, how grave were his words, how solemn!

Now I see dreamy faces bend over me; faces with soft, sad eyes. Their lips move; beautiful colors spring from them: Now a beautiful yellow, then orange, then almost a black, very sluggish in appearance. Many other colors follow in quick succession and finally a deep, blood-red.

My spirit is restless and fights for supremacy over my mind, which still lives.

\* \* \* \* \*

They lay me in my coffin, and place me in my tomb, but something is wrong; my spirit cannot leave my body until my mind is at rest and vanquished. My mind fights for possession of my spirit,

as my spirit fights for possession of my mind. My mind weakens, and I rise higher and higher. Suddenly the struggle is over; my spirit is completely free of my mind at last.

\* \* \* \* \*

And I am now on a road strewn with bright flowers, but I cannot touch them, nor can I inhale the sweet fragrance that I feel they have; so I pause and admire their rich, mellow colors. Soon I move on, and fleecy clouds surround me; I see and feel their billowy softness. I go on, up and up. Tall trees sway in the distance, and a marble-white dwelling appears. I pass merry troops of children playing in circles. Their rosy cheeks and golden ringlets bring joy to my spirit, and I am glad at their happiness. Thus many sights of beauty meet my eyes.

\* \* \* \* \*

Finally I know and understand; at last I am free to go; I am really dead! And I hurry onward to tell my Master of the beauties I have seen during my last view of earth, and to tell him why I have lingered.

## GROWTH

FRANCES WIERMAN

Sorrow is a seed that a hand divine  
Plants in a fallow heart. There, fed by  
gentle tears,  
Secure from cold and bitter wind, it  
grows  
To an aspiring sheath that time crowns  
gloriously  
With a glowing bloom of comprehending  
sympathy.

A kind look, expressions of confidence, a sympathetic and loving helpfulness, these can be given by all regardless of wealth. Moreover, we should particularly help the needy one to help himself, whether it be physically, financially, morally, or mentally, and not cause him to become dependent upon us or others.

—Max Heindel.

# Question Department

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

## Enforcing Prohibition

Question :

In a recent article in the Rays you apparently endorse the enforcement of the Eighteenth Amendment. On page 84 of the *Cosmo-Conception* Max Heindel states that compulsion makes a man an automaton and not an evolving God. Would it not be better to use the money spent in prohibition enforcement on education against the use of alcoholic liquor and abandon the use of force and law?

Answer :

This is a universe of law. You cannot make a move or think a thought without invoking law, namely the super-physical law of the great Beings who manifest through what we call the laws of nature. Man-made laws are a reflection of divine law, although at times a very imperfect reflection. The end and aim of evolution is that through experience man shall have inscribed upon his mind and heart the divine laws, after which he will obey them from preference and not compulsion. In the meantime if he will not obey them, he comes under lower laws, which are designed to protect society. When a man through violation of divine law becomes a menace to others and their welfare, it is necessary that man-made law step in and restrain him by force. Alcoholic liquors had a certain specific function in the earlier stages of evolution, but that function is now being performed by sugar in a far better manner. Therefore alcohol has now become evil, and those who persist in its use are working against the present phase of evolution and are a menace to the welfare of others. Hence they must be restrained by man-made laws.

Education of course is all right and highly advisable, but it cannot at this stage take the place of law. That which is true of morphine and opium is true of alcohol, although perhaps in not quite so extreme a measure. At the present time the vibrations of alcohol correlate man's inner vehicles to the lower Desire World and the demons and demoniacal creations which there exist. Therefore he cannot hope to make any spiritual progress while he persists in the use of alcohol, opium, morphine, or other narcotics, thereby admitting the denizens of the lower Desire World to his aura and bringing about a horrible species of spiritual slavery. The occultist knows these facts, and therefore is entirely in favor of the enforcement of the Eighteenth Amendment.

Man, of course, must have free will, that is, free will to obey the law or break it and stand the consequences. The passage referred to in the *Cosmo* written by Max Heindel has reference to the fact that man should no longer be a God-guided automaton as he was in the past, for he has now developed the mind. It is through the mind that man attains free will, but the conservation of free will does not require the abolition of law.

## Convincing People of the Truth of Occultism

Question :

We hear so many people say, "I will not believe anything regarding occultism unless it can be proved to me." How should an occult student deal with such persons in order to convince them of the truth of occult philosophy?

Answer :

He should never attempt to convince

anybody. All that the occult student can do is to present such facts of occult philosophy as he is acquainted with to those of his friends who he has reason to believe are searching for the light. It is not only a waste of time but also a positive detriment to present such facts to others. When a person has become sensitive, even a very little, to the vibrations of the superphysical planes, then he begins to perceive those vibrations, to note their reality and to realize the truth of occult philosophy which states the laws relative to them. When a person has become thus sensitized, he will intuitively perceive the truth of occult philosophy without any argument or any attempt to convince him by others. Until he reaches this point in his development, it is utterly impossible to convince him, no matter what proof might be brought to bear, and it is worse than a waste of time to attempt it. All that we can do is to spread the teachings wherever we have opportunity, and make them available for those who are ready for them. Leaving printed lessons and pamphlets in places where they may be found by the public is a good way to disseminate the philosophy, and we may be perfectly sure that they will be found and used only by those who are ready for them.

---

*Marriage and the Permissibility of  
Divorce*

Question :

What effect does marriage have on the higher planes, also divorce? Is the latter justified under superphysical law?

Answer :

Modern occultists agree with Swedenborg that "marriage is the seminary of heaven." The entire universe is a universe of polarity on every plane, and there can be no manifestation on any plane without the presence of the two poles which induce the flow of a current of life between them. On the spiritual plane marriage takes place between the will and the imagination, and between good and truth. On the purgatorial plane marriage takes place between

falsity and evil, resulting in demoniacal creations.

As regards divorce, marriage is a contract of a nature similar to that of any other contract. There are three parties to this contract, namely, the man, the woman and the law of the land in which the marriage takes place. In the case of this as of any other contract it may be annulled with the consent of all three original contracting parties; otherwise it must endure. When the contract has been found undesirable from the standpoint of incompatibility, lack of love, or other serious cause, it may be annulled provided both the man and the woman concur and the law under which they were married permits. However, since marriage is the most serious of all contracts, it should not be dissolved without very serious reasons for so doing. True marriage is union on all planes, showing compatibility between the parties, and when this exists, there is no desire for divorce. A marriage frequently occurs when there is no real affinity between contracting parties except the fact that one owes the other a debt of destiny contracted in some previous life. In such cases the parties usually feel impelled to stay together until they subconsciously sense the fact that this debt of destiny has been discharged; then they feel free to separate, and divorce frequently takes place.

---

*Foretelling the Future*

Question :

How is it possible for a clairvoyant to foretell the future?

Answer :

Events which are to occur on the physical plane first have their counterpart on the invisible planes, namely in the Desire World and in the Mental World. Before a living physical object can exist on the physical plane, it must have created for it an archetype on the mental plane. This archetype gives it life and determines the length of its existence. Events on the material plane are preceded by the evolution of spir-

itual forces on the planes above. The clairvoyant who is able to perceive spiritual realities in the Desire World and in the Mental World is able to observe the spiritual counterparts of physical conditions and view future events in advance of their materialization; therefore he is able to foretell the future. He is also able to observe the archetypes of beings previous to their birth, and therefore is able to foretell even previous to conception when the birth may be expected.

---

*The Rosicrucian View of Catholicism*

Question:

In what light does the Rosicrucian Fellowship regard Catholicism?

Answer:

The Rosicrucian philosophy teaches that there are two great classes in evolution; the sons of Cain representing the secular development of the world, and the sons of Seth representing the priesthood and those under its charge. One is the school of knowledge and the other the school of faith. The development of the head fosters the former, and the development of the heart fosters the latter. But in a later stage of evolution the two school will coalesce, bringing together the best points of both. In the meantime each has a function to perform. In the present day of evolution, however, the sons of Cain and their works are much more in evidence than formerly, and the school of knowledge, namely positive knowledge of the superphysical planes and forces, is coming to the front in a remarkable manner, gradually superseding the school of faith, which represents a more infantile stage of evolution.

---

*The Source of New Souls*

Question:

Where do the additional souls come from as the population of the earth increases?

Answer:

We are told in the Rosicrucian Philosophy that there were about six billion virgin spirits which started in our life

wave and that became egos as soon as they encased themselves in the substance of the spiritual worlds of Divine Spirit, Life Spirit, and Human Spirit. At the present time about one-quarter of this number are in manifestation on earth in physical bodies, that is, about one and a half billion. Over four billion are in manifestation on the invisible planes, awaiting their turn for rebirth. As the population increases, the additional egos come from this invisible group.

---

*Determining the Date of Easter*

Question:

How is the date of Easter determined?

Answer:

Easter occurs on the first Sunday after the first full moon after the vernal equinox on March 21st.

---

*Increase in Nervous Diseases*

Question:

What is the cause of nervous diseases from an occult standpoint?

Answer:

At the present day the whole race, it is said, is becoming to some degree neurotic, manifesting various kinds of nervous disease. This is due primarily to the fact that evolution is now being speeded up and that the planetary vibrations of Uranus and Neptune are being assimilated by the earth and its inhabitants to a degree never before possible. One of the reasons that humanity is able to respond at the present time to these higher planetary vibrations is the fact that the spinal spirit fire is beginning to rise in a very large number of people from its seat at the lower end of the spinal canal upward through the brain and heart in an ever increasing volume. The fact that it is so rising is due to progress in evolution by the race along the lines of altruism and sex mastery. However, as the spinal spirit fire rises and permeates the heart and brain, it sensitizes the whole nervous system so that the person becomes more amenable to the higher planetary vibrations and



also to psychic vibrations. These are productive of nervous tension, and until the person gains poise under the new vibrations, they are frequently productive of nervous disease. However, it is all a mark of the progress of the times.

---

#### *Determination of Sex*

Question:

What is it that determines sex? Do the positive forces of the life ether produce the male sex and the negative forces the female?

Answer:

The Lords of Destiny determine the sex of the individual. They are great Beings who have a certain supervision over the evolution of the earth. They keep the superphysical records of every human being and adjust his destiny for each earth life, which destiny includes the sex which he manifests. When they have determined what sex an ego shall have during the coming life, then the life ether is utilized to bring about the corresponding physical manifestation, but the ether is not the primary generating cause.

---

#### *Number Vibration and Nicknames*

Question:

In the matter of number vibration, how about nicknames—are they accidental or otherwise? Should we use them or not? How about simplified spelling—does it not interfere with the natural function of language?

Answer:

According to the theory of number vibration every name has a certain vibration which tends to attract to its possessor corresponding conditions and environment. Therefore according to the Law of Destiny our parents unconsciously give us names which will act as automatic executors of our destiny and attract to us the environment which we have earned in previous lives. We cannot and will not respond to a name which does not fit our destiny. When the name by which a person is christened does not fit him, the result is a nickname given to him by

his friends and to which he responds, the nickname being the one which corresponds to his rightful destiny. It would not occur to his friends to call him by this name nor would he respond to it if it did not fit him. The whole matter is automatically adjusted; we need not worry about it.

As regards the second part of the question, languages are the work of the Race Spirits, the Race Spirit of each race giving to its people a language corresponding to its stage of evolution. As the race progresses, its language becomes modified, and simplified spelling is a part of the process. No race will adopt simplified spelling until it has progressed to a corresponding point and has earned the right to such changes in its environment as correspond to the change in spelling.

---

#### *Baptism*

Question:

What did John mean when he said: "Repent and be baptized"? Will sprinkling serve the same purpose as immersion?

Answer:

John meant the baptism of the spirit, although this has as a physical symbol the baptism with water. In the earlier stages of spiritual evolution the physical symbol has its value in helping to effect a change in consciousness. The baptism of the spirit is a thing of real value, but the physical symbol in itself without the spiritual baptism is of no account. As to whether the symbol takes the form of immersion or sprinkling is of no consequence. By the baptism of the spirit we mean a change of heart and a determination to reform and henceforth conduct our lives in accord with Divine Law, namely the laws of the universe in which we live.

---

Reputation is what men and women think of us; character is what God and the angels know of us.

—Thomas Paine.





# 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.

## Psychology and Success

ELEANOR JENNINGS

**A** RELATIVE term—success; its definitions as varied as the mental pictures of those aspiring to achievement. The usual ideal of success is freedom—freedom to be happy, each in his own way; freedom from the cramping limitations of poverty, of ill health, and of unwelcome obligations. And the varying emphasis of directed effort toward its realization changes with the dominant desire of the seeker.

There are abroad in the world today many professedly amiable altruists addressing the public. They style themselves "psychologists"; they announce that they hold the secret of success. They

assure you that a sleeping giant of a genius resides in your solar plexus, impatiently waiting to be released to serve you. They assure you that health, wealth, and happiness are yours, within so easy a grasp that it seems a shame to plod along with only a partial realization of all this joy. They speak kindly but slightly of various methods used by other students of humanity to analyze life and man and the mutual relationships of each.

You may have heard some of them; delightful men and women, traveling in pleasant ways among pleasant people. For them the "claim" appears to be a true one—they "demonstrate success."

If you wish to hear them speak, you must go early, so hungry is the present public mind for direction, for swift solution of the problem pressing home to every heart. The proportion of hearers who enroll as students and make private appointments for analyses of personal problems is said to be very large. I am told by friends of people occupied with such classes that they are "more than busy" and that it "pays awfully well."

They give some wholesome advice, some harmful, though they may not be aware of the harmfulness. To urge upon men in general a moderation of diet, a conservation of the creative force, a cheerfulness of mental outlook is generally good; there is, however, little new in any of this. When they give directions as to breath and its control with a view toward world manipulation upon either a personal or a general scale, when they advocate concentration upon the solar plexus to waken one's sleeping genius, they are like children ignorantly tampering with electric switches, and in just about the same danger of swift destruction.

It seems to me a pity that the solar plexus is not generally described more correctly. It is known to be the *lunar* plexus by the students willing to dig for themselves into the vast fund of available information. The word "solar" vibrates to an ideal of power and radiance and control, while "lunar" immediately suggests weakness, reflected light, lack of control. The simple truth of the name almost ends the argument.

The occult student knows through any dependable teaching that concentration upon worldly success intensifies the human self and its power over the spiritual. In the Rosicrucian literature we are warned that living in our desires locks the four ethers firmly together and defers indefinitely the longed for separation of the vehicle expressing the higher self (known as the two higher ethers or soul body) from the two lower ethers, the vehicle which expresses the wishes of the lower desire body.

In different phraseology the latest teaching given out by the great masters of the ancient arcane teaching warns definitely against this identical danger: the concentration upon the negative or physical life and its expression, thus forcing upon the subjective mind definite pictures that limit its activity to expression in lower interests.

I have never enrolled as a student of this psychology, but I have talked with students (discouraged, usually) of these lecturers. What the lecturers declare in their talks is available in splendidly written books, and I prefer the clean-cut expression of the superior presentation. To follow out their general idea, instructing the subconscious mind to appropriate from the universal consciousness the things one needs or desires sounds simple to the point of being primary. I have never tried it in just that particular and directed way, because my smaller and instinctive attempts to manipulate destiny have always proved to me that I am a poor judge of what is good for me and that the denial of today proves to be tomorrow's blessing and protection. The fact that I may want something that you want just as baldly as I want it merely lifts the usual competition from the material to the mental plane. It is not different in character, merely different in method.

If I bend my energy toward thought directing that has for its object the common good, I am merely doing what right thinking people have always done—quite consciously. If I send out a thought to some one needing it, it seems to me wiser to leave details to the Great Good we believe has us all in mind and to try to see my friend in my mind as strong, steady to bear his joy or brave to meet his denial; for life is growth, and growth is often pain, but who would shrink back in cowardice?

The pain of unrequited love is perhaps the best known and best understood of all human denials. In seeking its own I fancy no force builds more tangible

thought forms of its desire or holds to that desire with such fierce and agonizing persistence. Yet hearts break, and sorrow, not joy, is often the answer to this prayer for happiness. I don't know what answer the psychologists make to this sort of question. I do know of many, many instances where the passionate energy of a determined man or woman has sought love or power or place, but has failed openly and conclusively.

To me this indicates an adjustment of man to life that cannot be defined in general terms. It indicates that life is not meant to be one long succession of appeased desires, however fine those desires sometimes may seem to be. If to ask is to receive, and if a request doubled or duplicated by thousands gains in power of demand, why are nations starving to death today? They surely have a right to so simple a form of prosperity as is expressed by food enough to keep them alive. Yet, innocent of offense, they starve. All of them surely have both a conscious and subconscious craving for food and clothing, shelter and peace.

I have heard that a psychologist declared that two people murdered a third simply by thinking he was likely to die at a certain time. In that case why do so many human beings keep on living regardless of open hate directed at them in a persistent stream, unabated for years? The arguments fall down for me, because I have seen so little proof of such extreme efficacy. A friendly co-operation often fails to record a thought sent by design and expected with confidence. It seems to me that there is a well defined limit to our power of coercing destiny.

I have a deep respect for the power of good thought—not for its dominance over men and materials, but for its cleanliness, its real importance as a sound basis of mental health. A mind that dwells habitually within the limits of self-advantage is sure to be dwarfed and sure to become in time sick with its own selfishness.

We are not able to shut our eyes to the

facts so evident in all our daily life—the ideals that each new day brings to us, patiently offered, gradually accepted. The old greed for power for one's own aggrandizement is becoming a shameful thing. The men who have amassed enormous amounts of money hasten to give it away, doing what good they may in the giving, perhaps to ease the spirit within that recoils from the memory of methods used in the amassing. The men who study and amass great intellectual riches are usually eager to give, more eager than the world is to receive. The scientists, artists, musicians—who gives more eagerly than they? It seems clear that we are surely and steadily advancing into a new dimension, described variously but always based upon the common good and the sharing of good. Under such a force the puny individual will ranging the cosmos for individual power and control becomes ridiculous and presumptuous.

Yet there is this hunger *to know*; this pain of living that seeks relief; this quest for an answer that shall be true and reasonable and acceptable.

In the past fifty years we have had much in the way of new religious expression. Problems that could not be even mentioned twenty years ago now range freely in our open discussions. New inventions compel attention and indicate the futility of clinging to old rigidity of thought. In spite of discouragement man pushes on. He is less disposed in these days toward killing the ones whose thoughts range beyond the narrow confines of common acceptance. He is more humble in his willingness to learn if he can find a teacher whom he can trust.

Of teachers voicing the new yet very old ideal of unselfishness there are many. They have no panacea for the hungry ambitions that clamor, no short cut to wealth. Audiences are small when such men speak of the genius within, for the mind of humanity still is occupied with visible things and asks for a sign.

Between the two, the psychologist, so-called, and the teacher, lies a solution old as man is old, true as the great law that it follows, easy to find, easy to prove.

As many great truths have been debased and abused, so has this knowledge been debased, misrepresented, and abused. Yet it is the common foundation of allegory, mythology, and religion, holding within its records the history of man's slow upward climb. I name this clue to reality with some trepidation, even though I find many appealing to me to use it to help them in times of trouble, and see in the large classes of busy men and women assembling to study it an attitude of ever deepening interest. I am talking about *astrology*.

Edward Carpenter says in a very interesting little essay that so far back as records of any sort go man has swung between the religious extremes of *stars* and *sex*. Under the one, man is nothing; under the other he ranks as a creator. The old pagan forms, sometimes described as Greek but really far antedating the greatness of Greece, exalted the sex religion. They include extremes of denial, yet worship the divine quality of life expressed in the physical. We are so far from their thought that we can hardly grasp clearly the religious color of all that strange belief.

In the Hebrew or Christian form of worship we find the emphasis upon the star side, though not in its terms nor perhaps consciously so expressed. This physical experience is variously taught as a preparation for death and life after death; the unseen is the important, and man as a human being is inconsequent as compared to man as a spirit. Present day conclusions seem to be edging toward a combination of these two extremes, which Edward Carpenter aptly describes as a "sane polarity." We find both men and women unwilling to believe that life here on earth is all with which we are to deal. Its fantastic denials, its curious rewards, all chal-

lenge the theory that man emerges from chaos, spends a little while here doing good or ill, then departs into chaos again. The explanations that seek to define prenatal and postnatal life are various, most of them built upon a simple, unquestioning faith, which is in turn based upon a literal interpretation of a most mystical piece of literature, the Bible.

When the mind becomes dissatisfied with the explanation that each human being is very precious to his Creator, yet sees that one is singularly well cared for and another most cruelly handicapped, that inquiring mind looks for more light—for a plausible, tenable theory able to bear investigation.

Astrology as a definite method of human analysis goes beyond the generalities of other methods. It is based upon centuries of recorded observation, easily proved by anyone sufficiently interested to make an effort to study it. We smile at the thought of a man so silly as to try to drive an automobile with no instruction, no knowledge of its mechanism or powers; yet a man stepping into an automobile is not so unlike man, the spirit, stepping into his body. Is it so absurd that he should be invited to scrutinize the chemical-astral formula which expresses his vehicle?

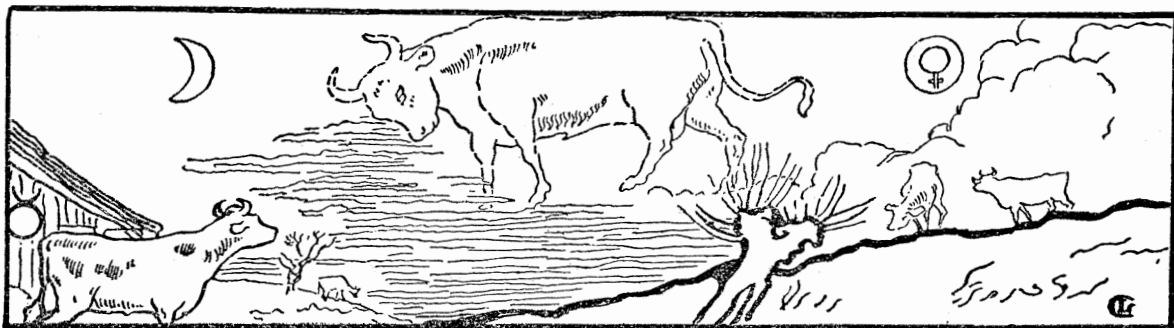
Or, suppose a man knows enough to handle a car and plans a trip across the country. Would he start without a road map? If he did, would he get very far? Would he save time? He would not—to all of these.

But astrology says, "Here is your road map, your best points indicated, your weak points patiently and carefully shown, your detours suggested." If you know astrology, you can estimate with startling accuracy, the people whom you contact, for the tracery of star influence is very evident in each type and individual.

If astrology is handled for money, it loses. You can't imagine yourself submitting to a medical examination unless

(Continued on page 35)

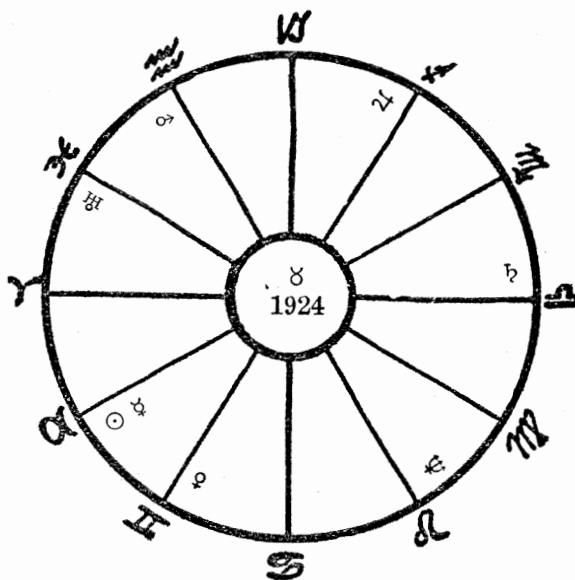
## The Children of Taurus, 1924



*A Character Delineation of the Children Born between April 20th and May 20th, inclusive.*

The children born while the Sun is passing through the earthy and fixed sign of Taurus are very slow and deliberate in their ideas and actions; also headstrong and not easily influenced, for they hold to their own opinions obstinately. If, however, they can be convinced that some other idea is better, which is sometimes very difficult, they may be persuaded to change, for they are great lovers of justice. They also love detail.

The children born this year while the Sun is passing through this slow and plodding sign will be clever with the hands, for Venus, the planet of art and music, is in the sign of Gemini, which rules the hands. With Venus in Gemini, a mental sign and with the energetic Mars in the mental sign of Aquarius these children will not, as is often the tendency of the Taurian, be followers, but they will be original in their ideas both in art and music. Venus is in mundane sextile to the advanced and original Neptune. This will strengthen the above, so the parents should begin early to train these children to develop their artistic faculty and to be original in whatever they do. This might be started in kindergarten work by giving them pencil and paper and allowing them to draw from nature, or giving them a pair of shears to cut out figures in paper, thus expressing their latent talents.



The children who are born between April 20th and 28th will be brighter mentally than those who are born later, namely, between April 28th and May 20th, for during this later period Mercury the planet of reason will be retrograde. Planets when retrograding do not express themselves with the same strength and clearness as when direct,

*(Continued on page 39)*

**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.

THOMAS, R. E.

Born April 12, 1911. 8:45 A. M.

Lat. 52 N., Long. 3½ W.

*Cusps of the Houses:*

10th house, Aquarius 28, Pisces intercepted; 11th house, Aries 1; 12th house, Taurus 20, Gemini intercepted; Ascendant, Cancer 4-45; 2nd house, Cancer 21; 3rd house, Leo 7.

*Positions of the Planets:*

Neptune 18-49 Cancer; Moon 7-4 Libra; Jupiter 11-58 Scorpio, retrograde; Uranus 29-9 Capricorn; Mars 21-49 Aquarius; Sun 21-19 Aries; Saturn 7-22 Taurus; Mercury 10-33 Taurus; Venus 23-31 Taurus.

We have here a horoscope with Cancer on the Ascendant. The life ruler, the Moon, is unaspected. When the ruler is weak, as in this case, we expect the life to be commonplace and void of any great achievement. But before judging we must look to other planets which are well situated and find those which are strongly aspected. These planets may be looked to as having rule over the life to a very great extent.

In this horoscope we find Mars, the

planet of dynamic energy, in conjunction with the Midheaven and in the fixed sign of Aquarius, sextile to the fiery and life-giving Sun, which is in the sign of its exaltation, the cardinal sign of Aries, also the home sign of Mars. These two elevated and fiery planets will give Thomas great energy and enthusiasm and will rule his life to a great extent. But with Cancer rising and the Moon unaspected he is apt to spend his energies at the expense of his physical body, for Cancer people are not robust. However we find Mars sextile to the Sun, and people with this configuration of planets quickly recuperate their strength and are able to overcome much along physical lines.

Thomas has one very dangerously aspected planet, Mercury, the planet of reason, which is in conjunction with the pessimistic, secretive, and obstructive Saturn, and opposition to Jupiter. This configuration is also between two fixed signs, namely Taurus and Scorpio, which will give him a stubborn determined will; and as Mercury and Saturn are in the 11th house ruling friends, and Jupiter in the 5th house ruling pleasures—including games of chance, prize fighting and betting—Thomas's friends are apt to lead him in this direction, and he will stubbornly resist any interference

from the parents. This configuration would also cause him to revert to trickery in order to gain his ends.

We find Venus in the sign of its home, Taurus, square to Mars, and trine to Uranus. Taurus is the natural second house sign and has rule over finances. The above square would indicate that this boy will be very reckless in his expenditures and will especially spend his money on pleasures.

With the Sun in Aries and Mars in Aquarius he would make a good leader or manager, and he is apt to find himself at the head of anything in which he may be interested. He will make a better employer than an employee, but he will be very exacting and severe with those over whom he has authority. Venus in Taurus sextile to Neptune in Cancer will give him musical ability, and with Neptune co-ruler of the Midheaven he would be very successful as a musical director.

---

#### DONALD T. B.

Born October 17, 1923. 12:20 Noon.

Lat. 52 N., Long. 4 E.

#### *Cusps of the Houses:*

10th house, Scorpio 2; 11th house, Scorpio 24; 12th house, Sagittarius 11; Ascendant, Sagittarius 26-29, Capricorn intercepted; 2nd house, Aquarius 11, Pisces intercepted; 3rd house, Aries 0.

#### *Positions of the Planets:*

Moon 0-50 Aquarius; Uranus 14-11 Pisces, retrograde; Neptune 20-1 Leo; Mars 24-35 Virgo; Mercury 5-30 Libra; Sun 23-6 Libra; Saturn 23-4 Libra; Venus 2-53 Scorpio; Jupiter 21-42 Scorpio.

The horoscope of Donald has the common sign of Sagittarius on the Ascendant with its ruler in the fixed sign of Scorpio in the 10th house. Jupiter is sextile to Mars, which is intercepted in the 8th house in the mercurial sign of Virgo. Mars in Virgo gives a quick and active mentality, especially so in this horoscope as we find Mars in conjunction with Mercury and Mercury in the 9th house, the house of the higher mind. Mercury, the planet of reason, is also

trine to the Moon, which is in the scientific sign of Aquarius in the 1st house.

Donald will have a keen, penetrating, and well balanced mind. Saturn is in Libra, the sign of its exaltation, where it can express its very best, and in the 9th house, ruling law, philosophy, and science; this together with its conjunction with the Sun will give full scope to the better side of Saturn. With Mercury, Saturn, and the Sun all in the house of the higher mind and with Saturn and the Sun sextile to Neptune and the Ascendant we may expect some excellent work from this boy when he starts to school. The parents should later encourage him in the study of comparative religion, science, or law.

Venus, the planet of pleasure, is in the sign of its detriment, the fixed sign of Scorpio, in conjunction with the Midheaven, and square to the frivolous and vacillating Moon. With the pleasure loving and negative sign of Sagittarius on the Ascendant this will have a tendency to cause Donald to prefer a life of pleasure, for Venus is the ruler of the house of pleasure, namely the 5th house. He may be attracted to music and dancing, and should the parents encourage him in this direction, he might be drawn to a life on the stage which might ruin his career. There are two distinct lines open for this soul: the frivolous, pleasure loving one, which will end in failure, and the more serious, scientific life which has indications of much success.

Venus and Jupiter both in Scorpio, a fixed sign, the latter square to Neptune in Leo and the former square to the Moon in Aquarius, may cause some trouble with the throat, for Venus rules the venous blood and Jupiter the arterial circulation, and afflicted planets often express themselves in the opposite sign which would in this case be Taurus, the throat. Should this boy at any time be troubled with swollen tonsils or adenoids, never allow an operation, but restrict him in his food, allowing him a carefully chosen vegetarian diet, and he will have very little difficulty.



## VOCATIONAL

THOMAS F. C.

Born October 31, 1902. 10 P.M.

Lat. 40 N., Long. 75 W.

*Cusps of the Houses:*

10th house, Aries 10; 11th house, Taurus 17; 12th house, Gemini 24; Ascendant, Cancer 25-57; 2nd house, Leo 16; 3rd house, Virgo 10.

*Positions of the Planets:*

Neptune 3-33 Cancer, retrograde; Mars 4-41 Virgo; Mercury 19-45 Libra; Venus 0-48 Scorpio; Sun 7:45 Scorpio; Moon 16-35 Scorpio; Uranus 19-2 Sagittarius; Jupiter 8-41 Aquarius; Saturn 22-14 Aries; Dragon's Tail 24-22 Aries.

The young man whose horoscope we have for our vocational reading this month has the water sign of Cancer on the Ascendant, with the life ruler the Moon, in Scorpio in the 4th house. The Moon is making but two aspects, a conjunction with the Sun and a square to Jupiter, Jupiter being the ruler of the house of Labor, namely the 6th house. This weakened Moon will make it difficult for this young man to choose a vocation for he will be somewhat averse to labor and will be inclined to look for an easy occupation which at the same time carries a good salary. The Sun conjunction Venus in the sign of Scorpio, also square to Jupiter, will have a tendency to increase the above inclinations, which should be resisted and overcome as they can be.

Neptune, the planet which has rule over large corporations, is in the 12th house and has the strongest aspects for good. Neptune is sextile to Mars and trine to Venus and the Sun. This planet may give Thomas an opportunity to be associated in some way with large corporations, and as Mars is the ruler of the 10th house, he would be successful in governmental positions. But unfortunately Saturn is in conjunction with the Dragon's Tail in the 10th house in opposition to Mercury, and the native will be apt through his lack of diplomacy

*(Continued on page 37)*

## PSYCHOLOGY AND SUCCESS

*(Continued from page 31)*

you are convinced of the standing and authority of the physician. Astrology debased to the fortune telling level is somewhat like your going to a quack doctor. But as a study, as a clue to the engaging mystery of what you are, it's a fascinating pursuit. An astrologer can tell you more from your chart than you may like to feel that anyone knows; it reveals the physical, mental, and moral tendencies in a most candid fashion. Its big advantage is that it is a real shortcut to success; it tells you your own best line. If you want to follow the psychologist, listen well, get his general thought, then look at your chart. If you aspire as did the Kaiser to take the world by the tail, see if Saturn frowns in your second house, as it does in his, and be warned. If Mars occupies your seventh house, don't try to be too much of a public character, especially if other planets scowl at him. It sounds silly, doesn't it? But the funny thing is that it's true.

In a general discussion no presentation of so big a subject can be attempted. This is only a friendly, little word by the way. General ideas are fine, but they are general. Special applications are possible only when you know yourself, and until you know yourself through astrology, you work in the dark.

I grant that it is misunderstood, berated, and ignored. Perhaps to a worrisome nature its indication might be disquieting, but to the clear-eyed folks, brave enough to look life and themselves in the eye, it is an invaluable help.

Use the sleeping genius in your solar plexus if you want to, but use it intelligently; we can't run wild in the cosmic dimensions any more than we can on Broadway—traffic laws obtain everywhere for the common good. Wouldn't it be a comfort to feel your hand on the wheel and your eyes open at the crossings? That's astrology.



# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

ALFRED ADAMS

### THE VITAL BODY AND CLAIRVOYANCE

(Pages 242-243 *Cosmo-Conception*)  
(Continued from April)

- Q. How is the second kind described?
- A. The other kind is made up of those who by their own wills unfold the vibratory powers of organs now connected with the voluntary nervous system and thus become trained occultists, controlling their own bodies and exercising the clairvoyant faculty as they will to do. They are called voluntary or trained clairvoyants.
- Q. When a Cosmic Night sets in, what happens?
- A. All manifested things are resolved into a homogeneous mass—the Cosmos again becomes Chaos.
- Q. What does this return of matter to primordial substance do?
- A. It makes it possible for the spirit to evolve. Were the crystallizing process of active manifestation to continue indefinitely, it would offer an unsurmountable barrier to the progress of spirit.
- Q. When matter has crystallized to such a degree that it becomes too hard to work in, what does the spirit do?
- A. It withdraws to recuperate its exhausted energy, on the same principle that a power drill is withdrawn to regain its momentum.
- Q. How is Cosmos turned to Chaos?
- A. Freed from the crystallizing energy of the evolving spirits, the chemical forces in matter turn Cosmos into Chaos by restoring matter to its

primordial state, that a new start may be made by the regenerated virgin spirits at the dawn of a new Day of Manifestation.

- Q. What does the experience gained in former periods of evolution do for the spirit?
- A. It enables it to build up to the point last reached with comparative celerity and to accomplish further progress by making such alteration as its cumulative experience dictates.
- Q. What will be the later development of man relative to his vital body?
- A. In a later period man will function in his vital body as he now does in his dense body; and as no development in nature is sudden, the process of separating the two bodies has already commenced. The vital body will then attain a much higher degree of efficiency than the dense body of today, as it is a much more pliable vehicle. The spirit will then be able to use it in a manner impossible in the case of the present dense vehicle.

### THE GENESIS AND EVOLUTION OF OUR SOLAR SYSTEM

(Pages 246 to 260 *Cosmo-Conception*).

- Q. Upon what does active manifestation depend?
- A. It depends upon separateness—upon the limitation of life by form.
- Q. When does the marked distinction between form and life cease?
- A. During the interim between periods of evolution called cosmic nights.
- Q. To what does the above apply?
- A. It applies not only to man and the lower kingdoms but to the worlds

and globes which are the basis of form for the evolving life.

- Q. What remains when life ceases to manifest in form?
- A. Only the seed atoms and the nuclei or centers of the world globes remain; all else is one homogeneous substance. There is but one spirit pervading space. Life and form, its positive and negative poles, are one.
- Q. How was this state of affairs described in Greek mythology?
- A. As "Chaos."
- Q. What do the ancient Norse and Teutonic mythologies call it?
- A. They call it "Ginnungagap"; which was bounded upon the northern side by the cold and foggy "Niflheim," the land of mist and fog, and upon the south side by the fire "Muspelheim."
- Q. When heat and cold entered the region occupied by Chaos or Ginnungagap, what happened?
- A. They caused the crystallization of the visible universe.
- Q. What does the Bible give us on this subject?
- A. It gives the idea of infinite space preceding the activity of Spirit.
- Q. What have we lost in our present materialistic period?
- A. We have unfortunately lost the idea of all that lies behind the word "space."
- Q. Why is this so?
- A. Because we are so accustomed to speaking of "empty" space, or the "great void" of space, that we have entirely lost the grand and holy significance of the word, and are thus incapable of feeling the reverence which the idea of Space and Chaos should inspire in us.

#### THOMAS F. C.—VOCATIONAL

(Continued from page 35)

to have disagreements with his employer and lose positions thereby; also with Mars in Virgo, a mercurial sign, and the Sun in Scorpio he will be apt to express himself critically and sometimes very

severely, which would cause him to lose the confidence of his employer.

Venus, Sun, and Moon are in Scorpio sextile to Mars in the sign of Virgo. Scorpio and Virgo are the two signs ruling health and dietetics. With these planets in sextile and trine to Neptune in Cancer, the sign ruling the stomach, if this young man would study dietetics and hygiene or deal in foodstuffs, he could be successful and at the same time be doing a humanitarian work, which would also bring happiness and contentment into his life.

#### HIS STATURE

(Continued from page 17)

the closed door—walked through the confines of his home out into a larger sphere. They stared in awe-stricken amazement and faced each other, reading in each other's eyes the same joyous fear.

"You saw?" the mother whispered at last.

"I have seen," the father replied, as though he were vowing his creed of life.

As by one impulse they moved towards the wheel chair. There, his body fallen forward in an apathetic little heap, his right hand stretched towards the white geranium, lay their boy—dead.

The father picked up the startlingly light body tenderly and laid it on the couch.

"How little he looks," the mother wept, "how very little!"

"But his soul was magnificent," spoke the father, through grateful tears.

"Yes, his soul was magnificent," intoned the mother. She moved towards her plants.

A moment later her involuntary cry roused the father. He rushed to her.

"See, John," she cried pointing shakily, "the white geranium!"

They stared together. The flower was broken clean and had already begun to wilt—the soul of it gone with the soul of him who loved it.

Read to learn how to learn without reading.  
—Julian R. Hovey.

# Children's Department

## The Fairy Ring

A One Act Play in Verse for Children

HELEN M. MANN

*(The rise of the curtain discloses twelve fairies holding hands and dancing around a circle. They are all singing. The time is sunset, and in the background can be seen a large tree trunk as though in a forest clearing.)*

### FAIRIES' SONG

We dance and sing in happy glee,  
Because of all the joys we see.  
We live and laugh, dear friends, for you,  
Because your love is pure and true.

You said we live, and so we do—  
Believe a thing, and it is true.  
Have loving thoughts and love will be  
Everywhere that you can see.

*(The fairies break the circle and skip off the stage. As they disappear, they sing the last two lines again.)*

Have loving thoughts and love will be  
Everywhere that you can see.

*(As the fairies leave the stage, a boy and girl come on from the other side. The girl sees the ring which the fairies have made by their dancing and goes to it.)*

### GIRL

Oh, brother, look and tell me,  
What is this, I pray thee?

### BOY

A fairy ring, a fairy ring!  
Now we can have most anything.  
*(He approaches.)*

### GIRL

But brother dear, pray don't go near,  
That fairy ring may harm thee.

And what's that funny noise I hear?  
And that strange shape that I can see?  
*(Girl looks at the tree trunk as she speaks.)*

### BOY

I see no thing but just this ring.  
I hear no noises either.  
But come and sing within the ring,  
Where no harm can come after.  
*(Both enter the ring and join hands and sing.)*

### SONG

Oh fairies dear, both far and near,  
Pray listen to our pleading,  
Come play with us and have no fear,  
For eventide is creeping.  
*(The shadows lengthen, but a ray of light strikes the trunk of the tree, which opens and discloses a red and green Elf within. He grins and steps forth.)*

### ELF

Oh children come and play with me;  
I'm very good indeed to see.  
I'll call for ducks, or call for swans;  
*(They appear from back stage.)*  
I'll grow you tails, or grow you horns.  
*(The children become startled on hearing this and look to see if they have grown, but are relieved to find that they have not.)*

I can grow them anywhere,  
Except within the circle there.  
*(The children huddle close together and keep well within the circle.)*

Nay, I pray, have no fear,  
But come a little bit more near.  
*(Now the duck and swan come into evidence. The swan makes straight for the circle but does not enter it. It stalks proudly around the circle, and the duck waddles after.)*

SWAN

An evil Elf is that, you see.  
 Beware!  
 He will call, but don't you go.  
 Beware!  
 The fairies will come back again.  
 S'good!  
 We'll watch that Elf hurry then.  
 S'good!

DUCK

You'd better stay just where you are,  
 I do declare!  
 For though you're near, you're very  
 far,  
 I do declare!  
 And Elfie cannot reach you there,  
 Quack!  
 Anyway I don't care,  
 Quack!

*(The swan goes off the stage as he says this, and the duck waddles after him. The Elf, who has been watching them all this time, hurries back to his tree as he hears soft music off stage. Voices seem to be in the distance, but they grow louder and louder until the fairies appear.)*

FAIRIES

Flowers of sunset and flowers of dew,  
 We love you.  
 Sorrows of shadow and sorrows of  
 night,  
 Take your flight.  
 We come with our laughter and come  
 with our song,  
 To chase you along.  
 We've been in the world where humans  
 live;  
 There pleasure we give.

*(When the fairies come into sight, the Elf closes himself up in his tree, shutting himself from view. The girl has her back to approaching fairies and does not see them at first.)*

GIRL

Hark brother, voices I hear,  
 Dimly at first, but they grow more  
 clear.

The fairies are coming, and we must  
 away.  
 If they find us here, what will they  
 say?

FAIRIES

Fear not, dear children, and pray do  
 not go.

GIRL

Brother, oh brother, I tremble so.

FAIRIES

The shadows are creeping in length  
 o'er the land.  
 Ah! here comes the prince of the fairy  
 band.

*(To be continued)*

### CHILDREN OF TAURUS, 1924.

*(Continued from page 32)*

and therefore the children born during this latter period may be somewhat backward mentally. Hence the parents should interest them in art such as photography and voice culture, and the girls in millinery, designing of dresses, etc.

Jupiter is in Sagittarius, Venus in Gemini, and Uranus in Pisces, the three common signs which have rule over the oxygenation of blood in the lungs. When Venus and Jupiter, ruling the venous and arterial circulations, are in these common signs, they often cause the blood stream to become sluggish, especially when other planets are afflicting the above two planets, causing a lack of oxygenation in the system, and therefore giving a tendency to coughs and colds. The guardians should teach these children to breathe deeply, especially through the nostrils. Taurian children often adopt the habit of breathing through the mouth, which is not a natural method and very frequently develops into trouble with the tonsils and adenoids. Taurus children are also apt to overeat, for they have a hearty appetite. This should be curbed while young, which will save them much sickness in later years.

# 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.*

## The Study of the Human Body

### Part 3--The Histology of the Cell

DR. F. LASH

**W**E HAVE observed life in its most simple form in the amoeba, (See February "Rays") which is a universe of its own contained in one single cell. When we come a little higher than the amoeba, we find organisms which consist of several cells, and "specialization of function" begins to appear. Thus the hydra, the common freshwater polyp of our ponds and marshes, has an outer set of cells, the ectoderm, and an inner set, the endoderm. Through the superficial portions of the former it learns what is going on in the world; by the contraction of the deeply placed processes it shapes its life to its environment. As we mount in the animal scale, specialization of structure and of function are found continually advancing, and the various kinds of cells are grouped together into colonies or organs.

It is the molecular structure which determines the peculiarities of function of different living cells, not the peculiarities in food. A locomotive is fed with

coal; a steam pump is fed with coal. The one carries the mail, and the other keeps a mine from being flooded. Wherein lies the difference of action? Clearly in the build, the structure of the mechanism, which determines the manner in which energy shall be transformed within it; not in any difference in the source of energy. So an animal cell when stimulated shortens or contracts; another, fed perhaps with the same food, selects certain constituents from the blood or lymph and passes them through its substance, changing them, it may be, on the way; and a third sets up impulses which, when transmitted to the other two, initiate the contraction or secretion.

In the living body the cell is the machine; the transformed energy of the food is that which runs it. The structure and arrangement of cells and the steps by which energy is transformed within them sum up the whole of biology. It has been stated that the cell is the unit of living matter. We have studied its elementary structure and function in the

amoeba. Further details are necessary in order to understand fully the nature of primary tissues.

The typical cell consists of the following structures: *1st*, the cell body; *2nd*, cell membrane; *3rd*, the nucleus; *4th*, the centrosome. Of these the cell body is the only one present in all cells. Most animal cells have no cell membrane. A few cells contain in their fully developed condition no nuclei. In many mature cells it is impossible to distinguish a centrosome. It is a small spheroidal body found in the cell near the nucleus. The main significance of it is in connection with cell division. It is convenient to use the term protoplasm to mean the entire substance of the cell; karyoplasm (a nut or kernel) to designate the protoplasm of the nucleus; and cytoplasm (*cyto*: cell), the protoplasm of the cell body exclusive of the nucleus.

#### *The Cell Body:*

This consists of a viscid, semi-fluid substance belonging to the general class of albumens (white of egg). It is of complex chemical composition, containing the elements carbon, hydrogen, oxygen, and nitrogen in quite constant proportions, and smaller variable quantities of phosphorus, sulphur, iron, and other substances. Seen under a low power microscope the protoplasm appears either to be a homogeneous (having the same nature or qualities) substance or to contain granular matter and vacuoles (globular cavities containing a watery fluid). But viewed with very high power, part of the protoplasm is seen to be fibrillated (having fibres), and to form a fine network. This network is known as the reticulum or spongioplasm. The rest of the protoplasm occupying the meshes of the network is a clear substance termed hyaloplasm (*hyolo*: glass).

The arrangement of the network and the size of the meshes vary in different cells, the nodes or junctions of the fibrilles probably partially giving rise to the granular appearance before mentioned. It must, however, be remembered that the protoplasm often includes

actual granules of nutritive material or of matter stored for nutrition, and that the vacuoles may contain glycogen or other substances in solution. These various cell "inclusions," be they particles of food, fat droplets, or pigment granules of various excrementitious substances are called metaplasm granules, (*meta*: signifying over, among, between, change, or transformation).

#### *The Cell Membrane:*

This is present in but few animal cells, and is a modification of the peripheral part of the protoplasm. In most vegetable cells the membrane is the most conspicuous part of the cell and was responsible for the name "cell," which seventeenth century botanists, overlooking the importance of the enclosed protoplasm, gave to the little spaces or cavities of which they thought plants were composed. When a membrane surrounds the cell, it is known as the pellicula; when the cells lie upon the surface and only the free surface of the cells is covered by a membrane, it is known as the cuticula (*cutis*: skin).

#### *The Nucleus:*

This is a vesicular body imbedded in the cytoplasm. The typical nucleus, like the typical cell, is spheroidal, but the shape of the nucleus varies for different cells and corresponds somewhat to the shape of the cell body; e. g., the rod-shaped nucleus of the elongated, smooth muscle cell. It may also be modified by intracellular pressure: e. g., in the mucous cell and fat cell. The position of the nucleus is usually near the center of the cell; it may, however, be excentric. Such eccentricity may be due to pressure of the cell contents as in the mucous cell and in fat cells.

Considered by earlier cytologists an unessential part of the cell, the nucleus is now known to be most intimately associated with cellular activities. It is not only essential to the carrying on of the ordinary metabolic processes of the cell, but is an active agent in the phenomena of mitosis, which in most cases determine cell production. Adami, au-

thority on Pathology, states: "It is fully established that without nucleus growth, reproduction of the cell cannot occur. The cell deprived of its nucleus can be the seat of certain metabolic activities, but the cytoplasm is progressively used up and is not renewed, there being no cytoplasmic or nuclear material formed. On the other hand, the nucleus without the cytoplasm is equally incapable of regenerating the cell, for it has been proved that there is a minimal limit to the amount of cytoplasm necessary for combined cell existence. If there be less cytoplasm than this, no growth or regeneration can occur. We add to what we have already said of the dominance of the nucleus, that nucleus and cytoplasm are equally essential, though not of equal value to the cell. The nucleus cannot treat directly with the medium around the cell, but requires the intermediation of the cytoplasm for its vital processes. We need only to refer to the part played by the nucleus in cell division, to the series of processes by which it insures that each daughter cell obtains its share of the nuclear material, to the part it plays in fertilization and the reproduction of the individual, and to its marked effect upon cell metabolism. In basing its dominance upon these facts, we do not lose sight of the fact that the cytoplasm is able to manifest certain definite, if lower, vital activities such as absorption, respiration, mobility, and contractility, and these independently of nuclear control."

As a rule each cell contains a single nucleus. Some cells contain two nuclei (liver cells). A few cells contain many nuclei: e. g., the multinuclear "giant" cells of the spleen, bone marrow, and certain tumors. Some cells, such as the human red blood cell and the respiratory epithelium, are in their mature condition non-nucleated. All non-nucleated cells, however, contain nuclei in the earlier stages of their development. Non-nucleated cells, while capable of performing certain functions, must, however, be regarded as not only in a con-

dition of maturity but of actual senility, at least so far as reproductive powers are concerned. In some of the lower forms of animal life the nuclear material, instead of being grouped to form a definite body or nucleus, is more or less evenly distributed as granules through the cytoplasm. Chemically the nucleus is extremely complex, also morphologically. The nuclear structures are as follows.

1. The nuclear membrane.

Wanting in certain nuclei. It may be complete or fenestrated, allowing free communication between the cytoplasm and the nuclear contents.

2. The intranuclear (*intra*: within) network.

3. The nuclear fluid (nucleo plasm).

The nuclear matter can be demonstrated to consist of linin, a network which does not stain with certain dyes, hence is achromatic (*a*: not; *chroma*: color). In this network is deposited the chromatin, a material which does stain with nuclear dyes. (We would say here that most tissues have refractive indices which are so similar that their differentiation under the microscope is often extremely difficult. To overcome this difficulty recourse is had to the staining of the tissues with dyes which have an affinity for only certain of the tissue elements, or which stain different elements with different degrees of intensity; this is known as differential or selective staining. We have stains which stain only nuclear structures, called nuclear dyes, and those which stain the cytoplasm, called plasma dyes).

The groundwork is linin along which the chromatin granules are distributed. Sometimes the chromatin is a distinct network, but it may be only disconnected threads or simply granules. Chromatin is the most characteristic of the chemical constituents of the nucleus, the only one which contains phosphoric acid, and also apparently the only nuclear substance which is always transmitted from parent to daughter cell in cell division. Chroma-



tin takes basic dyes. Each species has its definite number of chromosomes; in man, thirty-two, that is, the father and mother each give sixteen chromosomes, making thirty-two, the required number when the two cells have united. (*Chromosome*: one of the small bodies into which the chromatin of the cell nucleus resolves itself previous to mitosis.)

The nuclear plasm is a semi-fluid material which fills in the meshes of the nuclear network. Sometimes we find within the nucleus a small, round body called the nucleolus. Not infrequently there are several nucleoli. Although we say that nuclear material is confined to the nucleus proper, it must be realized that there is a constant interchange of material between nucleus and cytoplasm. There is a marked similarity in structure between the two. This is emphasized by the absence in some cells of any nuclear membrane, and by the continuity of nucleoplasm and cytoplasm in all cells during cell division. Adami sums up the physiology of the cell as follows:

"1st. The nucleus is the dominating

part of the cell, which cannot act save in association with the cytoplasm.

"2nd. The nucleus initiates growth, reproduction, and often function, and reacts upon the cytoplasm, taking substances from it and yielding substances to it, but not acting directly upon the medium which surrounds the cell; the cell body does that.

"3rd. The cytoplasm takes up and acts upon matter from without and gives out in turn other substances; this it does partly on its own account and partly as intermediary for the nucleus. These acts it performs in the process of absorption and respiration.

"4th. It can be mobile and contractile.

"Lastly, we mention another important activity, the production of organic ferments by cell metabolism; these can be discharged from the cell, and can act as intermediate bodies between the external medium and the cytoplasm. The indications are that some, at least, if not all, of these enzymes are of nuclear origin."

---

## Psycho-Analysis and Healing

E. HUMBOLDT

(Continued from April)

HAVING THUS found the complexes and the habitual train of subconscious thought directing the life of the individual, the complexes must be stripped to show the cause of repression so that a proper line of conduct may be mapped out. Face the facts boldly but gently, and have the patient acknowledge the existence of the cravings he has repressed, the existence of the fear, anxiety, horror, or whatever else he may have associated with a given thought, and have him work consciously and faithfully to bring about their dissociation. Faith, patience, and cheerfulness are absolutely indispensable at this stage, although as a rule as soon as most individuals become really acquainted

with their complexes and realize the uselessness and silliness of their fears, anxieties, etc., there is a quick and decided trend to normalcy. Nightmares, particularly, disappear as soon as we acknowledge the cravings which we have denied.

Some eminent psychologists have said that regardless of the popular opinion on the subject no nightmare has a purely physical cause; in other words but for the existence of some very strong mental repression there would be no such thing. Abuses of the stomach, wrong diet, and various excesses may produce physical pain, sickness, sleeplessness, etc., but they are not directly responsible for any of the vagaries of the mind.

There is, however, one kind of night-

mare which should not be passed by lightly, as it carries a warning of impending or incipient disease: whenever a painful dream is woven about some particular organ such as the throat, the heart, kidneys, etc. to the point that actual anxiety and pain exist vividly during the dream, it is generally a sign of weakness in that organ, of organic trouble not yet distinct enough to be felt outright, or of acute disease coming. In such a case it is well to be on the lookout for any later complications. To a good many the above statement will seem to be somewhat involved; but all occult students should remember the fact that coming events cast their shadows before them.

Acknowledging the cravings that have been denied or repressed has been mentioned. By that was not meant giving in to them. Nothing is further from the purpose, and nothing is more useless. To acknowledge a craving simply means to be conscious of the cause which produced the trouble. Instead of denying it or trying to repress it if it is wrong, it must be turned into higher channels or transmuted by service to others until it has ceased to exist as a factor in the daily life. It is sometimes very hard work to eradicate cravings and habits of long standing, but it has to be done by sheer force of will. A busy life for the body and for the mind, conscious thinking of clean thoughts, thoughts of love and unselfishness, are among the greatest helps in this work.

Here the work of the psycho-analyst or healer is mostly that of a guide and helper. Very few people are able to judge themselves correctly, although we find it very easy to judge others. The reason for this is obvious. The individual has generally some definite ideas about his behavior and appearance. If he starts to take stock of himself, as soon as he notices something wrong, he goes to work to modify it for the time being, unconsciously as a rule. Then, satisfied with the transformation, he forgets all about the original cause.

As an illustration, take a man dressing in front of a mirror; he straightens up, pats his hair, adjusts his necktie, smooths his clothes, and arranges his facial expression to his satisfaction. According to his own estimate he is just about as he ought to be. But could he see himself later when his mind is engrossed with different thoughts and he is no longer paying attention to his appearance, he would behold a very different looking individual. So it is with most of us in all things; with all of us in most things. Hence the need of the psycho-analyst or the healer to point out clearly the stumbling blocks along the way, to help us shape a course of action that will rid us of the old troubles, and to extend a helping hand and speak a cheering word when the going is hard and painful. For the psycho-analyst has no "raison d'être" except to help and heal either the mind or the body or both.

The process is not necessarily a short one; weeks and even months are required in some cases, although it is generally possible to mitigate the suffering immediately. Full co-operation of the patient is necessary; however, since no one goes to a healer unless he is in need of healing, he is also generally willing to do his part.

The healer should be able to concentrate his mind upon his work with endless patience. He must have courage with a deep, human insight, keen intelligence and sympathy, and that kind of personality which is born of an absolute faith in himself and the Power above him. He must be gentle and firm as needed; evenly balanced so as to be above condemning. If he would work at all on the higher planes, he must be able to rise above the pains, complaints, and views of his patients, and recognize himself as merely the channel through which flow the forces of the Infinite Life, the only healing power there is in the world.

Although very much good can be accomplished by a healer who is somewhat

*(Continued on page 45)*

## Vegetarian Menus

### —BREAKFAST—

Stewed Cherries  
Corn Meal Mush  
Cinnamon Coffee Cake  
Cereal Coffee or Milk

### —DINNER—

Lentil Soup  
Southern Rice Pie  
Asparagus Tips Buttered  
Entire Wheat Bread  
Milk

### —SUPPER—

Pineapple and Strawberry Salad  
Soft Ginger Bread  
Cheese Straws  
Milk

## Recipes

### *Cinnamon Coffee Cake*

Sift one and one-half cups of flour with one-half teaspoon of salt and two teaspoons of baking powder. Add two tablespoons of oil and one-half cup of milk. Beat one egg separately, adding this after milk and flour are well mixed. Pour into shallow oiled baking pan. Bake until a light brown on top, which should take about fifteen minutes.

Prepare the topping with one small teacup of finely ground bread crumbs into which rub two tablespoons of butter, three teaspoons of sugar, one teaspoon of ground cinnamon, and one egg. Spread this over the top of the cake and return to oven for another five minutes. This cake can be served hot or cold.

### *Southern Rice Pie*

Boil one cup of diced celery and one chopped onion for twenty minutes in enough water to cover. Peel six medium size potatoes; cut into small squares and spread on bottom of oiled baking dish. Mix celery and onion with two cups of boiled rice, using the water in which they were boiled. Spread rice, celery, and onion over the potatoes; season with salt, sage, and paprika and cover with vegetable broth. Prepare a crust of thin biscuit dough; spread this thinly over the top and bake in hot oven for thirty minutes. Serve while hot.

### *Soft Ginger Bread*

Beat one cup of brown sugar and one cup of butter to a cream. Stir in one cup of brown molasses, one teaspoon of ginger, and a little cinnamon and grated nutmeg. Mix one-half teaspoon of soda into three cups of flour. Stir part of the flour into the above, slowly adding one cup of sour milk, then the remainder of

the flour. Bake in shallow pans in a moderate oven.

### *Cheese Straws*

Make a pie dough and roll into a thin layer; cut into sticks one inch wide by three inches long. Spread with grated cheese. Lay in oiled baking pan and bake for ten minutes or until a light yellow.

## PSYCHO-ANALYSIS

(Continued from page 44)

short of being perfect, yet it is well to keep the ideal in mind and endeavor to work up to it.

As to the requirements of the patient, since the treatment deals with causes and includes a re-education of the will and often of the whole mode of thought, it is necessary that the mind be still somewhat plastic and the mentality not too far below the average. This practically eliminates extreme age but not childhood: lack of conscious reasoning power does not mean lack of intelligence, and as a rule children are easier to reach in this way than adults.

No special faith is needed by the patient save that which prompted him to seek help, although he should have an open mind and not set his will against the work of the healer; the greater his intelligence and his power of concentration, the easier will the work be.

When all is said, even though the causes have been properly treated and the mental, emotional, and physical vehicles have been put in as good a condition as possible under the circumstances, no cure can be permanent unless the patient obeys the command of the Great Healer, "Go and sin no more."

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Pittsburgh, Pa.

Rosierucian Fellowship,  
Dear Friends:

I'm feeling fine. I am really surprised at the way I'm improving. I thank God with my whole heart, and the Elder Brothers for the wonderful work being done for me. My earnest prayers and words cannot express my gratitude. I'm grateful and happy. This time one year ago I was the most helpless creature alive. Two months later I found your healing circle, and I thank God I did.

Yours truly and sincerely in fellowship,

—J. McD.

Dayton, Ohio, Feb. 1.

The Rose Cross Healing Circle,  
Dear Friends:

Mr. T. requested me to write you a few words and tell you that some wonderful things took place last night by the aid of the Invisible Helpers. All the trouble was in the gall bladder, and it all disappeared this morning. It sure was severe. He said he knew that it was an invisible operation, and so he told me to write a few words and express appreciation from heart and soul. It was a great demonstration to us. He will write himself as soon as he can. There sure was a miracle performed on him. He thanks you most sincerely from the very depths of his heart, and I surely do.

Yours in fellowship,

—M. P.

The Rosierucian Fellowship,  
Dear Friends:

Because I am feeling so happy and healthy, it is my great desire to tell the cause of it so that other people who are in the same condition may come into the same state of happiness.

I was told if I wished to live I had to undergo an operation; as a result I was feeling very unhappy, dejected, and down. Then a good angel seemed to lead

me to the Rosierucians, and that was my blessing. They took my healing in their hands. After a short time I felt as if a great force were flowing through me, and every day I felt stronger and more cheerful. I was conscious of so great a help that I was able with the greatest ease to undergo what was in my eyes a real fasting cure during a fortnight; yet I became stronger and was able to do my everyday work. Now I am quite in good health again without having undergone any operation, and I feel so very thankful to the Rosierucians that I should like to shout for joy. I should like to tell it to everyone, and therefore it gives me much pleasure to be allowed to use your magazine "Rays from the Rose Cross" for it.

I hope all readers will understand me by the few words used here; I feel that I shall never be able to speak out my real thanks by words.

With my best thoughts for the good work you are doing,

Sincerely yours,

—Mrs. R. L. W.

### HEALING DATES

April . . . . . 3—11—18—24—30

May . . . . . 8—15—21—28

June . . . . . 4—11—17—24

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., or as near that as possible, 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 Eclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

# Echoes From Mt. Ecclesia

## Chats With the Editor

SOME OF our readers appreciate the news from Headquarters so that the very first thing they do upon receiving this magazine is to turn to the "Echoes." We at the heart of the work little realize the longing that exists in the hearts of many in the world for the opportunity to be at this Aquarian center. Of course they cannot fully realize of what the work consists. Some imagine that we who are here are such perfect spiritual beings that to touch our garments will at once turn them into spiritual giants. Many letters come to Headquarters from those who wish to become workers, stating that they are tired of the work in the world, the grind of business, cooking, dish washing, etc., and that they wish to come to Headquarters to do spiritual work. Ask them to define "spiritual work" and they will tell you that it consists in attending classes and lectures, sitting in meditation in the Temple, and writing letters in the office. Alas, how they are disillusioned when they arrive here and find us just a wholesome, happy, busy lot of real human beings, who have our faults as well as the people in the world.

The bell rings at 7:15 A. M. for Chapel services, where we have fifteen minutes of song, Bible reading, and meditation. At 7:30 we have breakfast, and as soon as this is over, everyone takes his place in his particular branch of work, being busy all day at cooking, dish washing, room work, bookbinding, electrical or mechanical work, painting, carpentry, or in garden, office, or printshop. Fifteen of the workers are busy answering the many letters which come and attending to the correspondence

courses. All of the forty-two workers, each in his or her own way, are doing spiritual work; all are working for the one great cause of God and humanity. And the good which they accomplish depends largely upon the love that they put into their work.

The workers have very little time for dreaming. They have supper at 5:30, Chapel service at 6:30. At the close of this service the probationers have their concentration meeting in the Temple. Sunday evening at 7:30 we have the weekly devotional service and address.

The following are the classes: Monday night Junior "Cosmo"; Tuesday night Advanced Astrology; Wednesday at 4:30 P. M. Advanced "Cosmo"; Wednesday night Hygiene and Physiology; Thursday night Community Singing; Friday night Expression Class. This leaves only Saturday night free.

When do the workers have time for self-development? may be asked. Greater development can no man gain than through *loving, self-forgetting service*, especially when that service is rendered to keep the very heart of a great work moving. The man who scrubs the floor so that the workers may be comfortable is keeping the heart clean. The woman who makes the beds is serving God and is doing spiritual work when she makes it possible for other workers to be comfortable.

So, dear readers, please remember that you may do spiritual work and serve God wherever you may be placed in the world. All work can be ennobled and lifted up through love. Nothing is menial; all is God's work.

Well, the drought is broken. The late

rains have made Mt. Ecclesia a bower of blossoms, and our friends who visit us on Easter will be thrilled with the beauty of the grounds.

The reservations for Easter are so many that we will have to place cots in the office. Many will spend Good Friday night, April 18th, with us to hear the Mystical Interpretation of Parsifal, with lantern slides, given by the writer. Saturday evening, April 19th, Madame D'Artell will give one of her rare concerts illustrating her method of healing by music. Sunrise services on Easter morning are beginning to attract people from long distances, who come in automobiles, starting at midnight from Los Angeles and surrounding towns in order to reach here at daybreak.

The Teacher and Mr. Heindel have urged the writer for some time to go on a lecture tour. But the work at Headquarters has been too heavy for her to even think of leaving. However, she has at last concluded that she will make the effort, and will leave Mt. Ecclesia by automobile. She will deliver one lecture at the *Church of the People* in Los Angeles Wednesday evening, May 14th. Accompanied by her sister, and Mrs. Verna Wilson of Los Angeles, also by Clayton Hendrickson, who will drive the machine, she will leave Los Angeles on the morning of May 15th. The following cities are booked for lectures:

San Jose, Calif.—May 18-19-20.

San Francisco, Cal.—May 21-22-23-24.

Oakland, Calif.—May 25.

Berkeley, Calif.—May 26.

Sacramento, Calif.—May 29-30-31 and June 1st.

Portland, Ore.—June 5-6-7-8.

Seattle, Wash.—June 11-12-13 and 15.

Victoria, Canada.—June 17-18-19-20.

Vancouver, Canada.—June 22-23-24-25.

It is impossible at this date to announce the halls where these lectures will be held, but notices will be enclosed in the Student's lesson for May 1st to all who are in the above cities, also in the next issue of the "Rays."

### CHANGES IN OUR MAGAZINE

We would like an expression from our readers as to the new style of the magazine. The editor is doing everything possible to improve its makeup and contents. Requests have come in, especially from the book dealers, to have the size changed to the standard one, which is more easily handled on the news stands, also less bulky to carry in handbag or pocket. The number of pages has been increased from forty-four to forty-eight.

Mr. Camille Lambert of Juvisy, France, who painted the twelve wonderful art panels adorning the Temple on Mt. Ecclesia, furnished the cover design.

The list of subscribers is growing at a very satisfactory rate, but we want it to increase even more. We are able for the first time to announce that the magazine is paying for itself. For years there was a loss. As this periodical is the means through which the Rosicrucian teachings reach a large number of people, we should all do our very best to swell the subscription list. As the number of subscribers increases, we shall later be able to enlarge the magazine, and we hope that our friends will make a special effort to help us by interesting *their* friends to subscribe.

---

SHE: In spiritual advancement the great danger is in overdeveloping the head.

HE: On the contrary, I think the pseudo development of the heart in the form of sentimentalism and emotionalism is the greatest danger.

THE BENEVOLENT CYNIC: My observation is that the most prevalent danger is the development of neither the head nor the heart.

---

### 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.