

# RAYs FROM THE ROSE CROSS



## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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### Contents

	Page		Page
Eternal Youth (Poem)		Raw Food	172
Linn A. E. Gale	146	Individuality and Personality	172
<i>CURRENT TOPICS</i> —		<i>THE ASTRAL RAY</i> —	
The New Child Labor Amendment	147	The Astrology of the Poets	
Hobson and His New Merrimac	148	Henry Leonian Davenport	173
The Menace of Military Schools for Boys	149	A Few Lunar-Taurian Char- acteristics	175
<i>THE MYSTIC LIGHT</i> —		Gerald B. Bryan	176
A Message from Paradise (Poem)	150	The Children of Leo, 1924	176
Adelaide Proctor		Your Child's Horoscope:	
The Preservation of Jesus' Vital Body	150	Frederick P. A.	177
Max Heindel		Katherine G. C.	178
War and Peace	153	James S. (Vocational)	178
Geo. T. Weaver		<i>STUDIES IN THE ROSICRUCIAN</i> <i>COSMO-CONCEPTION</i> —	
Doctor Kate	156	The Rosicrucian Catechism	
Gordon Shaw		Alfred Adams	180
Echoes from the World of Music	161	The Law of Giving and Receiv- ing	181
Isabel Powers Secor		A Correction	181
A Tale of Modern Mysticism— Black Magic	164	<i>CHILDREN'S DEPARTMENT</i> —	
Ethne Rayden		The Hardening of Hearts	
<i>QUESTION DEPARTMENT</i> —		Matilda R. Duval	182
The Different Grades of Spir- itual Sight	169	The Mother	Selected 183
How to Tell an Insane Person from a Neurotic	169	<i>NUTRITION AND HEALTH</i> —	
The Mystic Marriage	170	The Principles of Healing	
The Time of Death and the Hor- oscope	170	Rev. Chas. H. Wolfram	184
Form and Polarity of the Vital Body	171	Vegetarian Menus	189
The Time between Rebirths	171	Recipes	189
The Nature of Fairies	171	The Rosy Cross Healing Circle:	
"What God Hath Joined To- gether"	172	Patients' Letters	190
When the Elder Brothers Were Human	172	Healing Dates	190
Asking the Fellowship for Help	172	<i>ECHOES FROM MT. ECCLESIA</i> —	
		Chats with the Editor—Her Lec- ture Tour of the Northwest	191

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**THE ROSICRUCIAN FELLOWSHIP**

**Oceanside, California**

Printed by the Fellowship Press

# Eternal Youth

LINN A. E. GALE

Let dotards whine  
Of old age, senility, and dissolution,  
Of the downhill track to the tomb.

We, the idealists, the virile, the ambitious,  
The pioneers of better things,  
The enthusiasts with sunshine in our hearts,  
The builders with fire in our souls,  
We, who are Sons of the Dawn, not creatures of the dusk,  
Sing another song,  
Preach another gospel—  
The Gospel of Youth!

We who in our dynamic divinity,  
Our imperishable electric energy,  
Break the bonds of bestiality,  
Shatter the shackles of sensuality,  
Fracture the fetters of limitation,  
What have we to do with decay and death?

Ours is the Gospel of Youth,  
That knows only life, mastery, victory, progress,  
That dissolves the nightmares of fatigue and failure,  
And sends them back into the womb of nothingness.

We are Mind, not matter,  
Supreme spirits, not static atoms,  
Kings of earth, not cosmic doormats,  
Conquerors of circumstance, not windblown dust.

Ours is the Gospel of Youth,  
But not because of the fewness of our years, ah, no!  
When the planets were flaming fog,  
We were Egos on the Path.  
We have ever been,  
We shall ever be.

The life that is ours  
Knows neither beginning nor end,  
Neither birth nor death,  
Neither disappointment nor dismay.  
The costumes we wear may fade  
And the face masks may be frayed,  
But the "I" within  
Is forever young.

Smiling and unafraid,  
Magnetic and mighty,  
We do our appointed tasks.  
The immortal Ego  
Never falters, never wearies,  
Never ages, never dies.

# Current Topics

From the Rosicrucian Hieupoint

*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.

## The New Child Labor Amendment

**A** PROPOSED Child Labor Amendment to the Constitution was recently passed by both houses of Congress, and now goes to the states for ratification, the approval of three-quarters of which is required to make the amendment a part of the Constitution. This is the third attempt in recent years to obtain federal regulation of child labor. Both of the preceding attempts

were declared unconstitutional by the Supreme Court of the United States. Many of the individual

states have very definitely shown that they have no intention of adequately dealing with the child labor situation, which is a very serious one. Therefore it has been deemed necessary that the federal government take over the regulation of the matter in the interests of future generations.

Various statistics are given in a recent issue of the *Literary Digest*, which we give below, showing that a very large percentage of the children in many of the states under the age of fifteen are being used in the industries to their detriment. Child labor, at least under the age of fourteen, when carried on systematically and when involving the same working hours as are employed by adults is a crime against humanity, for it is impairing the efficiency of the next generation.

According to the 1920 census figures

there are over 378,000 children between the ages of ten and thirteen employed regularly in the industries, 257,000 of fourteen, and 425,000 of fifteen, making a total of 1,060,000. The figures have undoubtedly increased considerably since 1920.

North Carolina permits children to be worked eleven hours per day. Georgia has no limits whatever. Thirteen northern states require children to have completed eight grades of common school education before they may go to work; two states the completion of the seventh grade; and nine the completion of the sixth grade. Alabama and Arkansas require only a fourth grade education, and the remainder of the southern states have no educational requirements whatever.

Premature labor by children stunts both mind and body. It prevents them from getting such education as would broaden their outlook and enable them to grapple with the problems of their evolution. Education en-

ables one within certain limits to see things in their true perspective and ac-

ording to their true proportions; that is, it brings out any latent possibilities which the individual may possess in these directions. Children who are deprived of it are handicapped throughout life.

The proposed child labor amendment will give Congress the power to limit, regulate, or prohibit the labor of persons under eighteen years of age. The power of the several states will not be impaired by this amendment except that a few state laws will be suspended to the extent necessary to make legislation enacted by Congress effective.

Industrial greed is the only thing

that stands in the way of the adoption of this amendment by the various states. The southern states are the worst offenders in the matter of child labor, the cotton industry being perhaps the one that employs more children than any other. Parts of New England are also heavy employers of child labor in its factories.

Child labor is seen to be so totally unnecessary when the situation is analyzed that it is the height of folly to permit it to continue. The nation's greatest asset is its children. Unless they are kept up to a high mental and physical standard, a nation must of necessity begin to decline both in power and affluence.

In some of the states certain industries are so powerful that they have been able to prevent the enactment of child labor laws or their enforcement after enactment. Those responsible for such conditions are criminals in every sense of the word. Men who will place profits above the reasonable welfare of children are certainly possessed of criminal instincts.

Public sentiment and opinion are becoming very powerful weapons in bringing about the enactment of desired public legislation by our various legislative bodies. People are gradually finding out that they possess this power and that the politicians dare not oppose their will after it has been clearly demonstrated what that will is. If all the civic and religious bodies of the United States will come together and work for the approval of this federal amendment by their respective legislatures, it is sure to go through. It is the duty of all right thinking men and women to make some exertion towards this end to the extent at least of creating some little sentiment for it in their communities and endeavoring to convey this sentiment to their respective representatives in the state leg-

islatures by letter or telegram. We are a democracy under a republican form of government. Under such a government the individual must take part in it, or it will ultimately fail. Here is the opportunity for us to demonstrate that we are both good democrats and good republicans, and thereby good citizens.

### Hobson and His New Merrimac

**R**ICHARD Pearson Hobson has on occasion demonstrated the capacity for placing himself in strategical positions, as in Santiago harbor during the Spanish War, thereby showing that he has the vision to recognize a crisis and to adopt the strategy necessary to meet it.

His last activity is in connection with the International Narcotic Association of which he is the president. At the present time Mr. Hobson is concentrating his efforts upon the heroin menace, and the "Merrimac" which he proposes to sink in the entrance to this harbor of hell is that of general public education relative to the horrors of heroin addiction, both as regards its demoralizing effect upon the individual and the increase in crime which it produces. Much of such present increase throughout the country is said to be the result of drug addiction. Heroin, a derivative of opium and four times as powerful as morphine, is a stimulus to daring, cruel crimes.

Mr. Hobson, as recently quoted in the *New York Herald-Tribune*, states that "heroin has brought in a new problem, alarming in its menace. The psychology of the heroin addict makes him a recruiting agent because of the action of the drug on his brain. He has a mania to spread his addiction to others, and children are particularly susceptible to his methods. The heroin addict has exaltation of the ego along with suppression of all motives of honor,

## Current Topics

principle, honesty, virtue, and religion. Consequently he is not only a criminal but an active, daring criminal."

Mr. Hobson's idea is that education is the only ultimate solution of the problem, pointing out "the unspeakable bondage and suffering of heroin addicts," who are often spoken of as "the living dead." He believes that when the people, particularly the young people, are fully informed of the terrible consequences of even beginning to use heroin, they will shrink from taking the first step and thus avoid being led into it. This is the work of the International

Narcotic Association. State,  
EDUCATION national, and international  
OF THE legislation have an impor-  
PEOPLE tant part to play in the  
matter, but education of  
the people is fundamental, because with-  
out that education many will fall into  
the traps of the narcotic peddler.

We present the above facts in the interest of publicity, hoping that our readers will give them as wide dissemination among their acquaintances as possible.

### The Menace of Military Schools for Boys

**A** MENACE to what? A menace to the peace of these United States of America! Perhaps you may think this is an exaggerated statement, but let us see whether it is or not. We admit that this one item in itself is perhaps not a menace of the first magnitude, but still it is one of sufficient importance to be a real danger.

Whenever we pick up a magazine, we find its advertising columns full of advertisements of military schools for boys. The better class youths of the country are being sent to these private schools in large numbers. What is the result? Simply this, that the military school

holds the ideal of war and the attainment of national aims by force continuously before the minds of the boys who attend it, at least to a considerable degree. Moreover, the boys when sent to these schools are of a very impressionable age, and the effect is much greater then than it would be later.

The creative power of thought is the crux of this matter. If the thought of war is held continuously by a large percentage of the people of a country, particularly by the more representative classes whose mental powers and capacities are greater than the average, the result cannot be but that these thoughts will some time materialize in the form of actual war. The only way to get away from war and begin the era of Universal Brotherhood, which is bound to come

some time, is to first elim-  
CREATIVE inate everything from our  
POWER OF thoughts and consciousness  
THOUGHT which has to do with war.

If we think war, we shall have war. If we think peace, we shall have peace. And if we wish to have peace, we must see to it that our children think peace, or at least that they are not placed in environments where they are stimulated to think thoughts of war.

The military schools for boys foster the war idea and the glory to be obtained from it, and appeal strongly to the imagination. The result is bound to be inimical to the best interests of the race. At the present stage of evolution it may be necessary that this nation maintain a small standing army, but this should be sufficient without turning the thoughts of the youth of the country into the same channel. This standing army should be the only reminder in our country that there is such a thing as war.

In the schools athletics and gymnasium drill can very profitably take the place of military drill, and their results will be infinitely more beneficial.

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

## A Message From Paradise

ADELAIDE PROCTOR

What mean you by this weeping  
To break my very heart?  
We both are in God's keeping  
And therefore cannot part.

You there—I here—though severed,  
We still at heart are one;  
I only just in sunshine,  
The shadows scarcely gone.

What if the clouds surround you,  
You can the brightness see!

'Tis only just a little way  
That leads from you to me.

I was so very weary;  
Surely you cannot mourn  
That I a little sooner  
Should lay my burden down.

Then weep not, weep not, darling,  
God wipes away all tears;  
'Tis only just a little while,  
Though you may call it years.

## The Preservation of Jesus' Vital Body

MAX HEINDEL

*(This article was first published in 1914.)*

**S**TUDY of the scriptures will reveal the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went, or if they did, no mention has been made of it. The reason for this was that as Christ was so glorious a spirit, His vibrations were too high

for even the best and purest of physical vehicles, and it was therefore necessary to leave frequently the physical body which he had received from Jesus at the Baptism for a period of complete rest, so that the atoms might be slowed down to their customary pitch. Therefore the Christ was wont to go to the Essenes and leave the body in their care. They were experts in the care of the physical

body, and the Christ knew nothing about handling such vehicles as he had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe and the earthly ministry had been ended, the Essenes ceased to interfere. Then things took their natural course, and the tremendous vibratory force imparted to the atoms of Jesus' body scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electrical currents of low potential burn and kill, while a voltage of many times their strength but with small current passes through the body without harmful effect. Light, which has a tremendous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens this rate is lowered, and we have fire which destroys. Likewise when Christ, the great sun Spirit, came into the dense body of Jesus, His vibratory rate being lowered by the resistance of the dense matter, it must have burned up the body as in cremation if it had not been interfered with by the ministrations of the Essenes. The force was the same which burned up the body of Jesus after the Crucifixion; it was true, invisible fire and not fire clothed in flame as in ordinary manifestation; hence there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything; we do not see it in the plant, the animal, or the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance.

Upon the death of the dense body of Jesus at the Crucifixion the seed atom of both his physical and his vital body

was returned to him by Christ. During the three years' interval between the baptism when Jesus gave up his vehicles and the Crucifixion which brought the return of the seed atoms, Jesus gathered a vehicle of ether as an Invisible Helper gathers physical material whenever it is necessary to materialize all or part of the body. But material not matched with the seed atom cannot be permanently appropriated; it disintegrates as soon as the will power which assembled it is withdrawn, and this was therefore only a makeshift. When the seed atom of his vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things, and differs diametrically from the work of Christian Rosenkreuz, which has been with state, industrial, and political problems, wherefore he needed a physical body in which to appear before the public.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ instead of providing a new vehicle is given in "Faust," which is a myth, setting forth in pictorial terms great spiritual truths of inestimable value to the seeking soul, among others one which sheds light upon our present problem. Faust by endeavoring to obtain spiritual power before he has earned it attracts a spirit ready to pander to his desires—for a consideration, for unselfishness is a virtue singularly lacking in such. When Lucifer turns to leave, he is dismayed to see a pentagram before the door, its one point turned towards him. He asks Faust to remove the symbol so that he may withdraw, and the latter inquires why he should not go out through the window or the chimney? Lucifer then reluctantly admits that, "For ghosts and spirits 'tis a law, That where we enter we must withdraw."

When in the natural course of events

the spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night it leaves in the same way, to re-enter in like manner the next morning. The Invisible Helper also withdraws and re-enters his body by way of the head. When at length our life on earth has been lived, we soar out of the body for the last time by way of the head, which is thus seen to be the natural gate of the body. Therefore the pentagram with one point up is the symbol of white magic, which works in harmony with the law of progression.

The black magician, who works against nature, subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the reproductive organs. Therefore it was easy for Lucifer to enter the study of Faust, for the pentagram turned with two horns towards him represented the symbol of black magic; but on trying to leave he finds the one point facing him, and cringes before the sign of white magic. He can only leave by the door because he entered that way, and thus he is caught when that is blocked. Similarly Christ was free to choose His vehicle of entrance to the earth where He is now confined, but having once chosen the vehicle of Jesus, He is bound to leave by the same way, and were that vehicle destroyed, Christ must remain in the cramping surroundings of earth till Chaos dissolves it. This would be a great calamity, and therefore the vehicle He once used is most jealously guarded by the Elder Brothers.

In the meantime Jesus has been the loser of all the soul growth accomplished during his thirty years on earth prior to the baptism and contained in the vehicle given to Christ. This was and is a great sacrifice made for us, but like all good deeds it will redound to his greater glory in the future, for this vehicle once used and to be again used by Christ when He

comes to establish and perfect the Kingdom of God, will be so spiritualized and glorified that when it is restored to Jesus at the time when Christ turns the Kingdom over to the Father, it will be the most wonderful of all human vehicles. The experiences of a life are impressed upon the seed atom, and when Jesus received the seed atoms of his physical and vital bodies after the death on Golgotha, he thereby received a record of all their experiences. But the vital body had received the impacts from those experiences and contained all the soul growth made by both Jesus and Christ therein. Jesus had lived his heaven and hell day by day as every true probationer does, and had wrought his experiences into the soul body which was surrendered to Christ. But Jesus is still minus the soul body, the two higher ethers that grew during his life on earth, including the three years when Christ occupied his body. This soul body will not be returned until the Day of Liberation and the Millennium has come and gone, at which time the Christ will be entirely done with the vital body. He received from Jesus. Then of course the soul growth that was made upon it by Christ will naturally fall to Jesus, drawn by the law of attraction, and thereby he will become many fold richer than he would have been if he had not sacrificed his body. Therefore, though this has not been taught, the writer believes that Jesus will be the highest fruitage of the Earth Period and that Christian Rosenkreuz will come next, for "greater love hath no man than this, that a man lay down his life for his friends." Giving not only the dense body but also the vital body and that for so long a time was surely the ultimate of sacrifice.

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What we are, what we have, all our good qualities, are the result of our own actions in the past. What we lack in physical, moral, or mental excellence may yet be ours in the future.

—Max Heindel.



## War and Peace

GEO. T. WEAVER

**G**ENERAL Sherman declared that "War is hell," but Dante declared that one must pass through hell to reach heaven. War was essential in the earlier stages of our race. In the crude state of humanity war appeared in its most destructive aspect. All phenomenal expressions are first destructive, but with their evolution they are transmuted from the destructive to the constructive. War is no exception to this rule. The mission of war is like that of the Hindu god Siva, the destroyer, who tears down in order to rebuild a better structure.

The destructive activities of certain elements of nature, such as wind and fire, are a species of war, but after they have done their worst, phoenixlike from the ashes there rise new and better forms of construction. War is combat, a lower against a higher force, a negative against a positive; in the long run the positive, the higher, the diviner, always triumphs. An illustration of this is the Fall of the human race from its first estate. Uninformed people regard this as an unmitigated evil, the worst thing that ever happened to our race, but in fact it was the making of human character. Angelic innocence is adolescence, lacking in the power to conquer; but virtue, which is the result of the viril qualities, is true manliness. Had it not been for the Fall there never would have been the internal conflict of the carnal against the spiritual mind by which virtue is attained. It requires much energy to make a great sinner such as the Prodigal, but this energy rightly directed makes a great saint.

It is the demands of flesh and blood bodies that cause carnal warfare. Asks James, "Whence come wars and whence

come fightings among you? Come they not hence even of your lusts that war in your members?"

War in its final analysis is the product of hate. So long as hate is indulged in by the human race, war is necessary to destroy the unjust and cruel creations of hate. But as soon as LOVE supersedes hate, war thenceforth becomes forever unnecessary. This is the ultimate solution of the war problem.

From the foregoing it is evident that warfare is but ephemeral, a means to an end, and that the end having been accomplished, warfare will cease, as is true of all other provisional arrangements. The vital question is, "Has its end been fully accomplished?" Various reasons may be given to show that it has largely, if not wholly, fulfilled its mission. Among these may be mentioned the following:

There is now an almost universal sentiment against warfare, especially in Christian nations, a sentiment that is ever increasing. When there was a general belief in the legitimacy of war, it was thought to be honorable and even laudable, as demonstrated by the so-called "code of honor," but now this is generally regarded with the strongest disfavor. As a preventive of war the masses are now demanding an international court before which all questions between nations may be amicably settled.

An important fact that heralds the doom of war is that humanity is now passing into a cycle of wisdom, and war is the quintessence of folly. This reason may not appeal to the masses, but it is based upon cosmic law nevertheless. Evolution proceeds, not in circles but in cycles. If in circles evolution would be impossible, for ever returning to the starting point there could be no ad-

vancement. But time progressing cyclically, our universe is forever approaching the apex of the unapproachable Absolute. So far as our earth is concerned we are now passing through the latter half of the Fourth Creative Period or cycle, namely the Mercury half of the Earth Period. This semi-period is governed by the planet or god Mercury, and Mercury is the god of wisdom. This is in the macrocosmic sense. In man, the microcosm, Mercury or wisdom is represented by the mentality. The former half of this fourth cycle was under the rule of Mars. Mars is the god of war. During the Mars half war was almost incessant; it was in fact the business of our race. But with the incoming of the Mercury half wisdom is more and more dominating the race. The farther we advance into this semi-cycle of wisdom, the less possible will it be for war to occur. During this semi-cycle Christianity has had its origin, and the founder of Christianity is the Prince of Peace. The entire Christian world, including all denominations, is composed of peace loving people, and the church is permeating the whole race with peace loving sentiment. As Mercury is the god of wisdom, under his fostering influence education has become general, and education coupled with morality is a great promoter of peace. The Renaissance of Europe had its rise earlier in this period, when ancient wisdom was reborn, and modern science has since had its rise. Under these influences colleges and universities have sprung up throughout the Christian world. All these educational influences are the unrelenting foe of cruel war.

The general growth of religion and dissemination of knowledge will ultimately banish war from the earth by creating public sentiment against it. In this age of republican governments and general enlightenment the voice of the people is the ruling power, and the voice of the people, educated and spiritualized, is the voice of God.

But the most effectual preventive of

war, because an absolute preventive, will be the radio power of mind and heart and the creative power of thought. These though not new powers but hitherto consciously used only by the few advanced souls, are the coming powers of the masses, and with their conscious use will eclipse all other powers. Thought transference is the radio power of mind. It uses the ether of space as the medium of transference. It is centrifugal, positive, electrical in its nature, able to reach the uttermost limit of space in a moment of time. Man was created in the likeness and image of the gods, and all dominion was given him. Mind force operating through man as a potentially divine dynamo will achieve whatever man desires. If, for example, the prevention of war is sought, war will inevitably be prevented. This is the faith power so frequently referred to in the Bible, that Christ declared could remove mountains. He also said, "All things are possible to him that believeth."

The writer has had large experience in the use of the magic power of thought in many directions, and has known of others very successful in the use of the same. In his early ministry in Illinois he was stationed in a village in the west central part of the state. There was an auxiliary preaching place attached to his parish about three miles from the village in the wooded country. On arriving at his charge he began a series of meetings of an evangelistic nature at the country church. At the forenoon meeting on the day following he was told by the people gathered that it was a waste of time to proceed with the meetings as no revival could possibly be successfully conducted there. On inquiring why, he was told that in that community there was a sinful man living who had so poisoned the minds of the young people that they had no use for either church or religion. To this the writer replied; "Suppose we get that man converted." This they thought impossible; but they were assured that there is nothing im-

possible with God. The request was made that every prayer offered on that occasion should be for the conversion of that vicious man. This man was never known to attend church services except on funeral occasions. This was on Monday morning. On the following Wednesday evening this man was at the meeting, taking a back seat. On Thursday evening he was present again, taking a seat about midway to the front. On Friday evening he occupied a seat near the front, and when the invitation was given for any one who desired religion to take a kneeling position at the altar railing, he immediately sprang to his feet, rushed to the altar for prayer, and was thoroughly converted.

Years ago the writer had a friend, a dentist, living at Pomona, California. While visiting him on one occasion the doctor related a circumstance that had recently occurred involving him and a woman who ran a dairy in that city. The doctor was a widower and lived with his daughter and her family. A cow was needed to supply the children with milk. The doctor bargained with the dairy woman to supply him with the best cow she had in her herd, and the cash was paid for the cow desired. But instead the dairy woman sent the poorest cow she possessed. The doctor asked what he should do in the case. He had scruples about going to law, and said he had rather lose the money than enter suit against the woman. The writer then told him of some of his experiences involving the magic power of mind, and advised him to try an experiment on the woman, sending her the thought that she should do him complete justice in the matter. He did so, being careful to avoid any specific demand or to suggest any specific material course for her to follow, which would have constituted black magic. Later he gave his experience in the case. He said that on the third day afterwards the woman came to his office and with a look of guilt said she had cheated him and had come to set-

tle the matter. She gave him his choice either of accepting the money or taking the best cow she had. As he needed the milk, he chose to accept the cow. The woman returned to her home and sent the best cow she had as she had originally promised.

In the same city of Pomona years ago forest fires were raging, threatening the city. The season was an unusually dry one, giving the fire great headway. The ministers of the city appointed a day for prayer for rain and met in the Baptist church. The prayers were many and all to the point. As a result a heavy downpour of rain followed almost immediately, extinguishing the fires. God sent the rain in answer to their prayers, but it was the godhood within the people that performed the apparent miracle. All the miracles of Christ were performed by the divinity within himself. The assurance is that "The effectual, fervent prayer of a righteous man availeth much."

The church possesses this mighty magic power today but unconsciously, and so it is brought into requisition only in isolated cases. Should the churches at their weekly meetings decide to specialize in prayer for the conversion of the bootleggers, gamblers, or holdup men, their prayers would be largely answered. But because today the church people are so materialistic, they think the only way to cleanse a city of vice and crime is to rely upon the police force to do the work of raiding and breaking up the dens of iniquity. This is using the weapons of the Evil One with which to defeat his own purposes, but it will largely fail, for the devil knows better how to use his weapons than do the church people or the police force. In a way and to a degree the church as it is, is doing a great work toward reforming and moralizing the world, but not a tithe of what it is capable of achieving. Once the church people awaken within themselves the consciousness of their own essential Christhood, they will be able to

perform the mighty works which Christ performed and even greater.

What has been said in the cases cited refers with equal force to the process of eliminating war. God's panoply is spiritual. In the closing words of Paul in his epistle to the Ephesian church he said: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The enemy that must be overcome is the war spirit, and only spirit on a higher plane can conquer it. When the church learns this lesson and applies it, in the very nature of the case there can be no more war.

This magic power of spirit may be used for evil purposes as well as for good. But in such cases it is self-destructive, doing more execution at the breech than at the muzzle.

Will there be any more great wars? We do not predict. But in any case they could be averted by following the regime presented in this article. Let all peace lovers unite in strongly desiring an equitable adjustment of the differences existing between the European nations and hold to this desire with all the will power possible. The results would be marvelous, almost beyond belief.

Having once learned the value of this mighty power, it can be brought into requisition throughout the future until wars shall forever cease and abiding peace shall become the heritage of all peoples.

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## Doctor Kate

GORDON SHAW

**A**N AFTERNOON in late August can usually be counted upon for fine weather, at least in any part of the Northwest country, but on the particular afternoon when the following incidents occurred it seemed especially fine. On a wooded slope overlooking Union Bay, a small village on Vancouver Island, Frank Crosby stretched his six feet of youthful manhood contemplatively. The lazy drone of insects and the occasional purr of a tourist's motor were the only obtruding sounds. For miles in front of him lay the blue, sparkling Straits of Georgia; for miles behind stretched the vast, virgin forests of pine, spruce, and Douglas fir; truly an environment to inspire a mind so keen and alert as Frank's. His face displayed anything but inspiration however. For some reason the luminous blue

eyes were narrowed, the kindly mouth was tightened, and from the way he nervously pulled the grass around him it was evident that he was entertaining some disturbing thoughts. Suddenly about fifty yards away bits of soil started flying in the air out of a thicket; this was accompanied by grunts and growls.

"Mac, come here!" ordered Frank. A rustle in the bracken and an Airedale thrust his head through it with ears at an inquiring angle. "Come right here!" The dog hesitated for a moment doubtfully, then suddenly bounded for his master.

"Mac, you young rascal, leave those chipmunks alone. You would never catch one anyway, so sit down and listen to me." The dog apparently did his best to appear interested in his lord and

master, but he was used to these soliloquies and finally decided on a doze.

"You see, Mac, there is too much of this quackery going on. In six months more I get my M. D. degree, and then you watch me get after these charlatans. This young school teacher is the last straw. 'Dr. Kate' indeed! Why, this whole village has more faith in that girl than in any of the local district physicians." There then was his thorn in the flesh. It was "Dr. Kate."

Frank Crosby did not do anything in a half-hearted way, and when he chose medicine as his profession, he became at once its champion. In his youthful enthusiasm he essayed to lay at its door the onus of caring for all the bodily ills of mankind. That outsiders should dare to prescribe cures or treatment irritated him; but here in this little village the thing brought him to the point of indignation. The local school teacher through some peculiar gift had a reputation as an authority on health. For instance, take the case of Ed Wyatt's wife, who was afraid to walk as fast as the domestic ducks that waddled around her back yard. She had been told that her heart was affected, and she was often laid up for days at a time. Along came Kate Bennett and changed the lady's diet, and lo! in a short time we see Mrs. Wyatt rosy and as buxom as ever, bustling about her place feeding the stock, even doing some gardening on occasions.

"Mac, what do you suppose is the latest—" Frank stopped short, while the dog opened one eye and raised an ear. From below them came the full, rich tones of a violin, a pleading melody played on the lower strings. Frank sat up, his expression completely changed, for being a musician in every sense of the word, he at once responded to the soul in this unseen player. As he listened, the music suddenly changed into a light, fantastic caprice and almost as suddenly stopped with a sharp cry. Frank jumped to his feet and with Mac in the lead dashed down the slope towards the

spot whence the music had seemed to come. In an open grassy space he spied the violinist, a slip of a girl about twenty, sitting on the ground, holding her wrist in evident pain. As he emerged from the trees, she looked up quickly, her deep blue eyes seeming to hold a look of recognition, he thought. Her face was pale and tense with pain, so he did not hesitate to offer his services.

"You are hurt! What happened?"

"Oh, I foolishly tried to dance to my own fiddling and tripped over a stone. My poor wrist! As I fell, I somehow doubled it under me. I hope it is not broken."

Frank's dextrous fingers found the bones uninjured.

"A bad sprain but not serious," he said. "I will bandage it tightly for you."

She looked up inquiringly. His authoritative manner made her wonder. When he had made a very neat job of bandaging the wrist with his handkerchief, she asked:

"Are you a doctor?"

"Not yet, but soon," he laughed. Mac barked, quite relieved to find his master in good spirits once more.

"I see; you are a student?"

"Yes; McGill; through next spring I hope. As there is no one to introduce us, my name is Crosby, Frank Crosby."

"I am glad to meet you, *Dr. Crosby*," she replied somewhat gaily.

"Please don't. It makes me feel rather foolish and akin to this village school-teacher they call 'Dr. Kate,' who has these country people agog as though she were a professional fakir. Do you know her?"

"Quite well," she replied, so soberly that it brought him to the realization of the fact that the self-introduction had not been completed.

"And your name is—"

"Katherine Bennett."

"What! Do you mean that you are—"

"Yes, I am 'Dr. Kate,'" she said, so

simply that he forgot the animosity he had felt towards the unknown school-ma'am. Coloring deeply, Frank stood silent in his embarrassment. It was quite a blow to him. That this wistful face under the soft, brown hair, which had made such instant appeal to him, and her music—that these should belong to the little school teacher that had raised his ire, well, it required considerable mental readjustment. Kate got up and picked up her violin and bow. Frank was at once himself.

"I beg your pardon, Miss Bennett; you will think me very ill-mannered. Let me carry your violin. I will take great care, as I can see it is a valuable one."

She smiled and handed it over. The tender manner in which he handled the instrument bespoke to Kate his love of music. They wended their way down through the woods and finally came to the farmhouse where she was staying. On their way they had exchanged ideas on music, Frank confessing to ambitions on the piano.

"I shall miss the voice of my violin for a while, I suppose," murmured Kate, looking regretfully at her bandaged wrist.

"If you will permit me," answered Frank, "I will get some liniment down at the store, pick up my music at the hotel, and return this evening."

"It is very kind of you," she assented.

"Good," he returned merrily. "That will let me do for you a double service: soothe your sprained member with liniment and feed your hungry soul with Schumann." He vaulted the fence followed by the Airedale, and jogged down the road to the village looking unusually happy.

Kate followed him with her eyes. What was there about him that seemed so strangely familiar?

\* \* \* \* \*

That was a red letter evening for both of them. Playing as good as Frank's on the old but well preserved Chickering

was a treat she seldom had the privilege of enjoying. His culminating effort was a berceuse of Chopin, the contented, tender brooding of which seemed to release some deep emotion and left her with eyes streaming tears. He closed the piano and sat silent. Speech to either that moment would have been an anomaly, and both understood. Frank broke the spell by inquiring about her wrist.

"Oh, it will be quite well in a couple of days," she replied.

"A couple of weeks I fear, Miss Bennett, would be nearer right," he corrected.

"Perhaps, according to medical law, but there are higher laws," she said gently but with an air of finality. This brought back the old train of thought to Frank, not, however, with the old feeling of resentment. One does not resent a child's prattle about fairies. He was amused now.

"Are these higher laws accessible to medical men? We should find them very useful you know."

"They are accessible to all, and incidentally are used by many members of your chosen profession to the betterment of mankind."

"If that is so, then why are we poor, groping students not instructed in them during our college course? Are they only for the chosen few?"

For answer Kate asked: "Have you heard of Dr. Vernon Harley in Montreal?"

"Oh yes. A queer old stick. Has the reputation of being the cleverest diagnostician in the East, but is positively laughed at by the faculty. He has some weird notions about the stars influencing us, even being the cause of certain diseases. He resurrects some astrological superstitions that have been dead for ages. It is strange, though, that you should mention him, for I often associate with him in my dreams, in fact very few nights have passed during the last year

without my dreaming of going with him on some quest, but I—”

“Oh, I’m so glad,” broke in Kate enthusiastically.

“Glad? About what?” Frank’s face registered utter astonishment.

Kate sat back in her chair and began: “I am going to tell you about myself before I answer that question. I think it will save some useless discussion, for I am now convinced that except for a few rather unfair prejudices you are ready for a step up. You will probably think you have found in me a very fantastic creature, but if you will only be open-minded, it will not be long before you will be able to put what I tell you to the test. To begin with, my parents, who were students of the occult, endowed me with a physical body which because of its refined texture made it easy for me to contact what I will call superphysical things. As a child I was psychic, and thanks to the careful guidance of my parents this faculty was maintained in a positive form. When I was sixteen, I became identified with a certain school which interests itself in healing from the superphysical side. Through it I learned what wonderful opportunities there are to serve our fellow man. I learned how on retiring at night to place myself under the direction of invisible leaders, invisible only to physical sight, who gave me work to do for the suffering. This work is done while our physical bodies are resting in sleep. Now there are plenty of these invisible helpers who bring no memory of their experiences to their waking consciousness because they are not sufficiently developed; while others bring back a clear-cut impression of all that takes place.” She paused and surveyed his face meditatively. The former expression of amused indulgence had given place to one of undeniable interest.

“Now I am going to tell why I said I was glad that you dreamed of Dr. Harley,” she continued, “because that showed me that you could, if you so de-

sired, become one of these invisible helpers *consciously*. Your dreams of Dr. Harley were actual experiences on the superphysical planes, which are the realms of Cause.”

“How can you be so sure?” asked Frank with undisguised eagerness.

“Because I have seen you with him. Dr. Harley is one of the invisible leaders of whom I told you.”

“All this is not easy to believe, and yet it is not as fantastic to me as it might be to some. Will you pardon a little personal retrospection in myself?”

Kate nodded. “I have indulged freely in my own.”

“My people,” said Frank, “were and are very religious. As a boy I took a great interest in church work, and they would have had me go into the ministry, but it did not just appeal to me. I was undecided. One night I had a vision. I was carried, it seemed, over dark cities of suffering people. Their groans were awful to hear, and I was powerless to help. Then there appeared a gloriously radiant being surrounded by an iridescent light. He descended among these poor creatures, and one by one soothed and eased their sufferings; then he finally turned to me with hands outstretched appealingly, and I woke up. I rose from my bed and went down on my knees, crying out to God that I too might be a healer in this world of so much suffering. Since then I have had that one object in view. I have looked upon that more as an inner than an actual experience, but I have had others of a very different kind which would fit into your explanation of the nature of dreams. My father once lost his wallet with considerable money in it. It could nowhere be found. During the night I dreamed of seeing it in some long grass by the roadside. On going to the spot the next morning there, sure enough, was the purse in the exact place where I had seen it in my dream. Now coming down to Dr. Harley: Why should I con-

stantly associate with him? To me he is a fanatic."

"He is a fanatic to you because you have allowed prejudice to blind you. His one desire in life is the same as yours, to help and succor suffering humanity. Both of you have made the same prayer, and by the immutable Law of Attraction you are drawn together. Dr. Harley is far from being a fanatic. He is a great soul engaged in a noble work; and it is because I believe that you with some special training and study could emulate him that I have dared to tell you of his inner life. But what a chat we have had. I can scarcely realize that it was only this afternoon that you came so opportunely to my assistance."

Frank glanced at his watch and rose to his feet. "I must go; it is getting late. Yet there are dozens of questions I should like to ask you on what you have told me. For instance, I could not possibly follow the doctor in his superstitions about the stars. Do you know anything about them?"

Kate smiled. "Astrology is the oldest science on record, and although it has been abused by falling into the hands of mercenary fortune tellers, it is a road map of the pathway of life. I study the special needs of every child in my school by first studying his or her chart. It is through my knowledge of astrology that I have been able to help many of the local people with their bodily ailments and incidentally been christened by them 'Dr. Kate.' If, for instance, the doctor who pronounced the verdict of heart trouble against Mrs. Wyatt had seen how her horoscope pointed to afflictions of the stomach, he would soon have concluded as I did that her symptoms were due to fermentation in the stomach, crowding the heart region. However, we could not possibly cover such a vast subject as astrology in a few words. If you will deign to read it, I will lend you a book which sets forth its principles and possibilities."

"Frank's face was a study. As a

rule he was very decided and almost intolerant when discussing with anyone ideas at variance with his own. But this girl seemed to sweep away all his preconceived notions, and he felt as though he were actually receiving crumbs of wisdom from the table of a sage. He found himself eager to read the volume.

"Well," he said, placing the book in his pocket, "I will not promise to become a star gazer, but because *you* have faith in it I will look it over. I shall have to return it by mail, however, as I regret very much that my vacation comes to an end tomorrow—regret because I have only just made the acquaintance of 'Dr. Kate.' Do you know that something has happened to me tonight? While you were talking, I felt as though a door had slightly opened, showing me just a glimpse of another world, another dimension. Just a glimpse, yet it has given me a great assurance of something that heretofore has been vague. I feel I must thank you."

"Thanks are not due me. What I have told you may have served to make you realize the actuality of higher laws and invisible forces, but you yourself by your high aspirations to be of service have prepared the way. Your music alone showed me that."

"I shall be back in about six months, and as my home is just across the Straits I shall come to see you. Good-bye, Miss — — Doctor Kate."

"Good-bye," she replied.

As he closed the door he hesitated on the step as though about to go back, then resolutely thrusting his hands into his pockets he walked thoughtfully back to the village. He was happy, yes, but he would have been still happier if he could have seen Kate's expression as she ran one hand over the keyboard of the piano and tried to tell herself, "Six months is not really very long."

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Look not to others for the answers to your questions. Rather, look within yourself.—*Julian R. Hovey.*



## Echoes from the World of Music

ISABEL POWERS SECOR

**T**HERE IS a golden thread of mysticism running through the story of the world's music. At times it is temporarily obscured by the feverish doubts of a materialistic age, but again and again it glistens through the years, each time reappearing in a more brilliant light.

The American Indians believed music to be divided into two classes: that which was made by man, and that which came in dreams from the unseen worlds. Certain kinds of music came by them to be regarded with awe and deep reverence because of its seeming supernatural attributes. Their petitions to the Sun God, their prayers to the Mother Moon, their war cries and weird, rhythmic dances were all set to a music peculiar to the Indian. Their belief in the power of thought and thought transference is exemplified in C. W. Cadman's setting of a Sioux melody, "Ho Ye Warriors On the Path."

It was the custom prevailing among certain tribes for the squaws to send thoughts of encouragement and cheer to their absent chieftains. They also sang songs to increase the strength and valor of their warriors. In Cadman's, "The Thunder Birds Come from the Cedars," reference is made to one upon whom "the thunder has compassion," that is, one who has control over the elements. The thunder birds were supposed to live in a great forest of cedars and were the cause of storms and thunder. That the Indian feared the power of the setting moon is amply shown in the dramatic song, "The Moon Drops Low."

The story of one Neil Gow, a Scotch fiddler, shows the power of rhythmic vibration. One day he came to a river over which a party of workmen had just

finished building a bridge. Gow asked for pay for his music during their lunch hour. The workmen refused, so Gow began playing on his fiddle until he found the tone to which the bridge responded. He played this tone in continued rhythm until a few pieces of mortar fell and the bridge seemed to tremble. Thereupon the workmen quickly yielded up the sum of money Gow had asked for and were glad to see him leave. It is said that the great Caruso at a dinner party found the tone to which a glass goblet was attuned, and to prove the power of rhythmic vibration sang that tone with sufficient intensity to shatter the glass.

During the Dark Ages the mind of man was held in bondage by orthodox religion. Today science has nearly broken the orthodox hold. In future years a united religion, science, and art will proclaim that the world was made according to an ordered plan and that the atoms march in tune to the harmony of the spheres. The ascendancy of art and music is one of the facts of the present day.

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During the passing of the sun through the dreamy, inspirational sign of Sagittarius in the year 1770, the immortal Beethoven was brought into this world. Historians attribute to him a dual personality and a dreamy, absent-minded nature. Beethoven was a great lover of the out-of-doors, and gained musical inspiration from Mother Nature. It was his custom to walk through the forests, carrying a notebook in which he would jot down music and thoughts which came to him. In one of his sketch books we find the following sentence: "The larger the brook, the deeper the tone." He

was gifted with that divine, inner ear which hears the tones to which the birds, the brooks, the trees, and the flowers respond. He heard music in all growing things, and as a part of nature's music wrote the "Pastoral Symphony." Beethoven lived in an inner world of music, and when totally deaf wrote the last of his nine Symphonies. He understood the divinity of his art when he said, "I willingly renounce the world which has no presentiment that music is a higher revelation than all their wisdom and philosophy."

Frederic Chopin was born February 22, 1810. At his birth the sun was passing through the psychic sign of Pisces, the Fishes. Chopin's music betrays the influence of this sign, especially his famous "Raindrop Prelude." The following account of Chopin's source of inspiration for this prelude is given in Perry's "*Descriptive Analyses of Piano Works.*"

"One bright, late autumn morning the little party of friends had taken advantage of the weather and of the fact that Chopin seemed in unusually good health and spirits, to make a long-talked-of excursion to the neighboring village, promising to return before sunset. During their absence a sudden tropical tempest of terrific severity swept the island. The wind blew a hurricane, the rain descended in floods, the streams rose, bridges and roadways were destroyed, and it was only with extreme difficulty and considerable danger that they succeeded in reaching the convent about midnight, having spent six hours in traversing the last mile and a half of the distance. They found Chopin in a state bordering on delirium. The physical effect of the storm on his shattered nerves, together with his own depression and his keen anxiety for them, had combined to work his sensitive and at that time morbid temperament up to a state of feverish excitement in which the normal barriers between perception and hallucination had well-nigh vanished. He told them

afterward that he had been a prey to a gruesome vision of which this prelude is the musical portrayal.

"He fancied that he lay dead at the bottom of the sea; that near him sat a beautiful siren singing in exquisitely sweet and tender strains a song of his own life and love and sorrow. But though her voice was soothing in its dreamy pathos, and though he felt oppressed by a crushing languor and fatigue and longed for rest, he could not lose consciousness because tormented by the regular, relentlessly monotonous fall of great drops upon his heart. As the drops continued increasing steadily in weight and in importunate demand upon his attention, as if burdened with some great and sad significance which he must recognize he became aware that they were the tears of his friends on earth whom he had loved and lost. With this knowledge, vivid memory and poignant pain awoke together, and his anguish grew to an overpowering climax of intensity. Then, nature's limit being reached, the force of his tempest of grief finally exhausted itself, and he sank gradually into a state of dull, despairing lethargy and at last into welcome unconsciousness, the last sound in his ears being the soothing strains of the siren, and his last sensation the now faint and feeble but still regular falling of his friends' tears upon his heart."

Of Schubert's compositions, Vogel, the singer, said: "They came forth from a state of clairvoyance, the product of a higher power or inspiration." Schubert's songs are full of cheerful, brilliant melody and are a healthy type of music with which to surround one. At the time of Schubert's birth the sun was transiting the friendly, intuitional sign of Aquarius.

The sun was also in this sign at the time of Mozart's birth, January 27, 1756. Mozart's music is characterized by depth of purity and spiritual loveliness. It is significant that in his later life he be-

came a member of the order of Freemasons. His opera, "The Magic Flute," when studied from an esoteric viewpoint will be found full of the sublime truths of this order. Mozart was one of those heavenly missionaries who gave humanity the message of purification and self-sacrifice in a language to which the soul responds—music.

Franz Liszt was born October 22, 1811. At birth the sun was in the mystic sign of Scorpio. His photographs remind one of both the eagle and the lion, and the story of his life seems dominated by these two constellations, Scorpio and Leo. In his youth Liszt dallied with freethinking and became a member of the order of the St. Simonians in France. A letter of Liszt's dated April 30, 1837, reads: "The artist stands alone. The circumstances of his life force him into society, and so his soul creates in the midst of inharmonious influences an impenetrable solitude in which no voice of man is heard. Withdrawing into this as into a sanctuary, he contemplates and worships that ideal which it is the object of his life to realize. Here appear to him divine and incomprehensible forms and colors such as his eyes never beheld in the most beautiful flowers in the brightness of spring. Here he listens to the harmonies of the eternal, whose cadences rule the world, and in which all the voices of creation join in a marvelous celestial concert. An unknown power urges him to reveal by words, colors, or tones the ideal which dwells in him."

Heinrich Heine, writing of Liszt, says: "I confess to you, much as I love Liszt, that his music does not operate greatly upon my mind; the more so that I am a Sunday child and also see the spectres which others only hear; since, as you know, at every time the hand strikes the keyboard, the corresponding tone-figure rises in my mind; in short, music becomes visible to my inward eye. It was in a concert for the benefit of the unhappy Italians when I last heard Liszt play, I know not what, but I could swear

he varied upon themes from the Apocalypse. At first I could not quite distinctly see them, the four mystical beasts; I only heard their voices, especially the roaring of the lion and the screaming of the eagle. The ox with the book in his hand I saw quite clearly enough. Best of all, he played the valley of Jehosaphat. There were lists as at a tournament, and for spectators the risen people, pale as the grave and trembling, crowded round the immense space. First galloped Satan into the lists in black harness on a milk-white steed. Slowly rode behind him Death on his pale horse. At last Christ appeared in golden armor on a black horse. With His holy lance He first thrust Satan to the ground, and then Death and the spectators shouted."

Music bears a relation to our minds and bodies similar to that which the conductor does to the orchestra. We as instrumentalists should respond only to the music of the Great Conductor, for pure, sanctifying music will stir into rhythmic activity the purer particles of the vital body, and will attract to us the finer, lovelier bits of desire stuff from the Desire World. As an aid to cleansing the mind it is invaluable; but questionable combinations of sound (we dare not call them music) have a power to render much harm to our invisible vehicles.

As we respond to the best of music, we correlate ourselves to all about us, for "You may read a man to the very altar of his heart through his art. Let his art gift be never so cultivated to the height by the schools of a great race of men, it is still but a tapestry thrown over his own being and inner soul."

—*Ruskin.*

Innocence is not synonymous with virtue. Innocence is the child of ignorance and cannot be maintained in a universe where the purpose of evolution is the acquisition of wisdom. To attain to this end, a knowledge of good and evil, right and wrong, is essential, also choice of action.—*Max Heindel.*

# A Tale of Modern Mysticism

## Black Magic

ETHNE RAYDEN

*(The character of Mrs. Gray in the following story was taken from life. She was a London psychic who found that her very strong mind was a power that worked destructively but absolutely failed her in attempting to work constructively. THE AUTHOR.)*

**W**LD LAWYER Bronson, his fine face grave and absorbed, was busy collecting from the safe all the deeds, bonds, and papers connected with the estate of Clyde Allonby, Elm Tree Farm, Saint Nicholas, Kent, England. From the window of his quiet country village office one could see the quaint Square, the church and its neighboring Public Houses, and a number of picturesque but squalid cottages. The noise of an automobile broke the sleepy stillness, and into the dingy office ran a dainty vision, the old lawyer's motherless daughter, Lynette, a bright, beautiful girl of about eighteen.

"Daddy, dear, I want some money, please. I'm going to buy a hat over in Easton. One can't get anything here in Saint Nicholas."

The indulgent father smiled and wrote a check, which he handed over, remarking:

"Sorry you can't go with me to see young Clyde Allonby, Lynette. He's been down with pneumonia, and was too ill on his twenty-first birthday to take over his inheritance, so I'm going out to the farm with all the papers today to settle up."

The girl smiled, and replied:

"I'll go and see Clyde in a day or two when I've got the new hat, Daddy. Good-bye, dear," and with a kiss dropped lightly on the old man's forehead, Lynette left the office.

Lawyer Bronson carefully placed his

papers in a small, black bag, locked up the office, got into his low, old-fashioned buggy to which he still clung in spite of Lynette's advice and laughter, and drove off to the farm about four miles out of Saint Nicholas.

In his bedroom at Elm Tree Farm Clyde Allonby lay slowly recovering from an attack of pneumonia. He was still very weak, his big frame gaunt in its thinness, and his kindly eyes dull and heavy. He was languidly playing cards with Tom Blackmore, a man about ten years his senior, who helped him run the farm. The man had a dissipated look, and was perhaps not the best companion for a quiet, gentle boy; but Clyde seemed to have suffered no harm from the contact.

Clyde Allonby had been left an orphan at the age of ten, and his aunt, Mrs. Gray, had lived with him since then. She was a thin, dark woman, who dabbled in spiritualism and unwholesome psychism; a strong will, yet a curiously negative mentality with an enormous capacity for both love and hate, and a depressing, gloomy personality. Her husband had died two years before, and she and her little son were entirely dependent upon Clyde. Her boy of seven, Kenneth, was a bright, nervous child, terribly spoiled by his mother, yet lovable and most affectionate. He pranced into Clyde's room behind Mrs. Gray when she came to bring the latter his lunch, and lingered, childlike, to watch the card players. Finding no notice taken of him and the lunch still untouched, he quietly helped himself, laughing softly, thinking it a good joke.

Mrs. Gray went to her own room. She was anxious about the future and the possible changes which Clyde's coming of age might bring. Never realizing how

by her own acts and attitude she frequently brought upon herself the very conditions she dreaded, the poor soul sat down to "tell the cards," after lighting some incense to "draw the spirits." The cards told of delay, loss of money, sorrow, and death, and in disgust and dread she threw them down and got out a crystal, into which she gazed fixedly for some time. She possessed an induced, negative kind of clairvoyance. She now saw a mass of white flowers on a black background, a sure sign of death thought the unhappy woman, and she grew ever more anxious.

Mrs. Gray was not a bad woman and did not consciously work harm, but the mysterious and occult appealed strongly to her mind, and she had unconsciously trained her will in phenomena to such an extent as to be a real danger to others. People instinctively shrank from her, and the neighbors called her "The Gray Witch" on account of her uncanny ways. No one really cared for her except the gentle Clyde, who, however, felt that her strength of character needed a better outlet than psychism, and her own little son on whom the wealth of her love was lavished.

The sound of wheels on the gravel outside caused her to hasten downstairs to admit Lawyer Bronson, whom she at once conducted to Clyde's room. His lunch had been entirely forgotten in his attention to the cards, and the lawyer was shocked at the extreme pallor and evident exhaustion of the invalid. Tom Blackmore withdrew, and the old man entered at once into the business on hand. They went carefully over the many papers. A formal receipt was made out and signed by Clyde, who then asked the lawyer to take everything back to his safe till he was well enough to attend to business. Mrs. Gray sat quietly by the window, listening eagerly.

"I'll know the papers are safe if you've got them, Mr. Bronson," said Clyde wearily. "I'm not strong enough to see to things yet."

Bidding the exhausted patient a friendly good-bye, the lawyer descended the stairs, placed his bag under the flap of the seat of the buggy, nodded to Tom who was strolling by, and was just about to get in when Mrs. Gray's voice cried loudly:

"Mr. Bronson, Clyde has fainted. Come quickly!"

He ran back to the bedroom, where the boy lay in a dead faint and was with great difficulty partly revived.

"I'll go for the doctor, Mrs. Gray, as fast as I can," said the lawyer anxiously, and hastening away, got into his buggy, and drove off.

Little Kenneth, seated on the kitchen table eating cookies, suddenly felt a sharp pain dart through his temples, and put his hands to his head. Tom Blackmore entering the kitchen at the moment wondered what ailed the child.

"You eat too many good things, kid," he said, not unkindly. "Go and find Mamma and get a dose of medicine; then lie down a bit, and the pain will go."

He left Kenneth sprawled in the arm-chair, white and sick, and went to take a look at Clyde, remarking to Mrs. Gray who sat beside him,

"I'm going to harness up and go to the village. I'll call and hasten the doctor; Clyde looks bad. And he went out.

"Clyde, my dear," said Mrs. Gray, "if anything should happen to you, what would become of Kennie and me? Who would look after us?"

"You'd get what money there is, Aunt; you're my next of kin. You would be provided for all right," and he smiled kindly at her.

"It's getting late, time for supper. I must get you something at once and find out where Kennie is; he's always in mischief," said Mrs. Gray, well satisfied at what he had said.

She looked about for the boy but could not find him. After taking Clyde his supper, she once more searched for Kenneth, calling for him and finding him at

last lying fully dressed on his own little bed, with a headache and some fever. Fortunately the doctor arrived just then. He had not seen Tom; Lawyer Bronson had sent him out. After attending to Clyde he examined Kenneth, but said there was nothing serious the matter with the child. As he left the house he saw Lawyer Bronson driving furiously towards him, white and seared looking.

"Doctor," he said, as he pulled up and alighted, "I've lost my bag; valuable papers of Clyde's." He ran quickly into the farm house.

While they searched for the missing grip, the lawyer told Mrs. Gray and Clyde how he had driven back into the village without looking to see if the bag were still in the buggy, and had not missed it till he reached his office. He had communicated with the police, who arrived shortly afterwards but failed to find any traces of the lost bag. The farm hands were cross-questioned to no purpose, and the police left to try to find Tom Blackmore in the village.

The following morning Lawyer Bronson called and asked Clyde to issue a warrant for the arrest of Tom Blackmore, who was still missing. But Clyde had faith in his friend, and not believing him guilty, refused to have him arrested. The old lawyer was hurt and angry.

"Do you realize that this thing looks very bad for me, too?" he said, pacing the room. "We've got to find out who took that bag."

"I won't arrest Tom, Mr. Bronson. I don't believe he took it," replied Clyde.

"Who did, then?" asked the lawyer.

"We shall find out. I am sure we shall get it back," said Clyde wearily, and that was all the lawyer could get out of him.

Mrs. Gray begged Clyde to have the old lawyer arrested on suspicion. "He's the most likely person to have taken all those valuable papers; he knew

their worth," she said bitterly. "Lawyers are rogues, anyway."

"He never took it, Aunt," said Clyde. "Why, he's as honest as Kenneth."

But Mrs. Gray was impervious to reason. The papers, proof of the property which might become the source of livelihood for herself and her son in her old age, were gone, and this complicated by her anxiety for Kenneth filled her with a wild, bitter fury; there seemed no help anywhere, and all her arts availed nothing.

"God," she cried aloud, lifting her clenched fists above her head, "let a curse rest upon the men concerned in this loss, and the blight upon this house. Let them cripple up in agony. Death itself is not too evil a fate for the guilty one. Curses on him!"

Twenty-four hours later little Kenneth Gray suddenly developed spinal meningitis and in two days was dead. At the same time a neighbor brought the news that Tom Blackmore in some low haunt in the village had been stricken with a strange disease and had been taken to the Cottage Hospital at Saint Nicholas. He had called at the doctor's house, it seemed, on the evening he left the farm house, and finding him out had left the message of urgent need and gone to the inn to drink, after which he had visited the place where he was found.

In his pretty home on the outskirts of the village old Lawyer Bronson also lay helpless as a child, his limbs inflamed and swollen, and poor Lynette strove in vain to account for his condition or to allay his pain. A nurse, hastily summoned, brought her a newspaper containing the news of the boy's death and mentioning Tom Blackmore's seizure.

Suddenly the tales she had heard about the Gray Witch returned to her mind. They seemed too impossible—too absurd—and yet Lynette could not entirely rid her mind of the idea. For three days she watched her father's sufferings, and finally determined to go out

to the farm, accuse the woman of witchcraft, and force her in some way to undo her evil spells. She drove herself over in her father's old buggy.

The funeral was over, and the broken-hearted mother was sitting with Clyde in the big, bare living room of the farm. The kind-hearted boy was trying in vain to comfort her. Lynette greeted the invalid very kindly; she and Clyde had long been the best of friends, a friendship which was rapidly ripening into something closer. Then with a stern look on her young face she told the woman what had happened to the two men suspected of being concerned in the loss of the grip.

"What did you do to them? What kind of a spell did you put upon them to make such a dreadful condition? My poor, dear father"—she choked and was silent.

The guilty, broken woman cowered down in her chair and covered her face.

"I did curse them," she owned, "but I never thought it would really work, never."

"You are a wicked woman. You must undo the harm at once."

"I can't. I don't know how," wailed the woman.

"Try. Do all you can, all you know of to undo the curse. Why, it's most awful that such a thing is possible."

Mrs. Gray crept away and brought her incense, a Bible, a candle, her crystal, and all the paraphernalia of her arts. She muttered and prayed, but all power had gone out of her, and she knew she had failed. Lynette also realized the utter uselessness of it all, and rose to go, with breaking heart and tear filled eyes.

She held out her hands to Clyde, thanking him for his loyalty to her father, and Clyde with worshiping eyes on her face declared the lawyer's name should be cleared at all costs.

"And he will get well, Lynette. He must, he is such a good man. Have faith in God, and it will all come right," he assured her gently.

She sat by her father's bed that night while the nurse slept, and Clyde's words, "Have faith in God," came back to her with a sense of power and comfort. As the church clock in the village chimed midnight, she suddenly started and gasped for she saw a misty, nebulous vision coming towards her in the room. She sat rigid, wondering if she were dreaming. But no, the figure *was* there; and then she recognized that the tense, drawn face was that of little Kenneth Gray. He seemed to stand right before her now, and in his hand was what appeared to be her father's old, black grip. With a slight cry she rose, and the childish figure vanished.

She knelt beside the bed, and a feeling grew in her heart of the nearness of the solution of at least a part of their difficulties. Earnestly she took her father's swollen hand in her own and prayed that he might get well.

"Daddy, darling," she whispered, "little Kenneth Gray had something to do with the loss of that bag I'm quite sure. Pray to God to solve the problem and make you well. He is our only help, dear, but He never fails those who trust Him."

The old man closed his eyes and prayed as he had not done for many years. Soon he slept quietly, his hand still in Lynette's, and in the morning he was decidedly better.

The girl after careful thought decided to go and spend the following night in the farm house and try to discover the secret of the lost papers. Her father's gentle remonstrances were of no avail.

"I am somewhat sensitive to the super-physical, and I feel sure there is something that that poor little child will try to tell me if I go into his own home and try to get in touch with him, for he appeared to be distressed," she insisted. "No harm can possibly come to me, and I may be able to learn what happened."

So she went to Elm Tree Farm and explained to Clyde why she wanted to stay. Mrs. Gray with a drawn, agonized

face silently prepared the "best room" for her guest.

Seated by the bed in her kimona, Lynette quietly awaited events. She felt no fear, only a calm, watchful determination to learn the truth. As the old grandfather's clock in the hall struck midnight, a curious stillness seemed to fall over the house. Then suddenly a spell seemed to descend upon her, and in a strange luminescence that was not moonlight she viewed the surroundings much as one might if he were reading from the Memory of Nature. In this strange, supernatural light a scene appeared to be enacted before her, and she watched it unfold in rapt, breathless silence:

In it Kenneth appeared to creep from behind a thick bush by the front door. He looked around, laughed, and then mischievously reached up, seized the bag from under the flap of the buggy seat where the old lawyer had put it, and ran with it into the house. He proceeded into the dining room, with its heavy oak paneling, climbed with some difficulty upon a chair, and pulled aside one of the pictures. There was disclosed a sort of shelf, doubtless designed as a hiding place for the household valuables but never used. Kenneth must have found it at some time during his play, and it occurred to him to be an excellent hiding place for the bag. Trembling and amazed, Lynette watched the little figure push the bag into the cupboard, pull the picture once more into place, climb down, and disappear. Then the whole scene faded.

A reaction of her nerves caused the girl to almost collapse in her seat, the tears running down her face. In a few minutes she partially recovered and sat listening to the slight sounds in that sad house of mourning—Mrs. Gray pacing her floor, and then creeping across the landing to her nephew's room to see if he needed anything. At last summoning all her will power, Lynette rose, and tremblingly entered the dining room. She walked over to the picture she had seen

in the vision, pushed it aside as the child had done, and peered into the hollow back of it. There sure enough was the old, black bag. She pulled it out, and was it fancy? Did she hear the faint echo of a child's happy laugh?

Bag in hand she started upstairs. Mrs. Gray met her on the upper landing.

"You saw my boy?" cried the poor mother.

Lynette nodded and held out the grip. Hearing their voices, Clyde called to them. Together they went in to him, and Lynette told her story, while the mother sobbed softly to herself.

"I cursed him, my own darling," she whispered. "I said death was not too bad a fate for the guilty one, and it was my own boy just in play."

"You did not know, dear Aunt. But, oh, never again tamper with that sort of terrible psychism; it brings only misery in its train," said Clyde.

"Why do you suppose Kennie came to Lynette to let us know where the papers were, and not to me, his own mother who loves him so?" cried Mrs. Gray.

"Lynette has evidently a naturally developed power of clairvoyance, Aunt, and she has never dabbled in psychism and drawn bad, negative influences round her. It was easy for poor little Kenneth to reach her, because she is so pure and good. Get rid of all your psychic arts. Just love and be natural, and the right kind of conditions will manifest through you also. Then he will be able to be near you too, later when he finds your vibration quiet and holy."

Mrs. Gray solemnly vowed to be done forever with the things which had made such fearful havoc in her home. Bidding Clyde good-night and leaving the precious bag in his care, Lynette took the sorrowing woman to her room and waited till she slept. She then sought her own pillow and fell into a sweet and dreamless slumber, peaceful and unafraid.

*(Continued on page 179)*



# Question Department

*Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer as one.*

## The Different Grades of Spiritual Sight

Question:

Please distinguish between the various grades of spiritual sight and the ability to leave the physical body in soul flights.

Answer:

The first grade of sensitiveness to the superphysical is that in which a person gets impressions from entities, beings, or conditions on the invisible planes, these impressions being in the nature of telepathy or thought transference. They may come from people who have passed over to the other side. They are positively not clairvoyance of any sort and have no relation to it.

Usually the next development consists in that of etheric sight, which is a form of physical sight by which a person becomes able to see the etheric bodies of men, animals, and plants and also the etheric nature spirits.

The next grade is clairvoyance, which enables a person to perceive the desire world and the desire bodies of men and animals. A still higher grade of clairvoyance enables one to perceive the realities in the world of thought.

No one of these grades of spiritual sight confers the ability to leave the physical body in soul flights. This latter is an entirely separate function. It consists in the development of the two higher ethers of the vital body and their separation from the lower by a life of service, so that when the person goes out of his physical body he takes these higher ethers or soul body with him and uses it as a vehicle in which to traverse the in-

visible realms and bring back the memory of experiences there obtained. There are many people who have developed only the first grade, namely telepathic sensitiveness to impressions from the other side, who imagine that they have developed one of the higher grades of spiritual sight. These people constitute a real danger, because they frequently give out unreliable and misleading information in regard to the invisible planes. It is an occult maxim that when a person has any real occult development he does not tell others of it, and does not spend his time detailing his last soul flight on the invisible planes for the edification of his admiring fellow students.

An exception to this rule is that of a person who has been commissioned by the spiritual Hierarchs to give out a new presentation of truth or a new philosophy such as Max Heindel gave out. In such cases it is permissible for the agent thus selected to give out some of his experiences on the superphysical planes for the benefit of his followers. But such individuals are very rare, and they are always very guarded in the information which they give out relative to themselves.

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### *How to tell an Insane Person from a Neurotic*

Question:

How can one tell an insane person from a neurotic?

Answer:

Insanity results from a break in the chain of vehicles which connects the ego or spirit with its earth environment. This chain consists of the physical, etheric, desire, and mental bodies. The break may occur between any two of these or

between the mind and the spirit. This constitutes real insanity. Another form of derangement is that of obsession, in which the ego is driven out of its vehicles and they are taken possession of by some entity from the invisible planes.

A third class of mental disturbances is that of the neuroses which are caused by suppression in the desire body of intense desire or excitement which is not expressed or transmuted, these suppressions being known as complexes. They are very frequently mistaken for insanity or obsession, but they do not have the remotest connection with either.

Only a person with positive clairvoyant sight who is able to consciously view the etheric and desire worlds is capable of determining whether there is a break in the vehicles or not, or of determining when there is obsession. The clairvoyants who are capable of doing this are very few in number. Obsession is much rarer than generally supposed. We frequently find people making statements about others being obsessed who have no ability to determine whether such is the case or not, and who thereby do much harm.

There are various kinds of spiritual, psycho-analytical, and metaphysical treatment which are capable of clearing up a neurosis, and these are independent of clairvoyant sight. If a patient responds to them, it proves that his trouble falls in this class.

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#### *The Mystic Marriage*

Question:

What aspect in the horoscope indicates whether the mystic marriage between the higher and lower selves has been consummated?

Answer:

Nobody but an Initiate of the Mysteries could give this information, and so far as we know no such Initiate has made a statement on the subject. The mystic marriage between the higher and lower selves means the complete mastery of the lower by the higher, and only the Ini-

tiate has attained this. When one has reached this stage, he has arrived at the point of completely ruling his stars and has completely risen above his horoscope. He is then no longer controlled by the influences shown by his horoscope, and the ordinary rules of reading it no longer apply to him. Therefore it is to be seen that this question is one that would be of interest only to Initiates, and the horoscope of any person below the stage of an Initiate would give no information on the subject whatever.

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*The Time of Death and the Horoscope*  
Question:

Our time of dying is given in our horoscope. What if we alter our manner of living—can we then make our time on earth longer or shorter?

Answer:

The time of dying is *not* given in the horoscope. That is a common delusion. The horoscope merely indicates the periods during which a person will be under heavy physical or nervous strain, but it positively does not indicate whether or not he will succumb to it. There are numberless incidents where the horoscope showed what appeared to be almost overwhelming influences brought to bear at a certain time apparently indicating death and through which the person lived quite comfortably. There are numberless other instances where people died at periods when the horoscope according to the ordinary rules showed comparatively little strain. Of course the fact is that only a comparatively few of the rules of astrology have been given out by the Masters of evolution, because if full information were given out, it would put too much power into the hands of the masses, which in their present undeveloped moral state they would use for destructive purposes relative both to themselves and others.

As regards changing our tenure of life by altering our manner of living, this can be done only to a very small degree.

The archetype at birth is wound up, so to speak, and set to terminate its vibration at a certain time, at which time death ordinarily occurs. If a person lives a very careful life and conserves the energy of the archetype, he may to a certain limited degree prolong his life. On the other hand if he uses his energies up in a profligate manner, the archetype will be exhausted somewhat sooner than the allotted time. We are also told that in those cases where the ego departs radically from the plan which was outlined for it and refuses to make the progress which it should, the Lords of Destiny terminate the life for the sake of the conservation of energy and stop the vibration of the archetype. Similarly, the Lords of Destiny can prolong the vibration of the archetype beyond the allotted time when a person is doing particular good or important work.

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*Form and Polarity of the Vital Body*

Question:

Please explain the vital body relative to the statement that a man's vital body is negative or female and a woman's the opposite.

Answer:

This statement refers to the magnetic polarity of the vital body. The vital body is constructed on the same principle as that of a dynamo, one pole of which is positive and the other negative. The woman's vital body constitutes the positive pole of the human dynamo and the man's vital body the negative pole. Polarity consists in magnetic properties only.

In *The Web of Destiny*, pages 99-100, it states: "Each prismatic vital atom penetrates a physical atom and vibrates it. . . . In this manner our body is made alive and capable of motion." This statement represents Mr. Heindel's latest investigation of the subject. It shows that every physical atom has a corresponding etheric atom and that therefore the vital body of either a man or a

woman is an exact duplicate of his or her physical body with respect to form. But the woman's vital body is positively polarized, possessing positive magnetic qualities, and the man's is negatively polarized, possessing negative magnetic qualities, hence they are said to be male and female respectively. Polarity is frequently confused with form.

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*The Time Between Rebirths*

Question:

Do men who have lived a vicious life come back to rebirth after passing out sooner than those who have lived a good life?

Answer:

Yes, ordinarily, because they have little or no affinity with the heaven world, namely the upper portion of the desire world and the mental world; therefore they spend little or no time in these regions, and are driven back to rebirth at an early date in order to obtain the experiences which their lower desires demand. An exception to this occurs in the case of earthbound entities, who may remain in the lower desire world an unduly long time, thus delaying their rebirth beyond the average period.

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*The Nature of Fairies*

Question:

Are not fairies degenerate virgin spirits under the control of a group spirit? What is their function and their type of consciousness?

Answer:

Fairies, so-called, are the etheric nature spirits. They are not virgin spirits at all, that is, they are not sparks from the Divine Flame, and they do not possess immortality. They possess three vehicles, namely an etheric body, a desire body, and the reflection of a mental body, through which they are enabled to think. They are beings who have been created in the economy of nature for carrying on the processes of plant growth. It is said that they have a great ambition or

desire to become immortal, as they are aware that in their present state they are doomed to only a temporary existence, although they live in many cases for several hundreds of years.

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*“What God Hath Joined Together”*

Question:

What is the meaning of the New Testament quotation which says: “What God hath joined together let not man put asunder?”

Answer:

Esoterically this refers to the marriage of the “sons of God” with the “daughters of men,” namely the union of the ego or spirit with the human lower nature consisting of the four lower vehicles obtained through involution. This union was divinely planned and consummated, and this passage refers to the fact that it must not be violently disrupted by either suicide or murder. It does not refer to marriage at all from the esoteric standpoint.

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*When The Elder Brothers Were Human*

Question:

Will you kindly tell me in what period the Rosicrucian Elder Brothers lived as human beings?

Answer:

The Elder Brothers of the Rosicrucian Order have taken all the initiations of both the Lower Mysteries, nine in number, and the Greater Mysteries, four in number. In the process of so doing they have lived through hundreds of lives in various parts of the world, and these lives have occurred in many ages of the past.

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*Asking the Fellowship for Help*

Question:

Why is it that whenever I am in trouble and I write to you about it, I am shortly helped, usually before a letter arrives from you?

Answer:

When you have a problem and write it out plainly, and provided you are

really striving to live the life, then your letter constitutes an appeal for instruction, and this is given by the Invisible Helpers at night, perhaps for several nights in succession, until your consciousness is impressed with the idea to be conveyed. This process is frequently completed before a letter has time to reach the applicant. The above applies to instructions concerning spiritual matters in particular, and sometimes it is also extended to advice on temporal things which will affect the spiritual status and growth. But advice is never given on purely worldly matters.

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*Raw Food*

Question:

Do you advocate an entire diet of uncooked food?

Answer:

No. Uncooked food is a negative form of diet, although it possesses many advantages from a purely dietetic standpoint. Uncooked food is more negative in nature than cooked food, and in turn vegetable food of all kinds is more negative than animal food. People of a sensitive or mediumistic nature should avoid an entire raw food diet for the reason that it will increase their negativity and lay them open to undesirable influences from the invisible planes. However, people who are psychically positive may advantageously adopt a diet quite largely composed of raw food.

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*Individuality and Personality*

Question:

Will you kindly explain the difference between individuality and personality?

Answer:

The individuality is the ego or threefold spirit, which is developing self-consciousness through the processes of involution and evolution. It is the higher self. The personality is the composite entity composed of the four vehicles of the spirit, namely the mind, the desire body, the etheric body, and the physical body.

# 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.

## The Astrology of the Poets

HENRY LEONIAN DAVENPORT

**I** HAVE gathered about me heaven's golden alphabet of other men's minds. Only the silken cord that binds the characters belongs to me. Poetical writers of all ages of the world's history are represented in this collection of poetry. It is the testimony of the ages to the story of the stars.

We welcome truth though it comes from unexpected sources. Like the golden light of the rising sun that comes up out of the darkness of the night is the modern revival of ancient astrology. I have found more than twenty astrological references in the works of Shakespeare.

My list of the world's great poets, both ancient and modern, who colored their poetry with the shades and shadows of astrological teachings is as follows:

Byron, Babbauld, Beattie, Campbell, Chaucer, Congreve, Dante, Dryden, DuBartas, Emerson, Fairfax, Graves, Horace, Juvenal, Longfellow, Lever, Mackey, Markham, Manilius, Milton,

Scott, Schiller, Shakespeare, Shelley, Thomson, Virgil, Wilcox, Young.

The following are extracts from the writings of some of these poets:

"Our hope is in heroic men,  
Star-led, to build the world again."

—Edwin Markham.

"I find my zenith doth depend upon  
A most auspicious star."—Shakespeare.

"Wondrous truths and manifold as  
wondrous,  
Hath God written in those stars above."

—Longfellow.

"'Tis Jove's world-wandering herald,  
Mereury." —Shelley.

"The sun by his magnetic beams gently  
warms

The universe, and to each inward part,  
With gentle penetration, though unseen,  
Shoots genial virtue even to the deep."

—Milton.

“Day and night are weighed in Libra’s  
scales,  
Equal awhile; at last the night pre-  
vails.” —*Manilius*.

“The empire of Saturnus is gone by;  
Lord of the secret birth of things is he;  
Within the lap of earth, and in the  
depths  
Of the imagination dominates;  
And his are all things that eschew the  
light.” —*Schiller*.

“Full often learn the art to know  
Of future weal, or future woe,  
By word, or sign, or star.” —*Scott*.

“Ye stars, which are the poetry of  
heaven,  
If in your bright leaves we would read  
the fate  
Of men and empires—’tis to be for-  
given.” —*Byron*.

“If fear of this, observe the starry signs,  
Where Saturn’s houses and where  
Hermes join—  
The sovereign of the heav’ns has set on  
high  
The moon, to mark the changes of the  
sky,  
When southern blasts should cease.”  
—*Virgil*.

“The starry Centaur still bends the bow  
To show his sense of what you did be-  
low.” —*Mackey*.

“Mars, the fierce god of war, of discord  
dire, and slaughter —  
Bellora’s aid, the scourge of Providence;  
Lord of the fiery steed,  
Hastening to death, to desolation fell.  
Pompous and proud,  
And in the hour of glory where death  
shafts thicken—  
Where life’s crimson stream ebbs fast-  
est.” —*Congreve*.

“And as sages wise of old, from the stars  
did fate unfold;  
Thy bright eyes, my fortune told, lady,  
lady, mine.” —*Lever*.

“I’ll not believe that the Arch-Architect  
With all these fires the heavenly arches  
deck’d

Only for show; and with these glittering  
shields

To amaze poor shepherds watching in the  
fields.

I’ll not believe that the least flower  
which pranks

Our garden borders or our common  
banks,

And the least stone that in her warning  
lap

Our mother earth doth covetously wrap,  
Hath some peculiar virtue of its own,

And that the stars of heaven hath none.”  
—*DuBartas*.

“Men and women, earth and sun,  
Stars and planets, all are one.—*Graves*.

“Fair Venus shines  
Even in the eye of day; with sweetest  
beams

Propitious shines, and shakes a trembling  
flood

Of softening radiance from her dewy  
locks—

Fair morning star, that leads to dawning  
day.” —*Babbault*.

“If fortune will, she may a rhetorician  
make

Into a Consul; and she may the same  
man take

And bring him down again unto his  
former state.

And the stars above may tell thee this;  
They doom to misery, or they give thee  
bliss.” —*Juvenal*.

“The stars o’er man’s poor, trivial body  
ride,

And raise or lower it easier than a  
tide.” —*The Achilleid*.

“Yonder they move in yon visible sky,  
Shoot influences down; and even at this  
day

'Tis Jupiter brings whate'er is great,  
And Venus who brings everything that's  
fair."

—From "Guy Mannering."

Lucan, the poet, wrote that Caesar, the imperial ruler of the world, "noted the revolutions of the stars in the midst of preparations for battle."

## A Few Lunar-Taurian Characteristics

GERALD B. BRYAN

**T**AURUS IS properly the exaltation sign of the moon, for it is this sign which has dominion over the family, partly due to the attracting influence of Venus, the ruler of Taurus. The lunar forces under the sway of Jehovah have power in this sign because Jehovah and his angels preside over birth and therefore engender the clannish or family feeling.

Thus we find that when the lunar forces come through Taurus, there is engendered in the person then born a respect for family customs and traditions, and the filial link is a strong one. Such a person, if there are no counter-acting influences in the horoscope, will be as anxious to maintain the standing of his family in the community as he is to maintain his own, and he will also be led into a slavish regard for his progenitors, living or dead. This is particularly true if Cancer, the sign of the Moon, is strong, or if Venus, Jupiter, or Saturn is there. The link with the family was of course stronger during the pre-Christian era, when marrying in the tribe was a sacred rite, than now, and by the close bond of blood relationship the units of the family became ensouled by the same family spirit. The coming of Christ and other factors led to the breaking of this clannish tie, and it is noteworthy that Christ combated this feeling when He said, "Before Abraham was, I AM," thereby placing the individual higher than the family.

Besides the exaltation of the family which the moon in Taurus tends to pro-

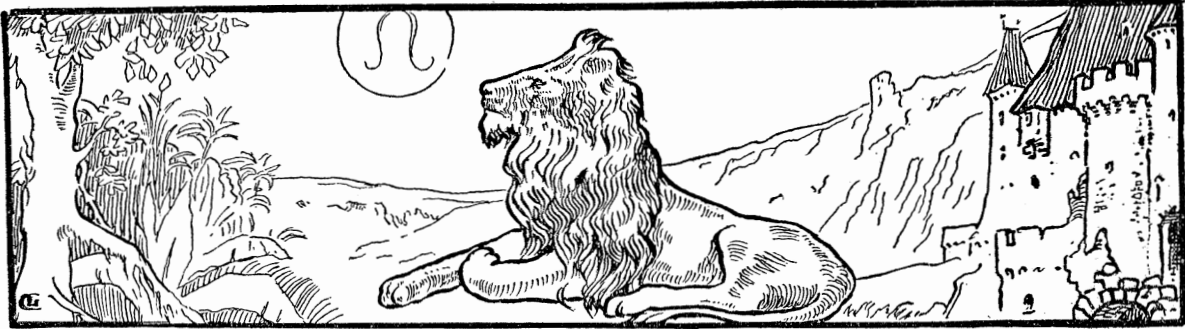
duce, another influence from it of a similar nature is to make the native very set in his ways, very conservative, and with little or no inclination to change from trodden paths. Taurus is a fixed sign and comes under the earthy division of the zodiac. The moon is watery; the two higher elements, air and fire, are not represented by the moon in Taurus. The person born under this influence will be of a materialistic trend unless there are offsetting features in the horoscope.

The Venus ray will tend to make him kind, affectionate, and pleasure loving, but these qualities will be expressed in a worldly way rather than in an idealistic one. Taurus being of the fixed-earth classification, the combination of the Venus ray and the watery moon will tend to give a love for working with the soil in growing flowers, fruits, or vegetables. It will also give success in real estate deals if there are planets in Cancer well aspected. The moon in Taurus gives a brusqueness, a bluntness to the character which may wound others' feelings quite unintentionally. Also the native's fixed nature makes him stubborn, unresponsive, and slow in movement.

On the other hand people with the moon in Taurus are steadfast in friendship and the most reliable people in the world. Possessed of remarkable powers of endurance they may be called the "plodders" of the world, and whatever may be their forte in life they follow it to the very end. Conservative in the

(Continued on page 179)

## The Children of Leo, 1924



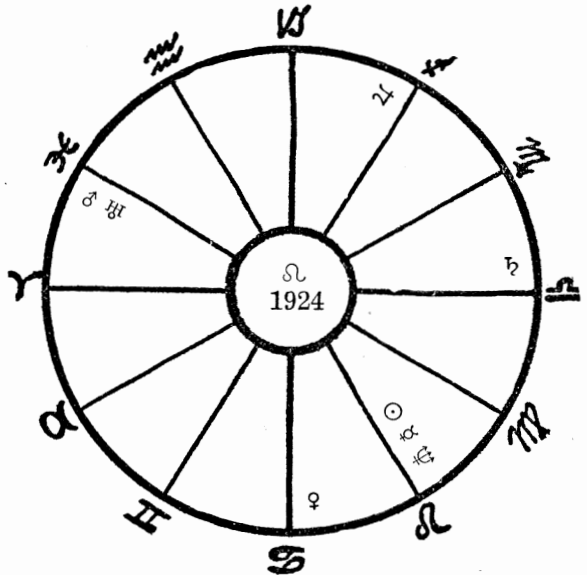
*A Character Delineation of the Children Born between July 23rd and August 22nd, 1924, inclusive.*

The children born this year while the sun is passing through the noble and generous sign of Leo, representing the heart, where the sun is at its very best being in its home sign, will be of an unusual type, very tender-hearted and of an understanding nature, for the advanced, occult planet Neptune will add its wisdom and knowledge of the higher, mystical things. Especially will the children who are born between the 6th and 19th of August, while the sun is in conjunction with the devotional Neptune, be of an uncommon type, difficult to understand, and with ideals so high that they will meet with many disappointments and much suffering as a result.

Children born between July 23rd and 30th inclusive, while Mercury, the planet of reason, is also passing through this fiery sign of Leo will be active and forceful mentally and have a great desire to lead. Leo children are not easily led; in order to be happy they must be in the lead.

Those born between July 31st and August 23rd when Mercury is in Virgo, its home sign, will have quick and analytical minds.

Leo children have a strong sense of responsibility, and if the parents use love in their training, they will find much joy and companionship in them, for their love nature is very strong. But should they attempt to use the rod, they will spoil the child. With Uranus and



Mars both retrograde in Pisces, a common sign, and square to Jupiter retrograde in Sagittarius, its home, these children will suffer from sluggish circulation and their vitality will be low, especially should the Leo energy be permitted to expend itself to excess. But Leo children are able to throw off sickness and overcome debility where one born in Virgo or one of the other common signs would succumb.

*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 whether DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

FREDERICK P. A.

Born September 13th, 1913. 9:10 A. M.  
Lat. 43 N., Long. 71 W.

*Cusps of the Houses:*

10th house, Leo 11; 11th house, Virgo 14; 12th house, Libra 12; Ascendant Scorpio 3-27; 2nd house, Sagittarius 2; 3rd house, Capricorn 5.

*Positions of the Planets:*

Jupiter 8-08 Capricorn; Uranus 3-59 Aquarius, retrograde; Moon 29-06 Aquarius; Saturn 17-54 Gemini; Mars 28-49 Gemini; Neptune 27-36 Cancer; Venus 14-22 Leo; Mercury 17-26 Virgo; Sun 20-09 Virgo.

In this horoscope we have fixed signs on the angles, with three planets in fixed signs and four in airy signs. This will give refinement, trustfulness, and success in civil appointments and in artistic work; but due to the fact that we have four planets in common signs and the planets considerably distributed around the horoscope, which denotes versatility and changeability, this little fellow will

have to learn specialization in one particular field.

The mind is portrayed chiefly by Mercury and the moon. Here we find Mercury and the sun in the scientific sign of Virgo, while the moon occupies another scientific sign, that of Aquarius, through which we shall obtain the science of the Coming Age. Mars, the ruler of the Ascendant and the house of work, the 6th, is in the literary sign of Gemini, trining the moon. Thus we see the attraction to science, the results of the study of which may be well expressed through the pen, for Mars in the sign of writing with its trine to the moon, which represents the public, has a parallel to Jupiter in the house of writing, and Saturn is also in Gemini making a sextile to Venus, showing a love of this work. But the square of Saturn to the sun shows obstruction and failure if the native becomes too critical and sarcastic. Herein lies his great weakness, accentuated by the sun being in conjunction with Mercury. But the sun, Mercury, and Saturn, being in common signs, show that this is only a tendency; however, if not checked it will grow into a habit. It can be overcome by appealing to the boy's love nature, through the sextile of Saturn to Venus in Leo in the midheaven.

Due to the sun and Mercury being

square to Saturn, and Scorpio rising with its ruler in the eighth house, we would advocate plenty of time spent in the open air in the country so that Frederick may obtain the vital force from the sun and the oxygen so generously liberated by the plant kingdom. He should make a practice of going early to bed, for Scorpio rising has a tendency to become an owl. This will help him to get the most out of life.

KATHERINE G. C.

Born August 25th, 1923. 9:30 A. M.

Lat. 30 N., Long. 90 W.

*Cusps of the Houses:*

10th house, Cancer 24; 11th house, Leo 26; 12th house, Virgo 26; Ascendant, Libra 22-29; 2nd house, Scorpio 25; 3rd house, Sagittarius 22.

*Positions of the Planets:*

Saturn 17-3 Libra; Jupiter 12-27 Scorpio; Moon 22-2 Aquarius; Uranus 16-9 Pisces, retrograde; Neptune 18-25 Leo; Mars 25-51 Leo; Venus 27-6 Leo; Sun 1-23 Virgo; Mercury 27-11 Virgo.

We are told that the predominating quality of a person may be found by the blending of the triplicities and quadruplicities. In this baby's chart we have three planets in the fiery sign of Leo and five in fixed signs; hence we have a combination known as "fixed-fire," which produces a strong will, a reserved mind, controlled feelings, and determination which gives success through persistence.

With the artistic sign of Libra rising and Saturn, the planet of penetration, on the ascendant we see the mind turned in the direction of science, more especially so as Saturn makes a trine to the moon, the planet of the instinctual mind, in the scientific sign of Aquarius. Due to the fact that Saturn also makes a sextile to Neptune in the tenth house, Katherine will have the ability to delve deeply into occult and mystical subjects. She might take up work in connection with them for Neptune is ruler of the sixth house, the house of work, and its other ruler, Jupiter, is in the occult sign

of Scorpio trining the scientific Uranus in the mystical sign of Pisces.

With the moon in Aquarius in the fourth house in opposition to Venus, Mars, and Neptune, there will tend to be restlessness and outbursts of emotion together with misunderstandings in the home life. The key to the problem will be in the steadying influence of Saturn on the ascendant, through which the mind may obtain balance and normality in pursuit of scientific things.

As Neptune and Jupiter are in square aspect from Leo and Scorpio, the arterial circulation may not function normally, and poisons may be generated in the system due to the eating of too rich food. Mars and Venus opposed to the moon, the ruler of the stomach, will accentuate this. Therefore we advocate a plain, simple diet mostly of fruit and vegetables.

On account of afflictions from fixed signs, the sacred laws of being and generation should be taught at an early age. Here again the key to mastery is Saturn, the purifier, on the ascendant.

### VOCATIONAL

JAMES, S.

Born May 27th, 1901. 8:05 A. M.

Lat. 56 N., Long. 4 W.

*Cusps of the Houses:*

10th house, Aries 22, Taurus intercepted; 11th house, Gemini 4; 12th house, Cancer 15; Ascendant, Leo 14-6; 2nd house, Virgo 0; 3rd house, Virgo 22.

*Positions of the Planets:*

Mars 6-12 Virgo; Moon 29-00 Virgo; Uranus 15-18 Sagittarius, retrograde; Jupiter 11-58 Capricorn, retrograde; Saturn 15-38 Capricorn, retrograde; Sun 5-20 Gemini; Venus 12-21 Gemini; Mercury 19-49 Gemini; Neptune 28-4 Gemini.

In the vocational reading this month we have a very good example of a case where the astrologer must not jump to conclusions too soon. One might think that with no less than six planets in common signs this young man would be

negative and easily led; but this is not the case, for we find five planets in odd or positive signs, including the sun and Mercury, also the very strong sign of Leo on the ascendant and the aggressive and forceful sign of Aries on the mid-heaven.

With four planets in earthy signs we readily see that the mind will be drawn to material things. With Mars and the moon in the scientific sign of Virgo there may be an attraction to chemistry. With Mars, the ruler of the tenth, making a trine to Jupiter, the planet of success, in conjunction with Saturn in the sixth house, that of work, and Saturn in his own sign, Capricorn, that of mines, James might become a successful mining operator or engineer, which however might be somewhat delayed due to Jupiter and Saturn being retrograde.

Saturn well aspected in the sixth gives the ability to handle workmen and employees in a careful, efficient manner. The trine of the sun to the moon will tend to bring the native before the public; but he must avoid the tendency to temper shown by the square of Mars to the sun if he expects to realize his hopes and wishes, for it is through obedience to those above him that he will gain the opportunity to show his good points given by Saturn and Jupiter.

On account of the opposition of Uranus to Venus and Mercury he will be inclined to be a little touchy and erratic with his friends and in his pleasures and modes of sport; but this can in a measure be transmuted by working through the trine of Mars to Jupiter, for Mars in Virgo strengthens the mental qualities and makes one quick-witted and ambitious, while the trine to Jupiter adds sincerity and honesty.

### **Wanted at Mt. Ecclesia**

A woman who understands vegetarian cooking.

For particulars, address,

The Rosierucian Fellowship,  
Oceanside, California.

### **A TALE OF MODERN MYSTICISM**

*(Continued from page 168)*

Lawyer Bronson soon got well, and accepted Clyde Allonby as a future son-in-law. Tom Blackmore never got entirely well. His dissipated mind held and could not get free from the bad influences which Mrs. Gray had set loose upon him. He went on crutches for the rest of his days, but he was cared for by her. She thus partly discharged the obligation she had incurred by ignorantly dabbling in the psychic arts and thus surrounding herself with negative forces, which not only incited her to pronounce the curse but also were instrumental in carrying it out with such deadly effectiveness.

### **A FEW LUNAR-TAURIAN CHARACTERISTICS**

*(Continued from page 175)*

extreme, they resent any interference with their personal habits, nor do they relish changes in the affairs of the community or nation where they reside. They represent the "standpatters," and possibly their greatest fault is an aversion to change and progress. The symbol devised by the ancients to describe this sign is an apt one, for the "Bull" well represents the strength and endurance of the Taurian as well as his aversion to changing his course when once he has started on his way.

Of the parts of the body ruled by this sign the neck is one, and the epithet, "stiffnecked," describes well a prominent characteristic of the Taurian when other features in the horoscope correspond. Taurus also rules the vocal cords, and the Moon here gives a full, round, resonant voice if Mercury is well placed; also vocal talent if Venus is strong and favorably aspected. The glands of the throat come under the rule of Taurus, particularly if the moon is there, and under affliction may cause congestion in the throat.

# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

ALFRED ADAMS

### THE GENESIS AND EVOLUTION OF OUR SOLAR SYSTEM

(Pages 246-260 *Cosmo-Conception*)

(Continued from July)

- Q. Why are the dense bodies of the seven Planetary Spirits spherical?
- A. Bodies are always designed to suit the purpose they are to serve; the spherical form is best adapted to the enormous velocity of the planets.
- Q. What is the velocity of the earth in its orbit?
- A. About 66,000 miles per hour.
- Q. Did man's body have a different shape in the past from that of the present?
- A. During involution it was approximately spherical, as it still is during ante-natal life, because the intra-uterine development is a recapitulation of past stages of evolution. At that stage the organism developed the sphere, because during involution man's energies were directed inward upon the building of his own vehicles, as the embryo develops within the sphere of the uterus.
- Q. What changes have since taken place in the dense and vital bodies of man?
- A. Man's dense and vital bodies have straightened, but his higher vehicles still retain their ovoid form. In the dense body the co-ordinating and governing brain is situated at one extremity.
- Q. Why is this an inconvenient position for such an organ?
- A. Because too long a time is required for impulses to travel from one extremity to the other, from the brain to the feet.
- Q. What has science demonstrated in connection with the above?
- A. That in the case of burns, for instance, valuable time is lost, the skin being blistered before a message can be carried from the injured place to the brain and back again.
- Q. How might this inefficiency be greatly lessened?
- A. By placing the brain in the center of the body.
- Q. What is stated regarding the spherical planets?
- A. In the spherical planets the Planetary Spirit directs from the center the movements of its vehicle.
- Q. What is said of the future of man?
- A. He will become spherical, directing his energies outward, because a spherical form affords the greatest facility for motion in all directions and for combinations of simultaneous motions.
- Q. What is said regarding the future evolution in store for planets?
- A. When the beings upon a planet have evolved to a sufficient degree, the planet becomes a sun, the fixed center of a solar system. When the beings upon it have evolved to a still greater degree and when it has reached its maximum of brilliancy, it breaks up into a zodiac, becoming, so to speak, the womb of a new solar system.
- Q. What do these changes bring forth?

- A. The great hosts of divine beings who until then were confined within that sun gain freedom of action upon a great number of stars, whence they can affect in different ways the systems which grow up within their sphere of influence.
- Q. What is being done upon the planets or man-bearing worlds within the zodiac?
- A. They are constantly being worked upon by these beings in various ways according to the stage they have reached in evolution.
- A. At what stage of evolution was it possible for our sun to become a sun?
- A. Not until it had sent out from itself all the beings who were not sufficiently evolved to endure the high rate of vibration and the great luminosity of those who were to continue their evolution there.

(To be continued)

### Notice to Italian Readers

Two of our members in Italy, Messrs. G. Martines and F. C. Stevens, have translated the *Cosmo-Conception* into Italian, and are anxious to publish it if enough subscribers can be obtained to make it financially possible. All those who read Italian and who would wish to subscribe for one or more copies of the Italian edition please write us to this effect at once. The cost will be kept to a minimum, as we are assured that very good terms can be obtained for the printing, which will be done in Italy.

Mr. Stevens tells us that the conditions are now propitious for disseminating the Rosierucian teachings in Italy. This is an opportunity for promoting the Rosierucian cause abroad as well as among the Italians in this country.

Subscribers address,

The Rosierucian Fellowship,  
Oceanside, California.

### The Law of Giving and Receiving

The Law of the Universe is that we can receive from it only as much as we give to it. In order to receive from above, one must keep his channel clear by giving to others. If one gives nothing, his line of supply becomes choked, and sooner or later he will cease to receive. Then hardship and lack ensue, which may be attributed to misfortune or bad luck, but which are in reality the direct result of the person not giving and of holding on to things for self alone. Thus it is truly said that "we keep only what we give."

From this it is easy to see that, even from a selfish standpoint if from no other, we cannot with impunity neglect giving. Many persons do not know the existence of this Law and through non-compliance with it are ignorantly handicapping themselves in the struggle of life.

Giving service is far preferable to giving money, but we must give something!

### A CORRECTION

One of our readers has called our attention to the fact that in the March number we printed some of Milton's lines under the title of "Chastity and Lust" and attributed them to Edwin King. This was the assistant editor's error, through whose hands the manuscript in question passed. Mr. King sent these verses in unsigned. We assumed that they had been sent for publication and printed them without sufficient investigation as to their authorship. It was not Mr. King's fault, for it appears that he sent them in to illustrate a lesson in one of our correspondence courses which he was taking.

From an editorial standpoint we much regret the error. However, we have the consolation from the occult standpoint of knowing that Milton undoubtedly passed long ago beyond the Emotional World on his way to rebirth, and therefore has not been at all disturbed by the failure to give him due credit.

# Children's Department

## The Hardening of Hearts

MATILDA R. DUVAL

“**M**OTHER, at school today there was a new girl, and she was talking at recess about where she had lived.”

“Well, I’m listening. Where had she lived?” Mother went on sewing, and as Rosa said nothing more, she looked up, losing the thread from her needle.

“She has just come from the South; I think Virginia. She hasn’t been to school—a regular school—for a year. I wish I didn’t have to go to school.”

“Did she say she was glad she didn’t have to go to school?” Mother asked as she half closed her eyes to see the needle’s eye better.

“No, she didn’t say that—I said that. She told us that there wasn’t a school near where she lived, so she studied at home. She knows a lot of things I never thought about. It wasn’t that, though; she said she studied the Bible on Sundays with her father. He was a quiet sort of man I think from what she said. But it wasn’t that that I was thinking about. It was something she said about the way God kept the children of Israel longer in Egypt than necessary—or rather, God hardened their hearts. I don’t understand just what that means.”

“How were you using such unusual knowledge? asked Mother, smiling at the mental picture of a half dozen girls discussing the sufferings of the Israelites during recess time.”

“We were wondering if God hardened Miss Brown’s heart this morning when she made us do our geography lesson over.” Rosa looked a bit embarrassed.

“God does harden hearts in this day

and time. I’ve known myself of several instances of it.”

“Oh, Mother, tell me! I never thought there was such a thing, really. I thought that happened only in the old, old times—in the Bible times.”

“Dear child, time is nothing. What happens at one time will happen at another time. Get over thinking that there is any difference in what we call time. Take this war just finished: do you not realize that God hardened the heart of more than one of the so-called rulers of the different countries that were at war? Look at things here in our little town. Do you remember how last year Mr. Simpson was so unpleasant about insisting on the new schoolhouse being built after the plans which an incompetent builder had drawn? It had to be torn down after it was partly built because cracks came in the foundation. Naturally one can’t see any good in what seems to be a waste of money. It was a waste of money, but if it had not been for Mr. Simpson’s conduct we wouldn’t have formed the little Improvement Commission for the village; and all you need do is to look around you to see what a great deal of good that band of earnest men and women have done in six months. God hardened Mr. Simpson’s heart and created an ‘occasion.’ The ‘time was ripe’ for a different set of circumstances.”

“It was that way in Egypt. The time had arrived when a different set of conditions was to be called into existence. There had to be certain lessons learned before the Israelites were to leave the old

surroundings. It is that way in our everyday life. We have a terrible trial, as we call it—an intense grief, maybe, loss of money, or disgrace. We feel at first as though we must give up. We rebel, and perhaps we sit sulking; as grown people call it, we are 'crushed.' But we are only sensible when we look in our hearts to find the selfishness that makes us suffer. Nothing else causes us to suffer!"

"Oh, Mother! *nothing* but selfishness?"

"No, nothing but selfishness. Try and see if you can find anything else. Selfishness makes us grieve unduly when our loved ones go out of the flesh. Selfishness makes us ill when we indulge laziness in observing the rules that govern the health of the body. Laziness is another name for selfishness. We must pull the selfishness out by the roots, dear daughter. There is another thing that we sometimes face; it is this: 'And their eyes were holden.' It is the same principle under this thought. Sometimes we aren't allowed to see all the facts in any situation. We are then not yet at the point where the entire situation is *ripe*, and we have our mental eyes held shut until God's time. I remember a hymn which my old nurse used to sing:

'It may not be my time,  
It may not be thy time,  
But still in His own time,  
The Lord will provide.'

"There is a great deal of philosophy in that. Now what do you think about Miss Brown's heart?"

"Mother, I think she had a hardened heart; indeed I do! She was most unreasonable. And yet in thinking it over it *was* God's will, for don't you see we wouldn't have had this talk if it hadn't happened. Oh, Mother, I love you most of all because you always explain things."

"I'm glad I can, dearest Rosa. But there is another thing you haven't seen in the situation—your opportunity to

explain this thing to the girls who were with you; not the other girls, mind you, but just the ones who were with you. They are ready for the explanation, for otherwise they would not have entered into the discussion. Their minds are *ripe*, and we are warned about throwing pearls before swine. Never seek others to teach them; it is not God's time for them. Only teach those who come asking for the explanation. And, dear, don't forget Miss Brown. Her heart was hardened for your benefit; remember that and feel grateful to her. Maybe she has suffered a bit at your hands. Girls aren't always kind in their criticisms—I used to be a girl, I remember."

"Mother, dear, I believe you remember everything!"

"I'll tell you about that another time!" laughed Mother as she folded her sewing away.

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## The Mother

Out of my body was fashioned the whole  
of you,

Flesh of me, blood of me, bone of my  
bone;

Yet with no part in the miracle soul of  
you,

How can I dare to call you my own?

Out of the sea and the stars and the  
flowers,

Out of the magic of life-giving spring,  
Out of the peace of the dim twilight  
hours,

Blossomed *your* spirit, a God-given  
thing!

Pale is *my* gift in the light of that  
other—

Mine was the infinitesimal part;  
God must forgive the sweet pride of a  
mother

Calling you hers as you lie at her  
heart.

—(Selected)

# 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.

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

## The Principles of Healing

REV. CHAS. H. WOLFRAM

**W**E HEAR much these days about healing. A considerable percentage of the people whom we contact from day to day are sick, diseased, or afflicted. Naturally enough, suffering humanity is seeking relief in every possible way.

The questions we might profitably ask are: Why so much suffering? Why so much pain? Why so much sickness and disease and affliction? What is the *cause* of it all?

In the Old Testament we find that certain rules and regulations were given to the "Children of Israel"; certain laws were laid down for them to act upon. Their tribal god, Jehovah, said to them in effect: "Now, if you will do as I command, if you will obey these laws and statutes, it will be well with you; but if you disobey them and follow your own hearts' desires and inclinations, sickness and disease will be your portion. Should willful disobedience be indulged, 'I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart.'" (Leviticus 26:16.)

From this we understand that away back yonder in those days sickness and disease were the dire results of disobedience, i. e., the breaking of law. Sin and sickness seem to go ever hand in hand; *sin* the CAUSE, *sickness* the EFFECT, which invariably follows, sometimes immediately, sometimes not for days, weeks, months, years, or perhaps not until the next life here upon earth—for come back we must!

The above facts are brought out very clearly in the teachings and ministry of the Master, the Christ, as recorded in St. John's gospel, the 5th chapter. The pool of Bethesda had five porches, in which "lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." A certain man was there who had been infirm thirty-eight years so the record affirms. A little conversation took place and the Master (who had a perfect knowledge of the man's entire past, even into former lifetimes) said to him: "Rise, take up thy bed and walk." Immediately the man had the power to obey and became well as other men. Why did the Master pick out *this particular man* from the



multitude and heal him, while He healed none of the rest? Following up this incident we read in verse 14: "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: SIN NO MORE, lest a worst thing come unto thee." Sin, therefore, was the cause of this man's infirmity.

This same truth is brought out in the case of the healing of the "man sick of the palsy," who was brought to the Master by four others and let down through the roof. The words of the Master to him were: "*Son, thy sins be forgiven thee.*" And then after some debate, answering the questions in the minds of those present, the Master also bade this man, "Arise, and take up thy bed, and go thy way." (Mark 2:11.)

It is safe to state, from these illustrations at least, that sin is the cause of sickness, disease, and all afflictions. John tells us that "sin is the transgression of the law." (I John 3:4.) Therefore all sickness, all disease, all affliction are the result of the violation of natural law in one way or another. But why do men violate natural laws and thus bring dire results upon their heads? Without a doubt it is because of their ignorance of these laws. Therefore in order to offset the results of broken law, men need to be taught, and they need to learn how to get into harmony with the law and stop violating it; and just as soon as they will do this, they will find disease diminishing, and eventually it will cease to trouble them.

Sin being the cause of all disease, we should like to know the origin of sin. Does it originate in the physical body? No. Does it originate in the desire body? Yes, partly. Where else does sin originate? Since it could hardly originate in the spirit (that which is known as the "ego"), it must therefore originate in the mental body, that which is spoken of as the "link" between the lower self, the personality, and the higher self, the individuality. Our contention is, therefore, that all diseases are the result of

wrong mental states or conditions of the concrete mind, in some cases induced by the desire body.

For example, take a common cold: in ninety-nine cases out of one hundred colds are contracted when people are mentally negative. In one way or another the victims have allowed the vibrations of their bodies to become lowered. As a consequence the body responds to this relaxed condition, and the molecules become abnormally separated, thus allowing foreign elements to enter, which set up an independent activity of their own. The cause was mental relaxation or negativity.

Occultism teaches that there are seven distinct grades or states of substance, each with its own *fixed rate of vibration*. The relation of these seven types of substance to consciousness are: Physical matter, ether, desire stuff, mind stuff, and three grades of spirit substance. Mankind in general is using, and that but partially, the substance of the physical, etheric, desire, and lower mental planes; and the bodies which man has constructed from these constitute his personality or the lower self. Sickness and disease manifest in the substance of these four lower planes. The virgin spirit, the spark of God, with its bodies composed of the subtle matter of the three higher planes, namely the individuality or ego, is exempt from sickness, disease, affliction, and death.

The individuality being the real self, the higher self, the real man, it is quite proper to assert, "I AM diseaseless; I AM not afflicted; I AM not sick!" On the other hand it is also quite proper and a statement of fact to say, "IT is sick; IT is diseased; IT is afflicted." By the word "IT" is meant the personality, the lower self, the house YOU live in, which is subject to various conditions of disease and affliction which can and do express themselves in the substance of the lower planes. You would always do well to make a clear distinction between the "IT" and the "I AM."

Probably the latter is what the Christian Scientists mean when they tell you that there is nothing the matter with you; if by the "you" they mean the individuality, the higher self, then we can readily agree with them, otherwise not.

Now, it is a fact that everything upon this physical plane which we see objectively was first created in the fourth region of the mental plane, being brought down, so to speak, through the desire world and then into physical objectivity. Thus if your physical body is diseased or afflicted, it is because of a *wrong mental condition* along the line somewhere, sometime!

Some diseases can be traced back to the mental condition which produced them, but others cannot. Many cases of heart trouble are directly traceable to *fear*; many fevers are also due to fear. Fear starts a vibration of an abnormal rate, throwing the different parts of the body out of harmony, then disease soon follows. Diseases manifest themselves in one of two general ways: First, the vibrations of an organ itself are lowered below normal (for every organ has a normal vibration of its very own). Thus it manifests disharmony within itself. Second, the vibration of an organ is lowered to such an extent that it becomes demagnetized sufficiently to permit foreign atoms to enter and set up an independent action. So then, in order to restore harmony (i. e. health) the natural, normal vibration must be restored.

In a letter from a woman in Oklahoma City she states that her son is having hemorrhages. Why? The cause in this case is easily traced—he had been "gassed" while over in France. That was the cause of the present hemorrhage; but why was *he* gassed? Every soldier who went to France was not gassed! And the same question might be asked concerning infants' diseases, and those children born blind, or deaf and dumb; also those who become so in early infancy before they are old enough to set causes

going to produce the diseases to which the infant population is heir. We cannot always trace the cause or causes of our particular trouble. But our Teachers have given us the wonderful teaching regarding the great laws of evolution, rebirth, and cause and effect, which fully and satisfactorily explain all these seeming mysteries.

Occultism teaches us that even the so-called hereditary diseases are due to previous mental conditions of the sufferer himself, because it was the condition or quality of his thoughts during a previous life which brought him into some particular family and compelled him to take a diseased body at birth, which the spirit deserved because of the SINS of former lives in other personalities.

The unchangeable law of sowing and reaping is ever active, and all sorrow and suffering, disease and affliction are only the bad reaping of a bad sowing. Pain is one of the greatest things in the world to bring mankind to a higher realization of itself; of the latent possibilities within itself. If it were not for pain, there would be many a lesson man would never learn. Pain, sorrow, suffering, sickness, disease, and affliction patiently and rightly borne are stepping-stones in the great scheme of evolution.

So much for "cause and effect." We think we have made it plain that affliction and diseases of all kinds and descriptions are the result of sin. *The cause is sin!* The cause is wrong mental states! The cause is lack of harmony, either in this life or a previous life.

Now, what about the healing, the curing of these ills?

First of all we have "Materia Medica" with its tonics, its pills and powders, its plasters and poultices, its salves and lotions, its drugs, also its two kinds of doctors, the allopath and the homeopath, all trying to cure disease.

Second, we might speak of the nature cure doctors, with their baths, both of water and sunlight, breathing, drinking

of water, exercises of various kinds, massage, and electrical treatments; also the osteopath, the chiropractor, and the magnetic healer—all trying to cure their patients *without* the use of drugs!

Third, the metaphysicians, spiritual healers, Christian Science practitioners, New Thought healers, and divine healers of various kinds and orders, orthodox or otherwise, who also try to cure their patients without the use of drugs, and mostly by prayer, concentration, the "laying on of hands," or "anointing with oil in the name of the Lord (law)."

Almost daily we read of some new idea, some new discovery, either in *materia medica* or in the science of the metaphysician; something that they claim will alleviate the ills of humanity. But strange as it may seem many healers are trying to remedy *effects* instead of teaching people how to avoid the *causes* which produce disease. We must get back to the cause, remove it; begin to relate the effect to a cause; show the people what particular thing produced that ache with which they are now suffering; teach them that so long as they persist in repeating the cause, they can only expect the same result to follow every time. *The great law never fails to work!*

Now, it is an undeniable fact that drugs do sometimes effect a cure; but not always! Sun baths, massage, and the methods used by the nature cure doctors do many times effect a cure; but not always! And it is also an undeniable fact that "anointing with oil" and praying for the sick as well as "suggestion" do many times effect a cure; but not always! And here is the crux of the matter: Why are they not *all* healed? If two persons have a similar disease and one swallows a certain kind of pill and it cures him, while the other swallows the same kind of pill but is not cured, what is the matter? Two people similarly afflicted are both prayed for; one is immediately healed, the other is not. Why? Is God partial? The Bible says He is no respecter of persons. What is

the trouble? Wherein lies the difficulty? To say that the one had faith and the other did not does not explain. Let us see if we can find an answer to all these puzzling questions.

Every cause set going produces a certain effect. If the cause is long continued, naturally the effect has also a long duration. If the cause is of short duration, the effect may also be of short duration. Sometimes a certain illness or some particular affliction may be the effect of an accumulation of causes, therefore very severe.

Now, we may assert this, (and we believe there are the Master's words to affirm the same) that a person *must pay* to the very last farthing some time, somewhere for every cause he has set going, be that cause good or bad. It happens sometimes that a practitioner with a strong mind drives the disease, not out and away, but back into the subtler bodies, only to have it reassert itself sometime later. Why? Simply because that person was healed (?) too soon by forced action of the law by a stronger mind before he had fully paid the outstanding debt.

The most successful healers, like the Masters, are those who have developed within themselves an inner vision so that they can intelligently pick out their patients and thus concentrate on those who are capable of being healed. That is the very thing which the Master Christ did. Referring again to the incident of the man at the pool of Bethesda, multitudes were there that day but there was but one man in that great crowd who had "paid the last farthing," only one who had learned his lesson and was ready to be healed; the others were not!

Again, in the 8th chapter of Matthew the Master cleanses a leper, one leper! Was he the only leper on that mountain side at that time? No; Palestine was full of lepers. But he was the *only leper* who had paid all, the only leper ready to be healed. Next, the Master speaks the word and the centurion's servant is

mandment to depart unto the other delivered from the palsy. Was he the only palsy case in Palestine at that time? No; but the only one who was ready; the only one who had made full restitution for the causes which he himself had set going and which produced the palsy with which he was afflicted. That is why he was healed and the rest were not.

Next in order in that chapter, the Master heals Peter's wife's mother of a fever. Was she the only person in that village who had a fever? By no means! Do you think that the Master came at once to relieve her, or five or ten minutes after she was taken sick? How long do you suppose she was sick before He appeared upon the scene? We are not told just how many hours, days, weeks, or months she was ill; but be assured, the Master knew the exact minute when "cause and effect" were balanced; and He did not come until that exact time. He could not have come a minute sooner and have been true to His higher intelligence and His ministry.

And now, note if you please in Matthew 8, verse 18, that the loving, compassionate Master saw the "great multitudes" about him. What did He do? Did he heal them all? By no means! He looked them through and through, away back into their former lives in many cases, and with the wisdom of a Master and the intellect of a God saw that this one must remain blind three more months; that person over yonder must walk on crutches another year; this one five years longer; He saw that that leper standing over there out of the reach of the crowd would have to carry his leprosy six years more; each and every one must remain as he was until he had fully balanced his past account. Even the Christ with all of His power did not interfere with the natural working of the Great Law! To have healed the sick before their time would have been interfering with the law, and their healing would not, could not have been permanent.

What did He do? "He gave com-  
side," and left the multitude of sufferers to finish paying the debts which their own causes had produced in this present life—or a former life as the case might be.

To illustrate the point, a certain woman had been obliged to sit up two entire nights because of asthma while on a steamer crossing the Atlantic. A friend on board went to her stateroom on the third night and laid his hands on her, one at the back of her neck, the other on her throat. He said his mental attitude was, "I AM a channel for the divine life." The woman was healed, and next day was out on deck. Now why wasn't her friend led to her stateroom the first night she was taken ill? Or if not the first night, then why not the second night? Why let her suffer two whole nights if the "laying on of hands" would relieve her of the asthma, as it evidently did? Why was she not relieved shortly after being attacked? It's the same old story. The "last farthing" was not paid until she had suffered the two nights; therefore it could not have been in keeping with the great law of Cause and Effect to have freed the captive a minute sooner than the third night. There are no "just happen-  
sos" in the administration of the Law of Evolution; there are no accidents in God's great universe!

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(Mr. Wolfram in the preceding article has brought out some very good points, and given a comprehensive outline of the prerequisites for healing, which, however, require some explanation from the Rosicrucian viewpoint, which we give as follows:

The question first arises as to what constitutes the "last farthing." Very evidently this cannot be all we owe to the universe nor all our debts of destiny, for these are not all paid until a person reaches an advanced stage of evolution

(Continued on page 189)

## Vegetarian Menus

—BREAKFAST—	—DINNER—	—SUPPER—
Apple Sauce	Cucumber Soup	Mixed Salad
Flaked Wheat	Carrots	Fruit Shortcake
Corn Meal Gems	Vegetable Roast	Rye Bread
Cereal Coffee or Milk	Entire Wheat Bread. Milk	Milk

## Recipes

### *Corn Meal Gems*

Use one-half cup corn meal, an egg, two tablespoons sugar, one and one-half tablespoons vegetable oil or butter, one teaspoon soda, one cup sour milk, and one teaspoon salt. Mix, and add white flour until quite stiff. Bake in gem pans about fifteen minutes in a hot oven.

### *Cucumber Soup*

Peel, cut up, and boil until tender three or four large cucumbers, a small onion, and a handful of celery leaves (or use onion and celery salt for flavoring). Put through a soup strainer, and add one-half cup mashed potatoes. Season with butter or vegetable oil and salt. Make a thickening of one tablespoon of corn starch and two cups of milk. Boil and add to the soup. A small amount of cream will improve the quality.

### *Vegetable Roast*

In a round baking dish put a layer of sliced cold or raw potatoes, a layer of thinly sliced onion, another layer of potatoes, and grated cheese over all; then a layer of potatoes, one of onions, and one of bread crumbs, with more cheese. Over all pour sweet milk. Bake about three-quarters of an hour.

### *Fruit Shortcake*

Use one quart white flour and rub into it three or four tablespoons cold butter, one teaspoon salt, and one tablespoon white sugar. Add a beaten egg to a cup of sour cream and turn this into the other ingredients. With the flour sift in one teaspoon of soda and mix all together, handling as little as possible. Divide in halves, and roll lightly into round sheets. Butter the lower one, place another on top of it,

and bake in a pie pan twenty to twenty-five minutes or until done. Take apart and place fruit between layers and on top which fruit has been sugared and lightly crushed twice. Serve with or without cream.

### THE PRINCIPLES OF HEALING

(Continued from page 188)

far beyond that of our present humanity. Therefore the "last farthing" at any particular time must represent a partial, provisional payment which entitles the person to a certain amount or degree of healing at that time; that is he must have discharged enough of his debts of destiny to be entitled to healing for the time being. A change in consciousness by which one shakes off the limitations of fear and selfishness is often sufficient to bring about healing; also a change in one's mode of life frequently sets new forces into operation which neutralize earlier ones that were causing disease, and healing automatically follows.

Moreover, it is a well known fact of occultism that debts of destiny may be paid by service to the race in some capacity instead of by personal suffering. If we will bear this principle in mind and apply it, we may save ourselves much pain. Also there are exceedingly few Masters who can ascertain when all debts of destiny have been paid, and therefore as the great mass of healers must be those of less spiritual development, it is absolutely our duty to do all in our power for every sufferer who applies to us, leaving the matter of whether he can be healed or not to the Lords of Destiny. THE EDITOR.)

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Oceanside, Calif., July 2, 1924.

Rosierucian Fellowship,  
My dear Friends:

I am much pleased to report that I am entirely cured of the painful ailment from which I suffered for several months before appealing to the Invisible Helpers of the Rosierucian Fellowship for treatment.

In a very short time after applying I was cured and am now enjoying the best of health. I feel greatly blessed by the opportunity to daily contact this beautiful, Christian philosophy and to enjoy the lovable atmosphere of its workers, whose unselfish thoughts and efforts are ever to serve humanity.

Very lovingly your friend, —W. F.

June 23, 1924.

The Rosierucian Fellowship,  
The Healing Department:

Home a week today and everything is going along just beautifully. The babe came and is so good and happy and well, and I—well, I feel better I think than I have in years!

I am almost overwhelmed at times with my seemingly boundless energy, but I recognize, too, that it is given to me for a very special purpose and I must not dissipate it. If I have nerves now they are of the quality that will withstand a great deal and I am more grateful I think for this than almost any of the other blessings that have been showered on me so lavishly in the past month.

How I wish that everyone who is in need and suffering might know of the help I have had from you. My doctor finished my case last Thursday and when he was leaving he said, "Well you have amazed me. I confess I didn't expect you to go through child birth so well."

Oh, if these doctors could only know!

With much love,

—Mrs. S. E. F.

St. Paul, Minn., June 18, 1924.

The Rosierucian Fellowship:

I must tell you of the wonderful progress my eyes have made. I am reading print that I never read before. I am also reading my music.

I really don't know how to thank you for your wonderful help, and if there is anything I can do to help you, it will be a pleasure and a privilege to do it.

Sincerely,

—A. G.

### HEALING DATES

July . . . . . 1— 9—15—21—29

August . . . . . 5—11—18—25

September . . . . . 1— 8—14—21—28

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 Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

### 1925 Ephemeris

Our Ephemeris of the planets' positions during 1925 is just off the press and ready for delivery. Longitude, Latitude, and Declination are given, arranged in a comprehensive and convenient form. Ours is a superior Ephemeris, which we still send out at the low price of 25 cents.

Your order will receive prompt attention.

*The Rosierucian Fellowship,  
Oceanside, California.*

# Echoes From Mt. Ecclesia

## Chats With the Editor Her Lecture Tour of the Northwest

*(Continued from July)*

**W**E AGAIN took up our journey on the morning of May 27th, leaving the cool breeze of the ocean for the inland city of Sacramento, the capital of California. The road was very winding and hilly, but we had a beautiful view on the left of Mare Island, one of the large navy yards of the U. S. Government. A number of large warships were in port for repairs. A hot and most uncomfortable wind was blowing from the desert, and we were all most happy to reach our destination. In Sacramento we found a very active and harmonious Fellowship Center at 1618 Seventh Street. Our lectures were well attended, and we were well pleased with the results.

On Monday, June 2nd, we made an early start for the North. The heat was almost unbearable. The country is suffering from a drought, making it appear most barren. We drove all day, stopping for dinner at a roadside inn, but on account of the heat we drove 30 miles into the mountains and stopped for the night in the charming, mountain village of Castellar. What a view we had from this place, the sides of the mountains being covered with great pines and with ferns as high as a man's head! A swift stream of water raced between stony banks, singing us to sleep.

On June 3rd we again started on our way through mountains and pines, with the great, white peak of Mt. Shasta luring us on to reach its side. At last we arrived at the little town of Shasta, which nestles at the foot of this great mountain.

Oh! the pity of it that what were

formerly great forests of pines are now in many cases bare and charred clearings, fires having destroyed miles and miles of forest. What the elements have not spoiled is fast being cut down by man in his greed and eagerness to procure lumber. The greatest damage is being done to the young trees. The lumberman cuts down all large trees, erecting lumber mills to saw them into lumber. When he has obtained all that is salable, he sets fire to the rest in order to burn up the old bark, limbs, and tree tops. These fires often burn for days, destroying hundreds of acres of beautiful young trees.

We finally reached that garden spot of the gods, the city of Portland, Oregon. Here our lectures were well received. It was gratifying to the writer to meet a number of our students who remarked that they had come many miles to hear her, some from as far as one hundred and ten miles away. A little group of Fellowship students meets here each Sunday evening in the Public Library. The last day we spent in this fair city stands out as a perfect day. The secretary of the center, Henry D. Ets, and his wife acted as host and hostess to us also as our guides on a drive in automobiles up the Columbia River Highway, one of the most beautiful and scenic drives in America. At times the snow-capped Mt. Hood stood out clearly to the north, with the swift Columbia river rushing over rocks between banks lined with magnificent pines and ferns. Then we came to a beautiful glen with water rushing over a precipice, forming a water fall. During our thirty mile drive we passed six of these falls.

We were told to take a short cut over an unused road to Rainier Park. Unfortunately this road was torn up and under construction half of the way, and the rest of it was a single and very narrow mountain road. We held our breath part of the time, but at other times we were in delight at the wonderful scenery. We arrived at Rainier Park Hotel on the evening of June 9th, tired and dusty, but oh! the thrill of being at the foot of that great snow-capped Mt. Hood. Here the deer wander unafraid under the pines and among the ferns.

We arrived in Seattle on Tuesday, June 10th. Our rooms were a bower of blossoms which our friends had sent as a welcome. Our visit in this city brought us large crowds. The soul hunger of many whom we have met all along the route was very evident. We came in touch with many of Max Heindel's old friends and students in Seattle, for at the beginning of his work our dear leader spent much time in this city teaching and lecturing. The Fellowship Center has had some difficulty in procuring a suitable room for their work. At present they are holding their meetings at the Hotel Geneva, 308 Marion St. We feel that our visit to this city will bear much good fruit and reawaken interest in the Rosicrucian teachings.

We started on the morning of June 16th for Victoria. We crossed the Strait on a ferryboat, and were met by a jolly crowd of our students. Victoria has many charming homes, which are surrounded by beautiful wooded tracts. Our lectures were well attended in spite of the great interest shown in political speeches in various parts of the island in connection with an election which was held on the last day of our stay in that city. The women were all much interested in the election and did their utmost to help defeat the bill to legalize the serving of beer by the glass. The women of course were victorious, and the old method of selling beer under the control

of the government in bottles only remains.

We found a veritable garden of Eden about thirty miles from the city, a sunken garden, where every plant and rare tree which can be made to grow in this northern climate is to be found; yes, it must be the Garden of Eden, for snakes were numerous.

On June 21st we took the steamer for Vancouver, where we stayed for five days. We delivered four lectures here under the auspices of the local Fellowship Center, which were the most successful and well attended of any on our entire journey. The classes and meetings are being regularly held in the Bank of Commerce Bldg., third floor, Cor. Main and Hastings Sts. On June 27th the writer spoke before the Anti-Vivisection Society of Vancouver on the subject, "Vivisection from the Mystical Viewpoint."

Details of the return trip to Mt. Ecclesia will be published in the next number of the "Rays."

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Experience gives "knowledge of the causes which follow acts." This is the object of life together with the development of will, which is the force whereby we apply the results of experience.

—Max Heindel.

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### **New Accommodations for Guests at Mt. Ecclesia**

We have recently completed a new and modern 20-room guests' hall, equipped with shower and private baths, electric light and heat, and sun parlor for guests' use. Our vegetarian cafeteria is also equipped to accommodate a considerable number of patrons. Evening classes in the Rosicrucian philosophy, astrology, and expression are conducted during the greater part of the year, and are open to guests. Our hospitality is extended to all who are interested in what we have to offer. For rates and particulars address, *The Rosicrucian Fellowship, Oceanside, California.*