

# RAYs FROM THE ROSE CROSS



## The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

Printed by the Fellowship Press

# Evolution

Is a topic of never failing interest in the Western World today. It is receiving a very large share of the public attention, and is widely discussed. In your search for light and understanding on this great subject

## HAVE YOU READ

The works of Max Heindel? In his writings Evolution is very fully and clearly treated. The teachings given are those of the Brothers of the Rose Cross, and have behind them the authority of the ancient Rosicrucian Order.

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Are dealt with in a manner at once logical and interesting, and satisfying to both the intellectual and the religious nature.

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THE ROSICRUCIAN FELLOWSHIP

*Oceanside, San Diego Co., California.*

# Current Topics

From the Rosicrucian H viewpoint

BY JOSEPH DARROW

*The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.*

## The Latest on Prohibition

**A**N epoch-marking report on the condition of prohibition in the United States under the 18th Amendment and the Volstead enforcement act has recently been issued by the Federal Council of Churches of Christ in America. This report was startling to many advocates of prohibition because of the fact that it was exceedingly impartial in its tone and displayed no desire to paint prohibition in colors more rosy than were its due. Many had expected that the report, coming as it did from the Federated Churches, which are in favor of prohibition, would more or less unqualifiedly endorse everything that prohibition has done. But the spirit of the writer of it, the Rev. F. Ernest Johnson, is one of moderation and a desire to tell the facts exactly as they are whether they are what we would like to have them or not.

The report states that the 18th Amendment has accomplished much, but that it also has failed to accomplish much, and it gives many details of the matter. It has almost instantly commanded the respect and commendation of both the "wets" and the "drys" because it does not exaggerate the conditions. It is stated by its author that we are handicapped and more or less powerless to

combat evil conditions unless we know exactly what the facts are regarding them. Therefore if prohibition has been a failure in certain details, it is essential that we know exactly what those details are so that we may apply an adequate remedy.

One striking statement in the report is that it is not to be interpreted as indicating any ultimate conclusion for it is too early to form a final judgment as to the success of prohibition and its enforcement. It states that this greatest of social experiments, namely an effort on a country-wide scale to revise the personal habits of a large part of the population, has received very inadequate study by the various research societies of the country which devote themselves to studying social problems. Mr. Johnson says that "no one can say with positiveness what the ultimate outcome of this test of a new social policy will be. No cock-sure optimism is warranted, nor is pessimism or defeatism justified by the facts. Much seems to depend upon the development of public opinion in the near future."

Among the specific items of the report are the following:

First: Doing away with the saloon is a great and universally recognized gain, particularly to the working man.

Second: The charge that prohibition is responsible for laxness of morals on the part of our youth and the lessening of their law-abiding tendencies is decidedly not proved. The desire of the younger generation to get a "kick" out of life is not a reaction from the prohibition amendment. If any single material factor is more important than an-

other in bringing about these conditions relative to the youth of the country, it is probably the automobile and certainly not the hip flask.

Third: Prohibition has unquestionably increased savings bank deposits, but it is impossible with the limited data at hand to say just what its industrial effect has been.

THE  
REPORT

Fourth: It is impossible to say as yet what the effect of prohibition has been upon crime.

Fifth: The amount of liquor consumed is much less than in pre-prohibition days, but the boot-legging industry has been a demoralizing agency.

Sixth: The sentiment of the country towards prohibition is favorable as indicated by the majority of the newspapers, but many of the industrial organizations are opposed to it in its present form. Quite a large percentage of the people being opposed, the only thing that will make it successful is a campaign of education on the part of the churches and the "dry" organizations. Only in this way can the people be gradually convinced that this great social experiment should be continued.

Such is the report. From the outline given it may be seen that it is a valuable document. Prohibition and its enforcement constitute undoubtedly the most critical and momentous question before the United States at the present day. That alcoholic liquor has to go as mankind progresses along the path of evolution is a fact known, by the occultist to be absolutely true. We have passed the stage where alcohol has any useful function in the evolution of the race; we passed that point a long distance back. In the beginning alcohol was given to man to benumb temporarily his spiritual faculties and thus compel him to concentrate upon the mastery of matter; but now that he has largely accomplished

this the path of evolution must lead him to the spiritualization of his vehicles so as to gradually regain union with Deity. Alcohol absolutely frustrates this purpose. It burns away the protective insulation which separates man from the lower desire world, and exposes him to an influx of low desire entities which incite him to sensuality and self-indulgence of all kinds. Therefore alcohol is an enemy to the present plan of evolution.

ALCOHOL  
AND  
EVOLUTION

Those who know the occult facts will align themselves accordingly and take their stand on the side of absolute temperance. As to how this may be accomplished for the masses is indeed a problem. It is said that the people cannot be made good by law. On the other hand, this is a universe of law, and man-made law is only an attempt to copy the divine law. Anything which encroaches upon the rights or injures the welfare of others, or impairs the efficiency of the state, is something which comes under the legitimate operation of law, and this the use of alcoholic liquor certainly does. But as to how much law can be used and how rapidly it can be applied are matters which must be determined by experiment. The American people have elected to try this experiment on a large scale by means of the 18th Amendment. It is our belief that the principal features of the Amendment will be retained and become universally accepted in time, even though there may be temporary setbacks.

The real solution of the matter is educational, that is, educating the people to the facts which the occultist knows and which have been indicated above. At the present time we are in a transition period when the orthodox religion of faith, which in the past has acted as a deterrent to intemperance, is going somewhat into the discard because the faith of the people has been overstrained by

Current Topics

dogma and creed. Moreover, we have not yet progressed far enough into the new regime of occult knowledge to enable the people to get a clear vision of the situation. Here is where the Rosierucian students have a big advantage and the opportunity to do great service for their country and mankind in general. They can disseminate the knowledge they possess on this subject among those people with whom they come in contact, and thus become a part of the leaven that will gradually leaven the lump.

When the people know the facts and accept them, prohibition will have the whole-hearted support of the entire population. But there is a long program of education ahead before this ideal state will be reached. If prohibition were fully and completely enforced for ten years it is entirely probable that an overwhelming part of the population would be convinced of its value—certainly if for twenty years. But we cannot have complete enforcement until the people become convinced of its value and whole-heartedly stand behind it. This is where the forward looking citizen who knows the facts may do valiant service for the welfare of humanity and definitely help toward ushering in the new era of righteousness, which among other things will be characterized by the absence of the pocket flask and the flowing bowl.

### Leprosy in the Philippines

**G**OVERNOR - GENERAL Leonard Wood of the Philippines some time ago inaugurated a movement to stamp out leprosy in the Islands, and asked for the co-operation of Americans generally to this end. This ancient Biblical scourge is quite prevalent in the Philippines as well as many of the other Pacific islands. We in the West have very seldom come

into contact with it, but in the East it is quite a common thing. From our perusal of the Bible most of us have got the idea that it represented the culmination of disease, that it was in the worst sense of the term a living death. Modern leprosy shows us that this idea is not very far wrong, although the lepers probably do not suffer to the extent that we have imagined.

The cause of this disease is somewhat obscure to the medical profession, although there are many contributing factors. As in the case of all primitive, semi-barbaric peoples sexual excesses are pronounced among the Philippinos, as we are told by those of our students who have lived among them. These do not reach the degeneracy which is found scattered among the civilized peoples of the West, but still they possibly lay the foundation for the physical weakness which makes the body a fertile field for the germ of leprosy. Uncleanliness and unsanitary conditions are also large factors in the case undoubtedly.

The fact remains, however, that the Philippinos are wards of the United States at the present time, and that we are in duty bound to take care of them so far as they are not able to take care of themselves. We are told by General Wood that the need is very urgent at present. Medical attention and better housing, better food and better clothing, are required. American citizens are appealed to to subscribe to the fund which will be used in this humanitarian work. Those of our students and members who feel the urge to help these primitive brothers of ours should send their checks to the Philippine Leprosy Relief Fund, Bureau of Insular Affairs, Washington, D. C. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

AN APPEAL  
TO AMERI-  
CANS

# 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.*

### Rebirth

BY MARY CHRISTINA TAMBLYN

I am a child in this vast universe,  
And childhood's memory is ever weak;  
What wonder, then, if I cannot recall  
My yesterdays on this terrestrial ball.

Each life's a day in my whole history:  
A day in school, with lessons to be  
learned;

When evening comes, what joy to rest at  
home,

Yet not to stay nor never more to roam—

For still I'm far from that perfected  
state,

Which I must reach by many an upward  
climb;

My evolution still recalls me here,  
That I may gain that love which casts  
out fear.

Love calls for service to my fellow men;  
What joy to be allowed to help the weak!  
For we are brothers, all have faults to  
quell;

And God will aid, who loves his children  
well.

---

## Immortality of the Soul

BY MAX HEINDEL

*(This article was first published in the  
year 1916. Ed.)*

**W**HILE there are a number of ways  
in which it is possible to demon-  
strate that death does not end  
all, we are afraid that no amount of  
argument will convince one who is not  
willing to be shown. You remember the

parable Christ told about the rich man  
and Lazarus, who died. When the rich  
man desired that Lazarus be allowed to  
return from the dead to warn his broth-  
ers, Christ said: If they will not believe  
Moses and the prophets, neither would  
they believe if one rose from the dead.  
And that is the point. We have heard  
so-called scientists say that they would  
not be convinced of life after death even

though they actually saw a ghost, for having settled by reason and logic to their own complete satisfaction that there are no ghosts, they would consider themselves suffering from a hallucination if they were actually to see an apparition.

Neither is it possible to give authoritative statements from the Bible. The word "immortal" is not found in all the Old Testament. There it was said, "dying, thou shalt die"; and long life was held out as a reward for obedience. Nor is the word found in the four Gospels, but in the epistles of Paul it occurs six times. In one passage he speaks of Christ having brought immortality to light through the gospel. In another he tells us that "this mortal must put on immortality." In a third passage he makes clear that immortality is given to those who seek for it. In a fourth place he speaks of our future state as that in which "this mortal shall have put on immortality." In a fifth place he declares that "God only has immortality." And the sixth passage is an adoration of the King Eternal, immortal and invisible.

Thus the Bible does not by any means teach that the soul is immortal, but on the other hand it says emphatically, "The soul that sinneth it shall die." Were the soul *inherently and intrinsically* imperishable, that would be an impossibility. Nor can we prove immortality from the Bible by passages such as John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." If we rely upon that passage to prove that the soul is without end, possessed of interminable life, we must also accept the passages which state that certain souls are doomed to everlasting torment as claimed by some of the orthodox sects. But as a matter of fact these passages do not prove a life of either unending bliss or torment. If you will consult Liddel and Scott's Greek dictionary, you will find that the word translated "everlast-

ing" in the Bible is the Greek word "aionian," which means "a little while," "an age," "a little time," "a lifetime." In the case of the slave Onesimus Paul wrote to Philemon as follows: "For perhaps he therefore departed for a season that thou shouldst receive him forever." This word "forever" there could only mean the few years of Onesimus' life on earth and not infinite duration.

What then is the solution? Is immortality only a figment of the fancy and incapable of proof? By no means. But we must differentiate sharply between the *soul* and the *spirit*. These two words are often taken as synonymous, which they are not. We have in the Bible the Hebrew word *ruach* and the Greek word *pneuma*, both meaning spirit, and the Hebrew word *neshamah* and the Greek word *psuke*, both meaning soul. In addition to these we have the Hebrew word *nephesh*, which means breath, but which has been translated *life* in some places and *soul* in others as suited the purpose of the translators of the Bible. And that is what creates confusion. For instance, we are told in Genesis that Jehovah formed man from the dust of the earth and blew into his nostrils the breath (*nephesh*) of life, and man became a breathing creature, (*nephesh chayim*), not a living soul. Regarding death we are told in Ecclesiastes, 3:19-20, also in other places, that there is no difference between the man and the animal. "As the one dieth, so dieth the other; yea, they have all one breath (*nephesh* again); so that a man hath no preeminence above a beast . . . . All go unto one place." But there is a very definite distinction made between the spirit and the body, for we are told that "when the silver cord is loosed, then shall the *body* return to the dust whence it was taken and the *spirit* to God who gave it." The word "death" is nowhere connected with the spirit, but the doctrine of the immortality of the spirit is taught definitely at least once in the Bible, namely, Matt., 11:47, where the

Christ said concerning John the Baptist: "*This is Elijah.*" The spirit which had ensouled the body of Elijah was reborn as John the Baptist; it must therefore have survived bodily death and have been capable of continuity of life.

For deeper and more definite instruction concerning this matter we must, however, go to the mystic teachings. We learn from *The Rosicrucian Cosmo-Conception* that the Virgin Spirits sent out into the wilderness of the world as light rays from the Divine Flame which is our Father in Heaven, first underwent a process of involution into matter; each ray crystallized itself into a threefold body. Then mind was given, and it became the fulcrum upon which involution turns to evolution. Also Epigenesis, the divine creative ability inherent in the indwelling spirit, is the lever by which the threefold body is spiritualized into the threefold soul and amalgamated with the threefold spirit; *soul being the extract of experience whereby the spirit is nourished from ignorance to omniscience, from impotence to omnipotence*, and thus finally becomes like its Father in Heaven.

It is impossible for us with our present limited capabilities to conceive even of the magnitude of this task, but we can understand that we are a long, long way from omniscience and omnipotence and that the acquirement of these must require many lives. Therefore we go to the school of life as the child goes to our schools here; and as there are nights of rest between the children's school days, so there are nights of death between our days in life's school. The child takes up its studies each day where it left off the previous afternoon; so we also, when coming to rebirth, take up the lessons of life where we left off in our previous existence.

If the question is asked as to why we do not remember our previous existences if we have had them, the answer is easy. We do not now remember what we did on a certain day a month or a few years ago. How then could we expect to remem-

ber so much farther back? We had a different brain in each previous life attuned to the consciousness of that life. Nevertheless there are people who remember their past existences, and more are cultivating the faculty every year, for it is latent within each human being.

But as Paul says very properly in the fifteenth chapter of First Corinthians, "If the dead rise not, then our faith is vain, and we are of all men, the most miserable." Therefore the neophyte who has passed the door of Initiation into the invisible world is brought to the bedside of a dying child. He sees the spirit pass out and is told to watch that spirit in the invisible world until it seeks a new embodiment. For this purpose a child is generally selected which is destined to seek rebirth within a year or two; thus in a comparatively short time the neophyte sees for himself how a spirit passes out through the portal of death and enters physical life again through the womb. Then he has the proof of rebirth. Reason and faith must suffice those who are not prepared to pay the price for first-hand knowledge, which is not to be bought with gold. The price is paid with one's life blood.

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### A Friend

Who cares for the burden, the night, and  
the rain,  
And the long, steep, lonesome road,  
When a voice calls "Hail!" and a friend  
draws rein,  
With an arm for the stubborn load?

For life is the chance of a friend or two  
This side of the journey's goal.  
Though the world be a desert the long  
night through,  
Yet the gay flowers bloom and the  
sky shows blue  
When a soul salutes a soul.

—Unknown.

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"The confession of evil works is the beginning of good works."



## The Expansion of Eternity

BY ERNEST DODGE

IT IS immeasurably more difficult for the human mind to conceive of something without a beginning than of something without an end. Not to realize this is practically to admit that one has never pondered the matter. We see a monument in a cemetery, to take a tangible example. Whether or not the presence there of this solid matter is a miracle, we at least have no difficulty in accepting the evidence of the present fact. And since it is now a fact, nothing is easier than to admit that it will stay there forevermore provided no destructive force from within or without acts upon it to move, wear, shatter, disintegrate, or consume it. But once try to affirm that the monument has been there from all eternity, and our mind balks at the conception. "*How did it get there?*" we instinctively ask, which is equivalent to affirming our absolute disbelief in the story of its past eternity.

There is one thing and one thing only whose existence from all eternity our mind is capable of accepting, and that is the *power or potentiality of growth*. Even that, of course, we cannot explain in the last analysis; but its affirmation does not stultify our reason. To ask where this potentiality for change or growth came from is equivalent to asking why there is any universe at all. And this we can answer only in the rather evasive way that "the universe exists because there is no power resident in nonexistence to prevent existence from existing."

But how does this eternally existent potentiality for growth function through the two eternities which our mind perceives as we look backward into the past or forward into futurity? I shall presently state a general theorem, showing a radical difference between eternity past and eternity yet to come, which is pregnant with helpfulness to our minds in many directions. The theorem itself is just as logical as the propositions of

geometry. But, of course, like the demonstrations of geometry its validity is bound up with the validity of its fundamental axioms. So we must state from what axiom we intend to proceed.

The prime axiom is that there is a *purpose* in the train of events, taken as a whole, which make up the history of the universe. And to the simple minded, or what to us seem the healthy minded, this certainly appears incontestable. "What use can there be," we naturally inquire, "in having any world at all if it has no use, that is to say, no purpose?" The existence of purpose in universal history may perhaps be disputed by a certain extreme type of pessimist, but to most of us such pessimism seems a transient disease rather than a permanently possible form of thought. If the pessimist really believed his pessimism to the center of his being, he would commit immediate suicide. Or, again, a question mark may be written after the idea of purpose by those for whom the new concept of relativity has unsettled for the time being everything regarding time, space, and the laws of motion. But we prefer to follow the mass mind of the race, which feels that it "knows"—as children and birds and animals everywhere know—that "life is real, life is earnest," and that the general scheme of all things is moving through time out of a past where there was a yearning for purposes unfulfilled, into a future where these purposes may achieve fulfillment.

Assuming then that the axiom of general purpose is a reasonable one on which to base our faith, let us state in syllogistic form what may be called the Theorem of the Two Eternities.

"We know there is a vital difference (and since we're dealing with infinities, this means a difference that is measureless) between the contents-in-events of past eternity and

the contents-in-events of eternity yet to come, because of the dilemma of absurdities which confronts us the moment we try to assume the contrary.

“For, if the two eternities were equal, then we must reason either that eternity past has been sufficient in itself for the accomplishment of the pan-infinite purposes, or that it has not been sufficient. But if it were already sufficient, then would future eternity be *superfluous*, a thing achieving no purpose; and past eternity, which we assumed to be its equal, would likewise be a thing achieving no purpose. And this would be to contradict the hypothesis chosen, which was the purposeful completeness of past eternity.

“Or, if we take the other horn of the dilemma and suppose that past eternity has *not* been sufficient for accomplishing the pan-infinite purposes, then future eternity—which we assumed merely its equal—must likewise be insufficient. And thus the purpose of the universe is impossible of accomplishment in any or all eternities, which is contrary to our fundamental axiom that events move to the fulfillment of purpose.

“In thus affirming the infinite inequality of the two eternities, we cannot assume that the future is infinitely *less* significant than the past, for our minds are still conscious of purpose as we face the future. Hence there is no alternative but to believe that the future is infinitely *more* significant than the past. This means that the all of future events forms an infinity of a mathematically higher order than the all of past events, or that the past stands to the future in as small a ratio as the finite stands to the infinite.”

Let it be observed that this theorem is drawn up in due logical form. It is as valid as the assumptions on which it

is based; and the assumptions are as valid as the fundamental instincts of humanity.

But it is not enough to state the proposition in naked terms. It must be analyzed, illustrated, and applied. First, let us explain how it is that things which are infinite may differ in magnitude no less than things which are measurable or finite. For example, the series of even numbers is infinite, yet it contains just one-half as many terms as the series of all integers, both odd and even. Or the series of decimal numbers, 10, 100, 1,000, 10,000, and so on to infinity contains just one tenth as many terms as the series 1, 2, 3, 4, 5, 6, continued to infinity. And if two infinities may differ twofold or tenfold, they may differ in any ratio up to infinity itself. Thus we say the number of cubic feet in all conceivable space is infinite; but the number of points possible within a single cubic foot is also infinite. So the number of points possible in all space must be an infinite of a higher order.

The above is sufficient to show that there is no logical contradiction in assuming, as does our theorem, that although the doings of the universe in the past have been infinite in number and variety, the doings of the universe yet to come will exceed those of the past in no smaller ratio than that in which the infinite exceeds the finite.

Or, to break the idea up into more comprehensible parts, let us say that in the universe at present an infinite variety of processes or events are going on. But if we divide it all by infinity, we get an infinite number of subprocesses, or local streams of events, and each of these we will call unity. Now each local stream of events, looked at backward from the present into the shadowy past, is like a *converging* series, such for example as 1,  $\frac{1}{2}$ ,  $\frac{1}{4}$ ,  $\frac{1}{8}$ , carried on *ad infinitum*—a series whose ultimate term is mathematical zero, and whose sum of terms is the simple integer 2. (Notice carefully that the “beginning” of the universe is here represented or symbolized by “zero,”

not in the sense that it was "nothing"—far from it—but in the sense of being smaller in function than anything which in the light of our present consciousness is measurable.)

But the same local stream of events above referred to, when looked at in the opposite direction or that in which history moves, from the present forward into boundless futurity, is like the same series reversed and made *diverging*, as 1, 2, 4, 8, 16, 32, and so on without limit. When viewed in this forward direction we have a series whose ultimate term is above any limit, and whose sum of terms is of course also infinite.

When once we have accepted as rational this idea of the universe, we shall find that it lends itself to startling and fascinating applications. We can apply it to God, to man, to the evolution of life, and to stellar cosmology. We can by its aid even mitigate the mental pain of trying to conceive of anything without a beginning.

Let us make a few of the applications, starting with the one last named. We must believe that in some finite number of years after 1924 (which just for convenience we shall call fifty billion) the universe at large will see as much vital action, as much purposeful history made, as ever there has been in all eternity up to the year 1924. And by the same token one-half of all vital doings thus far accomplished have come within the past fifty billion years. That would be equivalent to saying that the universe, although already eternally old in the mere empty count of empty years, is *virtually* or for all significant purposes now only a billion centuries old. If that does not wholly remove the oppressive thought of a past that had no beginning, it transforms it and robs it of its power to overwhelm our minds.

In the second place, let us step out of mere metaphysics and look at the past growth of the stellar universe. The nebular hypothesis, or its modern substitutes, (meteoric or planetesimal) seeks to trace the formation of the many stars and worlds through some billions or tril-

lions of years from a primal nebula or perhaps a meteoric swarm. But should we ask what the stuff of the present Milky Way was doing a "vigintillion" or a "centillion" years ago, we would find the current theories all silent.

Now we have said that looking backward in the past we behold events as a converging series, and the starting point as a virtual zero of activity. Hence we must say that no degree of simplicity that we can conceive of is too simple to have been at some time the prevailing mode throughout infinite space. Let us see to what that leads us.

We can conceive of a time when there were not any stars to be found anywhere in all space. Such a time there must have been. We can conceive an earlier time when there were nowhere any aggregations of matter even as bits of dust or specks of gas. Such a time there must have been. We can conceive of a time earlier yet when nowhere had atoms come together to form molecules, or when not even had electrons and protons come together to form atoms. That time also must have been, and it was only a finite number of years ago. We shall not proceed to dissect and simplify any further, for at present we know of nothing simpler. Possibly when we come to know something about the ether, we may find it made up of something yet finer, ("ethereons," forsooth,) but let us now conveniently assume that the very earliest condition of space was when negative electrons and positive protons were everywhere spaced apart at exactly uniform distances. Then their mutual attractions and repulsions were equally balanced in all directions. All forces were in equipoise and everything was at rest.

This quietude could have endured eternally had the equipoise of forces been everywhere mathematically exact. But at some point there was an infinitesimal variation from exactness. That variation, let us say, was where free will and creative thought first entered the material cosmos. By virtue thereof a few protons and electrons in that region im-

perceptibly moved away from their positions of neutral equilibrium. Perhaps in a trillion years they did not move a trillionth of an inch. But if they moved at all, that was enough. The process by its very nature was self-accelerating; and not only self-accelerating but self-expanding, for gravitational and repulsive equilibrium throughout the cosmos was disturbed in response to the smallest local movement.

Finally, at a time only measurably long ago, some of these primordial units found each other. Atoms and molecules began to be formed. Later, small ponderable masses began to be; then masses large enough to gather heat and to glow. And planets fit for life were built out of fragments of stars which, passing each other too closely, had disrupted each other under gravitational stress.

We are now living in that age when in one portion of space, called the Galaxy, the process of aggregation has proceeded far enough to have produced several billions of stars. For aught that we know the whole remainder of space may be in its primal state of chaos, more primitive and unformed than the nebula. But the process of growing into stars and worlds will gradually extend into these waiting spaces.

In the third place, let us see what our general theorem of growth has to say about the Deity. It must banish the idea of God as a static and changeless being, as a being having no purposes yet unfulfilled, no interests yet waiting for attainment. It will bring us back rather to the idea expressed by Jesus when he said, "My Father *worketh* until now." It will keep us from losing the idea of Deity as an individual and as having moral character, built as moral character must be upon effort and experience. It will teach us to think of God as the soul of the whole organized and growing universe, even as I am the soul of my limited organized body. And as His body grows in complexity, so God—always infinite—grows from one infinity to another.

It will teach us that He not only grows but He labors. He not only labors but He suffers. But over and above His labor and His suffering, He enjoys, and His joy increases with the circle of the ages. The world is full of witnesses to this. Go out and listen to a wood thrush and you will hear God telling how much He enjoys the life He has won by ages of His labor. Listen even to the katydid, and you will hear it again. Or listen to a blind grandmother repeating the psalm, "The Lord is my shepherd," and you will hear it in tones that come from deeper down in God's patient heart.

In the fourth and final place, we shall find comfort for our individual selves in this conception of a growing universe. For of it we are a part, and what we are now has never been before. There need be no misgiving about this significance of our present selves as something new and original on the face of history. Concede, if you will, that we have lived before, as some are confidently teaching; at least it is true that you are meeting problems in your daily life that have never before been encountered, much less solved, by any being. Even God has never met them until now He meets them through His indwelling in you. You are an absolute pioneer on the pathway of soul history.

And so without irreverence you can put into the mouth of your Creator, Heavenly Father, Co-laborer, and Friend words like those of the poet:

"And remember, when darkly despairing,

You are fighting My battles for Me.  
You are wresting some inch from the  
darkness

Beyond what the Highest can see."

We have covered much ground in this brief discussion, and have had to pass from point to point rapidly. But it may all be summed up in a few words: "The past is but a sketch, the future its fulfillment; the past is but a seed, the future its flower. Everything grows! I'm a part of it, and I'm glad!"

## Winding Paths

BY HELENA STEEL

THESE are many broad and easy highways along which a soul may travel for years, perhaps its whole lifetime, in comfort and safety. Beautiful and pleasant they are, making easy many hours which would otherwise be hard and difficult. They are indispensable to the world, these highways, for they lead their wayfarers tenderly and kindly, offering shelter in stormy weather and opportunity for happy gatherings along their smooth ways.

They are called by many names but may be spoken of collectively as the recognized religious institutions of the world. It is always a source of wonder to those traveling peacefully along one of these great highways that there should be souls who seem totally unable to go with them, but who must needs search and search for some other way, some hidden byway which shall hold for them a light that they cannot find upon the great highway. To all questions these wanderers rather wistfully reply:

"I can't seem to join anything or any church; they all seem as *dead* and do not help me at all. I really want to belong somewhere, but it seems useless to try any more."

It is of such souls that Emerson wrote when he said in *The Oversoul*: "If one would know what the great God speaketh, he must go into his closet and shut the door, and must listen greatly to himself, withdrawing from the accents of other men's devotions."

It is just because of the strange loneliness of such souls as these that a great experience is possible to them; they can find a byway for themselves. It looks just a little narrow and perhaps not a very smooth path at first. It winds, too, and they fail to see in the least where they are going. It means the involuntary shutting out of many things, people, and

interests and a probability of being greatly misunderstood, for following that inner gleam of light leads to an independence which is often taken for "selfishness" because it does not happen to fall in with the accepted code. The only way to really find and tread the individual byway is to think out for oneself exactly what one deems best for one's own inner peace; because we cannot be at peace with others when we are not at peace with ourselves any more than it is possible for one to make another happy if he himself is restless and miserable. "Charity begins at home."

The writer, after many years of fruitless search and quiet study, a kind of spiritual "sorting out" process, came one day upon a copy of the *Rosicrucian Cosmo-Conception*, and in that wonderful book found the beginning, middle, and end of the path she had been seeking. The mysteries of evolution and the conflicting struggle between science and religion were solved and explained. All that had been dark and puzzling concerning orthodox Christianity, the misleading dogmas intended to help but merely perplexing to a thoughtful soul, all were easily and lucidly explained. As her consciousness expanded, she grew to be at peace, and the subjects studied became clear.

There was, however, one great problem which confronted her, and which will probably present itself to the minds of many who try to find the pearls of knowledge that lie so deep that often only a master can search them out. The problem was this: If there is in each soul the power to choose the life path and to guide its life, then what part does destiny or fate play? If souls are under the influence of certain evil planetary conditions from birth to death, what is the use of desiring or willing that cir-

circumstances change? A superficial study of the subject will often lead a person into a somewhat hopeless and negative state of mind, in which he may say:

“What is the use of struggling and striving? I can't change my destiny for it is written in the stars that an evil fate is to be mine. God Himself has apparently no power to alter my terrible conditions, so what is the use of prayer? I am just a poor, blind creature tossed on the waves of destiny and might as well give up right away.”

To such a soul there may come in his extremity a still small voice which says to him:

“Long, long ago, your divine self chose to come down into the darkness of earth, chose to become ignorant and poor, to suffer and to live countless lives in sin and error in the world, all because the eternal spirit within you desired to attain wisdom, power, and love to build into its Temple of Eternity. All your pains and miseries, the outcome of other lives of mistakes and experiences, are only the growing pains of a wonderful understanding. One day when you stand high upon the crest of Time and look back with an awakened consciousness, you will count the result well worth the effort. You are not a helpless atom tossed ruthlessly about without reason or mercy, but a divine being finding its way back to God. You chose your way, your lives, your sorrows, your sins, and the manner of expiating them in order to attain the wisdom which nothing else could give. Take courage and go ahead, passive yet strong, suffering yet calm and still, knowing that all is well.”

Having safely in all humility entered upon the winding path, it behooves us to take a careful survey of how our attitude is affecting those around us. Not with a view to changing it because we cannot compromise, for what is true for us *is true*; but with a view to silently influencing others to leave us free to go our way even if they fail to see whither we are going. A loving, silently

directed appeal is bound in time to ease the way.

If things are rough and difficult as we wander along, there is one infallible aid—prayer. The divine part of us—God Himself—dwells in the midst of us. He is the “Dweller in the Innermost” of every soul, different in each yet eternally the same. Within Him lie all the power, wisdom, and love for which we strive and which we so often fail to express. He may not see that it is best to alter greatly our external conditions, but constant communion with Him will so purify and sweeten our minds that we shall “carry our cross so that it will carry us.” Thus the discomfort from our conditions will cease to exist. Those who rest at the feet of the “Dweller in the Innermost” live in peace.

By daily communion with the Lord, a great light will begin to shine along the way, and by its illumination we shall come to see how dark the path and how sad are the faces of those who are struggling to find it. Then we shall seek to help them find their way, not ours, because each soul must tread its own mystical path; we can only help it to find that path. We know that truth as discovered by us is divine and helpful, but as to how it will affect another we can only conjecture. However, as we travel along the path we can take upon our own shoulders some of the burdens of others and “so fulfill the law of Christ.”

As a man finds the mystical way through constant “waiting upon the Lord,” he realizes the presence of the great All-Father of the universe. His winding path of life then becomes a holy thing, and he brings a blessing to all who come in contact with him. Souls instinctively feel how near he is to God, and unhesitatingly lay their troubles and perplexities before him. He can and does help them through the God within him, and they go away satisfied. To help other souls find their way to God is the greatest work possible to engage in.

One by one, silently and unnoticed by the world, souls are drawing back the

veil and finding the Presence of the God within, then reconstructing and remodeling their lives after that wonderful pattern. It is only thus that the earth will be redeemed and salvation become a fact to mankind. Wives and mothers, perhaps more than preachers and seers, can help in the work of redemption. The men who love them, the little ones who cling to them, are souls to be helped along the way. A lovely, sacred task is this to which every effort of heart and brain should be turned, the task of helping to

set these wandering feet, with ages of strange and thorny ways behind them, upon the mystical path which will carry them to the heights.

Ask to be shown into the Presence of the Lord. Seek Him, dwell upon His nearness day by day, and in time for you a great light will dawn and a reason appear for all that happens. Friends will come into your life, those whose vibration really harmonizes with your own, and the stars in their courses will smile down upon your winding path.

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## Adventures on the Invisible Planes

BY J. OTHO GRAY

**W**HILE the body sleeps, the ego may be peacefully reposing near it or be afar in spirit lands contacting another plane of life and having experiences it could never know on earth. Some of these adventures—or incidents, if you prefer another term—may be remembered in the waking state as dreams. In its wanderings the ego, clothed in the mind and desire body, may encounter strange and diverse things. It may furnish amusement for the elementals, who can devise all sorts of situations, some of which may be terrifying. It may journey to higher realms and even reach the magnificent heights of Paradise, but what occurs in that beautiful sphere will be too transcendent to be recollected when, in its tenement of clay, it awakens in a world dark and depressing compared with the exalted region it has visited. From such slumber one awakens with a peculiar sense of restfulness and well-being. These facts I have learned, not from reading treatises but by personal experiences with the spiritual world, some of which will be truthfully recorded here.

The ability to contact other planes and be conscious of the fact demands a psychic development of no mean order. The process of evolving may be strict

and laborious, but when attainment is reached, the portals are open to real knowledge, truth, beauty, and sublimity. The glorious realization of the nearness of heaven and happiness, the inspiring consciousness of the spirit's powers and destiny, are things that give a profound and sacred meaning to human life. They invest the spirit with power, understanding, appreciation, kindness, and make it a mirror reflecting the image of God.

As my psychic faculty was budding, I began to observe certain facts about my dreams. For instance, I would be walking on dry ground, then suddenly be surrounded by a sea. A thousand things would occur in a few moments in a way totally inexplicable. Later the cause of these things was learned. At the time certain spirits were obsessing me and would hold me a prisoner on their plane. Leaving my body in the dazed state of the undeveloped neophyte I would be unceremoniously taken in hand and removed to their section of the spirit world, where their ingenuity would be taxed in devising situations that would test my nerve and will power.

Commenting upon these spirits and their dreadful state I must say that it is almost impossible to believe that human beings can descend to such depths. I

have seen their unspeakable misery and hopelessness, and they are a terrible warning to beware the pitfalls of life and keep in that path that leads upward forever. These spirits sometimes attack harmless and blameless people. In some measure my experiences have paralleled the early experiences of Swedenborg.

In the spirit world matter, or substance, is exceedingly plastic and responds instantly to mind power, being molded to any shape and state by an effort of the will. Some spirits can manipulate spirit matter with great skill and fashion various scenes and situations that may tempt or terrify the untrained visitor from the mortal world. The reason why dry ground changed to a sea in my dreams was simply due to the change of state of spirit matter responding to the will of certain spirits. These weary wretches endeavored to forget their condition in watching my reaction to these situations and devising plays, as it were, wherein I was the leading actor, most of the time in a hypnotized state but frequently aware of myself and where I was. In such situations as these it is imperative that one be without fear. If fear is present, then frightful ordeals may occur. For this reason it is dangerous to seek such adventures unless one is developed to the proper point. Conquer fear in this world, and in the dream world you will be fearless and will not be harmed.

I have had strange experiences on the spiritual plane, but only once have I known fear. On this occasion a female spirit handed me a picture of a winter scene and told me to imagine what I saw. Complying with this, I concentrated my mind and visualized the scene with a frightfully vivid result. Instantly at some distance there appeared a large mountain covered with snow, with a city at its foot in which freezing figures could be seen moving about while the pitiless snow was falling. It was intensely real, and for the first time terror gripped me for it suggested a state into which I might fall. I am of a powerful mental

cast, but this event was more than my nerves could stand. I struggled and mercifully awakened. What a relief it was to know that I was safe in my body again.

On another occasion I achieved a remarkable result in the fashioning of a thought form. By an effort of will I produced a street scene. Up the thoroughfare came a brass band numbering about sixteen musicians, and, wonderful to state, they were actually playing distorted music with their instruments. These apparently human forms, evidencing volition by walking and playing their horns, were only figures formed of spirit matter by the energy of a powerful mental effort. I have seen animals which were thought forms manifesting active life and much strength. I believe it would be possible to create a thought form out of spirit stuff and endue it with such energy that it might turn upon its maker and inflict harm.

I have found that in the spirit world the name of Jesus Christ is supremely revered. I have been surrounded by evil spirits many times, but calling upon Him has always released me. I will cite one instance taken from my diary dated April 10, 1924: A horde of elementals tried to alarm me by placing me upon a rock and then surrounding it with a sinful vibration that flowed against it in a queer kind of waves. I came to myself and exclaimed: "Jesus Christ, help me! In the name of the Father, Son and Holy Ghost help me!" I awakened at once for the creatures dared not hold me further.

When in the early years of study I contemplated the heavens sheathed with stars and constellations, I never thought that the spiritual world lies around us and not at a great distance. But now I know that heaven and its blessedness are only as far away as one is removed from good and truth; and the wretched state of the unhappy is as near to one as his love for what is evil and forbidden. Also this I know: The world is being watched and guided, and not a sparrow falls un-



## The Oriental Box

By D. C. RETSLOFF

TWO YEARS before the very night of the following incidents Abbas Miraz, a one-armed Persian psychist, had presented Rebecca Hamilton with a large framed photograph of himself and a small oriental box. Rebecca, sitting at her desk, looked at the picture hanging on the wall. She was thinking of the Persian psychist and of what he had said on that Christmas eve two years before. Pulling open a drawer she lifted out the little oriental box and set it on the desk beside a brass tray. Then she leaned back and meditated. The corporation that had stolen her husband's patents for the construction of the multiple arch dam had made an immense fortune while she and her three children had skimmed along on the small income derived from her literary work.

Tonight, Christmas eve, in the quiet of her study where the light from a pine log burning in the grate threw fantastic shadows across the photographed face on the wall, she remembered the box and the words of the giver.

"The time will come," he had said, "when to know the future will mean more to you than anything else on earth. When that hour arrives, burn the powder in this box."

The past ten years had been a long hard struggle for Rebecca. Without money she could not hope to see her ambition realized. As she fingered the box, she felt some one enter her study. Looking up she saw a tall man draw out a chair and seat himself at the desk opposite her. His pale face was framed with dark hair parted in the middle. His deep-set eyes burned brightly in the half light of the room. She reached to pull the cord of the floor lamp at her elbow, but he stayed her with a gesture.

"The light is sufficient," he said in

low tones. "I am come to ask if you will sign away all claims to the multiple arch patents for the sum of one hundred thousand dollars. It is ten years since the case went into court, and you are no nearer a settlement today than you were then."

"Oh!" she gasped, her trembling fingers toying with a pencil and her head growing light.

"One hundred thousand dollars is a large sum," the stranger continued. "It will be offered to you within the next ten days. Doubtless it would mean much to you and your children."

"Indeed it would," she breathed, with a sudden fluttering of her heart. "It would mean everything in the world to me. It would make me happy and in a measure pay me for my years of struggle and poverty."

"Before you sign away all claims to the patents I would advise you to look into the future," he said slowly.

Rebecca gripped the oriental box.

He pointed to it and said, "Abbas Miraz."

She leaned forward: "What do you mean? Abbas Miraz was a Persian friend of mine, but he passed from this life on Christmas eve two years ago tonight."

"The passing of the flesh does not prevent the return of the spirit," the man said. As he spoke, a dark cape slipped from his shoulders, and in the dim light she saw that *he had only one arm*.

"Abbas Miraz!" she exclaimed and started up only to fall back into her chair.

"I am come," he continued, "to tell you that you are going to be offered one hundred thousand dollars by the men who stole your departed husband's patents. I am come also to advise you to

burn the powder in the oriental box without delay."

Rebecca tried to breathe naturally and to still her shaking fingers as she reached over for the brass tray. Slowly she broke the two bright red seals on the box; slowly she emptied the powder into the brass tray; slowly she applied a match.

"Your eldest child, Rose, is a very beautiful girl," the voice from across the table began. "You desire to see her wearing pearls and diamonds; you are urging her to accept the attentions of an old man of great wealth, when you know she loves a poor young bookkeeper. Am I not right?"

"Yes," Rebecca answered truthfully; then: "I know what it is to be always poor. There are things I have wished for that I've never had. There are social friendships which I've missed on account of my financial standing."

"Were the things you wanted of vital importance?"

"No," Rebecca hesitated, "but they would have made a great difference in my life."

"Does society bring you true friends? Does wealth give happiness?"

Again she hesitated before she answered: "If I had money, my daughter could enjoy all the things I have been denied; therefore I am determined that she shall marry wealth."

The powder flamed, and from it rose a thin smoke with a peculiar pungent odor.

"Look!" said the stranger from the circle of misty white that had somehow or other drifted into the study and settled over him.

In the smoke cloud, that had increased in density, Rebecca saw Rose; saw her delicately molded face marked with care; saw her walking back and forth in a spacious chamber, wringing her bejeweled hands; saw her weep as she paused beside a handsome crib where lay a child with a crooked spine, twisted legs, and the face of an imbecile; saw her look with loathing at an old man

asleep in a bed at the far side of the room.

"Unfortunate," murmured the stranger. "Dangerous habit this of young girls marrying old men. What is a legacy of wealth compared to a legacy of pure blood? Of course you've thought these things over?"

Rebecca drew a shuddering breath. "No, I've never thought of them. But the man I want Rose to marry is not that kind of an old man."

"So other mothers have thought."

Rebecca changed her position, closed her eyes, and only opened them again as she heard him speak.

"Your son Harry is seventeen. You worry because he holds what you call an 'insignificant' position in an office. You think if you had money you could place him higher up."

"Yes," she admitted, "if I had money, I would buy a large block of bank stock and put Harry where he could become a man of wealth and affluence."

"The smoke cloud drifts," said the voice on the other side of the desk. "See you that group about a midnight table? Gamblers with flushed faces and taut nerves—gold and silver changing hands in the game that breaks many a man. Watch! Dawn floods the east. Ah! something flashes—heavens! The brains of a young man spatter the wall."

He paused for an instant, the clock in the hall striking eleven. When its echoes had died away, he went on: "Look, the smoke cloud darkens."

Rebecca was on the verge of pushing the tray of smoking powder off the table, but his gesture stayed her.

"Leonard, your youngest son, is about fifteen," the low voice went on. "From earliest infancy his playthings have been grasses, flowers, plants, pebbles. By nature he is an agriculturalist. You want him to be a lawyer, to enter a profession with temptations for dishonesty on every side. Have you ever thought of that?"

"The lawyers that I know are men of

prominence; they are wealthy and it is clean work," she defended.

"Physically clean perchance," replied the voice, "but what about it mentally? Is not a clear conscience worth more than gold? Ah, the cloud thins!"

Through wisps of smoke Rebecca saw a court room, where a man, old before his time, turned a deaf ear to a young girl with a wailing babe in her arms. As the girl staggered from the room, a flashily dressed man with a smile on his bestial face handed the old man a roll of money.

"Daily contact with nature enriches a man physically, mentally, morally, and spiritually," said the voice.

Rebecca shuddered; she gripped a pencil tightly and did not realize that she snapped it in twain.

In a voice that seemed a trifle faint the

stranger said: "These are not certainties but *possibilities*. Will you sign away your claims for the sum of money I have named, or will you renounce it? Will you try to make your children what you desire regardless of their wishes?"

She clasped her hands, and a moan came from the very depths of her soul.

"Unable to decide?" The voice was barely audible.

No, no! Life is hard, but it is worth living as I know it." She buried her face in her hands and sobbed softly.

When at length she lifted her head, she was alone in her study. A nebulous light hung for an instant over the chair opposite her, a single thread of smoke curled up from the brass tray, and she rubbed her eyes as the Christmas chimes from a near-by belfry rang out on the midnight air.

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## "Now"—a Legacy

BY HOWARD S. DAVIS

**U**OUR inheritance! Ten thousand years of experience lie behind you. It is other men's experience perhaps, but you can make it yours. It is filed in the archives of time; posted in the ledger of yesterday. The debits and credits, the errors, the losses and gains—it is all written indelibly that you may profit by it. What will you do with it?

Seas of written words—the accumulation of man's wisdom—surround you. This world's sum total of art, science, and invention lies at your feet. Oceans of tears and blood have been shed to bring the world up to the present moment which is NOW—your inheritance! The magic NOW, the latest and best moment of the world's life is here. What are you going to do with it?

Now—while you read these feeble and perishable lines—NOW is here—NOW, the ultimate moment of history. NOW, after ages, aeons, and infinities of time

have passed, NOW is here; living, plastic NOW to mold as you will.

You cannot change the past. You cannot reach backward through time and correct the mistakes you have made, nor can you live again your yesterdays. They are all dead and buried—your contribution to history. All that remains of them is memory—and that you must carry with you to curse or bless you as it will.

But today is another NOW. Your chance and my chance have come again. What are we going to do with it?

We know not what the next ten minutes or the next ten years may hold in store for us. In the twinkling of an eye we may lose home, friends, and our very clothes—which are but transient possessions at best. But there is one thing which, if we succeed in acquiring it on this journey through life, none may take from us even though we stand at the end of the trail barefooted and alone

—CHARACTER! The hardest thing in the world to win; the easiest to lose. The one most precious thing life offers to man, and the one thing most often neglected.

The magic NOW is with you. NOW, the "Open Sesame" of tomorrow, is here again. The newborn instant, the latest moment of history is with you. What are you going to do with it?

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### Haunted Houses

**A**LL houses wherein men have lived and died

Are haunted houses. Through the open doors

The harmless phantoms on their errands glide,

With feet that make no sound upon the floors.

We meet them at the doorway, on the stair;

Along the passages they come and go, Impalpable impressions on the air,

A sense of something moving to and fro.

There are more guests at table than the host

Invited; the illuminated hall

Is thronged with quiet, inoffensive ghosts,

As silent as the pictures on the wall.

The stranger at my fireside cannot see  
The forms I see, nor hear the sounds  
I hear;

He perceives what is; while unto me  
All that has been is visible and clear.

We have no title deeds to house or lands,

But owners and occupants of earlier dates

From graves forgotten stretch their dusty hands,

And hold in mortmain still their old estates.

The spirit world around this world of sense

Floats like an atmosphere, and everywhere

Wafts through these earthly mists and vapors dense

A vital breath of more ethereal air.

Our little lives are kept in equipoise.

By opposite attractions and desires;

The struggle of the instinct that enjoys,

And the more noble instinct that aspires.

These perturbations, this perpetual jar  
Of earthly wants and aspirations high,

Come from the influence of an unseen star,

And undiscovered planet in our sky.

And as the moon from some dark gate  
Of cloud

Throws o'er the sea a floating bridge  
Of light,

Across whose trembling planks our fancies crowd

Into the realm of mystery and night—

So from the world of spirits there descends

A bridge of light, connecting that with this,

O'er whose unsteady floor, that sways and bends,

Wander our thoughts above the dark abyss.

—Henry W. Longfellow.

Service is the greatest thing in the human calendar; and the better we equip ourselves, the better we serve, because in the expansion of the mind comes the better understanding of how best to serve. No matter what your fortunes in life, the greatest compensation that will come to you tomorrow or next year or the closing year of your life will be the consciousness that you have somehow been of service, either to your friends, your state or your country. This is the greatest thing that can happen to you.

—Warren G. Harding.

## The Swing of the Scales

### Or, A Child of Libra

BY MATILDA FANCHER

(Continued from October)

**“YOU WERE** unhappy then as now,” he told her. “How did you know?” She looked puzzled.

“Anyone could see that; your face is very expressive. I thought you were a divorcee,” he went on. “I know better now; I’ve seen your husband.”

“My husband!” she said. “I am responsible for his condition I fear—”

“No one is responsible for what befalls another,” he interrupted. “We all carry our debts from the past.”

“Thank you for saying that.” She extended her hand. “You are very kind, and it takes a load off my mind. But what do you mean by debts from the past?”

“That’s a long story. I’ll tell you tomorrow. Come, I think your boy is calling.”

They walked in silence along the beach toward the cottage. Octavia was pondering over this new-found friend. Friend was the right name for him. She instinctively knew that he would be a friend to all who needed him sorely. Her brain was near the snapping point under the load it had been carrying. She had heard no call from her boy, yet this man had said he was calling her. Perhaps he could hear things that she could not. When they came within sight of the cottage, Buster came running towards them.

“Mamma, Daddy wants you,” he called.

Octavia looked at her companion. “You heard him down there by the roaring ocean?”

“I knew,” he answered simply.

“Won’t you come in with me? I would like your opinion on his peculiar condition. He acts so queerly sometimes,

not at all like himself, more as if he took on the personality of some one else.” When they entered the cottage, John Miles was standing in the middle of the room, a can opener in his hand.

“Why did you stay so long?” he greeted his wife. “I can’t get that can opened. I’ll be late for work. Don’t you know I need my lunch?” He looked mildly at his wife in spite of the cross words. He seemed not to notice his wife’s companion, but started for the kitchen, and she followed him.

“John,” she said soothingly, “I’ll fix your lunch. Go and talk to the gentleman; he wants to see you.”

Ralph Hartford was a philosopher, a scientist, and a master astrologer, but above all he was a lover of humanity. He had held and could still hold a high position in one of England’s universities, but he preferred to go about the world helping wherever the inner voice guided. He had developed spiritual sight so that he had obtained first-hand knowledge concerning the invisible worlds. He taught only those who were ready. So it came about that as Octavia Miles had sent out a prayer for light, her prayer was being answered.

Hartford explained to Octavia that her husband was suffering from spirit control. The shock from the accident had separated the vital body from the physical in such a manner as to leave him a victim to spirits of an undesirable nature who were trying to get complete control of his vehicles. He hoped by the power of suggestion and constructive thinking to help John Miles overcome his danger.

When Octavia’s physician urged her to send her husband to an asylum where he would receive scientific treatment,

she shuddered at the thought of him in such a place. "No! no! she cried; as long as I can take care of him, I will."

The physician said: "Very well, but if he becomes violent—"

"I don't believe he will, she said bravely.

He left, shrugging his shoulders.

Hartford spent part of each day with Octavia and her husband. Whenever he was around, her husband seemed better. They spent many hours on the beach. Sometimes the husband went along, at other times he preferred to stay at the cottage. He had a morbid fear of the water; as a young man, he had refused an offered trip to France because of this fear. Octavia reveled in the mere thought of water, and could not understand her husband's attitude towards it.

September was drawing to a close, and Octavia was beginning to think of going home. Her husband would undoubtedly be just as well off there. She dreaded the talk of friends and neighbors, their inquiries and friendly advice, but then that was a part of her burden. Hartford had gone to the city for a couple of days, and Octavia was left alone to review the teachings he had given her. She had grasped the truth without effort because she was hungering and thirsting for the bread of life. The fact of rebirth seemed to her a beautiful truth. To know that the seeming injustice in the lives of people was the result of the natural law of cause and effect in operation cleared away for her many doubts and questionings and made God seem really and truly a God of love.

She was told that she had earned what life was offering her and that she was building for the future. It did not matter if one failed to reach the goal in this life so long as one worked steadily and unselfishly toward the realization of the vision before him. There were many lives to be lived wherein one might realize his aspirations. Such knowledge was wonderful, but all of it was not so easy to put into practice. It took Octavia a long time to realize fully and

put into practice a very small part of the teaching given her by Ralph Hartford.

Octavia had told Hartford of her love for Jules Foster. It was good to have some one to whom she could talk and who would not condemn her.

"I love him so, why can't I have him?" she asked, emotion filling her voice, flooding her face with color, and dilating her eyes until they were black pools. Hartford looked at her steadily for a moment before answering. "A child of Libra, to be tried and tested," he said mentally.

"You are being weighed in the balance," he said aloud.

"And found wanting?" she added.

"That is to be seen."

"Oh! have you ever loved?"

"I love you." There was no passion in his voice.

"You love me?" she repeated slowly.

"Are you proposing to me, Ralph Hartford?" This with a smile, a dimple, and flashing eyes.

"You misunderstand me. I love you, yes, as I love all humanity. Why would I take the trouble to impart my wisdom to you if I did not love you? We call this kind of love altruism."

"I don't want to love and be loved that way," she cried, like a petulant child.

He smiled. "You will though, in time."

Octavia lay awake thinking of these things. Hartford would return tomorrow, and she would be glad. Her husband had been queer again, and she was worried.

Ralph Hartford, in the city, suddenly decided to return to the beach the night before he had previously intended to. He felt there was some reason that he should be there. Not stopping to question his intuition, he made preparations for the trip that night, arriving about midnight. He retired, and awoke early, rising as was his custom to take a walk on the beach and watch the sun rise. Returning from his walk, he found the body of John Miles washed upon the

sands. This, then, was the cause for his premature return. He must needs be a messenger to an already burdened soul. Octavia's tests were coming thick and fast.

Just as she had become reconciled to her lot and had resolved to be patient, giving unselfishly her time and service to her husband, destiny had snatched the need away, setting her free and offering her a new adventure—the adventure of making a livelihood for herself and small son. She sincerely grieved at the loss of her husband. However, she soon began to consider the possibility of trying her wings. (It would keep her busy and bring a certain amount of happiness.) To follow Jules Foster now was out of the question. Now that she was free, she must not seek but wait to be sought. She had had no word from him in the past months. She began to fear it had been imagination on her part that he cared, and she tried to put him from her mind. She burned with shame when she thought of how she had offered herself to him; but that was all over now, and new problems confronted her.

Ralph Hartford was ever her staunch friend and adviser. He never forced his ideas on anyone nor dominated with his will. A free will was his maxim. When they sought him, he gave of his time and wisdom; so it was natural for Octavia to turn to him now in her perplexities. Of a wavering disposition, she could not decide just what she wanted to do. When there was choice, she was frequently unable to decide. Many times in buying her wearing apparel she would wonder which garment she liked best, and having decided and taken it home she would discover that she liked another better. Her taste as to colors was as changeable. One season she would have nothing but a certain color. It was her color; she loved it. The next season she would be in love with some other color; so she wore all the colors of the rainbow, and strange to say they smiled on her—they were becoming.

In selecting a vocation she first thought

of becoming a nurse. Then she felt that to thrill a large audience with her voice would satisfy her soul. Since a child she had pictured herself doing this. Also she dreamed of being an orator. Then a strong desire to express herself on canvas held her for awhile, only to be dropped on account of a wish to teach. Hartford advised her to take up the last. Through his influence she was able to become an assistant in a kindergarten, where by study and persistent effort she became one of the leading teachers.

She loved little children and found them a fascinating study—so many of them and yet every one different! Her melodious voice and artistic sense aided her in her teaching. She was like a child herself, always eager to learn, watching for new developments, always expecting something wonderful to happen. She never turned a corner without having a feeling of adventure and speculating as to what she would meet just beyond.

Ralph Hartford came often to the cottage that Octavia had rented in the city, and they laughed and talked over her experiences like two youngsters. When Hartford talked of the deeper things, he found in her a ready listener. He loved her big-eyed, golden-haired son, and told her she had an advanced soul in her keeping, by whom she should feel highly honored.

Spring found Octavia vitally alive and joyfully happy. Her understanding was growing, and she saw God manifest in all living things. Hartford left for a year's wandering in answer to the inner voice, and she missed him greatly. That summer she drank from the bitter cup of loneliness, for real friends were few in the big city. Through vacation time she worked in the library. She liked the bookish atmosphere. While many people were taking their vacations, she was working. But she became depressed, and all the high spirits she had felt through the spring vanished, leaving a feeling of discontent. The scales had begun to swing the other way.

During one of these fits of depression

she flung herself on the bed and gave way to wild sobbing. She wished that she had gone with Jules—what mattered anything? Life was a useless task with no one to love her. She pitied herself and enjoyed her misery until she became ashamed of herself. Thinking of Hartford and his calm wisdom she dried her eyes and lay calmly resting. Presently she became conscious that her husband was standing close by. She felt no fear; it seemed perfectly natural that he should be there. He seemed to give her the assurance that everything was all right. She could not say afterwards that he had spoken as the living speak, yet he seemed to impart to her these words: "Little girl, you must rise above your environment. Keep cheerful. I am well and happy."

The next day she was able to laugh at her troubles, yet there came times again when the relentless scales carried her down into the depths. She was first on the mountain tops where joy and peace were hers, then down to despair and darkness in which she would struggle to become free. Fall came, and Saturn laughed at the sun for he was master then and brought frost and chill which robbed the trees of their foliage and made of the earth a barren waste.

Octavia worked again in the kindergarten, and dreamed dreams of future greatness when she would travel through Europe and perhaps India. It was this winter that she met a well-to-do business man, who began thinking that she was a desirable creature. He liked her dimpled smile and her soft gray eyes, so he made haste to tell her so. Octavia was tempted—she liked so much the things he could give her; she would have a lovely home for herself and boy. She hesitated and begged for time to answer.

Late spring brought Hartford back, and it was a gala day for them. Octavia told him of the proposal with which she had been honored. Hartford was very grave when he answered: "We are continually paying old debts and making new ones. Each must work out his own

salvation. I hope you will decide right."

He could have told her that in a previous life she had spurned the offered love of Jules Foster for that of John Miles, and now in this life she was paying for the mistake. But he kept his own counsel, knowing that in time she would remember her past.

That night she dreamed of Jules Foster. She thought she lived in a beautiful house and he came a beggar to her door. When she saw who it was, she threw her arms around his neck, calling him by name, but he did not know her and pushed her away. She woke up with wet lashes, and that day she gave the other man his answer.

Hartford plainly showed his pleasure at her decision. He told her she was fighting the good fight and some time the reward would be hers. There were plenty who took the easy road, but great was the reward of those who took the rough and narrow way. One part of Octavia desired the easy way. She longed for the bright lights and gayety of a butterfly existence. Yet there was the other side of her that kept the balance, the thoughtful serious side that brought her friends among the older people.

Growing weary of her present occupation and longing for new fields to graze in, Octavia cast about for a change. She found this through an old lady who needed a companion. Octavia was very adaptable, so she soon fitted into her new position as though she were born to it. This position brought her travel, many congenial friends, and a chance to cultivate her voice.

It was during this period that she received a pleasant surprise that carried her joyfully through another year. They were taking a trip across the continent by automobile. The old lady was fond of travel and wanted to make another trip across her beloved country before taking leave of it, she said. The surprise came in the form of a book, the author of which was Jules Foster.

Octavia had been idly looking over



some new books, desiring something to read on the journey, when her eye caught the familiar name on one of them. Her heart gave a sudden leap, and she picked the book up with trembling hands. It was dedicated "To Octavia." She bought it, and tears filled her eyes so that she stumbled blindly out of the store. Reaching her room, she hugged the book to her breast and kissed the author's name. She had long ago decided that Jules Foster did not care for her, and she had tried to put him from her heart. She had thought she had succeeded, and yet the mere sight of a book written by him had inspired in her the greatest joy and happiness.

Love to Octavia was the breath of life, and because she loved Jules Foster greatly she loved in a smaller measure the whole world. The knowledge that he had dedicated his book to her made her very happy. The old lady watched and marveled at the change in her companion.

"Octavia," she said one day, "you are the most changeable and lovable person I have ever known."

Octavia laughingly answered: "I'm a little bit of everything and not much of anything, but everyone seems to love me and treat me kindly—I do not know just why."

The following year Octavia received a telegram on the night of her first recital. Because of this telegram she put her whole soul into her songs and gained for herself a triumph. The telegram read: "Will be with you Friday. Jules Foster."

\* \* \* \* \*

Jules Foster walked with a springing stride through the hot streets on his way to Hynstna's dwelling. He had received a summons from his teacher and he knew a change was imminent. He had finished his mission for the British government, and was contemplating returning to America. He hoped as he strode along that Hynstna would not tell him to remain longer in India. He was growing impatient to get away. Many times he

had been tempted to go back. Octavia was calling, calling. But his teacher had said, "Not yet," so he had remained and worked. He had received a letter two weeks before from his uncle, Ralph Hartford, giving him the latest news of Octavia. These letters had come at regular intervals during the past years, keeping him buoyed up with hope and courage. The debt must be paid, and it was required of him to do his part. Jules greeted his teacher with a warm hand-clasp and waited for him to speak.

"So you have come! You fear bad news. You are mistaken. The debt is paid. You may go to her."

Wringing Hynstna's hand Jules left to prepare for his journey. The passage across the water seemed an eternity, but he finally found himself crossing the continent, drawing nearer to his mate. He sent the telegram ahead and waited as best he could the slow travel of the train.

When Octavia looked again into the eyes of Jules Foster, she knew that God was good—that all things worked together for good. She knew that though the scales might swing from one extreme to the other, life would be worth while because Jules would be there beside her.

*The End.*

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Earth gets its price for what it gives us;

The beggar is taxed for a corner to die in,

The priest has his fee who comes and shrives us,

We bargain for the graves we lie in;  
At the devil's booth are all things sold,

Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay,

Baubles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,

'Tis only God may be had for the asking.

—James Russell Lowell.

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"There is nothing either good or bad but thinking makes it so."

# 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.*

BY JOSEPH DARROW

## “Preach the Gospel and Heal the Sick”

### Question:

In the passage, “Go ye into all the world and preach the gospel and heal the sick,” what did Christ mean by “the gospel,” and what did he mean by “healing the sick”? Some occultists say that it was intended that suffering and disease should go on. Therefore is it wrong to try to do away with it? Does the Law of Consequence require suffering to the end?

### Answer:

By the term “the gospel” Christ meant the gospel of brotherhood and love, which is the fundamental proposition of Christianity. Christ ushered in the era of love which was to supersede the era of law under the charge of Jehovah, in which “an eye for an eye and a tooth for a tooth” was the rule. Anything that exemplifies the principles of brotherhood and love and their application is the gospel of Christ.

As regards healing the sick, Christ used that phrase in its literal interpretation, meaning the restoring to physical and mental health of those who were sick. But this did not mean that any person could necessarily be healed at any particular time. The Law of Consequence still operates during this Christian era. However, the Christ vibrations of love drive out low vibrations from the aura, making healing very much more rapid than it otherwise would be. They break up the crystallization of the body and mind and permit an inflow of the life force in greater quantities. Love is

the great healing vibration. In some cases instantaneous healing results from the introduction of the Christ vibration into a person’s aura. Therefore Christ meant that His disciples and His followers were to preach the gospel of love and by their actions make a practical demonstration of it to those with whom they came in contact. By so doing they could materially hasten the recovery of the sick ones and still be operating under the Law of Consequence, because the introduction of the Christ vibration into the aura of a patient introduces a new cause which modifies the effect of the Law of Consequence and does away with the necessity of some of the old causes working themselves out. It is a very pernicious doctrine that the sick should be left to suffer for fear we might be interfering with their destiny by trying to help them. We should do everything in our power to relieve their suffering, mental, physical, and emotional, for by our efforts and the practical brotherhood thus demonstrated one is helping to introduce the Christ vibration into the patient’s aura and thus neutralize some of the old causes which are causing the suffering. Moreover, it is impossible to interfere with the patient’s destiny so as to frustrate the Law of Consequence. If the debts engendered under this law are so great that healing cannot take place in this lifetime, then our efforts at healing will produce little or no results. But we are not possessed of the knowledge to know just what the debt of destiny contracted by any particular patient is; therefore it is our duty to do everything in our power to help those who are in distress, leaving results to the divine Power, knowing that no effort is wasted.

It is almost criminal to refuse to do all we can for a suffering brother or sister on the plea that we might interfere with his or her destiny by so doing.

#### *Attraction and Repulsion*

##### *Question:*

It is stated in the Rosicrucian literature that evil thought forms are attracted to each other by their like nature, and that they then destroy each other by the force of repulsion because of the inharmony of their vibrations. There would seem to be a contradiction in this statement. How can they both attract and repel each other?

##### *Answer:*

They attract each other in the first place because they are in sympathy with each other and have similar purposes and aims. The old adage, "Birds of a feather flock together," states the principle. But after they come together, the force of repulsion within them is brought into play, and they become mutually destructive. This is illustrated by a group of evil men, for example, a band of pirates, who may also be murderers. They are attracted to one another because their aims and purposes in life are similar. But there is no harmony between them after they come together. The most intense hatreds are very shortly developed, and they are constantly quarreling and fighting with one another, thus bringing the force of repulsion into play with the result that they frequently kill one another. This illustrates first the attraction and then the action of the force of repulsion.

#### *Count St. Germain*

##### *Question:*

I recently met a man in Detroit who claimed to have talked with Count St. Germain in Paris, and also said that the Count had been in physical existence in Europe since the Middle Ages. Is this correct?

##### *Answer:*

Max Heindel states that Count St. Germain was one of the later incarna-

tions of Christian Rose Cross, the head of the Rosicrucian Order, of which the Rosicrucian Fellowship is the exoteric representative. He also stated a few years ago that Christian Rose Cross was then living in a physical body, which, however, he was able to lay aside at will and function on the invisible planes. This is the latest authentic information we have on the subject. We know that adepts and the Elder Brothers, the latter of whom have taken more Initiations than the former, are able to prolong life in the physical body almost as long as they choose and also that they have the power to build a new body and occupy it without coming back to rebirth. From what Max Heindel has stated it is to be inferred that Christian Rose Cross is not inhabiting at the present time the physical body which was known as that of Count St. Germain. Therefore the person who claims to have talked with him in Paris was undoubtedly mistaken.

#### *The Faculty for Music*

##### *Question:*

If the reflecting ether is the medium through which thought makes an impression upon the human mind, how can I make a deeper impression of my thoughts so as to remember them and express them, for instance, in the matter of music. How can I increase this faculty of my mind so as to express music as well as the master whom I hear play it?

##### *Answer:*

The reflecting ether is the vehicle of memory, that is, the subconscious memory. Pictures of one's environment are constantly impressed upon the reflecting ether of one's vital body through the medium of the inspired air. These pictures include not merely scenes but also thoughts, emotions, sounds, etc. This memory is connected with the conscious memory through association of ideas, which brings any desired picture back into the mind when the association is complete. But the ability to express music is not merely a matter of memory; there-

fore it does not depend entirely upon the reflecting ether. It depends upon training the mind until the process of striking the right keys becomes almost automatic and is taken over largely by the subconscious mind. Also one's capacity for music depends upon one's spiritual development to some extent because the world of thought is the realm of tone and music, and it is from this realm that we get our inspiration to produce music. Therefore the musician, particularly the composer, either consciously or unconsciously has a degree of spiritual development which enables him to contact this realm and bring down the inspiration for music.

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### *Hypnotism*

#### *Question:*

Can one be hypnotized without knowing it?

#### *Answer:*

Hypnotizing a person consists in driving out a part of the ether of the victim's vital body, particularly in the region of the head, and substituting ether from the hypnotist's vital body, through which the hypnotist becomes able to control the person hypnotized. This is done by the exertion of the will of the hypnotizer combined with a series of passes through which the magnetism or ether of the hypnotist's body is directed against the vital body of the person being hypnotized. In view of this explanation it may be seen that the process can be carried on whether the person is conscious of it or not. However, if he knows what is being done and sets his will against it, he ordinarily cannot be hypnotized. Incidentally we may say that hypnotism is mental assault and battery and hence criminal in nature.

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### *Cross Stripes in the Heart*

#### *Question:*

How can I develop the cross stripes in the heart?

#### *Answer:*

They are developed gradually by a life of altruism and service to the race. If you wish to expedite the process, you

can do it by increasing your activity along these lines. The cross stripes transform the heart into a voluntary muscle, and have the same function as the winding of wire in an electro-magnet. When the vital force in response to the will flows through the cross stripes, it creates a magnetic field which makes contraction and expansion of the muscle possible. When this has been accomplished, the flow of the blood to the brain can be regulated, shutting off when desired the blood to the left half of the brain, which is devoted to selfish purposes, and increasing the flow to the right side, which is devoted to altruistic purposes.

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### *The Time for Healing Concentration*

#### *Question:*

Why do you have your healing concentrations at 6:30 P. M. when it is generally conceded by occultists that at 12 o'clock noon the vibrations of the sun are strongest and the effect of concentration is best?

#### *Answer:*

The hour of 6:30 P. M. was selected by Max Heindel for the healing concentrations of the Rosicrucian Fellowship from certain practical considerations as follows: First, our students are located all over the world, and it is necessary that the vibrations created by their concentration be gathered together and amalgamated into one great unit of healing force. The vibrations created in each part of the world are picked up by the setting sun as it passes along its course and then carried along and amalgamated with all the others. In other words, the setting sun acts as a collecting agency. Max Heindel probably found that the setting sun accomplishes this object better than the sun at any other time of the day. Second, for the great majority of people it is difficult to stop in the middle of the day and take the time for concentration. Therefore the services of a greater number are enlisted by making the hour 6:30 after the day's work is done.

# 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 Law Demonstrated

BY FRANK CARVER

(Continued from October)

**N**O. 3 allowed his papers and documents to accumulate on his desk to such an extent that No. 1 referred to it as "the morgue." Order was absolutely lacking. His desk and trays came to be the laughing stock of the office. If a paper was mislaid, he invariably said, "I never saw it." Everyone seemed to be out of step but him. He had an inordinate desire for recognition, and wanted full credit for everything whether he deserved it or not; but if anything did not reflect credit on his department, he spared no effort to lodge responsibility on some one else. This trait was so pronounced that it became common talk about the office.

In his efforts to assist taxpayers to avoid payment of income taxes he was not overly careful about the facts. One Internal Revenue agent said: "His mind is concentrated on reducing the tax liability regardless of the facts in the case."

One of the biggest tax cases came into the office on a day when the moon was

in adverse aspect to Neptune. The government agent had reviewed the returns and advocated a very large additional assessment as the result of an incorrect method in pricing inventories. Sworn statements as to the method used had been filed with the original tax returns. No. 3 surveyed the situation and decided that affidavits should be made supporting another method of pricing which would result in the annulment of the additional assessment. After an immense amount of labor and correspondence the amended returns were submitted to the department at Washington. The department officials refused to accept the inventory figures because the affidavits were contradictory.

The following anecdote illustrates the exaggerated egotism of No. 3: At one time several of the accountants were preparing to take the state examination; No. 3 was requested to join them. He said, "I cannot afford to take a chance on being flunked; think of the effect on the firm's business." During a period of four years, at each bi-annual examination he would remark: "Well I cer-

tainly intend to try the next examination"; but each time he would invent some excuse for not attempting it, although always assuring us that he knew he could pass. Nevertheless the basic fear of failure and resultant loss of imagined prestige seemed to be the restraining influence.

A number of comparisons follow, in which basic sympathy or antipathy is disclosed by comparing one chart with another. In looking at charts Nos. 1 and 2 it will be noted that the sun in each case is in an air sign. Jupiter in chart No. 1 is in favorable aspect to the sun in chart No. 2. The moon in chart No. 1 is in good aspect to Jupiter in chart No. 2. These are strong testimonies of agreement and understanding. The moon in chart No. 2, however, is in opposition to the sun in chart No. 1 which is not a favorable indication of amity. It threatens breaches and quarrels.

Nos. 1 and 3 have considerable harmony between them as far as the radical positions are concerned but the progressed aspects developed much discord. The moon in chart No. 3 is in Gemini, an air sign, and in good aspect to the sun and Jupiter in chart No. 1. The moon in chart No. 1, in Cancer, is in conjunction with the sun in chart No. 3. These configurations are very good and are testimonies of sympathy and agreement which have been manifested in various ways during the past few years. In spite of all the efforts of his enemies, No. 3 stood high in the favor of No. 1 until progressed aspects brought estrangement, which is related in connection with the progressed horoscope.

There is marked conflict between charts Nos. 2 and 3. Both have heavy afflictions in fixed signs. In chart No. 3 Mars and Venus are conjoined in Leo in square aspect to Uranus in Scorpio. This afflicted segment is in adverse aspect to the sun and Saturn in chart No. 2. The moon in chart No. 2 is in the fire sign Aries in square to the sun of chart No. 3 which is in the watery sign Cancer. Fire

and water do not blend very well. All of these configurations point to lack of sympathy, and experience demonstrated the truth of it. They were constantly quarreling about something, both striving to gain the favor of No. 1. No. 2 even went so far as to encourage employees to ignore No. 3's authority. No opportunity was missed to antagonize him, thus destroying his peace of mind and making it impossible for him to do any constructive work.

Horoscope No. 4 is the chart of the employee mentioned previously who was so hostile to No. 2. He was born August 26, 1894, 10:17 A. M., Latitude 56 North, Longitude 5 West. The adjusted calculation date is September 16, 1894. Cusps of the houses as follows: M. C., Leo 6; 11th house, Virgo 10; 12th house, Libra 6; ascendant, Libra 25; 2nd house, Scorpio 21; 3rd house, Sagittarius 25. Planets as follows: Mars 2-12 Taurus; Neptune 15-40 Gemini; Jupiter 1-11 Cancer; Moon 2-11 Cancer; Venus 8-46 Leo; Mercury 25-23 Leo; Sun 3-8 Virgo; Saturn 21-47 Libra; Uranus 11-53 Scorpio.

The basic enmity between Nos. 4 and 2 is very strong. The moon in chart No. 2 is in opposition to Saturn and the ascendant in chart No. 4. The moon in chart No. 4 is within six degrees of a conjunction with Mars in chart No. 2. Mars in chart No. 4 is on the place of Saturn and square to the sun in chart No. 2. Venus in chart No. 4 is in opposition to the sun and square to Saturn in chart No. 2. All of these aspects are evil and point to violent hatred between the two spirits. No. 4 went to a lot of expense in an effort to injure No. 2. He collected evidence to show that No. 2 had compiled a balance sheet in which the facts were distorted. He filed a brief with the Institute of Accountants in which No. 2 was accused of certain misdemeanors. In order to defend himself No. 2 had to appear before the Institute. He was severely reprimanded for unprofessional conduct and warned to refrain from such practice in the future.

No. 2 made the remark shortly after-

wards, "For a time I feared No. 4 would attempt bodily assault, he was so determined to injure me."

No. 4, with Saturn in the ascendant, displayed some of the Saturnian qualities in his malevolent attitude toward No. 2.

The progressed horoscope is important. A careful analysis of the various positions, especially that of the rapidly moving moon, shows the approximate time when favorable or unfavorable periods are due.

During the years 1918 and 1919 the moon in chart No. 2 was progressing through the sign Leo, one of the fixed signs. While in this sign she opposed the sun in Aquarius and squared the planets Saturn, Neptune, and Jupiter in Taurus. These progressed positions coincided with a strenuous period in the office. On July 23, 1919 the condition reached a climax when No. 4 and two other men resigned.

This same day No. 3 was given his opportunity in the organization. The progressed moon in his chart was in the ninth house exciting the radical sextile of Jupiter and the sun, a time when opportunities would be in order. It is interesting to observe the connection here between the kind of work and the planetary influence in operation. Jupiter is the natural ruler of law. The man was put in charge of income tax matters. From that time until the summer of 1923 he had everything his own way, in spite of the efforts of No. 2 to undermine the friendship between Nos. 1 and 3. But in the summer of 1923 when the moon in chart No. 3 reached the middle of the sign Cancer he began to lose prestige. This position corresponded to the place of Uranus (estrangements) in chart No. 1. It was at this time that No. 1 referred to No. 3's desk as "the morgue."

In November, 1924 No. 3 was persuaded by his associates to sign the application for the state examination which he had been saying he would do for several years. After the examination was over he bought a bottle of whiskey and

invited his friends to join him for a little party. The interesting thing about this party was that each member took turns at telling No. 3 his shortcomings. He was informed that he took credit for everything whether he was entitled to it or not and always blamed some one else if things were not as they should be. In short the Virgo critic was criticized, the reaction of his own harsh judgment and the natural working of that law of nature stated in the Sermon on the Mount: Judge not lest ye be judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again.

One of the men who urged No. 3 to attempt the examination was on the examining board and assured him that he would do all he could to pass him. On the strength of this assurance No. 3 attempted to write the answers to a very technical examination without special preparation. The result was failure and bitter disappointment coupled with great indignation and resentment at the method used by the board in judging the candidates.

The moon by progression at this time had come to the conjunction of Mars and Venus in the sixth degree of Leo in square aspect to Uranus in the third house, while Saturn was transiting the place of Uranus. Mars was opposing the ascending degree. The afflicted part of the horoscope was stimulated by the progressed moon and Saturn at the same time. Both terminals of the radical affliction were affected, stirring into activity the rash, impulsive side of No. 3's nature.

The horoscope of the member of the board who persuaded No. 3 to try the examination shows the sun and Neptune in practically the same degree as the moon in chart No. 3, a configuration between charts which indicates that No. 3 would be quite susceptible to this man's influence. However with the moon conjoined with Mars in Aries in opposition to Saturn in chart No. 3 his influence would not be altogether beneficial.

No. 3 selected a time for a difficult examination when the progressed aspects in his horoscope foreshadowed a time of stress and storm. He had been advised several months previously that the last quarter of the year 1924 was destined to be a period of difficulties, a time when the feelings would be subjected to the utmost strain. The day before the examination he recalled the prediction but said he had to try the examination for various reasons.

No one can gain any benefit from astrology until he has earned the right to such knowledge. If it would tend to interfere with those experiences necessary for the development of the character, the Lords of Destiny would screen the mind from perceiving the snare.

"God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened—then we behold them, and the time when we saw them not is like a dream."—*Emerson*.

The hard experiences serve the same purpose in smoothing out the kinks in our natures as the lathe of the lapidary performs for the rough gem.

The moon in conjunction with Mars in the progressed horoscope indicates a tendency to impulsive action and all those misfortunes incident to acts without due thought; such as jumping without looking.

The square of the moon and Uranus is associated with experiences of a very disturbing nature. Estrangements come about in the most unexpected way and the feelings and emotions are stirred to the limit of endurance, more especially when Mars and Uranus are in adverse aspect in the chart of birth.

In this particular case No. 3 lowered his standards in an effort to curry favor with some of his associates. He had not been in the habit of using liquor. On this occasion he indulged himself, thinking perhaps that it would stimulate feelings of good will. It acted as usual. It loosened the tongues of his friends and

they spoke their minds quite freely. The men wanted to be friendly with him, but on account of his arrogant nature and extreme egotism he had been unapproachable. They criticized him in a manner which to them seemed a friendly overture, with the idea perhaps that they could reform (Uranus) him so that he would be more to their liking. As it was to be expected, he justified himself at every accusation. A Virgo native is not so easily convinced of his own imperfection.

Our defects are recognized quite readily by our friends and acquaintances, but the art of self-analysis is largely undeveloped in the most of us.

"Human character does evermore publish itself. It will not be concealed. It hates darkness—it rushes into light. The most fugitive deed and word, the mere air of doing a thing, the intimated purpose, expresses character. If you act, you show character; if you sit still, you show it; if you sleep, you show it—

"Always as much virtue as there is, so much appears; as much goodness as there is, so much reverence it commands. A man passes for what he is worth. What he is engraves itself on his face, on his form, on his fortunes, in letters of light which all men may read *but himself*. Concealment avails him nothing; boasting, nothing. There is confession in the glances of our eyes, in our smiles, in salutations, and the grasp of hands."—*Emerson*.

The horoscope shows the weak points as well as the strong ones. If people were ambitious to improve their own character they would find the study of astrology a great help. The horoscope serves as a mirror, it reflects the imperfections. He that has eyes will see, and he that hath ears will hear, and he that hath a heart will understand.

About the middle of December, 1924 the moon in chart No. 3 came to the seventh degree of Leo completing a square aspect to the progressed Uranus. At this time, December 17th, No. 3 came into violent clash with partner No. 2. The



superficial reason for the strife was the policy of No. 2 in handling overtime pay. No. 2 had paid one of the men for overtime work and No. 3 was insisting that every one should be treated alike. The relations between these two men had been strained for many months and it did not take many words of criticism at this time to arouse active hostility. No. 3 accused No. 2 of having no sense of justice at all and so forth, and No. 2 in a rage told No. 3 he could resign. No. 3 endeavored to arouse some sympathy from No. 1 but did not meet with success and so he terminated his employment with the firm on December 31, 1924.

No. 3 had been talking about quitting, thinking he ought to go into business for himself, but never seemed to be able to arouse sufficient energy to do it, and so he was forced by conditions outside himself to do the very thing he had been threatening to do for a long time.

It is interesting to observe that the moon going through Leo in chart No. 3 crossed the afflicted portion of chart No. 2 causing the native of No. 2 to become extremely annoyed. At the same time the moon in chart No. 2 had reached the place of Uranus in chart No. 3—a double configuration of a disharmonious nature.

At the time No. 3 was appointed manager of the Tax Department, July 23, 1919, 1:45 P. M., Latitude 48 North, and Longitude 122.5 West, adjusted calculation date, February 22, 1919, the majority of the planets were above the earth. In spite of the annoyance that No. 3 caused on account of his procrastinating methods, he managed to "get by" in a fashion for a long time. The position of Uranus in the fourth house, the end of the matter, is quite in harmony with the "unexpected" termination of his tenure of office. The moon by progression had passed the conjunction of Saturn in the tenth house during the months of August and September, 1924, at which time tax work was almost at a standstill. In November the moon reached the opposition of Uranus and No. 3 resigned a few weeks later.

This horoscope is interesting inasmuch as it shows that a horoscope of a man's business is in harmony with the man himself and his own horoscope.

A horoscope for the hour of commencing business is useful for studying the trend of affairs. A chart set for 8:30 A. M., February 1, 1922, Latitude 48 North and Longitude 122.5 West, adjusted calculation date, November 22, 1921, is for the opening of business on the day when the partnership sent out its announcement cards. In this figure we find the sun (those in authority) in the twelfth house (limitation) applying to an opposition of Neptune (confusion and unrest) in the sixth house (employees). This same aspect appears in chart No. 1, that of the head of the firm. Uranus is on the ascendant. The moon is in Aries in the first house applying to an opposition of Saturn (within 4 degrees) and Jupiter (16 degrees, not quite in orb). Not a good day, to say the least, for the commencement of a new enterprise. The opposition of Saturn became exact four months later, coinciding with the time when the tax case mentioned previously was before the Internal Revenue Department and the firm's appeal was opposed and objected to at every point.

Mars' transit, crossing the ascendant and place of the moon in December, 1924, tallied with the strife in the office over the overtime pay. The transit of Saturn in Scorpio, forming a square aspect to both the sun and Neptune, stirred the dissatisfaction in the house of employees.

A few days after No. 3 terminated his employment, one of the other accountants, whose horoscope is given as No. 5, resigned rather unexpectedly and joined No. 3 as a partner.

During the month of January, 1925 they sent out their announcement cards and interviewed some of No. 1's clients with the result that they secured many of the clients formerly served by him.

Horoscope No. 5 is the chart of the employee who joined No. 3 as a partner. He was born May 25, 1883. Hour not

available. The positions of the planets are as follows: Mars 26-29 Aries; Venus 3-0 Taurus; Neptune 19-7 Taurus; Saturn 0-8 Gemini; Sun 3-53 Gemini; Mercury 21-13 Gemini; Jupiter 4-7 Cancer; Uranus 19-13 Virgo, retrograde; Moon 13 Capricorn.

In this horoscope the tendency to criticize is dominant. Mercury is in Gemini in square aspect to Uranus (reforms) in the sign Virgo. The influence of Uranus is working through the critical sign Virgo affecting Mercury (the mind) in a disharmonious manner. Raphael's description of this aspect fits this case; he says: "This produces a nasty, bitter, sarcastic turn of mind, very fond of finding fault with others." This man never failed to take advantage of an opportunity to belittle and poke fun at the shortcomings of others. He nicknamed No. 3 the "Clown Quince" and enjoyed ridiculing him. The pronounced fault-finding trait is very much in evidence in his reply to an inquiry as to how he liked the writings of Emerson; he said: "He writes like an old woman."

Nos. 3 and 5 are both inclined to be exceedingly critical. In spite of the contempt they held for each other during their sojourn in the employ of No. 1, they were finally brought together in partnership.

In the fulfillment of destiny, enemies are often brought together in the bonds of marriage, in families, or in business relationship. Human beings must sooner or later learn to get along with each other. If one hates another, he sets into operation the law of attraction and thereby ties himself to the object of his hatred until suffering has purged the evil. Freedom from those we dislike is gained only by showing them kindness in thought, word, and act.

A comparison of chart No. 3 with No. 5 indicates much conflict between them. The radical moon in chart No. 5 is in opposition to the sun in chart No. 3, showing a tendency to quarrel. The

moon in chart No. 3 is near the places of Saturn and the sun in chart No. 5, a very conflicting testimony, Saturn showing lack of sympathy while the sun is quite the other extreme.

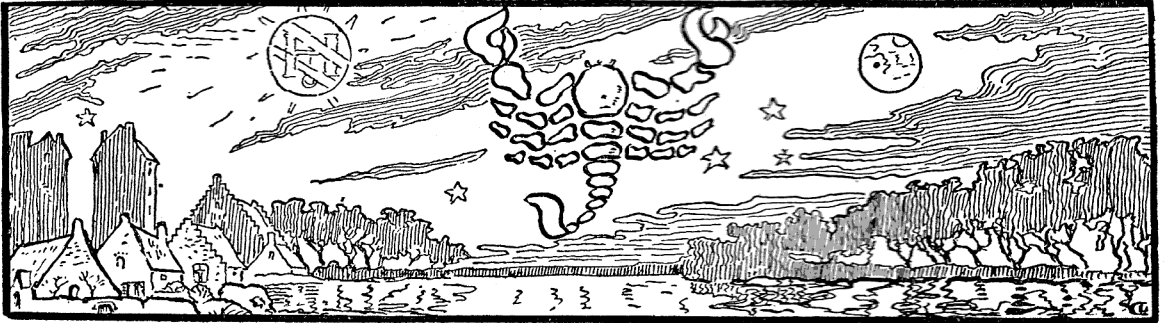
The progressed positions of the planets in these two horoscopes are more kindly disposed towards each other than the radical; indicating that the present union of forces is due to current conditions which will pass over in due time. The progressed aspects are as follows: The moon in chart No. 5 is in the sign Cancer corresponding to the sun in chart No. 3. The sun in chart No. 5 has reached the middle of the sign Cancer in favorable aspect to the progressed Venus (unions) and radical ascendant of chart No. 3.

In the course of these observations the importance of the three classifications, cardinal, fixed, and common signs, has been constantly emphasized. Even without the birth hour, with just the birth-day, a great amount of useful information may be obtained. In the selection of employees to serve in various positions of our great industries astrology would be of much assistance in placing people among those congenial to them as well as each in his proper niche.

The cardinal signs govern the heads of departments, and when a cardinal type is placed at the head of an organization the whole organization is a reflection of his horoscope. If the cardinal energy is focused through disharmonious angles as it is in No. 1's horoscope, the organization as a whole responds to it. Discord gravitates to No. 1 like water seeking its own level. It is shown in his choice of No. 2 as a manager. It is shown in the hatred aroused among the employees as a result of No. 2's policy in management. Only through a knowledge of astrology can this disharmony be studied and regulated. As Goethe says:

"From every power that all the world  
enchains,  
Man frees himself when self-control  
he gains."

# The Children of Scorpio, 1925



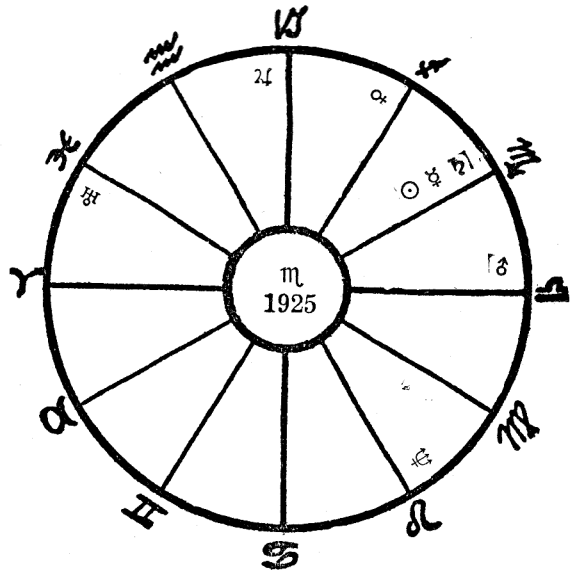
*A Character Delineation of the Children Born between October 24th and November 22nd, 1925, inclusive.*

Scorpio is the night house of the planet Mars, and therefore its children love to investigate the dark and hidden things of nature, with the result that they are often misunderstood. Mars is a fiery planet, while Scorpio is a watery sign, and as these two elements will not blend, we have the reason for some inharmony in the nature of the children of this sign.

These children, having a very determined nature, adopt very few half-way measures. There is, therefore, no height which they will not attempt to scale, and conversely no depth to which they may not plunge. As a result this sign is productive of the noblest saints and the greatest sinners.

The sign of Scorpio enlightened the tribe of Dan, for Scorpio gives to its children a clear, sharp, penetrating mind which goes directly to the center of things. As the tribe of Dan desired knowledge and wisdom, they were grouped under this sign. "Dan is a snake in the way, a serpent in the path"; the serpent represented wisdom and knowledge among the sages of the past. Thus the children of the Serpent, whose sign is Scorpio, are ever seekers of the mysterious, desiring knowledge above all things.

Scorpio is the sign of generation, degeneration, and regeneration. Therefore these children should be taught at an early age the sacred mysteries of be-



ing so that they may not desecrate the altar of love by burning upon it the fire of lust.

From October 30th to November 22nd, we have Uranus, the planet of progress, in the sign of Divinity, Pisces, trine to Saturn, the planet of patience, in the sign of secrets, Scorpio, and also sextile to the benevolent Jupiter in the ambitious sign of Capricorn. Here is a wonderful opportunity for these chil-

*(Continued on page 326)*

**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:—When the time of birth given is *DAYLIGHT SAVING TIME*, applicants for readings *should be very careful* to so state it, otherwise the delineation will be in error.

BETTY K.

Born December 11th, 1916 between 1 and 3 A. M. (2 A. M. used).

Lat. 40 N., Long. 75 W.

*Cusps of the Houses:*

10th house, Cancer 18; 11th house, Leo 21; 12th house, Virgo 21; Ascendant, Libra 15-34; 2nd house, Scorpio 13; 3rd house, Sagittarius 14.

*Positions of the Planets:*

Venus 16-22 Scorpio; Sun 18-56 Sagittarius; Mercury 28-27 Sagittarius; Mars 7-19 Capricorn; Uranus 16-40 Aquarius; Jupiter 25-35 Aries, retrograde; Moon 8-31 Cancer; Saturn 29-49 Cancer, retrograde; Neptune 4-34 Leo, retrograde.

We have here a young lady with the artistic sign of Libra rising, whose ruler, Venus, we find in the occult sign of Scorpio. Venus, representing the love nature of the individual, shows the direction through which the person will obtain his or her greatest pleasure. Therefore we see that Betty will be drawn toward the hidden mysteries of nature. Venus, however, makes a square to Uranus, and we would therefore caution her to proceed very slowly along these lines.

With the sun and Mercury in the sign

of aspiration, Sagittarius, in the 3rd house, that of writing and speaking, we see a much better outlet for her energy. These positions will give an inclination for writing, probably along philosophical or religious lines. Such writing will probably be of an advanced and scientific nature due to the sextile of the sun to Uranus, which latter planet is ruler of the 5th house, publications, thereby tending toward success along this line. Mercury, the planet of reason, is at home in the 3rd house and trine to Jupiter in Aries, making the mind very broad, tolerant, and idealistic, also witty. With the bright mind which this gives, Betty will be successful provided she does not become egotistical, which might be the result of the opposition of the moon to Mars if the tendency which it gives in this direction is allowed to develop.

In the matter of health we find Jupiter, the ruler of the 6th house, square to Saturn in Cancer, the stomach. Mars is also in opposition to the moon in Cancer. Therefore Betty should learn the benefits of eating moderately and slowly. Rich food should be eliminated from the diet if she wishes to avoid bilious headaches and digestive trouble.

She will meet considerable opposition in life, which will come chiefly from her own sex, due to the moon in opposition to Mars, and Venus being square to Ura-

nus. But with Jupiter trine to Mercury and the sun sextile to Uranus she will be more fortunate with the men.

#### JAMES CLIFFORD C.

Born August 4, 1914 at 7 P. M.

Lat. 46 N., Long. 103 W.

#### *Cusps of the Houses:*

10th house, Sagittarius 2; 11th house, Sagittarius 22; 12th house, Capricorn 11; Ascendant, Aquarius 7-16, Pisces intercepted; 2nd house, Aries 0; 3rd house, Taurus 7.

#### *Positions of the Planets:*

Moon 0-16 Aquarius; Uranus 9-32 Aquarius, retrograde; Jupiter 18-5 Aquarius, retrograde; Saturn 28-8 Gemini; Mercury 22-41 Cancer; Neptune 28-30 Cancer; Sun 11-48 Leo; Venus 23-31 Virgo; Mars 24-3 Virgo.

In this chart there are four planets in fixed signs, which give a very determined mind. As the moon in Aquarius is in conjunction with the ascendant, we have a sociable and courteous disposition, and on account of the moon's sextile to Mars in Virgo James may desire to take up the study of chemistry or dietetics. Uranus is also in conjunction with the ascendant, and is powerful by virtue of being in his own sign and angular, but he makes an opposition to the sun. Here we have an erratic tendency of mind brought about by inharmony between the personality and individuality. James will want to do things which he knows he should not do.

Mars by virtue of making the greatest number of aspects is very powerful in this chart. His being in conjunction with Venus in the sign of Virgo will give ability to care for the sick. This is increased by the fact that these two planets make sextiles to Neptune and Mercury in the 6th house, that of health and service rendered to others. These same aspects might produce a poet, but difficulty would arise in connection with publications due to Saturn in the 5th house being square to both Mars and Venus.

In the matter of health we find a weak spot shown by Saturn in Gemini, square to both Venus and Mars in Virgo. These are both common signs, therefore ner-

vousness may be in evidence, which is further supported by the opposition of Uranus to the sun. The remedy for this will be found in the good aspects of Mars and Venus to Mercury and Neptune. These show that benefit may be derived from coming closely into contact with Mother Nature, either on land or sea. Both these elements will do much to restore harmony and peace to the nervous system.

The great difficulty is that James will always want his own way, signified by the moon and Uranus in conjunction with the ascendant in Aquarius; and he will not understand those who are trying to render him assistance, signified by the sun in Leo in the 7th house. This can be largely overcome by explaining to him the facts in the case, which he will readily grasp through the sextile of Mercury to Mars in Virgo, which gives him a very analytical mind.

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#### VOCATIONAL

#### MARY E. C.

Born December 6, 1908 at 6 P. M.

Lat. 53 N., Long. 105 W.

#### *Cusps of the Houses:*

10th house, Pisces 14; 11th house, Aries 20, Taurus intercepted; 12th house, Gemini 8; Ascendant, Cancer 16-57; 2nd house, Leo 2; 3rd house, Leo 20.

#### *Positions of the Planets:*

Neptune 16-31 Cancer, retrograde; Jupiter 13-39 Virgo; Mars 7-28 Scorpio; Venus 10-34 Scorpio; Mercury 5-7 Sagittarius; Sun 14-31 Sagittarius; Uranus 15-11 Capricorn; Saturn 3-22 Aries; Moon 3-53 Gemini.

Spiritual devotion and inspirational music are foremost among the precious gifts received from Neptune. This planet in Mary's chart is almost in exact conjunction with the ascendant, thus making her brain especially adapted to receive such gifts. We find four planets in common signs, which will give a harmonious temperament and sympathetic nature. As the result of three planets in watery signs and this element ruling the midheaven and ascendant, the feelings and emotions will be very strong. Nep-

tune in Cancer will make Mary intuitive, and his sextile to Jupiter will endow her with a lovable disposition.

Neptune, ruler of the 10th house, that of ambitions and the vocation, makes a trine to Venus in Scorpio, which indicates ability to become an inspirational musician, resulting from fertile imagination and deep emotions. Neptune rules stringed instruments, therefore Mary would have ability for the violin or harp as a means of expression of the latent soul power within. However, the conjunction of Mars with Venus will introduce martial energy at a point that is not particularly good for a musician, which will tend to detract from the quality of the music produced. Saturn, the planet of persistence, is in the 10th house, trine to Mercury and sextile to the moon, which will give the necessary technique. Saturn is also ruler of the 7th house, and by his good aspect to the moon would enable Mary to slowly gain favor with the public through hard persistent work. Jupiter in Virgo is sextile to Mars and Venus in the fifth house. Therefore she should make a good teacher of music to children.

The opposition of the moon to Mercury indicates some trouble with the hearing. Mercury has partial rule over the hearing, and in this chart is ruler of the 12th house. As this opposition comes from common signs, we have great hope of the difficulty being removed. The invisible vital fluid called nerve force is ruled by Mercury, but this enters the body by way of the spleen, which comes under the rulership of the sun. The sun square to Jupiter shows a wasting of this nerve energy so that there is not sufficient for all the organs to perform their various functions. This deficiency here affects the ears. Mercury and the moon, which are largely responsible for this, make good aspects to Saturn, the planet of poise and calmness. Therefore if Mary will control her emotions and not waste unnecessary energy, she can in time largely overcome this affliction. Fresh air and sunshine are essential together with a normal amount of physical exer-

cise. Add to this deep breathing exercises and regular meals of plain simple food, and also avoid drugs and stimulants. Then we feel sure that she will be relieved of this condition.

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### *THE CHILDREN OF SCORPIO, 1925* (Continued from page 323)

dren to advance the new order of religion without destroying the old.

On account of the sun being square to Neptune from November 11th to the 22nd, those born during this time should be particularly careful to avoid habit-forming drugs.

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### ERRATUM

In the data for the horoscope of Robert W. E., published in the Astral Ray Department of the September issue of this magazine, the time of birth should have been stated as P. M. instead of A. M. The delineation as given was correct for the afternoon hour.

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### The Rosicrucian Emblem

We have prepared the Rosicrucian Emblem in a light card box, 13 by 20 inches, accompanied by instructions as to how to mount it in a way suitable for use in concentration either by individuals or Local Centers. This is a good opportunity to obtain an emblem for the above purpose at a small cost. Price \$1.75 postpaid.

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### Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND  
ASTROLOGY

*Rosicrucian Philosophy*: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 23 lessons and the Advanced Course of 12 lessons.

These courses are conducted on the freewill offering plan. For further information address,

*The Rosicrucian Fellowship,*  
*Oceanside, San Diego Co., Calif.*

# Studies in the Rosicrucian Cosmo-Conception

## The Rosicrucian Catechism

BY ALFRED ADAMS

### EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

#### THE LEMURIAN RACE

(Continued from October)

- Q. What further is stated regarding the sex force?
- A. It is subverted from its proper course inasmuch as it should go outward for procreation, but man retains it for selfish purposes. Not so the angels; they had experienced no division of their soul-powers, therefore they could send out the dual soul force without selfish reservation.
- Q. What is the force that goes outward for the purpose of creating another being?
- A. Love. The angels sent out their whole love, without selfishness or desire, and in return Cosmic Wisdom flowed into them.
- Q. Why is man's love selfish and sensual?
- A. Man sends out only part of his love; the residue he selfishly keeps and uses to build his inner organs of expression to improve himself. With one part of his creative soul power he selfishly loves another being because he desires co-operation in propagation. With the other part he thinks, also for selfish reasons, because he desires knowledge.
- Q. How may man be compared to the angels, and what must he do to reach selflessness?
- A. The angels love without desire, but man had to go through selfishness. He must desire and work for wisdom selfishly that he may reach selflessness at a higher stage.
- Q. What did the angels do for man?
- A. They helped him to propagate even after the subversion of part of his soul force. They helped him to build the physical brain, but they had no knowledge that could be transmitted by means of it because they did not know how to use such an instrument and could not speak directly to a brain being.
- Q. What further could the angels do?
- A. They controlled the physical expression of the love of man and guided it through the emotions in an innocent way, thus saving man the pain and trouble incident to the exercise of the sex function without wisdom.
- Q. If that regime had lasted, what would man have become?
- A. He would have remained simply a God-guided automaton, and would never have become a personality, an individual. That he has become such is due to a much maligned class of entities called the Lucifer spirits.

#### THE LUCIFER SPIRITS

- Q. What were the Lucifer spirits?
- A. They were a class of stragglers in the life wave of the angels.
- Q. What did they do in the Moon Period?
- A. They worked themselves far ahead

of the great mass of those who are now the most advanced of our humanity. They had not progressed as far as the angels, who were the pioneer humanity of the Moon Period, but they were so much in advance of our present humanity that it was impossible for them to take a dense body as we have done.

*(To be continued)*

### Mid-Year Session of Mt. Ecclesia College

We expect to conduct another session of Mt. Ecclesia College along lines similar to those of the Summer School just completed, beginning about January 18 and ending February 26th. Instruction will be given in day classes, five days a week, on the following subjects:

- Rosierucian Philosophy.
- Astrology.
- Astro-Diagnosis and Healing.
- Anatomy and Physiology and their correlation with Astrology.
- Public Speaking.
- Practical English.

This School is particularly designed to prepare lecturers and teachers to go out and carry the Rosierucian message throughout the country. It is open, however, to all who are interested in the subjects taught. Accommodations may be obtained at Mt. Ecclesia. We have a limited number of rooms in small cottages at \$50 and \$55 per month, and others in Rose Cross Lodge at somewhat higher rates.

There is a great need of Rosierucian lecturers and teachers at the present time. Hundreds of thousands of people are rapidly approaching the point, or have already arrived, where they are ready to receive the Rosierucian teachings, yet unless messengers are developed to carry the message, these people will not come into contact with it. Therefore those who are able to devote a little time to this work and who have a desire to serve in this way should seriously consider taking the course of instruction in

this School. Even though they are not in all cases deeply versed in all the aspects of the philosophy, still they will serve the main purpose by acting as advance agents for it, calling the attention of the people to our literature, after which the people themselves will read it, do their own thinking, and form their own conclusions.

Certificates of credit will be issued to all those who take the courses in this School and pass the examinations. Those who wish to go outside of Local Centers to teach or lecture will be given Teachers' or Lecturers' Certificates when they have proved their qualifications and been accepted by the Board of Trustees.

Think this over. Make your plans to come if possible, and notify us as far in advance as you can of your intentions.

### Mr. Parchment's Lectures in Los Angeles

Mr. S. R. Parchment, one of the authorized lecturers of the Rosierucian Fellowship, will deliver a series of lectures on the Rosierucian Philosophy and astrology in Los Angeles, as follows:

Music Art Hall, 233 So. Broadway, at 2:30 P. M., Sun., Oct. 18th, Subject: Jesus, a Mystic Mason.

Symphony Hall, 232 So. Hill St, at 8 P. M.:

Tues., Oct. 20th, Subject: The Christian Mystic Initiation.

Fri., Oct. 23rd, Subject: A Safe Way of Unfolding Spiritual Sight with Insight.

Tues., Oct. 27th, Subject: Spiritual Psychology.

Fri., Oct. 30th, Subject: The Uses and Abuses of Astrology.

These lectures will be given under the auspices of the Los Angeles Center of the Rosierucian Fellowship. All those who are interested in the above subjects are cordially invited to attend.

"A life of pleasure is the most unpleasing life in the world."



# Children's Department

## Elsie's Discovery

### Or, A Wonderful Dress

BY LEILA M. HUTCHERSON

(Continued from October)

"WHAT did you do next?"  
 "Well, by that time we felt ashamed of the way we had acted when we saw how happy Rosie was at Millie's kindness, and when Millie proposed a game we were glad to include Rosie in it; and do you know, Norie, she was just as smart as could be."

"But you haven't told me about the wonderful thing you learned, Elsie."

"I'm coming to that right away. When mother and I were having our bedtime talk that evening, I told her all about it—how nasty we had been to Rosie and how sweet Millie had been to her. 'How beautiful of Millie,' mother said as she brushed and combed my hair. 'I am sure that the angels smiled upon Millie for they would be so happy over her kind act. And, Dearie, I am glad that you feel sorry for I am sure you will try never again to hurt anyone's feelings so cruelly.'"

"I felt so sorry and ashamed when mother told me all about poor little Rosie that I just had to cry, I couldn't help it, for Rosie had got that ugly scar when she tried to save her baby brother when their house got burned. Mother said she was a little heroine. Her father is sick, too, and that is why Rosie can't have pretty dresses like we have 'cause her mother has to work hard to buy enough food."

"Mother kissed me as she wiped away my tears and then said: 'Listen, little daughter, for I want to tell you a story.' 'Is it a fairy story, mother, or a really

true story?' I asked for I just love mother's stories. 'It's a really true story laughed mother, and it is about Millie and a wonderful robe she is making.' 'Oh mother,' I said, 'can Millie make her own dresses?' 'Not the kind that you mean, dear,' she answered, 'but this is a much more beautiful dress than any you have ever seen. It is called the *golden wedding garment*.' 'A wedding dress? Why Millie can't get married yet, not for years and years for she's just a little girl,' I said, feeling more and more mystified. 'Nevertheless Millie is busy weaving this wonderful garment now, and it is being made of such fine, beautiful strands of loveliness that you cannot see them with your eyes.'

"I thought it was a fairy story after all, but didn't say anything as I snuggled up close to mother."

"And wasn't it a fairy story?" asked Norie.

"Well, p'raps it was 'cause anyway fairies are real you know," replied Elsie. "I can only repeat what mother said as she talked to me: 'These tiny strands are so fine and delicate in color that even the soft pink of those pretty sea shells you brought home the other day cannot compare; they are finer even than the gossamer threads which sparkle with dew in the early morning.' I listened entranced as mother proceeded. 'They are more exquisite than the wondrous hues which drape the mountains like misty veils, or the golden splendor of the sky as the sun sinks to rest at even. Think of the loveliest flowers you have ever seen and remember that none are so beautiful as the

material of which the golden wedding dress is fashioned.'

"Then mother went on to say: 'Some day there is going to be a wonderful wedding feast. It will take place when the Prince of Peace, Christ Jesus, shall come again. Everyone has an invitation to that wedding supper, but each one must wear a golden wedding garment else he or she will not be allowed to enter in at the feast. You are invited to make ready just as Millie is.' 'But, mother, how can I be ready when I don't know how to make this dress,' I asked. 'Can't you make one for me?' 'No,' said mother, 'no little girl is worthy unless she has made the garment herself.'

" 'Do you think I can ever learn how to make one' I sobbed, for now I knew that more than anything else in the world I wanted to learn how to make that sort of a garment too. Softly mother answered: 'Yes, little daughter, you may learn if you have a strong desire to do so, for the golden garment is the soul, and it is made by thinking beautiful thoughts, by doing beautiful, kindly deeds, by loving service, by being clean in word and in person. Every little girl by doing a little more every day can help her soul grow into a beautiful garment of living light.' "

"And so, Norie, now that I know what it really means I am going to try to do kind things instead of nasty things as I did to Rosie. Mother says I may have some apples to take to Rosie after school. Wouldn't you like to go with me?"

"Why yes," said Norie, "and perhaps my mother will give me something to take too. Let's go and ask her."

Lives of great men all remind us

We can make our lives sublime,  
And, departing, leave behind us

Footprints on the sands of time—

Footprints that perhaps another,

Sailing o'er life's wintry main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

.... —Henry W. Lonnellow.

## New Double Index Edition of the Cosmo-Conception

The ninth edition of the *Rosicrucian Cosmo-Conception* will be off the press and ready for delivery October 1st. A very valuable feature of this edition will be the inclusion of *TWO* indexes. One of these is Mr. Heindel's original Topical Index, arranged by topics for class study. The other is a revised and enlarged Alphabetical Index, which includes about 25 pages more than the last edition, and which is now so complete that practically any item in the whole book can be located at a minute's notice.

Price \$2.00, same as the old edition.

## A Cosmo-Conception for \$1.50

We have a few copies of the 7th edition of the *Rosicrucian Cosmo-Conception* with Topical Index, but without the new special index, which we are closing out at \$1.50—regular price \$2.00. They are printed on light weight paper and are considerably thinner than the last edition, which makes them specially adapted for being carried in the pocket. Orders will be filled as long as the supply lasts.

## Mt. Ecclesia Annual

The students of the Summer School of Mt. Ecclesia College published an Annual giving a short outline of the progress of the Summer School of 1925, including the names and group picture of the instructors, also pictures of the class and of class officers. The class prophecy, extracts from the diary of a student, and two pages of Mt. Ecclesia personals are included. The group picture of the instructors includes Mrs. Heindel, which alone will make the book of value to many of our students throughout the country. 16 Pages. Printed on fine glazed paper, attractively bound. 50 cents postpaid.

*The Rosicrucian Fellowship,*  
Oceanside, San Diego Co., Calif.

# Nutrition and Health

## Rosicrucian Ideals

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

As **CHRISTIANS** we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

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

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

## Hints for a Regenerative Diet

BY N. L.

**T**HERE is such a conflict in regard to what to eat being waged at this time in the minds of people who are advancing along the spiritual path, either consciously or unconsciously, that it would seem that a few simple suggestions might not be out of place.

Many are suffering in one way or another as the result of wrong methods of eating, but few have reached a solution of the problem. Acidity in its various forms is one of the chief dietetic troubles, and it is seldom one finds a person who knows what causes it. Some realize that certain things at certain times cause the distress, but why at one time and not another is not understood.

Many books, pamphlets, and magazine articles are put out with the view of helping solve the diet problem, but most of them are so technical that few have the time to study them out. It takes a good head and a lot of time to work out the different combinations from the long tables presented, and to find out from them the amount of food necessary to keep the body in good working order.

It is a good plan to start with some simple combinations first, and others will gradually be thought out as time goes on and we show our desire to "eat to live" and that we are not living to

eat. We may begin with the simple and satisfying fruit breakfast. Eat nothing but fruit; and it may be fresh, canned, dried, or dried and soaked. It should be taken with no sugar and no bread or starches of any kind—just the fruit. If any particular fruit is especially antagonistic to you, leave it alone until your stomach gets in such a condition that you can assimilate it.

You may cut up several kinds of fruit and mix for a salad, or use one or two kinds alone, or alternate. You may mix the sweet and sour, or use the two kinds separately as best suits your needs. For some people oranges alone make a very fine breakfast day after day with no change. Any kind of fruit that especially agrees with one may be used, preferably fresh, as then all the life principle is retained in its natural state, and the mineral salts are in no way changed. This is the way we were expected to use fruit when it was given us.

A breakfast of blackberries, raspberries, or strawberries in season is perfect and will not hurt one if the berries are fresh and well ripened; no trimmings—sugar, cream, etc.—with them nor bread or cake of any kind. Fruit and fruit alone for breakfast. If the need is felt for fats, nuts may be used in small quan-

tities, but there is danger of eating too much of them as they are very concentrated. They may be used with fruit, either whole or ground, but ordinarily not more than a tablespoonful of them at a meal. Nuts ground or nut butter thinned with a little hot water make a good dressing for fruit.

The quantity for each meal will vary with the individual, some being satisfied and able to do a big forenoon's work on a saucer of berries or one or two apples or oranges. Others will require more, but a much less quantity in any case than would be thought necessary by a person who has been in the habit of eating breakfast foods with sugar and cream, then eggs or meat (or both) and potatoes, hot cakes, waffles, or things of that kind. And there will grow to be such a feeling of comfort and well-being from the plain, simple diet that one will not regret the change from the old system or, rather, lack of system.

For dinner use vegetables cooked in variety together with the starches, such as bread, and potatoes, but no vinegar or sugar. No other thing we eat has as far-reaching effects for ill as sugar. If sweets are to be indulged in, use honey. One will require a small quantity of sweets for a time, but fruit will supply this need when one gets accustomed to it. Honey is the best and most wholesome of all the sweets. For articles requiring sour dressings use the juice of lemons or limes. Ground nuts may be used in loaves and roasts, soups and gravies, but not too lavishly.

For supper use uncooked vegetables or their leaves. Nearly all kinds of vegetables can be used raw, and are very satisfying, with no ill after-effects. There are graters with cranks, made on the order of nut grinders, which are inexpensive and very good for preparing vegetables such as carrots, parsnips, turnips, potatoes, sweet potatoes, kohlrabi, squash, beets, celeriac, and, in fact, all the tubers and roots. There may be two or three or more kinds of these grated and served at one meal, with or

without lettuce leaves, water cress, tender cabbage leaves, or parsley as garnish. For variety use the leafy vegetables such as lettuce, water cress, cabbage, the tops of beets, turnips, or carrots, also celery, spinach, nasturtium, etc. Serve with French dressing or plain. Shelled green peas, string beans, sweet peppers, onions, and radishes all may be utilized in mixtures for a full meal.

By using these articles uncooked one gets all the best parts of them, as nothing has been killed by cooking or boiled out and thrown away. The things needed to keep the body in perfect condition have been outlined here. When used uncooked not half the work and time are required to prepare them that cooked food requires, and there is no expense for fire or seasoning.

Many ways of preparing the food and many different mixtures will be thought out as one proceeds. One prime essential is to have the fruits and vegetables fresh, and if this cannot be done, then let them lie in cold water an hour or so to get crisp; also have them perfectly clean and free from insects and sand.

In the matter of liquids avoid buttermilk or the acid drinks with starchy food. With fruit no drink will be needed, but if one must have something hot, use plain hot water. For dinner sweet milk or cereal coffee may be used.

If this line of diet is followed a short time, one will have the proof of its benefits. Should one feel that his girth is too great, he will notice in a few days that it is getting less. Many never know what it is to be the natural size, having been more or less filled and bloated with gas. In such cases they will soon notice a comfortable loosening of the clothing if they follow this diet. In the case of those who are too thin there may be an increase of weight and the wrinkles will begin to disappear, for the uncooked foods furnish the oil needed and which has been lost in cooking.

The menus in the "Rays" do not al-

(Continued on page 333)

## Vegetarian Menus

### —BREAKFAST—

Baked Sweet Apples  
and Quince Sauce  
Cream of Wheat  
Muffins  
Cereal Coffee or Milk

### —DINNER—

Mushroom Soup  
Rice and Olive Timbales  
Baked Potatoes  
Parker House Rolls  
Milk

### —SUPPER—

Banana Salad  
Heated Graham Crackers  
Persimmon Pudding  
Milk

## Recipes

### *Mushroom Soup*

One can of mushrooms chopped fine; add one quart of vegetable stock, and heat. To two tablespoons of butter in a saucepan add three tablespoons of flour; mix and cook one minute without browning. Add one-half pint of thick cream to the mushrooms, then the butter and flour. Stir until the mixture comes to the boiling point, salt to taste, and serve in bouillon cups with slices of toasted white bread buttered.

### *Rice and Olive Timbales*

Mix two cups each of boiled rice and milk, three-fourths cup of ripe olives chopped, two tablespoons of chopped celery, one-half teaspoon of sage made into a tea and strained in (or one tablespoon of grated onion), a little salt, and three well beaten eggs. Put into oiled cups and bake in a pan of boiling water until firm. Remove from oven and allow to stand a few moments. Take timbales from cups and serve with any sauce preferred.

### *Parker House Rolls*

Put two quarts of flour in a bread pan at night. Into a hollow in the center of the flour put the following ingredients without stirring: one tablespoon each of sugar and butter, one pint cold scalded milk, sweet or sour, and one cup of yeast. Allow to rise over night, 12 hours, then add one teaspoon of salt, and knead fifteen minutes. Allow to rise six hours more, then make into small rolls. Rise one-half hour, then bake quickly.

### *Persimmon Pudding*

Remove seeds from persimmons and mash pulp fine to make one quart. Beat

one egg and add to one quart of milk a little butter, one-half teaspoon each of ginger, nutmeg, and cinnamon, one-fourth teaspoon of cloves, and one-half cup of sugar. Butter a baking pan and bake until set. Serve like custard, either hot or cold.

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### HINTS FOR A REGENERATIVE DIET

(Continued from page 332)

ways follow these lines strictly as all are not yet ready to forego many of the old customs. But for the aspirant to the higher life it is very apparent that something different from the old-fashioned diet is required. Those who have tried this system are usually perfectly satisfied that they have solved the dietetic problem, particularly those past middle age. At least it is solved for some of us, and perhaps would be for many if they could bring themselves to try it for a time.

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### 1926 Ephemeris

Our Ephemeris for 1926 is now completed and ready for delivery. The latitudes of the planets are included as well as the longitudes and declinations. A superior ephemeris at the low price of 25 cents. Place your order now, and see what next year will have to offer you in the way of transiting planetary aids. Your copy will be mailed you immediately upon receipt of order.

*The Rosicrucian Fellowship,  
Oceanside, San Diego Co., Calif.*

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Lynn, Mass., Aug. 17, 1925.

Healing Department,  
Rosicrucian Fellowship,  
Dear Friends:

There is no physical pain however excruciating which can compare with the anguish of the soul that feels itself drawn down, down—with no possible help. For years I have been held chained by a desire elemental operating between waking and sleeping to rob me of vitality and finally of hope. Since writing you this terrible thing is gone—GONE! Hope is restored—physical suffering will not hold terror now that the cause is gone.

I hope if there are others who suffer thus that they too may write in and learn by a blessed experience how potent are these healing forces and how willing to work once the door is opened to them.

Your faithful student,  
—F. P.

Denver, Colo., Sept. 12, 1925.

Rosicrucian Fellowship,  
Dear Friends:

I am just about the happiest person in the world. I am feeling so well and my lungs are healing very, very rapidly.

Last week I was not feeling just right so I wrote a note to the Invisible Helpers, put it in an envelope, and left it in my desk. Almost immediately I received help.

I am so grateful for the help God is sending me through the visible and the invisible workers. My blessing to all,  
Sincerely,  
—B. C. V.

### HEALING DATES

October . . . . . 2— 8—16—23—29

November . . . 5—12—19—25

December . . . 2—10—16—22—29

Healing meetings are held at Headquarters on the above dates at 6:30

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

Deliberate much before you say or do anything, for it will not be in your power to recall what is said or done.

—Epictetus.

### All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, San Diego Co., California.

### A Healing Song

Madame Louise D'Artell, Musico-Therapist of Long Beach, has composed the words and music of a song entitled, "God is Love," adapted to voice and piano. It is written in the healing key of D-flat.

Madame D'Artell has presented a number of these songs to the Fellowship, the proceeds from which are to be added to the organ fund, with which we are later to purchase an organ for the Ecclesia or Temple of Healing. "Order this song now, and sing yourself into health, happiness and peace of mind."

Price 50 cents postpaid.

# Echoes From Mt. Ecclesia

## Chats With the Editor

**F**OR THE next few months the writer will take her readers with her on her journey through twenty of the largest cities of the Middle West and the northern and eastern part of the United States. Accompanied by one of the secretaries at Headquarters, Miss Eda Cummings, she made her first stop at Denver, arriving there Sept. 6th at 10 A. M. The journey across the Arizona desert was most pleasant, for there had been a refreshing rain which laid the dust and cleared the atmosphere. It also brought out a wonderful color scheme. The sunset especially was most brilliant, with just enough clouds to set it off. In the evening the members and friends of the Denver Center of the Fellowship met at the home of the secretary, Mrs. Bertie Vernon, where the writer talked to them about the work. At 9 P. M. she was taken to the Denver Electric Co. broadcasting station, where she delivered a talk over the largest and most powerful radio in the United States, namely, K O A. The joke which the workers at Headquarters have on her is that while they were waiting to hear her speak they were first compelled to listen to a jazz orchestra which preceded her talk.

On September 8th the writer delivered her first lecture in the Woman's Club Theatre of Denver, which was very well attended. The second night she delivered a lecture on jazz and it's relation to the crime and narcotic wave, which again attracted a large and attentive audience. It was gratifying to hear one of our Denver members make the remark that ministers and doctors were plentifully scattered through the audience.

The journey to Chicago took two days

and one night. We arrived there Sept. 12th at 9 P. M. We were met at the station by seven members of the Chicago Center, who escorted us to our hotel, where we visited until midnight. Our stay in this city was most fruitful. The members had rented a hall with a seating capacity of 500. At the first lecture, Sept. 13th, it was necessary to provide additional chairs to accommodate the crowd. On Sept. 15th the writer addressed a club of colored people, a number of whom had attended the first lecture and displayed much interest in the Rosierucian teachings. We believe this will result in the formation of a colored Center. On Sept. 16th an old student who had been affiliated with us in England, Dr. M. M. Davidson, took us to Elmhurst, seventeen miles west of Chicago, to the Lindlahr sanitarium, a popular nature cure institution, where the writer delivered a lecture to the patients.

Our next stop was St. Paul, where we were greeted at the first lecture, Sept. 20th, with a full house and where we found a group of eager students awaiting us. After the lectures we usually distributed paper slips, allowing the timid ones an opportunity to write their questions. After the lecture on the Rosierucian Fellowship, its past, present, and future work in the world, there were forty questions handed in, showing keen interest in the work in which the Fellowship is engaged. Two lectures were also delivered in the second of the twin cities, Minneapolis.

We have met good friends in all the cities visited, who took us in their cars to see the sights of each. It was very pleasant to meet a large number who had

been at Headquarters. In Denver we were pleasantly surprised at the second of our lectures to find the leaders of the Order of Christian Mystics, Dr. and Mrs. Homer Curtiss present. They are conducting classes there. In Chicago our genial friends, Mr. and Mrs. Macaulay, the editors of the Astrological Adept, were present at our lectures. We have so far given fifteen lectures since leaving Oceanside, and feel happy that many seeds have been sown which we believe will bring a good harvest.

*(To be continued)*

### *Mrs. Heindel's Lecture Schedule in the East*

The remainder of this schedule is as follows:

- Buffalo, October 11, 13, 15.
- Toronto, October 18, 19.
- Rochester, N. Y., October 23, 25.
- Utica, October 28, 29.
- Schenectady, November 1, 3, 4.
- New York City, November 8, Sunday evening, at the Harlem Center of the Fellowship.
- New York City, November 9, Monday evening, at the Union Center of the Fellowship.
- New York City, November 11, Wednesday evening, a talk to the Union, Harlem, and Hackensack Centers at a place to be announced.
- New York City, November 12, a public lecture at a hall to be announced.
- Providence, November 15, 16.
- Baltimore, November 22, 23, 24.
- Youngstown, November 29, 30.
- Columbus, December 3, 4, 6.
- Cincinnati, December 9, 10, 13.

Those who wish to meet Mrs. Heindel and hear her speak should watch the notices in their local papers as to where the lectures will be delivered. Also information may be obtained from the local Fellowship Centers, a list of which with their addresses is given on the in-

side back cover of every issue of the "Rays." Mrs. Heindel is anxious to meet as many of the members and students throughout the country as possible on this trip.

### *Rosicrucian Lecturers in Southern California*

On Sunday afternoon, September 13th, Dr. Sam Bering, formerly of Headquarters and now of Los Angeles, delivered a lecture at the Unity Metaphysical Library in Long Beach.

Dr. Franziska Lash of the Los Angeles and Santa Monica Centers is speaking regularly at 8 P. M. on the first and third Thursdays of each month in San Pedro at the Methodist Church, 6th and Grand Sts. All those in this vicinity are cordially invited to attend her lectures.

On Sunday evening, September 27th, Mr. Joseph Darrow spoke at the Los Angeles Center of the Fellowship.

### **Reduction in Rates for Guests at Mt. Ecclesia**

The Fellowship is equipped to accommodate guests in comfortable rooms in cottages and in Rose Cross Lodge, at the following rates:

- In Cottages—\$2. per day, \$12.50 per week, and up.
- In Rose Cross Lodge—\$2.50 per day, \$15. per week, and up.

The Lodge has 20 rooms, all with running hot and cold water, and is fully equipped with shower and tub baths. All rooms on the place are lighted by electricity. The number of rooms in cottages is limited.

Evening classes in the Rosicrucian Philosophy, Astrology, Bible Study, and Public Speaking are conducted practically the year around and are open to guests. Those interested in any phase of our work are invited to pay us a visit.

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