

# RAYs FROM THE ROSE CROSS



## A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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NO 1

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**THE ROSICRUCIAN FELLOWSHIP**  
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# PRIZE COMPETITION

## Articles for the "Rays"

*The Editor of this Magazine offers three prizes as noted below for the three best articles submitted before April 1st, 1926.*

**First Prize--25 Dollars**

**Second Prize--15 Dollars**

**Third Prize--10 Dollars**

Articles may be submitted along any of the following lines:

Occult Philosophy—Articles on any Phase of Esoteric Thought and its Practical Application.

Astrology—Theoretical or Practical.

Health and Scientific Diet.

*Occult Stories and Experiences not Accepted in this Competition.*

### CONDITIONS

1. Articles submitted must contain not less than 2500 words.
2. Articles which do not take prizes but which can be used in the magazine will be retained, A YEAR'S SUBSCRIPTION being given for each.
3. Manuscripts submitted should be marked "Prize Competition" and number of words stated. Manuscripts should be typewritten if possible and in double, not single, spacing.
4. We sometimes find it necessary to make slight modifications in articles submitted to bring them within the requirements of our philosophy. Articles are only accepted subject to this provision.
5. Any writer may submit more than one article if desired.

*NOTE:—One object of this competition is to stimulate our readers to literary effort so that they may become regular contributors to the "Rays." This is an opportunity for you to develop your latent literary talent.*

## Mid-Year Session of Mt. Ecclesia College

A mid-year session of Mt. Ecclesia College will be conducted from Monday, Jan. 18th, 1926, until Friday, Feb. 26th, a total of six weeks. Instruction will be given in day classes, five days a week.

A number of competent teachers have been secured for this school. Mrs. Heindel will give an illustrated lecture each week on Astro-Diagnosis and Healing, and also one on some special phase of the Rosicrucian Philosophy. We are negotiating for the services of an up-to-date instructor in Public Speaking, and both practical and theoretical instruction will be given in this department. Dr. Franziska Lash of Los Angeles, who taught the class in Anatomy and Physiology in the Summer School, will teach the same subject in the coming session. The classes in the Rosicrucian Philosophy, Astrology, and Bible Study will be conducted by resident members of the Fellowship who have specialized in these subjects for a number of years. English will be taught by a teacher who has had practical experience in the public schools.

This school will be open to all who are interested in the subjects taught. It is particularly designed, however, to prepare lecturers and teachers to carry the Rosicrucian message throughout the country. There is a great need of such lecturers and teachers at the present time.

Certificates of Credit will be issued to all those who take the courses in the 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.

### *Accommodations and Rates*

Students in the school may obtain accommodations at Mt. Ecclesia in small cottages at \$50.00 to \$55.00 per month, or in Rose Cross Lodge at \$65.00 per month, including board and heat in both cases.

Working for board and room will not be possible. A deposit of \$10 is required to secure accommodations; this will be applied on the first month's board. Students should bring all their Rosicrucian books with them, as this will avoid the necessity of procuring new copies.

To either men or women who have qualifications for teaching or lecturing we offer as an inducement to do so a discount on the above rates of twenty per cent, provided they successfully complete the required work of the course, and provided they will sign an agreement that when they return to their home towns they will start a class in the Rosicrucian philosophy, or teach an existing class, or give a series of lectures on this subject.

This is an opportunity to prepare yourself to serve in the great cause of human enlightenment. We hope that a large number will respond to this call. Incidentally balmy Southern California is the most ideal spot in the United States in which to spend the winter months, and it may be quite feasible in many cases to combine a vacation with this course of study. Write us for further information.

### SCHEDULE OF CLASSES

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9- 9:50 A.M.	Philos. A	Philos. B	Philos. C	Philos. A	Philos. B.
10-10:50 A.M.	Sr. Astrol.	Jr. Astrol.	Keywords	Jr. Astrol.	Sr. Astrol.
11-11:50 A.M.	Psychol.	Physiol.	Physiol.	Physiol.	Astro-Diag.
2- 2:50 P.M.	English	Pub. Spk.	Pub. Spk.	Pub. Spk.	English

*Mt. Ecclesia College,  
The Rosicrucian Fellowship, Oceanside, California.*

# Current Topics

## From the Rosicrucian Hiepoint

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.*

### Russia's Prospects

RUSSIA is sweating blood these days. She has been undergoing extreme suffering and privations due to the great sociological experiment which she has been trying. The reports from Russia, abbreviated as they are, seem to indicate that the end of communism there in its present form is in sight; that is, the regime of the soviets is definitely to be superseded by a more individualistic program of government.

The Russian peasant in the beginning of the communistic movement was very trusting, and accepted the promises of the leaders that an era of supreme prosperity was to come, that the land would shortly be flowing with milk and honey—but he has been cruelly disillusioned. His condition if anything has been made worse than it was under the old regime. Certainly a much larger number have been starved or semi-starved, and there have been more cruelties perpetrated than in the old days. Hunger, terror, and madness are said to be stalking through the country.

A policy of terrorism was early adopted to preserve the communistic form of government. Laws were enacted which did away with private property and par-

tioned the land among the peasants for common use. But the net result has been that the peasant has become a proprietor of the land on a small scale, and now instead of upholding the cause of communism, he is an uncompromising individualist and the foe of communism.

The population in the past few years is said to have been decimated by many millions through starvation and slaughter. Christianity was abolished by the dictators, but the result has been that in the hearts of the people the Christian principles have been immeasurably strengthened rather than weakened.

The marriage laws of Russia are exceedingly lax. It is said that a divorce can be obtained in ten minutes by either party by merely registering the desire for it before the proper officials. This alone is sufficient to undermine any country, because marriage constitutes the bulwarks of morality, and without morality any race will go down.

Communism of course is socialistic in its origin and nature. The socialists have caught the vision of the universal brotherhood of man, "the fundamental unity of each with all."

Having done this they proceed to try to make the vision real. They go at it with great zeal, and their motives are praiseworthy; but as a rule they lack knowledge of the underlying facts and the self-control to carry out the program successfully. However, humanity progresses only by a succession of experiments. The socialists are helping to leaven the lump of human ignorance and intolerance, although their methods are frequently not wise,

The descendants of the Slav race, which includes the Russian people, will become the sixth race of the Aryan Epoch, we are told by Max Heindel, and from them will descend a people who will become the seventh and last race of this Epoch. Therefore the Slavs have a great destiny before them. They will then have advanced in many respects far beyond the present fifth race, namely the Anglo-Saxon, Teutonic, and Celtic peoples, the same as the fifth race has advanced beyond the preceding fourth. Therefore the Russian people have much to look forward to, but they are hewing the way to their future greatness through suffering.

This formative period of trying out a new form of government is a difficult one. Whatever form supersedes the present government will undoubtedly represent a definite advance. The temporary return of the monarchy is a large possibility, but it is practically certain that its tenure of office would be comparatively short. When the Russian people awoken to the power that they possess, the principles of democracy will undoubtedly be brought forth and developed to a much greater degree than they are in the republics of the present day. Russia has our sympathy and our best wishes, and a little later we shall undoubtedly have the opportunity to do much for her in a practical way. In the meantime we can only send her our good thoughts.

### Prison Universities

**T**HERE is a new kind of university coming into existence. This is the age of new inventions and departures in all lines, and it is interesting to note that the same principle holds good in the matter of universities. Universities need not necessarily be located in classical

environments. They may be planted anywhere.

A new educational system has been instituted in the Ohio Penitentiary, which may be regarded as a university on a small scale. It has been described in the *Outlook* by former convict No. 49068. It consists in teaching through a regularly organized school such subjects as mathematics, foreign languages, advertisement writing, show-card lettering, and other subjects which are likely to be of practical use to the prisoner when he leaves the institution.

**PRACTICAL INSTRUCTION** We immediately hear the cry from some quarters that the prisons are being transformed into colleges and being made so attractive that they no longer act as deterrents to crime. A deeper knowledge of psychology shows us that this is largely a fallacy. Men do not seek crime from preference. As a rule they are drawn into it through their own deficiencies of education and character. If we can increase their education and improve their character, we shall put them in the ranks of good citizens.

Be the limitations of the convict what they may, the problem remains to do something for him while within prison walls that will if possible prevent him from becoming a charge upon society when he returns to the outer life. From an economic standpoint, even if not from a humanitarian one, it is poor policy to maintain the expensive institutions known as penitentiaries for the sake of keeping a certain class of men and women out of trouble when it is possible to effect a change within these men and women so that they will not need outer restraint. The very best possible means of doing this in a great majority of cases is to provide the prisoner with the means of making a satisfactory living when he gets through his term. If this can be accomplished, fully two-thirds of

————— Current Topics —————

the incentive for returning to a life of criminality will be done away with. The individuals are very rare who prefer the ups and downs, the fear and uncertainty, and the nerve-racking experiences of the criminal to the well ordered and peaceful life of the good citizen. But the majority of people will turn away from the path of right-doing rather than starve to death.

The lackadaisical and indifferent methods used in a great many state prisons and other institutions of a similar nature to teach prisoners a trade have amounted to very little in the past, for the simple reason that nobody was interested in the prisoner and nobody took much pains to see that he got a fair deal.

The methods which have been established in the Ohio Penitentiary are methods which lead the prisoner to escape from his present conditions, not by sawing off the bars of a cell or tunneling underneath the walls of a prison, but by providing him with an economic instrument through which when he leaves the prison he will be able to make his way and earn a satisfactory living without resort to law-breaking.

What the people of the United States, and other countries for that matter, need along with their charitable impulses is

HATE a greater knowledge of  
BREEDS psychology. The age-old  
HATE delusion that criminality  
can be broken up by a re-

gime of hate must go by the boards if we are to improve the situation. Hate breeds hate, and hate breeds law-breaking. In addition, hate and the idleness which is enforced on the inmates in many prisons develop prison psychosis, which is a form of neurosis and may lead to insanity. If this is permitted to reach a climax, it means another drain on the taxpayers to take care of an individual who is worse than helpless. This

is very poor economy from a materialistic standpoint if from no other.

The creative power of thought enters in to a very great degree. The prisoners are thinking all the time, and they are either thinking constructively or destructively. Moreover, their thoughts materialize. If their thoughts are directed into constructive channels through

CREATIVE providing them the means  
THOUGHT of learning some useful  
trade or occupation, then  
the power of their thought

is utilized for good and tends to build up their characters as well as to save the community the cost and trouble of taking care of them through an indefinite period.

If this means turning the prisons into universities, then by all means let us do it. It is the very cheapest kind of institution that we could possibly spend our money for, to say nothing about carrying out the Christian principles which would be involved and about which our good church people have much to say. The conscience of the country is seared. If it were not so, the detestable and often horrible conditions of prisons would not exist as they do in two-thirds of the prisons in this country. If the public conscience is seared, it must be softened and made receptive to the touch of the spirit again.

Public education first, and public opinion second, are the means for bringing about a new order of things. This new order must be based upon the sound principles which the new psychology and the new philosophy are giving us. We who have caught the vision of the New Era must get together and do something about things of this sort, for we are the ones to whom the duty has been assigned. Knowledge carries with it responsibility. If we fail, the work very probably will not be accomplished—and we shall be failures to that extent,

# 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.*

## The Lowly Things

BY ALICE I'ANSON

The mother voice of Nature sings  
To creatures high and low,  
Yet man denies the lowly things  
The right to live and grow—

O Man, whose consciousness has grown  
So far above the clod,  
Thy soul may soar through space alone,  
Thou knowest all is God!

The ravished brood, the trampled flower  
That held the honey bee,  
Entitled to each wondrous hour  
Of God's eternity.

Then with thy spiritual might  
Retain what thou hast won,  
But rob no creature of the right  
To climb as thou hast done.

The mother voice of Nature sings;  
At her divine behest  
The fledgling chirps and lifts its wings,  
And flutters from the nest.

Befriend the lowly things of earth,  
And keep forever plain  
The majesty of Human Worth  
In Evolution's Chain.

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## Purity in Body Making

BY MAX HEINDEL

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

**U**NTIL 2000 years ago the earth was ruled with an iron hand by Jehovah and His angels, who were the evolutionary product of a past period. Under His regime the fear of the law was pitted against the desires of the flesh, and every transgression required a

just recompense. An eye for an eye and a tooth for a tooth was the rule. This, however, left no scope for the evolution of love and altruism. "Perfect love casteth out fear," and Christ came into the world to save humanity from law and egoism by cultivation of love and altruism.

According to the teachings of the Rosi-



crucians it is necessary to distinguish very sharply between the Christ and Jesus. When we search the Memory of Nature, we find that the spirit born into the body of Jesus was a very advanced ego which had reached a most sublime spirituality through many lives of holy, self-sacrificing service. It is possible to trace the previous births of that ego as easily as we may seek out the past experiences of any other entity belonging to the human race. But we shall search in vain for any previous embodiment of the Christ, because He does not belong to our evolution at all but was the highest Initiate of the Sun Period. The ordinary humanity of that far distant past have now evolved to a state of high spirituality; we call them archangels.

It is an inexorable law in nature that no one can build a body of material which by evolution he has not learned to manipulate. In the far distant past when the archangels were at the human stage, the world which they inhabited was made of desire stuff. As our bodies are made from the chemical constituents of the earth, so the densest body of an archangel is made of desire stuff. For many centuries before He actually came into our midst, the Christ Spirit worked on the earth from outside to purify its desire body that we might gain material wherefrom to build purer and better desires and emotions. But obviously this could be done much better by an indwelling spirit if a way could be provided to secure for it an entrance into the earth. It was the mission of Joseph, Mary, and Jesus to provide a vehicle for this purpose, consisting of a dense and a vital body, to which the desire body and the higher vehicles of the Christ could link themselves for a brief period while He accomplished His mission.

When the generative act is performed in a low, brutal manner, when it is tainted with lust and passion, it certainly degrades below the level of the beasts those who participate in this act of desecration. But, on the other hand, *when prospective parents prepare them-*

*selves by prayer and lofty aspirations to perform the act as a sacrament regardless of self-gratification, the resulting conception is immaculate.* It is evident that it is not the physical virginity that counts as a virtue, for everyone is at that stage during the early years of life; but it is the purity, *the chastity of the soul*, which makes the pure virgin, either father or mother. According to the teachings of the Rosicrucians, backed by researches in the Memory of Nature, such was the condition of Joseph and Mary when the body which formed around the seed atom of Jesus was conceived. The Sun Spirit Christ could not construct such a vehicle, besides it would have been a useless expenditure of valuable energy for such a great Spirit to pass through the womb and bring a body up through the years of childhood until it had arrived at the age of maturity when it could be used. Therefore this task was delegated to Jesus, who used the body until the time of the Baptism, when we are told that the Spirit descended upon him as a dove. Then Jesus left his body, which was inhabited from that time to the end by the Christ Spirit. We have thus during the three years' ministry to deal with a composite entity, Jesus the Christ.

It should be understood that the great Hierarchies who have aided us in our evolution always work with the laws which they have given for our guidance and not against them. Having once evolved the method of building a body by the union of man and woman, they would not think of suspending that law any more than they would think of suspending for a single moment the law of gravitation. We can easily imagine what chaos would result if people, houses, street cars, and everything else not securely anchored to the earth should tumble into the air, and the disasters to our social structure which would follow the suspension of the law of fecundation can also be imagined.

The interpolated Bible accounts make it clear that Joseph intended to put

Mary away. Such a course would naturally follow a miracle not known or believed in by the ordinary husband. As a further evidence of tampering with the records you will notice that the genealogy of Jesus is traced to Joseph; but if he were not the father, this would be foolish. Then also Jesus could not have been said to have sprung from the root of David.

There is a way, however, of making a body available to *Adepts* without going through the womb. Before describing this method let it be thoroughly understood that the term "*Adept*" is not to be applied to the egotists or charlatans who thus style themselves in newspaper advertisements or among their dupes. The true *Adept* is one who has reached a high stage of spirituality, and what that stage is we shall understand by comparing the ordinary seer and the Initiate with him.

The Seer is one who has developed the spiritual sight. If he has no control over the faculty, he sees things in the invisible world when they present themselves before him; he has neither choice as to what he sees or when, nor the power to shut off any scene that may be disagreeable to him. The *voluntary* Seer is one who at will can call up sights and scenes from the invisible worlds, and can turn his spiritual vision upon any object or event for as long or as short a time as he desires.

It is commonly believed by most people who have not given the subject thought that when anyone is able to see things in the invisible world, he is, so to speak, omniscient and knows about everything there. As a matter of fact, the ability to see things in the invisible world does not carry with it the faculty of understanding all about them, any more than the ability to see a machine here gives us the knowledge of how to operate it.

The *Initiate* is one who has not only the ability to see things in the invisible world, but also the faculty of leaving his body consciously and operating or

investigating these things. Thus by degrees he acquires a knowledge of their inner workings and how to link the forces which we call the laws of nature to the chariot of evolutionary progress.

The *Adept* is one who sees and knows the conditions in the invisible world, and has in addition *become proficient in the use of the laws of nature* for the production of what to the ordinary person seems magic, but which is in reality only a higher application of the same laws which govern in the ordinary course of life.

We are all familiar with the fact that the food which we take into our system is largely wasted because of our lack of knowledge regarding the real requirements of this vehicle, coupled with the fact that most of us eat to please the taste rather than to nourish the system. This interferes with the metabolism, and more food is wasted than assimilated. Even that part of the food which we assimilate does not always form healthy tissue, but instead flabby flesh, which is a dead load on us; and the vital body is constantly struggling to rid itself of undesirable waste matter. After a heavy meal by a gourmand the seer may observe a black band of elastic, jellylike consistency, formed of ether, about the abdominal region of the former. This is the poison generated by the fermentation of unhealthful food taken in excessive quantities, which is being expelled from the dense body by the radiating streams of the vital body in an effort of the latter vehicle to cleanse the clogged system.

We also waste bodily tissue by indulging in destructive pleasures, by worry, and by unnecessary motions and emotions, causing the dense body to age and die long before it would die if properly used.

The *Adept* is different. He knows how to control his actions and emotions, thus saving all unnecessary strain upon the body. He also knows the exact elements required to keep up his body, and the proper proportion in which to take

them. *Thus he secures the maximum nutrition with a minimum of waste.* For this reason he may keep his body youthful in appearance and in a state of vigorous health for hundreds of years.

It is said among the Lay Brothers of the Rosicrucians that Christian Rosenkreuz is using today a body which has been thus preserved for several centuries. This may or may not be so; the writer has no means of knowing, for our august Leader is never seen by any of the Lay Brothers who gather at the Temple for the midnight service. His presence alone is *felt*, and it is the signal for beginning the work. But in conversation with some of the Lay Brothers who have been connected with the Temple for twenty, thirty, or forty years in this life it has developed that the Elder Brothers whom we speak of as our Teachers look just about the same today that they did thirty or forty years ago. Judging by the standards of ordinary men we should say that the Elder Brothers seem now to be about forty years of age, and this lends color to the teachings given in the foregoing.

We see then that the Adepts are able to preserve their bodies for centuries, it may be for milleniums, and they are also able to create a new vehicle if for any reason that becomes expedient. The following is one of the ways described by the Elder Brothers:

It is a law in nature that the cell life inherent in any particle of food must be overpowered by the ego before it can be assimilated. (See in this connection the chapter on *Assimilation* in the *Rosicrucian Cosmo-Conception*.) Hence it is possible for the Adept to make an extract of the elements whereof a body is built, forming them into a vehicle and then stepping from the old into the new. He must first take them into his own body that they may be attuned to the seed atom and properly assimilated. Then after they have been appropriated by him in the manner decreed by the laws of nature, *he may again extract them and use them to build a new body.*

Therefore the Adept commences this work by increasing his diet and extracting the surplus food. Being so thoroughly self-controlled he has the power to control and hold in subjection the *live* food elements, which he then uses gradually to build a body. This vehicle is usually placed in a room not entered by anyone else. When it is finished and the Adept desires to make the change, he simply steps out of his old body into the new.

The use of this method is the solution to the mystery surrounding the early life and antecedents of such men as Count St. Germaine and Cagliostro. They were Adepts who had stepped into a new field, out of an environment where they had outgrown their usefulness. The bodies they left behind bore other names, and no one suspected that the spirits which had inhabited them had not taken the usual post-mortem course.

It is also a law in nature that no one can make a vehicle unless he has learned by evoution how to do it. Great and mighty as was the cosmic Sun Spirit Christ, He could not build a dense body, either in the womb, or by the magical method last described, for He had never had the experiences in the heaven life where the archetypes of bodies are built, nor had He gone through the experiences such as has been the lot of mankind for ages. Therefore it was necessary that some one be chosen to build a body for Him. That honor and privilege fell to Joseph, Mary, and Jesus, who furnished the dense body and cared for it during the years of growth until maturity was reached, together with the vital body necessary to keep the dense instrument alive and to complete the link with the desire body of Christ.

Thus, when properly understood, it is true that Jesus was born of a virgin and that the conception was immaculate. The mistake lies in confusing Jesus with Christ. Mark that the Angel Gabriel commanded that the child should be called Jesus. *Christos* means "*anointed*,"

and refers to an office, a function, and *not to a person*. Therefore it was not until after the Baptism, when he had been anointed with the Spirit, that he was spoken of as Jesus Christ, or, in other words, the *anointed Jesus*.

It is also a mistake to regard the birth of Jesus as unique. We have the word of Christ that the things which He

did we shall also do and greater. The immaculate conception, the baptism, the christening or anointing, the period of service and ministry, the cross and the crown, will in their turn become personal experiences to every one among us, for we are all Christs in the making, and must some time grow to the full stature of Divinity.

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## Our New Rulers and Law Makers

### According to Number Vibration

By C. W. STILES

**WE** ALL take an interest in the men who govern us and make our laws, or should do so, so let us glance at the men recently elected, to see what vibrations they are using and what we may expect of them.

We will begin with our President.

Calvin Coolidge vibrates 7-7, which equals 14 or 5. He is the second five we have had in the presidential chair, for that was the vibration of President Roosevelt.

Calvin Coolidge is built of only one material—7s. Fortunately for the country it is a reliable, honest, refined, and trustworthy material which finds its average in 5.

5 is the most mystical of all the numbers. In the fifth stratum of the earth is the primordial Fount of Life, and the 5s are ever seeking a new thing. So many paths open before them that they are sometimes confused, wondering which to choose. The President will be held to a common sense basis by virtue of his two 7s which teach him how to deal with the things of earth. His difficulty will be in making appointments. There he has no garnered wisdom to which to turn, and is liable to make mistakes. But we must trust to his proverbial luck and common sense.

Contrary to the Master Numbers, 5 takes a keen delight in exploring new paths. Coolidge is learning as he goes

and gradually storing up wisdom from his many experiences.

His running mate is made of very different material. Whether Charles G. Dawes, Charles Gates Dawes, or C. G. Dawes the vibration is just the same. He is in sympathy with the president inasmuch as he has two 7s in his name, which with the first name, Charles, 3, eventuate in the Master Number 8. This is an old soul with garnered wisdom. The 3 of his name gives him versatility. He can probably voice his desires and emotions, but always they will be based on the common sense of his 7s. He has wisdom held in abeyance from former life experiences, which tells him always how to deal with a subject. He is emotional and erratic, but basically he is wise.

Mr. Coolidge's Manager, William M. Butler, who was once a lawyer of New Bedford, Mass., a member of the Massachusetts Legislature, and President of the State Senate, was appointed to the U. S. Senate by Governor Cox of Massachusetts to fill the vacancy caused by the death of Henry Cabot Lodge. His vibration is: William, 7; M, 4; and Butler 6, making an 8. When he temporarily left public office several years ago, he went into business and became a successful Boston business man, with textile interests and mills and transportation interests. He fills the requirements of his 8, which deals with

big business. He is very versatile. He has much garnered wisdom of the ages.

One of the reasons for the confidence of the country in President Coolidge is because he believes in team work, as is shown by the selection of his Cabinet.

The State Department was notable under Mr. Hughes, who was given a very free hand. He voluntarily retired, and the place is now filled by Frank B. Kellogg. Mr. Kellogg was Minister at the Court of St. James, which he left to become our Secretary of State. His vibration is 5-2-6, which make a 4. This is decidedly not a Master Number. It belongs strictly to the material plane, and deals with persons and things from the material standpoint. Whether he will be able to attain the larger view in dealing with international relations remains to be seen. But as he is not hasty in action, he can always fall back on good advice. He is taking as his model John Hay.

The Undersecretary of State is Joseph C. Grew, who becomes acting premier during the absence of Mr. Kellogg. In this capacity Mr. Grew holds regular conferences with the newspaper correspondents. He received reports concerning the Chinese imbroglio, handled the Kellogg-Calles controversy over Mexican-American affairs, and discusses pending questions relative to the funding of the war debts of foreign nations. He does all this by means of his versatile vibration of 1-3-8, which finds its outlet in 3. He is of universal calibre and has a comprehensive outlook over the entire field.

The Attorney-General recently appointed is John G. Sargent. His vibration is 2-7-3 which gives us 3. He has everything necessary for logical thought, as he contains the Working Trinity of 1-2-3 so he is probably the right man for the place.

The man who replaced Mr. Kellogg at the English Court was our former ambassador to Germany. His name is Alanson B. Houghton, and his vibration is 22-2-9, a total of 22-11. Both are the

highest Master Numbers. The 2 of his name fits him accurately as a spokesman of his nation. His name shows an old, old soul with much wisdom of the ages. He should be able to deal understandingly with any subject which comes up. There is a great deal in the papers about the dealings with the French war debt. Minister Houghton is said to have a part in the final adjustment. The probability is that with his wisdom he will be able to see the subject from both standpoints—the French and the American—and direct his course accordingly.

The new appointee for Secretary of Agriculture is William M. Jardine, whose vibration is 7-4-7, which eventuates in the Master number 9. He is an authority on farmers' problems and it has long been said of him, "He always has his feet on the ground." Now this is rather an unusual thing to say of a 9 vibration, for this is a Master Number and gets much of its wisdom from inspiration. But this material basis comes from his side paths of 7-4-7. 7 is the number of the earth and knows best how to deal with its problems, and 4 is the number of the material laborer. Having this foundation he will reach his conclusions and make his decisions many times by a flash of inspiration. He is able to take a wide view of a situation, see all over the ground, and then decide what is best to be done. His department's trouble has been over sectionalism. It forgot the fact that it was created to serve the nation as well as the farmers. It went wandering around and caused more trouble than it cured. Secretary Jardine is developing much needed harmony in the organization.

Coming down to senators, the companion of Butler in Massachusetts, recently elected, is Frederick H. Gillette. His numbers are 7-8-9, which equal 6. This is a man of not nearly as advanced knowledge as Senator Butler, his colleague. His side paths are made up of Master Numbers to which he has not quite attained. 6 represents the great Cosmic Mother, so Gillette will take de-

light in fostering new enterprises. He will probably show more interest than Senator Butler in seeing his schemes develop, for Senator Butler has been through it all before and knows it all from the beginning, while this man is getting his knowledge as he goes.

We will look for a minute at Senator Pat Harrison, who has just been re-elected, and see why he is so popular and wields such an influence in Mississippi. His vibration shows him to be a born leader. He is in the right place for his vibration is 1-11. 11 is the summit of known forms and contains the garnered wisdom of the ages, while 1 is the beginning number, the first number of the Creative Trinity of 1-2-3. He will always see new things to start, new enterprises to initiate. He may be indolent in action, but mentally he will always see true.

Carter Glass, just re-elected from Virginia, is another big man, as his vibration of 11-4 shows. This is the same vibration which Herbert Hoover has. While 4 and 11 do not really harmonize, the Master Number 11 will tell him how to use to best advantage the things represented by the material 4.

Let us turn to some of the women recently elected. For Governor of Texas we have the woman usually referred to as "Ma Ferguson." Her vibration is 9-6 which equals 6. Here we have the Cosmic Mother, and can account immediately for her nickname. She will always mother all the projects in which she or her people are interested. She will nurture all the Texas industries, and keep a keen eye out for Texas interests. While doing these things she will dress well and look well, and thus be an ornament as well as a benefit to her state. Texas has made no mistake in putting her in the Governor's chair.

Nellie T. Ross was made Governor of Wyoming. Nellie vibrates 3, T vibrates 2, and Ross 8. These apparently give 4. But I always search a 4 with care, and in this case 22 is concealed, for Ross added letter by letter gives 22. This

hidden 22 expresses the lady's character. She will apparently be plodding and ordinary, but on occasion she can rise to heights. When she becomes sufficiently awake to her opportunities, she will probably be moved to leave out the T. in her name and become an out-and-out 11.

I have been very much interested in the fact that New York elected a woman Secretary of State. This, as far as I know, is an entirely new departure. The Secretary's name is Florence E. S. Knapp. Her vibration is 6-5-1-22. This eventuates in 3-22. She shows the Master Number 22 with its stored wisdom; the mothering quality of 6; the keen desire for knowledge of the 5, with its varied information; the power to initiate enterprises of the 1. The last three find their net expression in the versatile 3, which knows how to express its findings and the stored wisdom of the 22. We shall probably hear from New York's Secretary of State.

(NOTE:—The following table shows the numerical values of the letters as used in the above article. EDITOR.)

1	2	3	4	5	6	7	8	9
a	b	c	d	e	f	g	h	i
j	k	l	m	n	o	p	q	r
s	t	u	v	w	x	y	z	

Not he the threatening texts who deals  
 Is highest 'mongst the preachers,  
 But he who feels the woes and weals  
 Of all God's wandering creatures.  
 Hé doth good work whose heart can find  
 The spirit 'neath the letter;  
 Who makes his kind of happier mind,  
 Leaves wiser men and better.

—James Russell Lowell.

The safe and general antidote against sorrow is employment. Sorrow is a kind of rust in the soul, which every new idea helps in its passage to scour away.

—Dr. Johnson.

## Credo

BY M. T. CLARKE

**M**Y FRIEND Knowles once said to me: "Milton, I have no more love for this life than a traveling man might have for the hotel room where he spends the night on his way home for Sunday."

But a hotel room may be a lively place, and one of them always is when Knowles, Harrison, Green, and I meet for our annual "powwow." We have brought this custom forward from our college days, always holding our meetings at the time when we attend the annual gathering of the State Medical Association. When the four of us are assembled, a casual observer would never glean the fact that we are experienced psychiatrists. Rather, he would believe that we had just escaped from the keepers in our respective sanitariums, for it is our purpose to make ourselves ridiculous. When the fun is over, we try to settle down to serious discussion of mental problems. That is when Knowles shines. Last year he set us off with a peculiar question, as follows:

"Which do you boys consider most unfortunate: an old woman, lacking friends and funds, incarcerated in a State Hospital, thinking that she owns the buildings, that she is a queen in a palace with ladies-in-waiting attendant upon her; or an insane queen in a royal palace, believing that she is destitute, deserted, committed to an asylum, and that her ladies-in-waiting are her keepers?"

"State your question again, exclusive of women, and see if I, being thus enabled to view it from a purely scientific standpoint, can comprehend it," I urged.

"Well then, which is the happier of the two; a man who, possessing nothing, believes that he has great wealth, or one who, possessing all things, believes he has nothing?"

"As having nothing, and yet—possessing all things!" I mused.

That set Knowles off. "Can't you answer a question without quoting the Bible, Milton?" He seemed really annoyed at me.

But he will never speak to me like that again. He came out on my side this year. I have always thought that he had the most wonderful personality I had ever seen, but I knew that the one thing he lacked was faith in God. If he had been reared in a Christian home, as I was, I believe that he would have grown up in the faith.

Knowles has a sanitarium on an island in one of the Great Lakes. It is for nervous and mental cases. He formerly limited his practice to nine patients at one time, saying that a triple trinity of weak minds is all that the strongest man can handle at once. His strong will can overshadow a failing mentality and guard it until the owner regains strength and consciousness to go on with the battle of life. His wife is a nurse who went out on the island to help in his work. She married him a few months afterward. Their minds are in perfect accord and their beliefs concerning telepathy are concurrent. Knowles never found a woman who was suited to him until he met this nurse who is now his wife.

During the past year I heard that they had enlarged their hospital so that they could care for one hundred patients. I was anxious to learn what had caused this change in Knowles, what had given him greater faith in his own powers of mind. Therefore I looked forward with great eagerness to our annual meeting, hoping that he would explain this new departure in his work. I had an idea of my own about it. I have often told Knowles confidentially away from the other members of the "powwow" that

the day would come when he would have to call upon the Strongest Mind to help with some serious problem. Although he scoffed at my beliefs, yet being minded to fairness he always promised that he would let me know afterwards if he ever got into a tight place where he had to admit that my God was necessary and that he had to call upon that Mind for help.

\* \* \* \* \*

At our meeting this year we started off the same as usual.

Green believes in "Causal Energy"—and plays golf. He poured all our lemonade back into the pitcher, made an imaginary golf course on the carpet with inverted glasses, fished all the lemon rinds out of the pitcher for golf balls, appropriated a walking stick for a club, and proceeded to show us his latest tricks at the tees. He looked like anything but a wise man as he stood there, garbed in his pajamas for coolness sake, flourishing a Chaplin-like cane at a yellow peeling balanced upon a tumbler.

Harrison almost always has some new kind of chips or sawdust to pass around for us to sample. He believes that almost every mental ailment may be cured if foods like his are eaten promptly and scientifically. "Get back to nature!" is his cry, and nature is his God.

I will moderately state my claims for surgery in connection with psychiatry. I believe that there are many cases where the flash of the knife, at the right time in the right place, will so relieve pressure on a nerve center that a tortured mind will regain composure and happiness. But I am the son of a minister. In all my work I cling to my motto, a saying of the Great Physician, "Without Me ye can do nothing." I know that the man who attempts to heal diseased minds with the power of his own will must invariably come to an hour in his career when he is compelled to cry out, "Lord, save, or we perish!" Harrison and Green have not yet come to that day, but they will. I expect to see them turn away from their high-sound-

ing phrases and look for something better than their hackneyed scientific excuses for being alive—some day when they will search with all their hearts for the God who made them.

Knowles is the star member of our quartette. He always has been, including the time that we were making our way through high school, college, and the medical university together. He never talks about the same thing twice, but his annual episode is always the big thrill of our party. He surprised us this year with a story about himself—the story that I have longed to hear. It was as follows:

Boys, you all know, that I have been one who refused to acknowledge the existence of God. I believed in Power, yes, and in intelligence surely, but I could not believe that there was one mind strong enough to control the whole universe. I wanted to master my own fate and control my own soul. I promised Milton that I would admit my mistake to him if I ever found myself to be wrong. To fulfill my promise and for my share in our program I am going to tell you of a peculiar thing that happened to me last summer—something that made me cry out for help from Milton's God. I reached that place in my career when I had to have a higher mind to aid me, even as I had aided so many weaker beings in my work as a psychiatrist.

You know that I have been married for nearly two years now. My wife's mother lives in Chicago. She is subject to peculiar heart attacks, and the only thing that will relieve them is a certain kind of massage which is Marian's specialty. I promised when we were married that I would get my wife to her mother immediately if any trouble came up. "Night or day, it matters not when she sends for you, I will find a way to get you there at once." That was my positive statement to my wife. I believed that I could keep my promise, for there are speed boats, aeroplanes, and many other conveniences on the island. It seemed to me that I could get Marian to



her mother, one way or another, at any time, but I was destined to learn that a man should always put a proviso after his promises.

One night last summer a wireless message came through asking my wife to come to her mother at once. She was suffering with one of her attacks, and another nurse would be with her until Marian's arrival. Before I could make any arrangements to get Marian started upon her way, the worst storm that I have ever seen broke in fury over the island. Torrents of rain fell, accompanied by whirling winds and terrific thunder. It was going in the face of death for any kind of craft to venture out in such darkness and chaos. Our sanitarium shook with the winds that howled about it, and I felt as if a power infinitely greater than my own had arisen to mock my idle boasts. Marian lost her usual composure and threw herself into my arms, begging me to keep my promise and send her to her mother. I did the best I could. I even called up the fliers and asked them if they could rise to an altitude above the storm and go over to Chicago, but they laughed at me. There seemed to be nothing for it but to keep Marian as quiet as possible until the storm abated, although I knew that the waves would scarcely subside by morning even if the rain ceased.

It seemed to me for a little while that I would not be able to control Marian. She became hysterical. I told her that she must put all her power of will with mine and see if we could not help her mother. But Marian could not make any headway. "You will have to save her if it is done. Put your mind upon her and see if you can help her," she pleaded. I promised my wife that I would not close my eyes that night if she would only calm herself and rest in preparation for the next day's journey. She finally yielded to my entreaties, and we ran across the lawn to our little cottage near the sanitarium. I made a fire in the open fireplace, and at last Marian was

ready to quiet down and wait to see what I could do to help her mother.

It is one thing for a man to boast of his own will power when a stranger's happiness and health are at stake, and another for him to make experiments or trust to his own understanding when the lives of his loved ones are hanging in the balance. I love Marian's mother as if she were my own; I love her for giving Marian to me. But at the moment when they both needed my clearest thinking my mind became incoherent with jumbled plans. But I assumed a semblance of self-control, and finally Marian fell fast asleep. Then I went out on the veranda of our cottage to try and get my powers under the control of my subconscious mind.

Out there alone in the night and the storm I became afraid of everything—darkness was over me, and death hovered over our loved one. To be exact, I will admit to you boys that in the greatest crisis of my life my own power became as nothing. And there was Marian in our room, sweetly asleep in the confidence that my mind would find a way to help; there was her mother, watching anxiously for me to keep my promise and send Marian home at once.

Cold raindrops stung my face, and the wind seemed to snatch at me like an enemy as I sat out there in an armchair, oblivious of the weather, trying to think of a way out of our difficulty. How often I have told some patient of mine not to lose his balance when affairs of life seemed to be at a deadlock, told him to find the calm at the heart of the storm and hold his poise regardless of circumstances. But there I was, driven to and fro by the first onslaught of mental conflict, unable to put my theories into practice for myself, although I had helped hundreds of others to prove them.

Inside, the fire was crackling merrily on the hearth, cheerfully defying the tempest outside. I could picture Marian lying fast asleep with a half-smile upon her lips, inspired by her confidence in

me. But I had come to know that of myself I could accomplish nothing. I felt shut out. I had no right to go in and enjoy the cheerful glow of the fire-light unless I could retrieve my broken promise and send Marian home.

As the night grew wilder and the storm raged with greater and greater fury, I became so overpowered by a feeling of nearness to some great cosmic force that I bowed my head in my hands upon the railing as the elements raged around me. I cannot explain just how it came about, but I was suddenly caught up, out of myself, out of the storm, out of my nothingness, into the glowing brightness of a clear calm place beyond the reach of human ken. It was revealed to me by spiritual instinct that I had come into the presence of a Great Being, the All-Mind whose very existence I had denied.

"God!" I cried, "help me, for I have no wisdom; counsel me, for I have no strength!"

With the uttering of that prayer a deep new faith came over me. I found that God is a real and saving power to those who trust Him. Night and winds and terror were nothing to me, although a moment before I had been afraid to face death. I realized later that it was not physical death but spiritual birth that overcame me in that hour.

When I could regain my composure, I left my chair and started towards our room to reassure Marian and then the strangest part of my experience overtook me. I dared not go into that room. My feet seemed to be restrained from crossing the threshold. I turned cold all over. I felt as if I had been smitten by a strange power. Peculiar premonitions flashed over me. I was told as plainly as if a voice had spoken, "Your wife is not in that room." I turned back to my chair and sat there for a time, trying to understand the phenomenon. Finally I chided myself for having such foolish notions, but as I approached the door and the firelight, I went through my *experimentum crucis*; a Hand seemed

to be drawn across my shoulder to hold me back. Again the voice came, "Your wife has gone to save her mother, but not by your power; do not enter the door."

Nevertheless I finally gained courage to go to the threshold and look into the room. I looked towards the couch where Marian had been lying, but by the flickering light of the dying fire I could not see her. My heart seemed to have stopped beating. I suddenly realized that the One who "stretcheth the North over the empty place and hangeth the earth upon nothing" had taken the essential, vital part of my wife out upon the wings of His supernatural power, had taken her to save her mother. How, I could not question, and why, I did not ask. I could only fall upon my knees in the darkness.

"God of all miracles, work me a miracle, and save them both," I cried out, and from the shadows of the tempest He sent me His answer. A deep peace fell upon me, and I lost consciousness until the early light of dawn came creeping across the island, bringing with it clear shining and calm after the storm.

Marian roused me. She came out of our room, fully dressed but not for a journey, holding out both hands to greet me. Her face was luminous.

"You kept your promise!" she exclaimed.

"How?" I asked eagerly.

"You sent me home. I cannot see how, but I went and worked over Mother all night. She is safe now. I shall not need to go to Chicago on the boat this morning. We shall get a message before noon telling me not to come."

"How do you know that?" I asked.

"I saw it written in my dreams, but it will be here. Your mind is wonderful—when visible means failed, you used the invisible. I feel as if my soul went home and saved Mother while I was asleep last night. I believe that your soul was powerful enough to project it there. Oh, how I love you!"

In the light of my new understanding

I could not take to myself the credit for God's power. As plainly as I could I told Marian just what had happened to me; how I had been bowed to the dust in my egotism and lifted to the heights by the great I AM.

Marian understood me. There was the light of eternity in her eyes as she whispered one word: "Credo!" Our message came just as Marian had said it would and this was it:

"Miraculously saved; do not come; will write.—Mother."

Later we arranged to leave the sanitarium for a few days, and I took Marian home to tell her mother our strange experience. She sent for the nurse who was with her on the night of her illness. I asked this nurse to tell me just what occurred to help her save Mrs. Whittaker.

"I was in despair," she said. "I thought every moment would be her last. I stood over her, praying to God to show me a way to save her, when it seemed to me that I felt another presence in the room. Another spirit took possession of my own. At first I thought that it was God, but Mrs. Whittaker looked up at me and said that Marian had come to help us and then smiled. It seemed to me that your wife had in some way transferred her knowledge of massage to me. I worked as I had never worked before and in a way that I had never seen nor known. The result was improved circulation, the pain became easier, the heart resumed its normal beating, and Mrs. Whittaker passed into a natural sleep. She has not had another attack since that night.

I asked the nurse a question: "Could you give her the same treatment again if she fell ill?"

The nurse hesitated and then made a frank statement. "No, Dr. Knowles, I could not. I did not realize what I was doing. Some other consciousness seemed to take possession of me and do the work that saved Mrs. Whittaker. It was as if other fingers crept up into my own and took my strength to do their work."

"And you, Mother," I turned to Mrs. Whittaker, "what was your experience?"

"You have heard it from my nurse," she said. "I thought that I was dying, that I would never see Marian again, that you could not keep your promise to send her home because of the terrible storm; and then out of the darkness she came to save me, came on the wings of a light so bright that it dazzled me as she entered the room. For the time being my nurse was not here. There was no one here by me except Marian, and she was giving me the usual massage in the way that relieves the pain when I have those heart attacks. I fell asleep while she was working over me. When I awoke I was normal, and this other nurse had returned to my bedside."

"When Marian entered the room, did this nurse go out?" I asked.

"No, it was more as if Marian had absorbed the other nurse. I knew that they were both here, but I could feel the touch change from inexperience to experience, from lack of skill to Marian's trained movements that saved me."

. . . . .

Harrison was the first to break the silence after we had thought over the strange story that Knowles had related to us.

"Look here, Knowles; do you expect me to believe that story? Just how can you explain it?"

"I am willing to explain it the best that I can, Harrison. The faith of that nurse saved my wife's mother. Have I not told you what she said to me? 'I was praying for God to show me a way to save her.' The prayer of faith gave the nurse power to absorb Marian's knowledge and restore her patient. The nurse put her mind in connection with the Great Mind which is over and above all other mentality."

Harrison became excited. I think that he and Green were more upset than they cared to show. Green sat on the edge of the table, forgetting to whack at his lemon peelings, and Harrison's bran

and chips rolled off to one corner of the room—food for rats. Harrison endured his feelings as long as he could, and then in one last attempt to discredit what Knowles had told us he made a sneering remark:

“You’ve lived among ’em until you’ve got ’em!” he hurled at Knowles.

“Among what? Got what?” I broke in fiercely.

“Hallucinations!” Harrison retorted.

That was all I would stand. “Harrison,” I said, “don’t start any of your funny stuff tonight. I can’t put up with it. If you don’t understand, you must not ridicule. Somehow, somewhere, some day you will be lifted up out of yourself and your petty beliefs to a high place where you will see God for yourself. When that time comes, I beseech you also, that ye receive not the grace of God in vain.”

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## Weighed in the Balance

BY EDITH M. FULLER

**Y**EARS AGO there came to a poverty-stricken home in one of Italy’s loveliest regions a baby boy who was called Giovanni. He grew to be a beautiful child in the wild, sweet freedom of a remote nook in the Italian Alps.

But he was a being aloof from the other inhabitants. Strange thoughts were his, and indescribable feelings of an intangible harmony and beauty in nature surged in his breast.

His parents adored him as an only son, but of his inner being they had no conception. With the years came ever increasing antagonism between their practical materiality and the child’s mysticism, and at last the youth surreptitiously left his home that he might in a large city find the teaching that would enable him to set his heart’s longings in some way before the world.

Giovanni sat in his attic, weary after vain strife to put on canvas the glories of his wonderful imagination. He was still very young, scarcely twenty-two, yet for long years had he striven against a poverty that held back from mortal view the dreams that were with him night and day, seeking through him to be set before the world in physical guise.

Without teaching and without money,

his path was strewn with endless disappointments. Ever with the years his conceptions of beauty grew more dazzling, more profound, more ethereal. He was haunted as with spectres of transcendent glory which besought of him a soul. Ever he labored in vain to put the mystery upon canvas, and ever was the result a pretty commonplace.

But one evening as the dusk stole into his garret, he seemed to fall asleep and dream, for from nowhere there appeared before him two figures. One had the likeness of Satan, with glowing eyes emitting sparks of fire. The other was a glistening figure, whose radiance mortal eye scarce could bear.

The imp with a sardonic grin spoke and offered for the price of the artist’s soul twenty years of fame and power such as none before had ever dreamed of. His brush should set before the world such forms of beauty that through the ages his name would be spoken with awe, his canvases cherished beyond the gold and gems of all the earth. He should overtop the geniuses of the past as a giant overshadows pigmies, and none that came after him should have the secret of his power. And when the evil one had spoken, he touched the poor canvas, and lo! there shown upon it a

scene to break the heart of man with its unspeakable loveliness.

Then spoke the angel, but promised him no worldly fame; rather the power of conceiving ever greater marvels and more spiritual truths that he would ever struggle in vain to set before men. And when the garment of flesh had served its time, it should be laid in the Potters Field; his memory scorned for a day then forgotten, his works burned as rubbish.

"But this I give thee," said the angel: "When thou hast finished this earthly school day and pondered well its lesson, then shalt thou have power to give to poor and struggling mortals the secret of achieving that of which thou shalt only dream. Their hearts shall be lifted up and their souls exalted through thee. And thou shalt live immortal in thy spiritual gifts to men. Choose, oh pilgrim, the Flame of Life."

The artist looked at the glory upon his poor canvas, beyond the power of mortal to paint, while the evil one and the angel waited for the gaining of a soul.

The midnight moon sent long shafts of silver across the garret. Giovanni's head, sunk upon his breast these many hours, was lifted; the tenant of the still form had returned. At his side stood his friend and comrade, a youth whose supple body and beautiful face had found much favor with a great artist, so that he had become his chief model.

"Art thou bewitched, Giovanni? Thou sleepest like the very dead. See, here are bread and wine and delicate fare from the larder of my lord and patron, who is now giving a great banquet. So well pleased was he with my posing today that he not only rewarded me with silver but sent me tonight to his palace with an order for the very choicest viands, all that I could carry away—how strangely thou lookest at me Giovanni!"

"Good friend, returned Giovanni, I have supped this even with a greater Lord than thine; partaken with Him of the sparkling goblet of Life. In a far place did I enter into the Temple of the Most High. Yet even at the door stood

mine ancient enemy of Darkness to bar the way. Him did I overcome only after desperate struggle, for he was strong with a strength that I myself had given him through the ages. Truly myself did I slay in that dread adversary. To thee, friend, this is a babbling of nonsense, yet some time thou shalt know the inner meaning of my words; some time to thee also shall come the peace that passeth understanding."

As Giovanni spoke, the lad sensed that to the being before him had come some experience beyond his ken, something that lifted him immeasurably beyond the petty affairs of this world. The sordid garret had become a holy place, radiant with an invisible light, joyous even to pain with a silent music. With a reverence he could not understand the boy withdrew.

And Giovanni gazed upon the shabby canvas with its commonplace picture with a look such as the Virgin might have bestowed upon the newborn Christ. The angel had gained a soul.

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### To Live

So he died by his faith. That is fine—  
More than the most of us do.  
But stay! Can you add to that line  
That he lived for it too?

It is easy to die. Men have died  
For a wish or a whim,  
From bravado or passion or pride.  
Was it hard for him?

But to live: every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with  
doubt,  
And the world with contempt.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led—  
Never mind how he died.

—Ernest Crosby.

## Broken Promises

BY CHARLES HENRY WOLFRAM

**T**HERE seems to be in this day and age in the world's history so much of sham, so much of falsehood, so much unreliableness on the part of our fellow man that it takes all kinds of grace not to lose entire confidence in him. I refer particularly to the increasing spirit of *promise breaking*.

Why is it that people who are ordinarily candid, sincere, and honest and who would scorn to do a dirty, mean act will nevertheless make all sorts of fair promises and then never even make an effort to keep them? Why is it that a lady or a gentleman who might hesitate to tell a deliberate lie, will nevertheless break a promise, thereby lying in that act? A deliberate promise breaker and a liar are synonymous; and yet if you were to call a person who was not particular about keeping his word a liar he would be highly insulted.

According to esoteric lore, "a lie is both murder and suicide in the desire world." This shows that even indirect lying is a serious matter.

Many times we have all had distressing experiences in connection with broken promises. We have discommoded ourselves; we have fully depended upon what was given us as a fair promise, but alas! we have been fooled, disappointed, and put to no end of trouble just because the other fellow did not have honor enough to keep his promises.

There is absolutely no excuse for anyone to break a promise. Every promise can be kept by just a little bit of effort, by just a little bit of self-denial. You can keep every promise you ever made if you really *want to*. It is far better never to make a promise than, having made one, carelessly to make no effort to keep it, which seems to be the case in a large percentage of cases.

It is really astonishing how many people will make promises in good faith seemingly, and then make absolutely no effort to fulfill them. Should one approach them regarding these unkept promises, it is simply amazing the "stuff" they will pour into your ears in the form of excuses: some of them most nonsensical.

It may so happen sometimes that after a promise has been given in good faith, some unforeseen event may hinder for the time being the fulfillment. But in such a case the person will, if he has principle, go to the one with whom his agreement lies and explain the hindering situation. Of course, if he has only half of a principle or no principle at all, he will just let the other fellow do the worrying and never keep his promise at all.

If some one makes you a promise, you expect that person to keep it. Then why not practice the "Golden Rule" and keep the promise you have made to him? Disappointments are as hard for him to bear as they are for you: try to treat him as you wish to be treated. Many a heart-ache could have been avoided had you been more careful to keep your word.

Every time you make a promise your character is put to a test; your "word of honor" is at stake. Nothing will so quickly cause people to lose confidence in you as carelessness in discharging your duty regarding your promises. If you desire the good will and confidence of your fellow man, *always keep your promises* to the very letter!

There are many different kinds of promises. Perhaps it will be profitable to analyze some of them. Take for example the bad promise. This kind is usually made by rulers, those who are in

authority, and by unprincipled politicians. We have an example of this kind recorded in the 14th chapter of St. Matthew. Herod, the Tetrarch of Galilee, dismissing his own wife, persuaded his brother Philip's wife (Herodias by name) to leave her husband and live with him. She was his own niece. John the Baptist, a fearless preacher of Herod's time, severely and rightly condemned and reproved him for this atrocious deed. Herod's conscience troubled him, but to show his authority and because the new wife (?) said so, he cast the preacher into prison. He would have put him to death, but he feared the multitude, because they counted John as a prophet.

The birthday of Herod came around and was celebrated. The daughter of Herodias danced before his guests, which pleased Herod greatly, "whereupon he promised with an oath to give her whatsoever she would ask." (Matt. 14:7.) You know the rest of the story. Herodias knew she was guilty. She knew John's rebuke was just, and she desired to rid the land of that fearless, righteous preacher. Therefore having instructed her daughter beforehand, the girl's shameless request was: "Give me John the Baptist's head in a charger." The record states that "the king was sorry," but because of his oath which was "a solemn affirmation with an appeal to God for its truth" and fear of what others might think of him "he commanded it to be given her"; and the poor silly child carried it to her mother. What an awful tragedy!

In this bit of New Testament history we have an example of the bad promise, also examples of the unconditional promise and the thoughtless promise. Herod, you say, was a wicked king. Yes, he was a thief, an adulterer and a covetous man, and was guilty of many other lesser sins no doubt; but one thing at least can be said in his favor—he *did keep his promise!* Can as much be said of you, my reader? In spite of the fact that Herod's bad promise was made hastily,

made without any forethought as to what the child mind of Herodias' daughter might ask for, made also with a king's oath, and worst of all made without any proviso whatsoever, still he kept his word to the very letter. He made good his promise even though it meant to stain his memory with the blood of his brother man.

Then also think of the many bad promises made by unscrupulous politicians before the election takes place. I call them bad because they are hypocritical promises. The politician when making them has often little intention of keeping them after he gets the sought-for office. This has been proven over and over again.

Turning away from this phase of the subject, let us now consider the opposite kind of promises, namely, the good promises. The good promise is a promise with a good intent; one that is intended to bring pleasure or profit into the life of the one to whom it is given. The maker of a good promise will if need be go through "fire and water" to fulfill it to the very letter. He will think so much of his word that if perchance anything unforeseen over which he has no power of control should occur which might tend in any way to hinder its fulfillment, he will without fail get into communication with the one concerned in the agreement and make the necessary explanation.

Oh, what a rare jewel a really dependable person is! How the world admires, honors, and looks up to such a one! But, alas! they are in the minority. May their tribe increase.

Then we may consider the conditional and the unconditional promises. The conditional promise is one with an "if" clause attached to it. This kind of a promise is made by saying: "I will do thus and so *if* nothing happens to prevent." The conditional promise is the wisest kind of a promise to make, because in our day and age of the world's history *something* is constantly happening every hour of the day which might

in some way hinder the carrying out of our good intentions. But even the conditional promise is very often a mere farce. For example, how often we hear a mother say: "Now, Johnnie, if I see you do that again, I shall have to give you a good whipping." Here is a promised whipping if the boy repeats the offense. All right! But Johnnie has heard things like this so often that he knows his mother does not mean it, and to prove it to himself and to the world he goes straight ahead and deliberately disobeys, doing the forbidden act—and he doesn't get the promised whipping either. No wonder the world is full of liars, rascals, grafters, and every other sort of undesirable citizen! Where did they learn their lying? Where did they learn their deceitfulness? Where did they learn their promise breaking? From their very own kin! Ninety per cent of humanity are not fit to be parents.

The unconditional promise is, to say the least, a very unwise one. Unless you are very certain that you can without fail carry out your word, it is certainly a risky business to make an unconditional promise. Suppose you break such a promise to me. By that act you have grieved my heart. I didn't want to but I did lose confidence in you. As a result I could not conscientiously recommend you to anyone. How could I when you proved so false and so undependable? It is an awful thing to make a promise and then break it!

Then there is the thoughtless promise and the thoughtful promise. The former is given "on the spur of the moment" and is one more often broken than any other kind. It is a sad fact that many people make thoughtless promises with little intention of ever keeping them. On the other hand, there are those conscientious souls who weigh every word and think carefully before they even attempt to make a promise lest they be found unable to keep it.

We frequently make promises to our higher selves. If we are honest and sincerely trying to keep our promises to

others, we are pretty sure to keep those promises made to ourselves. But if we are indifferent and careless about our word to others, we shall not be apt to keep those made to ourselves. And here again we need to be on our guard. Many times we make ourselves promises without stopping to think of our responsibility in the matter. Many have promised themselves to stop drinking, to stop the use of the filthy weed, tobacco, to quit swearing or some other injurious habit. Have they kept those promises or have they broken them?

Often you have promised yourself that you would do "thus and so"; or that you would never again do "thus and so." But you broke your promise to yourself and thus weakened your character. So you see that making promises and breaking promises is a serious business. The wisest thing to do is to not make any promises at all. If you wish to do something for someone else, just go and do it without saying anything about it beforehand. If you owe a debt, make no "fair promises" about it but just go quietly and pay it as quickly and as promptly as you can. However, it seems almost impossible to live in this world and constantly contact people and still be entirely exempt from promise making. But if we try, we can curtail it to a very large degree.

My reader, are you going to profit by the reading of these plain facts, or are you going on in the same old beaten path of carelessness and deceitfulness? It's entirely for you to decide. A good thing for you to do would be to dig up some of the promises you have made during the last twelve months, the last six months, yes, the last thirty days, and then get busy and see if you cannot fulfill every single one of them. Oh, yes you can if you really *want to!* It's all in the wanting to. At least you can go and apologize to the ones whom you failed, and clear up the matter between yourselves.

Lets see: You promised to write a letter to that friend, that neighbor, when



you left that Eastern city, didn't you? Very well, *go at once* and write it; not after awhile, not tomorrow, next Sunday, or next week, but right now. Again, you promised to pay a friend a visit, didn't you? Go today if possible or at the very first opportunity; do not put it off long. You promised to donate to "such and such" a cause, didn't you? Very well, why haven't you done so? I'll tell you why. You were unwilling to deny that lower self of yours some gratification. Lots and lots of things you bought which you could have well done without. In fact, you would have been far better off without some things such as cold drinks, candy, tobacco, cosmetics, too many "movies," and a lot of high priced food. No wonder you did not have the money with which to fulfill your promise!

See if you cannot practice just a bit of self-denial this coming year, and then you will have a little extra money with which to meet your promises and at the same time help your fellow men and women who are needy. You will then also be able to pay the debts which you owe to the other fellow, which you have promised him many times to pay, but which as yet you have not done.

You promised to send a friend a program of a coming lecture; but you failed to do so. You owe him an explanation as to why you failed. You promised to send a very dear friend a certain package a year ago. Three months ago you renewed that same promise. A few days ago you were asked regarding it. Oh, dear, you were just full of excuses, but you renewed that long unkept promise and said you would visit the friend and then bring the package. That promise is still unkept, and another three months have slipped by. Your friend has just about lost all confidence in you. Can you blame him? Certainly not!

You promised to send a certain person a book on health which might have relieved him of a great deal of pain. But you broke your promise, and he is still suffering.

You owed a certain small sum of money. You promised to pay when you could. But surely that didn't mean that the one whom you owed was to wait months and months for a small sum. The person whom you owed came in person to collect after having tried persuasion through the mails. He received a check which proved that you could have kept your promise long ago and avoided being classified as a "promise breaker" in the mind of the other fellow.

Some one told you something confidentially concerning a certain matter and asked you not to repeat it. You promised faithfully that you would keep the secret. What did you do? Somewhat later you went to a neighbor and told with exaggeration what had been told you, causing all sorts of hard feelings and trouble—all because you were a promise breaker; all because you lacked principle!

The making and the breaking of promises has caused a fearful amount of suffering, pain, and sorrow in this old world. It's a serious thing to break a promise! Many people have been so careless along this line that they break a promise almost as easily as taking a drink of water and think no more about it. My reader, I wonder to just what extent YOU are guilty of this and how much you will profit by reading these lines. *Think it over!*

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#### GOD

Cognize the Silence in thine heart—  
 Be one with Him and know you are a  
 part  
 Of that great Mind, which breathed you  
 forth on earth  
 And gave you All-Dominion at your  
 birth!  
 The kingdom is within you; ponder deep,  
 And then one day within your mind  
 shall leap  
 The Understanding, taught us by our  
 Lord,  
 That when you know Him truly, *You  
 Are God!*

—Isabel Chadbourne.

## The End

BY MATHILDA MCNEMAR

**Q**UITE alone with his thoughts and his God, a passing stranger stood at the brink of a freshly dug grave. His hat off, the sun shone through the branches of the trees casting broken shadows upon his face. The noon was high. The birds stirred sleepily throughout the little cemetery; the earth, disturbed from its long sleep beneath the evergreens, shed a redolence of warmth and moisture.

Pensively meditating, the mind of the traveler, molded to the race thought of the past, came into attunement with that event which appears to write an epitaph of "Finis" above every grave.

"A little while, a day a few hours perhaps," he soliloquized, "and a sad cortege will wind its way slowly up to this grave, tear-stained faces will be unveiled; stifled sobs will rend the silence. All nature will recoil and wonder."

His imagination stripped away the remoteness of this instance from his own life: by proxy he took the grief of others upon his soul.

"What heartache lies back of this open cblong? A grandfather, a grandmother, old and worn with years, ready for eternity? Or, possibly, a young woman, a young man, struck down in the first flush of maturity. Perchance a mother or a father, a few days past impassioned with love and duty, leaving a brood of innocent young to lament the departure."

A heavy depression settled over the heart of the man. His shoulders drooped; a pang shot through his breast; and he went on his way, sighing.

"Alack, alas, the tragedy of the open grave!"

\* \* \* \* \*

There is a hush in the air. A cottage white as the acacias at the door; as cheerful as the fiery roses that clamor at the windows; as suggestive of frag-

rance and coolness as the yellow lilies that riot down the walk; a very dream in a setting of dream stuff. A diffused light comes from within, for 'tis twilight all about. A nightingale sings out its ecstasy, and a late-lingering humming bird dips into the scarlet bloom of a trumpet vine that trails its lazy length about the trunk of an apple tree.

All this because it is home-coming time at the cottage. Many, many years plans have been made, very quietly, very secretly, for this home and garden. At last all is ready. Every bud awaits expectantly. Even the lone enthralled nightingale cocks his head and listens at intervals.

Time passes; a gentle breeze springs up. The pleasant gloaming deepens; the cottage gives out a translucent light; the windows glow with an increased brightness. A hum of subdued voices; a little child, garbed all in white, floats, fairy-like, out of the eventide. A nimbus that follows her form illumines the way for the others. Slowly, reverently, the attendants of the home-coming one pause at the open door. She emerges from their midst, willing hands guiding the faltering steps.

The tired eyes pass over the interior, then back where the moon displays its pearly aureola. She smiles. It has been a long, long journey. She is weary. But she knows that all her dreams have come true. The acacias and the lilies and the vines: why, those were never but hopes, but, oh, such vivid, well defined hopes!

Her land was a northern land, where the weather permits of no tender vegetation. John was good; but they both worked too hard to potter with lilies and lawns when the day was done. The barest of necessities were their portion.

But here is the dream—the garden, the cottage, the low, flat couch, the crispy curtains, and the crackling fire-place. Happily she surrenders herself.

"Why, of course, dreams always come true!"

She has had little time to make sure of that, but now it seems quite as she had expected.

Then memories of the recent past troop back. "I've been sick; oh, very sick. John groaned because of the doctor's bills, and groaned still harder because there was not money enough for a nurse. Everybody said I could not get well without a trained nurse. But then I did. That's quite evident. And I've made a journey. Maybe some of John's folks died and left some money.

"Yes, that must be one of John's folks. She looks like Sarah, but they wrote that Sarah had died. Still, there wasn't money to go to the funeral, and maybe I've got the names mixed.

"And that face—I think I know that face; but she died when I was just going with John, and was still working at old man West's."

A child was flitting everywhere, on feet as swift and buoyant as a doe's, with many gestures of delight and wonder.

"Mother, my mother, welcome home! Welcome, welcome home!"

The woman lifted her face in reminiscence. "Where have I heard that voice before? Little dead Mary would have sounded like that if she hadn't caught diphtheria of that Jones boy and died. But that was a long time ago. Baby Harold has come since then; and with all the work and care it hasn't seemed so sad that Mary is gone."

At that point loving hands soothe the brows, troubled with this confusion of recollections and musings. Alluring music from invisible instruments makes harmony with the nightingale, who by this time is fairly bursting his throat as he comes under the spell of the dusk and the beauty and the perfume and the anticipation of his love-bird listening somewhere with expectant heart for his thrilling notes. His longing to hear her answering call again is eternally within his breast. She will come, and so he sends out the jubilation of his faith.

\* \* \* \* \*

The sun had sunk into ashes of gold. A few great chilling drops fell from a vagrant cloud; a spectral cedar pierced the sky; an owl winged an uncertain way. Once more, quite alone with his thoughts and his God, the chance traveler passed the secluded spot of death. A sharp zigzag of lightning outlined a barren mound of dark earth. He shuddered; pulled his hat low; and hurried on his way, muttering despondently.

"My God, to die—and that's the end!"

### Aspiration

FRANCES WIERMAN

Guarded by tapering pines with upraised  
lances,

A Man stood in the Night. His gaze

Rose upward steadily

Like a flame in a windless place.

His prayer was wafted on the notes

Of a lone cricket's lute,

And echoed in the forest murmurs.

Wood-pigeons called with him; creeping  
things

Were rapt with the same soundless

Message that came to him.

With head upflung and body tense

And eager arms outstretched, his shadow

Showed him to be a Cross

In flesh imbedded.

Suddenly the lilac radiance of the Moon  
painted

About the Man an outline, dim and  
haunting.

The Cross became the stamen

Of a lotus bloom, fragile as insect wing.

Through waxen and translucent petals,  
moonbeams

Filtered like dawn through porcelain.

The bloom vibrated as a tree-hung bell

In unison with chimes

Of an Oriental temple.

As the Man yearned toward

A distant glorious star,

The lotus rhythmically freed its petals

And became a symbol of his aspiring  
soul.

# 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 them as one.*

BY JOSEPH DARROW

## The Relative Development of Christ

### Question:

Was Christ more highly developed than the Lords of Mind, who were the humanity of the Saturn Period? If so, then by analogy may we conclude that Jehovah is higher than the archangels, and that Jesus is higher than the angels?

### Answer:

Yes, to all three. This conclusion may be arrived at as follows: Jesus, we are told in some of Max Heindel's unpublished notes, had taken the Initiations of all the Lesser Mysteries and three of those of the Greater Mysteries, the Venus Initiation being his last. Therefore Jesus at the time of the Crucifixion was two and one-half World Periods ahead of our ordinary humanity, since we are only half-way through the Earth Period. By analogy we are justified in assuming that there was a similar difference in development between Christ, the highest Initiate of the Sun Period, and the archangels, who were the ordinary humanity of that period. The Lords of Mind, who were the humanity of the Saturn Period, were exactly one World Period ahead of the archangels. Therefore if Christ through Initiation had progressed two or more World Periods ahead of the rank and file of the archangels, He would thereby have been one or more World Periods ahead of the Lords of Mind, which demonstrates our theorem. Certainly Christ had not progressed far in Initiation if He had not gone as far as this.

By similar reasoning we may infer

that Jehovah, the head of the angelic life wave, is more highly advanced than the archangels, and that Jesus is higher up in the scale of evolution than the angels. There is no direct statement in the Rosicrucian philosophy on these points; but Max Heindel has told us that analogy is the Master Key that will unlock all mysteries, and that the axiom, "As above, so below," applies on all planes of nature. Analogy shows that there is little doubt as to the correctness of the above conclusions.

It is interesting to observe in this connection that the Elder Brothers of the Rosicrucian Order, headed by Christian Rose Cross, have progressed in the past 2000 years to a point where their development is superior to that of Jesus (not Christ) at the time of the Crucifixion. The Elder Brothers have taken the Initiations of all the Greater Mysteries, the Vulcan Initiation being the last, whereas Jesus had only gone as far as the Venus Initiation. The Elder Brothers are thus three and one-half World Periods ahead of our present humanity.

### *The Mastery of Fear*

#### Question:

How can we acquire the ability to lay aside fear? The daily happenings in our lives and the life of the nation cause humanity to be in an atmosphere of fear. How can we master it?

#### Answer:

Fear is one of the four basic vibrations of the lower planes which man has to master before he becomes a superman and eligible to enter into the higher realms, the other three being those of sensuality, sex, and vanity. Fear is a vibration of the desire or emotional body.

The positive pole of the desire nature is will, desire being the negative pole. Therefore to master fear it is necessary to develop will power. The Bible says that "perfect love casteth out fear." This process consists in substituting a higher vibration for the lower. The rate of vibration of love is very much higher than that of fear. Therefore if the mind is vibrating to love, it automatically displaces the vibration of fear. Hence this is a most important means of mastering fear. A third aid is found through our knowledge of the constitution of man. The desire body, the seat of fear, is correlated to the Human Spirit, which has its home in the World of Abstract Thought. Therefore abstract thought is the natural corrective of desire. If we will devote ourselves to abstract thought to some extent, we shall find that we thereby obtain a measure of control over our desire nature and over fear. For instance, higher mathematics comes under the classification of abstract thought; therefore the study of mathematics will give us a training which will help to master fear.

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*The "Last Day"*

*Question:*

What is the Rosicrucian teaching regarding the Last Day? Is there to be a last day of judgment at which time the sheep will be separated from the goats?

*Answer:*

There will be no "last day" in the orthodox Biblical sense. At the end of the Vulcan Period, however, all manifestation will go back into chaos for the great cosmic night, but this cannot in reality be spoken of as a day of judgment, because all life will then be quiescent. Each of the World Periods and also each of the Epochs in our present Earth Period constitutes a minor cosmic day. The end of such a cosmic day may be truly spoken of as a day of judgment, but certainly not the last day, because there never will be a last day. Evolution is forever going forward, and there will be forever a succession of such events. The judgment which takes place at the

end of such a cosmic day is automatically determined by the amount of progress made by each ego during his previous evolution, and which therefore designates the plane of nature on which he naturally belongs. If he has made much progress during his preceding life or lives, then he is eligible to proceed to one of the higher planes and to be one of the pioneers when the next cosmic day begins. But, vice versa, if he has made little progress or even gone backwards, then he is fated temporarily to sojourn on one of the lower planes and to occupy a minor position in the next cosmic day.

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*Treating Mental Derangement*

*Question:*

Is it possible to help by mental or spiritual treatment a person who is mentally deranged?

*Answer:*

Many times it is. It all depends upon the nature of the mental derangement and how far it has progressed. Real insanity consists in a break in the chain of vehicles which connects the physical body with the spirit. If this break is complete, it is very difficult and often impossible to remedy it. However, there are many forms of so-called mental derangement which are not mental at all and which do not involve a break in the chain of vehicles; for instance, those which are spoken of as the neuroses. These cases are susceptible to mental and spiritual treatment, which helps to break up the fixed beliefs and delusions that are the result of an unhealthy state of the desire body, caused by the repression of desires and emotions instead of their expression or transmutation. The treatment consists in releasing the emotions which have been shoved down into the subconscious and there allowed to ferment, perhaps through many years, until finally they break forth to the surface in the form of a neurotic ailment, the most frequent of which is the "anxiety complex." Psychoanalysis has been very successful in many cases in helping this condition. Written self-analysis of the emotional events of the past life is a

tremendous help in releasing repressed emotional energy and clearing up a neurosis.

Prevention is better than cure however. Emotions and desires that cannot consistently be expressed should not be allowed to rise into the consciousness. When first felt they may be transmuted by constructive work and altruism. If transmutation has not been entirely accomplished, nightly retrospection by the Rosicrucian evening exercise will complete it.

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#### *Unconsciousness Just Before Death*

##### *Question:*

When a person is unconscious for a considerable length of time just before death, is the transfer of the record from the vital body to the desire body progressing during this period? Is not this unconsciousness probably caused to give opportunity for such transfer before the undertaker can interfere?

##### *Answer:*

The unfolding of the panorama of life does not begin until the higher vehicles have left the physical body, passing along the pneumogastric nerve and out through the sutures in the skull, though still connected to the body by the silver cord. The unrolling process cannot take place as long as the atoms of the vital body are enmeshed in those of the physical body. The spiritual power to read the pictures in the vital body does not appear until the separation has taken place between the vital body and the physical. As long as the person continues to breathe and the heart continues to beat, even though the person is unconscious, the panorama cannot begin to unfold.

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#### *Germs and the Cause of Disease*

##### *Question:*

What is the nature of the germs in the body, and are they the real cause of disease?

##### *Answer:*

Germs are not the real cause of disease, although they are capable of trans-

mitting it. The real cause is the violation of the laws of nature through unrestrained selfish emotions, passions, and desires—such as fear, hate, greed, and sensuality—and the wrong use of the creative force. These reflect themselves in the physical body, causing waste to accumulate in various parts of it, which then becomes a breeding ground for germs, these being the materialized evil thoughts of mankind. But the germs could not live and flourish unless they had the food which is to be found in the overloaded tissues of the body. Therefore the real cure for disease is to change the consciousness, the style of thinking, and the emotions. Cease to think negative, destructive thoughts and cease to indulge in negative passions like anger. Then you will cease to create disease germs, and your body will gradually clear up and throw off its diseased conditions.

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#### *Danger of Possession While Out of the Body*

##### *Question:*

Does the ego necessarily have to leave the dense body when viewing or investigating the inner worlds, and if so is there not danger of possession of it by an evil entity in the absence of the ego?

##### *Answer:*

The inner worlds may be viewed through clairvoyance without leaving the dense body at all. But in order to investigate these worlds it is necessary to leave the body and go out into them in what is called the soul body, the two higher ethers of the vital body. If the dense body left behind is in a weakened condition on account of disease or from some other reason, there is danger of its being taken possession of by some other entity. In such cases it is dangerous to leave the body, and it should not be done except under the direction of a competent teacher. In certain cases where it is necessary for a person to leave his body to obtain information on the invisible planes, a guard is left behind to protect the body from being taken possession of while he is gone.

# 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 Zodiac and Man's Body

BY DR. F. LASH

*(Continued from December)*

**I**N THE AIR, ruled by Mercury, is carried the solar element oxygen, which is taken into the blood, where it combines with the iron of the blood, the Mars metal contained in the hemoglobin of the corpuscle. The blood, as a liquid, is ruled by the moon. Thus we behold Mercury, the divine messenger, correlating the activities of Jupiter, Venus, the moon, the sun, and Mars through the medium of the blood and the circulation. The process of oxidation is of highest importance to the ego as it gives the Thinker red, warm blood, and makes it possible for him to become an indwelling ego, regulating his body through the temperature of the blood.

Anatomically there is a close connection between the nerve supply of the arms, Gemini, and the nerve supply of the heart, Leo. The rhythm of the heart is influenced by two sets of nerves; the vagus or twelfth cranial inhibits or slows the action of the heart; the accelerators stimulate the action of the heart. The latter take their origin from the

first, second, and third dorsal nerves, which also supply the lungs with nerve energy.

The heart is the secondary seat of the Christ principle or Life Spirit. When the divine fire of love bursts into flame, the rhythmic action of the heart is accelerated and its divine force flows through Gemini, the arms, so that we learn to do what the heart has felt to be right and true. If we reach out in love and self-forgetting service, the flame within the heart radiates outward through our extended arms in blessing and benediction to the suffering ones. Impelled by the love of the heart we must learn to do that which is right and true in such a way that our right hand shall not know what the left one is doing. The fire of the heart, Leo, must reveal itself in action through the region of Gemini.

The fourth sign is the feminine, negative, cardinal sign of the mother, Cancer; it rules the breast and the stomach. When the seed atom has been planted in the womb of the mother, she carries the tiny germ under her heart that it may blossom forth into a human flower of

grace and beauty. She nourishes the budding life with her heart's blood until the hour comes when she can bring forth, both in pain and joy, her child and take it to her breast, where she nourishes the flower of her love with the milk, which is white blood, the counterpart of the cosmic emanation which sustains and nourishes creation as a whole. Thus is Cancer the mother-father God, the great nourisher.

This sustaining principle finds its counterpart in our body in the stomach, which receives the food ingested by Taurus, and prepares it to be assimilated in the Virgo region. The starch during the process of mastication is mixed with the ptyalin in the saliva, to be acted upon in the fundus of the stomach, where the process of digestion of the carbohydrates, the starches and sugars, is carried on. The stomach is responsible for mixing the foods, acidifying the proteids, and liquefying the whole of the food. When this process of liquefaction has been reached, the pyloric valve between the stomach and the intestines automatically opens and the food which has been prepared by Cancer is passed into the intestines, which are ruled by the sixth sign, Virgo.

Virgo is depicted as a virgin, with the wheat ear in her hand symbolically indicating her mission to feed. It is in the small intestines and a part of the colon that the food which has been broken up into its ultimate constituents, as required for assimilation, is taken into the blood by means of the force which flows from the positive pole of the chemical ether of the vital body. The liver, also ruled by Virgo, is the great sorting house. The blood after leaving the intestinal tract by the portal vein is carried to the liver, where the excess of sugar is taken out. By adding water the useless sugar contained in the blood is turned into a substance called glycogen, which is stored in the liver and muscles to be called for when the sugar content of the blood has been exhausted. The glycogen is then dehydrated, which means that water is

taken away from it, when it becomes sugar again, which is used for the production of energy in the body.

The digestion of the carbohydrates and proteids is completed in the intestines, where also the fats are absorbed and later on carried to the blood through the lymph stream.

The waste products of the body are taken out to a large extent by the kidneys, which are ruled by Libra. The amount of blood flowing through the kidneys determines the quantity of excretory matter which is eliminated by them. The work of excretion is carried on by the forces which flow from the negative pole of the chemical ether. The lower part of the kidney is called the pelvis of the kidney, and is ruled by the 8th house sign, Scorpio. Thence the waste products are carried by the ureters, ruled by Libra, to the bladder. The rectum, is ruled by Scorpio. If it were not for proper elimination, man would die. Scorpio, the eighth house sign, is that of death. But the excretory organs, ruled by Scorpio, save man from death. Therefore Scorpio has rule over both life and death.

The silver cord was tied when the sun mystically passed through the sign Scorpio, binding the ego to its body and causing it to die to the heaven world. Through Scorpio flow the forces of generation inasmuch as the generative organs are ruled by this negative, fixed, martial sign. If we do not want to taste of sin and death, we must learn to die to the things of the world—"to become fools, by pity enlightened," like unto Parsifal. All that is born of Scorpio, "by the will of man or the desire of the flesh," is subject to the sting of death. We must learn to transmute the martial fire of Scorpio, the Scorpion, into the Serpent Force of Wisdom, lifting it through the central canal of the spinal cord "up on high" to the place of the skull, the house of Mars, Aries.

The generative organs, which contain the spiritual essence, are like the flower enclosed by a calyx or cup, which is



formed by the sacrum in the back, the holy bone, and the two innominata, forming thus a perfect cup, the pelvis. It is the Holy Grail indeed, containing within itself the mystical spirit essence of the procreative organs, which are ruled by the sign Scorpio. The Scorpio force is the Christ essence within us. It is at present turned downward, and therefore typifies the first Adam, who squandered this essence. Therefore the injunction of St. Paul that if we are to become the second Adam, or Christ, we should keep the seed within. If we would live forever, we must lift this spiritual essence to the heart, the seat of affection. Then lust or passion, a quality of Scorpio which was instilled by Lucifer, the false light of Lemuria, will be transmuted into the love of the Christ. The Mars metal, iron, will be turned into the pure gold of spirituality. This ascending Scorpio force sets the heart ablaze with the divine fire of love, which radiates through Gemini in noble deeds of mercy and brotherly love.

The Grail Cup, or the pelvis, is ruled by the mutable fire of Sagittarius, which also rules the sciatic nerve, the hips, and the thighs. The centaur, the symbol of Sagittarius is half man and half horse, indicating the dual nature of this sign. The animal side of it or the personality is represented by the horse, while the man with his strong bow and arrow pointing to heaven represents the higher self and its divine potentialities, which are actively developed through the service rendered by the lower self, the animal.

To the artist the part of the human body corresponding to Sagittarius is of exquisite beauty. He has depicted in colors and in snowy marble its grace and matchless beauty. Through the arts the noble qualities in the animal nature may be transmuted into soul, which is the spiritualized essence of the body. Even anatomy, which describes the parts of the body in a dry and scientific manner, recognizes the beautiful curve of the thigh by naming the slender muscle

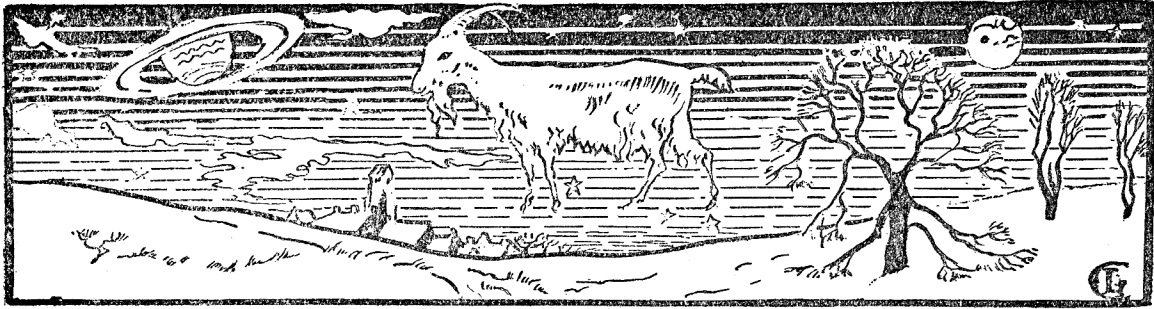
which is located on the inner side of it, and which is responsible for its beautiful curve, the gracilis—"the graceful one."

The knees are ruled by Capricorn, the lower legs and ankles by Aquarius, these signs being respectively the night and day sign of Saturn, which rules the joints and the whole of the bony system. It is through his crystallizing influence that it is possible for man to have a skeleton and an upright position, which latter is necessary in order that the ego may become an indwelling intelligence and rule its vehicles. The knees have a complicated structure, more so than that of any other joint. They and the ankle joints (Aquarius) make locomotion possible, and give to man the upright position which lifts him from the status of the animal to a kingdom of his own, where he stands on terra firma with his feet (Pisces), which typify understanding.

Pisces completes the circle of the zodiac. It is the twelfth house sign of confinement, sorrow, and compassion. Through its influence man learns to put his feet upon the steep path and walk through the narrow gate which lead him to the realms of holiness. Through its ruler, Jupiter, man gains an understanding of the true aim and goal of life. When through the watery Pisces his eyes are drowned in tears and blinded to the mistakes and shortcomings of his fellow beings, when he weeps tears of contrition, seeing his many sins and his own shortcomings, then through reason, Mercury, he turns within for light. And when his heart, the seat of love (Venus), has also been developed, then truly does he express the qualities of the Pisces ruler, Jupiter, which are understanding and wisdom. When the forces of the mind, Mercury, and the forces of the heart, Venus, become one, then has understanding dawned upon him—he has wisdom!

Thus do we behold in man, the little world or microcosm, the epitome of the  
(Continued on page 37)

# The Children of Capricorn, 1925-26



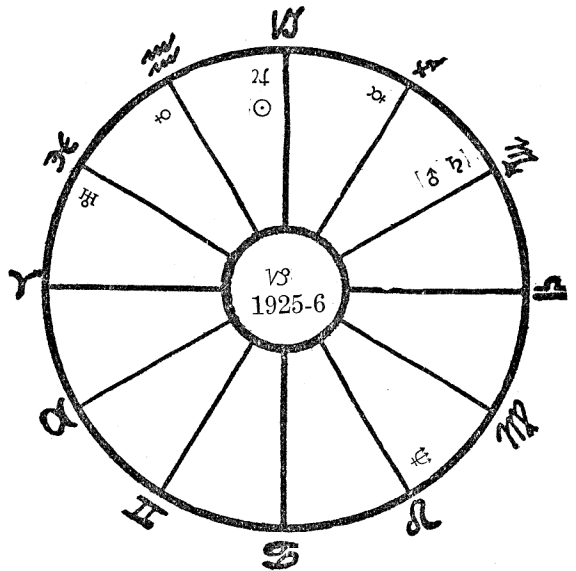
*A Character Delineation of the Children Born between December 22nd, 1925, and January 20th, 1926, inclusive.*

Capricorn chief of the earthy trigon, was assigned rulership over the tribe of Asher. We are told that Jacob's prophecy for this tribe was: "Out of Asher his bread shall be fat and he shall yield royal dainties."

Capricorn is known as the sign of the Savior. The sun entering this sign starts to journey northward, thereby bringing us warmth and light, saving us from death and destruction. At this time the spiritual forces are strongest, causing man to express the Christ principles of love, peace, and good will to all, thus saving him from hate, strife and selfishness, which are manifestations of the powers of darkness.

The children of Capricorn have an active, penetrating mentality. Material ambition is a marked trait with them, sometimes tending, however, towards avariciousness. They prefer to keep their own company and counsel when in public. Among their friends they are sometimes domineering. Having a wiry constitution, they generally pass safely through critical periods.

Children born this year as the sun passes through this earthy, cardinal sign will have a trine of Saturn to Uranus in Pisces. Here are indications of a persistent, independent desire for positive development through occult and spiritual investigation. Saturn in Scorpio square to Venus gives them a tendency to selfishness in social matters, which,



however, can be overcome by developing the altruism indicated by Aquarius.

From December 22nd to January 6th the energetic Mars in the determined sign of Scorpio is sextile to the optimistic Jupiter in the conservative sign of Capricorn. This gives splendid ability for leadership, as the great dynamic power of Mars will be well directed through the influence of the benevolent Jupiter clothed by the forethought of

*(Continued on page 39)*

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

## Your Child's Horoscope

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

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

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

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

NOTICE:—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.

PATRICIA Joy K.

Born September 3rd, 1925. 7:15 P. M.

True Local Time.

Lat. 19 S., Long. 30 E.

### *Cusps of the Houses:*

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

### *Positions of the Planets:*

Moon 22-50 Pisces; Uranus 24-01 Pisces, retrograde; Neptune 23-01 Leo; Mercury 26-22 Leo, stationary; Sun 10-41 Virgo; Mars 13-55 Virgo; Venus 15-16 Libra; Saturn 9-53 Scorpio; Jupiter 12-44 Capricorn, retrograde.

Here we have an unusual feature due to the first degree of every sign being on the cusps of the houses. It indicates the start of a new cycle in the working out of affairs through the different departments of life. The signs being in agreement with the houses, we have a "natural horoscope," which denotes that the circumstantial details will correspond closely with the character of the native. Patricia will have an opportunity to rise to leadership, because the ruler of the ascendant, Mars, is in conjunction with the sun, sextile Saturn and trine Jupiter,

which latter planet is in the midheaven in the ambitious sign of Capricorn, the house of honors.

This girl will have a fertile mind, for the moon in conjunction with Uranus gives imaginative powers of an advanced order. Mercury in conjunction with Neptune in Leo enables the divine understanding of the heart to manifest. Jupiter in Capricorn, being trine to Mars and the sun and also sextile to Saturn, adds optimism, enthusiasm, dignity, and perseverance to the mental powers. The emotional nature is largely shown by the moon in conjunction with Uranus in Pisces, which gives sudden, vacillating desires; but the sextile of Saturn to Mars in Virgo applies the necessary mental brake to check these. The physical condition is fortunate as shown by the conjunction of Mars, ruler of the ascendant, with the sun, which gives strength and vitality. Mars being trine to Jupiter produces exuberance of spirits, and through his sextile to Saturn great persistence.

There is much constructive strength shown in this horoscope, and the weaknesses are of a minor quality. The square of Venus to Jupiter gives a love of luxury and show, and also indicates the necessity for obedience to standard and accepted moral laws, which if not kept will result in social disfavor.

CARL A. G. R.

Born February 17th, 1916. 1:05 P. M.

Lat. 40 N., Long. 75 W.

*Cusps of the Houses:*

10th house, Pisces 11; 11th house, Aries 16; 12th house, Taurus 26, Gemini intercepted; Ascendant, Cancer 3-27; 2nd house, Cancer 24; 3rd house, Leo 15.

*Positions of the Planets:*

Saturn 10-02 Cancer, retrograde; Neptune 0-35 Leo; Moon 12-21 Leo; Mars 17-03 Leo, retrograde; Mercury 6-12 Aquarius; Uranus 16-23 Aquarius; Sun 27-45 Aquarius; Jupiter 1-12 Aries; Venus 4-57 Aries.

Carl has six planets in fixed signs and five in the fiery element which give a very ardent, determined nature. With three planets in Leo and three in its opposing sign, Aquarius, there will be a struggle between the emotions and the mentality. Saturn on the ascendant, square to Venus, tends toward selfishness in social matters. This, however, will be considerably offset by Mercury in Aquarius, sextile to Venus and Jupiter, which gives an intellectual scientific, cheerful, and optimistic mentality.

Jupiter in the 10th house is a good indication of success, and being well aspected and in conjunction with Venus in Aries, Carl will have an opportunity to achieve some prominence. Jupiter is trine to Neptune in Leo and sextile Mercury in Aquarius. Therefore the study of science might be taken up with a view to becoming a teacher, as there are three planets in Leo, Venus is ruler of the 5th house, that of teaching, and Jupiter is co-ruler of the 6th house, that of work. In order to succeed in this, however, Carl must learn the necessary lesson of self-control, for Mars and the moon are both in opposition to Uranus tending toward turbulent passions and emotions. This can be brought about by making use of the sextile of Mercury to Jupiter and Venus, and appealing to his reasonableness through love. The trine of Neptune in Leo to Jupiter and Venus in Aries will also help if Carl is taught the constructive use of the emotional power,

possible through the law-abiding Jupiter and the harmonious Venus.

Cancer is not a strong sign, and with Saturn on the ascendant, square to Venus, the vitality should be conserved. The dynamic Mars is in the fiery sign of Leo in conjunction with the ruler of the ascendant, the moon, which will largely offset the crystallizing effects of Saturn.

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VOCATIONAL

SHIRLEY AVONA H.

Born August 12th, 1909. 6:20 P. M.

Lat. 48 N., Long. 122 W.

*Cusps of the Houses:*

10th house, Scorpio 26; 11th house, Sagittarius 16; 12th house, Capricorn 4; Ascendant, Capricorn 26-38, Aquarius intercepted; 2nd house, Pisces 20, Aries intercepted; 3rd house, Taurus 0.

*Positions of the Planets:*

Uranus 17-54 Capricorn, retrograde; Mars 6-6 Aries; Saturn 23-10 Aries, retrograde; Moon 16-01 Cancer; Neptune 18-03 Cancer; Sun 19-39 Leo; Mercury 28-26 Leo; Jupiter 17-15 Virgo; Venus 17-59 Virgo.

The strongest influence in this horoscope in the matter of vocation is Jupiter, ruler of the 10th house; Mars, the nominal ruler, being unaspected. Jupiter in conjunction with Venus in Virgo will give this young woman excellent qualifications for nursing. She will have great sympathy for and understanding of her patients, combined with a cheerful and optimistic temperament. This profession is one in which the vital forces are often severely taxed, and therefore she might at times become nervous and depleted as a result of Saturn square Uranus in the 12th house. Then she would do well to withdraw from the work for a time and receive the benefits of Mother Nature, either in the mountains or at the seashore. Thus she would utilize the beneficent effects of the trine of Jupiter and Venus in Virgo to Uranus in Capricorn, which would be soothing to the nerves.

Jupiter and Venus are in conjunction

in the intellectual sign of Virgo, supported by a sextile of the mental planets Neptune and the moon, in Cancer. This configuration gives a keen mentality, a broad outlook, and an ability for writing or speaking. Since Virgo rules dietetics, hygiene, and chemistry, and since Cancer is interested in the preparation of food, it is quite possible that Shirley could write to advantage on one or more of the above subjects.

The moon and Neptune are in the 6th house, that of work (not altruistic service, which comes under Aquarius and Uranus.) They are both square to Saturn. The restricting, contracting influence of Saturn here upon the emotional nature, signified by the moon, will give a distaste for work, because it will interfere with the free play of the imagination. This inclination would tend to interfere with success in any vocation. But it can be overcome; the means of overcoming it are found in the trine of the patient, persistent, faithful Saturn to the vital, energetic sun. This aspect will give the power to hold the flighty moon in check and curb its erratic tendencies.

The sun in Leo in the 7th house, that of partnerships, supported by the powerful trine of Saturn in the 2nd house, that of finance, is the strongest factor in the chart in its effect upon the life as a whole. The sun's interception in Leo of three and one-half degrees will disappear by progression at the age of three, and will have no appreciable effect upon the power of the sun. The sun here indicates that in the matter of partnerships Shirley will be very successful, and the greater part of her success in life will probably come through them. Also the finances will be built up through patient, persevering work in connection with partnerships. In addition, the partnerships are likely to be with those occupying more or less prominent positions, signified by Leo. Marriage, of course, is one of the possibilities in this connection, but even outside of marriage there is the capacity for successful partnership operations.

## THE ZODIAC AND MAN'S BODY

(Continued from page 33)

divine, the great heavenly man, the macrocosm, typified by the twelve signs of the zodiac. The various parts of man come under the control of these twelve divine Intelligences. The earthy signs represent by their nature the dense physical body and its counterpart, the vital body; the watery triplicity represents our body of emotion, the desire body; the airy triplicity represents the mind; the fiery triplicity symbolizes the spiritual self, which is divine but only potentially so.

Through the medium of the three triplicities—water, earth, and air—we are to develop our latent spirituality. The sign Sagittarius, the grail cup, contains the base essence of the passionate fire of Mars through its relation to Scorpio. This fire must be lifted to the fixed sign of Leo, the heart; thence it must travel to the cardinal fire sign of Aries, arousing into vibratory activity the holy Trinity enthroned within this Golgotha, the place of the skull. When the transmutation of the lower into the higher nature has been consummated and the latent forces of the divine man turned into actual dynamic spirit force—or the first Adam into the second or Christed Adam—man can at last joyfully and triumphantly cry out with Christ, our divine example, "*Consummatum est!*"—"It is accomplished!"

## 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 LUCIFER SPIRITS

(Continued from December)

- Q. For what is the sex function solely designed?
- A. For the perpetuation of the species and under no circumstances for the gratification of sensual desire.
- Q. Had man remained a God-guided automaton, what would have resulted?
- A. He would have known no sickness, pain, or death unto this day; but he would also have lacked the brain consciousness and independence which resulted from his enlightenment by the Lucifer spirits, the "light givers," who opened the eyes of his understanding and taught him to use his then dim vision to gain knowledge of the physical world, which he was destined to conquer.
- Q. What forces have been working in man since that time?
- A. Two forces have thus been working: one is that of the angels, who build new beings in the womb by means of the love which is turned downward for procreation; the other is that of the Lucifers, who are the instigators of all mental activity. This force is carried upward for work in the brain.
- Q. By what other name are the Lucifers called?
- A. They are also called "serpents," and are variously represented in different mythologies.
- Q. What part of the Lemurians were enlightened?
- A. Only a minor portion of those who lived in the latter part of the Lemurian Epoch and who became the seed for the Atlantean Races.
- Q. What is said regarding the other part of the Lemurians?
- A. The greater part of the Lemurians were animal-like, and the forms inhabited by them have degenerated into the savages and anthropoids of the present day.
- Q. What is the student requested to note carefully?
- A. That it was the *forms* which degenerated. There is a very important distinction to be kept in mind between the bodies (or forms) of a race, and the egos (or life) which are reborn in those bodies.
- Q. When a race is born, what takes place?
- A. The forms are ensouled by a certain group of spirits, and have inherent capability of evolving to a certain stage of completion but no further.
- Q. Is there any standing still in nature?
- A. No: therefore when the limit of attainment has been reached, the bodies or forms of any race begin to degenerate, sinking lower and lower, until at last the race dies out.

- Q. What reason is given for this?  
 A. New race bodies are particularly flexible and plastic, affording great scope for the egos who are reborn in them to improve those vehicles and progress thereby. The most advanced egos are brought to birth in such bodies, and improve them to the best of their ability.
- Q. What further is said regarding these egos?  
 A. They are only apprentices as yet, and therefore they cause the bodies to gradually crystallize and harden until the limit of improvement of that particular kind of body has been reached.

*(To be continued)*

### CHILDREN OF CAPRICORN

*(Continued from page 34)*

Capricorn. Success may be achieved through executive ability in some line of business or profession dealing with mines, real estate, chemicals, or secret investigations.

Children born from December 22nd to January 12th have Venus, the planet of love, in the humane sign of Aquarius, sextile to Mercury in the idealistic sign of Sagittarius. Therefore they should be able to express themselves graciously and gracefully when presenting their lofty ideals on religion, philosophy, or law, thus helping to better conditions for humanity as a whole.

### Reduction in Price of Bound Volumes of "Rays"

All bound volumes of the "Rays" from volumes 11 to 17 inclusive, namely, those issued from May 1919 to date, will henceforth be sold at \$3.00 each. These back numbers of the "Rays" are substantially bound in cloth, and suitably stamped with the title of the book on the front cover and on the back. It is an excellent idea for students to keep back numbers of the "Rays" for reference, and the low price at which they are now issued will enable them to do this. Complete your Rosicrucian library

by ordering the volumes of the "Rays" which you lack.

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

### An Invitation to Visit Mt. Ecclesia Rates Reduced

Rosicrucian students and also those interested in any phase of our work, even though not affiliated with us, are invited to visit Headquarters at any time. Students may profitably spend their vacations here, gaining thereby a spiritual impetus to carry them through the succeeding year's work. Balmy Southern California is the most ideal spot in the United States in which to spend the winter months. Students may combine a trip to Headquarters with a vacation to good advantage.

Evening classes in the Rosicrucian Philosophy, Astrology, Bible Study, and Public Speaking are conducted practically the year round and are open to guests.

Accommodations may be obtained in comfortable rooms with meals in our Vegetarian Cafeteria at the following rates:

In Cottages, \$2.00 per day, \$12.50 per week, and up. (Number of rooms limited).

In Rose Cross Lodge, \$2.50 per day, \$15.00 per week and up. During January and February an extra charge of \$1.00 per week will be made for electric heat for rooms in the Lodge.

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. Write for further particulars.

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

### Back Numbers of "Rays" Wanted

We should be glad to have copies of Oct. and Nov. 1925 "Rays" sent to us. We will pay 20 cents each for them.

# Children's Department

## Fussy Remembers

BY A FELLOWSHIP STUDENT

(Continued from December)

**H**OW I USED to run at the call of, "Tommy! Cantaloupe!" for I was very fond of the delicious California cantaloupes. My mistress would hold a piece of one at arm's length as high as she could, and I would run straight up her side to the hand that held the dainty and capture it. But, alas! it was decreed by the Great Spirit that I should not live to old age. One beautiful summer evening when the world seemed to be fairly humming with June bugs I was at my favorite sport of catching them on the wing by standing on my hind legs and hopping. I was so intent on the game that I did not hear the automobile coming along, and it cruelly ran over me and broke some of my ribs. My mistress came running out as she heard my pitiful cries, and carried me carefully and tenderly in her arms to her room. She sat by my side until four o'clock the next morning, sorrowfully trying to alleviate my suffering with gentle strokes which soothed me and took away the pain. I never cried once while she was with me. I passed out of my physical body as the first rosy rays of the beautiful sun were streaking the early dawn with faint pink. For weeks my poor mistress was inconsolable. I heard her say that she would have given a hundred dollars to any doctor who could have saved me, but there was no hope.

I had been considered a very handsome creature, for I had the wonderful yellow and black stripes of the tiger cat like those you have now, only I was much larger and, I may say, smarter, for I was considered an unusually fine specimen. But I am sorry to say I was not very affectionate, and treated my dear

mistress many times with supreme and studied indifference when she would take me up in her arms and beg me to "love her just a little bit." I was very sorry for it afterwards and decided to take on the body of a part Persian, in my next life, for they are much more affectionate and humble-minded.

My next appearance was in the body of a dear little gray kitten. I remember how proudly I strutted into my mistress' place one sunny morning, with tail straight up in the air as much as to say: "See, here I am again!" But she would have none of me for a time; her heart was still too sore for her little "Tommy." But I was so persistent and affectionate that she relented and took me in. However, the Fates were against me in the land of the poppies, for again I died before I was fully grown, that time through some mysterious illness.

Although I was beyond the veil, I heard the sorrowful voice of my mistress beseeching me not to leave her, for she was very sorrowful and lonely. I realized how she felt, for we animals have a very strong instinct for sensing the sufferings of human beings. We have lived so many aeons with mankind that we are almost a part of them, and they miss us as much as we do them. This is the reason that old maids and other lonely folks like to have us live with them. They tell us all their joys and sorrows, and we listen and understand and manage to convey sympathy. Thus we repay them for their care and love to us. Moreover, the lessons of life we learn through them are priceless to us.

The morning following my death my dear mistress sorrowfully dug a hole in her back yard, and gently laid me to rest after she had wrapped me in her best



silk skirt, which was beautifully soft. She also planted some beautiful morning-glories on my grave.

People teach that the dead can help the living, and so they can. The following night after my demise I induced my friend, the black Angora, to pay my mistress a visit of sympathy. He did that which he had never done before, for he was a very reserved gentleman: he walked into her place as she opened the door and went up to her to be stroked and petted. For several days he went to visit her, even going so far as to take a nap in her place.

Soon after that my mistress sold her little business and went north. Here again I did not allow her to forget me, for the first living creature that stepped up to welcome her at the depot was a strange pussy—myself in a new body. Again it had happened that the home she acquired had a kitten in it, so there I was again with my lady. This time I had taken a body that was gray and woolly, with a strain of the Persian cat in it, for I find it so much easier to be loving and obedient in a body of that kind. You see I was allowed to choose the body that I had desired and worked for in the past. It had a very warm coat of fur to protect me from the severe northern winter, although we spent only one winter in the cold north.

I used to astonish everybody with my aptitude and pluck in plunging into the water for frogs and water bugs. I had never known fear, and do not to this day; neither have I the natural antipathy for water that other felines have. One day I startled them by splashing around in the bathtub in which my mistress had just prepared some water for a bath. Even to this day water has a strange fascination for me.

My mistress had been born in a tropical climate, and having been used to the sunny skies of California she did not appreciate the rigorous winters of the north. So we decided to go further south, and in due time we departed for

Florida. To my horror I was put into a crate, and although it was made as comfortable as it was possible to be under the circumstances, it was a dreadful imprisonment to me. I was consigned to the tender mercies of the Express Company, which, however, took the greatest care of me, providing me with both food and water. I arrived in Jacksonville in a great state of agitation, for I had come to the conclusion that my mistress had deserted me. But great was my joy when I saw her at the depot, waiting to take me with her to our new home.

I had a great many adventures after this before we settled down quietly. I followed my mistress from place to place, but did not like the life, for I had to confine myself to the restricted quarters of apartment houses. Sometimes they had strange canines which did not like me and which were ever chasing me up a tree; or it was a jealous feline belonging to the proprietor which declared war upon me. Still I was not afraid, for like my mistress I hated cowardice. But I was then as now of a peaceful disposition, and therefore I was not happy. I rejoiced when we moved into a house by ourselves, where I was free to run around and climb trees, which I delighted in doing. Here I lived happy and free from the cruel sport of the dog, the jealousy of the wily feline, and the sly kicks of the none too kind landlady.

There I spent the happiest days of my life, for we stayed there for many happy years. But alas! the things we most love are frequently taken from us. My mistress had to leave this country for awhile, and she could not take me along, much as she loved me. So she found me a beautiful home, even more beautiful than the one I was leaving; but that did not console me for the loss of her whom I loved so dearly. I was very homesick for a time, but my new mistress was exceptionally kind to me. She adored me for my beauty and intelligence. I used to roll over and make high jumps through her arms made into a loop.

*(To be continued.)*

# 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.*

## Scientific Thinking and Eating

BY H. M. BELDEN

IT HAS been said that the edicts of science are a "revelation of the true technology of the law of God." The laws of nature are the will of God, and it is the duty of every human being to learn what these laws are in order that he may observe them. Ignorance never saves us from consequences. Obedience to nature's laws is man's only hope of coming into harmony with the universe and with himself.

Man is a trinity, and the three parts, soul, mind, and body, are so closely linked that we cannot deal with one without considering the others. The Master said: "Man does not live by bread alone." The question of diet then must include something more than food and drink.

Correct eating is important, but correct thinking is more important. "As a man thinketh in his heart so is he." The thought precedes the act. Every material thing and every condition of life existed in thought before it came into materialization. The proper place to begin a correct living regime is in our thinking apparatus. Most of us need a thorough mental house cleaning. Mental, moral, and physical cleanliness are absolutely indispensable if we are to make progress of any kind.

In the scriptures we read, "Know ye not that ye are the temple of the living God?" Each individual is given charge of a temple and upon his understanding of it and managing of it will success depend. A perfect conception and understanding of the laws governing in the mental world will be of inestimable value in managing our own little physical world.

All power to do lies within us, therefore we must look within first and set the mental house in order before the world without can look right to us. The world, as the Creator made it, is right and good, and all that is wrong in it is our thoughts and lack of vision.

Thought force is our greatest means of obtaining knowledge, but in order to make it do the most good, to make it do our bidding, work is required. Each one must do his own thinking just as he must do his own eating. Some one has well said that thought is the fire that creates the steam that propels the wheel of fortune upon which our experiences depend.

The purpose of life is growth, and all growth is from within. All nature proves this. Every teacher knows this from experience. Knowledge can never be applied from without. Painting a

board does not change the grain of the wood. We may shape our thoughts any way we please, but the result of our thought is governed by nature's law. If we sow weeds, we cannot expect to gather lilies.

To think correctly we must know the Truth. When we know the Truth, we are confident, for we know then that we are on a sure foundation and are in harmony with the Infinite. Every action which is out of harmony with Truth, whether through ignorance or design, will result in discord.

Man is the sum total of his own thoughts. Thoughts are causes, and conditions are effects. Thought is the connecting link between the Infinite and the finite. St. Paul said, "Faith is the substance of things hoped for, the evidence of things not seen." A firm faith requires clear thinking, clear thinking requires a sound mind, and a sound mind does its best work in a clean and healthy body.

Harmony in all the parts of the organism is the keynote of scientific living, and diet is one of the important factors. The human body is of chemical composition, and health depends upon a proper balance of all the parts. The purpose of eating is to maintain this balance by supplying new materials where the old have been worn out or destroyed.

In the normal and healthy person the appetite indicates when food is needed, also what is needed and how much is required. Man in his perversity has abused and misused his body so long that he has lost his natural appetite and is constantly trying to produce an artificial substitute. The result is disease.

All the elements of which the body is composed are important in the growth and perpetuation of life and in the performance of the various physiological functions of the organism. Our bones contain much calcium. Muscles contain potassium and phosphorus. In the blood we find sodium and chlorine. Iron is found in the haemoglobin of the red blood corpuscles and is of great value in the

oxidizing processes in the tissues. Sodium and chlorine in the form of sodium-chloride are necessary for the formation of the saliva and the gastric and pancreatic juices. The lack of sodium in our food, and consequently in our blood, increases the acidity of the latter, and the result is digestive troubles and disease. The sodium in the blood also helps to make the calcium oxide contained in our food more soluble, and keeps it in a liquid state for proper assimilation. Sodium also has an eliminative value. But it should be very sparingly taken into the body in the form of salt. All the elements should be taken in their natural condition in foods and in organic form. Magnesium has a laxative effect and helps to keep the system clean. Phosphorus helps in the building up of nerve substance. Sulphur has a laxative effect if taken in organic form.

To maintain perfect health our blood must contain all these elements in their proper combination, because it is the blood which carries them to the different parts of the body, nourishing and cleansing the tissues, and creating the necessary heat and magnetism. Exhaustion of the necessary mineral elements unbalances the entire organism.

The ignorance among people regarding the proper balancing of foods is simply appalling. The vast majority overeat of some things and completely starve themselves in the case of others. There are comparatively few who enjoy perfect health. This is the result of ignorance and unwillingness to learn.

There was a time when scientists believed that proteins or nitrogenous foods were the most nutritious ones. People were advised to eat heartily of such foods. The result of this error was protein poisoning and the almost endless line of ailments resulting from it. The most essential food elements are the mineral salts, because they replace in the body that which is constantly wearing away, and they also keep it pure and clean, which is absolutely essential for resistance to disease.

Our body is an organism, and the mineral elements can only be properly assimilated by our system in an organic form as they are contained in the fruits and vegetables. Artificial foods impair and obstruct vital action in the organism. Primitive man was strong and healthy because he lived close to nature and ate as nature dictated. The man of today makes a diversion out of eating, and his lack of self-control brings disease and early destruction of the body that is the temple of God.

The main trouble with the average individual of today is that he refuses to think. He prefers the path of least resistance and to float with the stream of custom and habit. The principles of scientific living are very simple and few in number. Nature's method is simplicity itself, but our sluggish, cluttered-up brains make it look complex.

A scientific diet is that combination of foods which furnishes the body that which it is in need of, in the right quantity, of the right quality, and at the right time. Today our foods are put through so many processes that they often almost cease to be food; they merely become filling and bad filling at that. Bread has been called the staff of life, but the insipid, white, pasty mass that parades under the name of bread today is simply a death warrant. Those who have studied the subject from the scientific standpoint regard white bread as the deadliest of all commercial food evils. Many cancer specialists go so far as to say that cancer is developed by eating too much white bread and devitalized food products. One scientist states that "cancer is a constitutional disturbance, the result of auto-toxemia produced by overeating and a diet deficient in food salts."

Investigators have found that the average person is overfed and undernourished. Most people eat excessive quantities of starches, denatured foods, and chemically poisoned sugar. Nearly all the cereals are robbed of part of their vital elements before being offered as

food. Fruits are chemically treated to make them keep indefinitely. Vegetables are embalmed and dyed to make them look fresh. Artificial flavoring, chemically preserved, is added to denatured food to cover up its defects. Most of the leading magazines print beautiful pictures of all these rough-on-life concoctions, and people go on in blissful ignorance feeding poison to their bodies until they become walking cesspools. These facts are plainly evident, and the proof is within reach of all, so there is no excuse for ignorance.

Most parents claim that they love their children, and strain every nerve to shield them from harm. But these same parents are criminally ignorant of food values and the laws of health. Their own diseased bodies loudly proclaim their ignorance of the causes of their misery. If they are unable to guide themselves, how can they be expected to guide their helpless children. It is therefore an obvious truth that parents are largely to blame for their children's poor health and lack of resistance to disease.

One of the most common ailments of modern civilization is indirect alcoholic poisoning. Many of those who are afflicted would not think of drinking alcohol, but they pour down their throats starch and sugar in excessive quantities, and from these generate enough alcohol to flood the entire system. (\*)

*(To be concluded in next issue)*

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(\*) *Note: Max Heindel states that sugar is designed to take the place of alcohol in evolution. He describes its effects as follows: "From sugar the ego itself generates alcohol inside the system. This product is perfectly keyed to the vibratory pitch of the body, and has all the good qualities of alcohol and none of its drawbacks. . . . The spirit of sugar is subject to the human spirit and therefore a safe stimulant and source of strength." It is the EXCESS and not the proper use of sugar that deranges the system. This should be avoided.—J. D.*

## Vegetarian Menus

### —BREAKFAST—

Oranges  
Oat Flakes  
Muffins  
Cereal Coffee or Milk

### —DINNER—

Split Pea Soup  
Asparagus with Eggs  
Turnips  
Rye Bread

### —SUPPER—

Avocado Salad  
Nut Bread  
Ginger Cake  
Milk

## Recipes

### *Muffins*

Pour one pint of boiling water gradually over one pint of corn meal, one teaspoon of salt and one tablespoon of sugar. Beat thoroughly and set over night in a cool place; in the morning add two beaten eggs and one heaping tablespoon of flour. Dip a tablespoon in cold milk, then drop the batter by spoonfuls into boiling oil; cook ten minutes.

### *Split Pea Soup*

Wash and soak one cup of peas over night in water enough to cover after they are soaked. Fry one tablespoon of finely cut onion and one stalk of celery in one tablespoon of butter; add the peas and water in which they were soaked. Cook in double boiler until tender; put all through a sieve and add boiling water to make the right consistency. Thicken with one tablespoon of flour blended with one tablespoon of butter. A little cream improves the flavor.

### *Asparagus with Eggs*

Place a layer of asparagus in a deep plate, adding butter and salt. Beat four eggs, yolks and whites separately, to a stiff froth. Add two tablespoons of cream or milk and a tablespoon of warm butter, and salt to taste. Pour evenly over the asparagus, and bake eight minutes or until the eggs are set. Use either the very tender tips of fresh asparagus or asparagus which has been cooked.

### *Avocado Salad*

Cut the fruit into thin slices or into small cubes and serve on crisp lettuce. It may be garnished with a slice each of tomato and lemon; or thinly sliced celery and sweet red pepper. Serve with any desired dressing.

### *Nut Bread*

One and one-half cup peanuts or wal-

nuts ground coarse, four cups of flour with four teaspoons of baking powder sifted in, one and one-half cups sugar, two cups of milk. Mix well, allow to rise in a warm place twenty minutes, and bake about one hour or until well done.

## A New Book by Max Heindel

MAX HEINDEL'S LETTERS TO STUDENTS, a volume of 237 pages, is just off the press and ready for delivery. It consists of ninety-seven letters sent out by him to his students from December 1910 to January 1919. This book contains a great fund of intimate, practical advice to the occult student and the Christian mystic. It is of general appeal and will interest the public. It makes an excellent Christmas gift. Orders filled immediately upon their receipt.

Bound in cloth, cover stamped in gold. Price \$2.00 postpaid.

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

## Small Size, Rosicrucian Pins

We have a new supply of Rosicrucian Emblem Pins on the way from the manufacturers. These pins are similar to small Masonic pins, being one-half the size of our earlier ones. They are made in Roman gold and enamel, with either jeweler's clasp or screw-back for use in buttonholes; suitable for either men or women. We expect that they will be very popular on account of their smaller size. State whether you want clasp or screw-back. Price 75 cents postpaid.

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

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Prescott, Ariz., March 3, 1925.  
Healing Dept.,  
Dear Friends:

We mailed to you on Feb. 16th an announcement of the birth of our baby boy. The baby came to me so quickly and with scarcely any pain. I myself could scarcely believe it, and my nurse and doctor had the surprise of their lives.

I know the Healers were helping me, and I feel that they were with me the rest of the night. No words could ever express my thankfulness to them for their incomparable help to me. They have helped me so miraculously during the past long months, and then their loving help that brought me through it all so easily.

I never can thank them enough, and I shall always want to do good and love and help all I can, for this wonderful good that has been given to me.

I should like to remain in the care of my loving Healers for just a few weeks longer.

With many good thoughts to all,

I am,

—Mrs. L. M. B.

San Diego, Calif, Sept. 16, 1925.  
The Rosicrucian Fellowship,  
Dear Friends:

Again I can report more gain, though now and again the heart jumps very heavily. I have been able to work several hours this week, and do not even look the same person that I did six weeks ago. For this again I thank you all and the Invisible Helpers for bringing me upwards towards God.

I am sincerely,

—W. A. C. Y.

### HEALING DATES

December . . . 2—10—16—22—29

January . . . 6—13—19—26

February . . . 2— 9—15—22

Healing meetings are held at Head-

quarters 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.

### 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.

### New Booklet by Mrs. Heindel

A new twenty-four page lecture by Mrs. Max Heindel has just been added to our Christianity Lecture Series. The subject is "*EVOLUTION FROM THE ROSICRUCIAN STANDPOINT.*" This lecture combines four of Mrs. Heindel's monthly lessons on the subject of evolution, together with a brief description of the Darwin theory of evolution and its correlation with the Rosicrucian theory. This lecture shows that evolution is a reality and not a scientific illusion. On account of this pamphlet being larger than expected we find it necessary to make the price 15c instead of 10c as noted in last month's issue of the "Rays." It is just off the press and ready for delivery.

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

# Echoes From Mt. Ecclesia

## Chats With the Editor

**W**E WILL continue the account of our journey from where we left off in our December magazine.

Our next stop after leaving Utica was the quaint and very interesting city of Schenectady, where we met a most sincere and earnest band of students. Our lectures were very well attended. Our journey between Schenectady and New York City was full of beautiful scenery, for a large part of the way lay along the banks of the Hudson river.

We were met at the station in New York by a large group of members from the Harlem, Hackensack, and Union Centers, who showered us with flowers so that Miss Cummings and the writer looked like brides bedecked for a wedding. In this city we delivered a lecture before each of the three Centers, and an illustrated lecture in the Union Church, where we had a goodly crowd in spite of a pouring rain.

Our journey to Providence, R. I. carried us through many interesting scenes. The old New England farms are in great contrast to our modern California ranches; especially do we find a difference at this time of the year when the New England trees look bare and cold, while in California our palms and orange trees are green, lending a warmth and freshness to the scene.

In Baltimore we found many historical places, among them old Fort McHenry where during the bombardment of 1812 Francis Scott Key received his inspiration to write the great American anthem, "The Star Spangled Banner." One most interesting characteristic which the writer noticed in Baltimore was the housewifely pride in a clean front doorstep. In the old section of Baltimore the houses are mostly of red brick, three stories high, built close to the sidewalk,

with a front step made either of white marble or of wood which is painted white. The houses all look much alike. The front doorstep is the particular pride of the housewife.

We reached Washington, D. C. on the afternoon of Nov. 25th. We spent Thanksgiving Day seeing the sights at Mt. Vernon, Va., visiting on our way a most wonderful old Masonic Lodge room in Alexandria, Va., where George Washington, the Father of our Country, was worshipful master in 1788 and 1789. We next visited the old plantation of George Washington at Mt. Vernon, and willingly giving up our Thanksgiving dinner, we spent several hours wandering through the old homestead and viewing the scenes on the banks of the Potomac river.

On the next day, Nov. 27th, we were guests at a dinner party given at the Dower house. The hostess was Mrs. Matilda Duvall, one of our probationers, who owns this wonderful plantation. This charming woman has not modernized this plantation; it is still delightfully furnished with ancient furniture just as it was before the war freed the slaves. The expansive rooms with their massive fireplaces and the blazing logs were a rare sight. And let us whisper a secret—this most interesting forty-room house, which was built by the Lords Baltimore in 1643, with underground tunnels as a protection against the Indians is *haunted*. The hostess entertained us with ghost stories while we were being served by the most interesting and well trained colored servants.

Our stay in Washington was all too short. We found a group of people there who were hungry for what we had to give.

On Nov. 29th we delivered a lecture to a full house at Youngstown, Ohio, and shall leave for Columbus in a few days. From there we shall journey to Cincinnati, where the speaker expects to broadcast a lecture over the radio at one of the hotels on the evening of Dec. 7th at 8 o'clock.

We are happy that our journey is almost ended. On the evening of Dec. 17th we shall speak to a group of Masons who have formed a Fellowship Center in Kansas City. This will be the last lecture on our journey, and we hope to arrive at Mt. Ecclesia in time for the Christmas festivities.

### A Fellowship Worker Abroad

It may interest our students and members in this country to know that one of the workers from Headquarters, Miss Florence Barr, has recently visited the two newly organized Fellowship Centers in England, namely, those in London and Liverpool. She also went to Amsterdam, meeting some of our students there and visiting Mrs. Warendorp, who has done so much for the spreading of the teachings in Holland. There is a great spiritual awakening in the Old World as well as in the New, and much active interest is being shown in our Western Wisdom Teachings.

### Fellowship Day

January 6th will be observed as Fellowship Day in the local Centers of the Rosierucian Fellowship. This day is the anniversary of the passing of Max Heindel to the higher planes of consciousness. It is not a day of mourning, but a day of rejoicing for the growth of the work which he founded. We would earnestly request that all the local Centers hold exercises on that day, or in the evening, as is most convenient. This should be a time of getting together and cementing the bonds of fellowship. Love and tolerance should be the keynotes of the day. All hurt feel-

ings and differences of all sorts should be laid aside at this time. In fact the vibrations set into operation on this day should dissolve them completely.

The general public should be invited to attend, and made cordially welcome. A general reception may be held in which the members will mingle with the visiting public. Exhibits of the work done should be made for the benefit of visitors. Go to your Center on that day prepared to help make the exercises memorable in the matter of establishing real fellowship and promoting interest in our work.

#### EXERCISES ON FELLOWSHIP DAY

The following Local Centers have notified us that they will have exercises on Fellowship Day, Jan. 6, 1926, at the places and hours noted. Varying programs will be given, including addresses and music, and good fellowship will abound. All are cordially invited to attend.

Baltimore—The St. James, Charles and Center Sts., at 8 P. M.

Calgary, Alta.—310 Oddfellow's Bldg., Center St., at 8 P. M.

Chicago—Channing Hall, 4705 Sheridan Road at 8 P. M.

Columbus, Ohio—108½ S. High St., at 8 P. M.

Denver—Room 514 Kittridge Bldg. Hour not given.

Los Angeles—112 Coulter Bldg., 213 So. Broadway. Continuous program from 10 A. M. to 9 P. M.

Mexico City—2 a Lopez No. 26, at 8 P. M.

Minneapolis—Beverly Hall, 1521 La Salle Ave., at 8 P. M.

National City, Calif.—60 West 8th St., at 3:10 P. M.

New York, (Harlem)—321 W. 138th St., 8:30 P. M.

Oakland-Berkeley—521 18th St., Oakland. Hour not given.

Portland, Ore.—Fellowship Center, 311 Worcester Bldg., at 8 P. M.

Portland, Ore.—Study Center, 262½ Broadway, at 8 P. M.

Providence—Room 415 Jackson Bldg., 511 Westminster St., at 8 P. M.

Rochester, N. Y.—202 Burke Bldg., Cor. Main and St. Paul Sts., at 8 P. M.

Sacramento—1618 7th St., at 8 P. M.

San Diego—1039 7th St. Hour not given.

Seattle—515 Madison St., at 7:30 P. M.

Victoria, B. C.—229 Pemberton Bldg., at 8 P. M.