

RAYs FROM THE ROSE CROSS

A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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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 or its Practical Application.

Astrology—Theoretical or Practical.

Health and Scientific Diet.

Occult Stories 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.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Heliopoint

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.

Burbank and Ford in a New Role

HENRY FORD has just come out in an article in the February *Cosmopolitan* stating that he is a believer in the theory of reincarnation. Almost simultaneously Luther Burbank, the naturalist and plant wizard, made a statement to the press that he finds no evidence in support of the theory of reincarnation and incidentally declares himself an infidel.

These are both interesting statements, coming from two prominent men, and they indicate the trend of the times. The first shows that people are beginning to wake up on matters connected with things above the physical. The world does move! Let us quote a few sentences from each of these men, then contrast the two in the light of the Rosicrucian knowledge and see which is hitting nearer the mark of truth.

Henry Ford says: "Men are put on this earth to gain experience for the next life. Each life we live simply adds to our total experience stored up for future lives. Life is eternal, so there cannot be any death. In olden times they knew something that we have lost. Things that are now unsolvable mysteries as to where we came from and where we are going to after death were then known to everybody. In those days they knew

what became of the soul. Some day we shall be wise enough again to see and understand the whole eternal life of the universe—what is going on on the other plane and things like that. This earth is just a clearing station between past and future lives. . . . Serve people. Do things for them and you will come along all right. I believe that there are entities or little auxiliary life atoms or whatever you want to call them flying about, and when a person is doing something to help people and not for himself, these entities fly to him and help him. The vital stuff we need is all about us. All we need to do is to keep our lives pointed in the right direction, and what we need will come to us."

Henry Ford is a mystic! We need no further proof, and mysticism may be congratulated for this accession to its ranks. When a man like **MYSTICISM** Henry Ford, who has been **REINFORCED** an outstanding figure in the mastering of the material side of life and who has been tremendously successful in doing it, comes to the front and declares his belief in things that are above the material, it shows that we are really coming into a new age.

Contrast the above far-seeing, forward-looking statements with those of Mr. Burbank as reported in a Los Angeles paper: "I have found no proof of the reincarnation theory and nothing to induce me to accept it. I believe, however, that every great character has influenced my life just as I influence one by my conversation."

He is also reported by the *Associated Press* to have said: "As a scientist I cannot help but feel that all religions are on a tottering foundation. None is perfect or

inspired. The universe is not big enough to contain perpetually all the human souls and the other living beings who have been here for their short span. I must believe this rather than the survival of all. We must look for survival only in the spirit of the good that we have done in passing through."

Really we should have expected that Mr. Burbank, who is so thoroughly versed in the secrets of nature in connection with the plant kingdom, would have had his intuition relative to the invisible side of nature aroused long before this. However, the occult student knows that Mr. Burbank cannot really be blamed for not seeing when he has not developed the eyes with which to see. The superphysical planes to which the ego goes between lives and from which it returns at a new birth, can only be seen through the sixth sense, namely, the spiritual eye. But there is

THE SPIRITUAL EYE

a preliminary stage before this eye is developed, when one begins to sense the vibrations from the next plane and thus the reality of that plane.

The so-called sensitives are those whose vehicles have become sensitized sufficiently so that they are able to sense the higher vibrations. When a person reaches this stage, he intuitively begins to know that there is truth in the philosophies which describe the higher planes and rebirth. There is an ever increasing number of sensitives developing, and in the comparatively near future quite a large percentage of the people will be included in this class. The pioneers are already very much in evidence. Such movements as Theosophy, New Thought, Christian Science, and Rosicrucianism are all proof of this sensitizing process.

Before one has become sensitized in some degree to the vibrations from the

inner planes, theories such as that of rebirth are to him all rank nonsense. But it cannot be helped. When one is blind, one cannot see.

Mr. Ford has arrived at the sensitized stage. Mr. Burbank is still straggling. Incidentally we are quite pleased to note the similarity of Mr. Ford's ideas with the Rosicrucian doctrine of service, namely, that when one serves the race, invisible forces help him to succeed. In other words, the Law of Consequence comes to his assistance.

As to there being insufficient accommodations in the universe to take care of all the returning souls, we ACCOMMODATIONS FOR EGOS may say that Mr. Burbank's fear has no foundation. New globes, new planets, new earths will be brought into manifestation in any required number to meet the need. This is a very simple problem for the Powers above. The real problem is to get humanity to evolve after the necessary worlds have been provided for them.

The Awakening of the Jesus

RABBI Stephen S. Wise of New York is not only a very able man but also a very progressive one—too progressive in fact for the rest of his confreres in the Jewish Church. Some little time ago he delivered an address in which he commented upon Jesus and his position in history. He brought out three particular points, which have been a bone of contention among orthodox Jews since. These points were:

1st. Jesus *was*. That is, he was a historic character.

2nd. He was a great Teacher.

3rd. The Jews should acknowledge him as such and as one of their own people.

————— Current Topics —————

This incident is commented upon by B. Z. Goldberg in a recent issue of *The Outlook*. Rabbi Wise in his address was discussing the book entitled, "Jesus of Nazareth; His Life, Times, and Teachings," written by Dr. Joseph Klausner, now a professor in the Hebrew University in Jerusalem. The above points were all brought out in this book, but the thing which started the controversy was the fact that Dr. Wise accepted

them and publicly proclaimed them. He did not, however, accept Jesus either as the Son of God or as the Messiah, but only as a great teacher of morality. In short, he said that Jesus was not a myth but a great Jew, a greater character than whom Judaism had never produced.

This looks like progress for the Jews, the most crystallized of all the races of the earth. The Rosicrucian philosophy states that back in ancient Atlantis the Semites, the fifth race of the Atlantean Epoch, were a "chosen people," destined to be the seed race for the peoples of the following Aryan Epoch. A strict injunction was placed upon them to keep their strain pure by avoiding intermarriage with other races. Some of them disobeyed that injunction, and the retribution which they brought upon themselves thereby was that they lost their chance of being the seed race; instead they became the "lost tribes." These egos have returned through rebirth as the Jews.

A memory of the retribution which overtook them still persists from the fact that they now largely avoid intermarriage with other races. After discovering their early mistake they went to the other extreme, with the result that they became ultraclannish. But their reform

came too late to save them from the consequences of their rebellion against Jehovah's command. A certain part of the ancient Semites, however, did follow this command and actually became the chosen people, which the Jews mistakenly believe themselves to be even to this day. Those who followed the command became the seed race for Aryana and are the humanity of the present Western world.

The Jews became so enmeshed in the race idea as a result of their disobedience that the leaders of evolution almost despaired of breaking up this form of crystallization, which prevented their progress in evolution. The Christian religion was brought to humanity through a Jew, namely Jesus, in the hope that it might thereby be accepted by the Jews and thus break up the clannishness which was as a millstone about their necks. But this hope did not materialize.

Intermarriage with the Gentiles, that is, with the descendants of the chosen people who obeyed God's command in ancient Atlantis, is the means which will eventually save the Jews. Intermarriage is becoming more and more prevalent, and within a few hundred years the main barriers that separate the Jewish people from the Gentiles will probably be broken down.

When so prominent a Jew as Rabbi Wise comes to the front in admitting the historical position and attainments of Jesus, it is an encouraging sign—encouraging for the Jews. It shows that truth is beginning to filter through their crystallization, and as a result they may eventually regain their lost estate.

THE HOPE
OF THE
JEWS

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.

When I Have Time

When I have time, so many things I'll do,
To make life happier and more fair
For those whose lives are crowded now
with care;
I'll help to lift them from their low
despair,
When I have time.

When I have time, the friend I love so
well
Shall know no more the weary, toiling
days;
I'll lead his feet in pleasant paths al-
ways,

And cheer his heart with words of
sweetest praise,
When I have time.

Now is the time! Speed! friend; no
longer wait
To scatter loving smiles and words of
cheer
To those around whose lives are drear;
They may not need you in the far-off
year:
Now is the time!

—*Leaves of Life.*

The Glory of God

Through the Christian Mystic Initiation

BY MAX HEINDEL

(From the "Echoes" of Aug. 1913.)

BESIDES the Rosicrucian system of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone. While there are great advantages in knowledge and the deliberate, conscious process of the Rosicrucian Initiation, the Christian Mystic Initiation is touching and beautiful. Only those who are free from the domination of the intellect, who can for-

bear asking questions and take everything in simple, childlike faith, can go on this way.

The whole Bible is a book containing different systems of Initiation and describing illumination from different phases of development. There is no doubt that Christ Jesus lived and went through the experiences recounted in the four Gospels, but it is also true that these Gospels are formulae of Initiation. The Christian Mystic follows Christ Jesus

upon that path, though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by parents of pure natures; thus his body is *immaculately conceived*.

When mankind rose from the waters of Atlantis, they lost the spirit of love and brotherhood; they became egotistical and self-seeking. The spirit of love and universal brotherhood *descends* anew upon the Christian Mystic when he goes under the water of *Baptism*, and he then feels the throb of the Great Heart of God beating in his bosom. Egotism and selfishness drew a veil between God and man, but when love is restored, it lights the way to the secret places.

On the Mount of *Transfiguration* the Mystic sees the continuity of life by *re-birth* in different bodies. Moses, Elijah, and John the Baptist were expressions of the same immortal spirit. Forms are used as stepping-stones for the evolving life. The mineral is disorganized to nourish the plants, therefore the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence we are obligated to them. As the lower serves the higher, there must be a return. To restore the balance the higher beings must serve the lower as teachers, and to inculcate the lesson that the pupils have a claim to this service the Mystic *washes* his pupils' feet. To him nothing is menial; if a disagreeable task is to be performed, he does it greedily to save others.

But though he serves others gladly, the Mystic must learn to bear his burdens alone. When he goes through *Gethsemane*, even those who are closest to him sleep. When he is ostracised and condemned by the world, *those closest to him also deny him*. Thus he is taught to look to no one but to *rely solely on the spirit*.

He then realizes that *He is a spirit*, and *the body a cross* which he must patiently bear. The vortices evolved in his finer vehicles by his spiritual acts and exercises slowly but surely sever the

vital body from the dense, and then the crucified one soars into the higher spheres with the gladsome cry, "Consummatum est"—"*It has been accomplished*." He is then a citizen of both the visible and the invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for *both schools meet at "the Cross,"* and both work equally for the greater Glory of God.

The Rainbow

BY FRED DIEHL

THE SUN shining on the rain causes the white light of the sun's rays to break into prismatic colors, hence the rainbow. In prehistoric times the earth was surrounded by a very dense mist, consequently the sun was obscured for ages. Later when the mist cleared away, the sun burst upon the scene, and in the moist atmosphere the rainbow was seen.

In Bible mysticism the rainbow stands symbolically for peace. The visibility of the sun was a divine manifestation to man. The elements were incessantly turbulent in those early periods. Volcanic catastrophes and cataclysms were common occurrences then. The nature of man was predominantly of the fighting type in keeping with the upheavals around him. With the cooling and thickening of the earth's crust the turmoil lessened. Today these disastrous events happen at rare intervals only. The sign of peace in the heavens, the rainbow, indicated the approach of a new era in the history of the earth, an epoch of love and peace.

God, nature, and man are seeking a great reconciliation and final co-operation. As the sun radiates its beautiful colors through the rainbow, so emanate from God's love all the divine qualities and attributes: peace, patience, justice, kindness, forgiveness, compassion, tolerance, and good will. All these wonderful virtues man can possess through God, the Supreme Ruler and Creator of all things.

A Tragedian Who Found Deity

BY LESLIE WILLIAM LANG

YOU PERHAPS have often wondered at the meteoric rise to fame of Morgan Manning, tragedian, and of his subsequent strange disappearance after three weeks of the most brilliant portraying of Shakespeare's masterpieces that New York had ever seen. Where did he go? Why did he go? Would he ever return? These phrases were the dominant ones of the theatrical world for months.

Now that two years have elapsed and Morgan Manning lives but briefly in the minds of those who sometimes discuss Shakespeare, it is the right of those interested, even remotely, to have the facts brought to their attention.

Few know that Levi Heilman, who had Manning under a two-year contract, spent five thousand dollars having the police of two continents scour every possible haven that a man of Manning's calibre might habitate. For the money expended he has only a roll of useless receipts.

"It is not the money that I could make from Manning's bookings," Heilman said slowly. "It is the inspiration that he gave to his audience. You will perhaps be surprised when I tell you that I occupied a seat at every performance—it has made me a different man. Manning did not act his parts; some foreign element took possession of him, and he portrayed you as you would react under like circumstances."

"Did he ever tell you his story?" I asked.

Heilman leaned forward to emphasize his reply. "No, I never questioned him, and off stage he was so intensely boyish and straightforward that he placed one instantly at his best, and when one is at his best he is never inquisitive."

"You knew Manning?" Heilman quickly asked.

"Yes."

"Perhaps then you can clear up some of the mystery that surrounds him."

"Yes," I said. And the following is the story that I told him:

Manning and I were shipmates on the *Ventrella*. She was a forty-five hundred ton tramp, and was fitted with triple expansion engines and a battery of three single ended Scotch boilers. We were assigned to the midwatch and bunked in the same tier in the firemen's quarters. The engineer's force were an odd lot but got along together very well.

We left Hoboken with a cargo of cotton textiles, chemicals, and steel and headed south for the Panama canal. Conditions were ideal, a soft balmy breeze, seas running almost level, and our engines throbbing perfectly. The midwatch came, and our gang went below. Manning was firing, I was tending water. Manning proved to be first-class with the shovel and slice bar, and contrary to my opinion beforehand he took everything as it came and made light of it. The coal passer was a sturdy Hindu named Mal Doah. Stripped to his waist, a mass of lithe, sinewy muscles rippled over his nude torso as he hauled the ash pans and wheeled barrows of coal from the bunker. Manning and I watched him in sheer admiration. Doah caught our trend of thought, and as he smiled at us, I felt a queer feeling of some inward power that he possessed radiating into my very soul.

Manning took a great liking to Doah, and Doah to Manning. The two kept the needle on the steam gauge steadily pointing to one hundred and eighty pounds. Doah would fire, and Manning would pass coal. Off watch they

chummed together, and a strange looking pair they were. Doah was of medium height; his complexion was a dark olive and seemed almost black when contrasted with Manning's white skin, brown hair, and soft hazel eyes. Manning towered over him a good head.

We arrived at Colon on schedule, and after a quick passage through the canal cleared Balboa on the Pacific side and laid our course for Sandakan, British North Borneo, our destination. Seven days later we steamed into the tail end of a typhoon. It was not much of a blow, and we concluded that we were lucky in having only a few hours to battle with this terror of the Pacific. Our exultation however was short-lived.

Two days later the sky suddenly became leaden, and the velocity of the wind increased with each darkening shadow. The captain paced the bridge and searched the horizon with his glass. The mate was uselessly trying to get a last reckoning, and as a big sea caught us broadside, he and the sextant went flying across the bridge deck. The captain dashed to his rescue and caught him by the leg as he dangled half way over the ship's side. The sextant was swallowed in the turbulent seas which as they broke overhead sent volumes of water down the funnel, causing the men on watch below to curse in every dialect that they could use.

I made my way to the firemen's quarters and sat down upon my bunk. Doah and Manning were in deep conversation. Why Doah took me into his confidence will always be a mystery. I sometimes think it was his motive that I might in later years be able to tell this story. I am positive that it was sheer intuition that moved him.

On the port side amidships was a raft. It had two air caissons, and planking was bolted to each side so that no matter how it fell into the water there would be a staunch bed of planks to lie upon. Doah motioned for Manning and me to follow him. He led us along the heaving steel deck and finally stopped at the side of

the raft. Reaching underneath the heavy moorings that held it tightly against the rail he grasped a hatchet that was always in readiness to cut it away. With three powerful blows he severed the stout manila, and the raft darted beneath the sea.

"Jump! Both of you—make that raft!" Doah shouted in a tone that carried more power than any other I have ever heard.

It takes nerve to leave a ship under such circumstances, and it was with a feeling of terror that I stepped back from the rail. The sight of Manning taking a headlong dive into the sea nauseated me. Before I could emit a cry, Doah grasped me in his viselike grip, and I felt myself skyrocketing through the air. God! but that water was in a frenzy; every swirl and eddy seemed to crush you as if in the grasp of an octopus. I could not see the raft and did my utmost to float on the crest of the sea. I felt myself being gently moved aside, and turning my head I beheld Doah swimming vigorously. He piloted me to the raft, and Manning helped us out of the water.

The *Ventrella* was barely making headway. The three of us clutched the planking of our raft, and as a sea would carry us on its crest, we were able to see her as she plunged head on. The sight that met my eyes after rising out of a deep valley, the walls being sheer cliffs of bluish green water, was one that caused me to quit the sea. The *Ventrella* was not over three hundred yards distant and was wallowing in the trough of a gigantic swell. Suddenly a sheet of flame shot upward from her fire room and engine room hatches, her sides seemed to bulge, and as she broke in two, a dull booming was wafted to our ears.

We could not make out the identity of the pigmy forms that struggled in the water, and all our efforts to aid them proved fruitless. All the rest of that day and night we clung to our bobbing haven. The thoughts that raced through my brain are now a jumbled mass of

painful memories. The dawn found the sea getting calmer, and the noonday sun brought a sea as smooth as glass.

The raft had a cask for fresh water lashed to the planking and a tin container filled with rations. Doah took command of the supplies and parceled out equal shares of hard biscuit. As he pulled the plug of the water cask, it came out with a musical "ping." Doah grinned and held it up for our inspection. It was empty!

Manning's face took on a look of terror. I was so overcome by the shock that my senses were numbed, and I could not even think of the tragedy that it was our seeming fate to share.

"We shall have water—fresh water!" Doah exclaimed with that perceptible evidence of power that his speech always contained. "Come! sit quietly here," and he pointed to a space on the raft close beside himself. We sat as he directed for fully five minutes, then he spoke.

"Breathe easily and make yourselves as calm as possible. Forget where you are—forget the Ventrella—forget everything."

His words acted as a balm for my distressed mind, and to my surprise I sensed a feeling of strength. I looked toward Manning, who was watching Doah's every move. Doah sat with his legs crossed tailor fashion. The empty cask lay between the slight V that was made by his knees. He commenced to chant a series of words in his native tongue; the musical quality of the tones never seemed to vary. As he persistently intoned them, I unconsciously fell into the rhythm and mentally aided him.

We sat for about a half hour, Doah continuing his chant. His head was held erect and his eyes gazed fixedly at some far-off spot on the water. His face wore the most composed childlike expression that I have ever seen. Suddenly his chant ceased, and he poured out a volume of honeyed words in a tone that a child might use when thanking some one for an unexpected gift. As a climax to my

peaceful lethargy he shouted, "Water!" As he shook the cask in his hands, a swashing sounded and a small amount of water sprang out of the bung and trickled down the sides.

"My God!" Manning exclaimed. "Is it fresh?"

"Drink," commanded Doah.

The water tasted as if the cask had just been filled from a crystal pool. I audibly uttered a prayer of thanksgiving to God.

"You pray to whom?" Doah asked, with that peculiar radiation from his eyes. I likened it to that of a carbuncle.

"To my God in heaven," I replied, pointing to the sky.

Doah studied my face for a long time, then replied: "Some see and believe. Others stand on the threshold of power and see only a structure that bars their way."

I cannot understand his meaning even to this day. Twice in the next eight days did Doah repeat the filling of the cask. As the ninth dawn came, we espied on our horizon a dark object which proved to be land. I afterwards found out that it was the island of Palmyra, about five hundred miles due south of Honolulu.

The island is small; the area is about five acres. It had a crudely constructed cabin nestling among some palms, and upon our exploring it we found a notice to the fact that it had previously been the habitation of a navy surveying party. A quantity of cooking utensils were hanging on rusty nails, and as fish and crabs abounded, the food question was solved. With a cry of joy Manning found a tiny stream of water trickling out of a huge rock, and Doah and I ran to see for ourselves.

We were marooned there three months. Our clothes were in shreds, and our beards grew soft and silky. In the cabin we found a box full of old papers and a few books. The books were five volumes of Shakespeare and a much thumbed dictionary. Manning read them con-

stantly, now and then quoting passages for our approval.

"You have a remarkable stage voice Manning," Doah said.

"I have been a second-rater—always wanted to play Shakespeare. God! if I could!" Manning replied slowly.

"I'll make you a proposition," Doah answered impressively.

Manning laughed in his rich mellow tone. "What is it old-timer? Going to fill me like you did our water cask?"

Doah's reply was the longest speech that I ever heard him make. "You are easily filled, Manning. All you need is a goal to keep your gaze fixed. I will supply the goal—and these are my terms. You will play Broadway three weeks and then return to me. We will go to a wonderful city high up in the Himalayas; we will learn how to do things that men call miracles—like the filling of the cask."

Manning sprang to his feet; his face was lighted with the ideas that Doah had suggested. Two strong hands met with an impact that was audible above the booming of the sea. Manning said solemnly, "I agree."

From that day until we were rescued by a naval destroyer, Manning and Doah were constantly together. Doah talked to him for hours. Manning sat at his feet as a little child. I could see Manning becoming more sure of himself, and his voice grew in intensity until it had a ring of power like Doah's.

The night before we were rescued I shall never forget. Doah had marked off the cabin floor to resemble a stage. He invited me to sit beside him and watch the show, as he laughingly put it. A minute later Manning entered the cabin, and after bowing graciously he launched himself into the lines of Hamlet. Even in his rags and flowing beard one sensed the power that was surging within him. The sea boomed a deep note like some far-off orchestra. As I listened to Manning, I forgot the island, forgot myself, and as you have said, I was there, living

the part which Manning was playing.

There is little more to tell. The destroyer picked us up and took us to Honolulu. The captain of the destroyer logged our tale of the *Ventrella*, and upon arrival in Honolulu had us outfitted and arranged our passage to San Francisco on an army transport. Upon arrival Manning left for New York. Doah worked as an engineer in an ice plant by day and at night spent his time among the luckless wretches that thronged the water front. Where he got his money I do not know, but he gave away more than he earned. I could have stayed with him I believe if I had wanted to, but I shipped to Seattle on a lumbering job. I watched the papers closely for the next three months and read of Manning's triumph, then of his sudden disappearance and of your hunting him.

Heilman looked at me searchingly, a deep lustre in his eyes. He started to speak, then reached a hand into his inside coat pocket and drew out a letter.

"You are the only man that I have shown this to," he said passionately. He opened the envelope and extracted the contents, looked wistfully towards a photograph of Manning in costume which hung on the wall, and clearing his throat, said:

"This came last week; it is postmarked Calcutta. I will read it. 'Dear Levi: There is something in life that comes to every man. It is his chance to throw off the limitations of human mind and step forth triumphant. When it comes to you, my friend, call and I shall hear you. Peace be to you—Manning.'"

"Nothing more?" I asked.

"No, except this." Heilman handed me a slim, bluish paper.

It was a sight draft on the Yokohama Specie Bank, calling for five thousand dollars—gold.

Set a Watch, O Lord, before my mouth:
Keep the door of my lips.

—*Psalms* 141:3.

The Faith of the Fathers

BY ROLAND D. JOHNSON

IT IS USELESS to ignore facts. A conflict which we have inherited from antiquity and which has been for the moment seemingly quiescent, appears about to be renewed with unprecedented zeal. In his book, *Freemasonry and Catholicism*, Max Heindel has shed a great light on this conflict. Another light is shed upon it by the ancestral "pagan" religion of Northern Europe. It is inexcusable for us to foster religious prejudice and hatred, but it is our duty to understand a conflict which over-spreads the sphere of faith and encroaches on that of politics and economics. Only a greater understanding of this issue can prevent irreparable damage to the Commonwealth.

At the present time the Roman Church finds its efforts in certain lines resisted by an organized revival of the spirit most generally exemplified in the Nordic peoples, and which she remembers as an antagonist of old. Of course, the present vigorous movement to make and keep America essentially Protestant is in the main the result of a sincere and well grounded conviction which is best understood when something is known of the intellectual and emotional heritage of those having such conviction.

It is difficult to unravel the tangled threads of the influence of religion and environment upon a people, for these agents mutually react one on the other. While religions have the eternal verities in common, the mode of expression varies much with the environment. So the religion which shaped the Nordic character that so many Americans inherit with their Nordic blood was stern and rugged like the land whence it came. We are in the habit of considering Christianity as our ancestral religion, yet the Nordic

peoples average scarcely a thousand years in the Christian fold. This is a very brief interval according to the views of both occult and material science for the shaping of a "racial" characteristic or characteristics. So we must look farther back than the time of Boniface, Charlemagne, Clovis, or Olaf Trygvasson.

These blond heathen would not have accepted so readily, nor would their descendants have defended so faithfully and labored so radiantly to purify, the institution of Christianity, to them of alien origin, had it not been for certain peculiarities of their former faith. Perhaps less has been written of the old Norse faith than of many other ancient beliefs. Nevertheless we have very good material in the Scripture of the North, the Eddas.

In the Eddas are found as varied material as is found in the Bible. There is traditional and prophetic matter of incalculable antiquity; there are historical sagas and didactical poems. But morality was inculcated rather by precept than by an ironclad system of laws such as we find in the Pentateuch. Nor was the Norseman less moral than the ancient Hebrew as a result. We know that while the real moral law applied to both peoples alike, some peoples are so constituted or so placed in evolution that they must be told the law often and emphatically.

The Elder or Poetic Edda was compiled in its present form by Saemund the Wise (1056-1133); the Younger or Prose Edda by Snorre Sturleson (1178-1241). Even though these Icelandic scholars were Christians, there is evidence that there was no such tampering with the subject matter as has unfortunately marred the product of certain revisers and translators of the Christian Scrip-

tures. The Icelandic Christians after their conversion preserved a better understanding of and a greater respect for the ancestral faith than did the other Teutons. They did not allow an alien priesthood to turn their gods and goddesses into devils and witches. Thus there survived in Iceland the record and reverent memory of a faith almost exterminated elsewhere, even in Germany. Germany lost this faith probably largely because her first conversions were made by Latins neither conversant with nor sympathetic towards the "heathen" beliefs, while the later missionaries were of the same race as their converts.

The task of the missionaries was made easier by the fact that the Aesir or Norse gods were not believed immortal. There was to come a time, they believed, when the gods would perish in a sort of Armageddon, but

"Then comes another
Yet more mighty,
But him dare I not
Venture to name;
Few look further forward
Than to the time
When Odin goes
To meet the wolf." (*)
(*Hyndla's Lay*.)

So the missionaries familiar with the ancestral faith told their prospective converts that Ragnarok, the Twilight of the Gods, had come to pass; that great Odin was dead; that they came to preach of the mighty One to come after. A historical interpretation of the myths places Ragnarok in the not too distant future, but that is another matter, and doubtless the most of the Norse believers were no more skilled in interpreting their prophecies than are the majority of Christians in interpreting theirs.

(*) *The Fenris wolf was one of the beasts of the Norse Apocalypse.*

The moral precepts are Mosaic in severity, but there is lacking the legal detail dear to the heart of a litigious people. The Semite and Latin to this day reverence — almost worship — the codified Law, whether of the church or the state. To this day English and American judicial practice is based less on codified enactments than on crystallized precepts of the common law, which is not enactment but custom. Great emphasis is placed on prudence, but forgiveness, so characteristic of Christ's teachings, is as lacking in the Norse as in the Hebrew teachings. The myths of the Norsemen are more moral in their tone, more vast and lofty in their conception, than those of Greece or Rome but far less graceful. Loki is a cheat but Odin is no rake.

Prof. Rudolph Keyser quite a number of years ago summarized the essential doctrines of the Norse faith as follows:

1. The recognition of the depravity of human nature, which calls for a struggle against our natural desires and forbearance toward the weakness of others.

This is illustrated by the following passage from the *Elder Edda*:

"Let no one wonder at
Another's folly;
It is the lot of many.
All-powerful desire
Makes of the sons of men
Fools even of the wise."

(*Havamal* 94).

2. Courage and faith both to bear the hard decrees of the Norns and to fight against enemies.

"A cowardly man
Thinks he will ever live
If warfare he avoids:
But old age will
Give him no peace
Though spears may spare him."

(*Havamal* 16).

3. The struggle for independence in

life with regard to knowledge as well as to fortune; an independence which should therefore be earned by a love of learning and industry.

“He is happy
Who in himself possesses
Fame and wit while living;
For bad counsels
Have oft been received
From another’s breast.

“A better burden
No man bears on the way
Than much good sense;
That is thought better than riches
In a strange place;
Such is the recourse of the indigent.”
—(*Havamal* 9-10).

4. A strict adherence to oaths and promises.

5. Candor and fidelity as well as foresight in love; devotion to the tried friend, but dissimulation toward the false and war to the death against the implacable enemy.

“To his friend
A man should be a friend,
To him and to his friend;
But of his foe
No man shall
His friend’s friend be.”
—(*Havamal* 43).

6. Respect for old age.

“At a hoary speaker
Laugh thou never;
Often is good that which the aged
utter;
Oft from a shriveled hide
Discreet words issue,
From those whose skin is pendent
And decked with scars
And who go loitering among the vile.”
—(*Havamal* 135).

7. Hospitality, liberality, and charity to the poor.

“Liberal and brave
Men live best,

They seldom cherish sorrow;
But a bare-minded man
Dreads everything;
The niggardly is uneasy even at
gifts.”
—(*Havamal* 48).

8. A prudent foresight in word and deed.

“Of his understanding
No one should be proud,
But rather in conduct cautious.
When the prudent and taciturn
Come to a dwelling
Harm seldom befalls the cautious:
For a firmer friend
No man ever gets
Than great sagacity.”
—(*Havamal* 6).

9. Temperance, not only in the gratification of the senses, but also in the exercise of power.

“A worse provision
No man can take from table
Than too much beer bibbing,
For the more he drinks
The less control he has
Of his own mind.”
—(*Havamal* 12).

10. Contentment and cheerfulness

“It is better to live,
Even to live miserably;
A living man can always get a cow.
I saw fire consume
The rich man’s property
And death stood without his door.

“The halt can ride on horseback
The one-handed drive cattle;
The deaf fight, and are useful:
To be blind is better
Than to be burnt: (*)
No one gets good from a corpse.”
—(*Havamal* 70-1).

(*) That is, burnt on the funeral pile.

11. Modesty and politeness in intercourse.

“At home let a man be cheerful,
And toward a guest liberal;
Of wise conduct he should be,
Of good memory and ready speech;
If much knowledge he desires,
He must often talk on what is good.”

—(*Havamal* 103).

12. A desire to win the good will of our fellow men, especially to be surrounded by a steadfast circle of devoted kinsmen and grateful friends.

“A tree withers
That on a hilltop stands;
Protect it neither bark nor leaves:
Such is the man
Whom no one favors:
Why should he live long?”

—(*Havamal* 50).

13. A careful treatment of the bodies of the dead.

“Let a mound be raised
For those departed;
Let their hands and heads be washed,
Combed and wiped dry,
Ere in the coffin they are laid;
And pray for their happy sleep.”

—(*Sigdrifumal* 34).

Nor did our ancestors lack the almost universal belief in judgment of the dead:

“Cattle die,
Kindred die,
We ourselves also die;
But I know one thing
That never dies—
Judgment on each one dead.”

—(*Havamal* 77).

Naturally these are the exoteric tenets but none the less worth keeping. What the esoteric teachings of the Asa-faith were we cannot learn in detail from books. That they believed in Initiation is indicated by a passage in Odin's Rune-song:

“I know that I hung
On a wind rocked tree (*)
Nine whole nights,
With a spear wounded
And to Odin offered
Myself to myself;
On that tree
Of which no one knows
From what root it springs.

“Bread no one gave me
Nor a horn of drink,
Downward I peered
To runes applied myself,
Wailing learnt them,
Then fell down thence.”

It is peculiar that the Norsemen pointed to no human revelator as the founder of their faith. They record no intermediary between Midgard, abode of men, and Asgard, abode of the gods. Possibly this is why their descendants so distrust persons arrogating to themselves ecclesiastical authority. As they once referred back to the pronouncements of Odin in the Eddas, so now are they inclined to refer to the Bible direct rather than to the pronouncements of some one pretending delegated authority direct from the Throne of Grace. Having no Mohammed or Zoroaster, they brook no pope nor priest.

While they believed that the honorably slain in battle joined Odin in Valhalla, Hall of the Slain, and were consequently careless of death in battle, they were extremely prudent in peace time. Hence we need not remark their willingness in the past to fight to the death for convictions. The history of Christianity is not marked by martyrdom so much as by those who fought for their convictions, as exemplified in Olaf Trygvasson and Gustavus Adolphus.

While these myths told of a golden age in the past, they taught men to look forward to the Age of Regeneration, to

(*) *Yggdrasill*.

follow the Twilight of the Gods, and meanwhile to live worthily in the present. The Nordic peoples are not so much given to a retrospective mourning over glories that once were as to a forward looking and constructive life. They wait not over a temple that was, but are, according to their light, building a greater Temple, each for himself, according to the plans of the Architect of the Universe.

To those who would know more in detail of the Norse myths, I recommend Rasmus Anderson's *Norse Mythology*. The book is out of print but is available in many city libraries. It is the most comprehensive and satisfying book above the elementary class, to the best of my

knowledge. The Eddas may be found in the *Corpus Poeticum Boreale* and in a translation by Anderson.

Thus we have seen something of the ethical tenets of the faith of the fathers. No religion supplants another without being modified by it. But while Roman and Greek paganism seems to have exerted a corrupting influence on Christianity, loading it with a mass of heathenish superstitions and institutions, the Norse faith strengthened Christianity by giving it well prepared converts, who have done much to rid it of the accumulated rubbish of superstition and imperialism. The Northern peoples glory in a carpenter Savior; the Latins would clothe him in imperial purple.

A Short Study of Prayer

By H.

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples."

(Luke 11:1).

ANYONE UPON waking in the morning or during the night will by repeating the Lord's Prayer two or three times as soon as consciousness begins to manifest itself form a habit of mind which is closely related to soul consciousness. After a time as a result of such habit of mind one will commence picking up divine radio messages, and one will awake with such messages echoing within the soul consciousness, because such messages have been received during sleep by the vehicles which are apart from the physical body at such times. One continues to perceive them between sleeping and waking because the mind is still consider-

ing them. But when the body asserts itself in physical consciousness, the soul consciousness of things will fade away in the experience of the average person, for the physical consciousness cannot perceive them.

In due time, which depends largely upon one's degree of consciousness and concentration, such messages will make themselves felt and known during waking hours; they may even be heard, or at least the experience will be similar to having heard them.

When this has become a practical process due to persistent practice, one may put the mind in contact with that which it is desired to understand, and by constant and uninterrupted meditation upon that subject for a time, which may be moments or hours and may even include days, he will receive direct instruction which is in the nature of inspiration from the world of truth beyond the world of false appearances and illusion.

This applies to anything which it is desired to know. But if one devotes this instruction to any selfish end, if he seeks to harm others or seeks that which will harm others, or if he drifts into "self-worship," saying, "We are gods," and ignores the fact that the higher consciousness is universal and divine, he is seeking the "arts" of Black Magic. Whereas if he clings close to the thought of God, if he always thinks of the Christ within himself as "God made manifest in the flesh," and if he realizes that meditation and a pure life have made possible its expression, he will become "enlightened." This in the East is termed, "Thou art Buddha," i.e., "Thou art enlightened."

This is the purpose of prayer and one of its results, although but a small part of the aggregate result. But those who seek the secrets of ceremonial magic, through conjurations, mantrams, incense, and the like, desiring power instead of to give service, are at the wrong end of the creative process so far as producing any desirable manifestation is concerned. The Law is as follows: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

The Lord's Prayer and others of like nature represent the Creative Essence applied to creation, and the definite application of this principle will result in progress. For creation is but vivifying that which is latent, and latent possibilities will respond to the "Spoken Word" on any and all planes of consciousness and being, within man or elsewhere in the realm of God.

In all occult teaching great emphasis is given the fact that thought is power; that it is creative, and that it is also destructive. This realization of the power of thought may lead to self-seeking and to a desire to use this power for selfish ends; hence the many dupes which the money-getting impostors find in the Western world at the present time. Many think to evade righteousness and "climb up some other way," which

will surely result in a serious fall. Those who seek power but do not seek righteousness are very apt to use in an unrighteous manner such power as they may acquire. Whereas those who seek first for righteousness will make wise use of such degree of power as they may attain.

It has been wisely stated that "prayer will either make a man leave off sinning, or sin will make him leave off praying." The aspirant to wisdom will have little or no success unless he knows how to pray and makes all possible use of such knowledge.

The power of thought lies in its intensity. Intensity of thought is analogous to fervency of prayer. Concentration may be considered as prayer, but such a form of prayer is not of necessity righteous, and it may be decidedly unrighteous. And herein lies the great danger which men incur by seeking "powers" which are not first safeguarded by unselfishness, wisdom, and righteousness. Righteousness should be sought first, so that the powers attained may be progressive in their nature and in harmony with the Law.

God desires to make Himself manifest within and through man in exactly the same manner as the Supreme Being is made manifest within and through Him; and the end in view may only be accomplished when man seeks first the righteousness of God in like manner as God seeks first the righteousness of the Supreme Being.

Man has been taught to pray, and he has been taught *how* to pray by the great Christ Spirit Himself. Among the many things relating to prayer which he has been taught is the following: "*All things are possible to him that believeth.*" This we may interpret: "To him that attaineth unto righteousness." If the one Master of our spiritual evolution used prayer while He was manifest in the flesh, how much more then do we have need for prayer while we are manifest in the flesh?

Let the reader take the Testament, turn to "prayer" in the concordance, and look up and read carefully each passage relating to prayer. When this has been done in the spirit of a sincere "truth seeker," it may be perceived that prayer, as man is urged to use it, is to him what the Word is to God.

Prayer is a connecting link between the manifest and the unmanifest, as mind is the connecting link between the body and the spirit. By means of prayer things become vivified as by a "miracle"; but they are in fact vivified by the Creative Word, which is also within man.

This result may be obtained by praying for the knowledge of the righteousness of God first, as desired above all things, and only in this manner; but such prayer must be accompanied by service, according to the Master's instructions. Such result will not be accomplished if the prayer is of a perfunctory nature, nor will it be attained when one prays to be seen of men. For if one prays to be seen of men, he has had the reward which he sought, nor may he expect any other.

"And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward"—most certainly, for their object has been accomplished.

Furthermore, when you pray, do not use mantrams, droning incantations, and the like: "But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking After this manner therefore pray ye:

"Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For

Thine is the kingdom, and the power, and the glory, forever.—Amen."

To pray after this manner is wisdom. For it is not only a wonderful prayer, but it is a perfect pattern for all prayer which leads man on the upward Path to God. Christ taught that men ought always to pray. (*See Luke 18:1*). And the Apostle Paul in I. Thess. 5:17 exhorts the brethren to "pray without ceasing." Perhaps this may seem a very peculiar condition to be imposed upon man, but when he has learned how to pray, he will pray often and under all conditions. He will pray as if communing with a dear friend who is all-powerful, all-wise, all-loving, and ever-present although invisible.

As the spirit of prayer becomes more intense and real, one will seldom pray audibly; he will discover that words are very limited; that they do not express what one may perceive and feel in the holy communion of spirit with Spirit. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

Christ promised to manifest Himself to those that loved Him and kept His commandments; to others He cannot, for it is impossible for the carnal mind to perceive the Christ. He says: "I will not leave you comfortless: I will come to you." And when asked how He would manifest Himself to His disciples and not unto the world, He said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (*John 14:23*)

And the Master said: "These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father." (*John 16:25*).

It is truth and made apparent that the Christ does make Himself manifest to those that love Him and keep His commandments. It is truth, also made manifest, that He does "shew plainly

of the Father" unto such as love Him. Such manifestation may appear as fire, or it may appear in the form of fiery symbols, the nature of which man may not deny; and there is a "voice" within the midst of the fire. Little more may be stated regarding this matter; but the symbols and the fire correspond to the highest truth that has ever been revealed to man, and they are of a nature which is far beyond the world of illusion, for no false light can assume their cosmic power.

Eventually, especially if one is old and living in some degree of solitude, the active servant feels prayer of some nature continuously; such interruptions as may occur are of minor importance, and the attitude of soul consciousness previously mentioned becomes one of the joys of living during old age.

After a short time, if one's prayers are for others, one will discover himself already engaged in prayer as soon as he is conscious of anything whatever after awakening and before he is enough awake to realize where he is. It will, therefore, appear to him as if he has been occupied in praying while sound asleep. This is an attitude of concentration, meditation, and contemplation combined. As one becomes more fully awake, he must concentrate his mind on what he is doing and why he is doing it. If the mind wanders, bring it back to the subject, for you are seeking the Mystery of the Wisdom which is hidden in the Righteousness of God. One must devote the same degree of concentration to this subject that he knows to be absolutely essential in solving an abstruse problem, and even more of intense concentration may be necessary than is required for material problems. If one does not even know how to study, he must first learn to concentrate his mind on the thing to be learned.

Relative to "praying without ceasing," it may be quite possible to pray most effectually while asleep. One object in view is to impress upon the

reader's mind this fact regarding prayer, more complete details of which are necessarily omitted, because each one's experience will be peculiar to him alone. Having reached this point the aspirant will begin to perceive that the "Word" is a most peculiar essence, creative in its nature, which, when the purpose of it is understood, will accomplish that whereunto it is sent; it will not return void of result. (See, Isaiah 55:11.)

Having attained this degree of communion one may be considered as having learned how to pray. It will be found that prayer is quite otherwise than generally believed, which is also true regarding most things of a spiritual nature.

Man may then by prayer create within himself, cause to manifest, and arouse from latency to activity all those germs of divinity with which he is endowed. Thus he becomes a conscious "Son of God," and a friend and disciple of the Master in the Master's service. For mankind are "joint heirs with Christ," through the Christ within them, to the kingdom of God, "which endureth for ever."

And, behold! "*The kingdom of God is within you.*"

But he "who leans unto his own understanding," seeking through prayer for power without righteousness, will eventually discover that he has identified himself with those things which are to be disintegrated by the Powers of Dissolution. He will discover that prayer is as effective when used as a means of dissolution as when used for creation. And he shall be made to discover that only by "Righteousness first" is creative progression or progressive creation possible.

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*The Rosicrucian Fellowship,
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Mosaic Cosmogony

Contrasted with the Rosicrucian Version

By F. M.

THE ACCOUNT of the creation of the world as recorded in Genesis has ever since the advent of the English Bible been familiar to us from childhood. That familiarity invested it with authority, and its reliability thus came to be regarded as beyond question. *Ita dicitur, ita est* became the world's frame of mind: "Thus it is recorded, and thus it must be." And not only was it rank nonsense to gainsay what the Bible said, but there was nothing to suggest such a gainsaying; nothing to suggest a testing of its reliability. The Bible record accordingly reigned supreme.

A change came over this complacency with the introduction of geology and archaeological research. These sciences traversed much the same ground as did the Mosaic cosmogony, and a comparison was inevitable. Men were aghast at the intrepidity of those who in the name of science were ready to question the accuracy of the Bible. Scientists questioned the possibility of creating the world in seven days, if days were such as we know them; they disputed the sequence of the things created, and so on. The science of geology made serious inroads into the accepted order of things and disquieted even the most thoughtful. Men of science grew more and more brave and were ready for any disputation, confident that science did not lie.

Researches in Nineveh, Assyria, and the Bible lands in the East generally brought reinforcements to science. They brought to light civilizations anterior to those recorded in the Bible and a wealth of inscriptions and sculpture which told of peoples and cities of whom the Bible made no mention. They showed that the Bible history of the fall of man was a myth handed down from prehistoric

times and learned by the Israelites from the people among whom they came, and that it was not a matter of divine revelation to Moses as it was believed.

Mosaic cosmogony thus was long the battle ground of science and the Bible. This scrutiny of the scientists was not without its advantages, for while some scientists tilted at the reliability and credibility of the Bible record, others came forward espousing the cause of the Bible. The scientists thus waged war among themselves. By the time they came to somewhat of an understanding, their ingenuity had called forth the interesting theory known as the nebular hypothesis to explain the origin of the world.

There was one further circumstance which the controversy of the scientists emphasized and which may merit mention here, and that was what was meant by "day" in the Bible: "And the evening and the morning were the first day."

It was at one time believed by many that the world was created in six days of twenty-four hours each. The scientists ridiculed this interpretation, while the protagonists of the Bible argued that "day" was an indefinite period of time and that the Bible itself acknowledged that "a thousand years in Thy sight are as but a day." So that point, as so many others, was settled to the eminent satisfaction of many till now it can be said that in the main the Bible and science are agreed as to the mode and sequence of the creation of the "world and all that therein is."

There is one point which must be emphasized here. The scientists started their researches after the earth had assumed its present form. Moses refers to what was anterior to the earth, but

his description is so meager that the special significance of his words is left to conjecture. The scientists had not the means to determine the anterior states of existence, and have been compelled to start with the earth in its present form.

The Rosierucian teaching is that the history of the earth after it assumed its present shape is slight as compared to its anterior history, and it devotes itself to a detailed statement of that former history—a description of the world-in-the-making from the moment the creative Fiat of the Almighty went forth, down to the present moment. Put very briefly the teaching on the creation is as follows:

The earth, constituted as it is at this time, is in the middle of its pilgrimage. It was not "earth" till it reached the middle of the present evolutionary period, but it was "earth-in-the-making" for millions and millions of years before this. Its pilgrimage is divided into seven periods of time. It is now just past the middle of its fourth period. Up to the middle of this period it has been growing denser and becoming more and more crystallized. From now onward, however, it will grow less dense till it reaches the attenuated ethereal state in which it was at the start.

Side by side with the evolution of the earth must be considered the evolution of man. Man like the earth grew more and more dense till he acquired his physical body, in just the same way that the earth has crystallized into its present dense form. The parallel between the two can be extended. Just as the earth began in a gaseous state, so man began in those far-off days as spirit. That spirit was a part of God Himself, a "Spark of the Divine Flame," and had the consciousness of God. The destiny of that spark of evolving life was to acquire self-consciousness by descending into matter and clothing itself in a dense body; and thereafter by successive stages ultimately to return to the Godhead whence it came, but retaining the self-

consciousness acquired in the pilgrimage through matter.

The progress of this evolving life is by seven stages of development. The first of these is the Saturn Period, when the earth-in-the-making was a nebula and had for its characteristics heat and darkness. Man-in-the-making came into this hot nebula and was unconscious. This period took millions of years to complete, and the nebula and the evolving life which inhabited it passed through a long series of changes. This Saturn Period is described in the Bible:

"And the earth was without form and void; and darkness was upon the face of the deep."

Before passing from the Saturn Period we must also know that it was in this period that the germ of the physical body was implanted in the unconscious evolving life—a germ which was to grow to fruition later and become the physical body we have today. It was also in this period that the first impulse was given to awaken the Divine Spirit in man.

The above mentioned warm, dark, nebulous mass became in the course of ages luminous, and creation entered its second or Sun Period. The Bible records this:

"And God said: Let there be light, and there was light."

The nebula was still gaseous, and man-in-the-making, the Divine Spark or evolving life, was still unconscious. In this period the germ of the vital body was implanted, which in the course of ages has developed into the organized vehicle we have today. In this period the first impulse was given to awaken the Life Spirit in man.

In the luminous Sun Period the evolving life had become embedded in denser substance, and in the next or Moon Period the nebula condensed still further, although it was still hot and luminous. We might call it a red-hot ball of gigantic proportions. The heat coming in contact with the cold of outside space produced an envelope of

moisture, which condensed and fell toward the hot fiery core only to be turned to steam and rushed off into space once more, again to be cooled and to return. This was interminably repeated, and by this means the cooling of the nebula and its crystallization progressed apace. As the steam rushed upward, clouds or dense moisture appeared in the vast space around the nebula, which agrees with the Bible statement:

“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

The clouds reached high above the red-hot nebula, which was drenched with prehistoric storms and tempests. It was in this period that the germ of the desire body was given and the first impulse to awaken the Human Spirit.

It was not until about the middle of the next or Earth Period that the sun threw off its planets, including our earth. As the mist cleared and the atmosphere became sufficiently transparent, the sun showed itself as a *separate* body. Therefore the Bible records the fact:

“And God said let there be lights in the firmament of the heaven to divide the day from the night.”

And thus through these stages of development has creation come to the Earth Period. It was in this present period that the germ of mind was given to join the threefold body to the threefold spirit. Then man became man, the thinking animal. Moses records the fact in poetic imagery:

“Let us make man in our image, and after our likeness.”

Man and the earth have sounded materiality to its depths. The present is the most material, the grossest stage in man's pilgrimage. From now on the evolving life will climb to more ethereal conditions and return to the Godhead from which it came. The Earth Period is only half finished. After it will come three other periods of the pilgrimage, in which man will evolve to great heights of spirituality.

Very briefly this is the Rosicrucian teaching of creation, placed in juxtaposition to the Mosaic cosmogony.

Rouse Thyself

Tired! Well, what of that?

Didst fancy life was spent on beds of ease,

Fluttering the rose leaves scattered by the breeze?

Come! Rouse thee, work while it is called today!

Coward, arise!—Go forth upon thy way.

Lonely? And what of that?

Some one must be lonely; 'tis not given to all

To feel a heart responsive rise and fall,
To blend another life into one's own;

Work may be done in loneliness; work on.

Dark? Well, what of that?

Didst fondly dream the sun would never set?

Dost fear to lose thy way? Take courage yet;

Learn thou to walk by faith and not by sight,

Thy steps will be guided and guided right.

—Unknown.

A CORRECTION

C. W. Stiles, the author of the article entitled, “Our Rulers and Law Makers,” which appeared in the January number of the “Rays,” writes us in regard to that article as follows:

“When I wrote my recent article for you, Governor Miriam Ferguson of Texas, whose name I analyzed in that article, signed her name with no middle initial. I obtained my list of names from *The Review of Reviews*. On this basis I gave her the character of a 6. Since then it appears from the current press that she is using the middle initial “A,” which changes her vibration to 7. This adds an earthy touch, which may be good or bad; at any rate it is not the character of a 6.”

As Ye Build

BY LISAVETA DANILOVNA HAMBLEDON

(Continued from February)

III

A BEAUTIFUL French garden with an inviting green lawn and fountain playing smiled at us from the other side of the high garden wall over which we peeped like eavesdroppers. Gracefully half reclining on a curved garden seat of marble, lingered a lovely lady, a happy smile playing upon her lips. With her fan she lightly touched from time to time a rosy cheeked child, who rather impatiently questioned: "Why doesn't my father come? He's always so busy! And I want him to show me more!"

"Hush, child," sweetly answered the mother; "father is a very great man even though he does not require us to address him by all his great names. A great man and a very busy one. Else what but his energy and ambition could keep him from you and me, dear baby-kin?"

With firm and heavy tread a stern-visaged man of stocky build came quickly down the garden path, and was happily greeted by mother and child.

"Napoleon!" I gasped.

Bruce merely smiled, motioning me to observe further.

The lovely Josephine, no longer childless, linked her arm through Napoleon's and gaily cried: "Little Joseph has been so impatient of your coming!" Then in a shy, more tender voice, "I also awaited your coming."

Napoleon gently kissed her hand as he led her to the seat, and swinging the boy on his shoulder exclaimed with fervor: "But such a campaign as I plan!"

"Another?" cried the lovely Jose-

phine, pride in her voice, yet with a thin note of alarm.

Little Joseph called insistently: "The world, father, the world!" And at a sign from the great general an attendant brought forward a large globe, to which both he and his young son turned eagerly.

"Napoleon has not yet finished his career as a great conqueror," Bruce explained as we slipped away from the garden wall. "Power and position he must have for ambition rules his very soul. The globe you saw is one of plastic desire stuff which he and the boy mold into new countries and lands to conquer. Josephine in his heaven will gradually help him to overcome his former wanton cruelty and ruthlessness. His coming conquests will be crowned with all the brilliancy of his former career, and he will be even a greater general—but of industry."

We walked on down through a pleasant ravine, and our talk turned lightly to some little pleasantries we had enjoyed at home together when Bruce was still with us. Drawing my arm through his he clasped my hand, and we entered upon a small wooded path.

"To your left is the 'City of the Setting Sun,' which was not included in your tour," he indicated with a wave of his free hand.

"Oh! but I should have liked to have seen it!" I cried, gazing at the splendor of crystal towers, domes, and graceful spires shot through with brilliant rainbow colors by the flaming streamers of the setting sun. A faint sweet music lifted above the city and the silvery chimes of Vesper rang over the little valley.

"Why wasn't the city included in my

tour?" I asked regretfully, for its beauty was one to delight the eye.

"You have no part in that heaven; there was therefore no need for you to see it."

"Then whose heaven is it, and what is it like in its splendor?" I asked eagerly.

"It has been in existence for many, many centuries," he said. "Your good church people keep it in existence. There the orthodox and studiously ecclesiastical souls dwell, each happy with his golden crown and harp, singing eternal praises to his Lord. Piteously at a standstill they are, allowing their zeal and energy to rest when they might be doing a wonderful work among the poor souls who come over lost and distracted.

"Some of the students of the metaphysical cults, so numerous of late," he continued, "spend their heaven life there too, for they have attempted to build nothing but beauty, love, and godliness, but they have built on an infirm base of sand."

"Then you consider these cults inadequate in their belief?" I questioned.

"No. Their belief is beautiful, and their earnestness and zeal in living by it are amazing. Their belief is not inadequate—it is their knowledge. In putting aside and literally annihilating 'evil,' casting even the thought of it from their lives that they may be surrounded by peace and happiness—one might say selfish peace and happiness—they are ignoring reality. Many of them will have this phase to live over, and some of their next lives will not be so beautiful. This is according to the balance of the Scales of Justice."

A thin growth of filmy scale seemed suddenly to fall from my eyes leaving my vision clearer and freer. A light dawned on the horizon of my knowledge which I had long been seeking, and I eagerly turned to question concerning the many things which had long puzzled me. Bruce, however, seemed to consider his brief explanation sufficient and vouchsafed no further information, lead-

ing me along the path in silence. He had changed from the carefree young man who had met me with open arms to a figure of infinite knowledge and wisdom, and I became slightly awed as I realized that I still walked with him arm in arm, my hand still in his.

We began ascending a slight inclination where shy daisies peeped winsomely from under tangled shrubs and ferns. I cast about for a convenient spot to rest. My companion (for he hardly seemed the one with whom I had commenced this bewildering journey) did not wish to linger here, but led me over the rise of the knoll. Uttering a cry of amazed delight and admiration I understood why he had been loath to dally on the other side.

Before us stretched a valley aglow with exuberant bloom. Flowers crowded everywhere in gorgeous profusion, rivaling one another in their dazzling beauty—such flowers as one in his most fantastic dreams could not have imagined; great and small, of flaunting, flaming colors, some in gorgeous blue and purple, others shading off into the faintest mauves and pinks, greens and blues and yellows. Above, a living stream caught up the colors, and there they mingled and intermingled in unbelievable beauty. I watched in awed admiration this gorgeous display. The colors, assuming new tints, again descended into the flowery sea below, creating new colors, producing new bloom. It seemed that some wondrous Fairy behind the swirling mass above shaped with unseen hands the flowers in this beauteous garden, combining with infinite love and wisdom the rare colors that tinted their upturned faces.

An explanation there was, I knew, for this extraordinary display, even as there had been for all the others, and I straightway conjured up every idea possible, rejecting each carefully one by one as not fitting. I hesitated to question Bruce, for he seemed transformed into some great Being. Instinctively the thought persisted that he knew all that

passed in my mind, and it made me very self-conscious and timid. Unable to piece out a satisfactory reason in my own mind, yet half ashamed to question, I turned, appealing to him for his explanation.

He smiled brightly, opening his lips to speak.

"You weren't expected to solve that," he laughed, "And I'm not nearly so wonderful that you should feel so awed of me."

A warm flush spread over my cheeks and throat, rising to my temples. Where I had felt awed, I now only succeeded in feeling rather foolish, for he had resumed his former carefree attitude of jocular companionship.

Embarrassed, I asked, "Then what have I just beheld? I know it has its meaning, and its existence is for something."

"A novice could not be expected to understand," he answered. "The beautiful swirling mass above is the desire stuff of this region. The unseen fairy hands molding the lovely flowers and giving them life are really the mind of a great man still on earth. Even now as he is experimenting, producing new creations of loveliness in floriculture, providing new food for numberless cattle in desert country by his wonderful accomplishment in perfecting a spineless cactus, and offering to many people new and improved fruits and vegetables, he is building a heaven world wherein he may learn yet greater secrets of creation in his chosen work. Besides he is helping the Virgin Spirits of the plant life wave to build new types of form which they may use on the new continent now forming in the southern seas."

My eyes flashed incredulously. "Surely you don't mean I have seen a heaven in the making?"

"Why not?" he asked. "A heaven must first be built before it can be inhabited. It naturally follows that heavens are at some time in the making, and are

made by their future inhabitants while they are still in earth life.

"Come, we are to follow the swirling desire stuff to see how others mold it to their purpose." Glancing about he continued: "This swaying mass of golden mist will answer our purpose nicely. See! even now it is beginning to roll beyond this stratum of color."

We seemed to take wings as we glided with the swirling golden mass, and that this did not seem a new method of travel to me seemed strange. When questioned, Bruce answered: "This is our customary method of travel here, and its familiar feeling is due to the fact that you use it often in your dreams. It's a delightful method, isn't it?"

"Oh, so much better than walking!" I exclaimed; and then in wonderment, "But why haven't we used it before?"

"We could hardly keep pace with this swiftly moving force should we walk, so we needs must glide to follow it. The former scenes we have viewed followed so closely their earthly conception that their motion was as slow as earthly motion. In fact, we actually didn't walk; we stood still viewing them, merely passing from one to another because they were grounded in 'earth stuff' for a base. The last heaven was not formed of earth thoughts, but of the wonderful mystic effluvia from the region of abstract thought, working through the desire stuff of this region to give it its first form. In the higher world it was merely a picture, for the substance of that region is so fine that it does not conform to any concrete conception of an object."

We glided on behind the swiftly moving mist before us in silence, and I marveled at the unlimited tints and shades between the colors into which it gradually formed. Such colors as no earthly eye had ever glimpsed nor human mind imagined whisked before us so quickly that my eyes had scarcely time to follow before they changed again with kaleidoscopic swiftness. There was no time

for talk, and Bruce seemed even more intent upon the changing colors than I. At times one could almost glimpse a form amid the colors, but the speed was so great that the indication was gone before any definite impression was made. This occurred more and more often as we glided onward. Turning, Bruce said: "I believe you'll understand the things we'll see. In fact, I'm sure you will, so there'll be no need for explanation."

And truly I did understand.

Brighter and more vivid the colors grew, assuming a living brilliance and moving ever faster as though hurrying forward to some cherished goal. More and more distinct became the half shaped figures and forms as the mass hurried onward. I was not very much astonished to see a man working before us, a rapt, absorbed light on his face, reaching with careful precision for a certain color vein and molding it lovingly into a beautiful thought. Fascinated, I motioned to Bruce to stop as I beheld a most wonderful figure of unsurpassed grace and beauty forming under the hands of the artist. At times a strange color tone crept into the work; the artist, standing back, patiently cleared his brow with his hand, and I understood that his thought had changed; and as it grew to a pure conception of beauty, the same wonderful living color-stream flowed before him for use in his work.

Wondering what became of the colors he did not use my eyes followed the stream, and we again started gliding onward with its flow. The colors, increasing their fluctuations, at length broke into tiny sparkling specks, brighter and clearer than ever, and their twinkling almost created the sense of a tiny tinkle. Gradually all the tiny specks seemed to burst into a jewel-like shower, to descend and then rise again. As this continued with greater frequency, I understood we were to view another mystic scene. At length, as the jewel shower made its lowest descent, we came upon a woman from whose parted lips and gold-

en throat issued similar jewel-like specks forming into notes, closely matching the glorious burst above in their brilliancy. Again and again she strove to attain more luminous notes, and with each effort she succeeded more fully.

In her I understood the prima donna, the tenor, the opera singer, and musician in their efforts to bring to earth echoes of the celestial music from spheres above. I understood also that this one worked through the heaven world of color to attain the higher heaven world of tone, and with each effort rose a shade nearer the border of these two regions.

Beyond the golden-throated singer I beheld many others at varied tasks with the swiftly rushing colors and would fain have followed, but Bruce swung off with a shake of his head in another direction, beckoning me to follow, a mysterious smile playing about his lips.

The atmosphere assumed a feeling of pleasing contentment as we glided on, overlooking many beautiful and mysterious scenes in the valley below. We soared too high to distinguish the details below, but at different places varied shades of color floated above and about, each of a distinct and individual tone. After the tremendous speed of the color veins which we had followed, this leisurely drifting seemed unutterably delightful—and heavenly. Occasionally Bruce called my attention to some outstanding feature below, but for the most part we glided on leisurely and in silence, a greater contentment stealing over me as we journeyed onward. So pleasing was the infinite relaxation that no thought of any destination came, but I soon saw we were making for a pinnacle height clinging high on a mountain overlooking the valley over which we now glided.

(To be concluded in next issue.)

Seldom can the heart be lonely

If it seek a lonelier still—

Self-forgetting, seeking only

Emptier cups of love to fill.

—F. R. Havergall.

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 Second Coming of Christ

Question:

When, according to the Rosicrucian philosophy, may we expect the Second Coming of Christ?

Answer:

The Rosicrucian philosophy states that Christ will never return in a physical body. Instead, the Second Coming will be in an etheric body, and only those who have developed their etheric bodies to the point where they are able to function in them consciously will be aware of His presence when He does come. The time of the return is probably several hundreds of years hence, and perhaps thousands, although it has never been given out, and it is pure conjecture. Only the Father knows it. But even now Christ is with us six months out of every year as indwelling Planetary Spirit of the earth, although not in a tangible body which we can see. The Rosicrucian philosophy states, however, that a World Teacher is coming to humanity to give a new impetus to religion, but no information has been given out as to when this Teacher will arrive.

Overcoming Death

Question:

Shall we ever be able to overcome death in the physical body?

Answer:

No. Death will only be overcome in the etheric body. Death is merely a break in one's consciousness while it is being transferred from one world to another, namely, from the physical world to the desire world. When we have developed our etheric bodies to the point where our consciousness becomes resident in them, then it will be continuous and will not be interrupted by the sloughing off of the physical body. For the bulk of humanity this will not occur until the Sixth Epoch, which is spoken of as the New Galilee. Then humanity will be in a condition analogous to that in which they were in the days of early Lemuria, when the consciousness was focused in the etheric region and when they were not conscious of the death of the physical body. However, in the Sixth Epoch we shall be on the ascending arc of evolution and at a higher stage than we were in the days of Lemuria. The Adept has already arrived at that stage. He has perfected his vital or etheric body, the upper part of which is the soul body, to such a degree that he can function in it consciously at all times; and he has also acquired the ability to build a new physical body at will and step into it when the old body becomes worn out or when he wishes to discard it. Thus the Adept has overcome death. But mark this: it has not been done by raising the vibrations of the physical body so as to immortalize it. Physical bodies wear out, even those of

the Adepts, and will always continue to do so. Moreover, it is not desirable that they should be immortalized. It is far better that when we reach a higher stage of evolution we should transfer our consciousness into etheric bodies, which will be far more suitable for our purposes than dense physical bodies could ever be.

Jesus' Silver Cord

Question:

Will you explain what happened to the silver cord when the Christ Spirit took possession of the vital and physical bodies of Jesus?

Answer:

The silver cord remained connected with the higher vehicles of Jesus, namely, the mind and desire body, and through them with the spirit, until the crucifixion. When the silver cord is broken, the influx of life ceases, and the body dies. It is not possible to transfer the connection of the silver cord from the higher vehicles of one person to those of another. Thus Jesus was connected with his physical body by the silver cord during all the time that Christ was using that body. This, however, did not hamper Jesus' movements at all for the silver cord is capable of unlimited extension. At the crucifixion or shortly after it the silver cord was broken, and death of the physical body occurred. Then Jesus was liberated into the desire world, taking with him the seed atoms of all his vehicles, and the Christ Spirit entered into the earth and became its indwelling planetary spirit.

The Location of Heaven

Question:

Where is heaven located?

Answer:

The first heaven is principally in the fourth dimension of space; the second and third heavens are principally in the fifth dimension. These heavens, however, touch our three-dimensional universe in the outer ethers of the earth, far beyond the physical atmosphere. Thus

in the latter sense heaven may be said to be a place. But as the greater part of heaven is in the spiritual fourth and fifth dimensions, it is spiritual in nature and cannot be regarded as a place in three-dimensional space but as a state of consciousness.

The 4th Dimension

Question:

Please tell me what is the occult understanding of the fourth dimension.

Answer:

The fourth dimension is a spiritual dimension and not physical. There are only three physical dimensions, namely, length, breadth, and thickness. The physical universe does not go beyond these three dimensions. The fourth dimension, being spiritual in its nature, opens up the spiritual worlds to our perception. It is an inner dimension, that is, it does not extend off into space in a new direction, but it goes inward into the inner nature of matter. The only way in which we with our three-dimensional minds can get a conception of the fourth dimension is by analogy, as follows: Suppose there were a two-dimensional universe, which would be a plane with no thickness, and suppose that there were two-dimensional beings in that plane, also with no thickness. Then the third dimension, which we know as thickness, would be to them an unknown quantity, and we who live in the third dimension of thickness would be regarded by them as angels, gods, etc. Also the three-dimensional world with which we are acquainted would be infinitely greater than the two-dimensional plane with which these two-dimensional beings were acquainted. Now the fourth dimension bears the same relation to the third that the third does to the second. The fourth or inner dimension starts off at right angles to the three dimensions with which we are acquainted and proceeds into matter in an inner direction. One can go in an inner direction into the spiritual qualities of matter for an in-

finite number of billions of miles. We shall never be able to comprehend this fourth dimension until the fourth dimension of our mind is opened up, that is, until we develop the sixth sense. Beyond the fourth dimension we have the fifth, sixth, and seventh dimensions, each of which opens up an entirely new universe. The desire world has four dimensions, the world of thought has five dimensions, the world of Life Spirit has six dimensions, and the world of Divine Spirit has seven dimensions. Every occult student should have some understanding of the fourth dimension, since without it one can form no true conception of the spiritual worlds.

Getting a New Body without Birth

Question:

You state that an Adept is able to build a new body while occupying the old one, and then transfer his consciousness to the new body and thus avoid the necessity of being born. Why could not Christ, who was so much higher in evolution than an Adept, have done the same thing?

Answer:

No ego can build a body of substance with which he has not had experience in evolution. Christ had never had any experience in building bodies in any region below the level of the desire world; therefore He was not able to build either a vital or a physical body. He had to obtain the assistance of an ego who had had experience in building these lower bodies, who would prepare them for Him for His three years' ministry. The Adept, on the other hand, belongs to our life wave and has had experience in building all the lower vehicles. He is therefore able to construct a new body when he arrives at a certain stage of Initiation.

Length of Life

Question:

In one of your lessons you state that reduction of the amount of food eaten would in the majority of cases result in

added years of life. Does this not contradict your philosophy, which says that death appears when the stars mark the time?

Answer:

Just before birth the archetype of the coming body is infused with a certain amount of force designed to keep it spinning during the destined life of the individual provided he follows a normal course. When the force in the archetype has been exhausted, it stops spinning and death results. However, it is possible to add to or subtract from the normal length of life of the archetype by right living or wrong living respectively. If we conserve our vital, physical, mental, and emotional forces, these will add to the duration of the archetype to a limited degree; that is, it might add a few months or in extreme cases a few years. On the other hand, if the vital forces are squandered, the length of life of the archetype is shortened below the normal. Certain configurations of planets show the time when a person is to be under great stress and strain, but in our present state of incomplete knowledge the horoscope does not indicate the time of death. Predictions of death by astrologers are notorious for their frequent failure to materialize. After a person actually dies, one is usually able to find in his horoscope some indications of strain which produced the result. But such results can be produced from many different combinations; therefore in general one cannot predict death from the horoscope. Some time, however, the human race will be given more knowledge in regard to the planetary influences, some of the missing keys will be given us, and then we shall be able to predict events with great accuracy.

*ARTICLES WANTED FOR THE
"RAYS"*

An opportunity to develop your literary ability. For details see page 98 of this issue.

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 Sun

The Light and Life of the World

BY ALFA LINDANGER

THE SUN is the center of our solar system. It warms, illuminates, and governs the earth and other heavenly bodies which circle around it. Nothing could exist without this Giver of Life.

The physical appearance of the sun is that of a great golden, glowing globe, over whose surface there hovers a layer of vapors or gases called the solar atmosphere. Above these vapors rise vast jets, clouds, and protuberances, and extending beyond these is the bright, curiously shaped corona, which can be seen as living, leaping flames when the moon covers the sun at a total eclipse. This occurs at new moon (the conjunction), when the moon is directly in the sun's path as seen from the earth.

The Latin name for sun is *Sol*; the Greek, *Helios*. From these many words and names are derived.

Many of the early races worshiped the sun as a deity. Temples to the sun and hymns to the sun were common all over

the known world. On Salisbury Plain in England we have a curious monument of this prehistoric sun worship, namely, "Stonehenge or the hanging stones, called so from their peculiar positions. No one has ever been able to figure out how the stones could have been put up that way. These ruins denote that this open temple was used by the priests for solar measurements and astrological calculations among other purposes.

The principal seat of Greek sun worship was Heliopolis, near Damascus in Syria. Here was a magnificent temple in which a great golden statue of the sun god was placed, and on festival days this was carried around the city on the shoulders of prominent citizens. Heliopolis is now a wretched village, its beautiful name changed to Baalbek, and all its former magnificence decayed and vanished; but the temple ruins are still there.

Our *Cosmo-Conception* tells us that the

sun is the embodiment of the highest spiritual intelligence in our system. At the beginning of *our* evolution (there have been many before) all the planets that now are *outside* the sun were then *in it*. But not all the beings there could keep up with its tremendous rate of vibration, so eventually many spirits fell behind, started to crystallize, and were then thrown out into space on globes or planets of their own each presided over by a Planetary Spirit.

The most advanced beings stayed longest with the sun and were thrown off last. Their globes are Venus and Mercury, which are inhabited by the highest intelligences next to the sun spirits. They are the closest to the sun in space and the smallest of the planets.

Our sun could not have become a sun until it had set out from itself all those insufficiently evolved beings who clogged the progress of the great luminous ones qualified for that evolution. All the beings upon the different planets would have been consumed in the sun's heat had they remained there.

The visible sun, however, though it is a place of evolution for beings vastly above man, is not by any means the father of the other planets as material science supposes. On the contrary, it is itself an emanation from the Central Sun, which is the invisible source of all that exists in our solar system. Our visible sun is but the mirror in which are reflected the rays of energy from the Spiritual Sun, which is God. The *real* Sun is as invisible as the *real* man.

The sun is the great cosmic reservoir of vital energy. It is the center of all spiritual faculties, the fountain of all life. Hence its astrological symbol is the circle with a central point denoting the highest spiritual aspect, Divine Will, which is the highest expression of the individual self, the ego.

The sun rules the fixed, fiery, positive, masculine sign of Leo. It is exalted in another fiery sign, Aries, where it is most

powerful. It is weakest in Libra, where it is in its fall. Through these three signs we see the sun's influence on all life. When it is in Aries, we may readily note the powerful effect of the wave of vital fluid then poured out to all. Nature is vibrant with life in the forms of all the kingdoms, endowing them with abundance of vitality, which goes on increasing, bringing fruitage in the autumn, when Saturn, who has his exaltation in Libra, takes possession of tired nature then getting ready for the winter's rest.

The human body is also energized by the solar life contained in our food, which enters our system through the head and throat, governed respectively by the exaltation signs of the sun and moon, Aries and Taurus. Elimination occurs through the activity of the liver and kidneys, ruled by the exalted Saturn in Libra.

We find the royal sign of Leo, the home of the sun, between Aries and Libra. It rules the heart and spinal cord. People with a well aspected sun in Leo have a masterful nature. They have a keen sense of honor, a never failing integrity, and are magnanimous even to bitter enemies. The sun as a life ruler indicates some capacity for leadership. It gives dignity to the whole nature. It makes a noble, warm-hearted, affectionate, conscientious person. However, we know that the brightest light always casts the deepest shadow. So may a badly afflicted sun as life-ruler signify a spineless weakling—cowardly, arrogant, egotistical, swaggering, despotic, whining, and generally despicable. Looking through history we find many examples of such people among the monarchs of the past.

A well aspected sun in Aries gives a person radiant health and energy, which will tend to throw off any disease or ailment. The sun in Aries may cause fevers from the excessive heat in the system if the person is not careful in his habits of eating and living. It may also

dry up the scalp and cause one to be baldheaded.

There are three so-called unfortunate angles for the sun in a horoscope. People born shortly after sunset have it in the sixth house, which may indicate sickness or a life of service. Birth in the middle part of the afternoon places it in the eighth house, the house of death, where of course it is very much out of place. Such people may have many hairbreadth escapes. The third unfortunate place for the sun is the twelfth house, the house of sorrow and limitation. Here it usually indicates a lonely soul, a person whose early life especially may be passed in trouble or poverty.

We know that the sun first of all rules the vital fluid, which is specialized through the spleen, transferred to the solar plexus, and then distributed over the whole body. This rose-colored vital fluid is invisible to ordinary people; it can be compared to the electricity in telephone or telegraph wires. When this fluid is obstructed in the human organism, we have sickness; hence an afflicted sun indicates disease, particularly in a man's horoscope. In a woman's chart it is the negative moon, the collector or reflector of the solar forces, which indicates sickness.

When the sun reaches its highest degree of northern declination around June 21st, it enters the constellation Cancer. This marks one of the tropics, meaning turning points. Here the sun turns downward toward its western node and the days grow shorter. The lowest point in southern declination is reached about December 21st, when the sun turns north and the days grow longer. This occurs at the tropic of Capricorn. These two points of the sun's highest and lowest declination respectively are called the summer and the winter *solstices*, meaning places where the "sun stands still." It remains there practically stationary for three days, when it begins to move onward again. In the extreme north in midsummer, there is no dense darkness;

the nights are very light. In the Southern Hemisphere this happens in midwinter. At the North Cape in Norway, within the arctic circle, latitude 73 N., the days are 24 hours long from May 12th to July 29th. Then the sun is seen low in the horizon at midnight. No one who has had the privilege of gazing upon this wondrous sight can ever forget the feeling of awe which this midnight sun inspires.

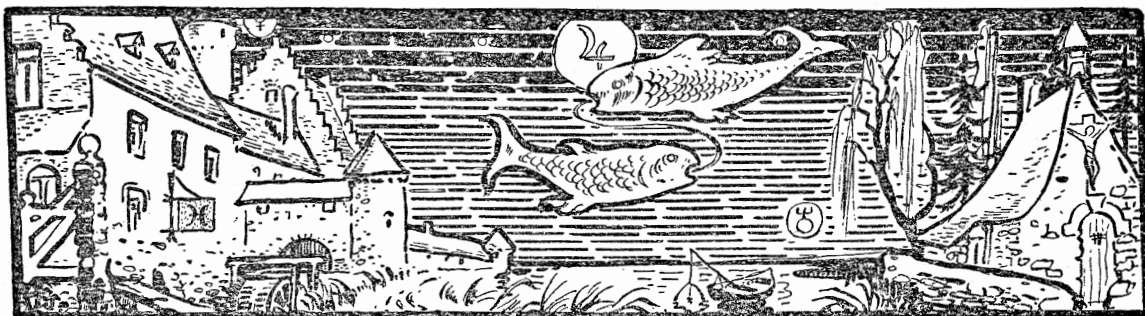
The sun's path among the constellations is called the ecliptic. Every year about the 21st of March when the sun leaves the Southern Hemisphere, it crosses the celestial equator and enters the northern degrees of latitude. At this time the days and nights are of equal length. But owing to a vibratory motion of the axis of the earth the sun crosses the equator a little earlier each year than it did the year before. This precedent crossing is called the *Precession of the Equinoxes*.

This motion of the vernal equinox is a most important factor in human affairs. If there were no precession, the intellectual zodiac would coincide with the zodiac of the constellations. The precession amounts to one degree in about 72 years, which causes the sun to take 2156 years to pass through one sign.

These periods mark the rise and fall of world religions and civilizations. Humanity is destined to rise to a wonderful spiritual height. We all know that the boy is father to the man. Using this principle we may say, that *man* is father of the *superman*. When the sun by precession enters the celestial sign of Aquarius, the Water Bearer, which will be in the year 2654 A. D., we shall in reality have a new religion, a religion of love and compassion. This ideal for which we strive is shown in the opposite sign, Leo, where strength of character, courage of conviction, and kindred virtues will make man the king of creation, worthy to lead and guide the lower orders of life in manifestation.

(Continued on page 134)

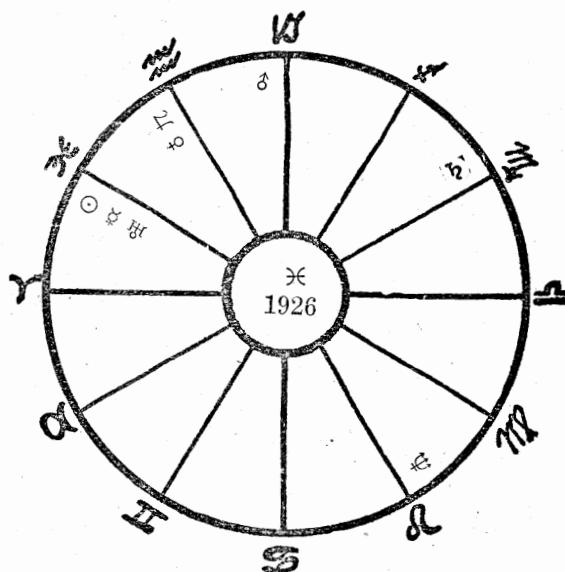
The Children of Pisces, 1926



A Character Delineation of the Children Born between February 19th and March 20th, inclusive, 1926.

The children born during the month while the sun is passing through the common, watery, and occult sign of Pisces are of an impressionable and dreamy nature. The symbol of this sign is two new moons tied together, back to back. How well this describes the nature of these children! The moon is plastic, changeable, restless, but there are two phases to her. There is the light side, the first half, when she is taking on light, increasing, and then there is the dark phase when she is diminishing and is hiding her light. Thus we find Pisces a double-bodied sign, being ruled by two planets, the magnanimous Jupiter and the mystical and secretive Neptune.

The children of Pisces are rarely twice the same. At one time they are of the sweetest and most bright and trustful temperament, full of hope and life. Then of a sudden they will display the most unusual jealousy and be full of suspicion. As the two moons of the symbol are tied together with their backs to each other, a similar peculiarity is displayed in these children, who are never aware of their double nature. The most unfortunate part of it is that whereas during the ascendancy of the light side of their nature they are so clever, active, and practical and often excel in whatever they undertake, still when the dark side makes its appearance, they are prone to undo what good they have accomplished. It



is well said that Pisces, being the 12th house sign, indicates self-undoing. Truly these children are prone to stand in their own light, and it may well be said of them that "when they are good they are very, very good, but when they are bad they are horrid."

The children born this year while the sun is passing through this sign will be

(Continued on page 132)

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.

HOWARD EDISON G.

Born October 19, 1924. 12:39 P. M.

Lat. 45 N., Long. 98 W.

Cusps of the Houses:

10th house, Scorpio 2; 11th house, Scorpio 26; 12th house, Sagittarius 16; Ascendant, Capricorn 3-50; 2nd house, Aquarius 16; 3rd house, Pisces 29, Aries intercepted.

Positions of the Planets:

Mars 0-0 Pisces; Uranus 18-11 Pisces, retrograde; Moon 13-15 Cancer; Neptune 22-14 Leo; Venus 13-46 Virgo; Mercury 21-46 Libra; Sun 26-6 Libra; Saturn 4-4 Scorpio; Jupiter 17-26 Sagittarius.

When Howard gave his first cry, the ambitious saturnine sign of Capricorn was on the Ascendant, with the ruler, Saturn, on the cusp of the Midheaven in the martial sign of Scorpio. Saturn is also trine to the ruler of the Midheaven, the fiery Mars. This will give Howard a most ambitious, determined, courageous, and at the same time authoritative type of mind. He is one who would rule, and who could if need be use great diplomacy to gain his end.

The planet of reason, Mercury, is in conjunction with the sun and intercepted

in Libra. Planets in intercepted signs are usually latent in effect. Mercury and the sun are in the 9th house, ruling religion and law, in a sign of voice, Libra, sextile to Neptune, and with a weak sextile to Jupiter, the natural ruler of the 9th house. With Mercury the ruler of the 6th and 9th houses it would be well for the parents to hold the ideal of law or religion for the future vocation. With Saturn elevated, in conjunction with the Midheaven, and trine to Mars Howard will have diplomacy, and with Venus sextile the moon in the 7th house a pleasing way with people. He would do well in oratory; he would make a very just judge; and the trine of Saturn to Mars, the ruler of the Midheaven, would give him prestige with the government in diplomatic positions.

Jupiter, the planet which is the ruler of the arterial blood, is in Sagittarius, the sign in which it expresses itself strongest. It is in the 12th house, the house of self-undoing, square to Venus (which rules the venous blood) in the 8th house; it is also square to Uranus in the 2nd house. This group of planets when afflicting one another from common signs have a tendency to slow up the circulation. Children with Jupiter in Sagittarius or Gemini afflicted are prone to form a habit of shallow breathing. The lower lobes of the lungs are not expanded

sufficiently. This is apt to cause them to catch cold very easily. With the sluggish circulation which is shown by the square of Jupiter to Venus Howard should go to an open window upon arising in the morning, and with shoulders back and head up breathe deeply, holding the air in the lungs for a short time. He should also sleep in an open porch or in a room with plenty of fresh air.

EVERETT LeROY L.

Born Sept. 23, 1923. 2:56 P. M.

Lat. 44 N., Long. 95 W.

Cusps of the Houses:

10th house, Scorpio 13; 11th house, Sagittarius 5; 12th house, Sagittarius 25; Ascendant, Capricorn 15-35, Aquarius intercepted; 2nd house, Pisces 0; 3rd house, Aries 13.

Positions of the Planets:

Dragon's Tail 10-16 Pisces; Uranus 15-0 Pisces, retrograde; Moon 16-30 Pisces; Neptune 19-25 Leo; Mars 14-32 Virgo; Sun 29-48 Virgo; Venus 3-25 Libra; Mercury 10-30 Libra, retrograde; Saturn 20-13 Libra; Jupiter 17-5 Scorpio.

Everett has the Saturnian sign of Capricorn on the Ascendant, and the ruler of the Ascendant, Saturn, is in the sign of its exaltation, Libra, in the 9th house, sextile to the mystical planet Neptune in the fixed sign of Leo intercepted in the 7th house. Uranus is in conjunction with the mystical moon and trine to Jupiter. Neptune, Uranus, and the moon, being well aspected, will give Everett a leaning towards mysticism and the hidden side of things; but Uranus and the moon are in conjunction with the Dragon's Tail, which has a Saturnian restriction, and they are in opposition to Mars. These afflictions will to some extent hinder Everett's success along the lines mentioned.

Jupiter, which is the ruler of the 2nd house, governing finance, is sextile to the ruler of the Midheaven, the energetic Mars. He is also in conjunction with the Midheaven, sextile to the Ascendant,

and trine to Uranus and the moon. This places Jupiter as the most prominent and strongest planet. Being the natural ruler of the 9th house and having rule over law, we would consider this planet in choosing the vocation. To be a successful lawyer the planet of reason, Mercury, must be well fortified. Everett's Mercury is retrograde and making only one aspect, a conjunction with Venus. If he should have a desire to study law as he grows older, he may be successful in a financial way through a connection as legal adviser to corporations, for Saturn is in its exaltation in Libra in the 9th house, law, sextile to Neptune, which has rule over corporations.

With Mars in Virgo and sextile to Jupiter, which is the ruler of the 12th house, the house governing hospitals, with Jupiter in the sign of Scorpio and conjunction the Midheaven, Virgo and Scorpio being the signs ruling nurses and doctors, and with Uranus conjunction the moon in the 12th house sign governing hospitals, Everett would be very successful as a nurse.

With Uranus conjunction the moon in the watery sign of Pisces, in opposition to Mars in the sign of Virgo, which rules the intestines, he should be taught to eat moderately and of food which nourishes. Overeating might interfere with assimilation in the intestines, which would result in coughs and colds.

VOCATIONAL

WILLIAM H. P.

Born January 3, 1903. 9 P. M.

Lat. 35 S., Long. 59 W.

Cusps of the Houses:

10th house, Gemini 0; 11th house, Gemini 23; 12th house, Cancer 16; Ascendant, Leo 13-4; 2nd house, Virgo 27, Libra intercepted; 3rd house, Scorpio 3.

Positions of the Planets:

Mars 6-13 Libra; Uranus 22-43 Sagittarius; Sun 12-29 Capricorn; Venus 21-04 Capricorn; Mercury 25-22 Capricorn; Saturn 28-08 Capricorn; Jupiter 19-00 Aquarius; Moon 9-05 Pisces; Neptune 2-01 Cancer, retrograde.

William has the fiery and fixed sign of Leo on the Ascendant, with its ruler in the saturnine sign of Capricorn in the 5th house. We find that Capricorn is occupying the cusp of the 6th house, the house ruling labor and the employment. In this cardinal sign we find four planets, namely, the venturesome sun, Venus, the planet of art and beauty, Mercury, the planet of reason, and the thoughtful and thrifty Saturn. With this grouping we would look for the vocation in this quarter of the horoscope. Capricorn rules land, earth, and Capricorn people are successful as gardeners, horticulturists, etc. But here we find the fiery sign of Leo on the Ascendant. Both Leo and Capricorn are dominant signs. Capricorn is the natural 10th house sign, and Capricorn people love to be in authority. Leo is also a masterful sign. This man, therefore, would be very unhappy under the rule of some one else and would not make a willing employee. Hence he would be more successful as an independent worker. With Venus conjunction Mercury and Saturn in Capricorn, beauty and art expressed in landscape gardening would give the greatest scope to the mental and artistic tendencies found in this horoscope. The sun sextile to the watery and fruitful moon, the moon being in the watery sign of Pisces, would also indicate that plants would thrive under the care of this man. Therefore we would advise that he interest himself in the care, development, and growing of plants and flowers.

THE CHILDREN OF PISCES, 1926
(Continued from page 129)

most loving and deeply interested in humanitarian work, for the opulent and benevolent Jupiter will be in the sign of Aquarius, the sign representing humanity, during the entire month, and the planet Venus will be in conjunction with Jupiter. This will give these Jupiterian children a magnanimous and generous nature. Mars is also well placed and on his good behavior in his exaltation

sign of Capricorn, in mundane sextile to the sun and Mercury. Mars in Capricorn gives diplomacy, and as it is well aspected by Mercury and the sun, these children would be successful in governmental positions. Saturn, which is the ruler of Capricorn, has exchanged houses with Mars, and is in the martial sign of Scorpio, trine to the advanced and occult Uranus. This will give these children a leaning towards the unseen side of life, religion, and mysticism.

Neptune is retrograde in the sign of Leo and square to Saturn in Scorpio. As planets frequently express their characteristics through opposite signs, if these children are allowed to eat too much, especially of sugars and pastries, they may have some trouble with the throat, such as adenoids, or swollen tonsils. The parents should never allow the doctors to operate, but should put the children on a diet of fruit juices for a few days, and the swelling will disappear.

Those are truly religious who see the unity of all life, the unity of all divine teachers, the unity in all sacred writings in all lands and of all peoples.

—Fred Diehl.

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. Being enrolled in the Regular Student Course alone makes one a member of the Rosicrucian Fellowship.

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*)
(Continued from February)

THE ATLANTEAN EPOCH

- Q. In what way did ancient Atlantis differ from our present world?
- A. It differed in many ways, but the greatest difference was in the constitution of the atmosphere and the water of that Epoch.
- Q. What came from the southern part of the planet?
- A. The hot, fiery breath of the volcanoes, which were very active.
- Q. What came from the north?
- A. From the north swept down the icy blasts of the polar region. The continent of Atlantis was the meeting place of those two currents; consequently its atmosphere was always filled with a thick and murky fog.
- Q. In what condition was the water at this time?
- A. The water was not so dense as now, but contained a greater proportion of air. Much was also held in suspension in the heavy, foggy atmosphere.
- Q. What is related regarding the rays of the sun?
- A. Through this atmosphere the sun never clearly shone. It appeared to be surrounded by an aura of light-mist, as are street lamps when seen through a dense fog. It was then possible to see only a few feet in any direction, and the outlines of all objects not close at hand appeared dim, hazy, and uncertain.
- Q. How was man guided at that time?
- A. More by internal perception than by external vision.
- Q. What is said of man's appearance at that time?
- A. The man of that time was very different from anything existing on earth at the present time. He had a head, but scarcely any forehead. The brain had no frontal development, and the head sloped almost abruptly back from a point just above the eyes.
- Q. How did he compare with our present humanity in other ways?
- A. He was a giant; his arms and legs were much longer in proportion to his body than ours. Instead of walking, he progressed by a series of flying leaps not unlike those of a kangaroo. He had small blinking eyes, and his hair was round in section. The latter peculiarity, if no other, distinguishes the descendants of the Atlantean races who remain with us at the present day. Their hair is straight, glossy, black, and round in section. That of the Aryan, though it may differ in color, is always oval in section. The ears of the Atlantean sat much further back upon the head than do those of the Aryan.
- Q. What was the position of the higher vehicles of the Atlantean?
- A. They were not drawn into a concentric position in relation to the dense body as ours are. The spirit was not quite an indwelling spirit—

it was partially outside. Therefore it could not control its vehicles with as great facility as it could if it dwelt entirely inside.

- Q. What position did the head of the vital body have?
 A. It was outside of and far above the physical head.

(To be continued)

THE SUN

(Continued from page 128)

Thus we see how important this precession is, for as the years go on, the progressing sun, marking our progress, will illuminate our minds, not only for the advancement of science, art, and inventions hitherto undreamed of, but it will increase the power of spiritual perception, gaining for us that sympathetic understanding which the world so sadly needs today.

So year by year the command of Christ, "Love thy neighbor as thyself," is slowly becoming a joyful *reality*, rather than as before largely an empty phrase. Then at last the Prince of Peace, embodying the Aquarius-Leo principle, shall reign supreme in the hearts of men, and we shall see the glory everlasting and know the "peace which passeth all understanding."

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.

Paper. 15 Cents Postpaid.

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

Correspondence Course in German

We are having our *Preliminary Cosmo Course* of twelve lessons set up and printed in German, and these will be available in the near future for our German students. This course is based upon the *Cosmo-Conception*, using it as textbook. This book has also been published in German and may be obtained from Headquarters. The course is conducted on the freewill offering plan.

We have also had our little pamphlet entitled, "How the Rosicrucians Heal the Sick," set up in German. These pamphlets may be had for five cents each or \$1.50 per hundred.

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

Reduction in Price of Bound Volumes of "Rays"

All bound volumes of the "Rays" from volumes 13 to 17 inclusive, namely, those issued from May 1921 to date, will henceforth be sold at \$3.00 each. Each volume contains twelve numbers. 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.

1926 Ephemeris

Our Ephemeris for 1926 is now on sale. The latitudes of the planets are included as well as the longitudes and declinations. A superior ephemeris at the low price of 25 cents. Place your order now, and see what the transiting planets have to offer you in the way of assistance.

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

Children's Department

The Modest Violet

By F. B.

ONCE UPON a time there was a modest little Violet. This Violet was so very modest that scarcely anyone knew about her outside of her own family. Now you know that our Violet was a little girl—not a flower as you might have supposed. She was very like a flower though, for she was very pretty. You are probably already curious to know why our little Violet was so modest, so I will tell you all about her and her family too.

When she was quite a little girl, her mother was very ill and slept a great deal. One night she went to sleep and did not wake up again in this world. This was very sad for little Violet, who cried and cried and did wish her mother would wake up. But her mother just smiled a sweet smile and still slept.

Violet was very lonely. Her father was very kind and tried to love Violet more and more, but somehow he too was very lonely. The days went by and grew into weeks and months and years. Father grew more lonely and sad, and even Violet's love was not sufficient to brighten his hours at home. Then one day something happened—it was a great surprise to Violet and made a great change in her life. Father brought home a new mother. He seemed very happy, and of course Violet was glad because her father smiled again and seemed so happy. But besides a new mother there were now two little sisters as well.

At first Violet rejoiced in her new-found sisters for she had longed for companionship. But this joy was short-lived. The sisters were very plain and not at

all sweet-tempered, while Violet was very pretty and had a sunny disposition. Violet tried so hard to be kind and generous, and she really loved these two little stepsisters. Unfortunately jealousy (which is really a twin sister to selfishness) grew in the hearts of the stepsisters, and they told many little fibs about Violet to their mother. And do you know, she believed these tales and never even asked Violet if these stories were true? Instead, she scolded Violet and gave her many hard tasks to do as punishment.

Violet grew very quiet and sad and went about her duties in a very matter-of-fact way. But she never complained, and she never changed in her manner toward her mother or her little sisters. How do you suppose she managed to keep so sweet-tempered? Now this is really Violet's secret—but I am going to tell it to you.

Before Violet's real mother passed away (her very own mother), she had taught Violet to pray. She had told her a great deal about God and His wonderful love for all His children. She had told her about the Heaven World and that there was no death—that death was really only a passing into another life. So though Violet was only a little girl, still in her own way she knew many things about the world of God to which her mother had gone. She knew that when she had said her prayers at night and fallen asleep, she would be in the Heaven World with her mother. She knew too that during the day her mother could come to her and that she would help her in her studies and in her work.

So our modest Violet, though often disheartened and discouraged, lived in a world of make believe.

As Violet grew prettier and the step-sisters grew plainer, the stepmother became more and more severe with Violet, giving her harder tasks to perform and was really almost cruel. Father noticed this, but being a man he did not know how to make things any easier, and he dreaded to interfere, especially as Violet did not complain. The stepmother became so cruel that the neighbors noticed it, and they became more friendly with Violet. They invited her to parties and picnics, and many lovely things were done for her. But the step-sisters were overlooked and passed by. This really made it harder for Violet, and if it had not been for the world of make believe she never could have lived at all.

Finally one day her stepmother, very flushed and angry, called Violet into the library and scolded her for something which she had not done. She listened but made no denial. In fact, she did not reply at all. This made her stepmother more angry than ever, and she insisted that Violet say something. What do you suppose Violet said? You will never guess, so I will have to tell you. She raised her lovely violet eyes and looked right into her stepmother's angry ones and said: "I am not afraid of you, and though you punish me and even strike me, I have no fear. 'Perfect love casteth out fear,' and I dwell in God's perfect love. I am His child, and no evil can befall me." She was so calm that her stepmother grew calm too.

There seemed to be something strange going on in that room. Of course, Violet knew that her real mother was there to help her. The stepmother tried to be cross but could think of nothing to say. Finally she said: "Violet, you are such a strange child; while I would like to hate you, I cannot. Why is it?" Then Violet told her many wonderful things which her own mother had told her in her dreams during the many years since

she had gone to the Heaven World—how father and the stepmother and the little sisters had all been brought together in this life to work out some debt of destiny; that this was all in God's great plan; that it was not good to go on hating each other and being jealous; that hate was only the wrong side of love, and that love must take the place of hate. Violet also told how she had looked forward to her visits at night with her own mother in the Heaven World, where she learned these beautiful lessons of life.

Now you will never guess what happened! Violet's stepmother believed all that she had told her, and she took her in her arms and loved her. Then she asked her to tell her sisters all about the Heaven World. While they were talking earnestly about this strange new world, father came in and he too listened.

Oh, what a wonderful change took place in that family! They all began to live in the world of make believe, and they soon came to know that the Heaven World is right here about us and that the Kingdom of Heaven is within us. Violet told them the secret of her happiness, which was to—

"Build a little fence of trust
 Around today.
 Fill the space with loving work
 And therein stay.
 Look not through the sheltering bars
 Upon tomorrow;
 God will help thee bear what comes
 Of joy or sorrow."

And the whole family soon adopted this new, bright, and happy way of living.

ARTICLES WANTED

The "Rays" wants articles on Philosophy, Astrology, Dietetics, and Health. Prizes will be given for them. See page 98 of this issue for details.

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.

Methods of Getting Life More Abundant

BY MARGARET A. BACHMEYER

THE INVOLUTION of spirit runs side by side with the evolution of form. The form was built by involution; it is to be spiritualized by evolution, and the means for devising improvements in it is epigenesis. This fact is supported by no less a person than the scientist Haeckel, who states that "we are hardly justified in calling epigenesis merely an hypothesis, as we have fully convinced ourselves and are able to demonstrate (by means of the telescope) that it is a fact."

The amount of power in the body is largely affected by one's habitual thoughts. "As a man thinketh," so he vibrates, and as he vibrates, so he builds material into his bodies. So we see that not until the mind is controlled can we choose well our materials or become the master of our building. Our words also play a large part in the building of the body.

Our bodies are continually being renewed by the assimilation of the various elements, which process is directed and governed by the immaterial force that animates us and which we call life. This force is affected by our thinking.

The body must be made to respond more fully to the life vibration, the life

substance in the air. We must make "new bottles (bodies) to contain the new wine" (blood), for the old bottles will not hold the high vibrations of the new wine. The blood stream contains the life; it contains the man in liquid form. Every cell in our body is fed from that river of life; every cell reaches out as it were into that stream and takes unto itself just that which it can use for its rebuilding.

"Man is a being in whom highest spirit and lowest matter are joined together by intelligence," the link of mind. The spirit in man is a Trinity. The true man is immortal. Each aspect of the Trinity has its own body, built of the material of the region to which it is correlated. This threefold body is the spirit's instrument for use on the different planes. It is a form used by the life within.

Before we can proceed intelligently with the subject we must understand the nature of each of man's three bodies and their relation to one another. Each of our bodies functions in a world of its own, this world interpenetrating all the others yet not blending with them. The chemical region of the physical world is the realm of form. The etheric region is

the home of the vital forces. The desire world is the realm in which the desires, wishes, passions, and feelings work. The mental world is the world in which thought is generated. The matter of each of these worlds is governed by laws of its own. "To function in any world and express the qualities peculiar to it we must have a vehicle made of the material of that world."

As we have a body or vehicle in which consciousness may function in each of the regions or worlds, let us get more familiar with the building of these bodies and the refining of them that they may give us the highest service. Each of these worlds has seven subdivisions and seven grades of matter, which we may use to build our bodies of. We must learn to use only the higher grades of matter in these worlds, and thus we shall refine our bodies and cause them to vibrate to the higher. Only by mastering the desire for the lower can this be done, for it is a law that we must finish with the lower, that is, cast it out, ere we can build in the finer. We must make a vacuum for the finer, so to speak.

Physical science has done much for our understanding. It has resolved physical matter into molecules, molecules into atoms, and atoms into electrons. The electron is the smallest particle of manifested spirit or life that we know of on earth. As the electrons are everywhere, and as they have within themselves intelligence, as science has proven, we may study the law of the electron and thus better understand the law of life on all planes. The electron is the primary manifestation of divinity (spirit) in matter. By recognizing God in the electron, God in the atom, we can the better comprehend our relation to the Infinite. When we do this, we shall also grasp the idea of our infinite supply, the infinite substance we have at hand with which to make our bodies over to our liking. We shall then think out into that vibrating, pulsating world of substance only such vibrations as we wish

to use in our building. The same life is in the electron as in us. Electrons combine to make atoms, atoms combine to make molecules, molecules combine to make cells, cells combine to make organs; and organs, cells, molecules, atoms, and electrons are all largely under man's will.

If we have ill health the primary cause is in our thoughts. To overcome it one must cancel anger with the vibrations of love, quarrels with the vibrations of peace. We must feel harmony and love for all living beings. Fill all you do with the feeling of love; hold to it with a purposeful will, knowing that each moment you are just where your heavenly Father wants you to be. When your work is finished in any place or when you have gained all the experience your soul needs from that source, the Great Law will place you elsewhere.

Having gained this knowledge we now are in a position to control the building of our physical body to give us the highest service possible. Work on the different bodies of man is carried on synchronously. One body cannot be influenced without affecting the others, but the principal work of any life may be devoted to any one of them under the law governing that body.

Food plays a large part in the building of the physical body. It is well known by chemists that many of the fruits, grains, and vegetables are produced principally from the elements in the air and only incidentally from the soil. The earth, of course, serves as a negative pole and furnishes the mineral salts of lime, magnesium, iron, potassium, sodium, silica, etc. Tesla, the Servian-American electrical wizard, and our own Edison have long held that food can be produced by a synthetic process from the air elements. By the proper selection of vegetarian food we can refine our bodies; and physically we are what we eat. In this matter we must give up the coarse foods and limit ourselves to the finer.

One may have all the spiritual quali-

ties necessary for a perfect expression on this earth plane, but if his physical instrument reaches a condition in which he cannot express himself in it, he cannot go on. This we call death. So-called death did not come until after the Fall, nor was consciousness focused in the physical body until then. But after the Fall man became enmeshed in his own desires and thus lost the leading of his higher self. But the "prodigal son" eventually awoke and said, "I will return to my Father." The Father saw him coming and sent his servants to clothe him. This clothing is regeneration through knowledge of the higher laws. Many get confused and think regeneration is hard. That is because they do not understand the Law. When we know the Law, we just let it work through us. We let God use us; we walk the divine road. When we give God a chance to have His way with us, it becomes easy, and we marvel at our own progress.

Do you desire to become master of self? Then first clean your personal temple. Read carefully how Christ cleansed the Temple, and you will see what is to be driven out. Then give yourself to God, but not in a half-hearted way. You will then be clothed upon with wisdom and understanding as you progress. You will be instructed and carefully led if you keep your personality out of the way and are sincere in wanting God to lead you. You will also get many pleasant surprises. You will have experiences like those recorded in the twenty-third Psalm. You will feel love for everyone. Your only concern will be as to how you can give more of yourself to God's service, how you can make yourself a "living sacrifice." As we give ourselves in loving service each day, we grow in the knowledge of God because we are co-workers with Him.

All this will aid us to gain control of our desire body as we shall then no longer be doing our own will, but God's will will be working in us. We shall

then be able to use the higher grades of matter in the desire world, those of soul life, soul light, and soul power. When we have balanced our feelings and no longer fluctuate violently back and forth between pleasure and pain, loss and gain, joy and sorrow, then we are to be relied upon, and God can use us.

A clean mind is also necessary, as the mind reflects into the body that which it contains or what passes through it. The mistakes we have made in the past we must rectify. We must change the mental patterns of our acts. We work on these patterns also between death and rebirth.

When a man has thus cleansed his temple, controlled his desires, and purified his mind, he will realize the truth of the following lines:

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

We often try in many ways and use all sorts of methods to gain health, while perhaps violating the laws of health. We seek out every avenue to success, but we are perhaps disconnected from the power house of God, who has promised that no good thing will He withhold from him who walks uprightly. It has taken the race over two thousand years to awaken to the truth of Jesus' teaching that we turn the life currents on or off by our thoughts and words as well as acts. We can have fullness of life by consciously living in the Sea of Abundant Life. We must know that in God we live and move and have our being, refusing to let any thought or word act as a plug that will stop the flow of universal life. If we live in the consciousness of the continual presence of Omnipotence, it will increase and express itself in our bodies. Thus shall we gain power over all conditions in this life. And it will not be we who are doing it, but the Higher Self working through us. The "prodigal son" in the

far country had lost the consciousness of omnipresent life and was in lack. There is always lack where there is no conscious connection with the Divine Life.

Our work is to gain dominion over all the planes of nature. This we can do by fanning the divine spark in us, letting it glow forth in all its light and power, and letting it work in and through us. Then can the Christ live in us. St. Paul says that Christ came to deliver those who through fear of death were in bondage. In order to accomplish that He had to take on a physical body so that He could function in the physical world. He came under the Law, nor did He deny Moses, the law, or the prophets. But He told the people that thenceforth *love* must supersede law. We must attach our consciousness through love to a plane far above that of law, and thus start the work that will take us Home.

While our thoughts play an important part in our lives, we must mention the spoken word also. Words are thoughts which have taken form. Therefore we must be especially careful to use nothing but constructive and harmonious words and combinations of words, which when finally crystallized into objective form will prove to our advantage. By the use of written words we are able to look back over the centuries and see the progress man has made and the stirring scenes in which he has gained the mastery over matter. Words represent power, which will finally express itself. Words may be living messengers to aid those who are struggling to rise, or they may become curses. As blessings they aid us in our building of character; as curses they hinder, making the structure unsafe, and tend toward its destruction.

He who is wise enough to understand will readily recognize that the creative power of thought placed in man's hand an invincible weapon which makes him a master of destiny. Through his misuse of creative power man has brought about the condition we call death; he

has disconnected himself from the divine power house and thrown himself into darkness. Through the right use of the creative forces he will again earn the right to his inheritance and gain the mastery over self.

You may recall moments in your life when under great pressure of some kind the veil was lifted for a moment, a breath of inspiration came like a flash, the future seemed to be suddenly illuminated, and you felt mastery stealing into hands and brain. Those were but glimpses of your real self. Under such conditions you see yourself as you really are; you see the things you might do, the things you can do when forces too deep for expression, too subtle for thought, take possession of you. Then as you look back on the world again, you find it different. Something has come into your life, you know not what, but you know it was something very real. You touched your real self if even only for a brief moment. Life will always mean more to you now. You know you are here for a purpose. You see that all life is a part of the great whole. You will value life now and not treat it lightly; no, not even animal life. Even the plant life will show forth more beauty to you, and you will feel a part of the whole. Existence never again can seem commonplace or dull. You have touched the real of yourself, and so touched real life and seen its mission. You have had an inspiration that has put you into harmony with all life.

Now you are ready to start on the home run. Now you are ready to return to the Father's house, not as a servant or bondsman but as His Son—a Master Builder, a Master Mason, one who is ready to subdue all things and gain Life More Abundant.

Small Size, Rosicrucian Pins

These pins are similar to small Masonic pins, made of Roman gold and enamel, with either jeweler's clasp or screwback for button hole. Price 75 cents. State whether you want clasp or screwback.

Vegetarian Menus

—BREAKFAST—

Grapefruit
Rice and Raisins
Corn Bread
Cereal Coffee or Milk

—DINNER—

Cream of Celery Soup
Steamed Potatoes
Bean Sprouts
Soft Graham Raisin Loaf
Milk

—SUPPER—

Emergency Salad
Health Bread
Apple Pie with Cheese
Milk

Recipes

Corn Bread

Put one quart of milk over the fire with one tablespoon of butter and a level teaspoon of salt. Take a pint of corn meal and stir in the yolks of four eggs. Moisten with a little cold milk, then add it gradually to the hot milk. Let it begin to bubble, then add the whites of the eggs beaten stiff. Bake immediately, without much stirring, in a quick oven for fifteen minutes.

Cream of Celery Soup

Melt one-fourth cup of butter and add one pint of thinly sliced celery. Cook slowly fifteen minutes, closely covered to prevent browning. Add three cups of water, salt, and a bit of parsley. Let simmer three-fourths hour, then rub through a sieve. Have ready three cups of milk in which a bay leaf and a bit of mace have been slowly heated. Thicken with a scant tablespoon of corn starch moistened with a little cold milk. When thoroughly cooked, strain the milk mixture into the puree. Stir well and serve with one tablespoon of grated cheese in each portion.

Soft Graham Raisin Loaf

One cup of sour milk, one-fourth cup each of molasses and sugar, one and one-half cups fine graham flour, one teaspoon each of soda and salt, two tablespoons of shortening, one cup of raisins cut (not chopped) and slightly floured. Mix, lay in pan, and let stand ten minutes; then bake about forty-five minutes.

Emergency Salad

Mix one cup diced cooked carrots, one cup canned peas, and one-half cup chopped celery. Add four tablespoons

of broken pecan meats and one tablespoon finely chopped pimento. Mix with French dressing and serve with crisp lettuce.

Health Bread

Two cups each of bran, whole wheat flour, and sour milk. One-half cup New Orleans molasses and one cup each of raisins and nuts (any kind, ground.) One-half teaspoon of soda and one teaspoon of baking powder, both sifted in with the flour. Bake one hour in slow oven.

Bean Sprouts

Wash and drain sprouts and place in a stew pan. Add one-half cup butter, one stalk of celery cut fine, one large potato diced, one onion, one green sweet pepper cut fine, and one teaspoon of curry powder. Salt to taste; stew slowly thirty minutes.

Apple Pie with Cheese

Line a deep pie plate with pastry and fill with tart, smooth apple sauce, seasoned with bits of butter and sugar. Bake without top crust, and when cold cover with a cupful of whipped cream to which are added three tablespoons of grated cream cheese.

Mt. Ecclesia Postcard Views

We have 20 attractive views of Mt. Ecclesia—the grounds and buildings. Among the latter are the Healing Temple, Pro-Ecclesia, Administration Building, Library, Dining Hall, and Ecclesia Cottage. Our students will be able to get a better conception of Headquarters by means of them. 5 cents each.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

New York City, N. Y., Jan. 27, 1926.
The Rosierucian Fellowship,
Dear Friends:

I am feeling stronger today. Please continue to help me to get a better understanding of God's law and how to control my thoughts and words. May God bless the Invisible Helpers and their good work. My back was painful last week and they worked over me. They just took me and twisted me quickly, and I have not felt the pain since. May God bless them.

I am yours sincerely,
—M. E. W.

Detroit, Mich., Jan. 1, 1926.
Healing Department,
Dear Friends:

It is with a feeling of the greatest appreciation that I write you to discontinue the treatment of my eyes.

Every other treatment that I had tried for over a year failed to bring relief, but thanks to you and the Invisible Helpers my eyes are strong again.

Yours sincerely,
—S. V.

St. Paul, Minn., June 17, 1925.
The Rosierucian Fellowship,
The Healing Department,
Dear Friends:

Just a few lines as to my condition. I am feeling very well indeed and give all the credit to you and the Invisible Helpers, who have helped me to regain most of my strength, which I was slowly but surely losing at the age of 20.

The joint in the spine which was so tightly grown together is so loose now that when I put my hand on that spot and move backward and forward, I can feel the bones separate and come together.

I used to walk straight up, with shoulders back and chest out, which made me look very ridiculous indeed. I was almost forced to do so in order to distract attention from the hump on

my back. I find that by walking naturally now, I look more natural and the chest is also coming again into normal shape. This all has been in a period of two short years. Friends have noticed my change and do not know as to its cause; but their ideals are too worldly for me to tell them how and why, so when they are ready I'll tell and not before; so far I'll keep them guessing.

I sincerely thank you for all this wonderful cure you are effecting upon me, and I hope that some day I'll be able to do this for others, and so pay the great debt which I owe the universe, and you.

I remain,
Your friend and student,
—T. K.

HEALING DATES

February 2— 9—15—22
March 2— 9—15—21—29
April 5—11—18—25

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

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 Rosierucian Fellowship,
Oceanside, San Diego Co., California.

Echoes From Mt. Ecclesia

Chats with the Editor

THE HOLIDAY festivities are over, Mt. Ecclesia has again taken on its quiet routine of work, and our work days are again filled with service to humanity. Out in the world a worker goes to his day's duties with a feeling as to how much can he get out of life. Monetary considerations are his incentive to put in his six or eight hours each day, and he must seek his pleasures after the day's work is over.

The workers at Mt. Ecclesia, however, start their day with a most satisfying fifteen minutes concentration, service, and song in the Pro-Ecclesia, which builds in them a feeling of love and veneration for all of God's creatures. Each starts his day's work with a desire to do something for some one or something else. It may be in the garden, to love and tend the plants in order to help the plant kingdom in its evolution; it may be to feed and care for the chickens, who serve man so thankfully by supplying him with eggs; or it may be in the kitchen to prepare the food lovingly so that the workers may get the complete nourishment which is so necessary for their well-being. If the office workers are well nourished and not overfed, they will be in good condition to take care of the many letters and lessons which are going out into the world to feed the many spiritually hungry people.

When we start the day right by attending morning service, we are mentally and physically better fitted to do our work than otherwise; and with what a different feeling we all go to our various duties, each feeling that he or she is working for God and not for self. We can assure you that the days are not long enough. Time flies on wings of love, and oh, how the work is growing! Our

office is getting so crowded with typewriters, filing cases, desks, and workers that it is a problem as to where we will place the next desk.

The writer often visualizes her first homemade desk, which she used in 1911 in the first office room on Mt. Ecclesia, that which is now the library and class room. This lone desk with a small table for the one stenographer looked lost in the large empty room, with a small foot-tread printing press at the other end, and Max Heindel running the press. Now the printing work has grown beyond the capacity of our present print shop and bindery. We have been compelled, on account of the lack of facilities, to have our last edition of the "*Cosmo-Conception*" and the "*Simplified Astrology*" printed in Chicago, for with our presses this work could not be done, even by night and day work.

Our musical friends who have been helping to swell the organ fund may be pleased to hear that this fund has now reached \$1003. My, but the probationers are looking forward to the installation of this organ in the Temple, realizing the great benefit of the music when added to the healing concentration every evening. The work in the Temple is going on most satisfactorily. The probationers present at each meeting number from twenty-seven to forty. A number of probationer members are now living in the town of Oceanside.

The writer is overjoyed at the news she has to impart to her readers. She wants to tell it in big letters: **WE ARE TO HAVE OUR CHILDREN'S SCHOOL.** This is the third department of the work. As the vehicles of man are threefold, so must the work of the Rosicrucian Fellowship be threefold. We

have started the philosophy and the healing, and now the time has come when the Elder Brothers are ready to help direct the starting of the third branch of the work, namely, the training of the children. So many parents have wished their children to be under the training of Headquarters, but this has not been possible before.

A work which is carried on by voluntary contributions, and for which it is not possible to ask financial help, is very often handicapped. So many make promises, when signing application blanks, to give certain monthly contributions and forthwith forget all about it. People who are well able to help, who are living in princely style, are the most frequently the ones to be neglectful of their financial obligations. These people are accustomed to have their tradesmen send in monthly bills. They cannot understand why spiritual organizations should not ask for money. The middle class man or woman, the wage earner, is as a rule far more considerate and prompt in remembering his or her obligations to Headquarters than the wealthy member. Due to the above conditions the work is very often held back.

The children's school must be started with a small cottage and dormitory. We shall perhaps be able by July to accept children under seven years of age. The graded school for older children will have to wait until finances will permit us to erect larger buildings.

ROSICRUCIAN BOOKS FOR THE BLIND

The following of Mr. Heindel's Lectures have been transcribed in Braille, grade one and one-half: "The Riddle of Life and Death"; "Where Are the Dead"; "Spiritual Sight and the Spiritual Worlds." If you know of a blind person who would like to read one of these lectures, we will loan it to you for one month. The rest of the series will be transcribed and made available later.

Visit Mt. Ecclesia

Balmy southern California is the most ideal spot in the United States in which to spend the winter months. Students and friends may combine a trip to Headquarters with a vacation to good advantage.

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

Rates for rooms with meals in our vegetarian dining room are as follows:

Cottages, \$2.00 per day, \$12.50 per week, and up.

Rose Cross Lodge, \$2.50 per day, \$15.00 per week and up.

The Lodge has 20 rooms, all with running hot and cold water, and is fully equipped with shower and tub baths. All rooms on the place are lighted by electricity. Write for further particulars.

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

A New Book by Max Heindel

A new Rosicrucian book entitled *LETTERS TO STUDENTS* is just out. This book comprises 97 letters which were sent out by Max Heindel monthly during the period from December 1910 to January 1919. These letters give a great deal of intimate and practical advice to the occult or mystical student as to how to tread successfully the Path and live the life of a Christian mystic. Max Heindel, as the authorized messenger of the Brothers of the Rosicrucian Order, was in a position to give out authentic information on this subject. This book will appeal to the public as well as to the Rosicrucian student because it includes a great deal of most valuable esoteric information.

Bound in cloth, cover stamped in gold, 237 pages, \$2.00 postpaid.

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