

# RAYS FROM THE ROSE CROSS



MAGAZINE OF  
MYSTIC LIGHT

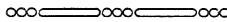
MRS. MAX HEINDEL EDITOR

APRIL, 1927

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# ROSICRUCIAN CENTERS



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*San Francisco, Calif.*—420 Sutter St.  
*Tacoma, Wash.*—Scottish Rite Cathedral. Cosmo Class Tuesday evening.  
*The Hague, Holland.*—46 Archimedesstraat. Cosmo Class, Sun., 8 P. M.

# RAY'S FROM THE ROSE CROSS



## A Magazine of Mystic Light



Edited by Mrs. Max Heindel

VOL. 19

APRIL, 1927

NO 4

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# Manuscript Competition

You may be interested in the MANUSCRIPT COMPETITION which we are now conducting in this magazine. Five prizes for the five best manuscripts submitted before May 1, 1927.

<b>First Prize</b> .....	<b>\$25.00</b>
<b>Second Prize</b> .....	<b>15.00</b>
<b>Third Prize</b> .....	<b>10.00</b>
<b>Two \$5.00 Prizes</b> .....	<b>10.00</b>

Acceptable articles which do not receive prizes will be retained, and a year's subscription to the "RAYS" given for each.

## WHAT TO WRITE ABOUT

- 1.—*Mystical Stories* and interesting *Personal Experiences* bringing out some phase of the occult teachings.
- 2.—*Philosophical Articles* on mysticism, occultism, philosophy, and religion, either theoretical or practical.
- 3.—*Astrological Articles*, both esoteric and exoteric. Practical applications of the science of Astrology.
- 4.—*Health Articles* bringing out interesting scientific and occult facts about the human body. Also articles of a practical nature on the gaining and retaining of health.

*We do not accept articles on crystal gazing, mediumship, or other negative forms of psychic development.*

## CONDITIONS

Articles submitted must contain not less than 2500 words, and if possible be typewritten and in double spacing. Give name, address, and number of words. More than one manuscript may be submitted by the same writer.

We reserve the right to make slight modifications in articles as may be found necessary to bring them within the requirements of our philosophy.

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*Develop your latent literary talent. By so doing you will help both yourself and others.*

**The Rosicrucian Fellowship,  
Oceanside, California**

# Current Topics

From the Rosicrucian Heliopoint

BY JOSEPH DARROW

*It is the aim of this Department to correlate current events with the underlying laws of occult philosophy, so as to illustrate the fact that the visible world of affairs is governed by the forces of the invisible world, which is the realm of causes.*

## Chemicals for Food

**I**T IS getting to be an important question for the American public as to whether we shall burn our coal in our furnaces or eat it. It will be an astonishing discovery to many to know that Americans are every year eating, or rather drinking, thousands of tons of coal and this, despite the fact that there has been a coal shortage in the East, and this same coal might to much better advantage be used for fuel.

**EATING OUR COAL** This coal is consumed in the form of coal tar products, particularly flavoring matter and dyes. The American soda fountain is headquarters for these products which are being dispensed to millions of people every day to the detriment of their health and pocketbooks. An article in *Physical Culture* some months ago discussed this subject at considerable length.

In the earlier geological periods of the earth there were immense tropical forests covering many portions of the globe. Then some cataclysm occurred, and the forests were buried deeply in the ground, hermetically sealed from the air, and the carbon which they contained petrified into the present coal. These forests contained every imaginable form of vegetable growth, many varieties of which are unknown today. All this organic matter has been compressed into the

coal deposits. These have lain beneath the surface of the earth and have cooked, so to speak, for millions of years. They represent a sort of mundane vegetable loaf.

The modern chemist comes along, extracts portions of this loaf, and proceeds to break it up into its original chemical constituents. Many of these taste and smell somewhat like fruit, sufficiently so that they will deceive almost anybody.

It is much cheaper to use these super-cooked earth products than it is to get the real thing from fresh fruit; therefore in this ultracommercial age there are plenty of men and women unscrupulous enough to foist this **EARTH-COOKED PRODUCTS** injurious and worthless stuff upon the public through the medium of the soda-fountain trade, and

also in the form of coloring matter applied to canned vegetables. These people take cane sugar, water, a little citric acid flavored with orange or lemon oil extracted from the peel of these fruits, color the whole combination with coal tar dye, and turn it out under the name of "orange crush" or some other misleading name for the unsuspecting public to drink and pay large sums of money in the aggregate for the privilege of so doing. Of course, not all soda-fountain products come in this class, but still there is far too large a percentage of them.

Coal tar derivatives are not actual poison, but they certainly do the system no good, and in some cases they do it positive harm, particularly in the case of growing children, who need the vitamins and alkaline products of real fruit. In any case, it is rank dishonesty to sell these synthetic mineral products

as fruit extracts. The pure-food laws of the country have done something to correct this abuse, but organized commercial greed is a difficult thing to combat, and it requires a great deal of vigilance to overcome it. The education of the public is the only real solution of the problem. Then the people will cease to patronize the purveyors of this sort of stuff. In any case, if they will insist upon having their ice cream and soda flavored either with fresh or preserved fruit instead of extracts, they will avoid the danger of imbibing liquid coal tar.

It is strange to what length people will go to obtain money, the love of which, we are reliably informed, is the "root of all evil." The occult student knows that it is sheer childishness and foolishness to engage in any such pursuit as trying to enrich oneself at the expense of others. Through the fact of the fundamental unity of all life one cheats principally himself when he engages in dishonest practices. Since I and my neighbor are one in spirit, any injustice which I practice upon him I am in reality practicing upon myself, and the workings of the great Law of Cause and Effect will bring the results back to me sooner or later. Every force which a person sets into operation will inevitably return to him bearing the results of its journey, either for good or ill. One positively cannot cheat the universe. Its laws are enforced by Beings of immeasurable wisdom, compared with which our puny intelligences are as nothing.

It is only ignorance on the part of human beings to think that they can get ahead of the law of Cause and Effect or circumvent its operation. It simply cannot be done. In the New Age which is looming up ahead of us this law will be far more generally known and respected than it is at present, because

in the meantime the human race will have learned a great deal more about cosmic facts than they know now. Cheating then will be practically unknown. At present many people are in reality cosmic infants—they know no better.

After all, it is only a matter of time. Time brings us all things, because it gives the law of Cause and Effect a chance to operate, and its operation is the greatest educational agency in the universe. It teaches us as no other teacher can. It brings us suffering until we learn to conduct ourselves aright. This great Law will eventually curb the food adulterators, but we can hasten the process by taking an active part in it ourselves.

### The Fear of Death

**T**HROUGHOUT all the ages of the world the fear of death has haunted thousands and even millions of people. It has been the specter that has robbed their lives of much contentment and peace of mind. Death has been the one enemy which could not be overcome. All that are born must die. We have known of people who actually grew pale at the mention of death, showing that they lived in a state of torture due to this thought being continually in the background of their consciousness.

Ignorance of the nature of life after death breeds fear, but knowledge dispels it. Therefore knowledge is the corrective for this torturing fear of death. Materialistic people are very much more subject to it than spiritually minded people for the reason that they have little or no faith in a life after death.

In striking contrast to this condition is that of the natives of Dutch Guiana,

————— Current Topics —————

or Suriname. The central part of Suriname is a jungle inhabited by what are known as Bush Negroes. These Negroes are the descendants of African slaves of the Dutch who escaped from the plantations a hundred and fifty years ago and worked their way into the jungle. A recent book entitled "Tom-Tom," by John Vandercook, gives us some very interesting information about them. Mr. Vandercook tells us that they have absolutely no fear of death for the simple reason that to them death has no existence. In other words, when they slough off their physical bodies, they not only do not lose their consciousness, but they are immediately able to communicate with those left behind; not through mediumship, however, but by some form of direct communion.

After the death of a native the body is placed on a high scaffold near the center of the town where he lived. Then the friends and acquaintances gather around and actually converse with the departed spirit, who gives them information in regard to what he sees and hears on the other side of the veil. They ask questions, and the departed spirit answers them. He gives advice and directions in regard to what the still living ones should do. If there was anything which the departed forgot to do before he died, he gives instructions as to how it should now be done. There is no preparation required for this form of communion, and no terror or awe connected with it. It is a commonplace experience. Therefore these people are very much at peace with their own minds and souls. They have a peace of mind for which many Caucasians would be willing to pay almost anything.

The question arises as to just how they carry on this communion with the departed spirits, whether there is any reality in it, or whether it is not mere

ignorant superstition. Occult science tells us that these natives are remnants of the prehistoric Lemurian race, and the above phenomenon is a form of clairvoyance or clairaudience. They have not involved so far away from the state of primal spirit as we have, and therefore are in much closer contact with the invisible realms than we. This explains the fact of their ability to communicate with departed spirits.

This does not imply a more advanced spiritual state than that of the inhabitants of the Western world, however, because people of this type are still on the downward arc of involution, and must descend into physical matter still more deeply before they pass the lowest point and begin to evolve upward. We of the Western world, on the other hand, passed through this stage ages ago, and we are now on the upward spiral. We are gradually learning to spiritualize our vehicles through the experiences of life and the help of the indwelling Christ Spirit of the earth. After this has progressed far enough, we shall regain our earlier clairvoyance but in a higher form. It will then be positive in character and under the control of the will, whereas the clairvoyance of primitive peoples is usually more or less involuntary and not under the control of the will.

When we have progressed to the state mentioned, we shall have passed beyond all fear of death, for then we shall have actual first-hand information of the invisible world to which we proceed after death. The Suriname Negro is an interesting study, showing us the stage of clairvoyance through which we passed long ago, a higher phase of which we shall attain to in the golden age which lies ahead.

SPEAKING  
TO THE  
DEAD

# 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.*

## Watching with the Master

BY ABRAHAM B. COX

All silent in the starlight dim  
 The City sleeps, nor knows not where  
 Nor how without her silent walls  
 The Master kneels alone in prayer.  
 Within the Garden those His friends  
 Might share His woe, His anguish  
 deep;  
 His best beloved at least might watch—  
 But, heeding not, have gone to sleep!

We cannot sound those Depths un-  
 dreamed,  
 Nor scan those Heights He viewed  
 above;  
 We scarce can faintly comprehend  
 The vision of the Master's love.  
 But when we face the foe alone,

When we unhelped our watch must  
 keep,  
 With us He stands, though scarcely  
 known,  
 A Friend who never goes to sleep!

And though by sins and errors stained,  
 And deeds unworthy of God's Sons,  
 E'en though ashamed, and fearful of  
 God's Watchers and His Holy Ones,  
 Yet with the Master we may stand  
 With arms outstretched before the  
 Throne  
 And prayerfully with Him may say,  
 "Our Father! we are now Thine  
 own!"

## He Is Risen

BY KITTIE S. COWEN

**A**T THIS holy Easter season of the year for those who have the inner faculties awakened a strange, sweet melody permeates the air. Faint, impalpable, ethereal, it comes and goes, comes again, with an ecstasy of delight and gladsome awe. And then in the very midst of its ecstatic joy out into the mysterious unexplored realms of infinitude the elusive cadence floats away, leaving

the hearer expectant, anticipant, awaiting its return, yet half fearing that after all the fairy sweetness might have been a figment of the fancy, or mayhap the subconscious remembrance of a strain of vagrant music belonging to a sacred, rose-scented moment of the past.

But no, this could not be. That ineffable harmony, that perfect melodic rise and fall of chanting voices—again



it comes trailing its phantom sweetness through the air like undulating banners of iridescent light. And then the eyes, if they be opened, behold mysterious radiant beings floating, flitting everywhere, while choirs of heavenly voices attuned to celestial harmonies pour forth grand, glad paeans of praise, thanksgiving, and joy for the return of One who has given of His life to the uttermost for others that they might live. "Glory be to God in the highest"; the very heavens resound with the exquisite harmony; "glory be to God on high. Christ, the risen Lord, ascendeth, Christ, the Sun-born draweth nigh."

As these celestial harmonies fill the air there are those who recall a scene that was enacted in the far-off past, some twenty centuries ago. A scene wherein a figure hangs upon a cross, head bowed upon a straining, pain-racked breast, lips parched and swollen, hands bloodstained, lacerated; feet pierced with cruel, jagged nails, side bleeding from a gaping, ragged wound where venomous steel has cut the tender, quivering flesh; while round about a surging throng of people come and go, taunting, reviling, blaming, condemning. "If thou be Christ, come down from the cross," calls one. Another, "If thou be King of the Jews, save thyself."

Suddenly there is a hush, a sharp intake of breath. A startled crowd stands motionless. The bowed head is lifted, and the deep mysterious eyes, filled with the agony of pain and death, look upward into a suddenly darkening sky. The parched lips move, and a voice of unutterable sweetness pleads, "Father, forgive them, for they know not what they do."

Two thousand years ago it is since that ignominious scene stamped itself upon the ethers, there to remain until the tears of a regenerate race shall have washed its bloodstained evidence from off the Recording Angel's scroll, which bears the record of deeds done in the past. And every single year since then

that same sweet Spirit has returned to us, to purify, fructify, and revivify our earth. Then at the vernal season of the year, after having given of His life and love to the uttermost, He has risen from out the dark confines of our dense globe and at Easter time ascended to the heaven world, there to be reunited once again with the Father, there again to be greeted with the gladsome hosannas of angelic choirs, there again to listen to and lave in the ineffable harmonies which pervade His heaven-world home.

Why does Christ Jesus make this annual sacrifice? Why does He come to us, a heedless world, again and again, entering into the cramped, confining conditions of our globe, there to remain six months out of every year, groaning, suffering, travailing?

There is but one reason. With His all-perceiving sight, He beheld us myriads of years ago, all prodigal sons and daughters, wandered afar from the Father's house, so far that we never could have found our way back alone and unaided. And then it was that His compassionate heart went out to us in sympathy and love. Then it was that this great archangel, Christ, offered Himself, His life, His love, His all, on the altar for our redemption; not for a few short years terminating in the death upon the cross, but for every year, until the knowledge of His love, His sacrifice, His agonizing pain, shall have awakened the Christ spirit within us and we shall willingly, gladly relieve Him of His self-imposed task, the redemption of an otherwise lost world.

Why did this great Spirit suffer the death upon the cross? Was there no other way?

No, there was no other way. In order for Him to redeem the world it was necessary that He become the indwelling Planetary Spirit of the earth, and He could only gain access to the earth in this capacity through the flowing blood. Also it was necessary that He should drain the cup of human woe, pain, and suffering to

the last of its bitter dregs in order to understand as He could not have done otherwise the misery, pain, and despair to which these lost children had become heir. Only in this way could He enter into a perfect realization of their woe, become one with them by tasting the bitterness of their distress, and then understandingly lead them back to the Father's house, Himself supporting, sustaining, and encouraging them by appearing among them as a man among men; by suffering, sorrowing, dying for them. Thus by example and thus only could He teach them in a way which they could not forget.

It was for these reasons and these alone that the great love principle of the triune God, exemplified in Christ, incarnated in a human form, walked, talked, taught, and died for mankind.

Each year when this great Spirit comes to us, it means death to Him in the heaven world just as much as the passing out of the dense body means death to us here. But when the glad-some Easter time arrives again, He is liberated to soar upward to the Father who awaits Him beyond the confines of the sky. The precious heritage which He has left us is His love, unifying, fructifying, spiritualizing, not only the earth and its vehicles, but all that lives thereon from the tiniest mineral cell to the most advanced beings of our race.

But for the annual advent of this rejuvenating love-life, but for the yearly infusion of this divine force, the world and all there is thereon would surely perish physically, and its orderly progress so far as its present lines of development are concerned would surely be frustrated.

And what particular use are we supposed to make of this divine love gift in our lives?

Ever before us we have a living example in the Great Teacher's sacrifice. If we would advance out of the animal-like stage of existence in which already we have tarried far too long, we too must

give and love and suffer; must sacrifice without stint or measure, without hope of reward; must meet the scorn, the ingratitude, of those whom we have tried to assist, those who have cruelly misunderstood us. All of this we must meet with the same unselfish prayer for their welfare that Christ Jesus offered up for us: "Father, forgive them, for they know not what they do."

Seventy times seven, the Good Book tells us, shalt thou forgive thy brother his transgressions.

It is not, however, until we have to some extent attuned ourselves to the vibrations of this great Christ Spirit, the Spirit of Love, that we can in deed and in truth do this. Through the magic power of love alone is the inner vision awakened and the spirit enabled to behold the gigantic struggle which must take place within each human breast before the God within is able to subjugate the lower self and gain control of its vehicles. But when by love we have become enlightened, we too no longer condemn those others, our less evolved brothers and sisters, but instead our hearts go out to these unfortunate ones filled with such tender sympathy and understanding love that in each unkind word, each stinging retort, we recognize only the pitiful heart-rending cries of a prodigal soul waging unto death within itself the battle between the higher and the lower natures, the titanic struggle to overcome the lower will and make it subservient to the God within.

Until we have developed this sympathy, this compassion, this Christlike love and understanding, we are all like little children crying in the dark and battling with our own lower natures, the discordant vibrations of which manifest on the material plane as unkind words and deeds directed toward our fellow men. It is this very lesson of compassion and love that the great Christ Spirit comes annually to teach, and having imparted it to us He leaves at the Easter season to return to the Father for more instruc-

tion, understanding, and love with which to imbue us when He comes again. During His absence He entrusts to us the mission of carrying on His work. Have we not His own words for this ? Do we not remember that once on a time when He was about to leave us, He called a trusted steward to Himself and said, "Simon Peter, son of Jonas, lovest thou me more than these? Feed my lambs. Simon Peter, son of Jonas, lovest thou me? Feed my sheep."

There are many Simon Peters in the world today, many of whom the great Christ Spirit, who is about to leave us on His annual ascent into the heaven worlds, is calling and to whom He is giv-

ing the same commission. Those of us who have the inner faculties awakened are already listening to His parting admonition, "Simon Peter, lovest thou me? Feed my sheep."

And, as if in grand accompaniment to His loving words, we hear again the whole heaven world resounding with the voices of angelic hosts proclaiming:

"Christ, the Lord of Love, is risen; Glory be to God on high."

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EDITOR'S NOTE:

*The second installment of "The Christian Mystic Initiation," by Max Hein-  
del, will appear next month.*

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## An Outline of the Path of Evolution

BY E. HUMBOLDT

**S**PIRIT has descended into matter to acquire knowledge and an increased consciousness, either through experience or through observation as the case may be; to learn and to apply that knowledge in harmony with the scheme of creation, to the end that ultimately the individual may become one in purpose with God as he is already one with Him in essence.

This, and not the pursuit of pleasure, enjoyment, or power is the purpose of evolution.

It is a sad truth, but a truth nevertheless, that until he has reached a certain stage in his development, man is unable to learn from observation. Experience must be often repeated and leave its deep-seated scars in man's consciousness before the truth is assimilated and becomes a part of his being. Until then, as long as the perception of truth does not penetrate any deeper than the intellect, observation is of but very little use.

It seems that man's innate sense of pride and his egotism lead him into the belief that he can place himself beyond

the pale of the Law that rules the world and do almost anything, whether rightly or wrongly, with impunity. The reason for this is probably that the sequence of cause and effect is not always easy of observation, since it operates on other planes besides the physical, and is carried along through several life spans in a way which is beyond the ken of most individuals.

However, the Law of Causation brings absolute and unflinching justice. It works alike for all of us, giving every one whatever he deserves and whatever he needs; and there is no escape from the fact that "as ye sow, so shall ye also reap."

In the physical world it is often easy to break the man-made laws that govern society and escape physical punishment, thanks (?) be to a good lawyer or to an indulgent jury. Not so with God's Law, however, and any infraction brings its train of suffering until the lesson has been learned thoroughly.

From the very beginning of its manifestation on the lower planes life is a constant struggle which taxes at times

the mettle and all the powers of the individual. It is at first a fight against environment; a fight for existence and for supremacy over everything that is not directly related to the individual himself; later on a still more bitter struggle in the conquest of the lower self.

The struggle for supremacy is necessary to develop the latent powers of man; to train him and teach him self-reliance, and at the same time compel him to work on his environment to transform it and mold it according to his desires. Later on when a certain amount of self-reliance has been acquired, it becomes necessary to overcome selfishness and to cultivate and develop altruism and brotherly love, to the end that man's work and the use of his lately acquired knowledge and power may help the evolution of the race in its march onward. For man has no existence as a separate unit apart from the rest of his fellow men. He is one with all nature; a brother to the rock, the planet, and the animal as well as to all of humanity. The mistaken idea of separateness must disappear completely from the human consciousness before any further substantial progress may be accomplished; it is a stumbling block which must be left behind.

In his struggle upward man has received help from all sides. Whatever he is now, whatever he may have, is the result of the unremitting labors of those who have gone before him and of those who are now working with him. In his various associations during his past lives he has formed ties of various kinds and incurred debts which are binding upon him until they are paid in full; and sooner or later an accounting will be required. That accounting may be postponed, but it cannot be avoided: "Thou shalt not come out thence, till thou hast paid the uttermost farthing."

Hard as the struggle against Nature may have been in the beginning, the overcoming of self is still harder. It involves forsaking and leaving behind most

of those things for which man has fought, suffered, and died in the past; those things that the world looks upon as necessary, proper, and eminently worth while. It means the elimination of most of the motives which drive the ordinary man to action. It means the substitution of righteousness and justice for acquisitiveness, power, and the satiation of desire. It means that results are not to be any longer a prime consideration, and that man must try to become simply a harmonious part in the life of the cosmos.

It is safe to say that no man overcomes the promptings of his lower nature and turns his steps towards the Path for the sake of trying to live the life of the Spirit until Nature, the great teacher, has hammered the needed lesson into his consciousness through deep suffering. There may have been before some dim perception of a better and more satisfactory life and of a better course of action, followed by some kind of desire to reform and do better; but though the Spirit is quick, the flesh is still weak. The result is bound to be some kind of a compromise, and as none can serve two masters, failure will naturally follow. As long as man is guided by the intellect alone, as long as he lacks the courage and the faith which are necessary before he can trust the "small inner voice" and let it guide him, just so long will he keep on stumbling at every other step and falling down to start over again.

However, the very fact that the man has tried, and has had a glimpse of the Light will prevent him from falling beyond redemption. He can no longer live the life of the man of the world without becoming more and more conscious of his failings; he knows that he is not giving the world the best that is in him, and the voice of his conscience becomes keener and more insistent. Life becomes either a torture or a fountain of sadness as the trials are harder and more frequent. It may be the loss of friends who have failed to understand him; it may

be that all those things that men treasure and cherish have been taken away from him; or it may be that his best thought-out plans have miserably failed and come to nothing. But not until he has drunk the bitter dregs of the cup of disappointment; not until the heart is torn and bleeding; not until the future looms ahead somber and dark with no known landmarks, with no signs of hope and friendship, not until then will the man *know* that he must stand alone in the final struggle.

No one can help him until he has passed the turn of the road and has decided for himself that the only way is the way of evolution and the only life is the life of the Spirit. Then upon his weary and bruised soul will softly and silently steal that "peace that passeth understanding." Then he will feel the truth of that promise of the Great Teacher, a promise given to a sorrowing world from the very depth of His loving and compassionate heart:

"Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am *mEEK and lowly in heart*; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

And with the peace that follows the storm there also comes the knowledge that although man must stand alone, yet back of him are all the Forces of the world so long as they are used for the world but not for self. From now on, as he gives, so shall he receive.

Having found himself and dropped the dead load of the past, he can now begin to acquire mastery over his lower vehicles and set them vibrating in unison with Spirit; only by doing so can he arm himself for the long and bitter struggle which is coming. There will be many a slip and many a fall before the feet are set firmly on the Path, and it is only by trying over and over again that

success is possible. After every fall the prodding of the conscience and the urge of the higher nature will gain in strength, until finally the call of the Spirit drowns every one of the petty disturbances which distract all of us.

While at first it seemed a matter of duty to so order one's way of living as to become a helper in the Great Work, very soon the past seems like a dream. Renunciation, which seemed so hard and difficult, brings along a feeling of satisfaction, and one finally esteems it a great privilege to be one who may, however slightly, help to bear the burdens of the world; nothing else matters.

It is also worthy of notice that while at the beginning there was more or less of unease and discord on account of the disturbance of the established routine, in a very short time health and harmony gain the ascendancy and finally become permanent. Thus living the life carries its own reward: "Seek ye first the Kingdom of God, and all these things shall be added unto you."

#### THE WAY

We are, all of us, living in the world under conditions which naturally impose on us some limitations. While these seem unwelcome, they should not be so. They are of our own making, and no one but ourselves can overcome them. If we try to run away from them, sooner or later they are bound to come again and in a more unpleasant way. The obligations that we have incurred must be fulfilled to the utmost, as they are a part of our life; and it is not until all of the past has been liquidated that we may loosen ourselves from irksome ties.

We may not be "of the world," but we are certainly in it, and we must work with it and for it. Consequently every one has to find out for himself the best way out of the difficulties he may experience, and the adjusting and ordering of the matters pertaining to the daily life rest with the individual himself. Yet there are a few broad rules taught in all esoteric schools for the guidance of

the students, and they can all be summarized in the fulfillment of the following three conditions:

Right purpose.  
Right thought.  
Right action.

They can be condensed still further, and in a way that leaves absolutely no room for any misunderstanding: learn and put into practice in your daily life the first two commands of the Law as expressed in the Vulgate:

“Love the Lord your God for Himself and above everything.

“And love your neighbor as yourself, for the sake of the Lord’s love of His creatures.”

To the end that ultimately the Christ’s prayer of love may be answered:

“That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; and that the world may believe that Thou hast sent me.”

The above expresses all the Law and contains all the rules of life: the recognition of unity in the whole, and the necessity of love and service as the prime, or rather the only, motive in our daily life.

There is no better, plainer, and more complete elaboration and explanation of the Law than the beautiful Sermon on the Mount. What reason can there be then for any more commentary on the subject save the desire for expression of the love and reverence for the Great Ones who have shown us the Way.

#### RIGHT PURPOSE

Evolution has been likened to a stream. I prefer to compare it to a broad valley terminating in the lower part in a deep and impassable morass, hemmed in on all sides by high and unscalable hills, and communicating with the outside world through a deep and rocky gorge (birth) which can be used as a road by one who has strength and courage. At some time in the dim past mankind descended into the valley, ignorant and un-

developed, under the guidance of great, wise, and unselfish Beings. During their long and tedious sojourn there they were made to work to transform the face of the valley into a place of beauty, planting trees and flowers, building walls and edifices of various kinds, levelling roads, and gradually conquering nature. The Guides taught men how to do things for themselves, watching over their welfare and their work until such time as they were able to take care of themselves.

Then humanity was told to retrace its steps, help one another over the rough places, and finally return through the rocky gorge (death) to their spiritual home together. There was nothing to do but obey, as the lower morass (self-destruction) was a thing of horror that no one in his normal state of mind would even think of crossing. No time limit had been set on the undertaking, as the Wise Ones knew well all the temptations and all the weaknesses to which human flesh is heir.

Since then humanity has been slowly traveling forward, in herds or in a straggling way, dallying here and there, picking flowers, basking in the sun, or sleeping in the shade when they felt tired. Individuals have become ensnared by the loveliness of their surroundings and have forgotten all about the purpose of the trip and the goal set for them. At times the days spent in enjoyment have lengthened out to weeks and even years until surfeit, sickness, or accident have brought men back to their senses, and they once more have turned their faces toward the heights,—probably to dally again at the first opportunity.

Sooner or later, however, even picking flowers becomes wearisome; man awakes to realize the slowness of his progress. Fighting his fellows has not given him anything in the long run. Greediness has caused him pain, and of all the pretty blossoms he has gathered and that have withered in his hands there is nothing left but a memory. Then as the way becomes rougher, he finally makes up his

mind to let go of everything he sees by the wayside and forge on ahead.

In exactly the way illustrated above man gathers experience in the physical world, spending life after life in struggling, fighting, reaching for possessions that he cannot keep, and gratifying his senses to no useful purpose, until finally through suffering and disappointment he glimpses the truth. Then like the prodigal son turning his steps towards his heavenly home, he says:

"I will arise and go to my Father and say unto him, 'Father, I have sinned against Heaven and before thee and am no longer worthy to be called Thy son. Make me as one of thy hired servants.'"

And truly this is the only way to approach the Path and to live the life of the Spirit, following the road which leads to Life Eternal: to be ready and eager to serve, to be the meekest of the meek, and to seek nothing for self.

The aim of the Creator is the evolution of man from sinner through saint to unity with the Godhead; the building up and the broadening of consciousness toward self-control and unselfish love.

Pleasure as the world sees it, enjoyment, sense gratification, accumulation of riches, have no place in the scheme of evolution except in a transitory sense and for their experimental value. They are the baubles that glitter and the flame that burns the moths. But they are also the bait that lures man into action and compels him to toil and think, longing eagerly for the fruits of his labor; and they also hold him in abject slavery until such time as he can gather up enough strength to shake off the yoke of desire and learn how to work for the very joy of doing so regardless of reward or results.

Temptation besets man at every step. It is not put across his path for the sake of hindering him; but rather it exists on account of his freedom and ability to choose between various courses of action. Man is essentially free, and has always not only the right but also the

opportunity to choose his way provided he is willing to pay the price. In some cases he can plainly see the price he has to pay and the consequences of his acts, and should then be expected to choose wisely; at other times he does not know and must wait for results.

For that very reason although his choice may be free, it cannot be intelligent until he has acquired a certain modicum of experience and knowledge, either conscious or subconscious, whether conscience or intuition. If you travel after dark in a strange country and come to the forks of a road where there is no guidepost, no sign or mark of any kind, your choice of the road you take may be made freely, but it will be absolutely haphazard, and whether or not you reach your destination will be purely a matter of chance. Thus freedom of choice does not mean much when a knowledge of the probable results is entirely lacking.

From the very beginning of evolution on through the ages the problem of right choice is forever recurring, and its aspects forever changing. As man advances and his being becomes more complex, so also does the question of temptation and of right choice; and the difference between right and wrong with the opportunity to choose is probably a matter of as much concern in some cases to the man on the threshold of Divinity as to the one just emerging from savagery, although the temptation takes on a much subtler form.

The ordinary man has outgrown most of the vicious tendencies of the lower races, at least on the surface; he has not even any desire to do most of the things which are considered to be beyond the pale of polite society, such as picking his neighbor's pockets or clubbing him over the head in order to steal his wife, although he often attains the same results through more devious and more refined means. The same is true farther on the Path. There is always a possibility of a man being sorely tempted to use his

newly acquired powers in the wrong as well as in the right way; and no one can say offhand what his choice will be.

It is possible to live a pure and clean life, to discipline and control the senses so as to develop the higher vehicles, and to become conscious in the higher worlds and able to function in them. Then, becoming free from the necessity of rebirth, it is possible for the individual to break away from the main stream of evolution.

No one can safely predict what he will do after attaining full consciousness on the planes above the mental; and cer-

tainly no ordinary human being can criticise his choice of his future course. If he chooses, he can very quickly lose touch with the ordinary masses of humanity and pass on. The temptation must be great, commensurate with the step to be taken. However, this has not been the way of the Great Ones, who having attained self-mastery have chosen to remain behind, helping their weaker brothers over the rough and stony places of the Path, and guiding a struggling and tottering humanity.

*(To be continued)*

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## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### TEXT

7. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

8. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

9. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

—(*Leviticus 16:7-9*).

### INTERPRETATION

The greatness of our Bible as an occult textbook is shown when we find how much food for thought there is in a single sentence. Here in these three verses of the 16th chapter of Leviticus we find given in symbolism to the Children of Israel the chief tenets of the Christian religion, namely, that as a man sows, so he must reap, and the remission of sins by conversion. In the Rosicrucian school of esoteric Christianity we speak of the Law of Cause and Effect and of Initiation. These are the two paths of evolution, one or the other of which is being followed by all egos evolving upon our earth.

The goat was in early times a symbol of the spirit. It is yet the symbol of Capricorn, the sign of the birth of the Savior of the world. Scapegoat is used today as a term signifying one who is made to bear blame for the actions of others. The goat of Mendes was the symbol of black magic among the medieval alchemists. The phrase, "riding the goat," facetiously used by Masons, really refers to their initiations, which teach control of the lower nature through the spiritual power of the ego.

The two goats presented before the Lord at the door of the Tabernacle of the Congregation are symbolical of the two paths before the ego, the long, hard way of cause and effect and the straight narrow path of Initiation. The congregation means the egos who must choose the path which they will follow. The Lord is the Jehovistic Law under which all things evolve. The goat chosen for the Lord is brought direct to the altar and offered as a sin offering to the Lord. This represents the short cut of Initiation. The neophyte who chooses this path is indeed offered on the altar as a sacrifice to the Lord. He dies to the



material life in order that he may know the joys of a life that is eternal.

The scapegoat, on the contrary, is presented alive before the Lord. "And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness."

—(*Leviticus 16:21*).

Here we have a description of the unawakened man, the man who turns away from the spiritual life and wanders through the wilderness of the material world, bearing all his iniquities and transgressions, which create a heavy debt of destiny that causes him to spend many lives in sickness, sorrow, poverty, and crime.

The enactment of this evolutionary

drama was given by the High Priest before the people many times in order that by repetition an impression might be made upon their vital bodies, so that in later lives they could understand the true meaning of this ceremonial and begin to live the real life of the Spirit.

This same lesson is for us now as we study our Bible, the supreme occult textbook of the world. Shall we wander blindly in the wilderness of the unregenerate life, or shall we offer ourselves *now* before the altar as a sacrifice to the Lord?

A great Teacher once said: "Humanity moves in circles, the Wise Ones in spirals."

It is for us to decide whether we shall be among the congregation who are lost in the wilderness, or whether we shall be found among the High Priests who serve before the Altar of the Lord.

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## The Fourth-Dimensional Plane

BY CHARLES HINE HUBBARD

*The Rosicrucian teaching regarding the higher dimensions is as follows: The Desire World is four-dimensional, the World of Thought is five-dimensional, the World of Life Spirit is six-dimensional, and the World of Divine Spirit is seven-dimensional. The four-dimensional Desire World includes Purgatory and the First Heaven, and is the abode of disembodied spirits after they leave earth life. A great variety of other entities and spiritual beings also live there. The fourth dimension is an inner dimension; it is not a new kind of space. The fourth dimension is spiritual in character leading off in a spiritual direction, not a new physical direction. The following article should be read in the light of the above explanation. EDITOR.*

**A**LL THAT IS, as manifested in the physical world, exists within three dimensions. Then the fourth-dimensional plane is that which is apart

from the physical world and its manifestations. Space and time exist only in the mind and are a part of the world, a part of its three dimensions. Thus the wisdom of the admonition, "Be ye in the world but *not of* the world"; for to be the latter causes one to be restricted to the third-dimensional plane. Also another illuminating statement is, "In Him we live and move and have our being." When we are conscious of the fourth-dimensional plane, we are conscious of the fact of God's perfect immanence, whereas ordinarily the third-dimensional being is not conscious of that immanence. The material world then, as has been often stated, is godless, that is, without the true consciousness of the perfect immanence of God.

Naturally the fourth-dimensional plane is far more powerful than the third. It is not a square having four circumscribed sides. The word "fourth" in connection with it is merely a symbol, a

figure of speech, like the "city that lieth foursquare" and other allusions to the square. If the fourth-dimensional plane in reality were squared, that would admit limitations, whereas there are no limitations nor boundaries in it, for it is infinite.

To know the fourth-dimensional plane there must be a state of consciousness which is above the third plane and its manifestations. This being so, it necessarily cannot be limited to any given geometrical figure.

Throughout the ages it has been the real objective of all religious and philosophical endeavor to gain oneness with the fourth-dimensional plane. Always mankind looks up with yearning desire to know and understand what is above him. He sees an unknown vastness of manifestation, and naturally considering it as apart from himself he often bewails his fate at thus being apart. Yet he is a part of it. He has only to develop sufficiently spiritually to become able to reverse his viewpoint and gaze in and upon the fourth-dimensional plane like the god he really is. But before he can do so, he finds many laws confronting him. He finds, that he must develop himself along certain lawful lines before he can attain to a knowledge of any higher plane. Even some of the most learned, as history records, could not gain the realization of Infinite Oneness. Amenhotep IV of Egypt, called the world's first individual religionist and a most remarkable character, looked upon the fourth-dimensional plane with great yearning, and one of his hymns breathes forth his profound fervor towards that plane.

Also many other noted men, and women too, have aspired to realize fully the plane of the fourth dimension, as is recorded plainly historically. They desired to become one with the true Power which causes all manifestation. They felt themselves to be helplessly involved in a tri-state of manifestation, and all their struggles were directed towards realizing the fourth-dimensional plane.

This also has been the great struggle of the pioneers of the Aryan Race. In fact, it is the struggle to be noted throughout all true religions of the world. Gautama Buddha was acclaimed by his followers a Master of the Fourth Dimension; so also was Shri Krishna and others. Throughout all philosophical endeavor of the past runs the thread of the fourth-dimensional plane.

The prime motive for oneness with the fourth-dimensional plane arises from the desire to be one with the Power that eternally and infinitely manifests instead of being apart from It and thus moved by It at will. To be one with this eternal and infinite Power means rising above the dualities of the third plane, a consummation devoutly to be desired, for in such dualities there cannot be any real pleasure. It is said that "at the right hand of God (the fourth-dimensional plane) there are pleasures forevermore."

### The Rose and the Gardener

The Rose in the garden slipped her bud,  
And she laughed in the pride of her  
youthful blood

As she thought of the Gardener stand-  
ing by—

"He is old—so old; and he soon will  
die!"

The full Rose waxed in the warm June  
air,

And she spread and spread, till her  
heart lay bare,

And she laughed once more as she heard  
his tread,

"He is older now. He soon will be  
dead!"

But the breeze in the morning, blew  
and found

That the leaves of the blown Rose  
strewed the ground;

And he came at noon, that Gardener old,  
And he raked them softly under the  
mould.

And I wove the thing to a random  
rhyme,

For the Rose is Beauty: the Gardener,  
Time. —Austin Dobson.

## Nemesis

By GRACE EVELYN BROWN

(Continued from March)

**H**IVIAN scarcely heard him. She was glancing over the note, a short and formal one briefly stating that Richard had been suddenly called back to New York, and bidding good-bye to her and Stockley. Somehow, it seemed strangely familiar, as if she had known its contents all along. With the pang of realizing that he had decided not to see her again came a sweet elusive something like the fragrance of a forgotten joyful dream. Its influence mitigated the sorrow of his impending absence, as the knowledge of the contents of the note brought a great relief that it contained no word that she might not share with Rutledge.

• With a supreme effort she forced herself to speak almost naturally. "Just a little note of good-bye," she said, and passed it across the table. As he read it, she felt the tension lessen and disappear. Then Rutledge hastily arose, saying: "I must make the eight fifty-two. Sorry I missed my regular train, but 'twas worth it to know I haven't a rival. I was wrong, my dear, this time. Well, Carew's a pleasant fellow. I always liked him."

He came around the table and joyously kissed her. She endured the caress in silence. Then he hastily left the room. She heard him cross the hall and the outside door slam after him.

Then her self-control left her, and she found herself sobbing. She hurried across the hall and up the stairs to her own room. Throwing herself upon her couch she wept noiselessly for some time. Then she lay passively gazing at the shadowy wall with its fleckings of sunshine. How much had happened since she left it but a brief half hour before! Then all was hope. Now her brief dream was ended like a rosebud, killed by a spring frost. What did the letter mean?

Perhaps he regretted his impetuosity and all that he had avowed, when cool judgment came to him. Again, it may have been only the influence of the moon that had swept his poetic nature on to the avowal and his imagination to those strange things that he had said and which she had given him no time to explain. She had not remembered that other parting, centuries ago, of which he had spoken, but yet—there was something—. As it still eluded her, she gave up the subtle memory and went on with her obvious reasoning.

It may have even been that he did not really mean it when he had spoken so impulsively; that he was only endeavoring to dignify a superficially human impulse by all that he had said, trusting that she would have the wisdom to accept it thus. And she had made herself ridiculous by considering it seriously. She felt herself growing hot with shame.

In the depth of her woe she seemed conscious of her suffering personality as apart from her true self, which looked down upon the former much as a mother might regard her wailing child, sympathizing yet understanding the triviality of the sorrow.

Then suddenly she remembered something. It was the dream,—but was it? It seemed like the reality of the night before merged into another memory so subtle that the two appeared as one—a remembrance more elusive and yet more vivid. In it she and Richard stood by the lake. It was still moonlight, though it seemed to be later, for the moon was high and the earth so very light that she could clearly see every feature of Richard's clear-cut face, even the wonderful light in his eloquent eyes, as he looked into hers, seeming to read her very soul, as she was conscious of his in the stillness of the night. Yes, it was surely much later, for all was quiet at the Huntleys; the last guest had evidently departed,

the last lantern gone out, and the dark outlines of the house stood like an old deserted castle, discernible through the trees, its picturesque contour cutting the star-sprinkled sky. She was bewildered at their being here, for she also had the memory of returning home with Rutledge and retiring to sleep soon after. It was so strange that they should be lingering here, together, so late, with that atmosphere of past festivity hanging illu- sively over them, as subtly blending into the quiet night as fact merging into fancy.

She and Richard seemed to stand out from this elusive setting, strong in their recognized purpose. Words were unnecessary, for each knew the other's inmost ideals, thoughts, and intentions. He would write her a note and tell her that he was suddenly called away. Although they might forget in those dense brains of theirs, lying asleep in that dense world out of which they had escaped to come here together, an intuition would guide them: he to write the letter, she to recognize between its obvious lines their mutual agreement. She had accepted and approved. Then the human in her had cried out in its despair: "How can I go on without you?"

"It will only be for a time," he had assured her, "and then, remember our hours out here together, in our dreams, while our bodies and the earth sleep."

"But the long tedious days! How can I live through them,—and so many of them, on and on and on, never even glimpsing the end?" she had despairingly questioned.

"Even there we shall really be together," he had replied, "so much more together than those who are near each other bodily, yet whose thoughts are far away with an absent one. Would you not rather have the higher union? I would infinitely prefer it. We shall always be together when the moon shines down upon us and we recall tonight and know that the other too is remembering. I shall see your very soul in the beauty of every lily, your love in the heart of every rose, our future joy in the

blue arch of the sky, as immense, as far-reaching; and it will always be so until I can go to you. We cannot gauge the time, but it will not be so long. Life itself compared to eternity is but a moment, and life is uncertain. That's its charm. No one knows what the future may bring. Yet we must not look back with regret, nor forward with longing, thus wishing our lives away."

Then, in an anguish of rebellion, she remembered that she asked him why such partings had to be; why they had not met when she was still free; why she had to live through all these long weary years with Rutledge, and then at last, finding her own, to have it flaunted in her face by an avenging Nemesis who cried in derisive tones: "See what might have been yours all these wasted years!" and who then ruthlessly trampled it in the dust. She had asked this fervently, for she felt that if this apparent injustice could be explained, she could bear it better.

Her very mood had seemed to take her still further away from her suffering personal self, which she had always considered her very identity, into a state of being yet more apart from the world. Each soul's longing cry is bound to be answered when the time has come for more light and understanding. Her need, the intensity of her appeal, her suffering, awoke unconscious memories never before revealed. She became a mind, imploring the answer to a question; an intuition, finding that which she needed.

Then she felt herself slowly awaken- ing to another existence. She was now a maiden standing in a great old baronial hall, the very same that she had so dimly remembered upon awakening that morn- ing. She was herself, yet another. The same soul looked through eyes that were different. Yet she was very like herself, Vivian Stockley; but who was she here? Surely she was another. What name was she called? What family claimed her? What were her circumstances? What part was she playing in that other

life? She had no means of knowing. Yet as a dream or a half-forgotten memory meditated upon slowly grows clearer, so the mists of forgetfulness covering this mysterious past drifted slowly away, leaving a little clearer memory of it. She began to realize in a strange intuitive way that she was now a maiden living in the Middle Ages in England, that she was proud, ambitious, but penniless; and that her friends had everything, she nothing. She was dependent upon them and their bounty.

A memory within a memory, she recalled how she was obliged to accept without retaliation the slights imposed upon her by a woman who had taken her into her household as a friend, yet never permitted her to forget her dependency. This woman now appeared before her, proud and arrogant. Vivian dreaded even her approach, because it meant new insults and heartaches. Yet she watched her coming nearer and nearer in a fascinated trance as one might watch the approach of a snake weaving its subtle charm. How familiar she appeared. Who was she?

Then as she came nearer, Vivian suddenly discovered that she was actually her neighbor, Mrs. Huntley! She wore a long, red embroidered cape and a voluminous headdress which gave her height and dignity. She came nearer, a haughty lady, proud and arrogant. Remembering her many slights and how she had kept her, Vivian, from participating in festivities through her jealousy and vanity, Vivian watched her approach with trepidation. What new indignity was she about to perpetrate? Suddenly she saw another figure approaching, that of a man in dark wine-colored velvet and a long plumed hat, with cape hanging from his sturdy shoulders. Ah! he was Rutledge Stockley! Yet he bore another name now, and Vivian intuitively knew that his titles were many and as splendid as his power and his estates. She watched them together.

At first they seemed unconscious of her

presence as if she had been a wandering ghost. She began to wonder if indeed she were not, when the man turned his round head on his short neck and saw her. Their eyes met. His eyes expressed delighted interest; hers, she felt, must have gazed questioningly at him, who was to decide her fate, extending down through the centuries; for she remembered both past and present, and knew that this man was to be Rutledge Stockley in a future life.

Then, emerging from a shadowy background, she noticed another man, tall and lithe, shabbily dressed yet in the picturesque style of the troubadours of that day. She knew him as soon as she saw him, for he was Richard. Her heart bounded, and she ran to meet him. They were together, free to love, to keep joy their very own forever. He sang songs of love to her, accompanying himself on his lute, until her love seemed to merge with his to fill the old hall with a glory not of earth, blending the tinkling music with a wondrous ethereal charm like half-remembered joys of heaven.

Then the scene changed again. She was back with the titled, powerful, landed personage. He had turned from the haughty, portly woman to the little maid, whose youth, beauty, and dependency attracted him. He had noticed before her broken life, and the slights imposed upon her by the older woman had got through his thick red skin to his big heart, and he wanted to help her. Then, being something of a gamester, he enjoyed playing his cards of wealth, title, and position against those of the hapless troubador, and he won. Picture after picture flashed before Vivian's consciousness, full of vivid details like those seen by a drowning person, and she understood it all.

Two of these stood out particularly strong. The first revealed her with the troubador standing on the shores of a lake. The moon shone down upon them in siftings of light with great dark shadows between. Last night had re-

peated it all. There was a moment of joy, a mutual confession of love. Then she had fled from him, relinquishing an opportunity of happiness to return to the stocky man in the wine-colored velvet, he who possessed great titles, power, and lands.

The other memory followed as a natural sequel. The scene was an ancient cathedral, dim with stained-glass windows. She was walking down a long aisle between throngs of gaily dressed people, all looking at her as she stepped demurely along behind a procession of dignitaries, acolytes, and a chanting choir. In that vast crowd two faces stood out. One was that of the woman whom she had wronged, proudly defiant, her face a mask to conceal a breaking heart. The other was that of a girl, whose eyes looked beseechingly into her own as if imploring her even at that late hour to go back and avoid the tragedy of two ruined lives. Vivian knew that the girl was Amy; she too was in that far-off past. Vivian suddenly recalled her as her friend and Richard's and that this girl had tried to turn her from her path of folly, of superficial ambition, and of silly revenge upon the other woman, whom she had chosen to wrong doubly: by taking away the man that this woman loved, and by using his wealth and prestige to rise above her and thus turn the tables on her.

Underneath the beauty, charm, sweetness, and apparent timidity of the young girl in the procession Vivian recognized these unworthy attributes as her own. Her soul knew that they were there, weak links in the chain of her character. And as a chain is only as strong as its weakest link, she was destined to walk down through the sea of faces to the stocky man waiting at the altar, there to break the hearts of the young troubador and the haughty dame in order that her unworthy qualities might be burned away by years of suffering, and thus prepare her for higher ideals.

Then she saw the troubador going away, taking her heart with him while

he traveled through many lands. His songs were so sad that they touched all his listeners and made them more tender to their loved ones more sympathetic and eager to serve others. So he fulfilled his mission, and at the same time doubtless paid a debt to nature which was not divulged to Vivian, because it was not a part of her own problem. Then after many years when they came together again for a brief interval of happiness, he told her of those lonely travels.

After that, having suffered and learned much, she entered a long interval of silence, a rest from earthly strife, giving her an opportunity to contemplate life's lessons and transmute them into wisdom. Visions of the troubador filled her soul and her very heaven, flooding it with a glory entwined with immortal beauty, idealism, spiritual perfection. She and the troubador were together in the closest mental and spiritual communion. After years of this came rebirth and forgetfulness. Yet dormant factors awoke and became potent forces to meet her in her daily life. They begged expression through her desert years, guiding her unerringly to her own, and when they had brought Richard to her, they claimed her greatest love.

As these visions faded, she remembered to have turned to Richard as he stood there in the misty moonlight, elusive as the world in which they still lingered. She knew all the reasons now; why she must return to earth and live through all the years of her continued servitude. She accepted the burden as others have done since the beginning of time.

For a long while she lay on her flowered couch, her body inert as if her soul still held itself aloof, while she thought of all these things and tried to adjust herself to the burden of her old life before Richard's coming had interrupted the even tenor of its greyness. It seemed as if hours must have elapsed when she heard a knock upon her door. Rising, she glanced into her mirror, seeking to obliterate all traces of her distraction,

and called as naturally as she could: "Yes, Anna."

Her maid entered with a long florist's box, saying: "Pardon, Mrs. Stockley, for disturbing you; but this just came. I thought you might like to know."

Wonderingly Vivian took the box. What could it mean? Was it from Richard? But no,—he would not, under the circumstances, she felt sure. As she parted the tissue wrappings, they revealed a card, blank side up. Whose could it be if not Richard's? Her heart contracted, and she actually hesitated before looking at it. Then she forced herself to turn it over. Her husband's name stared back at her uncompromisingly, an arbiter of destiny, revealing the future with him, to be lived out to its end, whenever that might be.

A message was written beneath his name reminding her that today was their wedding anniversary. He was sending her bride's roses, with an apology for his jealousy,—all lightly and facetiously expressed. He had remembered the day after leaving her. She had not once recalled the fact, she mused, as she passively pushed open the paper, uncovering the lovely blossoms, delicate, fragile, representing spiritual thoughts in physical expression; beautiful ideals, hopes, affections made tangible.

She thought again of her wedding day when roses like these had arrived from Rutledge. Faded and gone, fifteen years before, yet their memory brought again forgotten dreams and ideals, which were as faded petals dropped along the way, leaving only the dried stalks of a barren memory.

Then she thought of Rutledge and of the part that he had been doomed to play in this tragedy. He had been bound by the same chains that had bound her; for her mistake had also been his. She had wronged him as well as Richard, taking him from the woman who would have made his life fuller and happier, and who would have kept him from so keenly realizing his limitations. Because he had all unknowingly and unthinkingly

committed his error, he was not destined to suffer as she had done. He had loved more than she, and so had not built up the opposing interests that now confronted her.

Now that Vivian knew all, hers was the opportunity to repay the debt to him. Then something as subtly sweet as the scent of the flowers came to her with the remembrance of what Amy had once said: "We are all alike in essence. The only difference is that some have developed what others have not had time to complete." With these words she seemed to see Rutledge as a man growing toward the goal of her ideal; more like what Richard had already become. Rutledge had sent her roses on her anniversary because he had already developed a little in the direction of her ideal.

"Perhaps the greatest fault was mine," she mused. "I limited him; but from now on, I will try to find the good in him, and do my part as I should."

Nemesis is kind in spite of her reputation, and Vivian realized it as she accepted the meaning that the roses brought her. Their spiritual influence summoned her waning ideals back to her; marshaled before her memory her fading girlhood dreams to help her in her new resolutions.

"But I'm not even heroic," she acknowledged sadly. "I have no choice. Even the dignity of sacrifice isn't left me, because I wasn't strong enough to have carried out my part."

Anna had returned. Vivian turned to her. "Yes? Today's orders? This is our wedding anniversary, so we must have all of Mr. Stockley's favorite dishes. He'll be here for dinner tonight. Mr. Stockley will be tired after being out so late last night. I'll be right down to plan it all with you."

As Anna left the room, Vivian gathered up the roses to put them in water, and with the light of a strong purpose on her face descended the stairs. She went to the library to get a jar that she remembered as being just what she needed. As she was about to take it from

the table, she noticed two small books that she had never seen before lying there. A glance at the title of the top one told her that it was Richard's new volume of poems, which he had been expecting from the publisher for days. She glanced it over, and found in the lines many references to that ancient life which had so recently been revealed to her. It was evident that Richard's penchant for poetry dated back to these medieval days; that those beginnings of verse writing had swayed him to follow a literary profession in the present life.

The book underneath was one of Emerson's, and in it was a single sheet of paper. She opened the folded sheet, and found written in Richard's individual hand:

#### HOLDEN EYES

We met between two twilight worlds last  
 night,  
 And viewed years we had lived and did  
 not deem  
 Could reach us now; and yet those vis-  
 ions seem  
 To live forever in a misty light;  
 Our holden eyes at last found their lost  
 sight.  
 Now staring verities before us gleam;  
 The time we saw them not is but a  
 dream,  
 Yet sacrifice must every wrong requite.

Under an ever lighting sky, until that  
 past  
 Meets present with a just reward, I wait;  
 Close to my heart love's fragrant rose  
 held fast,  
 Eagerly as a rapt novice  
 With budding lilies in her hand. At last  
 The Temple Priest will open wide the  
 gate.

As Vivian read, she grasped the roses so tightly that a thorn pricked her hand, and a drop of blood fell upon the written sheet. It seemed to her like a visible symbol of her suffering; the payment required of her; and she thought of Faust signing his soul to Mephistopheles,

as the latter required, with his own blood. This was her hour of payment. As she gazed down upon the drop of blood, a rose leaf fell and covered it; and she seemed to feel a subtle peace stealing upon her. Love and beauty may cover the toll of wrong, as the rose heals the wound of the thorn.

"The Great Law is good," she thought, "because it will take us on to greater spiritual attainments; and there is always something happy in every experience no matter how dark it is. Now I know that my vision was real; that Richard too remembered; that we can meet out there in that world, so much more vivid, alive, real than this one; there, together, while our bodies and the earth sleep. All separation is only an illusion. Knowing these marvelous truths the darkest part of the way is past. I can wait."

The great mercy of God seemed to unfold her in a flood of understanding, protective and complete, as she realized as never before the deep significance of the words: "He giveth His beloved sleep."

That justice may be tempered with mercy, sleep releases the soul at intervals all along the way; until at the last, complete liberation from mundane restrictions is gained for the perfect union, communion, and service of a greater and higher life, after the darkness has faded away before the coming of that ever-waiting, ever-brooding Perfect Day.

*The End.*

Insects generally must lead a jovial life. Think what it must be to lodge in a lily. Imagine a palace of ivory and pearl, with pillars of silver and capitols of gold, and exhaling such a perfume as never arose from human censer. Fancy again the fun of tucking one's self up for the night in the folds of a rose, rocked to sleep by the gentle sighs of summer air, nothing to do when you awake but to wash yourself in a dew-drop, and fall to eating your bedclothes.

—*Author Not Known.*



# Worth-While News

*In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.*

## Campus Drinking on the Wane

In these days we hear a great deal of talk, largely unsubstantiated, that the young are being debauched through alcoholic liquor to a far greater extent than they were in the pre-prohibition days. The following extract from "*The New Age*" shows that in at least two of our colleges this is not true, and that drinking on the campus has notably decreased since the prohibition amendment went into effect.

"Drinking on college and university campuses has declined almost to the vanishing point since prohibition became effective, according to various surveys made recently, notably at West Virginia University and at Dartmouth College. At West Virginia, Frank B. Trotter, president, said at a recent convocation:

"With more than three thousand students on this campus during the past twelve months, we have had less trouble over drinking than we had ten years ago with half the number."

"Harry E. Stone, dean of men at West Virginia, says he has chaperoned dozens of university dances both in fraternity houses and in the armory where big events are held and adds:

"I can truthfully say that our chaperones very seldom see even one student at a dance who shows that he has been drinking."

—From "*The New Age*."  
(Sept., 1926.)

## Seeing Without Eyes

Here is a man who proves that it isn't necessary to have physical eyes in order to see physical objects. There is no question about the proof of it; it has been demonstrated too many times. Then the question is, "How does he see?" The answer is that he must see through

the etheric brain directly without the use of the retina of the eye. Light is transmitted through a vibration in the Light Ether, one of the four ethers of the Etheric World. The ethers are a highly attenuated form of physical matter. The light rays from a physical object traveling in the Light Ether impinge upon the Light Ether of the etheric brain and set it into vibration, after which the impulse is transmitted to the mental body and thence to the ego. Then the question arises, "Why can't the rest of us do it also?" The answer is that we have not sensitized our etheric body sufficiently, and also that we may not have built into it enough of the Light Ether to make it serve in this capacity. The fact that this man finds that he has to abstain from solid food from twenty-four to thirty-six hours to make himself sensitive enough so that he can "see with his skin" shows that it is an etheric phenomenon, because when one abstains from food the physical body becomes attenuated and the etheric body becomes more active in its various functions.

He evidently does not see through "hypersensitive nerve ends in the skin," as assumed in the following article, for there is no lens at those points to focus the light upon the nerve ends as there is in the eye.

Hayward Thompson, the man who "sees through his skin," is scheduled to arrive in Los Angeles soon to undertake some of the remarkable demonstrations of sightless vision which have made him famous around the world.

Thompson's is one of a very few cases known to science of what practically amounts to visual perception through hypersensitive nerve ends in the skin. He almost literally sees without eyes. In thousands of trials conducted under conditions so rigid as to preclude any possibility of trickery, he has demonstrated this uncanny faculty beyond any disputing.

With a wide and heavy blindfold of twelve thicknesses of black cloth held

tightly to his face by tight rubber bands above and below the eyes, Thompson drives an automobile through dense traffic alone and unaided, obeying all traffic signals, avoiding other vehicles, pedestrians, turning etc., without the use of his eyes. Similarly he reads the tiny numerals on the movement of a small watch, shoots rifle matches with experts—and usually beats them—plays golf with professionals without losing a ball, picks out colors, etc.—all without using his eyes.

To date, according to his manager, W. H. Watson, Thompson has done all these things more than 300 times in exhibitions in nearly every city in America. Careful investigation discloses the fact that the man has an acute case of paroptic vision. It is found that by abstaining from solid food for a period of from twenty-four to thirty-six hours he can literally "see with his skin."—*Los Angeles Times*.

### Masonry in the Mexican Situation

The Masons of Mexico may prove a very important factor in establishing more friendly relations between that country and the United States, as indicated in the following clipping. The Masonic Fraternity is in possession of a great deal of occult knowledge, although the ordinary Mason knows nothing of this. The Masonic Movement was originally founded for the purpose of giving esoteric training to the advanced members of the race, and there is evidence that ancient Mexico was the seat of advanced occult learning. It is much to be hoped that the efforts of the Masons looking towards better feeling between the two countries may meet with much success.

A plea "for co-operation and helpful assistance, so as to give the American public the truth about Mexican conditions and the actual working of the Mexican Government" is contained in a resolution adopted at a special meeting of the Supreme Council, Thirty-third Degree Scottish Rite Masons of Mexico. This resolution was sent to John H. Cowles, Grand Commander of the Supreme Council of the Southern Jurisdiction, and Leon M. Abbott, Grand Commander of the Supreme Council of the Northern Mason Jurisdiction as well as to the subordinate bodies in the Mexican republic.

The resolution declares that while the

two governments' relations are tense, citizens of both countries are in perfect friendship commercially and socially and concern is expressed over the maintenance of prosperous trade relations if the diplomatic controversy continues.

It also asks "the American people to do justice to the Mexican people and spread a peacemaking influence abroad, in order that both countries may continue in the bonds of friendship and the true spirit of brotherhood and mutual confidence, so that we may appear to the whole world as examples of friendly nations upon the American continent, working for the establishment of the universal brotherhood of man throughout the world."—*Scottish Rite News Bureau*.

### Life After Death

Sir Oliver Lodge is a prominent member of the Society for Psychological Research. He has made a great many experiments with clairvoyants and mediums, and has obtained what he believes to be proof of the survival of the personality after physical death. While we regard mediumship as a negative and dangerous form of psychical development, still it has performed a great service to the race by demonstrating the reality of life after death. The prominent position which Sir Oliver Lodge occupies in the world of science gives weight to his utterances on this subject.

Sir Oliver Lodge expounded his belief in survival after death in a lecture delivered in London recently. The human being, he said, was far more than his body, and there was evidence to show he had persistent existence. To those who studied the evidence, the proof was overpowering that memory and affection, character and personality survived after bodily death.

A conviction of survival is now no act of faith. It is the outcome of knowledge, and is established by scientific inquiry. Those killed in the war, for instance, have given abundant evidence of their continued existence and their unchanged devotion. Their efforts to assure loved ones they were essentially unchanged had always been sporadically made and had been realized by the few to whom a sense of communion was possible, but of late years the effort had been especially conspicuous, Sir Oliver said. If all the incidents known to him were put together the only refuge from conviction would be the case-hardened attitude of determined opposition and irrational prejudice, he asserted.—*Los Angeles Times*.

# Question Department

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*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

## Cooperating with the Scientists

### Question:

You state in your literature that we should cooperate with the scientists and use the information which they obtain. Why would it not be much more satisfactory in obtaining information in regard to disputed points, for instance the nature of the atom or the right kind of diet, to go directly to the invisible planes and obtain the correct answer by clairvoyance? Would this not be very much more accurate, and settle the question without argument and long years of tedious experimentation?

### Answer:

The Rosierucians believe in cooperating with the scientists and using the knowledge which they obtain as far as it is true and practicable. Max Heindel incorporated considerable scientific knowledge in the *Cosmo-Conception*. The reason is that one can obtain true information in regard to the nature and conditions of any plane only with the senses which are correlated to that plane. That is, we must obtain knowledge in regard to the physical properties of matter with our physical senses; we must obtain information in regard to the Etheric Plane with our etheric senses; we must investigate the Desire World with the senses of the desire body, namely, clairvoyance and clairaudience; and we must inform ourselves in regard to the Mental World with the senses of the mind or mental body, that is, the higher clairvoyance which pertains to that region.

It is a mistake to think that all sorts of information on physical matters can be obtained from spiritual sources. If we wish, however, to obtain knowledge in regard to the spiritual counterparts of any physical object or condition, then we may use the spiritual senses. For instance, if we want information about the mental archetype of an ocean steamship, we go to the Region of Concrete Thought, which is the region of archetypes. If we wish information about the emotional properties of a revival meeting, we go to the Desire World, which is the realm of emotion, and there observe the colors that are produced by the activities carried on in that meeting. But if we want to know about the physical properties of a metal such as iron, we must experiment with that metal on the physical plane.

Some people have the mistaken notion that the minute one gets into the invisible worlds he becomes omniscient and immediately knows everything. But this is no more true in the higher worlds than it is in the physical world. Knowledge there is obtained by study and effort the same as it is here. To be sure, the archetypes there speak to us and flood us with a knowledge of ourselves, but we can only make this knowledge ours by studying it and working with it there the same as we have to here.

In accepting scientific knowledge we must keep in mind that it is not infallible, due to the fact that scientists are ever discovering new facts which modify their earlier theories. Judgment and discrimination must be used in this matter as in all others.

*The Difference between the Subconscious  
and the Superconscious*

*Question:*

Will you please tell me what the subconscious is and how it differs from the superconscious? When we say subconscious, do we mean the subconscious mind or something else?

*Answer:*

The terms subconscious and superconscious are used in a rather loose sense by metaphysicians to include a number of different faculties and ethereal records. In the Rosicrucian terminology these are definitely separated and classified. The subconscious, generally speaking, consists of all those memories and records which have sunk beneath the level of consciousness. The first of these records is that which is inscribed on the reflecting ether of the vital body through the medium of the breath. Every act and every scene of our lives is thus recorded. Then there are all the desires and emotions, constructed of desire stuff, which we have felt and experienced throughout our life and which remain for a time as desire forms in the desire body. In addition we have all the thought forms which we have created in the past, many of which we may have forgotten but which persist to a certain degree in the mental body or mental aura. Then there are the records of past lives inscribed on the various seed atoms, and these are also a part of the subconscious because they are below the level of our ordinary waking consciousness.

The superconscious consists of the threefold Spirit and its various faculties of will, imagination, and abstract thought or ideation. We get messages from the superconscious through the medium of intuition and ideation. Sometimes we hear the subconscious spoken of as the subconscious mind and the superconscious as the superconscious mind. These are misnomers, however, because the elements described above are not mind at all. The subconscious is

a series of records, and the superconscious is spirit. Between the two, however, there lies the conscious or concrete mind, composed of concrete mind stuff, from which we construct thought forms, and through the medium of which we think. This conscious, waking mind is the only mind there is. The mind is sometimes spoken of as the mental body.

There is a record on the Life Spirit, the second aspect of the threefold Spirit, of all our past lives. This record is imperishable, and will remain with us forever. It will form the basis of our individualization in future spiritual states. It may be considered a part of the superconscious.

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*Pain Versus Happiness*

*Question:*

It seems to me that you overemphasize the importance and value of pain as a factor in human evolution. Individual suffering may be the only means by which the ego can acquire the power to feel pity, but the real purpose of pity must be to finally eliminate pain. Therefore why would it not be better to emphasize the value of joy and happiness rather than that of pain?

*Answer:*

The latter part of the question states our position exactly. We do emphasize the value and importance of joy and happiness, not, however, as a supreme end in themselves but as a by-product of evolution, through which we advance to ever higher states of power and glory. The object of evolution is not merely to obtain happiness for the egos who take part in it, although life on all planes is designed to be happy and satisfying. Our real purpose here is to help in carrying out the great cosmic plan of the higher spiritual beings. If we work according to that plan, joy and happiness will be ours in overflowing measure. The trouble with humanity is that it has gone only a compara-

tively short distance in evolution, and therefore is still largely ignorant of cosmic laws and cosmic forces, and is constantly violating those laws in such a way that it brings pain upon itself. There are two methods of learning. One is by experience and the other by observation. The Rosicrucian Philosophy aims to induce its students to learn by observation. For this purpose it gives out information regarding the cosmic laws and also about the pain which will result if they are violated. Thereby the egos who are wise will shape their course accordingly, and thus avoid breaking laws which must result in unhappiness. The Rosicrucian Philosophy mentions pain and sorrow only in this connection.

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*Making Etheric Adjustments on the  
Physical Body*

*Question:*

I was somewhat puzzled over an item in the "Rays" some time ago, which stated that etheric hands made adjustments upon the physical body. I have been under the impression that etheric hands could not handle material objects. Will you please explain this?

*Answer:*

We can best answer this question by quoting Max Heindel's own words on the subject, which appeared in the "Rays" of July, 1915, as follows:

"So long as the archetype of the physical body persists, it endeavors to draw to itself physical materials, which it then shapes according to the form of the vital body. Thus it is difficult for the Invisible Helper who passes out of his body to refrain from materializing. The moment his will to keep away from himself all physical impediments is relaxed, materials from the surrounding atmosphere attach themselves to him as iron filings are drawn to a magnet, and he becomes visible and tangible to whatever extent he desires. Thus he is enabled to do actual physical work wherever it is necessary, no matter if he be

thousands of miles away from his body. What really brings about death is the collapse of the archetype of the dense body. Therefore the spirits who pass away from this earth life are unable to materialize save through a medium, from whom they extract her living vital body, drape themselves therewith, and thus attract the physical substance necessary to make themselves visible to the sitters.

"There is a third class, namely the initiated Invisible Helpers who have passed out of this life. They have learned to attract or repel physical matter by their wills, and therefore they are able to materialize despite the fact that their archetype has collapsed. The Christ naturally was at the head of this class, and consequently able to pass through a wall in His vital body; for as the ether interpenetrates every physical molecule, so also the vital body, made of ether, may likewise pass through physical obstructions. Once in the room with His disciples He attracted to Himself by an exercise of will sufficient physical matter to clothe Himself in a dense body. Then it was possible for His disciples to touch and handle Him as stated in the Gospels."

Manipulation, however, is more often performed upon the etheric body of the patient than upon the physical body. It is done in such a manner as to permit the inflow of a greater amount of life force, and this in due time produces a state of health in the physical body.

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I know not what the future hath of  
marvel or surprise,  
Assured alone that life and death His  
mercy underlies.  
And so beside the Silent Sea I wait the  
muffled oar;  
No harm from Him can come to me on  
ocean or on shore.  
I know not where His islands lift their  
fronded palms in air;  
I only know I cannot drift beyond His  
love and care. —Whittier.

# 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 Master Key

BY R. A. UTLEY

*The following article has been written for purposes of research, endeavoring to explain some apparent inconsistencies in the accepted interpretations of astrology. Therefore its conclusions are not necessary final, and will require to be verified by observation and study.—EDITOR.*

(Continued from March)

**M**ARS is not aloof, yet has a quality which is close kin to aloofness. It might be called impersonalism. Mars makes friendly advances quite promiscuously, picks up new acquaintances, and drops them again with equal readiness. Venus is fastidious in her friendships, and seeks to bind her chosen companions to her by bonds of the most personal nature. Libra is not merely particular but is exclusive, fond of cliques and coteries, worshipping caste. Uranus, midway between promiscuous Mars and gregarious Jupiter, is Bohemian, including all fellow creatures in his circle, hating social distinctions, and both preaching and practicing brother-

hood. (The house of Uranus, the eleventh, is said to be that of friends.)

Venus has been called the planet of love, and the name will probably stick to her, though she has no special claim to it. For fourteen hundred and twenty-eight years the Pisces-Venus Hierarchy has been in control, and mankind has been trained to develop Venus qualities and consider them in the light of unadulterated virtues. Venus is the planet of emotion, and it is this feminine quality which has been glorified overly by the name of love.

Venus attracts and allures, while Mars desires and pursues. Venus is greedy to be loved, whereas Mars squanders affection on others. Uranus combines Venusian attractiveness with martial desire for love conquests in a quality mis-called magnetism, since it is electric, not merely magnetic. He inspires a thirst for romantic love-adventures, and has no use for marriage, finding it incompatible with his spirit of independence. His preference for free love does not al-

ways deserve the condemnation meted out by a Pisces-dominated world, since it is essentially semi-Platonic, a spirit of camaraderie or comradeship with many. Libra synthesizes the mating instinct in conjugality, or comradeship with one, as in true marriage. (Libra's house is the house of marriage.)

Saturn narrows the love instinct to constancy, and tends to singleness or celibacy. Jupiter, prone to vagrant impulses, finds variety the spice of life, and would be happy with a harem. Saturn is cold, Jupiter ardent. Scorpio concentrates and intensifies feeling. The sun both intensifies and expands it until it assumes the proportions of what the French call "la grande passion." Scorpio, serious in love as in everything else, lends the lover determination and a sort of spiritual passion. The sun "plays with fire," finding amusement and diversion therein. His caprices differ from Jupiter's vagaries in that they are determined as well as impulsive. Scorpio, despite his intensity, is cool and austere; the sun radiates a mellow warmth. The moon basks in such warmth, absorbing affection and approval like a sponge. Mercury is indifferent to it, for, as stated above, he is self-sufficient.

The moon is romantic in a fanciful sense, and fond of innocent flirtation; Mercury is prosaic. Neptune is sentimental, Virgo cynical and given to mockery. The emotion of Venus is detested by Mars, for it is cool and not affectionate. Venus would remain virgin by choice, but being docile, she submits to the hot passion of Mars. Uranus combines passion and emotion in the quality of licentiousness. The term is here used not in its acquired immoral significance, but in its original sense of the unrestrained or free expression of love, sensuous rather than sensual. Libra, synthesis of all three planets, confers chastity, which is not lack of desire, but its purification and use for spiritually legitimate purposes only. Libra transmutes emotion into devotion and adoration; Saturn freezes devotion into fidel-

ity. Scorpio breeds jealousy, wherein Saturnine fidelity and Jupiterian faithlessness are at war.

In regard to passion, it should be clear that the passion of Scorpio has nothing in common with the hot, transient, physical passion of Mars. There is little evidence to support the tradition that Mars rules Scorpio. That Scorpio rules the genitals and Mars inspires desire is no more proof of rulership than the fact that Leo rules the heart and Mars the blood. Every planet has some specific and highly significant connection with every other planet and sign, but a planet can only justifiably be said to rule that sign with which it is in complete agreement, as Mars is with Aries. Mars rules iron. Scorpio sharp tools, but sharp tools were not made of iron in the Bronze or Stone Ages. Mars makes soldiers, Scorpio officers, and centuries of military experience have proven that soldiers and officers differ in their essential qualifications as do the proverbial chalk and cheese.

Venus is modest and demure, loving decency and decorum, but Mars is bold and demonstrative, taking pleasure in indecent conduct and language. Libra is proper, conventional, prudish, puritanical; Uranus unconventional, improper, prurient. Saturn has strict ideas regarding morality, and a strong sense of shame which inhibits sexual feeling; Jupiter is morally lax, indulgent of sexual feeling, and blissfully shameless. The sun is frank and open, whereas Scorpio is reserved and given to clandestine love affairs. This clandestinity has been attributed also to Uranus, probably as a result of the absurd tradition that Uranus rules Scorpio. Anything underhanded of which Uranus is guilty is not done from choice, but because during the reign of his archenemy, Pisces-Venus, most of his normal activities are frowned upon.

Venus is dainty and refined, Mars coarse and vulgar. Libra is neat and elegant. Uranus untidy and uncouth. Libra is genteel, polished, suave, polite;

Uranus is crude, rough and ready, brusque, even rude. But the contrast is not as favorable to Libra as appears. Politeness is not courtesy, and may be entirely devoid of sincerity. Brusqueness is not unkind and usually indicates an attitude of protest against affectation. Both Libra and Saturn are formal, but only Saturn is stiff with restraint. Jupiter likes ceremony in the sense of elaborate show, not at all in the sense of stiff formality. Saturn is tactful and considerate, Jupiter tactless and inconsiderate; but on the other hand Saturn is dour and surly, Jupiter affable and courteous. Saturn's tact and Jupiter's courtesy spring from opposite motives: the one from a sense of duty, the other from a desire to please. Diplomacy belongs to Scorpio, not to Saturn, for the diplomat needs that tincture of cordiality which Saturn can never achieve, however tactful.

Sympathy is a general quality common to several planets, but the moon possesses it in the truest sense of the word and in the fullest measure. It has been stated that the moon has no basic nature of her own, but this is mere quibbling, for the ability to respond to and sympathize with the joys and woes of others, as does the moon, is as basic as any quality can be. Mercury has no sympathy, and he reflects your joys or woes as a duck's back sheds water. The moon is ever ready to listen, and will agree with you however absurd your ideas. Mercury is a gossip who loves to talk to and about others, but who likes not to listen. He only listens to the end that he may argue you into agreeing with him. Neptune listens then advises, for Neptune both sympathizes and understands. Virgo is equally understanding, but at the same time is quick to criticize, a trait abhorrent to sensitive Neptune.

Virgo is quick-tempered, Mars hot-tempered, Uranus violent-tempered. Virgo is irritable and petulant, Mars is irascible. Virgo is fault-finding, truculent, fond of rivalry; Mars is quarrelsome, turbulent, fond of discord. Neptune is

contented, easy-going, following a policy of laissez-faire; Venus is calm, tranquil, loving peace and harmony. Neptune is patient, Virgo is impatient, precipitate. Venus is meek and placid, Mars is eager, impetuous, vehement. Libra has poise, composure, equanimity; Uranus is eccentric, fidgety, explosive. Saturn is quiet and stolid, Jupiter boisterous and exuberant. Libra is sedate, Saturn staid, Uranus tempestuous, Jupiter hilarious. Libra is gentle, Uranus rough and violent. Libra exercises moderation, Saturn self-restraint, Scorpio self-control.

Libra is well balanced, steady, and gradual in action, whereas Uranus is erratic and sudden in action. Saturn acts with deliberation, Jupiter spontaneously. Saturn is stable to the point of immobility; Jupiter wavers. Among Libra's traits are efficiency, regularity, method, and system; among those of Uranus are waste, irregularity, and haphazard methods. Saturn confers continuity of action, consistency, reliability; Jupiter vacillation, inconsistency. Scorpio gives pertinacity, and thoroughness; the sun gives caprices which can be followed with pertinacity though bred of vacillation.

Libra is the patron Hierarchy of conservatives, reactionaries, and nationalists; Aquarius of progressives, radicals, and communists. Libra abides by whatever is the prevailing custom or fashion; Uranus is all for innovation and iconoclasm. Saturn is a creature of habit, who actually likes sameness and monotony, and who becomes set in the proverbial rut; Jupiter is a creature of change, ever seeking novelty and variety. Saturn is negatively obstinate and stubborn, Scorpio more positively determined and dogged. Saturn is bigoted, Scorpio dogmatic and opinionated.

Venus is tame, docile, submissive; Mars is wild, rebellious, and dominating. Libra, liking an orderly universe, both seeks to regulate the conduct of others, and herself takes kindly to regulations; whereas Uranus desires license to do as



he pleases, and is not averse to anarchy. It is interesting to note that city councils are "licensing and regulating" bodies, illustrating the evolutionary tendency for both ends to meet in the middle. There are innumerable instances of this.

While Libra regulates, it is Saturn who legislates, and Scorpio who punishes law breakers. Saturn is intolerant, a keen advocate of repression, obstruction, and restriction; Jupiter is tolerant, an equally keen advocate of liberty, freedom, and permission. Scorpio gives control, discipline, and organization; the sun direction, guidance, administration, and authority. Prohibition, like all other restrictive laws, is the work of Saturn. Saturn is ever disapproving, condemning, persecuting. Jupiter is all for approval, acquittal, putting the transgressor on probation, and giving him another chance, for he is the Protector (Jehovah or Jove). Scorpio punishes, but never persecutes unjustly; the sun forgives and shows mercy, but does not tolerate lawlessness nor absolve from blame as does Jupiter.

Of the three functions of government, Saturn represents the legislative, Jupiter and Scorpio the judicial, the sun the administrative. Saturn being the lowest stage of the Will Aspect, it is appropriate that parliament or congress, the Lower House, should initiate legislation, upon which the senate or lords, the Upper House, (represented by Jupiter, Saturn's higher pole) sets the seal of its approval, while the power to pardon quite properly belongs to the highest office, that of governor, president, or king. The courts of justice are represented by Scorpio, for while Saturn makes prosecuting attorneys and Jupiter attorneys for the defense, Scorpio makes judges who mediate between prosecution and defense, and who assess punishment when the law demands it. As a sample of the logical contiguity of the signs as here arranged, it may be said that justice (Scorpio) requires laws (Saturn), which are the basis of order (Libra),

which makes possible the reign of peace (Venus).

It is in the realm of intellect that the signs and planets have been most misrepresented by the authorities. Mars does not give constructiveness, Venus does not give artistic ability, and Jupiter does not make philosophers. The instinct of Mars is all for taking things apart; it is Venus who loves to put them together. Mental constructive ability is no more an attribute of one planet than is intelligence or morality. Venus gives appreciation of beauty only; Uranus gives the creative instinct in art; Libra the ability to reproduce objectively that which is seen either objectively or subjectively. Both Uranus and Libra make artists, the work of the Uranian being original but lacking in finish, that of Libra being more imitative but more perfect in detail. The appreciation of beauty conferred by Venus is due to an instinct for harmony, whereas Libra endows with an infinitely more valuable sense of proportion and congruity. Uranus, possessing a keen sense of incongruity, inevitably adds a touch of grotesquerie or caricature to the artist's creations, which is offensive to Venusian "lovers of art," as witness the reception accorded Epstein's Hudson Memorial.

Nothing better illustrates the imperfection of orthodox teachings than the statement that Jupiter makes philosophers, though on the surface it is true. Jupiter loves to generalize, to speculate on the nature of things, and to improvise theories of life and its purpose. But if philosophy means "love of wisdom" as it is supposed to, then Jupiter is "out of the picture," for he is not wise. The serpent emblem of wisdom has always been connected with Scorpio, but on the other hand, Virgo the synthesis of the Wisdom Aspect, represents the Hierarchy known as the Lords of Wisdom or the divine Buddhas. It is therefore interesting to note that research into the horoscopes of fifty great philosophers shows Scorpio and Virgo equally

prominent, and these two signs entirely eclipsing the other ten. In the horoscopes of scientists Capricorn and Sagittarius are equally prominent and likewise eclipse the other signs.

The reason for this is not far to seek. Saturn makes specialists whose minds are narrow but deep and profound. They are materialistic but sensible. Demanding facts, they dig and delve for evidence, and when it is found, they weigh and test it. The common phrase, "from the sublime to the ridiculous," almost defines Jupiter, whose breadth and vision are as sublime in their idealism as they can be absurd in their superficiality. Where Saturn digs for facts, Jupiter soars in theory. Jupiter discovers by experiment, Saturn detects by calculation and deliberation.

Resourcefulness has been credited to no less than ten different signs and planets. It belongs to Scorpio alone, being similar to a combination of Saturn's forethought and planning ability with Jupiter's aptitude for improvising on the spur of the moment. Scorpio combines depth and vision in the quality of acumen, perception, penetration, sagacity or wisdom. The sun opposes brilliancy to sagacity, comprehension to penetration. Occultism and intuition, other exclusive attributes of Scorpio, have been plastered promiscuously over the zodiac by the authorities. Neptune has naught to do with occultism; she (not he) makes mystics, which is vastly different. Neptune gives inspiration, Uranus invention, the sun illumination. Intuition is the highest, most subjective phase of Scorpio's ability to draw deductions and inferences and to form opinions. To it the sun opposes tuition, the ability to teach and explain. (Leo's house, the fifth is said to be the house of education).

The moon confers the capacity for being taught, for listening, for receiving the impress of ideas, for conceiving images. It endows with imagination and

fancy. Mercury gives interest, curiosity, the desire to observe, to investigate, to discuss, and to reason things out. He lends versatility, or the ability to turn the attention from one thing to another, as opposed to lunar adaptability, which is a negative quality. Mercury makes rationalists and skeptics; the moon is credulous to the point of imbecility or lunacy.

Neptune promotes the assimilation and synthesis of ideas through contemplation. Virgo promotes discrimination and good judgment by developing the critical and analytical faculties. Libra also gives good judgment in the sense of comparison and estimation, in which the element of critical analysis is lacking. Neptune, uniting lunar imagination and Mercurial expression, makes poets and musicians. Mercury gives expression only in the sense of ability to talk or give voice to ideas. Neptune, slow and vague, changes the loquacity of Mercury to verbosity and volubility, in which ideas are beclouded by fancy expression. Virgo, quick and precise, selects the exact words required to convey an idea, and is extremely fluent. Neptune, synthesizing things, sees any sequence of events as a whole, hence confers consequentiality usually in the form of premonitions, sometimes of genuine prevision. Virgo, analyzing things logically, arrives at their causes. Both Mercury and Virgo are practical; both the moon and Neptune are impractical, the one dreaming dreams, the other seeing visions.

In stating that Saturn confers persistence it should be added that this quality is mere continuity, devoid of and indeed opposed to the idea of energy. Saturn makes plodders and drudges, who stick to it but do not necessarily get anywhere. Scorpio makes workers in the true sense, for it endows with industry, application, and determination. Mercury's busy-ness differs from Scorpio's industry in being more active and restless, less intense, while

Virgo's diligence is more energetic than either. Mercury makes people extremely active, but it is Virgo who makes them quick and nimble.

The energy of Mars is of a specific kind, namely, force, strength, or vigor. That of Uranus is quite different. The corresponding qualities of Venus are impotence, weakness, languor, and lethargy. Combining the ideas of strength and weakness, the obvious result is effort or strain. Uranus stirs to strenuous exertion, in which there is a sense of difficulty lacking in the attributes of Mars; and the need for such exertion changes Martian force to Uranian violence. Libra is gentle, and whatever she does is accomplished with facility, effort being foreign to her.

Jupiter, though not violent, is boisterous and inclined to horse-play. He likes sports in which the spirit of play goes hand in hand with the letting loose of energy. The sun's playfulness becomes more significant when thought of as recreation and amusement. As the heart renews the life of the blood which the arteries have dissipated, so does the sun, tempering Scorpio's intense industry by periods of playing, re-create the energy which Jupiter evaporates. On the other hand, the term amusement links this same attribute to the dreamy, musing nature of the moon.

The moon is not truly lazy but only indolent, breeding idlers and drifters. She needs a great deal of rest and sleep. Neptune is slow and clumsy and slipshod. She breeds not negative idlers but more positive loafers and dawdlers. She is as leisurely and dilatory as Virgo is brisk. Similarly Venus is negatively languid and lethargic, whereas Libra is positively lazy and ease-loving.

Ambition is a word used in many senses, but properly it belongs to Virgo, the sign of discontent. Virgo instills a spirit of emulation, a thirst for excelling, a worship of success. He (not she) makes hustlers, whose aim is ever to get ahead of the other fellow and be in the lead. Neptune is contented, ambitionless, full

of the spirit of laissez-faire. Mars gives enterprise and initiative, a spirit of achievement and conquest, not of emulation, and a desire for predominance rather than priority. Slothful Venus gives a negative attitude of resignation.

At first glance the terms settler and pioneer would appear synonymous, but this is another case of both ends meeting in the middle. Uranus makes pioneers, urged on by the spirit of adventure and progress and the love of difficult undertakings; Libra makes settlers who seek new lands only in the expectation of finding an easier livelihood or of escaping from trouble, as in the case of Europeans emigrating to America to avoid military service, or the early American colonists seeking respite from religious strife.

*(To be concluded next month)*

## New Manual of Directions

The Board of Trustees of the Fellowship has recently issued a new "Manual of Directions" for the management of local Centers. This supersedes the old "Manual of Rules." It is designed to give practical help to the local Centers in conducting their various activities, and it includes the minimum amount of organization felt necessary to accomplish practical results. The charters which the Manual directs to be issued to local Centers are in the nature of certificates of membership in good standing, and are designed to be a protection to the Center by acting as evidence of its authenticity. All burdensome restrictions are avoided in the Manual, and it is felt that the students in the local Centers will be well satisfied with it and glad to comply with the few regulations which it includes. Copies of it will be sent upon request to those connected with the administration of either Fellowship or Study Centers, and also to members who contemplate forming new Centers.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## The Children of Aries, 1927



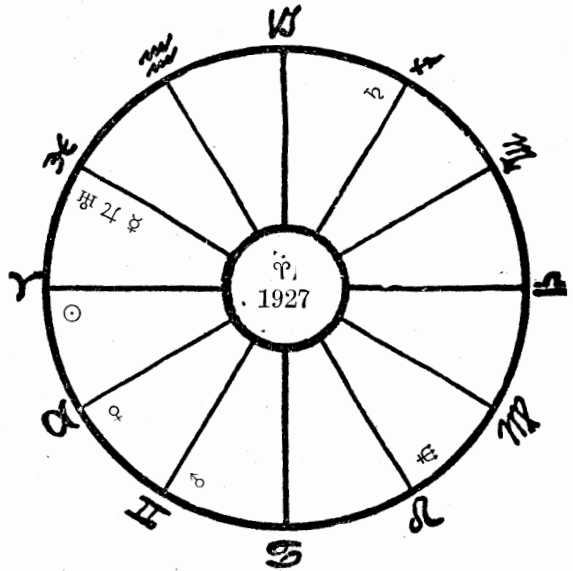
*A Character Delineation of the Children Born between March 21st and April 20th, inclusive, 1927.*

The children of Aries are usually of a bold, determined, and aggressive nature. When Aries is rising and the sun is also in the first house these children are living dynamos. They must have the first and the last word in conversation, and feel that they must be at the head of every venture. In school such a child must lead the other children or he will refuse to play. "You do as I want you to, or I will not play," is his slogan.

Aries children are very quick to think and act, but sometimes under great impulse. They are prone to overdo also. They use up their energies and become feverish and irritable, subject to headaches. Undue excitement and overwork should be avoided. If they become interested in anything, be it work, play, or religion, they tend to go to great extremes, and they will ride a hobbyhorse day and night until all at once they tire of it and must have a change.

These children should be taught the benefits of repetition, in order to help them to overcome the tendency to changeableness. The parents should endeavor to teach them to finish one thing before they take up another.

The children born this year during the time when the sun is passing through this fiery and martial sign will not have the usual amount of Arian impulse, for we find Jupiter strong in its own sign of Pisces, which brings the benevolent side



of the nature to the front. Jupiter will be in conjunction with the planet of reason, Mercury, during the greater part of the month, and in mundane sextile to the planet of art and music, Venus, which is strong in its home sign of Taurus. These various aspects and positions of the planets will quiet the impulsive Aries tendencies, give a strong love nature, a desire for justice, and a tendency to benevolence. They will also

*(Continued on page 181)*

**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, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

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

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

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

BETTY JANE C.

Born August 3rd, 1915. 8:55 A. M.

Lat. 40 N., Long. 83 W.

*Cusps of the Houses:*

10th house, Cancer 2; 11th house, Leo 5; 12th house, Virgo 6; Ascendant, Libra 1-45; 2nd house, Libra 28; 3rd house, Scorpio 28, Sagittarius intercepted.

*Positions of the Planets:*

Uranus 13-51 Aquarius, retrograde; Jupiter 28-09 Pisces, retrograde; Moon 18-11 Taurus; Mars 19-35 Gemini; Saturn 10-26 Cancer; Mercury 28-30 Cancer; Venus 29-14 Cancer; Neptune 0-33 Leo; Sun 10-10 Leo.

This horoscope is that of a girl with the cardinal sign of Libra on the Ascendant. The life ruler, Venus, is in conjunction with the planet of reason, Mercury, also with the planet of inspiration, Neptune. All three are in the 10th house trine to the magnanimous Jupiter, which is strong in its own sign of Pisces. This will give this young girl a very pleasing and attractive personality, one which will draw the attention of people in high places, who will be ready to help her.

Indications point more or less to a

public life, a career which will bring her before the public. We find three planets, namely Uranus, Jupiter, and the sun in their home signs, and the moon is exalted in Taurus. These four planets will express their nature to the very fullest degree. These planets, combined with the prominent position of Venus and Mercury in the 10th house, have a tendency to stimulate vanity, to create a great desire to attract attention, and they may give a longing on that account to be associated with theatres and moving pictures, which we would advise very strongly against.

Venus in Cancer in conjunction with Mercury and its higher octave, Neptune, gives artistic talent and originality in designing such things as millinery, wearing apparel, et cetera. Musical ability is shown, especially on instruments such as the church organ.

This young girl should be taught to eat right, for with Saturn in Cancer so prominently placed in the Midheaven there is indicated an excessive desire for sweets and desserts. As the stomach is a very important organ of the body, it is advisable to help this girl to cultivate a normal appetite. It may save her much physical discomfort in later years, for with Saturn in Cancer there is a lack of digestive fluids.

IRENE H. S. (Corrected Chart).

Born June 7th, 1925. 1:15 A. M.

Lat. 44 N., Long. 116 W.

*Cusps of the Houses:*

10th house, Capricorn 7; 11th house, Capricorn 28; 12th house, Aquarius 28, Pisces intercepted; Ascendant, Aries 14-11; 2nd house, Taurus 23; 3rd house, Gemini 17.

*Positions of the Planets:*

Uranus 25-15 Pisces; Mercury 1-27 Gemini; Sun 16-05 Gemini; Venus 27-55 Gemini; Mars 18-02 Cancer; Neptune 20-10 Leo; Saturn 8-33 Scorpio, retrograde; Moon 22-48 Sagittarius; Jupiter 21-20 Capricorn, retrograde.

We have in this horoscope an opportunity to demonstrate to our astrological students and the readers of this magazine how very vital it is that the correct hour of birth be given if a correct reading of the horoscope is expected. Irene's horoscope was read in the January "Rays," and while the hour of birth was correctly given to Headquarters, in calculating the chart a railroad map was used by mistake to ascertain the time zone. This made a difference of one hour in time, and changed the horoscope very considerably. Instead of common signs being on the first and seventh cusps we have cardinal signs there in the corrected figure. This will make the child more self-assertive, giving her a stronger will to combat the weaker tendencies in the horoscope. The erratic Uranus was on the Ascendant in the old horoscope, but it is now intercepted in the 12th house, where its energies are latent. The sun and Venus are now near the cusp of the 3rd house in the third sign, Gemini. This will give talent for literary work, writing, et cetera. With Neptune in Leo, sextile to the sun, inspirational writing which is likely to be accepted by the publishers is shown.

The versatile and restless moon is removed from the Midheaven in the corrected chart and placed in the 9th house, that of religion, where its influence is much better. The moon being in the

9th and trined by Neptune, this girl would be apt in occult studies, especially as Uranus is in the occult sign of Pisces in the 12th house and sextile to Jupiter.

Thus we may see how this correction of the chart indicates substantially improved opportunities for the young lady.

(VOCATIONAL)

NELLIE M.

Born April 1, 1912. 7 P. M.

Lat 41 N., Long. 96 W.

*Cusps of the Houses:*

10th house, Cancer 17; 11th house, Leo 20; 12th house, Virgo 20; Ascendant, Libra 14-34; 2nd house, Scorpio 12; 3rd house, Sagittarius 13.

*Positions of the Planets:*

Moon 13-27 Libra; Jupiter 15-24 Sagittarius, retrograde; Uranus 2-56 Aquarius; Venus 17-02 Pisces; Sun 11-55 Aries; Mercury 29-06 Aries; Saturn 18-18 Taurus; Mars 27-09 Gemini; Neptune 20-59 Cancer.

The horoscope which we have for our vocational reading this month has Mercury, the planet of reason, in the fiery and martial sign of Aries in the seventh house and sextile to Mars in Gemini. These two planets are in mutual reception, that is, they have exchanged houses, which causes them to work together amicably, making the mind quick, and indicating a person who thinks and speaks quickly.

With the versatile and changeable moon on the Ascendant, however, in opposition to the sun from the sixth house, Nellie does not act at all times as her mind dictates. If she would follow her first impulse, she would usually come out right; but there is a tendency to hesitate, a little fear of following first impressions, which often leads her to do things with which she is not pleased afterwards.

The moon on the Ascendant is square to Neptune in Cancer on the Midheaven. Cancer represents the home. This aspect shows restlessness, and indicates one who desires constant change and who will be

apt to sacrifice good positions for the desire to travel to more distant fields, which to one of this type always look the greenest.

A literary or clerical pursuit is indicated, such as writing, bookkeeping or clerking in a law office. This native should be successful wherever she deals with the public, for she will be a good "mixer."

The year 1927 is fraught with danger for one of her age, for at that time the progressed sun will have reached an exact sextile to the impulsive radical Mars, and the progressed moon will have reached the conjunction of the radical Mercury, a sextile to the rash Mars, and a conjunction of the progressed sun. This may bring an impulsive attachment, which would result in an undesirable marriage.

### THE CHILDREN OF ARIES, 1927

(Continued from page 178)

give talent for music and art, especially technical art such as is involved in the making of bric-a-brac, the decoration of the home, and personal adornment.

Mars in Gemini, the sign ruling the hands and arms, is in mundane sextile to the sun and Neptune, which will make these children very clever with the hands and original in whatever manual work they attempt to do.

Saturn, Mars, Jupiter, and Mercury, being in common signs, give a tendency to sluggish oxygenation of the blood and poor arterial circulation, which may cause coughs and colds. These children should be taught to breathe deeply and should sleep in rooms with plenty of fresh air. Teach them to breathe through the nose with mouth closed.

### Faith

Whatever the plan of the year,  
In this secure we may rest,  
The God of love plans all things well,  
And whatever is, is best.

—Henrietta Heron.

## Correspondence Courses

### ROSICRUCIAN PHILOSOPHY

We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY COSMO COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. Being on the Regular Student list alone constitutes membership in the Rosicrucian Fellowship. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy. This course is open to any student who has completed the Preliminary Course.

The Rosicrucian Philosophy seeks to make Christianity a living factor in the world by giving the esoteric facts which make it reasonable and capable of acceptance by the twentieth-century man or woman. It gives the esoteric facts of evolution as distinguished from the scientific theory, and it points out the future development of mankind.

### ASTROLOGY

We have two correspondence courses in Astrology, one for beginners, consisting of twenty-three lessons, and one of twelve lessons for advanced students. These courses teach the value of astrology in the analysis of character, and since character is destiny, it also enables one to predict destiny within certain limits.

All these courses are conducted on the free-will offering plan, and are open to all who will not use this knowledge for commercial purposes. Further information and enrollment blanks gladly furnished on request.

THE ROSICRUCIAN FELLOWSHIP,  
OCEANSIDE, CALIFORNIA.

# "Cosmo" Studies

*This Department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."*

BY ALFRED ADAMS

(Continued from March)

- Q. What comparison is made between the Jews and the Negroes?
- A. As the great spirit known as Booker T. Washington was reborn among the Negroes, to be received by them as one of themselves and thus enabled to enlighten them as no white man could, so the great Leaders hoped that the appearance of Christ among the Jews, as one of their own, might bring them to accept Him and His teachings and thus draw them out of the meshes of the race bodies.
- Q. How did the Jews receive Christ?
- A. He came unto His Own and "they chose Barabbas." Christ did not glory in Abraham nor any of their ancient traditions. He spoke of another world, of a new earth, of love and forgiveness, and repudiated the doctrine of "an eye for an eye." But if He had called them to arms against Caesar, they would have hailed Him as a deliverer.
- Q. Was He understood by His disciples?
- A. No. They mourned as greatly over their vanished hope of an earthly kingdom as over the fact of His death at the hands of the Romans.
- Q. What resulted from the rejection of Christ by the Jews?
- A. This was the supreme proof of their thralldom to race. Thenceforth all efforts to save them as a whole by giving them special prophets and teachers were abandoned, and as the futility of exiling them in a body had been proven, they were as a last

expedient scattered among all the nations of the earth. Despite all, however, the extreme tenacity of this people has prevailed even to the present day, the majority being yet orthodox.

- Q. What exception is noted regarding the above condition?
- A. In America there is now a slight falling away. The younger generation is commencing to marry outside the race.
- Q. What will be the result of this intermarrying?
- A. In time an increasing number of bodies with fewer and fewer of the race characteristics will be provided for the incarnating spirits of the Jews of the past. In this way they will be saved in spite of themselves. They became "lost" by marrying into inferior races. They will be saved by amalgamating with those more advanced.
- Q. What is the logical means of helping the present Aryan races?
- A. As they are reasoning human beings, capable of profiting by past experiences, the logical means of helping them is to tell them of past stages of growth and the fate that overtook the disobedient Jews.

(To be continued)

## Wanted at Mt. Ecclesia

A stenographer and typist. One who is fully experienced in both lines.

A gardener for general work in the grounds.

A man to wash dishes and assist in general kitchen work.

Members of the Fellowship preferred, but others will be considered.

For further information address,  
*The Rosicrucian Fellowship,  
 Oceanside, California.*



# Children's Department

## A Bedtime Story

BY PARCAE

*(Continued from March)*

**M**YRTLE has sometimes wondered when she has been playing with her dolls why she could not have a real live baby. The plant cannot produce seed until it has grown up big and strong, shooting out branches and leaves, and finally flowers. The baby tadpole cannot produce eggs until it has grown into a frog. The little chicken has to learn to feed itself, protect itself, and do all that a grown-up fowl can do and so provide for itself before it is ready to provide for babies of its own.

"Now, there are many things which you cannot do yet; many things that you do not understand; but as time goes on you will learn them even as you have learned to feed and wash and dress yourselves and walk unaided. How could Myrtle make the little dresses that a baby needs when I have still to make hers? How could you, Leo, teach and intrude a baby when you still have to attend school yourself? Neither of you knows at times what is good for you to eat and you make yourself ill. How then could you tell what is best to give a baby to eat?"

"You have seen that it is necessary to have a male and female of all creatures in order to produce young ones; also that a period of time for formation and growth is necessary; so you will quite understand why there are boys and girls, men and women.

"Before you plant any seeds, you prepare the ground, and when you do plant them, you see to it that they are placed in the kind of soil best suited to their growth and development. Do you suppose that God would have us do otherwise when preparing for the birth of a

human baby? Of course not. If we want to grow the finest blooms, we select only the seed from the best plants, as the young partake of the nature of the parents. In a like manner the better we make ourselves, the better our children will be. So, Leo, over twelve years ago when your father and I wanted you ever so much, we began by preparing ourselves so that you could have the best body that we could give you. We tried to cure ourselves of our many little weaknesses and bad habits so that you would not have to fight them when you came here. Now when playing with your friends tonight did you notice any good qualities in them?"

Myrtle was the first to speak. "Mamma, I think Elsie must love Leo very much, for she seemed very pleased when she gave him that box of chocolates."

Before anything further could be said, Leo hastened to add: "Yes, Mamma, but she was more pleased when I opened the box, for she ate more of them than anyone else. It made me feel that she really did not mean them for me."

"That is not nice, Leo, to say things like that when people give you presents," said Myrtle, and Leo looked rather ashamed at this.

Their mother thought it best not to say anything further just then, so waited to see what else the children had noticed.

Anxious to change the subject Leo proceeded. "Did you notice how unselfish Jack was in giving way to his little brother Ned and letting him have that beautiful iced cake. It was the only one that was left, and I know he would have dearly liked to have had it himself." Continuing, Leo said: "Then there was that little accident with the vase which Willie broke. I was glad

you were not cross, because no one saw him do it yet he came straight to you and told you. He seemed so very sorry. Some day, Mamma, I will buy you another to take its place."

At this Mother bent down and kissed Leo, and I saw her eyes glistening, but she did not speak.

"Mamma," began Myrtle, "did you see how Edith helped us at the party? She carried things to and fro while I was playing with the others, and when she went she told me she had enjoyed herself very much. I was sorry Madeline had to go home so early. She missed half of the fun."

"That's what I liked about Madeline, Mamma," said Leo. "She went home of her own free will. Her mother said she could stay till the end, but she told me that her baby brother who is ill would be crying for her to come and play with him."

"Seeing that you have noticed these good points in your friends," said Mother, "they are evidently qualities that you admire. Let us go over them. You have seen how when giving presents you must give them with a free heart; that is, part of yourself must accompany your gift. Then there was Jack's unselfishness and Willie's truthfulness. Edith enjoyed herself and was happy because she had tried to make others happy. Lastly Madeline's love for her little brother made her sacrifice her own pleasure.

"Now if you are hoping to have a little baby some day, wouldn't you like to see these beautiful traits in its character? I am sure you would, for no one loves an ill-behaved, bad-tempered child. So now is the time to look to yourselves and strive to correct any faults that you find there. Strengthen the beautiful side of your nature so that when you too have babies, you will be able to give them the best that is possible. That is your first step in preparing for this. Attend to the health of your bodies, keep them clean, eat only

that which is good for you and only in sufficient quantities, and above all do not grumble when you have to go to bed. While you are asleep, the greatest work is done in helping you to become healthy and strong.

"Now of all the qualities desirable, *love* is not only the chief, but is the key to the whole of this mystery. Before God gave you into our keeping, there had to come that great love between your father and me. This was followed by much planning and praying for the future. Prayers, so long as they are not selfish ones, open our hearts to an understanding of God's mysteries. At last our love found consecration in God's House, and we received His blessing. That was our wedding, and all weddings are joyous times, as you know. Our's was especially so; joyous because of our great love for each other; because all were happy around us; and above all joyous because then we had God's greatest blessing—the right to ask Him for the product of our love, a little child, you, Leo, and later Myrtle.

"Many months your father and I deprived ourselves of pleasures and various things so that when the time was right, we should be fit to receive you. As God provides protection and conditions that are best for all creatures, so does He take great care in preparing for the birth of a little child. First of all He prepares a nice warm, soft place in mother's body ready for the little mite to grow into a baby form. It is in a spot well protected, where nothing can harm the little one. Special food is also supplied to that cozy nest to nourish the baby form while it is being made ready to come out into the great world. When all is in readiness, the tiny seed, so small that you can hardly see it, is placed by angels of great love and wisdom in the body of the father. He then implants this most wondrous of all God's creations, the seed of a human being, in the little cell that is ready to receive it.

"Now come many anxious months,

months in my case when I prayed unceasingly that God would imbue you with everything that was good and pure; months that became more filled with anxiety as the time approached for your birth. Nine long months I carried you about inside my body while you were growing into a baby, nourishing you all the while with my own life blood.

"When a baby form is at last ready to come into the world, a channel widens out to allow it to pass from its nest, and the miracle is complete. A baby boy or girl is born. Many months have yet to pass before the baby can do anything for itself, as you know. In the first place, it has to be fed with proper food, for it would not do to give it the same kind of food that you eat. Milk would be all right, but suppose there were no milkman to supply it from his dairy and no shops near. God leaves nothing to chance. He provides proper food in the form of milk which baby draws from its mother's breast. In this way you both received food from me till you were able to digest other foods; and in order that my milk should be the best possible, I lived on certain foods only during all that time.

"Now, Leo, you will understand why courtesy and chivalry are drilled into boys' minds, teaching them proper conduct towards all members of the opposite sex."

The little group had not noticed the entry of Father, who now came forward and spoke. "Leo, my boy, having listened to all that your mother has told you, you will, I am sure, in future perform with a greater will all those little courtesies towards the ladies that a young gentleman should. You will now understand something of what I have previously referred to when I said, 'If you could only realize the months of anxiety, of pain, and of sacrifice which it cost your mother to bring you into the world, you would begin to know the depth of a mother's love, and would try in every way possible to make her happy. The

full debt that you owe her you can never pay."

"Yes, dears," added Mother, "and do not forget that pure love that had to exist between father and me before we could prepare a way for you. Love, as I have shown, is the greatest gift that we desired in our children, so we had to have it ourselves, or we could not have given it to you. Some day each of you will experience a great love for some one else. It will be greater than your love for anyone else in the world, father, mother, sister, or brother, and you will be prepared to sacrifice everything to unite yourself with that one. Then will come your opportunity to ask the Almighty Father to bless you with children. Ponder well what you have heard tonight, for it will stand you in good stead as years go by. If any children should ask you where babies come from, tell them that it is too sacred a thing for you to talk about, that they must ask their parents to tell them as we have told you."

There was silence in the room for some moments, then Leo jumped up and threw his arms around his mother's neck and kissed her several times. At length he said: "Now I know, Mamma, why I love you better than anyone else in the world. It has been a wonderful birthday, and I shall never forget it."

"I am sure of that," said Mother as she kissed both the children. "Now run along to bed, for it is very late. Good-night, dears, and God bless you."

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### Back Numbers of "Echoes" Wanted

We wish to obtain back numbers of "*Echoes From Mt. Ecclesia*," Vols. 1 and 2, published between June 1913 and April 1915, for the use of the New York Public Library. Students who have copies of these old "*Echoes*" will confer a favor by sending them to us.

*The Rosicrucian Fellowship,  
Oceanside, California.*

# 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.*

## The Great Redeeming Power

BY GLADYS RIVINGTON

**ONCE** every week when the moon is in a cardinal sign we of the Rosicrucian Fellowship at Mt. Ecclesia hold an evening Healing Meeting in the Pro-Ecclesia. Our purpose in coming together on these evenings is that we may help and heal the sick who have appealed to us for assistance, and may in this manner lift some of the burden of sickness and suffering that humanity is carrying. We want to do the best work we can, and for this reason we constantly call to mind at these meetings just what sickness is, and endeavor to hold clearly in mind the method by which we hope to accomplish healing.

There are many different ideas regarding disease, its cause and cure. Until quite recently medical science considered principally the physical body, and mainly treated this body. Now, however, it is recognizing more and more the fact that the mind may be diseased and may influence the physical body, causing the mental trouble to manifest as a physical ailment. So we have various methods of psychotherapy and schools of mental healing.

The occult scientist knows that in addition to the mind and the physical body there are other bodies that may be diseased, and in his diagnosis and method

of treatment he takes into consideration the entire chain of vehicles that man possesses. He realizes that all inharmony found in the world today is the result of diseased conditions in some link of this chain. Looking around us we find all manner of sickness, all kinds of vice, unhappiness, discontent, and inharmony, until we are inclined to say with the prophet Isaiah that the whole head is sick, and the whole heart faint, and there is no soundness anywhere.

This brings us to a consideration of the cause of all this inharmony. How did it come into a universe of which God said, "It is good"? It comes as a result of man's own actions. Man, who is made in the image and likeness of God, has latent within him all the qualities of the Godhead. It is the work of evolution to develop these qualities. Man has the power of free will, a divine faculty. There came a time when it was necessary that he should learn to use this free will. Within certain limits he was allowed to exercise his creative power and his free will. He has used it, often unwisely. He has experimented with it. He has abused his creative force, in ignorance opposing his self-will to the divine Will, thereby causing friction and the resultant inharmony, sickness, and

suffering that we see around us at the present time.

It has been man's privilege to create conditions for himself, and he has made many mistakes, as he is learning to his sorrow. Selfishness, the seeking of self-good at the expense of the good of the whole, and self-will, opposing the individual desires to the great cosmic laws, have resulted in disease and in humanity's present condition of limitation and spiritual darkness.

Having found the cause of disease, how about the cure? Where shall we find the way out?

Suppose that one has taken a dose of poison. What do we do? We immediately seek for an antidote, something that will neutralize the effects of the poison, and we give this to the sufferer. Humanity has been poisoned by an overdose of self-will, and we must seek an antidote to counteract the workings of the poison. The opposite of self-will is love. To offset the effects of too much self-will we must therefore set in motion pure, selfless love.

Some forty or fifty years ago a mystic, Anna B. Kingsford, lived in Europe. Looking with the eyes of spiritual understanding at conditions in the world at that time, she saw the very grave danger that confronted humanity in the wave of materialism that had swept over all the civilized world. At that time the light that is coming so rapidly now, the light of spiritual awakening, had scarcely begun to disperse the darkness. Science was entirely materialistic, the churches had lost their vision, and the situation seemed hopeless. It was the hour of which we often speak as the darkest hour before the dawn. This enlightened seer realized that materialism was a very grave menace, that humanity ran a great danger of crystallizing its vehicles beyond redemption, and seeing the danger made the statement that this catastrophe could be averted if mankind could only generate enough love to free itself from materialism.

This statement is well worth considering. Man must himself generate the love that will free him. We used to be taught that we were saved by divine love. That also is true, but this love must come through human channels. That is what St. Paul meant when he said, "If we love one another, God dwelleth in us, and *His love is perfected in us.*" Man has got himself into this scrape, and man must find the way out. So we say again, man must furnish the love necessary to heal and to redeem.

The work of healing as carried on by the Rosicrucian Fellowship includes several phases. There is the activity on the invisible planes, which is the actual work of reconstruction and manipulation of the invisible vehicles of the patients. This is performed by the Invisible Helpers, who are sent to those who have asked for help. We believe that the patient must also help himself by gradually changing his method of living and by bringing his will into line with the divine Will. For this reason we have at Headquarters a very active Healing Department, which endeavors to help the patient with his individual problems, pointing out where he has made mistakes in the past and giving advice and instruction as to how he may by right living conform to natural laws in the future. We also help through prayer and concentration, for which we have our weekly healing meetings. It is at these meetings that we endeavor to generate the love that is necessary in order that the healing work may go on. Without these meetings the work would be hampered and incomplete. They are of the utmost importance.

Besides the residents at Mt. Ecclesia who gather each week in the little chapel for the healing meeting, there are many others who take part in this loving service. All over the world our friends and students sit for a few minutes in concentration and prayer on the chosen dates. They have seen the need of humanity, and desire to help. The combined force of all their thoughts of love and helpfulness is a mighty power for healing; es-

pecially so because it is given freely, unselfishly, with no thought of any personal gain.

At these meetings we unveil the Rosicrucian Emblem, and use it as a focus for our concentration, because this Emblem points out so clearly the way through which harmony is to be restored in man's world. In the Emblem we notice first of all the white cross. This symbolizes the body of man, or rather the bodies, for the cross has four arms, as man has four vehicles, the physical, vital, desire, and mental bodies. The cross is white to remind us that the helper must cleanse himself from all taint of self-seeking and materialism. We find on the cross the seven red roses, typifying the blood. In ordinary man the red in the blood is the red of passion; but as man becomes regenerate, the blood is gradually purified until it is as passionless as the vital fluid of the rose. Then our lives will blossom into things of beauty, like a rose, instead of being halting, maimed, and crippled as they often are today. The power through which this regeneration is to be accomplished is that which flows through the heart represented in the Emblem by the pure white rose. In the opera "Tannhauser" we have a story illustrating this. In its mystical interpretation as given by Max Heindel in "Mysteries of the Great Operas," the power of a pure love to heal and regenerate is most exquisitely described.

As the desire to be of help is expressed through deeds of loving service, there is gradually built up another body, which we term the soul body. We all need this vehicle if we are to be ready to take the next step in evolution which we are told lies ahead of us. We also call this body the "Golden Wedding Garment," and it is shown in the Emblem as a golden star. Note carefully that it is built by *selfless* service. Acts of service performed for the express purpose of furthering our own evolution will never build a soul body. Quoting again from St. Paul we

find, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." And though we spend all our time studying the occult wisdom, and though we are willing to devote our lives to teaching it, and have not love, it profits us nothing, and it profits humanity comparatively little. True love is of its very nature selfless.

Let us emphasize once more the vital importance of the weekly healing meetings. Here we help to prepare the requisite conditions that the work of healing may go forward. It does not matter greatly if we do not *feel* our hearts overflowing with love. If we see the need and come with the desire to do what we can to help restore harmony and health, and if we will give our best efforts, that is all that can be expected of us. After all, love is not an emotion but an impelling force. It is the great redeeming power. No wonder that St. Paul, in comparing the virtues of faith, hope, and love, said with such certainty and such conviction, "The greatest of these is love."

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### Our New Children's School

The Mt. Ecclesia School for Children is getting under headway, and very good work is being accomplished there. The personnel of the staff has been largely changed within the last few weeks. The management of the school is under a special Board of Trustees, which has arranged a course of development in accordance with the principles of the Rosicrucian Philosophy. Regular kindergarten work is given as well as music and nature study, and Astrology is used to determine the latent characteristics of the child. The school is open for new children, either day or boarding pupils. For further information address,

THE MT. ECCLESIA SCHOOL FOR CHILDREN  
*The Rosicrucian Fellowship,*  
*Oceanside, California.*

## Vegetarian Menus

### —BREAKFAST—

Preserved Peaches  
Tomato Toast  
Cereal Coffee  
or Milk

### —DINNER—

Vegetable Rice Soup  
Eggs and Mushrooms  
with Dressing  
Macaroni in Pepper Shells  
Entire Wheat Bread

### —SUPPER—

Preserved Fruit Salad  
Cheese Fritters  
Parker House Rolls  
Fruit Juice

## Recipes

### Tomato Toast

Stew a can of tomatoes till thick, with one tablespoon each of chopped onion and parsley, and add a little salt. Pour this over slices of buttered toast, and serve. (Do not strain it.)

### Eggs and Mushrooms

Slice the mushrooms, canned or fresh, and stew ten minutes in a little butter, with salt and a little water. Drain, put the mushrooms in a pie dish, break enough eggs to cover the top, and add bits of butter over all. Sprinkle with bread crumbs, and bake till eggs are set.

### Special Dressing

Two cups of dry bread broken in pieces, and enough hot water to moisten it. Beat one egg and one-half cup of milk together, and pour over the bread. Season with salt and fry to a delicate brown in butter.

### Cheese Fritters

Two cups hot cornmeal mush, one-fourth cup flour sifted in with one teaspoon baking powder, one teaspoon salt. Add one cup grated cheese and one beaten egg. Fry in deep oil.

### Macaroni in Pepper Shells

Half package macaroni cooked in salted water about thirty minutes. Cut tops from eight bell peppers, clean out seeds and white portion, and let stand in hot water ten minutes. For a sauce melt two tablespoons of butter, stir in two tablespoons of flour, and gradually add two cups milk with a pinch of salt. Cut the macaroni in pieces, and add the sauce and one-half cup grated cheese. Fill the pepper shells, place in baking dish, and bake with very little water until peppers are tender. If kept covered, they will not dry while cooking.

## Steps to Self-Mastery

We are pleased to announce that Mr. S. R. Parchment, one of our national lecturers, has recently published a book under the above title. It gives a large amount of information regarding the occult, and contains many valuable suggestions to students. The chapter headings given below indicate the wide field covered in this book, and give some idea of the fund of knowledge contained in it:

The Narrow Way of Attainment.

Spiritual Psychology.

The Effect of Our Desires.

The Law of Consequence.

Spiritual Astrology.

The Coming Race and the Coming Force.

Mystic Masonry.

The Mystery of the Cleansing Blood.

We have a supply of these books on hand, and shall be glad to take orders for them. The price is \$2.00 postpaid. The book is beautifully bound and contains 223 pages.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## Slightly Damaged Books

The following Rosicrucian books with slight defects in the covers are sold at fifty cents less than retail price:

Rosicrucian Mysteries, Web of Destiny, Gleanings of a Mystic, Questions and Answers, Simplified Astrology, Message of the Stars, bound Tables of Houses, bound Ephemeris, 1900-1919.

Only a limited number of each.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Oceanside, Calif., Feb. 28, 1927.

Dear Friends of the Healing Dept.:

I feel I must write and tell you of a remarkable answer to prayer my little 4 year old girl had last week when she pinched two of her fingers in a door. One, the middle finger, was quite flat, and when I bandaged it I begged her to let Mother try to shape it, so it would not remain that way, but her answer was, "No, Mother, loan me your pen, and I will ask the Invisible Helpers to help me." This she did, put the letter in her injured hand, and very soon was falling off to sleep, when suddenly she called to me to please take off her bandage as the Invisible Helper had pinched her finger "all round" again, as she explained it. "But you know, Mother, now it does not hurt either."

Needless to say after only a week her fingers are all healed, without the loss of a single nail.

I am writing this to show you what a wonderful privilege is ours as Mothers, to teach such lessons of faith to our small children, lessons that help them through many of their difficulties in later life.

Our daily prayers go out to you and those great Beings, the Invisible Helpers, for your loving service to suffering humanity.

Yours in fellowship,

—Mrs. G. D. J.

Victoria, B. C., Dec. 31, 1926.

Healing Dept.,

Rosicrucian Fellowship:

Dear Friends:

I want to thank all who labor in this service for the wonderful help I have received through this Department. I feel I have not only been helped in my health but mentally and spiritually as well. I have been free from asthma since very shortly after applying for help.

Please accept my sincere gratitude,

—Mrs. A. H. McL.

### HEALING DATES

March .. . . . 5—11—19—26

April . . . . . 1— 8—15—22—29

May . . . . . 5—12—20—26

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.

### Sick People

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank, address,

*Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.*

### Sunday School Lessons

The fourth of our new series of Rosicrucian Sunday School Lessons, covering the month of Aries, from March 21st to April 20th, is now ready. We feel that the Sunday School work is an important addition to the Fellowship activities. A number of the local Centers have established Sunday Schools. Classes may also be conducted in private homes when people are not located near a local Center. The lessons are 15 cents each, or \$1.60 per dozen. "Manual of Directions" for conducting classes, 10 cents.

*The Rosicrucian Fellowship,  
Oceanside, California.*



# Echoes From Mt. Ecclesia

## Chats with the Editor

**A**T THE date of this writing, March 3rd, the Editor is sitting at an open window with the warm sunshine at her back. The view from this window is gorgeous. To the south she can see for thirty-five miles, taking in all the sea coast to La Jolla. San Diego is having a real boom, and many beautiful little towns are springing up between there and Oceanside. Oceanside is rapidly growing from a small country town, which had eight hundred inhabitants in 1912, to a real live city. A number of business blocks are going up, and a \$100,000 pier is being erected, which will give much pleasure to the tourists.

California is just recovering from the most devastating storm since 1916. Mt. Ecclesia, however, has suffered no loss whatever, but was practically shut off from the mails for about ten days, as the bridges north and south were washed away. But the heavy rains brought great good to the farmer, who is now assured of a good crop.

Some of our friends have been desirous of knowing how the organ fund is progressing. Contributions are coming in from time to time, and the amount has now reached \$1813. Of course one can realize that at this rate it will be some time before we can expect to purchase this much needed addition to the Healing Temple, for the smallest pipe organ which can be procured costs \$8,000. Our present small reed organ is antiquated and hard to play, and we are hoping that we shall soon be able to obtain the pipe organ, for music is very necessary in addition to the prayers in the Ecclesia in order that we may do our best work in healing.

The writer would advise all those who

wish to enjoy the Easter season at Mt. Ecclesia to make reservations early, for the number of rooms is limited. We are having slides made from the pictures of the famous "Miracle Play," which is now being presented to tremendous crowds in Los Angeles. This is a wonderfully esoteric play, and the writer will give the esoteric significance of it, with lantern slides, on Good Friday night April 15th, at Headquarters. The regular sunrise service will be held at the cross on Easter morning. Easter is a great day at Mt. Ecclesia, and we hope that many of our friends will spend it with us.

On February 20th Mr. Rex I. McCreery of Los Angeles gave a very interesting address at Headquarters on the subject of "Flotsam and Jetsam."

### Dr. Lash's Eastern Tour

Dr. Franziska Lash, one of our national lecturers, now on a transeontinental lecture tour will be in New York City and deliver lectures in Guild Hall, Steinway Building, 113 West 57th St., as follows:

March 15, at 8:00 P. M.  
 March 20, at 3:00 P. M.  
 March 24, at 8:00 P. M.

She will also speak at Rosierucian Fellowship Centers at 8:00 P. M. on the following dates:

Union Center, N. Y. City, March 7, 14, and 21.  
 Hackensack Center, New Jersey, March 8.

Harlem Center, N. Y. City, March 17.

She speaks at Richmond Hill, N. Y. City, March 18. Thence she goes to Philadelphia, where she will speak at

1317 North Broad Street, building of the Patriotic Order of Sons of America, on March 27, 28, 30, and 31.

Dr. Lash will speak in Washington, D. C., at the Playhouse, 1814 "N" Street, N. W., on April 4, 6, 8, 10, 11, 13, and 15. She will continue in class work there until April 26th.

After completing her work in Washington she will start on the return trip to California, speaking at the local Centers as follows:

Columbus, O., April 28th to May 12th.

Cincinnati, O., May 13th to May 27th.

Kansas City, Mo., May 29th to June 13th.

Dr. Lash writes us that up to February 24th she had delivered eighty-two lectures. We have a letter from Mr. E. J. Sands, president of the Schenectady Center, speaking of Dr. Lash's lecture work there in glowing terms. As an illustration of the fine work which she is doing we may mention an extract from a letter by Mr. Albright, one of our students in Albany, to Mr. Helene of New York, stating that on account of having had to miss two of Dr. Lash's lectures in Schenectady, he is planning to go to New York to hear those two lectures delivered there. We feel sure that the Rosicrucian work in the East will receive a decided impetus from Dr. Lash's devoted efforts.

### Summer School at Mt. Ecclesia

We shall conduct an eight-week session of Mt. Ecclesia College beginning July 5, 1927. This school is designed to prepare teachers and lecturers for the field, and also to give knowledge regarding the various courses taught to all who are interested in our work. Instruction will be given in the following subjects:

The Rosicrucian Philosophy, Public Speaking, Astrology, English, Anatomy and Physiology, and their correlation with the philosophy.

It is very necessary that the dissemination of the knowledge which the Fellow-

ship has to give be carried much farther in the next few years than it has up to date. This school is designed to promote this object. We hope that many students will find it possible to be with us this summer. Further information will be given later in the "Rays."

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