

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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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.

"Oklahoma Goes Rosicrucian"

THE magazine called "*The Nation*," published in New York City, came out on September 14th with an article under the above caption. It was a most extraordinary article stating that the state of Oklahoma has in recent months come under the influence of various Rosicrucian forces, including gnomes, sylphs, salamanders and other unknown spirits. The means through which this has come about, so the magazine states, is Governor Henry S. Johnston, who became a student of the occult at some time during the past few years.

It is also stated that the Governor's private secretary, Mrs. O. O. Hammonds, is reputed to have certain superphysical powers developed by which, ostensibly, she is able to leave her body and obtain information from distant parts of the state, and bring it back to the Governor for his use in administering the affairs of his office.

It is said in the article in question that before the Governor took up with this new philosophy he was a "good fellow," and that he was one of those who

endeavored to prevent the insertion of the prohibition clause in the Constitution. Since taking up this latter line of thought, however, he has become religious, "swallows the Bible whole," and accepts the Rosicrucian Philosophy, stating that it is an extension of the Christian religion. The Governor is also an ardent Mason. The politicians in Oklahoma are threatening his impeachment on account of his having taken up with these peculiar notions, it being feared that incompetency may creep into the state administration on account of them.

In our discussion of this situation first let us say that Governor Johnston has no connection with the Rosicrucian Fellowship and has had no connection with it at any time in the past. Therefore it is to be presumed that we shall be able to review the matter without bias. We have had no part in leading the Governor into alleged dangerous by-paths, although very likely he has read some of our literature, as he seems to be well informed on metaphysical subjects. It would appear, however, that the influence to which he has been subjected, be it Rosicrucian or otherwise, has been a rather good influence. If it has turned his attention and interest ROSICRUCIAN to spiritual progress, it INFLUENCE must be good. If it has GOOD transformed him from a proponent of the liquor interests to an exponent of temperance and the elimination of the liquor traffic, it certainly is good. If it has caused him

to see that the Bible and the Christian religion have points of merit, it must be good.

The situation in Oklahoma shows that some of the people are waking up; that they are ceasing to accept the age-worn creeds and dogmas of theology, and are finding that underneath the surface of things there are finer forces of nature which may be made to serve mankind and promote their spiritual progress if properly utilized. The sixth sense is mentioned in the above article, and it is stated that it puts one in touch with the invisible planes of nature where the so-called dead live. This would certainly be a very valuable sense to possess. If by the aid of it one were able to communicate with

those who have passed on and thereby discover that there is no death, think what a boon it would be to sorrowing humanity. (Incidentally, the Rosicrucians do not believe in the mediumistic method of communicating with the dead, but regard this practice as dangerous. They advocate instead positive clairvoyance under the control of the will, which may be developed by a proper life of devotion and self-mastery.)

If as stated in the above article, the Rosicrucian Philosophy is a higher phase of the Christian religion, giving the esoteric interpretation of the church doctrines, it should appeal to the church people, who one by one are becoming sensitized sufficiently to the finer forces of nature so they can perceive the truth in such a philosophy. Incidentally the Rosicrucian Philosophy did not originate in India as stated in the article, but instead it first appeared in central Europe in the thirteenth century, being Western in origin, not Eastern.

All things considered, we feel certain that Oklahoma is to be congratulated on

having so progressive a governor. We are also quite certain that through the publicity which his philosophy is receiving many people in Oklahoma will be brought into touch sooner or later with the higher phases of truth.

Prize Fighting--A. B. 1927

DEMPSEY and Tunney have for a few days recently occupied the spotlight to the almost complete exclusion of everything else, even the latest idol of the populace, Colonel Lindbergh. Dempsey and Tunney have been the theme of conversation in thousands, yes millions, of households throughout the country, to say nothing about public places of gathering. The so-called "manly art" has been glorified in the past month to an almost unbelievable degree. Even church people have appeared to vie with the man in the street in their discussions of all the minute details of the fight which occurred in Chicago in the latter part of September. Women as well as men have seemed to be fascinated with the spirit of pugilism.

What does this all mean? Is it a desirable development or otherwise? What light does esoteric philosophy shed on the subject?

First, Lucifer is the instigator of all strife, passion, and conflict, no matter under what guise it is carried on. Who is Lucifer? Lucifer is the collective name for the Lucifer spirits from Mars, who entered the human arena at the time of the so-called Fall mentioned in Biblical history, and who led mankind into new lines of activity which the Bible informs us were not altogether good. From an esoteric standpoint, the Lucifer spirits forced their way into the consciousness of primitive man, and showed him how to

THE
SIXTH
SENSE

THE
LUCIFER
SPIRITS

Current Topics

use the creative force for the propagation of bodies whenever he chose and without the direction of the angels who knew how to direct this force in a constructive manner. Lust, corruption, and misery have resulted in place of the angelic state which previously prevailed. Along with lust came anger, temper, hate, and a host of other vibrations, which have crystallized man's vehicles and hindered his progress upward toward a spiritual state. The Lucifer spirits revel in sensation. They want sensation at any cost no matter whether it is good or bad. The more violent the sensation, the more enjoyable it is to them, and this characteristic they impart to man when he yields to their influence.

The Lucifer spirits, however, are not altogether evil. They bring us the dynamic energy by which we are mastering the material world. They are also the instigators of mental activity, and thus they bring us the light of reason by which we shall eventually find our way out of the wilderness of materialism. But this will be brought about by using their dynamic energy constructively and not for sensation and sensuality.

The lower influence of the Lucifer spirits must be opposed, otherwise they will block our progress, and we shall become stragglers in evolution the same as they are. Prize fighting is a reversion to the primitive brutal Lucifer instinct for sensation and strife. Those who are encouraging and cultivating the pugilistic spirit are taking a backward step in evolution, and unless this is reversed they will be on the way toward the straggler's estate. Athletics is one thing, prize fighting is another.

In thousands of towns throughout the country boxing clubs are in existence where pugilistic exhibitions are offered to the public two or three times a week. Did you ever talk with a pugilistic "fan"? If so, did you notice that his very soul seemed to flow out through his description of the sensations which he had experienced at the fight the night before? Did you notice that fighting had become a passion with him instead of merely a form of entertainment?

The creative power of thought enters at this stage. What one thinks, one becomes. The scenes that one looks upon, one thinks about and allows his imagination to dwell upon. Through the agency of creative thought the prize fight becomes a demoralizing element. We are supposed to be preparing for the Aquarian Age in which righteousness shall prevail and in which intellectuality will have gained the mastery over the brute instincts. If performances such as took place in Chicago last September should become the universally accepted thing, we shall never realize the Aquarian Age, because that age is not dependent merely upon the precession of the equinoxes. It depends upon mankind cooperating with the zodiacal forces of evolution and accomplishing the regeneration which those forces are designed to bring about. If the world becomes a world of pugilism, the benefits of the Aquarian Age will never arrive. Think about it. Can we afford to glorify prize fighting at the expense of our evolutionary progress and the glorious conditions that are in store for mankind if they go forward instead of backward?

THE
AQUARIAN
AGE

STRAGGLERS
IN
EVOLUTION

The Mystic Light

The Rosicrucian Fellowship

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

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

A Song of the Circle

BY EVANGELINE CLOSE

By fragments is revealed the perfect sphere:	Faint paths of aeroplanes which glide and soar
The curving softness of an infant's cheek;	Above the gilded domes of towers that loom
Low mounds of sand in wastes of desert drear;	Through evening mists; the virgin breast, milk-white,
A drop of dew, a threatening thunder peak;	The pulsing promise of the mother's womb;
The heaving of the wave before it rolls To break in columned length along the shore;	Dim shade of dust-brown graves, Mount Calvary's height—
The surge of earth in hills and wooded knolls;	Of such as these are earth and heaven made;
	In mystic circles is the pattern laid.

The Aquarian Age

BY MAX HEINDEL

(The following article is from a hitherto unpublished manuscript.)

A CORRESPONDENT sends us a newspaper clipping in which some one asked the editor of that paper what the Aquarian Age really is, and the question was answered as follows:

“There is no Aquarian Age; this fake

was started by professional fakers by teaching that the solar system entered Aquarius recently. Not one tells when, and they write asking me the real date; but the solar system is going directly away from Aquarius with the speed of twelve and a half miles per second. The solar system never has been and never can be anywhere near Aquarius, yet

pamphlets and monthly magazines are constantly issuing articles saying the same old thing, that the solar system has just entered Aquarius and great changes are coming to the human race; all of which is totally false."

Our correspondent wants our ideas on the matter, as we believe in and advocate the view that the Aquarian Age is at hand. We are therefore among the class denounced by the editor as "fakers," but have no hesitation in complying with the request of our correspondent to shed more light on the subject.

The answer to the question depends upon the point of view. It is true, as the editor says, that the solar system has never been in Aquarius and never will be; that it is in fact moving away from the constellation of Aquarius. But it is also true that the sun has never "risen" and never will "rise," yet we do not denounce the man who makes use of that expression as a "faker." We understand that from the point of view of an observer on the earth *it appears* as if the sun rises, and the occultist means something similar when he says that we are going into Aquarius by the precession of the equinoxes. We do not stop to say that by the rotation of the earth on its axis the sun came into view at seven o'clock; we say simply that the sun rose at seven o'clock. For similar reasons we do not say that "because of the precession of the equinoxes it now appears as if the sun, when viewed from the earth, were nearing the constellation Aquarius at the time when it crosses the equator at the vernal equinox." If we did, all astronomers would agree with us concerning the phenomenon seen in the heavens, though they would disagree with us in our contention that this has an influence upon the affairs of humanity. But instead of using this long explanation we simply say that "the sun is going into Aquarius."

People will just have to keep on criticizing until they have learned to understand what we mean by this expression,

just as they understand what is meant when we say the sun rises. In the meantime students of the occult philosophies ought to familiarize themselves with astronomical facts so that they may be able to give intelligently a reason for their beliefs, for it cannot be denied that when students who have studied the higher philosophy and thereby acquired a knowledge of superphysical facts are found wanting in their knowledge of the facts that are close at hand, such as given by astronomy and physiology, it does not impress their hearers very well. When we speak so learnedly about man's finer vehicles, we ought also to know at least the main facts concerning the dense body which everyone sees. When we speak about the influences of the stars, we ought also to know something of the facts concerning the mechanical motions of the heavens as understood and known by astronomers.

In order therefore that students who have not familiarized themselves with astronomical facts may gain an insight into the matter of the Aquarian Age we will elucidate briefly. When the earth moves in its annual orbit around the sun, it seems as though the sun when viewed from the earth travels through the heavens in a narrow belt embracing twelve constellations or groups of stars which have been given certain names: Aries, Taurus, Gemini, etc. If the axis of the earth were as stationary as the axle of a wheel, the sun would always be found at the same place in the constellations that it was on the same day the year before. But the axis of the earth has a slow wobbling motion somewhat resembling that of a spinning top whose momentum is about spent, and this changes the apparent position of the sun as viewed from the earth in such a manner that it appears to reach any given position a little earlier every year; *it precedes*, and therefore astronomers speak of the "Precession of the Equinoxes." That is to say, the sun appears to cross the equator at the vernal equinox each

year a short distance in advance of the point where it crossed the preceding year. Thus if one year it crossed at the beginning of the first degree of Aries, the next year it would cross slightly within the limits of the constellation Pisces, the following year it would be still further back in Pisces from the first point of Aries, and so on. This backward motion, however, is so slow that it takes nearly twenty-six thousand years to go backwards through all the twelve signs, twenty-one hundred and fifty-six years to go through one sign, and seventy-two years to move through one degree.

Starting at the point where the sun crosses the equator at the vernal equinox, astronomers call the first thirty degrees from that point Aries, the second thirty degrees Taurus, etc., the same as the astrologers. Thus there is the *natural zodiac* composed of the twelve constellations or actual groups of stars in the heavens, which change so little that it is imperceptible in a lifetime or even in several hundred years, and the *intellectual zodiac* which starts from the point of the vernal equinox for any given year.

Seeing that the sun by precession travels *backwards* among the constellations of the zodiac, it will be understood that there must come a time when the vernal equinox occurs at the first point of Aries; and thus at that time the intellectual and natural zodiacs agree. This occurred the last time in 498 A. D., and as the sun has since been traveling backward at its accustomed rate of one degree in about seventy-two years, it is evident that at the present time the vernal equinox occurs in about ten degrees of Pisces, and that *it will be about A. D. 2654, or more than seven hundred years before it actually enters the constellation Aquarius*; or, to be in line with scientific facts, let us say, before it *appears* from the earth as if the sun crosses the equator in the constellation Aquarius. During the next twenty-one hundred and fifty-six years from that time it will appear as if the sun were in the constellation Aquarius every year at the time when it

crosses the vernal equinox. Thus it may be said that the Aquarian Age will comprise the twenty-one hundred and fifty-six years counting from A. D. 2654, during which time the sun by precession will appear to be in the constellation Aquarius at the time when it crosses the equator at the vernal equinox.

Have you ever sat quietly absorbed in a book or perhaps in writing or some other task and then suddenly become aware that some one was standing behind your back, the approach of whom had been undetected because of absorption in the book or other matters? If so, though the person did not speak or move, his presence was felt more and more keenly until it made you turn. Surely this experience is so common that everyone is personally aware of the fact, but what is the explanation? It is simply this: Besides the physical body which we all see, man has certain vehicles which are invisible to the ordinary vision. These subtle sheaths extend beyond the physical body so that when we stand close to another person the ethereal bodies intermingle. At times when we are very quiet and passive, these subtle influences are more readily felt than at other times, though they exist and are powerful factors in our lives at all times.

"As above, so below," and vice versa; this is the law of analogy, the master key to the Mysteries. Man is the microcosm and the stars are the macrocosm. Therefore we may conclude that the great stars which move in the heavens and which are the bodies of spirits have subtle vehicles similar to the auric envelope of man. Hence the proximity of the sun to the constellation Aquarius at the time of the vernal equinox causes the transmission of the Aquarian influences to the earth along with the solar rays; and as the spring is the particular time when everything on earth is impregnated with life, we may judge that the Aquarian ray thus transmitted will make itself felt among the people of the earth no matter whether they believe in it or not. So if we can find out what the influence

of Aquarius is, we shall be able to answer from another point of view the question, "What is the Aquarian Age?"

Astrology gives us this information, based on experience and observation. Aquarius exerts an intellectual influence which is original, inventive, mystic, scientific, altruistic, and religious. Thus if we should apply the Biblical standard, "By their fruits ye shall know them," to this problem, we should expect to see that the Aquarian Age would be ushered in by original endeavors along all lines connected with science, religion, mysticism, and altruism. Looking back upon a period of about seventy years in which the sun by precession has traveled one degree into the orb of Aquarius, we find that there has been a very marked change in all lines of thought and endeavor from the condition which history records throughout the past two millenniums. Almost all the inventions which make our life today what it is have been made during those seventy years. The telegraph, the telephone, the use of electricity, the conquest of the air and steam, the gas engine which is superseding steam, and inventions too numerous to mention are marking Aquarian progress in the physical world.

We also note the rapid rate at which all the movements of liberal thought in religious matters are superseding the old creed-bound conditions, and the increasing number of those who have developed spiritual sight and are investigating the trend of evolution on the higher planes. All these things show or give an inkling of what may be expected to happen during the Aquarian Age. For when so great strides have been made during seventy years while the sun was just beginning to transmit the influence from the outskirts of Aquarius, what may be expected when it enters the sign itself? Both the possibilities and the probabilities are far beyond the range of the wildest imagination, and this applies both to the physical and the psychical side of life.

It is the opinion of the writer that etheric sight will then be developed by the great majority of mankind, if not by all, so that the sting of death will be at least partly removed by the companionship that will exist after our friends and relatives have passed out of the body, for we shall then continue to see them awhile and have time to get used to the fact that they are going to higher realms. The little children who die and retain their vital body we shall not grieve for at all, for they will probably remain with their parents until it is time for them to take a new embodiment. Rebirth often occurs in the same family, so in such a case there would be absolutely no sense of loss.

When this point in evolution is reached, mankind will be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and therefore it will be a much happier existence than has been the rule up to the present stage. The added intellect will help us solve the social problems in a manner that will be equitable to all, and the use of continually improving machinery will emancipate mankind from physical toil to a great extent and leave more room for intellectual and spiritual improvement.

Genesis

Out of the silence, a song;
 Out of the bud, a rose;
 Out of the rose, a scent
 The wood-wind blows.

Out of the years, a faith;
 Out of life's travail, a truth;
 Out of the heart, the charm
 Of ageless youth.

Out of the things unseen,
 Out of the inner dream,
 Ever in beauty is born
 The love supreme!

—Arthur Wallace Peach.

God in Man

By C. C.

(This article was awarded fourth prize in our recent competition. EDITOR.)

HAPPY indeed is he who has found his God! But many souls there are still groping in the dark, who although hearing the words of saint and mystic and accepting their statements, still are prevented from contacting the Light direct by a canopy that all their efforts have failed to remove. Oh, that one might help such wayfarers; but their very existence is proof that all development must come from within; each individual must let in the light. The very essence of all wisdom and love is flowing into each of us but has failed so far to penetrate to the consciousness of most of us.

What a great cause for suffering there was for one of such all-embracing sympathy as the Christ, to feel that He of Himself could do nothing to relieve suffering humanity. He could tell them of joy unbounded, but he could not give that joy to them. They must reach out and *take it*.

Everywhere we see poor souls straining for spiritual light, but they have no eyes. They are told the light is within, and they try so hard to find it. But if they would see, they must build spiritual eyes.

One consolation only can be given with certitude to the seeker after spiritual things, viz., that the door *must* open to him who refuses to take no for an answer. It may take courage and very much determination to persist, but he who *will*, can attain spiritually.

The higher one aspires, the more difficult may be the opening up of spiritual sight, for the one who aspires high is not easily satisfied. He wants much and much is more difficult to get than a little.

How difficult it is to understand that

there is a "God consciousness" working within each of us. How does one find it? How can one recognize it? What is the "inner voice" that so many speak of and declare that they can hear? As to those poor souls without this clear evidence of spiritual things, how are they to obtain it? And having found, how are they to know that their find is genuine? It is all right to speak of inner voices, divine love, the will of God, to those who know what these terms mean, but how explain them to the unilluminated?

What a wonderful universe this is in which we live! And yet how infinitesimal a portion of the whole we are capable of even sensing. What a tremendous, awful, beautiful, intricate scheme it all is! The immensity of the cosmic plan with its suns and planets and gigantic systems, together with the amazing detail of microscopic life, all whirling through space together, all having their separate and allotted work—the contemplation of this is sufficient to convince the mind of the utter impossibility of such things happening by chance. The need of a guiding Intelligence is self-evident, judging purely by analogy. So it would appear on the face of things that the mind is forced to accept the hypothesis of a God of the universe.

Now granted that there is a God, that this God is responsible for the existence of the universe, and supposing that He created me and placed me in my present perplexing circumstances, how am I to discover the purpose of it all? Again resorting to analogy may help us out of the dilemma, if only partially. To have set such a colossal mechanism into action God must surely have had some very great purpose in view, for the work involved is obviously of a stupendous na-

ture. To have set out on such a work in the first place the Creator must surely have had a desire for the things He was to create. This desire of the Creator for the created is love. Therefore all that falls in with the divine plan must be "*pleasing in the eyes of the Lord*"; it must have the sanction of God. All that falls away from this ideal must be displeasing to God; there can be no *love* in it.

From our present method of approach it would appear that the means by which God governs His universe is primarily love; for had He not so desired, this universe could certainly not have existed. So from our own reasoning we come to the same conclusion as the mystics of every age, namely that *God is love*.

Now how are we to distinguish divine love from any other form of love, if indeed it is possible for any other form to exist? God desires (wills) that the universe develop according to some set plan. All that is in accord with that plan then is assuredly the object of His desire, is love. If God is the Cause of all that exists and has a purpose behind His work, if He has created all things that exist with the set purpose that they shall behave in a certain manner, then surely we shall find His love *in the things themselves*.

Each separate unit of creation will easiest find God by looking within itself and learning to read and understand its own instincts and promptings. Each unit of consciousness has its own faculties of perception, dependent upon its status in evolution. Each must look to the self and not to its next door neighbor for illumination. The inner urge for spiritual knowledge is nothing but the will of God manifesting itself in the created.

Observation reveals to us the fact that not only has a gigantic piece of mechanism been set in motion, but there is also perpetual change going on—evolution. This state of affairs would necessitate the constant attention and supervision

of the Creator. Therefore it is inconceivable that God can no longer be paying attention to His cosmos; in fact, as in the case of the head of a firm we might expect Him to be taking a very special and lively interest in it, for assuredly it is a part of Himself. The mere fact that something new is always happening, and changes are continually taking place is evidence of His continued work.

If God has conceived some great scheme and is working toward its perfection, all His desires, energies, and love are likely to go into the project. We do not need to be told that it all entails a tremendous amount of *work*. We have only to look at the heavens to realize this, or to study insect life or bacteriology for the brain to stagger at the immensity of the cosmic task. It would appear to be self-evident that the great love of the Creator must be all-embracing; it must reach to the farthest ends of the universe. For the minutest particle of the universe to lack the spark of divine affection would mean that the work would be incomplete.

We may now come to the conclusion that the divine will must be directed towards universal perfection. This precludes any impulse in the direction of selfishness or isolation. Therefore if an urge is felt by any individual, unless that urge is in the direction of progression toward a more perfect state, it is not of divine origin. Any impulse that is in the slightest degree tinged with feelings of selfishness must of necessity be at variance with God's will. So long as we remain with a trace of selfishness in us, that same selfishness will distort the truth. Still there is hope; we are not all doomed on that account. The mere fact that God has filled each of us with His divine desire for perfection and still continues so to do is in itself sufficient for our ultimate salvation.

Our surest guide is *conscience*. No matter how low and depraved an entity may be, there is always some inner conviction that a certain course of action

is better than another, even though the entity in question may not pay any attention to this inner judgment. This inner feeling that there is something better is the "Voice of the Silence." It is not a mysterious voice that some are privileged to hear while others less fortunate are denied it.

Many poor souls may be misguided by the statements of those who are merely superstitious. They may be led to expect some strange phenomenon to take place and become discouraged because it does not happen.

The difference between the divine in me and the earthy in me is merely the difference between my highest aspirations and my sensual and selfish instincts. The higher my ideals, the more God there is in me—that is all. To become truly divine is merely to transmute the lower instincts. So long as the individual follows his highest sense of good, he is approaching the Divine within.

Then there is the great danger of pride to be considered. Pride has to do with the lower self; and feelings of self and isolation, as has been shown, are at variance with the divine plan. Therefore if the individual begins to think that he is the originator of all he does, that he is separate from the rest of the universe, his faculties are all turned inward toward the lower self, and he thereby cuts himself off from the Light; for the Light is a universal light and cannot be contained in the finite self. No sooner do we contemplate the perfecting of the self irrespective of the whole than we automatically set ourselves against God's plan, which is that there shall be progress for all. So all individual progress is dependent upon one motive—the desire to advance the universal scheme.

We have all been told over and over again by various teachers and mystics in different ages and climes what to do to gain that bliss which comes from complete union with God, the union which brings perfect knowledge and wisdom. We may have accepted their word as

quite authentic, still some of our minds are so constituted that we must *understand* what we are doing before we can set to work whole-heartedly. This article is the outcome of a desire to help such kindred souls.

How does God work? He has apparently conceived a definite cosmic scheme of worlds and suns and Hierarchies that shall evolve in a certain manner to some certain and set purpose. In order that they shall each and all progress according to plan, He has apparently instilled into each separate and collective unit His very soul, so that all are in truth direct ambassadors from above. God has not set Himself apart from His creation and is not ruling it as a mechanic may direct a piece of machinery, but He is accomplishing His scheme of evolution through us. Therefore indeed is our life His life in a very literal way, for He is actually living in and through us. If His life is a sacrifice of the personal to the universal, then ours must be the same. If His life is a life of perpetual progression, then ours must be like it.

Once we can feel that God has a very deep love for us, then all fear must fly away. This love embraces all the universe. If we are filled with selfish emotion, we may be sure it has not come from on high; also we are thus putting ourselves out of sympathy with the higher law and must pay the penalty. Cosmic law is incontrovertible; it is unchangeable. For God to break the laws of His own being would be divine suicide. Such a state of affairs is inconceivable.

So there can be no resting for the mystic or occultist. To be in tune with the Infinite means to always follow God's behests. God is ever working for the universal good, always progressing. Therefore he who is not living in this manner cannot be one with God. If he is not responsive to divine promptings, that which comes forth from him cannot be holy or trustworthy.

Now we see why there is no going back

once one has trod the Path. If we go a certain distance and then stop we put ourselves out of touch with our divine source. The law of this world is motion; there can be no inertia. If we are not advancing, then we are retrograding.

Every time we fail to respond to the divine in us, we throw ourselves out of touch with God. The law also works just as surely in the opposite direction; every time we respond to the inner Ruler, our capacity for unification with God becomes increased. And here is need for us to take note. With every increase in capacity comes the obligation of an added *increase in effort* to correspond. Unless that increase in effort is made, we are falling short of what is expected of us and actually taking a step backward. It is as though we were on a treadmill that was going faster and faster, and we had to keep pace with the speed we ourselves had created. This may be very terrifying to some people. Hence courage and steadfastness are not the least among the qualities that the aspirant to the Mysteries has to cultivate. Therefore he who would set his foot on the Path should think well before taking the step. There is no making one great effort and then resting on one's oars. The reward of great effort is the opportunity of still greater effort. He who fails to grasp an opportunity takes a step backward. Real bliss is only to be found in living God's will, and that is the life universal.

It is not to be understood from the foregoing that a happy life may not be led under the strain such as has been implied above. But a life of unremitting effort seems absolutely compulsory to one who would attain to complete union with God, to wisdom, to the status of Superman, in advance of the rank and file. We shall all be brought there eventually by the force of that inner urge that is inherent in all of us, no matter how low we may now be in the scale of evolution. The ordinary path of evolution, though seemingly easier, is far, far longer, and to those who prefer to

take things too easily comes much suffering. To those who qualify themselves to follow the Path of Initiation is given the privilege of lightening the burdens of these sufferers.

Since the faculties of most of us are so evidently underdeveloped, and in many cases even perverted, spiritual wisdom has very little chance of filtering through. At best a lot of undesirable elements are sure to present themselves in the guise of truth. Hence one of the most important faculties the aspirant must cultivate is that of *discrimination*. Introspection wisely done is one of the best means of unfolding this power.

To follow the injunction, "Man know thyself," is by no means as easy as it sounds. But as we begin to observe ourselves, we begin gradually to understand our true motives, thoughts, and feelings. We begin to recognize selfishness where we had never suspected it before. As we take advantage of our knowledge to remedy our shortcomings, we gradually begin to be able to separate the false (selfish) elements from the true (divine). When we gain the faculty of discriminating between the true and the false in ourselves, then and then only shall we be competent to judge truth externally.

Only he who is perfect can know truth in its fullness, for exactly the amount of imperfection that exists in us will impregnate our judgment. Great care must be taken that the doors of our minds remain ever open to new ideas. We must remember that however wonderful a truth may appear to us, it is impossible for humanity at its present state of evolution, where it is beneath the level of perfection, to know the truth without distortion. So we must be ever tolerant of our brother's ideas, for his ideas may bring him nearer to the truth than our "so truly true" conception may bring us. However correct a truism may appear to be, and no matter from what source it may come, it has to pass through our consciousness, which is not

perfect; therefore we must be ever ready to modify our ideas and convictions.

Again, bear well in mind that should the following of one's intuitions be tried and should the inner voice lead the student astray, blame not the Divine within, but realize that the failure is due to the uncultivated faculty of perception. It must be given a fair chance before it is condemned. Remember that a safe guide is never to follow any instinct that prompts to an act or the acceptance of an idea which is not in strict accord with one's highest sense of right and pure logic. The act must cause no pain to others. It must not be tinged with self.

Not only must the mind remain receptive if the truth is to flow through it, but it must be ever acknowledging and appreciating and making practical use of all it receives. To disregard this injunction would be to deliberately shut the door of heaven in our own face. We must be ever opening up to the Light.

Certainly the most important thing of all is that we should DO something with what we get. No matter what our status in evolution we are always capable of helping in some particular way, however feeble our efforts may seem. But the power in a deed lies not in the visible act so much as in the mental process that went to the performance of the act. Many visibly good acts may be evil when seen in their totality.

We do not have to wonder how we can apply our science of life; all we have to do is to grasp at the opportunities for service as they crowd around us. If we do this faithfully and do not weaken when some act looks a little tiresome, we shall be amazed at the speed of our progress; we shall eventually find ourselves possessed of faculties of which we had never even dreamed.

Who has the courage to make the attempt?

Who has the courage to go through with it once having made the start?

Creative Thought

BY ELIZABETH A. JACKSON

ST. JOHN tells us in the first chapter of his Gospel that "In the beginning was the Word, and the Word was with God, and the Word was God." It is said that the New Testament was originally written in Greek. The Greek word "Logos" means both *word* and the *thought* which precedes it. Thus everything that exists in the universe was first a *thought*, this thought then manifesting as a Word, a sound which built all *forms* and itself manifested as the *life* within those forms. This being the process of creation, the use of words to express thought is the highest human privilege, and can be exercised only by a reasoning, thinking entity like man. Everything which has been made by the hand of man was first

a thought form in the mind of its maker.

As students of the Rosicrucian Philosophy we know that as Egos we function directly in the subtle substance of the Region of Abstract Thought which we have specialized within the periphery of our own individual auras. Thence we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body and reflected in the mind. From these mental images we form our conclusions in the substance of the Region of Abstract Thought. These conclusions are ideas, and by the power of the will we project these ideas through the mind where they take concrete shape as thought forms by drawing around them

mind substance from the Region of Concrete Thought.

By the power of attraction the centripetal force is aroused, and the thought forms are whirled into the desire body, where they are endowed with added life and clothed in the denser substance of the Desire World. They thus are enabled to act on the etheric brain and propel the vital force through the brain centers and nerves to the voluntary muscles which perform the necessary action. We know that the dense body is our vehicle of action, the vital body gives power to act, the desire body furnishes the incentive to action, and the mind serves as a brake on impulse.

Thought forms from within and without the mind are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action. Reason ought to rule the lower nature and leave the Higher Self free for the expression of its divine tendencies. Habitual thought has power to mold even physical matter, and is still greater in its potency to mold the finer vestures. Though it is difficult to hold the desire body down to any definite line, still it can be done, and the attempt must be made by all who aspire to spiritual advancement.

In Jeremiah, 6:19, we find these words: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts." What is the fruit of a thought? Have we ever rightly understood that a thought can bear fruit at all? The fruit of a thought! It is a noteworthy expression, and proves that the prophet who made use of it had a clear conception of metaphysical science, which teaches us that thoughts are things. What one thinks, one becomes. According to the way a man thinks, so is the life he leads; the thought is the seed, and his life is the fruit of his thought.

Moreover, a man has a greater and graver responsibility put upon him by his thoughts than their effect upon his own existence, for they do not belong to

him exclusively. He unconsciously transmits them to others—his children, his friends, and his neighbors. In his children his thoughts yield sometimes strange harvests for their future good or evil. In his friends and neighbors they result in a crop of pleasant or unpleasant conditions, which spreading from himself as a center of radiation affect the happiness of a whole community.

In the same way a nation like an individual is known by the fruit of its thoughts. The lines along which the people are taught to think are the lines on which the nation's honor is built up or its shame disclosed. Its responsibilities are the same as those of an individual, for the thoughts on which it dwells now will determine the fruit on which the next generation will feed—or starve. Were we to probe to their very core the causes which involved the downfall of the civilizations of the great empires and kingdoms of ancient days, we should find them to have been the fruit of their thoughts. No extraordinary or unjust visitation of divine wrath swept them out of existence. Their destruction was the working out of the unalterable law that thoughts inevitably materialize into corresponding concrete conditions.

Individually we are responsible for putting our thought power on the side of good or of evil. Sooner or later there comes to each of us the opportunity to range ourself on the side of mercy and virtue, or of cruelty and vice. The Elder Brothers have shown us the way by which we can daily eradicate evil thoughts as well as strengthen the good, a way by which we can go back in memory to the years before we found it and wipe out the offenses of thought and action committed then. One of the fruits of retrospection is the weakening of the power of evil in the world. It not only cleans the slate of life, but it strengthens and develops the heart side of the nature, making it more unselfish. "As a man thinketh in his *heart*, so is he."

David's Destiny

BY LAURA LILLIAN ARBAUGH

IT WAS rather late in the afternoon when the principal of the little private school for deaf children closed her desk after an unusually busy "opening day." As she stepped out on the porch for a few minutes' rest and relaxation, she saw coming up the walk a strange woman and a little boy, followed by a man whom she recognized as the rabbi of the local synagogue.

They were watching the deaf children at play on the lawn. The little boy, somewhat in advance of the others, looked on with solemn-eyed interest. A ball was thrown across the walk and, following it with his eyes, the boy saw the principal coming toward him. He dropped his toy dog and stared a moment, wide-eyed and open-mouthed. Then a look of joyous recognition leaped into his eyes, and he held out his arms and ran to the principal, crying, "Lala! Lala!" She lifted him and held him tight against her heart a moment. He put his arms around her neck and kissed her again and again in rapturous greeting, murmuring, "Lala," over and over.

"Who are you, my handsome little man?" asked the principal, smiling at him. "And who do you think I am?"

As if in reply, the little fellow buried his face in her neck and said softly, "Lala."

She was accustomed to children, even strange children, coming to her gladly, but this was quite unprecedented, she thought, as she studied the sturdy little figure in her arms. "A child I have never seen to greet me with so much of home-coming joy!" Her eyes were very serious as she said softly, "I wonder. I wonder."

Very gently she put her hand under his chin and raised his face from her shoulder. The dark-haired boy and the

dark-haired woman looked into each other's smiling eyes.

"You might be the prodigal son come home," said the principal, but realizing that the boy must be deaf and that he did not understand the language she was using. "Yes, you might be, and something makes me think you are."

The child smiled. Though he did not understand the words, he knew that whatever had been said was meant kindly. He patted her cheeks and continued to look into her face with happy eyes, all the while saying, "Lala. Lala."

The stranger saw the principal and came forward. "I hope you don't mind this unexpected visit," she said. "We wanted you to see our David, and we had an opportunity to drive down this way with some friends, so the rabbi brought us out."

"I'm glad you came."

"Of course, I presume that David is too young to stay in your school, but I hoped you could tell me what to do for him. I feel so helpless." Then looking toward the playground, she added, "But I see some children here no larger than David. How young do you take children?"

"At three years of age," replied the principal. "David must be that old."

"Three and a half."

"Then I think he's my boy." And just as if he had heard and approved, David "snuggled down in her arms for the school year," as the rabbi said in relating the incident.

David smiled to his mother and, indicating the principal, said, "Lala." The mother looked startled. Her face went white and became a study in conflicting emotions as in an awed voice she said slowly, "So *you* are Lala." With a choke in her voice she added, "He never

loved *me* like that. But," with a little crooked, hurt smile, "I'm not jealous—at least not very."

"David is a diplomat, I take it. He knew he was in the best of standing with his own family. Now he's getting in right with the school family," was the rabbi's comment.

"He's already in right," laughed the principal.

The mother's eyes were troubled. "David is a very strange child. He's so—so different. We've often said he didn't belong to us. His father says it's just his deafness, but it's more than that. Of course he loves me but not as the other children do. His love is so—" she seemed to be searching for the right word—"so impersonal might express it. He has seemed to love everybody and everything equally, apparently—except Lala," she added with a smile. "Of course he can't talk, but he's always saying 'Lala' as if asking for some one. It distressed us that we didn't know what he meant, and often I really think he has pitied us for being so stupid. He has such a wise look sometimes, not like a child's."

"He has a highly intelligent expression," said the rabbi.

The mother smiled her appreciation. "Of course we think he's bright." Then the puzzled look crept into her eyes again and she continued:

"I've known him to sit at the window or in the car for hours watching people, scanning faces, and then looking disappointed and saying, 'Lala,' so pleadingly with a sort of hurt, hungry look; but we never knew what he meant." Then as her eyes searched the principal's face, the startled expression returned to them. "I hadn't noticed it before," she said, "but he looks more like you than he does like either his father or me. I'm afraid, though, I'm talking overmuch about David."

"Indeed, no," replied the principal. "I'm interested—intensely!" And to herself she added, "Little you dream

how much." Then to the mother she said, "I hope you will tell me everything about him. Shall we all go into the office?"

"I have an appointment and must be going," said the rabbi, turning to David's mother, "but I shall return for you at any time you name."

"I shall be glad to send you in," said the principal.

"Thank you both, but I have a feeling that David won't be going, and I shall come later when we have had our talk and arranged everything. That is," to the principal, "if you have the time and have a place for my boy—our boy," and this time her smile was bright.

"I think there's been a place waiting for David for a long, long time. Yes, we'll always have a place for David."

Again David took the principal's hand and looking at his mother said, "Lala."

"Yes, David, mother is so glad you have found Lala. Lala will teach you to talk."

David smiled and nodded.

"Do you want to stay with Lala?" asked the mother, accompanying the words with expressive gestures. Again David smiled and nodded.

"That makes it so much easier," she said.

The principal led the way to the school office. "Shall we fill out the record blank?" she inquired. "And then I hope you will tell me everything about David."

"David is our youngest child," replied the mother. "When he was two years old, we found that he did not hear. As there is no deafness in either his father's family or mine, we were very much puzzled. We've tried to understand him and train him, but we realize that our efforts have not been very successful. He's a bit headstrong and very determined. When he plays with the other children, he is always the leader. He plays alone much, though when he's playing alone he seems to think he's playing with another child." She

seemed at a loss to explain the situation.

"An invisible playmate?" asked the principal.

After a long moment the mother replied: "Yes, I think that would express it. Did you ever hear of such a thing?"

"Yes, children sometimes have invisible playmates. I think David might have one."

"You seem to understand him better already than I have in these three and a half years," said the child's mother.

"Oh, no. You see, I've had several hundred children to bring up and train in the school home, and you'll admit that is quite a bit of experience. Then somehow it just seems natural for me to understand them," replied the principal.

"I'm afraid I haven't understood David at all. My husband's mother lived with us, and she seemed to understand him. She used to tell us that he was a stranger in our home. She believed that we have all lived before and that we come back in physical bodies from time to time to work out our destinies; and that when we die, we don't really die at all, but go on living and working." She stopped and looked inquiringly at the principal.

"That is a very beautiful belief. Don't you think so?" said the latter.

"I never could understand it and usually refused to listen when she discussed it. But just before she died, she called my husband to her and said: 'John, be very careful in your training of David. There's a great soul in that little body. He has much to overcome in this life, and it is your duty as well as your greatest privilege to help him. He's a great soul, John. Think well of all the things I've said.' Then she slipped behind the veil, so gently and so peacefully. I asked John what she meant and he said: 'I don't quite know, Nell. I can't quite get it. Sometimes I seem almost to know so many wonderful things—almost. As Mother said, some day I'll understand, and I hope it won't be too late to help David.' It's going to make John very happy to know that

David has found Lala, and to think that it should be you!"

She looked at the principal affectionately. "We are neither of us going to mind leaving David with you. But," looking at her watch, "it will soon be time for my train. Have I given you all the information for the record sheet?"

"All but David's birth date, with the exact time as nearly as you know it. That means the time of his first cry."

"I know that fairly accurately. He came in with a cry, but it was practically his last. He almost never cries, though sometimes the big tears roll down his cheeks."

With one arm around the principal's neck David waved his mother good-by, a contented smile on his little round face and a happy light in his big brown eyes. He stayed close to the principal for the rest of the day, holding to her skirts when she was busy, to her hand when she was not, all the while gazing at her with such a look of adoring devotion as has seldom thrilled the heart of the mother of a three year old son. When the busy evening was over, it was the principal herself who tucked him into his little white bed, and he fell asleep still holding her hand and murmuring, "Lala." She sat by him a long while in deep thought, and when she left, it was with a kiss on his beautiful forehead and a tear on his wavy brown hair.

That night the principal had a vision. She saw the home of a rich Jew in Capernaum at the time when Christ Jesus was living as a man among men. The family was gay and pleasure-loving, enjoying everything that wealth could provide in that day. The only son, Marcus, was a leader among the young men of his set. He was headstrong, self-willed, impatient of restraint or opposition to his wishes. He showed a lovable, warm-hearted nature toward those whom he chose to honor. To those he considered his inferiors he was imperious, yet generous and kind if they served him promptly and well. The servants in the

home were devoted to him, though just a trifle afraid of him. The mother, a Jewish woman of orthodox belief, had left him as a child much in the care of Marah, his nurse; yet Marcus' love for his mother was one of the great outstanding features in the boy's life, and kept him a fine, clean, young fellow morally.

He and his friends had just come in from the races. Old Jaran had taken the horses, and his wife, Marah, had brought the boys refreshments as they lounged in the cool courtyard of the house. The mother entered just as Marcus was saying, "Bah, the Nazarene! What has he? He comes neither with an army nor a treasury. What can he expect to do in this age without money and without soldiers? He's not the king of the Jews! He associates with the common people. He's not the Messiah for whom we have waited. The Messiah will have power!"

"Nay, nay, my son," quickly spoke the mother; "the Nazarene may not be the sort of savior for whom you have looked and whom you have wanted to serve, but have you heard him? He has power. If ever man had power the Nazarene has it. He wants not soldiers. He teaches the message of peace."

"Peace! I want not peace," replied Marcus impatiently. "I want the sword—the sword for the necks of the Roman dogs!"

"Nay, Marcus, my son, listen to your mother. Your father says the same. This Nazarene has a most amazing, a most fascinating power. He does many wonderful things. You remember old Nathan, the fish-net maker, the one who has been deaf from birth? The Nazarene has healed him and now he hears. When those standing by asked why the man had been deaf from birth, the Nazarene told them that it was a debt carried over from a former life, a debt that he must pay in this life. The man had wilfully closed his ears to advice and teaching, so he came into this life without the ability to hear. But the Nazarene said the debt was now paid; also that the glory of God

was made manifest and the divine plan worked out in the soul's journey back to God. Oh, Marcus, I want you to hear him. Do listen to my pleadings, son. I feel that I have failed you in some respects in your training. I don't mind paying in another life, Marcus, but I don't want you to have to pay for what I feel I might have spared you."

"Lala, mother mine," said Marcus tenderly, addressing her by the name she loved most, "you know I would make you happy, but please let us not talk of the Nazarene. I will not listen. I shall not follow him. I want a king in royal purple with a crown and a court. He needs must have an army and a treasury. The king who saves Israel now from the Roman oppressor must have great wealth and power. He must be able to overcome the Roman dogs by the only law that they know—the law of force and the power of might! Nay, Lala, mother mine, I will not listen to the Nazarene." Marcus kissed her tenderly, and with a signal to his companions led the way to the baths.

The mother was very sad and troubled. She and her husband were now devoted followers of the Christ, and they wanted Marcus to hear him. She sat long and meditated on how she could overcome her wrong training, or rather lack of training, of this dearly beloved son.

Meanwhile the boys walked slowly and thoughtfully on their way to the baths. They had not gone far when they met Marcus' uncle. He stopped to speak to them and said earnestly, especially addressing Marcus: "Son, have you heard the Nazarene? I have just seen him. I would that you boys would listen to him."

"Listen?" said Marcus. "Nay, I will not listen. I want not words; I want deeds! actions! an army! a treasury! a court! The Nazarene is not the Messiah for whom we have waited. What can he do to liberate Israel?"

"He preaches the gospel of peace and love, my son, the real brotherhood of

man. It is through love that we must be freed."

"What! Love the Roman dogs?" exclaimed Marcus.

"'Love your enemies,' seems a hard saying, Marcus, but I am sure that it is the right way and that we can grow into this higher way. He heals the sick; some even say that he has raised the dead. And we do know that he was born on that mystic night on which all the world saviors have been born. I am persuaded that he is indeed the savior of the world—not of the Jews only. I would that you would hear him."

But Marcus shook his head impatiently: "Nay, I will not listen. Come, let's go to the baths."

"Remember, son," said the uncle gently, "remember that we all pay. It were well to have an open mind. If you will not listen now, you may not be able to listen in some future life. A closed mind now may give you closed ears then. I would that you and your friends would hear him once."

As the boys walked on, they were very quiet, each occupied with his own thoughts.

The scene changed. The principal saw herself as the mother of Marcus, but Marcus had come back as David. So that was why he greeted her so affectionately and called her "Lala." David's father and mother were old Jaran and Marah, and the uncle was the rabbi, still standing by, ready to help the boy.

The principal pondered these things in her heart many days. She studied David's horoscope diligently to find just what lessons he had to learn in this life, what he had to overcome, the debts he had to pay, and what training would best help him in this matter, in addition to teaching him to speak and to read the lips.

He took up the work of speech preparation readily and developed a really beautiful speaking voice. He was very bright in his school work and surpris-

ingly amenable to training. Often he seemed to try to tell of things which he saw but which he did not understand. "My little David sees and hears things which we cannot see nor hear. He is in close touch with the higher worlds. David is truly a great soul," the principal said many times.

Early one morning David came into the principal's room. He looked at her closely and said: "I saw Lala cry. I came," and patting her cheek softly he snuggled down in her lap and went to sleep. "Now what did my David see, I wonder?" thought the principal. That day when she went into the schoolroom, David drew a picture on the blackboard, and in great excitement told her a dream he had had. First he drew a woman and said, "Lala." Next he drew a boy, and pointing to himself said, "I—David." Then he stepped in front of the woman's picture, and partly in pantomime conveyed the idea that she was begging some one to do something. Moving in front of the picture of the boy, he assumed an arrogant, defiant air, saying something evidently in anger and resentment. Then he ran out of the room. Returning quickly he laid his head, folded palms underneath, on his desk, and closed his eyes to indicate sleep. Then he pointed to the picture and said, "I saw." Lastly he took the principal by the hand, led her up to the picture of the woman, and going himself to the picture of the boy said: "I, David, naughty boy," adding quickly, "No, no, David sweet boy," patting her hand again and again.

David was in the private school for deaf children ten years. He had grown into a fine, manly lad of almost fourteen. No gestures nor drawing were now necessary in order to make himself understood or to understand others, for he had become an expert lip reader and spoke practically as a hearing person. The principal felt happy and thankful that she had been instrumental in removing his handicap, and that he was so well

equipped to enter the schools with normally hearing children where he could be prepared for his work in life.

The evening following the close of school for the summer vacation she reviewed in detail David's life under her care. She went back over her years as principal of the school, recalling what she and her friends all considered the very peculiar way in which she had been led to establish it, and how inexplicable it was to them that she had ever chosen this sort of work in the beginning. She remembered how rebellious she had been at times because the burden seemed so unbearably heavy. She had even, once or twice, tried to get into some other sort of work, but each time it was as if an invisible hand had thrust her back. Now, however, she was thankful every day for the opportunity to help these little speechless ones, to help them overcome. They were more than pupils to her, more like her own dear children. Her long and careful study of the circling dance of the stars as shown in her own horoscope had revealed to her why this work was her especial task; so each day she renewed her efforts in loving, self-forgetting service to the little ones in her charge.

On a night several weeks later she wakened to find her room filled with a soft radiant light, and a voice said: "Your debt is paid. You had to keep the school till David came and to help him overcome. Now you are free—to choose."

Then she saw a great multitude of children in a deep, narrow valley, almost a gorge. They were treading a rough, stony path leading to a mountain pass which was the only exit from the valley. They were footsore and weary, with bleeding feet and tear-stained faces. Some were falling again and again, their hands torn and bleeding; all were suffering. About the ears of each child was, as it were, a cloud in the form of a cross; some were dark and rough and heavy, a great burden to the wearer. The children were struggling pitifully, and there seemed no one to help. As their sobs

and moans came to the principal, with a cry of sympathy she started toward them, when suddenly the scene was changed.

These same children, grown a little taller, were standing in a beautiful garden on a high place as on a mountain top—a place of joy and peace. Every face was bright and happy, and everyone was singing and talking and laughing as they helped others up the mountain side. The crosses of those who stood on the mountain top had changed into soft, white roses, and all could hear for all had served and had overcome.

As she looked, David was in the midst of these, helping those who most needed help. He turned his radiant face to her and said one word: "Mother." Then he stretched out his arms to all the little ones in the valley, and a soft voice said to her: "Choose." Stretching forth her arms to the little suffering ones, she replied: "Lord, I have chosen—these."

Just for Today

Lord, for to-morrow, and its needs, I
do not pray;
Keep me from any stain of sin just for
today;
Let me both diligently work and duly
pray;
Let me be kind in word and deed just for
today.
Let me be slow to do my will, prompt
to obey;
Help me to sacrifice myself just for to-
day.
Let me no wrong or idle word unthink-
ing say—
Set Thou thy seal upon my lips just for
today.
So for tomorrow and its needs I do not
pray,
But keep me, guide me, hold me, Lord,
just for today.

—*Samuel Wilberforce.*

Help thy brother's boat across, and
lo! thine own hath reached the shore.—
Hindu Proverb.

One Aspect of Ramadan

BY A. R. POLLARD

IN AN admirable article in the "Rays" about two years ago, entitled "The Mystic Nine," the writer refers to Ramadan, the ninth month of the Mohammedan calendar, remarking that the effects of the fast observed during that month by orthodox Mohammedans may be neutralized, as there seems to be no ban on feasting after sundown.

It will help us to obtain a better understanding of this annual fast that is observed by millions of people throughout the Mohammedan world if we examine it bearing in mind the injunction to seek for the good in everything.

Those familiar with the Rosicrucian teachings will remember that the powers which now are ours have been in process of evolution for immense periods of time, and that intense physical suffering was needed in some instances to awaken the consciousness that is an essential accompaniment of their possession. The great teacher, Mohammed, was entrusted with the task of teaching and enlightening the peoples dwelling in certain parts of Europe, Asia, and Africa; and like other teachers he was forced to give his instructions in a form suited to the state of mental development and the physical constitution of those he was sent to help. As the peoples to whom he was delegated were to a very great extent dominated by materialism and sensuality, he had to seek some method of combating these qualities that would be appropriate and efficient, and yet would not make too great demands on the endurance and patience of those for whom the method was intended.

The keynote of the vital body is repetition, and in consonance with this principle an elaborate system of prayers was evolved; prayer had to be made thrice

daily. By these prayers those who use them are enabled to cultivate a degree of concentration and to raise themselves to heights of contemplation that might well be the envy and admiration of many Christians.

So far, well and good; but the mere repetition of prayers *per se* that would have sufficed for a more advanced people was not sufficient to combat the tendency to sensualism in the peoples to whom Mohammed was sent, even though accompanied by the most earnest effort at upliftment. Something more was needed, and that Mohammed found in the enjoining of fasts, a principle that had been followed in the Christian Church from early times.

Among the races professing to follow the teaching of Mohammed the Arabs occupy a prominent place both intellectually and in the matter of culture, and it was therefore to be expected that Mohammed's method would be peculiarly well adapted to meet their special needs. It is a well known trait in their national character that while capable of great effort for a short time, they fail where sustained and prolonged endeavor is required. The kind of fast adopted in the West would not therefore have been suitable for them, so a fast from dawn to sunset for a lunar month, i. e., from one new moon to the next, was prescribed. The effort demanded was great but was not for too long a time. The ordeal is a severe one, but its severity is tempered in two ways:

- (a) By allowing food and drink to be taken between sunset and sunrise.
- (b) By the fact that the date of the new moon advances some ten days annually, which causes the time of the fast to occur earlier each year.

Of all the sufferings that humanity dreads, excessive thirst is one of the worst, and to go without water between sunrise and sunset in the tropics during the summer months is a searching test of one's endurance, which must be experienced to be understood. Relief is essential, and accordingly both food and drink may be taken during the night.

Further, as the beginning of the fast corresponds to the new moon, it does not always occur during the summer, but moves back through the year at the rate of ten or eleven days annually, thus completing a cycle in thirty-five years or so. Therefore in the portion of a man's life during which the fast is generally observed, he is not called upon to suffer the pangs of hunger and thirst at the same time each year, and the severity of the fast is tempered by the transition from summer to winter and vice versa. The fast is thus prevented from being too greatly dreaded, an occurrence that would have detracted greatly from its usefulness by causing people to seek to evade it on insufficient pretexts.

It fell to the lot of the writer to sojourn for two years among the Arabs of the Euphrates valley, and he was much struck with the rigid manner in which they observed Ramadan. Once during the fast he had occasion to take several men into the desert with him, and though the journey exceeded the four hours' length that entitles a traveler to break his fast, nothing would induce any of the men to drink. One of the party was so overcome that he had to go and lie down under some palm trees near by.

The strict observance of the fast that was so noticeable among the peasants did not extend to the other classes of the population. Among the latter many of the older men excused themselves on the grounds of ill health, though the younger men set an example that might well have shamed their elders.

The foregoing is an aspect of Mohammedanism that has presented itself to the writer during a prolonged residence in the East. It is essential to re-

member how many and diverse are the roads by which humanity is traveling toward the light if a true understanding is to be obtained of the Orient and its many religions. A sympathetic outlook is demanded from us all, and especially from those who know and try to practice the higher teachings. This article has accordingly been written in the hope that it may help those in the West to a better comprehension of the needs of those whom the teachings of Mohammed are especially intended to help.

What Is Evil?

We sometimes hear the statement made by occult students that evil is the negative pole of good and therefore must always exist. This idea is not correct. Evil is merely a by-product of evolution. It is the result of the mistakes which evolving Egos make in working their way upward. When an Ego misapplies one of the laws of nature on any plane, conflicting elements come together and create inharmony. The result, in popular parlance, is evil.

There is also another factor in the situation. That which is good for an Ego at one stage becomes evil at a higher stage, because at the higher elevation new laws of the cosmos come into operation. For instance, to the involving elemental spirits the vibrations of fear, hate, and anger are good because they help these spirits to crystallize matter about themselves and thereby create vehicles in which to function. But when they reach the human stage, they must reverse the process and begin to spiritualize their vehicles, at which time hate, fear, and anger will be evil.

Therefore, although evil will always be present as a by-product in any system of evolution, still it is not necessary to the functioning of that system, and hence it is not correct to say that it is the negative pole of good. —By J. D.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

17. And he left them, and went out of the city into Bethany; and he lodged there.

18. Now in the morning, as he returned into the city, he hungered.

19. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!

21. Jesus answered and said unto them, Verily I say unto you, if you have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

—*St. Matthew, 21st Chapter.*

INTERPRETATION

It is a modern mystic who says, "Every city mentioned in the Bible is to be found in the heart of man, and every time mentioned in the Bible is *now*." Bethany means a house of dates. Dates esoterically mean fructification, increase. Dates also symbolize the feminine principle of humanity, which is the Word principle of the Absolute and the wisdom principle of the God of our solar system. It becomes the Christ principle in man when he has purified his lower nature and spiritualized his human or concrete mind. It was in Bethany that our Savior performed many of His wonderful works of loving service. It was while He was lodging in Bethany that He raised Lazarus from the dead, thus beginning a new epoch in our human life wave.

When He returned to the city He hungered, not for physical food for He said, "I have food that ye know not of." But he hungered for all those about Him, for mankind to learn of the Christ power that shall be ours when we have purified and transmuted the feminine principle within ourselves.

The fig tree means the power of generation. The Lord of love and life would never have cursed any form of life, for He is a part of all that lives. He was speaking here to His disciples of the misuse of the power of generation and of its ultimate results. Generation is but a transitory process of this present stage of evolution. We know that the organs of generation will eventually atrophy. Even now the male organ is separating from the body. When the seven Roses bloom upon the Cross of the body, the heart and larynx will be the centers of generation. It was this sublime state of development in man that Christ Jesus hungered to see as He went out of the city unto Bethany.

A Friend to Man

Let me live in my house by the side of
the road

Where the race of men go by.

They are good, they are bad, they are
weak,

They are strong,

Wise, foolish—so am I.

Then why should I sit in the scorner's
seat

Or hurl the cynic's ban?

Let me live in my house by the side of
the road,

And be a friend to Man.

—*Sam Walter Foss.*

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.

Denunciation of United States

America was withheld from discovery until evolution had progressed to such a point that new institutions designed to further the freedom of the human will might have an opportunity of being developed here. The republican form of government was the great political experiment for which the Hierarchies reserved America. The republic is the foremost political instrument for giving to the rank and file of the people the opportunity of self-government. Under a monarchical form of government, where all the commands are given by a few selected individuals who bear all responsibility in connection with them, the people as a whole get but little experience in self-government, and therefore their progress in evolution is very much slower than it is in a republic.

The radicals who would tear down the republic because it does not come up in all respects to their ideals are usually ignorant of the above facts. It must not be ruthlessly torn to pieces and cast aside until we get something better to take its place. Community life in which the mass of the people live in settlements of various kinds is destined to be the regime of the future. This will carry with it more or less extensive changes in political government. But community life is only in its preliminary stages and ages of experimentation must elapse before it will reach its full fruitage. Therefore the irresponsible radical who would destroy what we already have, even though his vision of the future may be very

good, is not doing a service to humanity or the world.

"Denunciation of organized government, such as is enjoyed under the Constitution of the United States, has not ceased, and newspapers are continuing to give prominence to the ideas of radical agitators," said R. E. L. Saner, of Dallas, Texas, former president of the American Bar Association, in an interview in the *New York Times*.

"To thoughtful citizens it is cause for increasing concern that such latitude is given proponents of radical doctrines to carry on extensive campaigns against almost every phase of our government," he continued.

"We are constrained to the belief that the sentimental acceptance of many false theories now presented, academically discussed under other and more alluring names, has caused many citizens to lose sight of the inevitable consequences; now, if those questions were presented stripped of their camouflage and expressed in all their sordid reality, they would be worthy of no defense.

"Proper laws, no doubt, could be enacted to curb these abuses and to control these malcontents, but we realize that instead of the passage of more laws providing new regulations, the greatest power in this country to meet such unfortunate conditions is an intelligent citizenship, having a clear understanding not only of the 'rights' but who also appreciate the 'obligations' of citizenship."—*Scottish Rite News Bureau*.

Students Earn Their Living

In the news item below some interesting side lights on academic education in the United States are given. These show that a quite large percentage of college students in America are paying a part of their way through college by working while studying. The occult student knows that we are entering the Mercury half of the present round of evolution of the Earth Period. He also knows that involution turns to evolution about the fulcrum of the creative mind and reason. Therefore education of the masses is the greatest means of progress in evolution. All these modern educational agencies

of progressive America are instruments for the furthering of the evolution of those who have been drawn here by birth.

Of the entire enrollment in 408 colleges and universities in the United States last year, 39 per cent of the students were partially or wholly self-supporting, according to a recent study by the Bureau of Education. A total of \$25,500,000 was earned by the students of these institutions, it was said.

The Bureau included 600 colleges and universities in its survey. Of these forty-four per cent of the students in co-educational institutions earned their way and a third of the students in men's colleges and a sixth of those in women's colleges earned at least a part of their expenses.—*Scottish Rite News Bureau.*

The Problem of Crime

The age-old problem of crime seems to be more in evidence these days than it has been in the past. The statistics given in the clipping below classify the various types of crime. We have all sorts of institutions for criminally inclined people. We have the science of penology and social service, both of which aim to reduce crime. Likewise religion aspires to cope with the problem by appealing to the desire for a state of happiness after death. But after all, only the occultist has the key to the situation, and that key is evolution together with occult knowledge of the after-death conditions and the purifying experiences which are there gone through previous to rebirth. When a person becomes possessed of this information and convinced of its truth, he is able to conduct himself in such a manner as to break up any criminal instincts he may have, and gradually remodel his character along constructive lines. Therefore we believe that occult philosophy is the hope of the race in the matter of overcoming crime.

A study of twenty-five thousand felony cases in New York State during 1925 has been made by the New York State Crime Commission, better known as the Baumes Commission. The investigation revealed that—

Crimes of importance are committed for the most part by males under the age of 25; Robbery, burglary, and grand larceny

are most commonly practiced by so-called professional criminals;

Assault, sex crimes, and, to a degree, homicides are results of offensive conditions and have associated with them certain questions of social policy and psychiatric science which require separate measures of relief;

Over 70 per cent of the crime problem comes within the divisions of the four crimes of grand larceny, assault, burglary, and robbery;

The body of major crimes are committed with deliberation and with the specific purpose of taking property by acts of violence;

The crime problem is not one of occasional crimes, or of crimes committed in passion or by defectives.—*The National Humane Review.*

Levitation

Levitation has always been considered a figment of the imagination or a superstition handed down from the alchemists of the Middle Ages. The occult student, however, knows that levitation is a fact, and that the adept who has mastered the finer forces of nature can levitate as easily as he can gravitate. The process consists in changing the polarity of the atoms of the body so as to suspend the action of the force of gravitation. To put it another way, when one has changed his spiritual specific gravity sufficiently, he is able to levitate with perfect ease. The medium mentioned in the following clipping has unconsciously attained a slight degree of development in this direction, although it is not under his control to any great extent as yet.

The performances of a medium who was able not only to displace objects, but also to displace himself without visible means of locomotion were recently cited before the International Congress for Psychic Research by Dr. von Schrenck Notzing of Munich.

This medium, given the pseudonym Karl Weber, raised himself in the air without wings 35 times during June, July, and August, 1924, Dr. Notzing said. The medium's position was generally horizontal, and he remained in the air at the height of four feet six inches for about 25 seconds, the doctor asserted.

On one occasion this medium was said to have floated four feet from the point where he rose into the air.

Question Department

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

BY KITTIE S. COWEN

The Varied Effects of the Sun's Rays

Question:

We are told that the vital body is the avenue through which the sun's rays enter the dense vehicle; that a part of the rays are first sent to the moon, and that the spleen is the entrance gate in the body for the solar forces. Do all of the sun's rays come to us direct from the sun or moon, and is the spleen the only avenue in the body through which these rays enter?

Answer:

The sun's rays are transmitted to us either directly or by way of the moon or the planets, the latter being the physical bodies of "the Seven Spirits before the Throne." Each planet receives the light of the sun in different measure depending upon the following conditions: The proximity of the planet to the sun, the constitution of the atmosphere of the planet, and the development of the beings on the planet.

The sun radiates three primary rays of divine *Life*, which manifest on each of the seven planets, our earth included, as *life, consciousness, and form*.

The direct solar rays are absorbed by the spirit, which has its seat in the *frontal sinus*. These rays manifest as *life* and produce spiritual illumination.

The rays received by way of the planets enter the body at the *head* where the occipital and two parietal bones of the skull join, and are absorbed by the

brain and spinal cord. These rays manifest as *consciousness*, and produce added consciousness, intelligence, moral development, and soul growth.

The solar rays reflected by way of the moon enter the body through the gateway of the *spleen*. These rays manifest through *form*. They vitalize the dense body and produce physical growth.

Each planet and every being on that planet can absorb only a certain quantity of the sun's life force, which varies according to the general stage of evolution there. The remainder of the force reaching the planet does not affect either the planet or the beings upon it any more than light affects one who is blind, although such a one may be entirely surrounded by the most brilliant illumination.

The Vital Body

Question:

Will you please tell me what the principal functions of the vital body are?

Answer:

The functions in question are as follows: The vital body distributes the solar energy, which enters through the spleen. The vital body is necessary to growth, assimilation, excretion, and the propagation of the species. The two lower ethers of the vital body form a matrix into which the dense body is built. The two higher ethers form a matrix which gives shape to the desire body after the death of the physical vehicle. The intellectual soul is the extract of the vital body. The vital body is opposite in polarity to the dense body. The former is the seat of the conscious and subcon-

scious memory, and is the means through which the Ego manipulates the brain and nervous system. Initiation separates the two higher ethers from the two lower and forms a vehicle out of the two higher ones that is known as the "Golden Wedding Garment." This is used when functioning on the invisible planes. The life panorama is engraved on the negative atoms of the reflecting ether of the vital body. The collapse of the vital body causes sleep, and its permanent withdrawal from the dense body causes death.

Wounds in the Finer Vehicles Caused by Material Instruments

Question:

It states in the Bible that after the resurrection Christ appeared to His disciples and showed them the wounds in His body. How is it possible for wounds caused by a material instrument to appear in the finer vehicles?

Answer:

At the time of the baptism in the river Jordan the man Jesus gave his dense and vital bodies to the great Sun Spirit, Christ, and the latter functioned in these vehicles during the three years of His ministry on earth. At the time of the crucifixion Christ Jesus returned the seed atoms of the dense and vital bodies to the man Jesus. After being placed in the tomb the atoms of the dense body, owing to the tremendous force which had been imparted to them by the high vibrations of the Christ, were scattered to the "four winds"; that is to say, disintegration of the dense body took place almost instantaneously. The vital body Christ kept to function in later, and it was in this body, made dense with material substance, that He appeared to His disciples.

As long as the archetype of the physical body persists, it endeavors to attract to itself physical matter, which it shapes in the form of the vital body. This fact makes it rather difficult for the Invisible Helper who is working out of his

body at night to keep from materializing, for the reason that the moment he ceases to WILL that physical substance be kept out of his vital body matrix, the physical material in the surrounding atmosphere begins to attach itself to him, and very soon he becomes not only visible but tangible. The highly developed Invisible Helper is also able, if he so desires, to perform actual physical work whenever and wherever it is necessary, regardless of the fact that his dense body may be thousands of miles away. The Initiate Invisible Helper who has passed out of this life has learned to attract or repel physical matter by an act of will, and is therefore able to materialize despite the fact that his archetype has ceased to vibrate. Christ was naturally at the head of this class.

We know that ether penetrates every physical molecule, and for this reason the etheric or vital body, propelled by the will of the Ego, is able to pass through any physical obstruction except glass. Clothed in His etheric vehicle Christ entered the room where His disciples were assembled, and then by an act of will attracted to Himself enough physical matter to make Himself visible. As the dense body is shaped by the vital body, the wounds in the latter made at the time of the crucifixion were reproduced in the temporary dense body used by Christ at the time He appeared to His disciples.

Where Separate Languages Disappear
Question:

I am a bit puzzled by the words, "When will it end?" etc. on page 112 of the "Cosmo-Conception." Why is it that those in the borderland are still speaking the English language although they have left the dense body and passed on to another sphere? Would not the method of expression by language also be different?

Answer:

Different languages exist on the invisible planes until the Ego reaches the

First Heaven. An individual speaking English continues to speak English while in purgatory and the borderland; the German continues to speak German, the Frenchman to speak French, etc. A person speaking several languages will retain the accomplishment after death. It is not until the First Heaven is reached that the various languages give place to a universal mode of expression which prevents all possible misunderstandings relative to the meaning which the Ego wishes to convey. There each thought takes a definite form and color that is perceptible to all. This "thought-symbol" emits a certain tone, which is not a word but a sound, and which conveys the exact meaning of the Ego to the person whom he is addressing, regardless of the language which either of them spoke while on earth.

The Silver Cord

Question:

Will you please explain the structure of the silver cord, that is, its shape, composition, beginning, and end.

Answer:

The silver cord is composed of ether, desire stuff, and mind stuff. It is shaped much like two figure sixes reversed, one of which is upright and the other one horizontally placed, the two being connected at the extremity of the hooks.

The mind stuff or third part of the silver cord grows from the seed atom of the mind located at a place in close proximity to the frontal sinus. From this point the cord passes to the pituitary body and from here to the pineal gland, thence downward connecting with the thyroid and thymus glands also with the spleen and adrenals, and finally joins the second part of the cord, which is made of desire stuff and has its origin in the seed atom of the desire body located in the great vortex of that body situated in the liver. From here the second part of the silver cord, composed of desire

stuff, goes to the solar plexus, where it is joined to the first part of the cord, which is composed of ether and has its origin in the seed atom of the dense body located in the left ventricle of the heart.

The union of the first and second parts of the silver cord marks the *physical quickening*, but it requires approximately twenty-one years to complete the junction which takes place between the mind stuff part of the cord and the desire stuff part. It is interesting to know that the silver cord grows anew each life.

Spiritual Entities Distinguished from Thought Forms

Question:

How can one distinguish objective spiritual entities from thought forms, and how distinguish between a thought form emanating from one's own mind and one emanating from the mind of some other person?

Answer:

Thought forms are more or less like automatons; that is to say, they lack spontaneity. They move and act only according to the will of the thinker, which will is the motive power within them. The actions of objective spiritual entities are spontaneous and changeable exactly as those of human beings are here, where we change our actions and tactics whenever we wish or consider it best to do so.

In order to positively identify the origin of thought forms, it is necessary to examine them with the grade of clairvoyant sight required to function in the Region of Concrete Thought, where the ideas first took shape. There thought forms speak in a language which is unmistakable, and convey far more accurately than words can what their intent and meaning are. They sing in a key peculiar to the person who originated them, so it is a comparatively easy matter for the trained clairvoyant to trace them to their source.

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 Great Pyramid

Its Divine Message

BY JOHN B. WARD

(Continued from October)

RETURNING to the point of the Exodus and continuing the measurements up the ascending passage, the next notable feature is the opening out of the passageway to a sevenfold increase in height. The length of the lower portion of this ascending passage is 1542 inches, corresponding to 1542 years, and this coincides with the duration of the time when the Israelites were under the law. The commencement of the higher passageway or Grand Gallery is almost exactly at the point corresponding to the date of the Crucifixion, the latter being A. D. 33. The extra height of this portion of the passageway is believed to typify the exalted privileges of the Christian Era. This suggestion is most wonderfully confirmed when we remember that the Jews (as distinct from Israel) never entered into these privileges. This fact appears to have been foreseen and provided for,

for just at this point there commences a horizontal passageway leading into what is called the Queen's Chamber, indicating that the Jews continued from this point straight on without spiritually rising in the same way as those living under the privileges of Christianity.

Returning to the Grand Gallery we find that near its termination is the Great Step. The face of this step is exactly in line with the vertical axis of the Pyramid, and is also exactly over the center of the Queen's Chamber. It marks the date 1844 A. D., and is considered to indicate the beginning of the end of the "seven times" of Judah's punishment from the downfall of Jerusalem. It was in the year 1844 that the sultan of Turkey was forced by the Powers to give religious liberty to the Jews, and this date is 2300 years from the overthrow of Jerusalem, as foretold by Daniel, when the "cleansing of the sanctuary" was to commence, which had its

happy consummation in 1917 when Palestine was finally relieved of Turkish rule and oppression.

It has only been possible to touch upon the main outstanding features of these matters. There are besides numerous other factors, both of geometrical and astronomical significance, which appear to amplify and confirm the views held concerning the prophetic intention of the Pyramid.

The terminus of the Grand Gallery is at the entrance to the first low passage, and this feature is supposed by some to mark the close of the Christian Dispensation. The end of the Grand Gallery corresponds to the commencement of the late war. According to Biblical prophecy the Christian Dispensation or "Times of the Gentiles" was to be followed by what is spoken of as the "latter days." Strange to say, students of prophecy of whatever school, no matter how they differ on other points, as well as many religious teachers, whether they have heard of the Pyramid or not, are declaring that we are now living in the "latter days."

Now the most interesting portion to us naturally is connected with those events which are taking place in our own day. It is only recently that any really reliable data on this phase of the matter has been obtained. To forecast the future is a dangerous undertaking, as there are so many pitfalls and unforeseen factors which may later be introduced. But naturally as one gets farther and farther on and prophecy becomes history, the accumulated evidence becomes stronger and more reliable and better able to serve as a basis upon which to build a theory as to events in the near and immediate future.

A new factor in the design of the chronological line has been discovered only quite recently as taking place in the Great Step, whereby the unit of measure has been changed from one inch to the year into one inch to the month, and the whole distance from the Step to the end

of the King's Chamber is, so to speak, a delineation on a larger scale of events taking place in these "latter days." It would be quite impossible to give the proofs of this change of time reckoning without the aid of very elaborate diagrams and sets of calculations, but let it be said that the calculations are strictly mathematical and astronomical, and for the purpose of this article we will assume them to be correct. Their accuracy has been to a certain extent proved already, and time and future events will complete the proof, or otherwise.

Under this new system of chronology, continuing from the Great Step, which corresponds to 1844, and substituting the inch to the month scale at precisely the correct geometrical point, we find that the entry under the first low passage corresponds to August 4th, 1914, the exact date of Great Britain's entry into the late war. Proceeding in the same way the end of this passage corresponds to the 11th of November, 1918, the day of the signing of the Armistice.

Continuing along through the Antechamber several minor points are encountered, which are taken to indicate periods of unrest alternating with periods of comparative calm, which may safely be said to represent conditions existing generally at the present day.

It is not until the measurements reach the period of May 29th, 1928, a date I should like the reader to make a note of, that any really pronounced feature is encountered. This point is marked by the commencement of the low passage leading into the King's Chamber. Most students of Pyramid prophecy believe this date to indicate the renewal of the late war, and a world upheaval, lasting until Sept. 16th, 1936, exceeding in intensity the upheaval of the war of 1914.

Upon this point I offer no opinion one way or the other, but nevertheless it will be exceedingly interesting to watch the trend of world politics.

I should now like to say a few words

from the astrological side of the matter. Sepharial in 1913 predicted a war to begin in 1914, and said: "The war will be titanic and will last until 1918. . . . Hostilities will cease in November."

The present and future astrological directions are none too good. When we come to examine the astral conditions in the year 1927 we are at once struck by the significant fact that the planets Uranus and Jupiter are in conjunction no less than three times within twelve months, beginning July 1927 and ending in January 1928. In April 1928 seriously disturbing forces are likely to be let loose upon the earth. The balance of the year will bring these forces into rapid effect. In December 1927 Saturn forms a conjunction with Mars, and its action will then be centralized over the western parts of India and over Mexico. Mars repeats its activities in the same regions by forming an opposition to Saturn in August 1928. In January 1929 Saturn reaches the 24th degree of Sagittarius where it again opposes Mars, when it will affect East India and Central America. This conjunction will be more or less in force until the middle of March, and until Saturn's change of sign in 1930 it will continue to affect the condition of affairs in India and America. What that condition will be seems beyond the power of science to estimate; but Saturn has the reputation of devouring his own children, and there is no denying that both the Mexican and Indian civilizations, ancient as they are from an ethnological point of view, are now destined to disintegrating changes, for they are born of Saturn.

Probably the most remarkable configuration that has happened for many cycles is that which attended the autumnal equinox of 1927. When the sun crossed the equator on the afternoon of September 23rd, it was approaching the conjunction of Mars. The latter planet had just formed the opposition of two great planets, Uranus and Jupiter, which were then conjoined. Thus Ura-

nus, Jupiter, Mars, and the sun were all in configuration and all close to the equator. Moreover, the new moon of that month fell in Libra, 2 degrees, thus bringing the moon into conjunction with the sun two days after the equinox and in opposition to both Uranus and Jupiter. These positions point to the longitude of England, which will be well within the line of direct influence, while other parts to the east and west in longitude 90 degrees or thereabouts, will also get the transverse influence of this unusual interplay of planetary action.

The entry of Uranus into Aries (England's sign) occurred in April 1927. Here it has three conjunctions with Jupiter, which is typical of reform more than revolution. But we must not forget that when Mars comes to the conjunction with Uranus in Aries, Mars will be dignified in its own sign, which makes a tremendous difference. The conjunction takes place in Aries 7 on May 25th, 1928, the climax of the Pyramid prophecy being scheduled for May 29th, four days later.

From these few details I think it may safely be said that the next year will be a critical one, and we should all endeavor to do our best to counteract the "evil" forces at work. Rosicrucian students well know the cause of earthquakes, and should therefore help by prayer and the seeking of good in all things to improve matters. The forces of light will of course in the end prevail. I think there is sufficient warning to awaken thoughtful people to a realization of the true situation. In the light of occultism no one will be exempt from the conflict.

(EDITOR'S NOTE:—*The Rosicrucian Philosophy gives no predictions regarding imminent upheavals. This, however, is a transition period, and it is advisable to be on one's guard against uprisings of the destructive forces. Prayer and concentration for peace by a sufficient number who recognize the power of these agencies can control any situation.*)

The Children of Scorpio, 1927

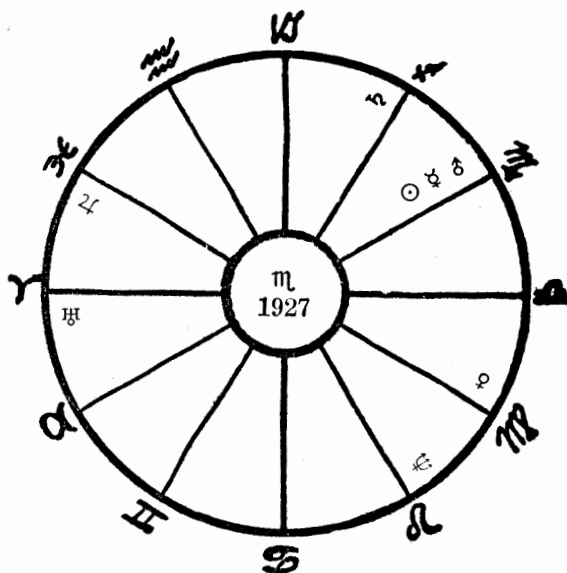


A Character Delineation of the Children Born between October 24th, and November 22nd, Inclusive, 1927.

The children born during the time when the sun is passing through the watery, fixed, and martial sign of Scorpio are usually hard to understand, for watery-sign people are supersensitive, timid, and of a clinging nature; but Scorpio being fixed and ruled by the dynamic planet Mars makes the nature of the Scorpio person somewhat diversified. Scorpio people are at times a puzzle to themselves, for water and fire when mixed create steam, under which the Scorpio hides. He is very secretive and finds it hard to confide in others, for he is of a very suspicious nature.

We find two distinct types born in the sign of Scorpio. One is the mystical type of person, who is inclined toward idealism and prone to dream; but when he responds to the higher nature that is within him, he can accomplish a great deal. We find the strong Scorpio among the foremost surgeons and army men. Another type of the Scorpio is the arrogant, blustering egotist, who is often found at the head of destructive political parties and as a leader in labor riots, etc. The first type may do wonders as workers in hospitals and with the sick, while the other type will tear down in whatever direction it turns its energies.

The children that are born this year during the time when the sun is passing through this sign will have an unusual amount of energy and ambition, for the



sun and Mars will be in conjunction during the greater part of the month. This will give more fire and vim to the usually mystical dreamer. These children will, however, not have the same desire for mental work that is usually accredited to the Scorpio, for Mercury will be retrograde after the 31st of October; also between the 24th and the 31st of October just previous to its turning retrograde

(Continued on page 516)

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 cent 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. 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.*

AMY MELVINA L.

Born October 20, 1924. 2:40 A. M.

Lat. 40 N., Long. 122 W.

Cusps of the Houses:

10th house, Gemini 8; 11th house, Cancer 12; 12th house, Leo 14; Ascendant, Virgo 11-3; 2nd house, Libra 6; 3rd house, Scorpio 5.

Positions of the Planets:

Venus 14-35 Virgo; Mercury 22-54 Libra; Sun 26-46 Libra; Saturn 4-9 Scorpio; Jupiter 17-32 Sagittarius; Mars 0-13 Pisces; Uranus 18-9 Pisces, retrograde; Moon 21-10 Cancer; Dragon's Head 19-29 Leo; Neptune 22-15 Leo.

In the reading of the mystic scroll of this young child we find it to have many interesting points. First of all, the planets are making many aspects, which indicates a life full of experiences, many lessons to learn in this embodiment. With common signs on all four angles and Venus on the cusp of the Ascendant Amy will be a sweet, even-tempered, lovable little girl, who will be easy to manage but also very easily spoiled. This is the one great danger which we would point out to the mother, for she is indicated by Jupiter in Sagittarius in

the 4th house, which has rule over the home, square to Venus and Uranus, showing a big-hearted, generous woman, but one who is very apt to spoil her child.

Venus on the Ascendant loves fine clothes, is fond of dancing and entertaining, likes good things to eat, and also wants admiration and attention. This tendency will be strengthened by the sextile of Venus to the versatile moon, the latter indicating Amy's friends, as it is in the 11th house. The moon is also in its own sign, Cancer, the natural 4th house sign which rules the home, and it is trine to Uranus, giving a restless desire for pleasures.

The mother and the friends alike will be prone to shower too many favors and presents upon this girl, thereby spoiling her. There lurks also another danger, for Venus on the Ascendant in opposition to Uranus and square to Jupiter is liable to attract to Amy companions of the opposite sex who may make troublesome and dangerous advances. She should be taught to conduct herself discreetly and modestly at all times when in the company of the opposite sex. This will safeguard her as she grows into womanhood.

Neptune in conjunction with the Dragon's Head in Leo in the 12th house, and sextile to Mercury and the sun

should give a keen interest in the occult and hidden sciences; the moon trine to Uranus is also strong for the study of the science of the soul. Music will give an outlet for the artistic nature of this girl, and could later be used to heal others, for the time is not far off when music will be used in the hospitals to soothe and heal the sick and ailing. Having Neptune conjunct the Dragon's Head in the 12th house, which has rule over hospitals and asylums, this girl could develop a wonderful power of healing through music. Her own health will be above the average, which will be a great blessing.

RICHARD A. L.

Born August 29, 1925. 1:01 A. M.
Lat. 39 N., Long. 77 W.

Cusps of the Houses:

10th house, Pisces 19; 11th house, Aries 24, Taurus intercepted; 12th house, Gemini 4; Ascendant, Cancer 9-18; 2nd house Leo 0; 3rd house, Leo 22.

Positions of the Planets:

Neptune 22-50 Leo; Mercury 28-30 Leo, retrograde; Sun 5-23 Virgo; Mars 10-24 Virgo; Venus 8-42 Libra; Saturn 9-29 Scorpio; Moon 2-14 Capricorn; Jupiter 12-52 Capricorn, retrograde; Uranus 24-12 Pisces, retrograde.

Here we have the horoscope of a boy with the watery sign of Cancer on the Ascendant. Cancer people are as a rule of a sensitive, retiring nature, fond of their home. In this chart we find the sun in Virgo, another sign which makes people want to retire to seclusion and study. Mars in conjunction with the sun will give greater energy than is usual with the Cancer-Virgo nature. The moon and Jupiter on the cusp of the 7th house and Uranus in conjunction with the Midheaven will give Richard a restless nature. At one time he will love his home and want to be quiet and study. At another time Uranus in the Midheaven will call to him to come out and see the world. This dual nature will hinder the boy in doing his best unless

he is given some work which will absorb his entire attention.

The sun and Mars in the mental sign of Virgo in conjunction with Mercury in the 3rd house, the sun and Mars also being trine to the moon and Jupiter, will give ability of expression with the pen. The impulsiveness of Mars will be balanced by the sextile to Saturn, which is in Mars' home sign, Scorpio. The above configurations will give a keen and well balanced mind.

With the well aspected Saturn in the 5th house, the house of the publisher, Richard should by all means become interested in journalism, newspaper work, publishing, etc. Neptune in conjunction with Mercury in Leo will also give inspiration in writing. The indications are that Richard may at some time become prominent through his writings and his association with journalism.

His mind, however, may incline toward a musical career, due to Venus in Libra square to the moon and Jupiter. While music is wholesome and uplifting and should at all times be encouraged in order to bring harmony to the soul, yet as a vocation for this boy it should be discouraged, for it will bring temptations to the moral nature.

VOCATIONAL

REX McL.

Born January 4, 1909. 2:50 A. M.
Lat. 26 S., Long. 28 E.

Cusps of the Houses:

10th house, Leo 23; 11th house, Virgo 24, Libra intercepted; 12th house, Scorpio 1; Ascendant, Sagittarius 8-17; 2nd house, Capricorn 3; 3rd house, Capricorn 27.

Positions of the Planets:

Venus 15-10 Sagittarius; Sun 13-3 Capricorn; Uranus 16-48 Capricorn; Mercury 19-22 Capricorn; Saturn 4-7 Aries; Moon 13-7 Gemini; Neptune 15-47 Cancer, retrograde; Jupiter 14-29 Virgo, retrograde; Mars 25-58 Scorpio.

This horoscope is one from which it is difficult to advise a vocation for the reason that we find Sagittarius on the

Ascendant with the pleasure-loving Venus conjunct the Ascendant, also Venus in opposition to the moon, and Venus square to Jupiter in the 10th house. When Venus is afflicted and so prominent it tends to bring to a man many unsuccessful love affairs which will have a disturbing influence upon the life and interfere with the vocation.

In choosing a vocation Saturn is often an aid, but in this horoscope Saturn is unaspected, and therefore will be of little help to the other planets. The moon in Gemini gives adaptability; but when afflicted as in this case by Venus, the goddess of love and pleasure, and by Jupiter which is strong in the 10th house, the moon forces will be spent and weak.

We find a well-aspected Mercury in the serious Saturnian sign of Capricorn. Mercury is conjoined to Uranus and the sun, and both Uranus and Mercury are sextile to Mars; the latter fiery planet is strong in its home sign, Scorpio. These configurations will give a quick mind and at times a little impulsiveness, but the sign of Capricorn will not permit the mind to scatter its forces. The combination of Uranus and Mars gives aptitude for electrical work, and the conjunction of sun, Uranus, and Mercury in Capricorn will incline the mind toward curious things, which may be both the study of mysticism and dealings in connection with antiquities and unusual electrical devices.

During the years of 1927 and 1928 the time is propitious for the beginning of some new work. Indications of a marriage are also shown.

THE CHILDREN OF SCORPIO, 1927 (Continued from page 513)

the movement of this planet will be very slow. Consequently we may expect that the minds of these children will act in harmony with the slow movement of the planet which has rule over the mind, and they will not take readily to mental work, as is ordinarily the case with the Scorpio; hence they should be put to

physical work of some kind. With Saturn in Sagittarius, trine to Jupiter and Uranus, horticulture, work with plants, also with animals, would be very successful.

These children should be taught hygiene and the proper control of the lower nature, for with the sun and Mars in conjunction in Scorpio, which has rule over the generative organs, sex will be their undoing unless they are taught the proper use of the generative faculty.

ERRATUM

We wish to make a correction in the reading of Gerard B.'s horoscope, which was published in our October number, page 467. In the erecting of the horoscope Neptune and Mars were unfortunately placed in the fourth house instead of in the fifth where they rightfully belong. This will change the reading. The influence of these two planets will be removed from the home, which will be a blessing. Their influence in the fifth house in Leo will give Gerard a love for children and a liking for the training and education of the young. With Venus also in the fifth house he could follow the vocation of the educator or public lecturer to advantage.

Correspondence Courses

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 26 lessons, 3 new ones having recently been added. (See separate notice in this issue). The Advanced Course consists of 12 lessons.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

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 October)

- Q. By what other name are these Hierarchies known?
- A. In the first chapter of Genesis they are called "Elohim."
- Q. What does the name "Elohim" mean?
- A. It signifies a host of dual or double-sexed Beings. The first part of the word is "Eloh," which is a feminine noun, the letter "h" indicating the gender. If a single feminine Being were meant, the word "Eloh" would have been used instead of "Elohim." The feminine plural is "oth," so if the intention had been to indicate a number of Gods of the feminine gender, the correct word to use would have been "Elooth." Instead of either of these forms, however, we find the masculine, plural ending, "im," added to the feminine noun, "Eloh," indicating a host of male-female, double-sexed Beings, expressions of the dual, positive-negative, creative energy.
- Q. What other reference is made to the plurality of Creators?
- A. This idea is again implied in the latter part of the chapter, where the following words are ascribed to the Elohim: "Let us make man in our image"; after which it is inconsistently added, "He made them male and female."
- Q. What have the translators done in this case?
- A. They have rendered the puzzling word "Elohim" (which was decidedly not only a plural word but also both masculine and feminine) as being the equivalent of the singular, sexless word, "God."
- Q. Why could they not have done differently?
- A. Because they were forbidden to disturb existing ideas. It was not truth at any price but peace at any price that King James desired, his anxiety being to avoid any controversy that might create a disturbance in his kingdom.
- Q. In what other connection is the plural "them" used?
- A. It is also used where the creation of man is mentioned, clearly indicating that the reference is to the creation of ADM, the human species, and not Adam, the individual.
- Q. What has been shown concerning the creative Hierarchies?
- A. That six of these Hierarchies (besides the Lords of Flame, the Cherubim, the Seraphim, and the two unnamed Hierarchies which have passed into liberation) were active in assisting the Virgin Spirits, which in themselves form a seventh Hierarchy.
- Q. Had the Cherubim and Seraphim anything to do with the creation of form?
- A. No; therefore they are not mentioned in the chapter under consideration, which deals principally with the form side of creation.

(To be continued)

Wanted at Mt. Ecclesia

A janitor and general utility man.

A man to wash dishes.

Among the advantages of Mt. Ecclesia are evening classes in the Rosicrucian Philosophy, astrology, and public speaking, which are open to all resident workers and guests. For particulars address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

What the Pinky-White Blossoms Told Elva

BY HELEN BOYD

ELVA loved to sit under the apple tree and gaze up at the pretty pinky-white petals. It made her think of beautiful things which she never thought of anywhere else.

"I don't see how anybody could help loving you, you pretty thing," she cried, one afternoon, throwing her arms around the tree.

"We are very glad you like us, little Elva, because most little girls never seem to look at us," she heard somebody say. She looked up to see where the voice was coming from, and was very much surprised to see a nature spirit peeking out from each pinky-white blossom.

"Why—why—you're fairies," cried Elva. "I never knew you lived up there."

"We live wherever it is beautiful," replied the nature spirit who had spoken before.

"That must be nice," sighed Elva. "I wish I were a fairy."

"Now, isn't that queer?" replied the nature spirit. "I was just wishing that I were a little girl."

"Oh, would—would you like to change places with me?" cried Elva eagerly.

"We'll have to ask the fairy princess," replied the nature spirit. "Why, here she is now!" she exclaimed, as a fairy in shining garments glided down the path.

"Fairy princess," said Elva timidly, "I wish I were a fairy, and there's a fairy up there that wishes she were a little girl, so will you please change us?"

"Are you quite sure that you would like to be a fairy?" asked the fairy princess, looking searchingly at Elva.

"Oh, I would just love it!" cried the

little girl, with a look of delight on her face.

The fairy princess seemed quite satisfied, and in a few minutes Elva found herself up among the pinky-white blossoms—a truly-truly fairy,—and all around her were other little fairies, or nature spirits.

After Elva had been in the apple tree for some time, she felt sleepy, and nestling in the pinky-white blossoms she was just wandering off into dreamland when the fairy next to her whispered, "You mustn't go to sleep. This is the time when we do our work."

In a few moments, when the stars had all come out and the moon was shedding its silvery beams upon the earth, all the nature spirits popped out of the blossoms and ran hither and thither with such speed that it fairly took Elva's breath away to watch them. She noticed that wherever they went some fresh note of beauty was added to the place.

"What shall I do, fairy princess?" she asked. "Everybody seems to be doing something but me."

"You could slip into the old lady's cottage down the road and tidy up the place for her," said the fairy princess with a smile.

"But, princess," protested Elva, "I want to do something beautiful. Cleaning up a cottage—why, anybody can do that."

"Now Elva," said the fairy princess gravely, "if you are going to be a fairy, you must be prepared to do anything so long as it is helping some one. Don't you do things like that to help one another in the world you came from?"

"Not exactly like *that*," said Elva

slowly. "Now, Saturday I took old Mrs. Brown, who has rheumatism, a bunch of lilacs. I could have washed the dishes for her, but I didn't because I—"

"Oh, I understand," said the fairy princess. "You thought you had done your duty when you had taken the flowers."

"Yes," replied Elva, "that's exactly how I felt."

"Well, I am quite certain that Mrs. Brown would have felt far more grateful toward you if you had tidied up her place for her," said the princess. "Remember, Elva, little deeds like that are far more beautiful than doing things which require no sacrifice."

"I never thought about it in that light before," said Elva thoughtfully. "And I'm so glad, princess, that you've shown me how I can help people in the right way."

"It's getting quite late, Elva," said the fairy princess. "Quick! We must hide."

Then she blew softly on a silver horn, and immediately all the nature spirits scrambled back into the pinky-white blossoms. They looked so funny that Elva just stood and laughed till the tears ran down her cheeks.

"Quick, quick!" said the fairy princess to Elva, "or you'll be caught." But the warning came too late, for coming toward her was an old, old woman leaning on a stick.

"Who are you?" asked Elva fearfully.

"Sure ye know me right well," said the old woman in a quavering voice. "It's old Mrs. Brown down the street—the one ye bring flowers to now and then. I've often wished that ye'd redd up my place a bit for me."

"I never knew, Mrs. Brown, indeed, I didn't," said Elva, earnestly. "Not until the fairy princess told me; and I'm coming the very first thing in the morning to help you—just see if I don't."

"Ye've got a kind heart, that ye

have," muttered old Mrs. Brown as she limped away on her stick.

Just then Elva felt something soft on her face, and she woke up to find herself lying at the foot of the apple tree, covered with the pinky-white blossoms.

"Why, I must have been dreaming," said Elva, looking up at the tree. But the blossoms only laughed and nodded their pretty heads.

Our Children's School

The Mt. Ecclesia School for Children is open for new pupils between the ages of four and seven years. In this school the principles of the Rosicrucian Philosophy are applied in a practical manner. The Rosicrucian Service is used daily, and its precepts are impressed upon the child's vital body at a time when it is most susceptible to direction. Regular kindergarten instruction is given as well as nature study, music, elementary French, etc. Further information will be gladly furnished upon request.

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

The Rosicrucian Sunday School

The lesson for the month of Scorpio, from October 24th to November 22nd, is ready for delivery to the Sunday Schools of the Fellowship. This lesson teaches the particular principles to be learned while the sun is passing through this martial sign. We feel that the Sunday School is a very important institution in as much as it works upon the vital bodies of the children, preparing them for the reception of Rosicrucian principles and their application in later life.

The lesson booklets contain four lessons each, covering the entire month. The price is fifteen cents or \$1.60 per dozen, and the accompanying Manual of Instructions is ten cents.

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 Sanctity of Life

A Plea for Vegetarianism

BY GRACE EVELYN BROWN

(Continued from October)

EVOLUTION is like a stone dropped into a lake. The circles produced at first are very small, but they gradually grow greater and greater until at last they are lost in the lake's immensity. So man's early steps in evolution are very small in consciousness. As he progresses, the meager scope of his intellect, from first including only himself, gradually comes to include others, until he embraces even the other kingdoms of nature in his realization of the great brotherhood of all life, in the perfect unity of all created beings with their Creator.

Once Abraham Lincoln when riding with a group of men found a bird fallen to the ground. He dismounted and restored it to its nest. When his companions joked him for doing so, he replied that it made him feel better because the bird was safe. His soul was so great that he felt the oneness even with that little life, just as his greatness made him the chosen man to liberate a whole race when the time for their liberation had arrived. Lord Buddha carried the lamb chosen for sacrifice tenderly in his arms, a beautiful symbol of the brooding love

of the Great Ones toward lesser beings when they have to pass through their Gethsemane.

It is encouraging to glance backward and see how the world is gradually becoming more humane. Even at the time of Cromwell, London Bridge used to be hung with the heads of the executed, some for trivial offenses such as the stealing of a loaf of bread. How horrified we should be if such conditions prevailed today. Yet we calmly accept such atrocities as the electric chair, mob lynching, and the cruelties of war. We unthinkingly accept the wholesale butchery of animals for food and fur. The time will come when all these cruelties will be relegated to the savage and barbarous times of the remote past. Then capital punishment will no longer exist. Criminals will be considered mentally ill and be placed in corrective and educational institutions or in hospitals. Mob rule and the exploitation of the weak by the strong, the simple by the crafty, the young in evolution by the older who should guard them, will cease.

Evolution will gradually bring about extensive improvements and the gradual refining of all bestial propensities, trans-

muting them into a higher expression of life. Then all living forms will be deemed sacred and beautiful and be regarded with reverence. When that time comes, war will no longer appear glorious; patriotism will be refined and advanced to the plane of true brotherhood. Law will express infinite wisdom and justice, sympathy and understanding. Fur will no longer appear beautiful as human adornment, for it has the mark of blood upon it, proclaiming our selfishness in taking from younger brothers their bodies. Meat will not be considered proper food any more than we now so consider the decayed entrails of animals, deemed delicacies by the Atlanteans. Meat will be regarded as a part of the body of a murdered younger brother—a revolting sight to human beings with hearts, who should be humane enough to refrain from this outrage, a relic from more savage days.

As I look back upon the terrible yet wonderful experience of my visit to the stockyards, I remember the quotation: "Man's extremity is God's opportunity." At times of great stress when the whole world is dark, the star of spirituality suddenly throws its radiant gleam into the dark pool of evil, and we gain a fleeting glimpse of the higher meaning of this mystery called life.

Many years ago in that arena of animal suffering, the stockyards, a wonderful gleam of spirituality was given me, as if the lowest outward condition revealed a reflection of the highest inner one. Years afterwards while going through the Massachusetts State Prison at Charlestown, a similar gleam was granted me. I was surprised when the guide said that he was about to take us into the room where the electric chair did its deadly work. As on the former occasion my first impulse was to reject this opportunity of looking at such a gruesome sight; yet remembering the wonderful glimpse of spiritual verities gained in the maelstrom of evil in the stockyards, I went forward. But I

hesitated when the guide gave us the opportunity of sitting in "the chair." Three men and myself composed the group of visitors. I being the only woman, they looked to me to precede them; they would not avail themselves of this opportunity until I had done so. Concluding that they were anticipating the experience and that I was preventing them from having it, I sat in the chair.

Then again, but in a fainter way because there were no soul-stirring conditions there at that time, there being no waiting victims, I experienced the deep occult reason for the existence of evil and the great Law of Consequence. I thought of the men who had been doomed to suffer death in the electric chair. I realized its purpose as an instrument in the human kingdom (as the slaughterhouse is an instrument in the animal kingdom) to make the entities going through the experience of death realize the sacredness and value of sentient life. Those doomed to pay the penalty for taking life by giving it, are brought to a realization of the enormity of their offense by the terrible experience of thus being suddenly and painfully wrenched away from their physical vehicle; and in this way they come to realize keenly and fully the seriousness of the loss of the intricate, efficient instrument with which they are blessed, and which they need in order to continue their physical evolution. Thrown suddenly out into the unseen world without preparation, they are able to realize the gravity of the crime that they have committed against another.

These thoughts came swiftly to me as I sat in that chair. As I left it and looked back upon it I thought with surprise of the difference in the thoughts which had come to me from those I had expected, those of horror and recoil. Although I had a glimpse of why such atrocities are allowed to persist, I realized that men must do all in their power to lessen the time of their continuance, and that as the human race improves, these dreadful evils will cease to

be. Men will then have advanced so that executions will no longer be thought necessary and to a point where they will be too humane and wise to permit them. Even now, happily, they are becoming fewer and fewer. The time has now arrived for a higher order of things. Let us do our part to bring it about.

One of the greatest gifts of God to man is form—form for his physical expression, and form surrounding him as his environment. Thus the physical world came into existence as a field for the great waves of evolving life. Man is the fortunate possessor of a marvelous, divinely conceived body which puts him in touch with the physical universe, and he should so live that this body may develop its maximum power and purity. Thus he should use only the purest foods for building it up. Animal food is not only impure but as we ascend in the scale of life, the crime of eating it becomes more and more serious.

The power of initiative is one of the most important that we possess. Epigenesis is this power working in constructive, progressive ways to advance us on our different paths of individual expression. Let us therefore cultivate it by refusing to follow traditional carnivorous customs that are not worthy of continuance, and by inaugurating newer and higher ideas and ideals in our lives. In this way we may do our part to bring the millennium, the dream of the ancients, a little nearer.

Influence of Mind on the Bowels

(The following article is regarded as being of great importance, hence it is reprinted from an earlier volume of the "Rays."—EDITOR.)

THE following method for establishing normal regularity of the bowels has been proved infallible in my case. I discovered it by a process of deduction based upon certain scientific facts. I found that irregularity of the

bowels is due primarily to negative thought. Some time before this I took up the study of astrology. There I found that the bowels are governed by Virgo, and that Mercury, the mental planet, is the ruler of Virgo. Therefore it follows that the functions of the bowels are ruled by Mercury, and their activity depends on mental activity.

The next thing was to make a practical application of this knowledge. I found on analysis that I was habitually negative in thought in the morning and often well into the forenoon. To break up this negative mental condition was the problem. I accomplished this by a mental exercise performed each morning after breakfast. I would arrange a series of objects, ten to twenty-five in number, on a shelf or table, then pass over them in observation fairly rapidly after which I would turn away and endeavor to recall them in order. I later substituted for this a series of playing cards and a system of memorizing which I had learned. I would draw the cards and memorize them one by one. Then I would reverse the process and recall them one by one until I had gone over the whole series. The net result of this mental concentration was to establish a state of positive thought which in turn subconsciously established the conditions necessary to induce a normal action of the bowels.

The length of time necessary to devote to the mental exercise varies, depending upon whether one is mentally alert or otherwise. Ordinarily memorizing twenty cards is sufficient, although in the beginning and when feeling particularly dull or depressed it requires as many as fifty. Of course the memory system is merely a convenience in memorizing and is not an essential part of the process.

The great point to observe is that mental alertness is the element that governs, and all that is necessary to do is to establish this. Mental alertness and positive thought, however, must not be con-

fused with mental tension or excitement. The mental alertness required is of a quiet, steady sort. The kind prevailing in a spirited conversation or argument with another person will not at all do as a stimulator of bowel activity. In fact, it will produce quite the opposite effect, because it involves a certain degree of mental tension or excitement which is fatal to the object sought. Physical relaxation is an aid, and indicates that there is no mental tension present to interfere with the process.

It is well also to begin establishing a positive mental condition at once after getting up in the morning and not postpone it until ready to begin the exercise, as such postponement will necessitate devoting a much longer time to it.

I would strongly recommend this method of cure to any who are troubled with faulty elimination and its consequent self-poisoning. The principle involved is fundamentally correct, and success in its application merely depends upon thoroughness in performing the exercise. Other methods may get the same results, but it will be found upon analysis that these include and ultimately depend upon the principle herein set forth.

I do not claim that this method is necessarily original with me; however, I have never heard of it from any other source.
—*By a Student.*

Holiday Book Discount

During the holiday season we are offering a discount of \$2.00 on every book order amounting to \$10.00. That is, if you order \$10.00 worth of books, all at the same time, it is only necessary to send us \$8.00 with the order. If your order amounts to \$20.00 you will receive a discount of \$4.00, and so on. This offer is good from Nov. 1, 1927, until Jan. 15, 1928.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Doings Abroad

We received a short time ago an account by Herr Hugo Petzald of a Rosicrucian Fellowship meeting at Dusseldorf, Germany, held on Sunday, July 31st. Mr. and Mrs. van Warendorp of Amsterdam were the guests of honor, the latter of whom delivered an address in Dutch on the work of the Rosicrucian Fellowship in Holland. This was followed by a general discussion of the Rosicrucian work in Europe. Great enthusiasm was shown by those attending, and it was considered a most auspicious event. The idea was expressed at this meeting that there should be more gatherings of the same kind in the future, and in this Headquarters heartily concurs. It is most gratifying to know that the Rosicrucian teachings are becoming so well established in the various countries of Europe, and those who are helping to promote this great work have our sincere best wishes and the assurance of our cooperation.

Mexico is a fruitful field for the Rosicrucian teachings also. Senor Jose F. Nava gave a series of Rosicrucian lectures during October in Mexico City. Although there has been much religious agitation during the past year in Mexico, still there is no ban on Rosicrucian literature, and the Rosicrucian teachings are welcomed. Senor Nava is to be congratulated on his good work in Mexico City, and we hope that it will be extended to other cities in Mexico.

New Rosicrucian Pins

Our new emblem pins have just arrived from the manufacturer. These pins show the cross, the seven red roses, and the golden star. The materials are Roman gold and enamel. The ladies' pin is a clasp pin, one-half inch diameter, and the men's is a screwback, three-eighths inch diameter. Seventy-five cents for either type. In ordering please state the kind you desire.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Quince Preserves
Milk Toast
Hot Rolls
Cereal Coffee or Milk

—DINNER—

Cream of Celery Soup
Salsify
Escalloped Potatoes
Salt Rising Bread
Buttermilk

—SUPPER—

Pear Salad
Pumpkin Custard
Cinnamon Rolls
Diluted Fruit Juice

Recipes

Salsify

To one quart of water add three tablespoons of lemon juice. Cut the salsify into one-inch pieces and drop them into the water, keeping them under with a plate for a few moments to avoid discoloration. Now mix smoothly two tablespoons of flour with two tablespoons of lemon juice. Take the salsify out of the water, pour the mixture of flour and lemon juice over the salsify, and thoroughly mix the two together. Put the mixture in a saucepan, cover with cold water, salt to taste, and boil briskly forty minutes. Serve with melted butter.

Pear Salad

Three ripe solid pears; halve, and remove cores. One cup each of chopped walnuts and marshmallows cut in pieces; mix with cream dressing made of whipped cream, sugar, and lemon juice. Fill each half pear with the mixture and serve on lettuce leaves.

Pumpkin Custard

Use any favorite recipe for preparing pumpkin for pies. Put the pumpkin in oiled cups and bake.

Please Send Us Clippings

We shall be very glad to have our students send us any newspaper or magazine clippings about the Rosicrucians or their work. We wish to keep informed as to the sentiments that are being expressed in the public press throughout the country regarding all things Rosicrucian. Your cooperation in this will be greatly appreciated.

*The Rosicrucian Fellowship,
Oceanside, California.*

Mt. Ecclesia College Annual

We have a number of Annuals published by the summer school students, class of 1927, which we are closing out at twenty-five cents each. This is a sixteen page booklet, giving a history of the school, photographs of the instructors and student body, and various views of Mt. Ecclesia. This is a good opportunity to get a little intimate view of Headquarters.

*The Rosicrucian Fellowship,
Oceanside, California.*

New Lessons in Junior Astrology Course

We have just prepared for our Junior Correspondence Course three new lessons on aspecting and reading the horoscope. These lessons show the student exactly how to aspect and read the chart from start to finish by giving an example horoscope completely worked out. When the student completes these three lessons, he will have systematically learned the science and art of reading a horoscope so that he will be able to obtain at least the essentials of the message which it contains. These lessons are designed to supplement the preceding ones in the course, which contain invaluable information, much of it being of an esoteric order. The new lessons are numbered 19A, 19B, 19C. All former students who have taken the course and completed it as far as Lesson 19 or beyond, may enroll for these new lessons. Address,

ASTROLOGICAL SECRETARY,
*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Minneapolis, Minn., Aug. 23, 1927.
Healing Department,
Dear Friends:

The pain I was suffering from in my body has all disappeared, and I am feeling well again. I am very thankful for the help received from the Invisible Helpers.

Respectfully,
—A. S.

Lynn, Mass, Dec. 6th.
Healing Department,
The Rosicrucian Fellowship,
Dear Friends:—

About 18 months ago I was in the hospital and requested the help of the band of Invisible Workers. I also tried to follow the hints about living contained in all the Rose Cross literature. I haven't been very successful in putting the teaching into practice but—

When I was in the hospital I weighed about 118 pounds and my nervous system was a wreck. The intestines didn't function at all properly which induced gloom and melancholy and there was trouble in the tube leading out of the stomach. The improvement from that condition has been slow but steady. My weight has gradually climbed to 140 and is still going up. I can work all day at the office and enjoy an eight-mile hike in the evening which certainly shows an increase in vitality—and I eat about one-third the food I formerly consumed. My complexion is different and my nerves have straightened out with the general improvement.

People who have not seen me for some time remark: "What are you doing?" I am sure if I could have been more successful in the practice of the teachings the change would have been more remarkable still.

Yours in fellowship,
—F. P. C.

People Who Are Seeking Health

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.*

HEALING DATES

October 3—10—16—23—31

November 6—12—19—27

December 4—10—17—24—31

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.

Articles Wanted for the "Rays"

We are always glad to receive articles from our friends and students on occult philosophy, astrology, health, dietetics, also occult stories and children's stories. All articles submitted will be carefully examined, and such as are found available will appear in the magazine as space permits. Articles on mediumship, crystal gazing, and other negative forms of development, however, are not accepted.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Parents' Forum

We are instituting the Parents' Forum to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this Department.

HAS the thought ever occurred to you that parenthood is the greatest of all professions? If this is so, what are some of the principal duties of this profession? We would head the list with character building of the child—mental and moral development. But physical health with its recreation and food problems is also important. Where can we find a better place to discuss these matters than in the Parents' Forum? So send your problems along and we will do our best to help you solve them in a practical manner.

One mother asks for the names of clean motion pictures. At the present writing the list will be limited, as we can only mention those personally seen and approved. However, we hope very shortly to have a list each month that has been approved by some one who is in touch with the film industry in Hollywood. First of all we would suggest "The King of Kings." This picture must inspire all children, and help them to a better understanding of their Sunday School teachings. "The Better 'Ole" and "Peter Pan" are also excellent, and "Chang," that wonderful picture of elephants, can be enjoyed by all the family.

Another mother wishes to know how she can teach her small boy reverence for truth and love of beauty. We would suggest that she spend some time each day reading worth-while books to him. Read those stories that illustrate heroism, love of truth, and beauty, in fact, all the

virtues, and you will not only help to build a beautiful character for the child, but through contemplation of that which is noble you also will grow in strength in the corresponding qualities. Children learn best through observation, and by this method the parent will be able to set a proper example.

The Department of Health in Michigan is trying to reduce infant mortality by teaching the care of babies through the use of dolls. The children are taught to properly dress and bathe their dolls, and when they bring their modern ideas home to their busy mothers, you may be sure they are gratefully received.

A Few Helpful Suggestions Regarding the School Lunch

All children should have one hot dish at noon, such as vegetable soup or hot chocolate (not cocoa). This should be supplemented with one or two whole-wheat or graham sandwiches, the filling of which may be chopped egg, or cream or cottage cheese with chopped nuts or olives; if preferred one of the nut butters may be used instead of chopped nuts. Many appetizing fillings may be made of raw vegetables chopped and mixed (not ground, as grinding wastes the mineral salts in the juices), such as lettuce, celery, spinach, and tender cabbage. Moisten the fillings with sweet cream or orange juice. A light dessert may be added such as ripe fruit, dates, figs, or occasionally a custard or stewed fruit. Either of the last two may be safely carried in a sealed jelly glass. Don't forget the occasional surprise done up in pretty paper. Wrap all food in heavy waxed paper, and celebrate the different seasons with appropriate paper napkins. Remember, the lunch must be appetizing as well as nourishing.

Echoes From Mt. Ecclesia

Chats with the Editor

DO YOU WANT TO HELP?

LETTERS are constantly coming to Headquarters with the questions: "What can I do for humanity? How can I help the Rosierucian Fellowship work?" Many are looking forward to the time when they hope to help humanity from the lecture platform, but they are still bound by family ties and lack of education, and for various other reasons they find that they are not yet free. But time waits for no one, and thousands in the world are suffering from lack of the understanding of life and being. With all the sorrow that is now rife in the world what a boon to many suffering ones would be the knowledge which is contained in "*The Rosierucian Cosmo-Conception*." What comfort and happiness would the contents of this book bring to the lives of many struggling souls.

The poor earth is passing through the throes of labor pain, and humanity is suffering in sympathy. How much we could do to alleviate this suffering if you and I each would do our part to spread the teachings! Even though you may be tied to your family duties, even though you cannot speak the English language perfectly, nothing should prevent you from interesting others in the reading of the Rosierucian books. You could go to your local dealer and get him interested in handling these books and in placing the magazine, "*Rays from the Rose Cross*," on his news stand. Get the books on the shelves of your public library and the magazine on its reading table. It costs so little to spread propaganda literature; to lay a leaflet on the table in the restaurant, or to drop one on a seat in street cars, railroad stations, dressing rooms, etc.

We shall be glad to supply you with discount slips to give to your book dealer, showing the discounts which he will receive in handling our books. Take the "Cosmo" and the "Rays" with you and let him see them. Try to interest him in carrying both. Christmas is near, and this is the most favorable time to get your friends interested in making Christmas gifts of the Rosierucian books. Instead of spending money in perishable Christmas presents tell them what a wonderful gift a "Cosmo" would be with its power to bring happiness and peace to the soul, and what an ornament it would be on the shelf of their bookcase. Read about the Christmas club offer which you will find in the front of this magazine, and then see how many you can interest in the matter for the good of humanity.

Let this be the slogan for all Rosierucian students: PUT A "COSMO" IN YOUR LIBRARY .

Local Fellowship Activities

Mr. Alfred Johnson, a member of the Rosierucian Fellowship who attended summer school at Mt. Ecclesia some time ago, has been working with the newly organized Fellowship Center in Chicago, located at 308 N. Michigan Ave. Chicago is a big field for the Fellowship work, and Mr. Johnson has been doing good work there in lecturing and conducting classes. He expects to go to Detroit for a series of lectures in the near future, date to be announced later.

Class work has again been started in Washington, D. C., at the Playhouse, 1814 N St., N. W. An astrology class is conducted each Tuesday at 7:30 P. M. and a "Cosmo" class at 8:30 on the

same evening. Both classes are under the direction of Mrs. Laura D. Terry. Rosicrucian students and visitors in Washington are cordially invited to attend these classes.

Dr. Lash's Lecture Tour

The tour of the Central West and Canada upon which Dr. Franziska Lash, national lecturer of the Rosicrucian Fellowship, is now engaged, is developing very satisfactorily. Her schedule, as far as it has been determined, will be as follows:

Calgary, Can., at the public library,
Nov. 15, 17, 21 and 23.

Vancouver, Can.—Nov. 27 to Dec. 11.

Victoria, Can.—Dec. 12 to Dec. 18.

Seattle, Wash.—Dec. 21 to Jan 4.

Portland, Ore.—Jan 8 to Jan. 22.

Oakland, Calif.—Jan. 25 to Feb. 11.

San Francisco, Calif.—Feb. 12.

This is one of several long lecture tours which Dr. Lash has made. She is carrying the Rosicrucian message to a great number of people throughout the country who are eagerly waiting for it. Our students in the various localities mentioned should make a special effort to hear her when she arrives.

Manly Hall's New Book

We wish again to call attention to the Rosicrucian edition of "An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy," which is being published by Mr. Manly P. Hall, pastor of the Church of the People, Los Angeles. As stated in our October number, we are handling the sale of this Rosicrucian edition. This book will be a monumental work, covering the whole ground of esoteric philosophy in a comprehensive manner, with special attention to the early Rosicrucians. It is expected that it will be out about Feb. 1st, and may be secured by our students on monthly terms. Write us for details; circular upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

Birthday of the Fellowship

October 28th will be the 16th anniversary of the founding of the Rosicrucian Fellowship. It will be celebrated by a picnic at Live Oak Park. This will be made the occasion for a general discussion of means to expand the work of the Fellowship throughout the world. Members of the Fellowship are invited to be present and take part in this discussion. Please be sure to notify us well in advance if you plan to attend so that the necessary provisions may be made.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, 2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas,
75 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 5 and 6 (one book), \$5.00.

Vols. 7 and 8 (one book), \$5.00.

Vols. 13, 14, 15, 16, 18, each \$3.00.

Vol. 17 (8 months), \$2.25).

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian,

5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick,

5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics,

8 Cents Each—\$3.00 per hundred.

Facts About Life Here and Hereafter,

5 Cents Each—\$1.50 per hundred.

Postcard Views of Mt. Ecclesia, 5c. Each.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemerides Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

Tables of Houses Bound, (3), \$2.00.

The Rosicrucian Mysteries and Christianity Lectures, in Braille, for the blind. Loaned, not sold.