

# RAYS FROM THE ROSE CROSS

## A Magazine of Mystic Light

Edited by Mrs. Max Heindel

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# PRIZE COMPETITION--Extension of Time

There is still time to submit an article for the "Rays" in the competition described below. We have extended the time to March 1st in order to give everybody a chance to complete the article which he or she may have in preparation.

The conditions of this competition are as follows:

Five prizes will be given for the five best manuscripts.

<b>First Prize</b> .....	<b>\$35.00</b>
<b>Second Prize</b> .....	<b>25.00</b>
<b>Third Prize</b> .....	<b>15.00</b>
<b>Two \$5.00 Prizes</b> .....	<b>10.00</b>

*One Year's Subscription* to the "Rays" for acceptable articles that do not win prizes.

## WHAT TO WRITE ABOUT

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

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

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## CONDITIONS

Manuscripts must contain not less than 2500 words, and should if possible be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our philosophy and our magazine. Manuscripts are only accepted subject to this provision.

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

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**The Rosicrucian Fellowship, Oceanside, California**

# Current Topics

From the Rosicrucian Viewpoint

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.*

## The "Third Degree" of the Police Station

**I**N the coming enlightened age toward which humanity is moving the principal object of district attorneys will be to establish the truth regarding the cases which come under their jurisdiction. At the present time it quite frequently happens that this is a minor consideration with them, their principal object being to secure a conviction of somebody in order to maintain their reputation for efficiency as prosecutors, without the proper solicitude as to whether the person convicted is the right one or not.

The so-called "third degree" which is practiced in police stations by policemen and deputy district attorneys is a method which frequently accomplishes the exact reverse of justice, and there is strong reason to believe that there are instances in which it actually sends a man to prison or the gallows for a crime which he did not commit.

The *O. E. Library Critic* of Washington, D. C., which is edited by Mr. H. D. Stokes and published quite largely in the interests of the prisoner, contained some time ago a noteworthy article on the "third degree." This article was lately republished in *The Occult Digest*. Mr. Stokes has had fifteen years experience in helping to ameliorate the condition of

prisoners in the United States and therefore speaks as an authority. We will quote from his article to illustrate some of the abuses for which the "third degree" is responsible:

"The theory of the 'third degree' is that if a suspected person is subjected to sufficient pressure, mental or physical, he can be made to tell the truth. The pressure applied by the police in our day and land varies all the way from bullying and insulting, through threats, to actual assault upon the mind or body. Victims of the 'third degree' are frequently forced by mental confusion or anguish or physical pain to sign prepared confessions thrust under their noses which they have not the ability in their condition to read or understand, or which, if they do understand, they sign merely in order to escape from an intolerable position or from the anguish of the moment. And these confessions are used to secure convictions and punishment.

"Now, if anything has been established by the experience of ages of inquisitors, it is that torture in no way forces one to tell the truth. What it does effect is to force the tormented person to say what his inquisitors expect or wish him to say, and that may just as well be a lie as the truth. The pain of the moment is ever more compelling than the fear of what is to come in the future. Further, it is coming to be recognized that mental anguish can be brought to a pitch of intensity comparable with that of physical pain . . . .

"The tactics of the police in using pressure are not devised with the purpose of

## Current Topics

enabling the suspect to clear himself, but with the direct object of forcing him to incriminate himself. Food, drink, and sleep are often withheld for protracted periods, periods so long that one wearied inquisitor has to be replaced by a fresh one. . . . There is no impartial judge and no defending attorney to see that there is fair play; no witnesses for the defense; no one to report abuses; no jury but the obviously biased and frequently unscrupulous officials bent on making out a case for themselves. . . . The privacy of these examinations is an irresistible temptation to violence, and so far all laws have proved ineffectual against it.

"Last year Robert Weiner of New York was convicted of complicity in the murder of Warden Mallon and Keeper Murphy of Tombs Prison, was sentenced to death, and was held for thirteen months in the death house at Sing Sing pending the outcome of an appeal for a new trial, which has just been granted because, as the court said, there was not a shred of evidence against him except a confession extorted by illegal assaults and threats by the police."

There was a similar case in which the United States Supreme Court in 1926 annulled the death sentence of Ziang Sung Wan, a Chinese student who had been convicted in Washington, D. C. through the instrumentality of "third degree" methods and a "third degree" confession, which had been extorted from him after eleven days of almost uninterrupted mental assault and torture. After the Court had annulled the sentence and ordered a new trial with the "third degree" confession ruled out, two juries in succession refused to convict him, and he was released.

The Fifth Amendment of the United States Constitution says: "No person . . . shall be compelled in any criminal

case to be a witness against himself." This should apply to confessions secured before the trial by mental or physical force and intimidation. "Third degree" confessions are illegally obtained in the light of the Fifth Amendment. If admitted as evidence in court, it is a violation of the provisions of this Amendment. It is very necessary of course that the officials take all proper steps to bring wrongdoers to justice, but they should stick to legal methods.

The Bar Association of Los Angeles has recently been exerting itself through certain prominent attorneys to do away with "third degree" methods in that city, claiming that they tend to promote injustice instead of justice. The Association of the Bar of the City of New York has also taken a strong stand against these methods of the police.

Mr. Stokes says in another issue of the *Critic*: "It is astounding that any civilized community should not protect itself against the methods employed by their hired ruffians, whose main object is to make out a case. . . . We look back on the rack as a relic of barbarism, yet we allow the police to use methods which differ from it only in that they torture the mind rather than the body to the limit of endurance, and our courts admit and our juries accept such evidence seemingly without question and without compunction."

These private inquisitions will not be done away with until laws are passed which make them a felony punishable by the severest penalties, so severe that police and district attorneys will no longer consider it safe to make use of them. Preliminary examinations of suspected persons should be conducted only in the presence of a magistrate and a competent attorney for the defense, not one selected by the police.

SUPREME  
COURT  
DECISION

ACTION  
OF BAR  
ASSOCIA-  
TIONS

From the occult standpoint what penalties will an officer suffer who is instrumental in securing by the previously described methods the conviction and punishment of a man for a crime which he did not commit? First, the Law of Consequence will begin to work at once to bring retribution. Failure, ill health, or sorrow is frequently the result of such flagrant violations of this Law. Second, the purgatorial distress which such a person will suffer on the invisible planes after the death of his physical body will be acute. He will not only experience the mental anguish of the prisoner himself during the "third degree" and after, but to a certain extent he will feel the suffering which he caused the family and relatives of the prisoner. Moreover, in his next earth life he is likely to be subjected to conditions similar to those which he forced upon the prisoner. It is quite safe to say that after he has been through such an experience, he will never voluntarily make himself liable to it again.

There is nothing like personal experience to make one a red-hot reformer. Such an official is likely to come back through rebirth almost a fanatic in his zeal to do away with such abuses. But that won't help

NECESSITY      the hundreds and thousands of people who at the  
FOR                present time are being subjected to the barbarous "third degree"  
ACTION            tactics. Those who know the facts should bestir themselves to create public sentiment against this practice and to help bring about the enactment of laws against it.

It may be argued that there is so much corruption in office at the present time that it is difficult to put reforms through. That may be true in many cases, but it is all the more reason why they should be put through. It is conceivable that you or I may be the next victim of this system. Therefore let us investigate the

matter and agitate for reform. We may have to set aside temporarily some of our personal business to do it, but as long as people habitually put personal business ahead of public welfare, just such conditions as described will continue.

### Smoking, Occultly Considered

Smoking tends to kill initiative and ambition and to dull the consciousness so that instead of exerting oneself to progress along normal lines, one becomes self-satisfied and slumps into nonexertion. Smoking is becoming so almost universal that it is a source of concern to the occultist, who is able to look ahead and see the goal toward which it is proceeding. In the next great stage of evolution tobacco will undoubtedly be in the class which morphine and opium occupy at the present time; that is, it will be as destructive then as these substances are now, for the reason that the vehicles of the race will then have become sensitized to a much greater degree than they are now, and the effects of tobacco will be correspondingly more destructive.

Those who are gratifying the taste for tobacco are laying up trouble for themselves in that future age, in which they will be reborn, because by so doing they are breaking down their resistance to the desire for it. In that day there will be thousands and perhaps millions of tobacco fiends whose condition will be quite similar to that of the present day opium fiend. Therefore it is only good sense not to make oneself liable to such a condition in a future life for the sake of a little worthless gratification now.

Another point is that in the purgatorial state the desire for tobacco is approximately three times as intense as it is here, hence the inability to gratify it causes three times the misery that its present denial would involve—a point that smokers might well ponder,

# 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.*

### Debt

BY LUCIE KELLOGG

To you, what do I owe?  
I'd like so much to know  
In what vanished age  
Our paths first crossed,  
Weakened, wavered, lost  
Themselves in a muddle  
Of bog or sand.

To you, what do I owe,  
And what have you come to get?

It's so long, such ages, ago—  
I forget  
What God wanted me to do  
When we worked through  
Again to each other—  
Lover, maid,  
Sister, brother,  
For the paying  
Of this debt.

### Nature Spirits

BY MAX HEINDEL

(From the "Rays" of February, 1917.)

THE FOLLOWING question has been asked: "It is stated in the *Rosicrucian Cosmo-Conception* that the faculty of space perception is connected with the delicate adjustment of the three semicircular canals in the ear, each pointing in one of the three dimensions of space; also that logical

thought and mathematical ability are in proportion to the accuracy of their adjustment. It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semicircular canals, or what is the process that leads up to the fourth-dimen-

sional consciousness? It would also seem that nature spirits and elementals, and possibly the bees and the Elberfeld horses, have this fourth-dimensional consciousness, which is a higher degree of consciousness than that which we now possess. Will you please supply the missing link? What makes man superior to these beings, and what is the arrangement of the semicircular canals in the case of the bees and these gifted horses?"

To the majority of mankind figures are exceedingly dry. They are not only uninteresting but exceedingly tedious, for we are used to living an outward life among other people and friends where we give expression to our desires, feelings, and emotions. The more these are stirred the more interesting do we find life, and contrariwise, the things that do not cause a ripple of emotion are held to be dull and uninteresting. Therefore, the majority do not take to mathematics or anything else that will sharpen the mind without at the same time arousing the emotional nature.

We know that God geometrizes; that all the processes of nature are founded upon systematic calculation, which argues a great Master Mind. When God, as the great Architect of the universe, has built the whole world upon mathematical lines we may know that consciously or unconsciously the mathematician is reaching out in a direction in which eventually he will find himself face to face with God, and this in itself argues an expansion of consciousness. When we consider the fact that each one of the semicircular canals is in fact a supersensitive spirit level adjusted so as to indicate to our consciousness the motion of our body through the length and breadth, height and depth of space, we may easily understand that their accurate adjustment is necessary to space perception. If they are true, then the space perception of the person is perfect, and if he takes up the study of mathematics his theories will agree with what he sees in the world as actual facts.

This in some high minds engenders

an actual love of figures so that they may rest such a mind instead of being a source of fatigue as they are to most people. Then that love of figures may arouse in one the latent spiritual faculties; but not through any change in the semicircular canals, however, for these are bony structures and not easily changed during the lifetime. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the elementals or nature spirits: It is quite correct to assume that they have what may be called a fourth-dimensional consciousness, for in addition to the height, width, and depth, which are the dimensions of space in the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain and if you have an etheric body such as the nature spirits possess, you may also walk through the hardest granite rock. It will offer no more obstruction than the air does to our progress here—in fact, not so much, for here we are hindered by winds.

Even among nature spirits there are different entities and a corresponding variation of consciousness. The bodies of the gnomes are made of the chemical ether principally and therefore they are of the earth earthy; one never sees them fly about as do the sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from that of human beings.

The undines which live in the water, and the sylphs of the air, are also subject to mortality, but their bodies being composed of the life and light ethers respectively make them much more enduring. Thus while it is stated that the gnomes do not live more than a few hundred years, the undines and sylphs are said to live for thousands, and the salamanders, whose bodies are principally built of the fourth or reflecting ether,

are said to live many thousands of years.

The *consciousness* which builds and ensouls these bodies, however, belongs to a number of divine hierarchs who are gaining additional experience in this manner; also the *forms* which are built of ether and thus ensouled have attained a degree of self-consciousness. During their long lives they have a sense of their own transitory existence, and it is to their rebellion against this state of things that the war of the elements, notably fire, air, and water, is due. Fancying that they are being held in bondage they seek liberation from the leash by force, and having no sense to guide themselves, run amuck in a destructive manner which at times brings about great

catastrophes. The consciousness of the gnomes is too dull to take the initiative but they not infrequently become accomplices of the other nature spirits by opening passages which favor explosions in the rock.

However, this has no connection at all with the Elberfeld horses or kindred animal prodigies. These are the wards of their respective group spirits and it is probably the last time they will seek embodiment in an animal form. When this happens, such spirits are relegated to Chaos where they must wait during the Cosmic night for their less gifted brothers until the time when it is possible to begin their human evolution in the Jupiter Period.

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## Red Roses and White Ones

### A Story of Rebirth

BY JANE HUSON YEAGER

#### PART I—RED ROSES

**I**T HAD happened so suddenly that Lizzie was quite surprised at herself and not at all pleased. And yet it seemed as if she had known Dale Carter always. There was something about his kindly eyes, the sad expression of his mouth, and his sensitive face that reminded her of some one whom she had known long ago, later forgotten, but now dimly remembered; some one she had wronged, yet for whom she should have cared. Had there ever been such a person?

Her early experiences had been associated with a home for unfortunate children at Saginaw, her later ones with Gabin and Smith's florist shop on Broad Street. So it seemed quite strange and unaccountable to Lizzie that she should have fallen in love with Dale Carter so suddenly. He had scarcely talked to her at all. But then, he had been very kind. Perhaps that was it. How cruel life was, and how unfair!

It had all happened after she had delivered a box of carnations to a lady at the Windsor Hotel. It was one of those disagreeable Detroit days in late winter when it snows for a time and then rains, the half melted snow settles in muddy puddles in the gutters, and the drizzling rain and snow together make the sidewalks slippery. Lizzie had started down the steps in front of the hotel and had suddenly found herself sprawling on the pavement below, her shabby coat spattered with mud, a pain in her shoulder, and with a few bruises, but otherwise unhurt.

A young man was picking up her crutch and her packages containing flowers from Gabin and Smith's to be delivered to various addresses, and was saying something about "hard luck." It was when he had next picked her up, handed her the crutch, and tried to brush the mud from her coat, using his cap for a clothes brush, that Lizzie had first looked into the kindly, sad face of Dale



Carter and recognized there a resemblance to some one of long ago, and she knew that she had met her "fate."

"It's mighty hard luck," he said, "to have to get around on—" he hesitated for fear of hurting her feelings by referring to her crippled hip and shrunken limb—"to have to get around on a slippery pavement," he finished.

"In spite of my awkwardness of a minute ago," she answered, "I usually do pretty well. You see, I'm quite used to my crutch. I've been this way such a long time. It was infantile paralysis."

"What an outrage!" the man exclaimed; and his kindly eyes showed his genuine sympathy. "If you don't mind waiting a bit for a friend of mine, I have my car parked here and we can sit in it till she comes. She's in the hotel calling on a friend; when she comes out, we will drive you around,—home, or wherever it is you want to go. You really shouldn't try to walk on these wet pavements, you know."

And by and by Rhoda Halbridge came down the steps of the hotel to the large touring car in which they were seated. She was the prettiest girl plain Lizzie had ever seen. She was wrapped in an expensive cloak such as Lizzie could only dream of wearing. Her dainty slippers seemed to call attention to her exquisite feet, to her graceful walk. What a contrast to Lizzie's crutch and shrunken limb! As she drew near them, Lizzie saw a large diamond sparkling on the girl's finger, and knew that Dale Carter belonged to her.

This girl carried herself with a gay, care free, happy air, as though she had never known a trouble, a worry, or a bit of sorrow in the world. She was all that Lizzie had ever longed to be; and so she found herself thinking, "I hate her. Why should she have everything and I nothing?" It was not fair. It was an unjust, cruel Deity that made some to labor and suffer, others to live in luxury and joy. No, there was just the world, man, and bad and good luck. Well, she would revenge herself upon the world for

the luck that had made her carry a crutch, wear shabby clothes, and care for a man who loved another woman.

Rhoda Halbridge was very cordial to Lizzie—patronized her. She was one of those persons whom Lizzie could not tolerate, who make it a point to be sweet to cripples and old people. She even carried her patronage so far as to invite Lizzie to her beautiful home on Lansing Boulevard. Rhoda's chauffeur and car called for Lizzie at Mrs. Juitt's cheap boarding house where she roomed; and Lizzie went in the hope of seeing Dale Carter again.

Then came long motor trips with Dale and Rhoda; dinners at Rhoda's house where Lizzie spent long evenings with the Halbridges because Dale was present; Sunday picnics with them out of town on warm spring afternoons.

And now this had happened: a letter addressed to her in Dale's handwriting had been left upon the counter at Gabin and Smith's. Lizzie eagerly tore open the envelope. Inside was a smaller envelope, sealed and addressed to Rhoda; also a note for herself which said:

"Dear Lizzie: I stopped in to buy some flowers for Rhoda, but since there is nobody in the shop, I'm leaving two dollars on the counter to pay for them. I'll take a dozen of the red roses. Will you please deliver them to Rhoda, together with the note I inclose for her? Much obliged, Dale."

Something in her subconscious memory told her that once, quite long ago, a dreadful scheme had been conceived in her mind. It had sprung from her lower nature to crush and stain her higher self. When and where had this happened? Lizzie could not remember. But a still, small voice, her conscience, was warning her that the danger line was near. Would she dare? She broke the seal of Rhoda's note and read, "For my dearest Sweet-heart, from Dale."

Mr. Gabin would not be back in the shop again that evening. He would never know. Dale would never know. She would arrange that. She glanced

at the clock above the counter. She had exactly twenty minutes. Her fingers trembled nervously as she dropped Dale's money into the till, selected a dozen of the red roses, placed them hastily in a pasteboard box, shoved the two notes and both envelopes in with the roses, put on her shabby coat, and locked up the shop for the night.

Ten minutes later found her climbing the dusty stairs to her room in Mrs. Juitt's boarding house.

Here she lost no time in removing the red roses from their box and arranging them on her dressing table in a glass tumbler. Next she removed from its envelope the card written to Rhoda and slipped it into the envelope Dale had addressed to herself. This she placed, the addressed side up, close beside the roses. Then she moved the only rocker in the room in front of the dressing table, and scarcely had time to dispose of the flower box, the note Dale had written to her, and the envelope with Rhoda's name upon it before Rhoda knocked on her door.

"I called a little early," she apologized. "Mother has been hurrying me ever since you promised to dine with us this evening, though the maid says dinner is not nearly ready."

Lizzie invited Rhoda to sit in the rocker, at the same time pretending to make a lame attempt to conceal the roses. It was only after she was satisfied that Rhoda had read the name, Miss Lizzie Dorry, on the envelope at her elbow, and had recognized the handwriting, that she deliberately turned the envelope over, face down upon her dressing table.

Rhoda said, "You needn't hide your letter, Lizzie. What has Dale to say for himself?"

Lizzie replied, haughtily, "I don't see that that concerns others."

Rhoda flushed angrily. "Dale Carter is my fiance. Surely I have a right to know, Lizzie."

"Oh, well, if that's how you feel about it," said Lizzie, "read it. Just a card that came with some roses Dale sent

me." And she jerked the card from the envelope and tossed both into Rhoda's lap. On the card Rhoda read, "For my dearest Sweetheart from Dale"; on the envelope, "Miss Lizzie Dorry."

That evening Lizzie dined at Mrs. Juitt's. The next morning before the late breakfast Mrs. Juitt was accustomed to serve on Sunday mornings some one called Lizzie to the telephone. It was Dale Carter. There had been a misunderstanding, a mistake somewhere. Probably Lizzie could explain it. Rhoda had thought the card he wrote her was intended for Lizzie. She had not gone into details as to why she thought so. She said he knew already. Lizzie had the card, he understood. What was she doing with it? Rhoda had broken their engagement, had sent his ring back, had refused to see him or to discuss the matter further. Would Lizzie go to Rhoda and straighten out the whole affair?

Yes, a great mistake had been made, Lizzie told him. It was her mistake, all her fault. She was so sorry. The card he wrote Rhoda had been opened by mistake at the florist's. It had dropped on the floor and the roses had been sent without it. She had meant to give it to Rhoda last night and explain how it had been opened and lost from the flowers. But Rhoda had misunderstood everything. She was so sorry it had happened. Yes, she would go at once to Rhoda and everything would be as it should be. She would "make it right" with Dale and Rhoda.

Lizzie had no intention whatever of carrying out these promises to Dale. How well she knew Rhoda's injured pride would never again let her speak with the man she believed had not been true to her! And Dale, consequently, would never discover the truth. If she could not have Dale Carter, neither should Rhoda have him. Others besides cripples and paupers should learn what it was to have bad luck.

She left the telephone booth and returned to her room. The roses were still on her dressing table in the glass tum-

bler. How beautiful they were! Of what was it they reminded her? Oh, she remembered now. It was another, a similar bouquet of roses. But the roses of her memory were not red ones.

## PART II—AND WHITE ONES

No, they were white ones, a large, beautiful bouquet of them. They were arranged in a crude earthen jar in the center of a rough-hewn table. Lizzie remembered being proud of them. It was so long ago, it must have been in her early childhood before the days she spent at the children's home at Saginaw.

What an odd room that was where the white roses were; and so queerly furnished! The floor was destitute of rugs. There were no pictures on the walls, but instead tapestries and swords and shields and spears hung on every side. The windows were high and had heavy bars across them.

A young girl of sixteen, or nearly that age, was standing by one of the windows, a girl with kindly eyes, a rather sad expression about the mouth, and a sensitive face—the very person of whom Dale Carter reminded her. She was dressed in a long loose robe, scarlet in color and coarse in texture, that swept the floor. Her dark hair was parted in the middle of her forehead and plaited in two long braids that hung in front of her shoulders. The tip of each braid was fastened with a gold ornament; and a narrow gold band studded with pearls and adorned with embossed oak leaves encircled her head, lying across her brow.

An old man was reclining on a rude sort of couch in a corner of the apartment, Lizzie remembered, but she was so intent upon watching the girl by the window that she scarcely looked at the old man at all. The girl was saying that Queen Margaret had marched her soldiers to Wakefield Green, and the duke had been slain. At this news the old man attempted to raise himself from his couch, then winced as if in pain and fell back upon his pillow.

"A curse upon the Lancasters!" he cried. "Who told you this, Ethelwyn?"

"My betrothed, your grandson, Arthur, my lord," replied the girl.

Then Lizzie recalled a young man who was silently listening to the conversation. He started to make an unfavorable remark about this Arthur, but the old man silenced him with a contemptuous wave of the hand, and said:

"Henry, if you were half the nobleman your cousin is, you would be out on Wakefield Green yourself with one of yonder white roses in your helmet and a sword in your hand. A traitor, you, to the Mortons and the House of York!"

Then Lizzie realized that she was having a vision of her former self and that self was not a girl. Her memory was all very clear, now. She had been a young man in those days, tall and straight and strong. There was no crutch then. She was Lord Henry Morton, who had always had everything—title, money, service, health. She had been the grandson of the old invalid Earl of Morton and sole heir to his wealth and title.

There was another grandson. Lizzie remembered him well, a handsome youth with a graceful walk and a gay, care free manner that Lizzie's former self detested. She found herself murmuring aloud, "My cousin Arthur—Rhoda Halbridge as she used to be."

The scenes of her past kept unrolling before her memory, even more vivid than the scene she had just recalled. She was back again in the room where the white roses were, but the girl who so closely resembled Dale was not there by the window. The old Earl of Morton still reclined on his couch. It was evening and a servant was lighting a tall candelabrum on a stand at his lordship's elbow. The flickering of the tallow candles cast along the walls little shadows that moved up and down among the swords and spears.

"Come here, Henry," commanded the earl.

Lizzie's former self obeyed reluctantly.

The old earl studied Henry's face intently in the candle light.

"Grandson, what think you of my ward, Lady Ethelwyn?"

"Lady Ethelwyn is of noble birth, my lord—and her suitor should be possessed of title and estate," Lizzie heard her former self saying with a sneer. "What lands, what title, has Arthur, son of Guy?" She recalled how her old self had thought this a clever question. She had loved to dwell on Arthur's poverty and lack of noble birth. The old earl's daughter had been betrothed to the heir of a noble family, but had run away from her father's castle to marry a common soldier, Guy of Wiltshire. Later, Arthur, the orphan child of this marriage, was sent for by his grandfather, and brought to Morton Castle.

The earl's voice was very bitter as he answered:

"I would that I could leave Arthur my lands and title, and you nothing. It is he who is upholding the honor of the earldom of Morton and the House of York. In spite of the nobility of my son, your dead father, you have done nothing to honor our house and title and everything to dishonor them. I cannot deprive you of your birthright—for your father's sake, no. You shall have my lands and title. But my ward—never! She with her lands and title go to Arthur. I sent for you to tell you this. I warn you, the attentions you are forcing upon Ethelwyn, the marchioness of Courtinward, are resented both by her and by me."

Then Lizzie found her former self, known as Lord Henry, out in a sloping field beside a hill. In the distance a silver river was winding its way through the greenery along its banks, and sparkling in the sunlight. How well she remembered it, the river Avon; and yonder was the age-old market town of Tewkesbury.

She was dressed in armor with a white rose in her helmet, and was mounted astride a horse. There were soldiers all about her, fighting, struggling, falling,

dying, shouting, some of them mounted like herself, others running on foot, hundreds of them. What was it all about? What was she doing? Why had she come here? Now she remembered. She was searching for some one. She had joined the Yorkist army for the purpose of finding him. He was a soldier fighting for the House of York, this person she was trying to find. Now her memory was growing quite clear on this point. Of course! it was her cousin Arthur, whom she hated. Her enemy was not of the House of Lancaster particularly, but rather her cousin, the son of Guy.

She was shouting, "Long live Richard of York!"

It was toward the close of the battle. A soldier with a white rose in his helmet was riding close beside her. The Lancastrians were mowing the Yorkists down like grass before a sickle. One with his lance at charge was bearing down upon her. They dashed forward to meet each other, but both lances missed their targets. Then her comrade-in-arms, the soldier of the white rose, raised his battle axe, and whirled his horse about to face the Lancastrian. The latter hurled his lance, piercing his adversary's steed, and the horse went down, bearing its Yorkist rider and pinning him under its weight. Lizzie's former self could see that her comrade's leg was badly crushed. The soldier had pulled it out from under the dead horse and was trying in vain to rise.

By this time the tables had turned, and the Lancastrians were fleeing on ahead down the sloping field with the Yorkist army after them. But she remained behind to help this stranger of the white rose. She had climbed down from her saddle, whereupon the injured soldier raised his visor. She recognized her cousin Arthur. She turned and remounted her horse.

Then the dreadful thing happened. The lance in her hand suddenly thrust itself through Arthur's body. The boy with the crushed leg fell back, moaned pitifully, and then was silent. Lizzie

wrung her hands and sobbed as she remembered how her lance had been stained with Arthur's blood. She knew now why Lord Henry Morton had been reborn to lean on a crutch.

Through her tears Lizzie saw the scenes of her past move on before her. Now she was back again in Morton Castle. The tapestries and arms still hung in their old places upon the walls, but the earl was not there. Even his couch had disappeared from its accustomed corner of the room, and where it had been there was now a long, low bench hung about with coarsely woven draperies in crimson and blue. Upon this bench reclined the young marchioness. She rose and came eagerly forward as she heard Henry's step upon the threshold of the doorway. Henry saw the shadow of disappointment that darkened her face when she discovered that it was he and not Arthur who was about to enter the apartment.

"Welcome, my lord, Earl of Morton," she said, "to your castle and your home. I would that your noble grandfather could have lived to see you thus. Proud he would have been of the lance you have carried. What news of Richard?"

"Our brave Duke of Gloucester is moving toward the south of York. We have won a great victory. We have defeated the Lancastrians at Tewkesbury. Margaret of Anjou is in London Tower."

"And what news have you of Arthur? Have you seen aught of him?"

Henry had entertained no sincere affection for Ethelwyn. He had wanted two things: first, to annex the estate of Courtinward to that of Morton; second, to punish this stubborn girl who had resented his attentions and had bestowed her heart upon his cousin Arthur.

"Arthur, son of Guy, is dead," he boldly answered.

"Dead!" Ethelwyn was trembling.

"He died in the battle of Tewkesbury with a lance through his breast. You are free to marry, Lady Ethelwyn. You are now my ward, and I have betrothed you already to a nobleman."

She was very white and calm.

"To whom?"

"The Earl of Morton."

"Wretch," she exclaimed, "have you no fear of the consequences you will bring upon yourself by your black deeds?"

And Lizzie heard Henry, her former self, asking scornfully, "What is there that one with power and wealth need fear?"

The other events of that past life of so long ago Lizzie could scarcely remember. Only now and then she had faint recollections of herself and the deeds she did and her subsequent surroundings. She was under the impression that she, as Lord Henry, had carried her scheme to its ultimate completion, and had coerced Ethelwyn into a marriage with herself, then the Earl of Morton. She also remembered the power and prestige and added wealth thus brought to herself. Of one thing, however, she was sure, and that was that the marchioness never regarded her with any other feeling than that of utter contempt.

At any rate these memories revealed to her the reason why she cared so much for this girl of the Middle Ages who had come back to rebirth as Dale Carter, and why Dale Carter would never return her love. She also understood why she must room at Mrs. Juitt's cheap boarding-house, and, in a shabby coat, deliver flowers for Gabin and Smith while Rhoda Halbridge wore diamonds and lived in a mansion on Lansing Boulevard.

That afternoon Lizzie posted a letter addressed to Rhoda Halbridge. She sent it by registered mail so that she could be certain it would reach its destination. The letter contained the following words:

"Dear Rhoda: If it is possible for you to forgive a person who has been always very wicked, and who has done you a terrible wrong, try to do it. I have always been selfish, scheming, deceitful, cruel, and contemptible; but I am going to try hard never to be so again. I was envious because you had things that I have

had to do without; but now I know that you have earned those things, and I have not. The roses and the card I let you read in my room, Dale intended for you. He bought the roses for you at the florist shop where I work. No one was there when he came to buy them, so he left the money and wrote me a note requesting that I deliver the roses together with the note he left for you. I opened your note and read it. It was the one you saw in my room. I put it in the envelope that had originally contained my note about the purchase of the roses. I placed your note on my dressing table with the roses so that you would see it when you called to take me to your house for dinner. Then I lied to you, and also to Dale who called me on the telephone to find out why I had taken his card. I am sending you your card, my note, and both envelopes, also the roses, so that you can see for yourself what I have done. I know I do not deserve your forgiveness. But I intend to do all I can in the future to make amends for the wrong I have done you and Dale. Please marry Dale Carter.—Lizzie.”

It was several weeks later, on a beautiful morning in early June, that Lizzie, with a package tied to her crutch, rang the doorbell of the Halbridge residence.

“No, I won’t come in. I can’t stay but a moment,” she told the house maid who had invited her into the front hall. “I only wish to say a few words to Miss Halbridge.”

The maid said she would call her, but Rhoda was already in the hall, with a cloak on her arm. She came forward, smiling, to meet Lizzie. She wore a bridal veil and a lovely white gown from Paris.

Lizzie laid her package inside the door, upon the floor, and unwrapped it. The package disclosed a large spray of white roses.

“They aren’t much,” said Lizzie, handing them to Rhoda. “But I wanted you to have them as my wedding gift to you and Dale. They are roses of York.”

Rhoda looked both pleased and puzzled.

“I don’t understand why you call them roses of York, but aren’t they lovely!”

She removed a large bridal bouquet of expensive orchids from the front of her gown, and replaced them with the white roses, as Lizzie turned to go down the steps.

“Lizzie,” she called after her, “I’m going to wear them at my wedding instead of the orchids just to show you that I forgive you about Dale and the card, you know, and that I count you my friend.”

She stooped and kissed the crippled girl, and with a radiant face passed by her, down the steps to Dale Carter waiting in the automobile that was to take them to the church.

Lizzie knew that wedding bells would never ring for her. She knew that love and home and all the things she had craved would not be hers. But as she hobbled back toward the florist shop on Broad Street, her crutch sounded almost merry as it tapped along the sidewalk.

She believed in God, now, a God of love and mercy, whose world was ruled by wisdom, justice and perfect law; a God who was giving her another chance because she had made a mistake; a God who was letting her design her lives to suit herself, so that ages of experience would teach her to be like Him. She had designed this life all wrong; but she would live it in such a way that the next one would be quite different.

She would go on now and reap what she had sown! She would pay her debt of destiny, pay it bravely, cheerfully, uncomplainingly, and be thankful for the chance to pay it, because she knew now and understood that the Laws of Rebirth and Consequence had brought to her only that which she deserved.

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NOTICE:—Esoteric Bible Studies by Corinne S. Dunklee will be resumed in the next number of the “Rays.”—EDITOR.

## The Inner Meaning of Proverbs

BY ISABELLA J. RHODES

**I**T IS BOTH interesting and highly instructive to note that whatever subject may be considered upon the lower or physical plane the same subject has a meaning or explanation on the higher or spiritual plane. The exoteric or external side of things has invariably an esoteric or inner spiritual meaning. In this article we will consider certain commonly used proverbs or everyday sayings to illustrate this truth.

Proverbs are used figuratively, and in them there is always a great truth or principle couched in a few words or in one or two sentences. Usually the meaning attached to a proverb is explained as relating to the personality and not to the higher realms of existence or rules of life. For instance, we say, "Still waters run deep," which we understand to mean that a silent person possesses a larger amount of knowledge or wisdom than appears upon the surface, implying that we should therefore be careful in our conduct toward that person or we may at some time be put to disadvantage.

This proverb also contains an occult truth and a warning to those who aspire to spiritual knowledge. The deeper one's knowledge of the spiritual verities, the more silent one becomes, for we know that to talk much of the inner truth and experiences of the soul is to dissipate one's power and knowledge. It is a fact that the strongest, most powerful, and most advanced souls are the silent ones of the earth, for they understand the true value and power of the spoken word and never use it needlessly. This thought reminds us of the proverb, "Empty vessels make the most sound." An empty can rattles along with a great noise, but when filled with solid substance how noiseless it is compared with the clatter of the empty vessel. We

think of this saying as meaning that the man who is always talking is not a deep thinker, which is usually correct. One who is constantly talking about spiritual experiences and criticizing spiritual truths, rest assured, has never experienced any great illumination of the soul.

We say in describing one who is constantly changing his occupation and jumping from one line of work to another, "A rolling stone gathers no moss"; meaning that this man will not accumulate any material wealth and will probably end in poverty. So also if one desires to attain the inner truths and to understand the meaning of and the reason for life, death, and the hereafter, but is constantly changing his school of learning, attaching himself first to one cult and then to another, he will very probably end in dire disaster and poverty of soul. This is quite a different thing, however, from investigating all existing teachings and "proving all things." But to actually attach oneself to and become a pupil in turn of many orders is to court disaster, for few are strong enough to endure their differing vibrations. To continually change one's teacher is to end spiritually like the man who too frequently changes his occupation. It is far better to remain longer aloof and to go on investigating until one is quite convinced that a certain school of thought is the best for one's own particular way of development.

We say sometimes when describing any one who is obstinate, "You may lead a horse to water, but you cannot make him drink." We often find precisely the same difficulty when explaining the higher, hidden truths to a friend or relative. He at first may be quite willing and even eager to listen, but when we touch upon a point which shows that personal

effort must necessarily be made, we can watch his inner nature closing against the acceptance of that which would give enlightenment to his mind and illumination to his soul. A cruel master, when he found the horse would not drink after taking the trouble to lead him to the water, would use force, a kind master probably persuasion; but a wise one would wait until the horse drank of his own free will, knowing well that he would do so as soon as he was thirsty.

In like manner when presenting higher knowledge to others we should never use force or undue persuasion to cause them to think as we would have them, but only present the truth to them, and then wait until they desire to accept it with their heart and mind. Neither should we be overanxious about those we hold dear, for sooner or later—and whether soon or late, it is the best and right moment—they will see the light and walk therein.

“A swarm of bees in May is worth a load of hay,” makes us think at once of bright, warm weather, for were it wet, dull, and cold the bees would not swarm, neither would there be a good hay harvest in the summer. It is the seasonable weather in May, shown by the swarming of the bees, which presages a good harvest. Relative to the higher planes Solomon exclaims: “A word spoken in season how good it is!” This proverb teaches us to set a watch upon our speech that we may always utter the right word at the right time—the word in season—and then the harvest will certainly be assured.

“March winds and April showers bring forth May flowers,” teaches that sorrow and hardship bring forth the flowers of endurance, fortitude, compassion, patience, courage, and gentleness.

“A broken pitcher goes oftenest to the well.” What care we take of a cracked dish—usually far more than of one that is perfect, lest we break it in pieces and its value be altogether lost. What lessons in patience and love does this proverb teach us! With what loving

care should we treat our brothers and sisters who are ill and weak lest by our hardness and carelessness we hasten the end of their life’s journey! And those of our brothers and sisters who have fallen in the struggle to keep upon the high level of uprightness, how tenderly we should treat them lest by harshness we push them to a still lower level, and, figuratively, break them in pieces.

“Beauty is in the eye of the beholder,” reminds us that each of us looks at everything from his own point of view, physically, mentally, and spiritually. Each one sets his own standard of perfection, and when we feel disappointed that an inquirer does not embrace our philosophy, we must remember that the truths enunciated therein may not appeal to that one, and another line of thought may be his or her way of advancement.

In olden days, frequently an inn-keeper would place over his door a bush of ivy instead of a sign, which gave rise to the saying, “Good wine needs no bush.” In other words, a good article speaks for itself and needs no advertisement. Its good qualities are spoken of and recommended from mouth to mouth.

Sometimes we wonder amongst ourselves how it is that our exalted philosophy does not attract more to its ranks. The teaching is so high and enlightening that it will of a certainty in time attract the multitude without any direct effort being made; we must wait patiently for this, knowing full well that the result will be certain. Let us concentrate our efforts upon living our lives in such wise that we show forth unmistakably the beauty and soundness of our beliefs. Let us endeavor to live the truly selfless, altruistic life. Let us so live that the joy of our knowledge will shine forth from our eyes and illumine our countenance, and let our every act be one of service. Thus shall others be attracted to our cause.

We all know that “a stitch in time saves nine.” One or two stitches put in when the tear is small will save endless trouble and hours of work, and some-



times the garment itself. If we endeavor to eradicate our small failings, rectify our mistakes, and remove our faults, we shall by so doing prevent their growing into great faults and vices, and so save ourselves much trouble and heartache in many future lives.

"Set the sail to the wind"; only by doing so can we make headway. Only by watching our opportunities and taking advantage of them can we make any headway in our daily lives and in our spiritual attainments. Each one of us has a niche to fill. By finding out what that niche is and directing our efforts toward filling it we shall attain the best results. Some shine the brightest in the quiet home sphere; others do their best work in connection with the public, and so on. Let us not decry any work, however humble, or any method of progress, for "all roads lead to Rome."

We are all traveling toward the same goal, though some may take the long winding path, which is the easier though slower course, and others may take the shorter uphill road, which is always studded with difficulties, trials, and temptations. But whichever path is taken, the spiral or the direct, we shall all meet at last at the goal. Therefore let us be hopeful, courageous, and persistent even when we see no result of our efforts, knowing that "even the longest lane has a turning," and sooner or later this turning will be made even by those who appear the most hopeless.

"Hope is the anchor of the soul." When, having set ourselves steadfastly to follow the uphill path, all seems to be taken from us—material wealth and comfort, those friends we hold most dear—and opportunities seem closed for improving the mind and body, we must bear in mind that such earthly supports one by one have fallen away from us to test us and see whether we are strong enough to stand alone. Then when all seems to be gone, we shall find that the bright angel of Hope is still left to us; and we can attune our turbulent souls to it and become calm.

So let us take courage and hope for the best, hope that we may have strength for the conflict, courage to reach the mountain top. Then when that highest pinnacle is attained we shall forget the climb in the glory of the vista we behold. Hope will then have found its fruition—in knowledge, in satisfaction, and in supernal bliss.

### A Strange Event

While delivering a lecture on astronomy a year before his death, Samuel Clemens said:

"I came in with Halley's comet in 1835. It is coming again next year, and I expect to go out with it. It will be the greatest disappointment of my life if I don't go out with Halley's comet. The Almighty said, no doubt: 'Now here are these two unaccountable freaks; they came in together, they must go out together.' Oh! I am looking forward to that."

We know now that Mark Twain was not to be disappointed. Wednesday night, April 20, 1910, Halley's comet, the mysterious messenger of his birth year, shone clearly in the sky in its perihelion. And during the following evening Mark Twain died.—*Los Angeles Times*.

### Truth

If you have a truth to say,  
Say it always, come what may.  
Say it firmly, do not fear,  
Error flies when truth is near.  
When vile slander stalks abroad,  
Backed by trickery and fraud,  
He who fears to speak his mind  
Is no friend to humankind.

Speak the truth whate'er betide;  
Though your enemies deride,  
They will have a feeling strong  
That you are right, and they are wrong.  
But do not purchase sure remorse  
By using language blunt or coarse;  
Truth rages not—she shows her might  
In words both simple and polite.

—*Gaspar Bela Daruvary*.

## Occult Light on Bible Teachings

BY CHRISTINE CROSLAND TAYLOR

**M**ANY people take the stand that if one explanation of a Bible text is true, then all others are wrong. But this is not the way to get at truth, for truth is many-sided, and moreover it is not always possible to see all of it at once.

Max Heindel used to liken truth to a mountain and the various interpretations of that truth to different paths leading up to the summit. Many people are traveling along these various paths, and every one thinks while he is at the bottom that his path is the only one, for he sees only a small part of the mountain and cries to his brothers, "You are wrong. Come over to my path. This is the only one which leads to the top." But as all these people progress upward, they see that the paths converge at the top, and that all lead to the truth.

Having understood that this is so, is it any wonder that the various sects should find an apparent vindication for their ideas in the Holy Book? Every system of thought which attracts and holds a number of people for a considerable period of time has its element of divine truth, which is gradually helping them up the mountain. It is for this reason that we should be tolerant of others' beliefs.

Now, the teachings in the Bible were for a long time communicated by word of mouth, but gradually they were written down. The New Testament was originally written in Greek, a language in which no punctuation marks were used; the Old Testament in the Hebrew language.

The words of the old style Hebrew run into one another and are not divided; the vowels are left out and much depends upon where and how they are inserted, so that it is difficult to ascertain the original meaning. A slight

change might alter the significance of almost any sentence. Occultists maintain that the Bible was not intended as an open book. They say that although the literal interpretation has its special message, there are also a number of interpretations which may be read by those who have the necessary instruction to read. In the words of the Zohar, "The more instructed men do not pay attention to the vestment, but to the body which it envelops."

This being so, it is not surprising that uninstructed translators found it difficult to render correctly the Hebrew text of the Old Testament, for often they met with a meaning not within their comprehension, or one which would upset existing belief, and thus earn condemnation.

I think that we must recognize that the Bible versions are but a poor translation of the originals, and that there are many interpolations which have been inserted at different times to support various ideas. Nevertheless, there is so much truth in a small compass that the Bible is indeed a treasure without price.

It might be compared to a rose with successive layers of petals: when we remove one, another is found beneath, more delicate than the last, and yet each is a part of the whole. Occultism reveals some of the unseen petals and instructs us concerning the marvelous growth of the immortal rose of truth. Some time the outer petals of this rose will fall away, and the inner will become the outer. The esoteric teaching of today becomes the exoteric teaching of tomorrow, for the rose is eternal and there is continual growth. The interpretations of Bible texts which follow are therefore most emphatically not the last word, but just a glimpse of some of the petals

illuminated by esoteric and, in particular, Rosicrucian light.

*“The Sons of God Married the Daughters of Men.”*

To understand this statement we must go back to the time of Atlantis, that great continent now covered by the waters of the Atlantic ocean. Among the principal Atlantean races there was one known as the *“Original Semites.”* Before their advent man gave his desires unrestrained sway. The original Semites were the first of the human race to evolve the germ of corrective thought, whereby man was destined to conquer his passions and rule his lower nature. This was a great advance because the faculty of reason or logic was to become more fully developed later on.

In order to perpetuate this germinal faculty developed by the Semites, as the pioneers of the human species, these people were singled out as *the chosen race* among the Atlanteans. They were to be the parents of a race ruled by reason, and later by love. A gardener who would have only the finest blooms in his garden will not accept those plants which do not come up to his standard. Should some of the flowers get crossed with those of inferior quality, then the seeds of such are not to be chosen. So it was with the Semites. They were *Sons of God*. They were chosen as the seed race for the future humanity because of their superior development; but they were a rebellious and stiff-necked people and, so far as most of them were concerned, they frustrated the purpose of their leader by intermarrying with the other Atlantean races, thus bringing inferior blood to their descendants. In other words they married the *daughters of men*—the daughters of men of other races. But the faithful sons of God married only among their own numbers, and these are found today in the Aryan races, sometimes termed the lost tribes of Israel, which of course include the Teutonic-Anglo-Saxon race.

The rebellious Semites are the present-

day Jews. They are really those who have been “lost” in the sense of marrying into inferior races. They will eventually be “saved” by amalgamation with the superior races of today.

*“Before Abraham was, I am.”*

The Race Spirit is very strong among the Jews. It was particularly so in the time of Christ. Every Jew thought of himself first as belonging to a certain tribe or family and afterward as an individual. Especially he thought of himself as the “seed of Abraham.” But Christ came to unite men in universal friendship, and to emancipate them from the family or tribal spirit which fostered separateness. Therefore He taught that Abraham’s seed referred only to the bodies or forms used by the ego. He drew their attention to the fact that before Abraham lived, the ego itself was in existence—“Before Abraham was, I am.” The threefold spirit had its being long before races and tribes existed, and it will remain when they have passed away.

I will now pass to the New Testament and another text. Christ, when speaking of John the Baptist said: *“This is Elias who was for to come.”* Later He said, *“Elias is come already, and they knew him not, but have done unto him whatsoever they listed.”* And following this it is said, *“Then the disciples understood that he spake unto them of John the Baptist.”*

From these and numerous other instances it is quite plain that Christ discussed rebirth with His disciples, and He commanded them “to tell no man,” because it was an esoteric teaching to be known only among the pioneers who were fitted for the knowledge. Now the masses of today have reached the stage of evolution of the pioneers of that time, and so we find the doctrine of rebirth gaining ground rapidly among the people of our century.

Why was it necessary to keep the facts of rebirth from our forefathers? This was because man’s development then demanded close attention to physical exist-

ence. It was best for him to temporarily forget that he would be reborn after death, lest he should undervalue earthly experience, putting off today what could be done tomorrow—as is often the tendency in eastern countries now, and indeed even in countries where people should know better.

At the present time there are many among us who are sufficiently progressed to value the training we get upon the physical plane. We are developing the moral fibre to resist the desire to shirk our lessons, and so what was taught privately by Christ to the disciples is taught publicly today.

A realization of the evolutionary development of principles is so important that an explanation of the *turning of water into wine* should be given. As esoteric students it is a question which we are liable to be asked about at any moment. Many think that the temperance movement is one of the most far-reaching and powerful factors in hastening the coming of Christ. Alcohol dulls the spiritual perceptions and acts as a check to clear thinking. Now the fact that Christ turned water into wine is frequently quoted by those who are against the principles of prohibition, and it is reasonable that they should ask for a rational explanation of what would seem a very significant proceeding.

All creation is in a state of evolution—that is, in the process of becoming something it was not before. There is a tendency toward an ever increasing perfection, and so it is with man's spiritual status. There is no standing still. When Noah first introduced wine as a beverage, humanity was very different from what it is now. In those days men were ruled by a religion of fear. They were not good for goodness' own sake, but because they feared punishment as the result of evil doing. The life of the spirit was very real to them; their leaders and prophets had direct communion with Jehovah, and their actions were largely the result of His definite commands. The people of that time were childlike in intellect.

They had not arrived at the stage where they were able even to attempt to govern themselves, nor were they fit for emancipation from the divinely appointed leaders. Therefore, it was plainly necessary that some change should take place, in order that man might improve his condition.

When wine was introduced, its use caused man to forget the life of the spirit and provided a stimulant to counteract the lethargy brought about by a heavy flesh diet. Man turned his attention to the material world and gradually learned to master its lessons by his own efforts. Buoyed up by the false spirit of alcohol he imagined himself able to do without the help of spiritual leaders. His finer faculties benumbed, man made much material progress. His attention was focused upon the mastery of matter. The affairs of this world occupied all his energies, and in this way he learned to think and act for himself, while the mistakes he made gave him valuable experience.

Man's need was to enrich his evolution by experience in the physical world. To do this he had to forget the higher planes until the moment when he had developed the grit not to run away from the physical school.

Nearly two thousand years ago Christ publicly turned water into wine at the marriage of Cana, and by this act He showed that there was still a majority of the people to whom wine was a benefit—those who had not yet learned the lessons taught by a close concentration on physical existence. Emancipation from alcoholic influence is invariably followed by an added consciousness of the life of the spirit, but this is undesirable unless we also realize the importance and opportunities for soul growth which are to be found by living in this present world; otherwise we should merely dream our time away, developing no initiative, contributing nothing to progressive welfare.

In New Testament days the era of wine had not expired—there were many who

had not acquired sufficient self-reliance to do without this spur to action; without wine, they would have undervalued the lessons to be learned and the experience to be gained in this world. Anticipating the next incarnation, they would have neglected present duties to dream of the life to come. This is true of some nations today who find it almost impossible to use spiritual knowledge for any practical purpose. Therefore such egos will have to be reborn in those groups of race bodies best suited to their needs.

But every emancipation, every reform, has its beginning, and at the Last Supper Christ founded the movement which is destined to deliver man from a terrible bondage. In the 14th Chapter of Saint Mark, 13th verse, we read how Christ sent forth two of His disciples to prepare for the Last Supper: "*Go ye into the city and there shall meet you a man bearing a pitcher of water; follow him.*"

This incident is symbolical of the water age, the age of Aquarius, which is to supersede the age of wine; here the twelve chosen disciples represent the humanity of the future. They were the pioneers of Christianity and to them were entrusted those precepts which were then too advanced for the multitude.

Christ then took the Communion Cup and said: "*This is my blood of the New Testament, (that is, new age), which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new (unfermented) in the Kingdom of God.*"

Not all Bible commentators find it easy to agree as to the contents of "the cup" on this occasion, though there is nothing definite mentioned about it. It is generally accepted that it contained wine. If it did, then wine is the blood of the new age. But we have already noted that there was a man with a pitcher of water who preceded the holy company: him they were told to follow, so it is quite reasonable that commentators should argue that "the cup" contained water, brought for that purpose by the man

with the pitcher. Moreover, Christ said He was not going to drink wine again until He drank it new in the Kingdom of God. Now, the word *new* has also caused much controversy. Some are certain that it means anew—again—or new wine, while others interpret it as meaning the unfermented juice of the grape, symbolical of the new age, when the era of wine shall have completely passed away.

It is quite plain that the consumption of alcoholic liquor tends to dull the spiritual perceptions, create an artificial condition of mind, silence the dictates of conscience, and turn the thoughts away from God. I do not mean this in any exaggerated sense, but that it is so in increasing measure as we continue to indulge in this false spirit.

It is unlikely that the word *new* in the passage quoted could have any meaning except as a new drink for a new age, and that age non-alcoholic; this interpretation harmonizes with the doctrine of evolution. The other rendering would be obviously retrograde.

All great changes take place gradually. Christ set the example when He instructed the few, His chosen disciples, concerning the future ideal. Since then two thousand years have rolled away, and there has been plenty of time for the majority to learn the lesson which alcohol could teach—those for whom Christ turned water into wine. But now we are nearing the new age, when this false spirit is no longer necessary to the pioneer races. Man is definitely turning his course to the upward arc of spirituality. The few at the Last Supper have become the many of this century.

The man who carried the pitcher of water represents one who controls the waters of life within himself, who is master of his desires and emotions, transmuting them into pure, outflowing service to others. Had his pitcher contained wine, he would not have been complete master of himself. The turbulent, passionate spirit would have been spilled here and there, causing the pitcher's con-

tents to be inadequate when most needed.

Nothing the world has to give can possibly satisfy, and wine is the greatest mocker of them all. If we would seek the things of the spirit—if we would give efficient service to a suffering world, we must carry water in our pitchers, so that our hand shall be steady, our brain clear, and our spirit a ready channel for God-sent inspiration.

Before Christ can come, we must be ready for His advent; and this means a mass advance in the evolution of morals and consciousness. This can never be accomplished while spiritual aspiration is silenced by the illusions born of a false stimulant, be this food or drink. Man has been the slave of an exterior spirit; but in future he will be guided by the spirit within himself. A time will come when alcohol will be classed with habit-forming drugs and other poisonous substances.

The sun by precession of the equinoxes is now within orb of Aquarius, the Water Bearer, and the Piscean age of wine and separate religions is passing away.

*“Who did sin, this man or his parents that he was born blind?”*

The very fact that this question caused Christ no surprise, shows that He taught rebirth and the Law of Consequence. He does not treat it as a subject at all unusual, and He says, *“Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him.”* This would seem that the man was born blind in order that Christ might have the opportunity to perform a miracle to show His power. But in the light of esoteric knowledge, the passage becomes plain. It means that the man's blindness was not due to sin in the present life either by himself or his parents, but that it was the result of his own misdeeds in a previous life.

*“The sun was risen upon the earth when Lot entered into Zoar.”*

*“Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven.”*

*“But his wife looked back from behind him and she became a pillar of salt.”*

Here, Sodom and Gomorrah represent that humanity which gives itself up to wrong-doing, generating such a heavy debt of destiny that retribution becomes unescapable. Lot is the righteous man who has done his best to live a good life. It would not have been just for him to perish with the doomed cities, therefore he is saved by the angels, who, working through the law of consequence remove him to a place of safety.

Lot's wife also was not evil nor deserved the fate of Sodom, therefore she had the opportunity to travel with Lot out of the city. Now the angels desired Lot to journey into the mountains, but he was afraid and asked leave to tarry awhile at the city of Zoar, until he could find courage to go into the hills. Meanwhile his wife having no desire to experience the discomfort of life in the mountain fastnesses, looked back upon Sodom, where we presume she had not been unhappy.

Alas! the city was destroyed, there was no turning back; on the other hand, she was not willing to go forward. True she might remain in Zoar, but the angels had said there was danger in staying there for any length of time, and then—she was turned into a pillar of salt.

Lot's wife is the person who is neither good nor bad, neither hot nor cold. It is the law of evolution that there is no standing still; we must either evolve, following the upward path, or do as Lot's wife did—look back. But it is not possible to reproduce the old order of things, so looking neither forward nor backward we arrive at a deadlock, a state of crystallization resembling a pillar of salt, which must be left behind. Lot, or humanity, cannot stay long in the resting place of Zoar. Evolution must go on, for the mountains still call to man.

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The mind of the scholar, if it is to become large and liberal, should come in contact with other minds.

## Barriers to Attainment

BY JOHN SCOTT

**I**F THERE were no obstacles along our path we would advance quickly on the road to God; and as He is the source of all wisdom we would soon begin to show forth more of that God-like quality. As our progress, however, seems to be slow, let us investigate the nature of the hindrances or barriers that are placed in our way of attainment, and at the same time formulate a plan for removing them that our progress may be the swifter.

Who is placing these stumbling stones and obstacles along our way? Is it the Elder Brothers or other more highly evolved Beings who seek to prevent our union with God? On the contrary, we know that there is great joy among beings more advanced than ourselves when one of us turns toward the Light and begins to assist in the liberation of the Christ.

Can it be the "Powers of Darkness" spoken of by Paul, the apostle, who are obstructing our progress? That cannot be because we have Epigenesis and free will, and have had ever since ancient times when we ate of the tree of knowledge which gave us the ability to choose between good and evil. Therefore, good cannot help us, neither can evil harm us, unless we of our own free will and with our mind choose the one or the other.

Then our real adversary must be our own mind, which having become enmeshed with the desire body in ancient times still allows our desires to have the upper hand and makes them the basis of action instead of right or duty. This causes our decisions to be selfish and tinged with evil, thus erecting barriers in the way of our spiritual progress. We know that the physical and material are usually opposed to the spiritual, and so as long as material desires and selfish emotions are the cause of our actions the

spiritual will be relegated to the background.

Having to some extent found the reason for these barriers being in our way, our next thought must be how to change this condition for the better. We have seen that the mind, in conjunction with the desire body, is preventing our spiritual progress. But if the mind could be separated from the desire body and the ego or threefold spirit allowed to use the mind without any interference, conditions would soon change. So our first step in improving the situation is to allow our egos, or real selves, to start thinking. We have not really been thinking hitherto. We have just been desiring and then searching for every conceivable argument to convince the "inner self" that it was a thought and not a desire which caused the action. We must find some way to give the real thinker, the ego, the unhindered use of the mind or "keyboard upon which to play the symphony of life."

The home of the spirit is in the Region of Abstract Thought, so in order to think in the terms or language of the spirit we must learn to think in the abstract. This was a requirement in all of the ancient schools of philosophy. Pythagoras would admit no student into his school unless he had a thorough knowledge of mathematics, for he said, "No pupil is capable of understanding Philosophy until his mind has been trained through wrestling with higher mathematics." Our beloved Max Heindel thoroughly endorsed this and recommended Hinton's book on the fourth dimension to those wishing to make deeper progress in occult studies.

"Man, know thyself," says the Greek proverb, and it is only those who have learned to think abstractly who are able to analyze themselves systematically and impersonally. It is only by means of an

impersonal analysis that the hidden faults and imperfections which have previously escaped our biased, personal examination of self are brought to light, and then we must use some system of improvement that has been successful with others in turning these faults into virtues, weakness into strength.

As to the system or method used in self-analysis and the transmutation of faults, the one selected should suit the individual's needs and temperament. The one which will be suggested has been used with success by some of our greatest financiers. Even across the seas several of the greatest European capitalists are enthusiastic endorsers of this system. While it is extremely simple and easy to apply, its development cost several of our greatest efficiency experts heavily, both in money and in time. Dr. Sheldon, who is responsible for this and other systems, receives enormous fees for explaining the application of these efficiency charts to captains of industry.

Why can't we, as Rosierucian students, help to combine science and religion by using these and other scientific methods to assist us in mastering and living our philosophy?

Construct a triangle with three equal sides, placing the letter Q on each inclined side with M at the bottom. These letters stand for quality, quantity, and mode of conduct. Applied to ourselves, if we wish to make a success along any line of endeavor, the quality, quantity, and mode of conduct lines of our triangle must be approximately equal. Should any one of the lines fall short of the others we shall have the reason for failure. Our relative success compared with that of others may be shown by the size of our triangle. To make a success along any line of endeavor we must not be essentially lacking in any of these three lines.

Let us apply this method of analysis to some of the recent transatlantic flights. An attempt to cross was made by certain German aviators about a year ago. Their quality line was long, as the quality of motor, materials in plane, con-

struction, and instruments were very good and demonstrated their quality by their performance. The mode of conduct line was long also, as the plane and mechanism had been thoroughly tried and tested, and performed well during the flight. But their quantity line was short! Fuel giving out before their goal was attained, they were indeed lucky to land on a rocky island off the New Foundland coast and save their lives.

When Ruth Elder, our daring aviatrix, made her attempt to cross the Atlantic, her quantity line was long. Plenty of fuel was in the tanks when the plane sank beneath the waves of the Atlantic. Mode of conduct line was fairly long, as the flight was successful until within a few hundred miles of Europe. An engine part that had been hurriedly assembled without regard to quality of workmanship or material broke, forcing them down into the ocean. Neglecting the quality of parts and workmanship in an endeavor to make a quick start weakened the triangle, and almost cost this daring flier her life.

Col. Lindbergh, either consciously or unconsciously, used the triangle system. His quantity line was so long that instead of landing in Paris, he might have toured hundreds of miles more because of his ample fuel supply. His quality line was long because of the painstaking care with which every item that went into the making of his plane was inspected and re-inspected. Even the fuel was inspected as it was slowly poured by hand from small cans into the tanks. His mode of conduct line was long because before making his transatlantic flight he flew from San Diego to New York, establishing a cross country record and incidentally testing the mode of conduct of his plane under various weather conditions. The three lines of his triangle being equally long, Col. Lindbergh arrived in Paris on schedule time with plenty of fuel, a smoothly running motor, and his plane in perfect condition.

We may use this test in examining anything from a microbe to a man and on any plane of life. In applying it to our case as students on the Path, let us



form three columns under the headings Q. Q. M., and in these columns under the proper heading classify the thoughts, acts, or emotions that we wish to analyze and improve upon. We shall readily see whether it is the quality, quantity, or mode of conduct concerning the thoughts, acts, or emotions that is creating the short line or lines in our triangle, and we may then begin to lengthen them constructively. Long before the sides are equal or our triangle has attained any great size we shall be amazed at our progress.

In conclusion, let us learn to separate our minds from our desire bodies by learning to think in the abstract. Then by a careful, systematic, impersonal analysis of our thoughts, acts, and emotions from time to time, we may discover the obstacles on our path of attainment, or in other words the short sides of our triangle of progress, and automatically remove the barriers that hinder our progress. Thus with our pathway smooth and unobstructed we may by means of loving, self-forgetting service, quickly, safely, and joyfully travel forward toward the liberation of the Christ, toward ultimate perfection, and toward God.

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### A Rosicrucian Student in India

So. India, Sept. 26, 1928.

I am now en route to Midnapore, Bengal, making about 24 stopovers before reaching there in December. I am almost entirely with missionaries in India who have no sympathy with occultism or mysticism. I wonder sometimes if I have got to return to America without contacting any one in India who is a student of the occult aside from the Theosophists I have met in Madras, who represent the Eastern occult life of the constructive form. Surely, what I have thus far seen of Hinduism in the temples, etc., is far from helpful. The display of Singuins is revolting. I am see-

ing only that side of the life here which Miss Mayo described in "Mother India."

I have now been a year in South India and much with doctors the entire time; doctors who have been at work in India many years. I follow them both in their private life and in their hospital work. I have traveled in bullock carts when automobiles were not at hand and have been in the homes of both the rich and the poor. I have seen just such cases of savagery in the work of the native midwife as Miss Mayo describes. Her book is already working a reform in child marriages, and has started legislation raising the age of consent and of marriage.

I have attended several weddings, and certainly it is pitiful to see a twelve year old girl being married to a man considerably older than herself. Such couples are almost daily seen parading the streets in a two horse barouche with six or eight young children in the carriage with bride and groom, an oriental band leading. Relatives walk ahead of the carriage and women and children walk in the rear. However far away the drum beat is heard, one knows that either a wedding or a death party is somewhere on the road. Again, when a girl reaches puberty, a procession of male and female relatives starts upon the road, some carrying shallow baskets of fruit on their heads. If it is evening, there are two or more acetylene gas tanks carried on the heads of men. This announces to the world that the girl has reached the marriageable age.

The Brahmins are especially enraged over "Mother India" and are fighting the raising of the marriageable age, but the tide has got ahead of them. They can no longer dominate this matter (God be thanked and praised)—not for long at least.

It is amazing how the Indians are accepting Christ. Even though they do not give up the Hindu religion many are attaching Christ to their modified Hinduism. I presume you have read Stanley Jones' "Christ of the Indian Road," and

“Christ of the Round Table.” I haven’t met him nor Ghandi yet but I expect to before I leave India. Dr. C. has given me a letter of introduction to Tagore to use when I get to his place. I hope he’ll be home.

I was in Kodarkanal up in the Pulney Hills over 7000 feet elevation during the three most intensely hot months of the summer. I came down to the plains June 27th and was three months with my old classmate, Dr. H. P. V., in her home until I came up here September 14th. I wish our missionaries were not meat eaters. Of course, that is one against them in the Hindu’s mind.

*Dr. J. E. H.-S.*

### The Inner Voice

BY HELEN FAULKNER

**I**T HAS EVER been the object of mankind to seek guidance along the thorny path of life. He who studies Rosicrucianism soon becomes aware of the fact that he need not look outside of himself for such guidance, but may find an Inner Voice which not only serves as a guiding voice but also as a voice of consolation in time of trouble.

In unlocking the door to the inner self, in order that this Voice may be heard, a Great Light enters into the dark recesses of the soul, and shines within the heart. This Light becomes a voice in the Silence, and indeed Silence is necessary, not only to hear the Voice but to see the Light.

The Will of man should be able to hold back all things of the material and psychic worlds, that the Silence be not broken. The will of man should be trained to control the emotions, the reasonings, images, and fancies, until even thought be silenced and the senses stilled. Then and then only will be heard the Inner Voice, and will be seen the Inner Light which reflects into the soul and heart all mysteries and powers.

It is therefore the duty of the sincere

searcher after Truth to possess this magical instrument of Silence. The will is strengthened by every act of Silence—and usually weakened by speech before action. Indeed, unnecessary speech is a form of dissipation, bordering on intoxication when carried to extremes.

The obligation which each student should assume, should be that wonderful obligation of the ancient magicians, “To know, to will, to dare and to keep silent”; and the greatest of these is *to keep silent*. With the practice of silence comes the ability to know, to will, and to dare. The growth of the Inner Man is then in process, and the Voice of the Inner Self is heard.

### Let Good Offices Go Round

“As to the kindness you spoke of, I wish it could have been of more real service to you: that you would always be ready to serve any other person that may need your assistance, and so let good offices go round: for mankind are all of a family. For my part, when I am employed in serving others, I do not look upon myself as conferring favors, but as paying debts. In my travels and since my settlement, I have received much kindness from men to whom I shall never have any opportunity of making the least return, and numberless mercies from God, who is infinitely above being benefited by our services. For these kindnesses from men, I can therefore only show my gratitude to God by a readiness to help His other children and my brethren: for I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other and much less to our Creator.”

—*Benjamin Franklin.*

(*From The Dearborn Independent.*)

The wise gods do not corrupt modesty with wealth or fame, but its reward is in well-doing and in a satisfying inner vision.—*Talbot Mundy.*

# 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.*

## Communication with Mars

LONDON, Oct. 20.—Dr. Mansfield Robinson startled scientific circles by announcing he had made the trip to Mars and that he had been in radio communication with the planet.

"There's a woman there," Robinson said, "who seems to be a talented person. Besides being an expert guide (she guided Robinson's ethereal body around Mars), she can operate a radio, read your mind and wear a flowing green dress gracefully. And despite the handicap of being six feet tall and having enormous ears she is attractive.

"My ethereal body traveled the 35,000,000 miles to Mars in four minutes," Robinson said. "That is the same speed at which light travels."

He has her picture, sent by television. In addition she sent a photograph of a Martian man. The men are about seven and a half feet tall, Robinson said, and are five times as energetic as those on earth.—*Cleveland Plain Dealer.*

The possibility of communicating with Mars has been a fertile field for speculation for many years. The recent attempt of Dr. Mansfield Robinson of London to accomplish this did not meet with success. The radio message which he sent out was not answered. As noted in the above clipping, he claims to have been in psychical touch with one of the Mars beings, a woman with exceedingly large ears and other noteworthy peculiarities. He even claims to have traveled to Mars in his etheric body. The occultist knows, however, that so far as the latter phase of the matter is concerned Dr. Robinson is probably psychically deluded, having been in contact only with earthbound entities who told him a great many things that were not true. The desire body of Mars overlaps that of the earth, and

therefore it is possible for an Initiate of high degree, functioning in his desire body, to go to Mars in consciousness. But the ability to do this is restricted to a very few of the most highly developed of the race. The ordinary occult development of today only enables one to separate his soul body, consisting of the two higher ethers, from his physical body, and use the former as a vehicle in which to travel on the invisible planes. The ability to use the desire body as an independent vehicle for conscious exploration of the invisible worlds is something that will not be general until a very much later period of evolution.

## Healing in the Churches

The general convention of the Protestant Episcopal church on October 22, heard a report from a joint commission of bishops and deputies, which declared that "Christian healing has passed beyond the stage of experiment, and its value cannot be questioned." It was placed on the calendar for early consideration.

The report was signed by the Right Rev. Theodore I. Reese, bishop of Southern Ohio. Other signers included three physicians, Dr. Howard Johnson of San Francisco; Dr. Charles H. Mayo of Rochester, Minn., and Dr. W. Sinclair Bowen of Washington, D. C.

Three conclusions were drawn by the commission after six years of study, and the report asked the general convention to "thankfully recognize the deepening of the spiritual life of the church, which has come through the growing recognition of the healing power of God."

The conclusions were "that throughout the world spiritual healing is no longer the hope of a few, but the belief and practice of a large and rapidly increasing number of persons. That such healing is an experience of mankind that can no longer be questioned. And that while faith in any supposed remedy produces some effect, vital faith in God, as revealed in Christ, is followed by re-

sults which are more sure, more lasting, and of a more evidently spiritual character."

—*Associated Press.*

The above report indicates that the churches are reviving the healing activities which were such an important part of their work in their early history. For centuries healing in the churches has been a back number. Faith in the healing power was lost, practically even if not theoretically. It is a hopeful sign however, that this phase of church work is being taken up again. The recognition of the power of the spirit within to revivify the tissues and organs of the body is most important, and mental concentration as a means of leading up to this is gradually coming into its own.

### The Waning of the War Spirit

LONDON, Nov. 6.—The first direct result of the Kellogg peace pact will be observed in England on Armistice Day, when, for the first time since the World War, the memorial rather than the military aspect of the occasion will be emphasized.

There is a growing movement to abolish war memorials in the shape of army tanks or big guns, which were given places of honor on village greens throughout the country immediately after the World War.

The feeling that the signing of the peace pact marks a definite change in the mental attitude of people toward war, and that since war is now officially recognized as criminal by the signatory powers, it should no longer be glorified, is the argument that has been used in British pulpits and town council meetings as one reason for removing some of the war memorials.

In some cases the war memorials in the shape of shells, machine guns, bayonets, gas masks, steel helmets, as well as big guns and tanks, are being sold as scrap iron and the proceeds given to the poor.

—*Associated Press.*

A notable example of the waning of the war spirit was seen in the recent Armistice Day celebration in England, where the memorial features of the occasion were emphasized instead of the military. This is most encouraging. So long as nations keep the military idea uppermost in their minds, exalting it in

their holiday celebrations, the war spirit will be kept alive, and wars will be constantly recurrent phenomena.

### Locating the Soul

A few of the American scientists, delving deep into the causation of life and the conditions of its survival, have intimated a belief in the presence of the soul in the living cells of the body. Louis G. Westgate, an Ohio University professor of geology and biology, while rejecting the fundamentalist theory of the beginnings of human life, says that evolution, properly understood, should be an aid to religious belief. "Every human being," he says, "starts as a single cell and passes in his life cycle through substantially the same series of changes through which the evolutionist believes the race has gone." Between Christianity rightly defined and science he sees no conflict.

On this point Dr. Robert A. Millikan says: "Science without religion obviously may become a curse rather than a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future." Dr. Millikan sees science and religion as "twin sisters."—*Los Angeles Times.*

The above newspaper extract shows the strenuous efforts the scientists are making to account for some of the spiritual realities of life. They are working with the only instruments they possess, namely scientific analysis and research. To the occult student the idea that the soul may be found within the living cells of the body is somewhat ludicrous. Only when scientists postulate and recognize the fact of the existence of other bodies besides the physical will they arrive at conclusions of real value in this field. The words "soul" and "spirit" are ordinarily used somewhat interchangeably. In the Rosicrucian terminology, however, "spirit" is used to indicate the basic human element which is deathless and which is continually reborn into new bodies; "soul" is used to designate the extract of these bodies from life to life, the essence of which is preserved as an immortal part of the manyfold being which man is, the soul amalgamating with the spirit at a certain stage of evolution.

# 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. Once each month the questions not answered here are answered by letter.*

BY KITTIE S. COWEN

## Rosicrucian Teachings Decidedly Christian

*Question:*

Are the esoteric teachings of the Rosicrucian Brotherhood entirely Christian? I find so many things in the *Cosmo-Conception* that seem to be at variance with that which I have always understood when I read the Bible; for instance, your conception of God. I have always thought that God was a sort of superman and that at one time He walked and talked with mankind as is implied in the Bible. Will you please explain?

*Answer:*

The esoteric teachings of the Rosicrucian Brotherhood are most decidedly Christian. They not only explain the inner meaning of the Bible but they also teach the student how to unfold his own latent potentialities, after which he is able to investigate the higher planes and prove for himself the truth of all the teachings given out by these great men. However, every passage in the Bible is susceptible of at least seven interpretations. As soon as we understand this we begin to realize that we must study this book deeply before we attempt to arrive at any hard and fast conclusions.

God is not a superman. Exactly what He is like none save the Father really knows. We do know, however, that everything in the entire universe is God. No matter along what line one is working or studying, he is always learning something about God in manifestation.

God is not separate—apart; He is all there is, and truly in Him do we live, and move, and have our being.

It was not God the architect of our solar system who walked and talked with mankind. Before humanity lost its spiritual sight it was possible for the most advanced of our life wave to contact Jehovah, the God of Form, but not the God of our solar universe. Jehovah is the highest Initiate of the angelic life wave, which is one stage in advance of our own, and it was in His image and not the image of God that we were formed.

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*Do Surgeons Suffer the Pain Inflicted on Others?*

*Question:*

We know that surgeons are obliged to inflict pain when performing an operation on the patient. Will they have to suffer the pain which they have thus inflicted when they enter the purgatorial region after death?

*Answer:*

That all depends on the surgeon. In all walks of life we find ardent, sincere people striving earnestly for the betterment of humanity, while touching elbows with them, so to speak, we find the unscrupulous individual whose chief aim in life is self-advancement regardless of the method used. The doctor's profession is no exception to the general rule. A great part of the suffering in purgatory is caused by moral delinquency and the resentment engendered in the hearts of those who are injured thereby. A surgeon who performs a constructive operation is really doing a great service to his patient

and deserves the everlasting gratitude of the person whose physical condition necessitated the operation. Therefore instead of suffering in purgatory for his humane act, he will reap a merited reward when he reaches the First Heaven world.

The unscrupulous surgeon, however, who persuades sick people to have operations performed in order that he may benefit or gain knowledge thereby, will certainly reap pain for pain according to his own sowing when he reaches the purgatorial region after death. Of the surgeon who indulges in vivisection, Max Heindel has the following to say:

“As for the vivisectionists’ purgatory, we have seen some cases in which the orthodox hell with its devil and pitchfork is, in comparison, a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such a one, but only the record of the agony of the tortured animal contained in his life’s panorama reacting on him with threefold intensity (because the purgatory existence is only one-third the duration of the physical life). These people do not realize to the slightest degree what they are storing up for themselves or this torture chamber would soon be emptied and there would be one less horror in the world.”

#### *Seed Atoms and the Silver Cord*

##### *Question:*

I have been told that there is more than one seed atom connected with the silver cord. If this is true, where are they located and just what is their relation to the cord? I would also like to know the material of which the silver cord is composed.

##### *Answer:*

There are four seed atoms connected with the silver cord. The cord is composed of three different substances, namely, ether, desire stuff, and mind stuff. The etheric end of the silver cord starts from the dense body seed atom which is located in the apex of the left ventricle of the heart. From here it

goes to the solar plexus where it unites with the second part of the cord which is composed of desire stuff.

The two cords are united in the solar plexus by the seed atom of the vital body. The desire stuff part of the silver cord extends from the solar plexus to the great central vortex of the desire body situated in the liver. The seed atom of the desire body is located at the bottom of this vortex. The mind stuff part of the silver cord extends from the seed atom of the desire body to the mind stuff which surrounds the frontal sinus where the seed atom of the mind is located.

The union in the solar plexus of the etheric part of the cord and the desire stuff part marks the physical quickening which occurs at about four and one-half months after conception. The exact time of the quickening depends upon the complete destruction of the nucleated blood corpuscles which carry the life of the physical mother to the foetus. It is this life which keeps the foetus alive until the ego takes possession of its vehicles at the time of the quickening, but from that date forward the ego animates its vehicles with its own life force.

The third part of the silver cord, composed of mind stuff, starts from the seed atom located in the mental body in the region of the frontal sinus and extends downward to the liver where it forms a union with the second part of the cord. The junction of the second and the third parts of the cord marks the mental quickening and the ego then becomes emancipated from exterior control. The second quickening takes place at about the age of twenty-one years.

The silver cord is exceedingly elastic. During the daytime, when the ego is awake and its consciousness is centered in the physical world, the silver cord is coiled in a spiral principally around the solar plexus; but at night when the ego leaves the physical body asleep, the silver cord protrudes through the back and upper part of the skull and connects the higher vehicles with the dense body. It is an impact from the physical world

striking the silver cord and causing it to vibrate that draws the attention of the ego to its dense body and causes it to reenter it or to "become awake."

*When "Blessing" Is of Value*

*Question:*

Is it in accord with the Rosicrucian Philosophy to silently bless the person who is seemingly antagonistic to us?

*Answer:*

When we find a personality that clashes with our own, it is always best to begin with "self" and find out what is wrong there first. When we have thoroughly overcome any and all antagonistic feelings which we are harboring toward such a one, then, and then only, is it of any use to send thoughts of love, et cetera, to the one whose personality clashes with our own. Mere words or thoughts do not go very far nor do they have any real value unless they are ensouled with genuine love of soul for soul. When we can truly feel this for the one in question, we may be very sure that it will be only a matter of time until the other soul will respond.

*Parents May Necessitate Ego's Change of Abode*

*Question:*

Does an ego who has selected parents living in a place far distant from where it is to be born influence them to take up their abode in that place?

*Answer:*

No, the incoming ego is attracted to the parents who, generally speaking, are able and who in the natural course of their lives will give to it the conditions and advantages which it has earned in previous lives; but there is no coercion or influence brought to bear upon the parents previous to the birth of the child. However, we all have free will and should the parents, after the birth of the child, make such a radical change in their manner of living or place of residence that the ego would not be able to get the right experiences or have the opportunity to liquidate its debts of

destiny, such a child is usually withdrawn from earth life for a few years and is then sent to another home where it will have the right environment in which to develop, and meet and discharge the obligations incurred during previous lives.

*Star Angels and Planetary Spirits*

*Question:*

I do not understand the difference between the star angels and the Seven Planetary Spirits before the Throne. Are they the same? If not, will you kindly give me the name of each one of them?

*Answer:*

The Seven Planetary Spirits before the Throne and the ambassadors from these Planetary Spirits are entirely different. The ambassadors are known as Star Angels. The Seven Planetary Spirits are known by the following names: Uranus, Jupiter, Saturn, Mars, Earth, Venus, and Mercury.

There is an ambassador from each one of these Seven Planetary Spirits present on our earth, also one from both the sun and moon. The names of these ambassadors are as follows:

Ithuriel, ambassador to the earth from Uranus.

Cassiel, ambassador to the earth from Saturn.

Zachariel, ambassador to the earth from Jupiter.

Samael, ambassador to the earth from Mars.

Anael, ambassador to the earth from Venus.

Raphael, ambassador to the earth from Mercury.

Michael, ambassador to the earth from the Sun.

Gabriel, ambassador to the earth from the Moon.

The names of the ambassadors from the earth to the other planets are not known. They are probably some of the Elder Brothers of our humanity.

# 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 Mentality

BY AUGUSTA FOSS HEINDEL

**A**STROLOGERS too frequently base their judgment of the mental qualities of man entirely upon the aspects of Mercury and the moon and if both of these planets are afflicted, they are prone to predict insanity of some kind or a weakened mentality. It must be admitted that the moon afflicting Mercury makes the mind vacillating and changeable and such minds, when there is an affliction of Mercury or the moon to other planets, express themselves through these planets. For instance, if we find Mercury in the sign of Sagittarius, the sign in which Mercury is in its detriment, sextile to Jupiter which, let us say, is in Aquarius, a mental and airy sign, then the Jupiterian tendencies will dominate the mind. Or, should Mars be in Aries and trine to Mercury, this would give the slow Sagittarian Mercury more life and would quicken the mind if Mercury were square to the moon.

To judge the strength of these planets, namely, Mercury and the moon, we must first see if they are well placed. Are they in their "home" signs, or signs of

exaltation? Let us see if the moon is in Cancer, its home, or in Taurus the sign of its exaltation; or do we find it weak as, for instance, in the sign of its fall, Scorpio, or the sign of its detriment, the Saturnian Capricorn? Next let us see how Mercury is placed. Is it in Gemini, or Virgo, its two home signs, or do we find it in the sign of its fall in Pisces, or in its detriment in Sagittarius? Again, in what houses do we find these planets—are they on the Ascendant or in angles like the Midheaven or the seventh house? Is Mercury in one of the scientific signs, for instance, Gemini, Virgo, Libra, or Aquarius? Is it in the third or sixth house, either of which is its natural home? All the above points should be taken into consideration when the astrologer makes a scientific study of the mental qualities of the horoscope.

Aspects between Mercury and Mars make the mind quick and impulsive. Aspects of Saturn will give depth to the mind. When Mercury is placed in the sign of Capricorn—Saturn's home—the mind is systematic and scientific. Glad-



stone and President Wilson both had Mercury in the sign of Capricorn. In the martial sign of Aries, Mercury is impulsive, sometimes erratic and impressionable. The astrologer makes many failures in his predictions through the lack of understanding of this most vital planet, Mercury, the Light-bearer, who brings light to all of the planets because of his reasoning powers. But while he is the Light-bearer he is at the same time also a gleaner. He borrows his strength from other planets and from signs and on account of this must not be judged too hastily.

The doctors find in their work with mental diseases that there are many baffling complications which must be considered in their diagnoses, and they have discovered many of these same disturbing influences. *Materia medica* no longer classes brain disease, as of old, as merely a disorder pertaining to the brain. They have found that each group of brain cells acts upon and is reacted on by some particular organ of the body. For instance, the organ of sight is controlled by one tiny group of brain cells; the organ of speech by another. The kidneys have each a place in the gray matter of the brain from which they are controlled. The area governing the intestines is a large one, and Virgo, the house of Mercury, is a breeding place for all manner of brain trouble, for toxemia which originates in the intestines does more to break down or weaken the cells of the brain than any other thing. The brain is very much like a great telephone exchange with tiny wires connecting it with every part of the city. The little filaments or nerves which run from the cells in the brain to the various parts of the body are like the tiny wires that connect "central" with the different parts of the city.

We may say that Mercury, the planet of reason, receives his strength from his aspects with other planets and from his sign. Even though the aspect is weak it will bring strength to Mercury. This planet as a Light-bearer to man borrows

its light from the planet with which it is in aspect.

In closing we want to further illustrate why it is dangerous to quickly judge the aspects to the two mental planets, namely, Mercury and the moon, as alone indicating the trend and strength of the mind. We find that Shelley, the poet, Luther Burbank, the late American plant wizard, and our present living example of financial success and superior handling of business, Henry Ford, all have Mercury in opposition to the moon, yet they in their lines are mental giants. Professor Millikan, the great California scientist, the discoverer of the Millikan ray, has Mercury in conjunction with Mars and the moon, but square to Saturn. Herbert Spencer had Mercury in Aries conjunction Saturn and no aspect between the moon and Mercury. C. W. Leadbeater and Mrs. Annie Besant, the two leaders of one of the Theosophical societies, have Mercury square to the moon; yet the books which they have written and the work they have accomplished in the world are surely of a keen mental quality.

In view of these facts, let us, when judging a horoscope, always take into consideration all the many phases and aspects of the mental planets, not merely a part of them.

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## Astrology and Fate

BY BESSIE BOYLE CAMPBELL

**A** RECENT event in my life forcefully demonstrated to me that some fate is unavoidable.

Some time ago we decided to change our residence from Santa Rosa to Ocean-side. I urged that we take the trip in May or June, as the directions in my horoscope were all favorable at that time. However, some business matters came up which made it utterly impossible for my husband to move at that time. We could not start until fall and then my

progressed moon had come into conjunction with my radical Mars in Aries. The moon and Mars are trine in my natal horoscope. So, although Uranus is placed in my third house and Saturn had come to the conjunction of it by transit, I hoped it would not mean an accident on our short journey. We started in September and enjoyed the trip (except when the transits of Saturn delayed us) until we reached the Ridge Route.

I was nervous then, not on account of my previous astrological calculations, but because of a subconscious feeling of fear that I could not throw off, which was produced by the vibrations of Saturn and Uranus.

The night before we reached the Ridge Route (a cement road one hundred miles long built on the top of a mountain range between San Francisco and Los Angeles) I had a vision. Mercury had been transiting trine to my radical Uranus during the day, and these two planets are in trine aspect in my progressed horoscope. This vision I interpreted to my husband as meaning that I should be the only one hurt in an accident near at hand.

The next day, just after we had passed over the Ridge Route and were down in the valley again, our automobile was run into from the rear and was knocked over on the side. The children were thrown out but no one was hurt except myself. I received a severe cut on my face. I have now the scar I had expected to have some time in life, due to the position of Mars in Aries in the Midheaven.

When the accident occurred my husband, who drove the car, was on his side of the broad, empty road, going slowly. I believe it would be a little far-fetched to say my fidgety thoughts influenced the sturdy young man who ran into us.

The children were fearful when they looked down the great depths on the side of the road and my husband said that had the accident occurred upon the Ridge Route we should all have been killed. We met and were passed by many reckless

and drunken drivers but death was not the fate in store for us. My progressed moon was nearly exactly trine to my radical Jupiter which saved me from any injuries of a more serious nature. The last named aspect also pointed to a beneficial change.

Some people may think that to know of impending misfortune is a detriment, but what highly intuitive person does not know of it, even those who have never heard of astrology? I have always known when a sad or painful chapter in my life was due. Since I have studied the science of the stars, however, I can figure ahead the bright parts of my future and so have the added joy of anticipation. It has also shown me how, why, and when the laws of nature work. I have been told through it that I would recover from disease, though my case at the time was pronounced incurable by competent physicians.

Astrology has likewise taught me when to grasp and how to recognize opportunity. William Shakespeare wrote, "There is a tide in the affairs of men which taken at the flood leads on to fortune."

Last but not least this study has taught me tact. It tells me the right time to speak or act, and how to get along with moody individuals. Again Shakespeare tells us, "If you will jest with me, know my aspect and fashion your demeanor to my looks."

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### 1929 Ephemeris

Our ephemeris for 1929 is a superior one on account of the arrangement of the various data. It gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now and see what the transiting planets will do for you this year. Orders filled at once upon receipt.

Price 25 Cents, Postpaid.

*The Rosicrucian Fellowship,  
Oceanside, California.*

## The Children of Aquarius, 1929

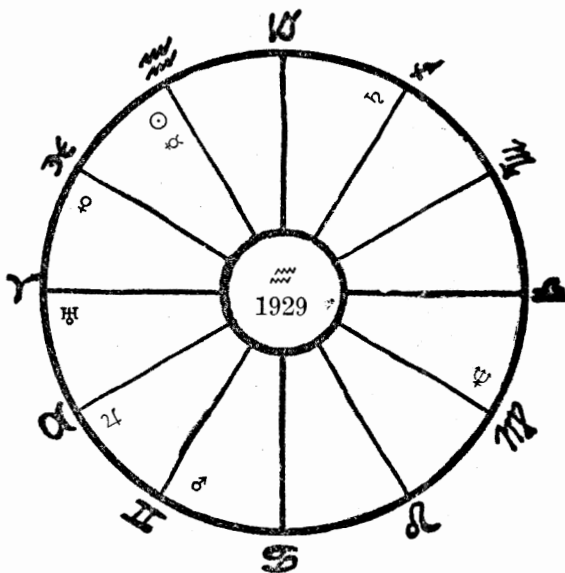


*A Character Delineation of the Children Born between January 21st, and February 18th, 1929, inclusive.*

The children born during the time that the sun is passing through the sign of Aquarius are often of a conservative and serious nature. They prefer to remain in the background. They are of the type which does not wish to be seen or heard and are prone to hide their light under a bushel. They are good judges of human nature and are strongly attracted to the study of the occult and all phases of philosophy which deal with the study of man. They are very generous and kind-hearted and extremely honest and conscientious. They are very easily imposed upon on account of their kind-heartedness. They are very trusting and rarely see evil in others.

Aquarius is ruled by two planets—the serious, gloomy, and pessimistic Saturn and the impulsive, unconventional, and independent Uranus and these two extremes are often expressed by the Aquarian children. They are at times afflicted by moods of the deepest gloom, expressing great discouragement and pessimism, and at other times they can be most entertaining and even brilliant in their expression.

One defect in their character is that they are apt to exhibit loyalty toward friends who are unworthy, and on account of this lack in discrimination are often deceived and taken undue advantage of by such people. Aquarius rules the house of friends and the Aquarian



people attract many of them. They have wonderful powers of endurance. They most stubbornly hang on to a thing which they have started, and will persist until their projects have been carried to completion.

The children that are born this year during the time when the sun is passing through the sign of Aquarius will be of a highly nervous temperament, in-

*(Continued on page 90)*

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

## Your Child's Horoscope

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

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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 as nearly as known. If these data are not given, the reading cannot be made.

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

BETTY C.

Born March 13th, 1925. 7:00 P. M.

Lat. 28 N., Long. 82 W.

*Cusps of the Houses:*

10th house, Gemini 29, Cancer intercepted; 11th house, Leo 0; 12th house, Virgo 1; Ascendant, Virgo 29-2; 2nd house, Libra 27; 3rd house, Scorpio 27.

*Positions of the Planets:*

Moon 4-47 Scorpio; Saturn 13-59 Scorpio, retrograde; Jupiter 17-44 Capricorn; Venus 12-27 Pisces; Uranus 21-33 Pisces; Sun 22-55 Pisces; Mercury 0-57 Aries; Mars 23-33 Taurus; Neptune 20-22 Leo, retrograde.

The horoscope of Betty C. has the common sign of Virgo on the Ascendant and the sun in the common and watery sign of Pisces in the sixth house. Virgo and Pisces are two signs which naturally belong to the sixth and twelfth houses respectively, signs which have to do with sickness and hospitals. Therefore people with planets in these signs and houses succumb to diseases more easily than others. With Jupiter, Mars, and the moon in the signs of their fall, this girl will need to be taught self-reliance and to hold a positive attitude of mind. With the sun in Pisces, in conjunction with Uranus in the sixth house, sextile to Jupiter

and Mars and trine to Saturn, there will be much in this girl's life that will keep her bound up with the sixth house which is the house of sickness. She seems almost destined to become a nurse and to be associated with hospitals or places of healing. She will make an excellent nurse too, perhaps a specialist in such things as electro-therapy, and her influence on mental patients will be very strong. She will make an excellent attendant in an institution where mental patients are under observation and care.

We find, however, a grouping of planets in Pisces which might well be watched, namely, Venus in conjunction with Uranus and the sun. At the age of eight years, Venus will have reached the exact conjunction of Uranus. At the same time, the progressed moon will have reached the square of Saturn in Scorpio. Saturn is in conjunction with the moon in Scorpio at birth. The parents would do well to surround this little girl with the very best influences and not permit too close friendship with men in her earlier years.

She should be given plenty of exercise in the open air and at all times operations on the throat should be avoided. There may be a tendency to adenoids or inflamed tonsils, also some trouble with irregularity of the menstrual period at puberty, but with plenty of exer-

cise and a proper vegetarian diet, she can be above the average in health. She has Mars, the planet of dynamic energy, sextile to the sun, and this is a great safeguard to health; people with this aspect are able to throw off disease where others succumb to it.

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RALPH G., Jr.

Born April 12, 1927. 3:15 A. M.

Lat. 41 N., Long. 74 W.

*Cusps of the Houses:*

10th house, Sagittarius 11; 11th house, Capricorn 2; 12th house, Capricorn 24; Ascendant, Aquarius 25-35, Pisces intercepted; 2nd house, Aries 13; 3rd house, Taurus 17.

*Positions of the Planets:*

Jupiter 19-46 Pisces; Mercury 23-54 Pisces; Uranus 0-40 Aries; Sun 21-26 Aries; Venus 24-40 Taurus; Mars 27-16 Gemini; Neptune 24-20 Leo, retrograde; Moon 28-58 Leo; Saturn 7-8 Sagittarius, retrograde.

Ralph G. Jr., has the fixed, airy, and mental sign of Aquarius on the Ascendant with the ruler, Uranus, in Aries, trine to the co-ruler, Saturn. The planet Uranus will to a very great extent dominate the life of this child for it is not only the ruler of the Ascendant, but it is also the life-ruler because it makes six aspects: a trine to the serious, practical Saturn, a sextile to the lady Venus, a conjunction with the mental planet, Mercury, an opposition to the moon and Neptune, and a square to the dynamic Mars.

The Uranian usually acts under impulse, especially when Uranus is found in a martial sign. The first glance at this horoscope would give one the impression of dynamic energy impulsively expressed, but there are two things in the horoscope which will not permit this energy to be wasted: First, the modest, serious, and well-balanced sign of Aquarius on the Ascendant, and second, the cautious, persevering, and tactful Saturn in conjunction with the Midheaven, trine to the impulsive Uranus. These factors will balance and direct this energy into constructive channels.

To find the planet through which this energy will be directed we must look to Mars in the sign of Gemini. In this sign Mars wants to do something constructive with the hands, and people with this planetary position usually can do many practical things. With the fiery sun in the martial sign of Aries, sextile to Mars and trine to both Neptune and the moon, which are in the sign of the sun, Leo, we have a configuration which should give the ability to work with fire, iron, and machinery. It shows that this boy will have inventive ability, and that if he is given the proper start so that he may develop his originality, he will make his mark in the world of inventions, possibly along radio and aerial lines.

He will be above the average in health, for with the sun in Aries, sextile to Mars in Gemini, he will have wonderful recuperative powers and will quickly overcome the ordinary ailments that are likely to strike the average man or woman.

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### VOCATIONAL

RICHARD S.

Born May 11th, 1912. 9:00 A. M.

Lat. 34 N., Long. 118 W.

*Cusps of the Houses:*

10th house, Aries 6; 11th house, Taurus 11; 12th house, Gemini 18; Ascendant, Cancer 19-42; 2nd house, Leo 11; 3rd house, Virgo 6.

*Positions of the Planets:*

Neptune 21-26, Cancer; Mars 20-19, Cancer; Jupiter 13-3 Sagittarius, retrograde; Uranus 3-27 Aquarius, retrograde; Moon 16-15 Pisces; Mercury 24-49 Aries; Venus 5-41 Taurus; Saturn 23-7 Taurus; Sun 20-36 Taurus.

Richard S. whose horoscope we have for a vocational reading this month has the watery and cardinal sign of Cancer on the Ascendant and the life ruler, the moon, is in the watery sign of Pisces in the ninth house. The moon is excellently aspected by a sextile to Saturn and the sun and a trine to Neptune and Mars. The larger part of the planets in the horoscope are above the earth, which

indicates a good future and many opportunities for success in life if the native makes the proper use of his advantages. With cardinal signs on all four angles, and the sun in a fixed sign, this young man should by his own efforts rise above the ordinary strata of life.

There are three planets in the horoscope strongly placed in their own signs which fact gives them great strength for good. Venus is in Taurus in the tenth house; Uranus is in Aquarius in the seventh house, and Jupiter is in Sagittarius in the fifth house. These three planets in these positions will be a great aid to the native in helping to attract to him favorable opportunities for advancement.

Neptune in Cancer, a watery sign, and on the Ascendant, with the moon in the ninth house in the watery sign of Pisces will give him a very restless nature. He will want to travel, but should he permit Mercury in Aries in the tenth house, square to Neptune and Mars on the Ascendant, to rule his life, causing him to shift too much from one place to another, his future will spell failure. This young man will never want for friends, friends of influence who will be ever ready and willing to help him. He should find success in a government position in employment such as that of a radio operator aboard ship or in the navy, or some position where diplomacy is needed. With Neptune and Mars conjunction on the Ascendant in Cancer, sextile to Saturn and the sun in the conservative sign of Taurus, he would do well in the secret service of the government.

With Neptune conjunction Mars in Cancer square to Mercury, it might be well to state that this gives a tendency to abnormal and strange appetites which if indulged might undermine the health of the native by bringing on severe nervous indigestion. This same planetary configuration should warn him not to become connected with corporations concerned with oil or mining. Speculation along these lines should be avoided; also he will surely lose his money if he at-

tempts to use any of the get-rich-quick methods.

### THE CHILDREN OF AQUARIUS

(Continued from page 87)

clined to impulse, for we find Uranus, the planet of impulse, in the martial sign of Aries, and Mars, the planet of dynamic energy, in the mercurial and airy sign of Gemini. The positions of these two planets and their configurations will give these children a tendency to act and speak under impulse, but they will also give them the capacity for keen thinking which they will use constructively. Mars in Gemini gives cleverness with the hands—mechanical ability. The girls born with this planetary position are artistic, and clever with the needle, for Mars is in trine to Mercury and the sun a large part of the month. Mercury is in Aquarius and this will give these children a bright mind and they will be very clever in carrying out their ideas. They would find success in dealing with the public, especially in a clerical capacity, for they will be very keen mentally.

With Mars in Gemini in opposition to Saturn, and square Venus in Pisces, these children will have a tendency to catch cold easily; therefore they should be taught to breathe deeply and sleep with plenty of fresh air in their bedrooms.

### 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. The Advanced Course has 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 and application blanks 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 January)

- Q. Why would one of these accounts of creation not have been sufficient?
- A. Because there are important particulars hidden behind the narrative of man's creation, in the second chapter; the verse reads: "Then Jehovah formed man from the dust of the Earth, and blew into his nostrils the breath (nephesh), and man became a breathing creature (nephesh chayim)."
- Q. What is related regarding the King James' version?
- A. In other places in the King James' version *nephesh* is translated "life," but in this particular instance (Gen. 11:7) it is rendered "living soul," thus conveying the idea that there was a distinction made between the life that ensouled the human form and that which ensouled inferior creations.
- Q. Is there any authority for this difference?
- A. There is no authority whatever for this difference in translation, which is purely arbitrary. The life-breath (*nephesh*) is the same in man and beast.
- Q. How can this be shown?
- A. This can be shown even to those who stand firmly upon the Bible as authority, for even the King James' version distinctly states (Eccles. 3:19-20): "As the one dieth, so dieth the other; yea, they all have one breath (*nephesh*); so that a man hath no pre-eminence above a beast. . . . All go into one place."

Q. What are the animals?

A. The animals are our "younger brothers," and though their bodies are not now so finely organized as ours, they will eventually reach a state as high as our own, while we shall then have ascended still higher.

(To be continued)

## Prison Work

Our Prison Department, established for the purpose of looking after correspondence between prisoners, who are taking the Rosicrucian study courses and those of our members who are willing to correspond with such students, is pleased to announce that activity in this branch of the work is steadily increasing. The prompt and enthusiastic response to our call for correspondents is indeed gratifying. We believe it to be an opportunity to serve in a very practical way. The men need the encouragement thus afforded them, and express themselves as being deeply appreciative and greatly benefited.

Anyone desiring a prison correspondent will be furnished with the name and address of one on application to,

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

## Tell Your Friends

You enjoy reading the "Rays"; others will like it too. Let your friends know about this magazine. Send us the names and addresses of those you think will be interested in receiving a sample copy. Please write plainly, using a form such as this: *Kindly send sample copy of "Rays from the Rose Cross" to:*

Name:

Address:

## CHILDREN'S DEPARTMENT



### The White Rose Chain

Today I will think good thoughts.  
 Then I will do only good deeds.  
 I will be kind to every living thing.  
 My heart will then be pure as a white  
     rose,  
 And I shall see God in everything.

### The Coral Necklace

BY FLORENCE BARR

**Y**OU HAVE all had birthdays and you know how thrilling it is to open the mysterious little packages wrapped up daintily in soft white tissue paper and tied with gay ribbons. So, little readers, you will all know just how Rosalie felt on her birthday and how eagerly she unwrapped her gifts, exclaiming over the surprise that each package held.

The last one to be opened was a little oblong box, different from the other packages. And when she opened it, you should have heard her exclaim: "Oh, how lovely!" For there resting on a tuft of soft white satin were three tiny roses carved out of the daintiest pink coral, and fastened on a slender gold chain.

"Oh, Grandpa, how beautiful! Where did you get it? Do tell me all about the dear coral roses."

So Grandpa lifted Rosalie onto his knee and all the children in the birthday party gathered round to hear the story of the coral necklace.

"Years and years ago—probably thousands of years," said Grandpa, "away over in the warm blue waters of the Mediterranean Sea floated some lit-

tle creatures with soft jelly-like bodies, quite like starfish only very tiny. They were looking for a new home, and finding firm rocks in the warm, deep sea they fastened themselves there securely. They had no feet nor eyes, but through their mouths they drank in drops of sea water, taking in wee bits of lime, which helped to build their bodies into what looked like tiny limestone castles. More and more of this floating coral family—related to the famous polyp family—fastened themselves to the rocks. How firmly they held to the rocks and how patiently and steadily they went about their work of building, doing their part in Mother Nature's sea garden!

"The settlement grew and grew until after a while it had made quite a high wall. When the bodies of the first families were settled and turned to stone, then out of this stone seemed to grow little buds—almost like the tiny leaves seen in the springtime. Now these were the coral children and quite like other children they were too, for some wandered away looking for a new home, just as the first settlers had done. But other children never once tried to loosen themselves from the family, but stayed at home and helped to build. And so this living wall grew to be very beautiful. It reflected the blue of the sky, the gold of the sunshine, the rose glow of the sunset, and, yes, even the bright scarlet of the sunrise. After a while there grew up lovely forests of coral trees, dainty pink shrubs, and flowers of a deeper hue.

"Nestling within some of the coral walls were tiny lakes, where brilliant colored fish sported and darted about,



nibbling the soft green seaweed that caught on the coral branches.

"Sometimes other little sea dwellers teased the coral family, saying, 'Come out of your houses and float with us.' And the little coral builders would call back, 'Float away and find your happiness. We can't come out of our houses—for our houses are ourselves. But we make play of our work and are happy builders for Mother Nature.'

"The little coral builders could not hear as we do, and of course they could not talk as we do, but the sea dwellers have a language all their own and understand quite well what the other sea families have to say to them," explained Grandpa.

"And so, faithfully, hopefully, and lovingly they built a great coral strand. Of course, it took years and years to build this strand, for these little builders were so very tiny. The earliest settlers had long since left their castle-like limestone houses, and their little life sparks had gone on. But they left their stone houses as a firm foundation for the other coral mites to build upon.

"Now these happy builders loved the dashing waves and the splashing spray. And sometimes the undines—the sea sprites—would whisper to them of other creatures of the sea, telling wonderful tales of Mother Nature's sea treasures.

"The kind nature spirits who work with the great polyp family helped them with their coral wall and cheered them as they worked. For in Mother Nature's school it is a rule that those who know how to do things must help those who are only learning and they must be patient with them until they have learned their lessons.

"Mother Nature is very wonderful and into her tender care the great Father has given the earth and sea children. And Mother Nature guides and watches over all her little children. She loves them with a great understanding love and always rewards their faithfulness.

"So the tiny coral builders did not in the least mind it when in an occasional

sea storm the crashing waves would break off a great chunk of their wall. No, that was a part of the reward they hoped for as faithful builders. A new experience was theirs then, for kind fishermen carried away these broken pieces of the coral strand.

"And that brings me to your necklace, Rosalie," continued Grandpa.

"One lovely bit of rare pink coral was taken to a jeweler, who with his loving hands carved these dainty roses. And through their faithful service in Mother Nature's sea garden the coral builders now bring happiness to a little girl on her birthday."

Then Grandpa clasped the slender gold chain around Rosalie's soft white throat, saying: "These three pink roses will help you to remember three of the greatest things in life, Rosalie—faith, hope, and love. Faith in Mother Nature's understanding heart—hope to be of service as you go through life's school—and love, love of every living thing.

"As we love the sea creatures, the flowers and animals, and help them to progress in life, so the Angels and Archangels help us to grow strong so that we, too, may progress. LOVE is the means by which we grow into the likeness of the Father in the Land of Love.

The world is full of roses  
The roses full of dew,  
The dew is full of heavenly love  
That drips for me and you.'"

### Bee

Buzz! buzz! buzz!  
This is the song of the bee.  
His legs are of yellow,  
A jolly good fellow,  
And yet a great worker is he.

In days that are sunny  
He's getting his honey;  
In days that are cloudy  
He's making his wax;  
On pinks and on lilies  
And gay daffodillies,  
And columbine blossoms  
He levies a tax!

—Selected.

# 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.*

## Physical Bankruptcy

By A. F. H.

**H**AS IT ever occurred to you that you are building not only the cells of your body, but that you are also the architect of and the contractor for this house of flesh in which you live?

A manufacturer who is making machinery knows that if he does not put the very best material into the parts which go to compose it, or if one part is made of poor material, it will spell failure of the entire machine, and this kind of work, if continued, will in time bring bankruptcy to him. How many human bankrupts we find in the world! Oh! the pity of it. The hospitals are full to overflowing with them and new buildings are being erected that are like mansions. Insane asylums are so full that they must be constantly enlarged. The prisons are growing, and there is an over-abundance of inmates. Why is this so?

Materia medica has been carrying on research work for ages. Much has been accomplished, much knowledge gained which is of inestimable value to humanity. But why does science so often fail to free man from mental, moral, and physical bankruptcy with this knowledge which it has gained? Why has not the age-long search for a panacea revealed something that will be of use in

keeping man normal, and thereby keep him out of these institutions?

A large percentage of the medical fraternity have erroneous ideas regarding diet and too often advise their patients to take "plenty of nourishing food" when this is exactly the wrong thing to do.

The subject of diet is being looked into however, by all schools of healing, and the doctors of the new school are paying decided attention to the diet of their patients. It is also being taken up in more detail by the colleges of materia medica. They, too, are beginning to realize the vital bearing of food upon health and disease and also the emotions. (Man is truly what he eats). Not only does the food build the bones, muscles, flesh and blood of the physical body, but it furnishes much of the vitality which keeps the vital body supplied with energy. The gray matter of the brain is built from the various elements which are extracted from the food and distributed to the cells. The cells of the body are just what our food makes them, for it is the food, solid or liquid, that furnishes their nourishment. If man would pay more attention to what he eats, if he would study his food as care-

fully each day as he studies the stock market, the trade journals, the market prices, he could, with the proper knowledge of diet and hygiene, preserve his health and prolong his days of usefulness. But as it is now, he has little time for his body; he leaves the choice of food to the cook and at mealtime anything offered is taken into his physical organism.

The most popular food, that which a large portion of mankind consider necessary for breakfast, is ham or bacon. This they feel they must have owing to its supposed strength and its fat. The following is one method of preparing ham: The hams, as well as the backs and sides of the hog, are first put into a very powerful salt brine, heavily filled with saltpeter. After they have lain in this brine for some time, they are hung up in a shed where burning sawdust continually keeps the room filled with smoke. This smoking process is continued until the entire surface of the meat become a dark brown color. This is done to preserve the meat and to keep vermin from attacking it. If one were to visit the storerooms of some of our large hotels and cafes where they keep this food in large quantities, it would be well if he wore dark glasses, for sometimes there are spots on the ham and bacon which were not well smoked, and that which gets into the unsmoked portions might not help the appetite. The hard-working cooks are too busy to examine each piece of meat carefully but the frying pan destroys all telltale signs.

The effect of saltpeter on the tender membrane of the digestive tract is injurious. Is it any wonder that cancer and ulceration of the stomach are so prevalent these days? How much more wholesome and nourishing would be a meal of luscious fruit, orange juice, etc., or a meal of sliced and toasted whole-wheat bread with a little honey or almond butter on it and a baked apple on the side. Such a meal would supply real nourish-

ment and certainly is much to be preferred to animal food pickled in brine and saltpeter.

Do you know that meat puts heavy work on the cells of the body? In order to digest and assimilate our food we must first master the life force contained in it. The foods possessing only a dense and vital body are easily digested and the life-giving substance which they contain enters into the blood stream quickly and is readily assimilated. But in the case of meat that has been taken from the bodies of sentient animals, which have a separate desire body, its blood is full of desire. The life force in the cells of the flesh of animals must first be overcome by the ego who uses it as food before digestion may be accomplished. This is not exactly the case, however, with the life force in the cells of fresh green life-giving vegetables and fruits. Having no separate desire body the will of these cells is much more quickly overcome and the food more easily digested and assimilated, filling the blood stream with the rich vitamins which go to create health.

Before a man builds a new home, he sits down and pictures it on paper, and then he usually studies how he may improve it. He changes his plans as he gets new ideas. These ideas he is quick to incorporate in the building and then the work goes on scientifically. Yet, while he is spending time and money on his material home, there is a holy temple which was designed to house the living God that is often entirely forgotten. This temple, the human body, is built according to the thoughts he thinks, the food he eats. The cells which compose this new body are changed very frequently. During every seven years this temple is completely changed, and man has it in his power to rebuild it according to better and more scientific plans. Why then is he so neglectful of his thoughts and habits? Why does he build into this temple of the spirit material attracted

(Continued on page 96)

## Vegetarian Menus

### —BREAKFAST—

*Apple Sauce*  
*Oatmeal Mush*  
*Toast with Honey*  
*Kaffee Hag or Milk*

### —DINNER—

*Bouillon with Parsley*  
*Croutons*  
*Egg Cutlets*  
*Creamed Cauliflower*  
*Cracked Wheat Bread*  
*Cranberry Sherbet*

### —SUPPER—

*Banana Salad*  
*Bread Crumb Muffins*  
*Wafers*  
*Hot Chocolate*

## Recipes

### *Egg Cutlets*

Three hard-boiled eggs, one teaspoon onion juice, one tablespoon parsley, one-half pint milk, two tablespoons flour, one tablespoon butter. Cook together all except the eggs, then add the eggs chopped medium large. When the mixture is cold, shape with the hands into medium size patties. Keep over night or from early morning until night. Dip in cracker-crumbs and cook in deep oil.

### *Bouillon*

Into one and one-half cups of hot water smooth thoroughly six tablespoons peanut butter; add three cups canned tomatoes, one teaspoon salt, one-eighth teaspoon paprika, and cook the mixture five minutes. Strain, and add one tablespoon butter. Serve with parsley croutons.

### *Parsley Croutons*

Slice stale bread one-fourth inch thick; cut in crescent shape. Toast to a delicate brown. Dip in melted butter and roll in finely chopped parsley; return to oven for additional browning.

### *Banana Salad (for one)*

Cut one medium size banana into halves and place on a crisp lettuce leaf. Garnish with mayonnaise and sprinkle with chopped walnuts.

### *Cranberry Sherbet*

One quart cranberries, four cups sugar, two tablespoons flour, two lemons, white of one egg. Cover cranberries with water and stew until tender; strain through colander. Mix flour with sugar,

add to cranberries and boil mixture. Take from stove and add lemon juice to taste. Add enough cold water to fill half gallon freezer. Pack the freezer. When mixture is nearly frozen, add the stiffly beaten egg white.

### *Bread Crumb Muffins*

Three cups bread crumbs, two and one-half cups of milk, one cup flour, three eggs, one tablespoon butter, two teaspoons baking powder, one-fourth teaspoon salt. Cover crumbs with milk and let stand a few minutes. Beat to a paste and add beaten yolks, flour, salt, baking powder, and melted butter. Fold in beaten egg whites and bake in moderate oven twenty minutes.

## PHYSICAL BANKRUPTCY

(Continued from page 95)

by low thoughts, and contained in degrading foods? Why not plan and build with the object in view of erecting a mansion which will truly be a fit dwelling place for the living God?

“Build thee more stately mansions, O my soul,

As the swift seasons roll;

Leave thy low vaulted past,

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea.”

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

(EDITOR'S NOTE:—The patient whose testimony appears below started in with severe headaches, and at one time had hemorrhage of the eyes, which resulted in a "cobwebby" effect on the vision that changed from gray to black. This seriously affected the sight and brought great discomfort, all of which prevented him from doing work of any kind. He wrote, "I am beyond the aid of any physician, and have placed my confidence in the Invisible Helpers. Although developments may be slow I believe everything possible will be done for me.")

We have encouraged him, and given him advice which he has faithfully followed. In the letter previous to the one we are printing below he wrote he had been able to take up his usual line of work and to participate in games of tennis.)

Auburn, N. S. W., Australia.  
Dec. 7th, 1928.

Healing Department,  
Rosicrucian Fellowship,  
Dear Friends:

Long have I been waiting for this glorious moment, for it is now that I feel I can safely ask you on receipt of this letter to remove my name from the "Healing list."

Today I have again seen my optician and he says in my case it is simply wonderful, to find that after what I have experienced *normal vision* has returned to me! He too rejoices with me that I have been restored.

My object in typing this letter is that I may put away a copy as a record, for in the whole of my experiences this one is unique, and no doubt in years to come this will help me to remember. Just once more in closing do I wish to express my heartfelt thanks for the unceasing devotion expressed by the department in their efforts of restoration on my behalf.

I do hope you will get this letter for Christmas and if so will you please extend to all a personal expression of gratitude from one away in far Australia—particularly to the workers in the healing department?

Peace and loving good fellowship, a Happy Christmas, and an even more successful New Year.

In all sincerity,

—H. W.

### 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 supported by freewill offerings. For further information and application blank, address,

Healing Department,  
The Rosicrucian Fellowship,  
Oceanside, California.

### HEALING DATES

January .... 2—9—17—23—29  
February ... 6—13—19—26  
March ..... 5—12—19—25

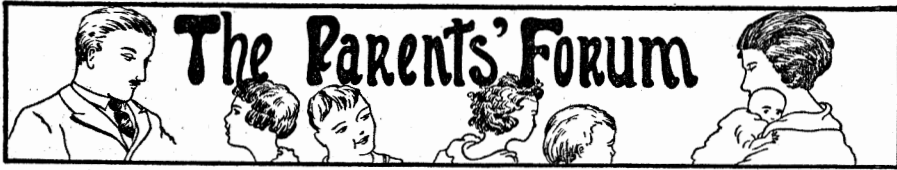
Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing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

### Twenty Rosicrucian Lectures for \$1.50

There is a world of wisdom in Max Heindel's twenty lectures known as the Rosicrucian Christianity Series. They are in elementary form and clearly and concisely written so that the beginner can read through the series and gain thereby a comprehensive understanding of the Rosicrucian philosophy. Even to the older student these lectures are invaluable, for they contain information not found elsewhere in Mr. Heindel's writings.

They are in pamphlet form, durable paper binding. The 20 pamphlets may be had for \$1.50. 10 cents for single copies, postpaid.

The Rosicrucian Fellowship,  
Oceanside, California.



*The Parents' Forum aims 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.*

BY ELOIS JENSSSEN

“Train up a child in the way he should go, and when he is old, he will not depart from it.”—*Solomon.*

#### *Child Labor Day*

Child Labor Day is to be observed this year on January 26, 27 and 28 in churches, schools, and clubs. The National Child Labor Committee headquarters is located at 215 Fourth Avenue, New York City. Parents who desire information regarding the laws of their state on the subject of child labor may write to this address for programs, leaflets, and literature. They can help to make known to others the fact that this day has been set aside to discuss ways and means for the protection of our working children.

We wonder how many of our readers know that more than a million children in the United States under sixteen years of age are gainfully employed, and nearly one-half of these are under thirteen years of age; and that 1,400,000 children between the ages of seven and fourteen are not attending school at all. Christian parents, your help is needed to end this terrible exploitation of these your younger brethren. Think of these dear little ones toiling day after day in the fields and stuffy factories without hope of relief unless you, who vote, insist upon adequate protection for them. The recent failure of a sufficient number of states to ratify the “Child Labor Amendment” has temporarily halted any possibility of national legislation, so the

struggle must now be carried on by individual states.

#### *Tokio Guards Her Little Ones*

A recent letter from the “Flowery Kingdom” tells us that Tokio has decided to set apart sections of some two hundred of her city streets for children to play in after school hours, namely, from one to five P. M. This the city fathers did after the report came in that owing to street accidents, some 2,500 children had either been killed outright or maimed for life during the year 1926.

#### *1928 Child Welfare Work*

The year just closed must have been the banner year for the Children's Bureau of the United States Department of Labor as those employed there have provided some 4,400,000 pieces of literature related to hygiene and care of mothers, infants, and pre-school age children, to be distributed by those states that have co-operated under the Federal Maternity and Infancy Act; thus providing help to mothers located in even the most remote districts, especially the mothers too poor to engage medical help. This aid has certainly reduced the infant mortality rate which has been so appalling in the past years.

#### *Teaching Reverence for God*

At a recent gathering of parents the subject of reverence was the topic chosen for discussion, and many valuable suggestions were put forth, all of which when summed up were something like this: If a true sense of honor and reverence is established in a child's character before it reaches the critical period, usually that of adolescence, it is not likely to go far astray. Surely no child's education is complete without a sense of reverence for God, veneration for the aged, protection for the weak or feeble, and respect for the laws of the country.

# Local Center News

"Now comes the New Year with its resolutions. After celebrating the Christ Mass, we proceed to set our standards for the future. With impulses purified and ideals high we seek to express the best within us.

"The gala ceremony of putting off the old and putting on the new, for all the levity attached to it, is a time for peering into the future with high hopes and good intentions.

"As the days wear on, the impulses may weaken, but we are better for having aspired, be it ever so briefly. As we progress we shall become more faithful in our work toward the Christ ideal."

—*Fellowship Bulletin,*  
*Chicago Loop Center.*

## *Anaheim, California.*

The Anaheim Study Center is developing rapidly into a progressive Center. Officers have been elected, and the program for the coming months has been arranged. The Center plans to have one outside lecturer each month, the other three meetings of the month being conducted by the members of the Center.

## *Brooklyn, New York.*

From Brooklyn we learn that recent lectures were delivered by Mr. Thomas Wolfe, Mr. Theodore Heline, and Mrs. Cora I. Parchment.

## *Boston, Massachusetts.*

From the "Hub of the Universe" we receive the news that Mr. Theodore Heline of New York will give two public lectures in Boston at Besant Hall, 719 Boylston St., on Jan. 30th and 31st.

Mrs. Anna C. Hoyt, secretary of the Boston Center, sends us the following bit of free verse, which in our opinion constitutes a beautiful New Year's resolution and a fit subject for daily meditation:

"O loving and almighty Father,  
Shed Thy grace upon this our Center  
Of the Rosierucian Fellowship,  
That we may grow in purity and kindli-  
ness,  
In moderation and in wisdom,  
And more and more worthily serve Thee  
From day to day. Amen."

## *Chicago, Loop Center.*

"We have good news for our members and friends," is the message we find in the *Fellowship Bulletin* of this Center. "We are to have the privilege of having Mr. Schaumburg with us for a few lectures as he passes through on his way to Europe to visit the Centers there. Mr. Schaumburg is a very splendid representative for the Fellowship, and we hope to be able to make suitable provisions so that all our people may have a chance to hear him."

Mr. Schaumburg spoke at this Center on January 4, 6, 8, and 11. Other speakers, members of the Center, who gave recent addresses were: Dr. R. E. Clary, Mrs. A. DuRee, Mrs. A. Perrin, Mr. A. J. Howie, and Mr. M. B. Sonnenschein. Mr. Howie conducts the "Cosmo" studies, and Mr. Sonnenschein teaches the class in astrology.

## *Cincinnati, Ohio.*

Mrs. Dorothea Carr, secretary of the Cincinnati Center, writes us that the Center's activities are now being carried on in Room 512, Odd Fellows Temple. Classes are being conducted in the Rosierucian Philosophy, astrology, and astro-diagnosis.

## *Los Angeles, California.*

The January *Bulletin* published by this Center has just been received. From it we note that Fellowship Day, January 6th, was celebrated with all-day activities, members of the Sunday School,

Young People's Union, and the adult classes taking part together with visitors from out of town. Mrs. Arline D. Cramer gave the principal address.

The following were the Sunday evening lecturers during the month of January: Mrs. Arline D. Cramer, Mr. Joseph Burge, Mrs. Kittie Cowen, Mrs. Frances Ray.

Mr. Joseph Darrow of Headquarters gave an address at this Center on Sunday evening, December 16th.

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*Minneapolis, Minnesota.*

Minneapolis has listed in its little bulletin a number of interesting lectures by H. B. Olson, Wm. B. Anderson, and Ortwin Schaumburg.

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*New York City, Harlem Center.*

The following speakers gave addresses recently at this Center: Henry B. Monges, M. A., Mrs. C. I. Parchment, Mr. John N. Patterson, and Mr. Theodore Heline.

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*New York City, Union Center.*

The New York Union Center continues to make its monthly bulletin a reflection of its own progressive spirit. It has recently been increased in size to twelve pages. It includes many interesting items in addition to the Center news.

Mr. Theodore Heline, president of the Center, writes us that the January speakers at the Center include the following: Dr. Edmund J. Hogan, Miss Selma Isaacs, Mr. John Watkins, and Mrs. Cora I. Parchment. Public lectures will be given by Mrs. Robert Stewart Whiteside, Miss Ellen McCaffery, Mr. Wallace P. Andrick, Dr. Edmund J. Hogan, and Miss Mary Hanford Ford.

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*Pasadena, California.*

Mr. John Wierz, organizer and leader of the Pasadena Center, writes us that the work continues to grow. The members of the Center were much interested in the stereopticon lecture which Miss Florence Barr of Headquarters delivered there on December 30th. Mr. A. C. Lohr

of the Los Angeles Center spoke on January 27th. If we are to judge by the enthusiasm with which Mr. Lohr's Christmas address was received at Headquarters, we may be sure that the Pasadena Center fully enjoyed his talk. Mr. Joseph Burge of the Los Angeles Center is scheduled to speak in Pasadena soon.

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*Portland, Oregon.*

The following report comes from the Portland Center:

"Last month we told you that the ladies of the Portland Fellowship Center were going to meet on Friday, December 14th, to sew for the poor. They did all they said they would do and more. They invited their husbands to come to the Fellowship room after their working hours to take part in a banquet. There were twenty-two husbands, wives, and children gathered around the table spread with good vegetarian dishes. After the dinner Mr. Earl Morgan gave a talk on dietetics. His talk was illustrated by stereopticon pictures. Mr. Etts gave a very interesting talk on astrology."

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*San Diego, California.*

The San Diego Center was visited recently by Mr. Philipp Grell, Sr., of Sacramento. Mr. Grell gave an address there on December 30th. He reports that he found the Center a very active one, with afternoon and evening classes. The study room is open every afternoon during the week. Miss Florence Barr of Headquarters spoke at this Center on December 23rd, her talk being illustrated with stereopticon slides.

Members of the Center thoroughly enjoyed the Fellowship Day Program, which they held January 6th in conjunction with the National City Center. The address was given by Mr. H. Pajunk, and music was furnished by students of both Centers.

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*San Francisco, California.*

Mr. S. R. Parchment recently gave a series of public lectures here on various topics connected with the Rosicrucian



Philosophy. This Center puts out a bulletin in the form of a four-page leaflet, published once a month. We note an interesting development in this bulletin in the brief discussion of the zodiacal sign of the month for which it is published. This is an attractive feature and one calculated to arouse interest.

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*Seattle, Washington.*

Among the items of the little pamphlet sent us by the Seattle Center we see a special program for Fellowship Day. This Center conducts classes both in the Rosicrucian Philosophy and astrology, and—an idea which we hope the other Centers will adopt—one in Bible Study for adults. Knowing as we do that the Bible is the textbook *par excellence* of the Western World, knowing also that Rosicrucian students often tend to overlook the wisdom hidden in this world's masterpiece, we feel it very commendable that the members of this Center have taken up its study, and it is to be hoped that others will follow suit.

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*St. Paul, Minnesota.*

From St. Paul comes an interesting item which we are sure the members of other Centers will appreciate hearing about. In the monthly pamphlet which they issue, we note a little topic, "Consultation." "All who are in distress," we read, "are cordially invited to ask for appointments for consultation and advice."

It was Max Heindel's dream that the Fellowship should bring not only physical but spiritual healing to mankind. Doubtless such an activity as this Consultation Bureau is not unnoticed by him, for it is assuredly in line with the Rosicrucian teachings. By means of such bureaus many suffering ones may be reached whom otherwise we should be unable to help.

Recent Sunday evening lecturers were Mr. D. J. Kunkleman, Mr. Ortwin Schaumburg, Mr. H. B. Olson, and Miss Minnie Nelson. Mrs. H. B. Hager is Sunday School superintendent.

*Vancouver, B. C.*

Vancouver, aroused by the interesting write-ups of other Centers in this department last month, rallies 'round the flag with the good news that they have lately added quite a number of students "eligible for service." May B. Lembke, the secretary, writes us: "Our Sunday School work is one of our big items. We had our Christmas tree and gave gifts and thanks for the birth of the Savior. The meaning of Christmas was clearly explained. All were not young people who were happy in the event; we older ones came in for our share too. One little lad—four years old, whose sun is in Gemini—in a review of the signs and their rulers, gave us a splendid discourse on Gemini and its ruler."

Sounds like an up-and-coming Center, Vancouver!

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*European Centers.*

And now Barcelona! From Spain comes the welcome news that "the movement is growing in all parts of the country and among all the Spanish speaking people as evidenced by the numerous letters that are constantly received." The Spaniards throughout the centuries have shown themselves to be a deeply mystical people, and there can be little doubt but that in the Spanish speaking countries there is a fertile field ready for the sowing of the Philosophy. The Barcelona Center meets at the home of Senor Carlos Nieto.

Mr. Theodor Wilhelm Teich of Rhineland, Germany, writes us that he is publishing articles on the Rosicrucian Philosophy in the *Esperanto Journal*. The title of articles published recently were: "The Bible and Its God," and, "Jesus Christ," the latter of which concludes the discussion of the former.

We note from the New York *Bulletin* that a "European Guide to Rosicrucian Activities" is being prepared by the Fellowship Center in Dusseldorf, Germany. It will be printed in seven languages, including Esperanto, and will be pub-

lished annually. The monthly, *Strahlen vom Rosenkreutz*, published by this Center is steadily growing.

### Rosicrucian Field Lecturers

Reports continue to reach us of Dr. Franziska Lash's success in reaching the people in Texas. All who hear her are impressed by her charming personality and her fluency as a speaker. The southern territory is entirely new ground for the Rosicrucian Philosophy, and her work is therefore the work of the pioneer. Phoenix and Tucson were the scene of her labors in December. During January she will lecture in San Antonio and Dallas.

Mr. Alfred Johnson is also lecturing in Texas. He has recently been in Houston, where his lectures were well attended. He gave three lectures in San Antonio.

During December Mr. Ortwin Schaumburg gave several lectures at the Minneapolis and St. Paul Centers. In January he lectured at the Chicago Loop Center. He sails for England on February 2nd, Liverpool being his first stop. After a tour of the English Centers he will proceed to Germany for an extended lecture program.

Miss Annella Smith has been doing fine work in building up the Cincinnati Center. December 28th she left for Columbus, Ohio, where she is giving a series of lectures. Miss Smith is not only a conscientious worker, but she has a thorough knowledge of the Philosophy, and the reports of the attendance at her classes and lectures are indicative of the success of her efforts.

Mr. Philipp Grell, Sr., of the Sacramento Center, is on his way to New York, after which he will tour Germany and Holland, visiting and delivering lectures at the local Centers there. He will stop off at various Centers on his way to New York, giving lectures en route. He will be at the Philadelphia Center January 15 to 20.

On January 31st Mr. Grell sails from New York, and expects to arrive at Dusseldorf February 15th.

### Mrs. Cramer in Hollywood

Mrs. Arline D. Cramer, one of our most able speakers, is continuing to "let her light shine" among the residents in that "nest of stars," Hollywood. She conducts a class on the Rosicrucian Philosophy every Thursday at 2 P. M., at the Studio of Philosophy, 5928 Hollywood Blvd., and lectures on the "Cosmo-Conception" Thursday evenings at 8 P. M. Mrs. Cramer is a profound student of the Philosophy, and all who can attend her classes will find it to their advantage to do so.

### The Passing of Madame D'Artell

Madame Louise D'Artell of the Long Beach Center and one of the most beloved members of the Fellowship, a woman who has given herself without stint in Fellowship activities so far as it lay in her power to do so, has been called to the "other side". She passed out suddenly on Friday, December 21st, and the funeral service was held December 28th. It was conducted by Mrs. Arline D. Cramer.

Headquarters as well as the Long Beach Center will greatly miss Madame D'Artell. For eight years she came to Mt. Ecclesia at least twice a year—at Easter and Christmas—and sang for us many songs, including the beautiful Rosicrucian anthem which she herself had composed. She was to have been on the Christmas program again this year, but Death—not a grim reaper, but a joyous one—intervened.

### Send Us Your News

Let us have the news of your Center for this department. It must be in our hands by the first day of each month. Please write it on a separate sheet of paper entitled, FOR THE EDITORIAL DEPT.

# Echoes From Mt. Ecclesia

## Chats with the Editor

**T**HE HOLIDAYS are over and the residents and visitors on Mt. Ecclesia have many happy memories of this festive season. The weather was ideal, bright, and sunshiny during the day, and just a little snappy and cold at night.

On Christmas Eve, December 24th, the children from our New Era School opened the entertainment for the evening by visiting the large living Christmas tree, a beautiful forty foot pine, which is growing opposite the main office. This tree was attractively lighted and trimmed, and each child received from it a gift from Santa Claus. The little ones then went to the dining room where they entertained the grown-ups with songs and recitations. Miss Florence Barr told the children a story of the Christ Child which was illustrated with lantern slides. The older people as well as the children were thrilled with the beautiful pictures and their explanation by the speaker.

At 8. P. M. the regular program was given in which a number of musical artists assisted. Mme. Kaethe Pieczonka played the cello, Miss Virginia Burge the violin, Mr. Ernest Wakeley the cornet, and Mrs. Lucille Swigart Bryant the piano. We missed our dear sweet singer, Mme. D'Artell, who was at all times so generous with her voice, but we knew that God had a greater work for her to do in heaven and so she answered His call on December 21st. We were fortunate in having Mr. Robert Campbell of Los Angeles present, who with his rich voice kindly favored us with a number of solos. The midnight services were held in the Pro-Ecclesia, which was nearly filled to capacity. After this meeting, the probationers and disciples had their

special spiritual services in the Temple of Healing. On Christmas morning we had a real treat when Mr. Andrew C. Lohr of Los Angeles gave a beautiful talk on "The Christ Ideal." We closed the Christmas festivities with a Full Moon Meeting in the Temple on the evening of December 25th. We all felt that on Mt. Ecclesia we were specially blessed at this holy time.

Now to conclude, we must tell how we spent New Year's Eve. The orchestra had been practicing old-time dance music and on this evening, both young and old took part in an old-fashioned dress party given in the dining room. Twenty-four were in costume. They represented farmers, clowns, kings, princesses, robber chiefs, as well as old Father Time. Doughnuts, cake, and coffee were served, and the members and friends all felt happier for having engaged in this merry-making for, you know, "all work and no play makes Jack a dull boy."

The workers on Mt. Ecclesia all join the writer in thanking their many friends for the beautiful Christmas cards that were sent to Mt. Ecclesia. They would love to be able to acknowledge each one personally but this is impossible as many who are sick and suffering need our attention; but we want to wish you all a very prosperous and spiritual New Year, and hope that you will have many opportunities for service and soul growth.

### Fellowship Day

BY LIZZIE GRAHAM

Fellowship Day, January 6th, arouses stirring memories in the hearts of all Rosierucian Fellowship students who

were affiliated with the movement on January 6th, 1919. And still more acute are the feelings of those who were at Headquarters at that time. That day completed Max Heindel's earth work for one life. It was Monday afternoon when he was last seen by the workers as he walked from his office into that of Mrs. Heindel to consult her about some writing he held in his hand. Almost immediately upon his entry a cry came from those in the main office: "Oh, Mr. Heindel has fallen!" He never rose again nor regained consciousness, and in a few hours his spirit left us—left us stunned, dazed, bewildered. After three and one-half days his worn-out body was cremated at San Diego.

During the previous week Mr. and Mrs. Heindel had been absent for a few days, and on their return we held our New Year's rejoicing, this being Saturday evening, January 4th. There was a wonderfully harmonious vibration that night, and Mr. Heindel told us stories and sang some old songs.

Sunday evening, January 5th, Mr. Heindel spoke in the Pro-Ecclesia and took for his subject the nineteenth psalm, "The heavens declare the glory of God." This psalm has been very sacred to the students since that date. It seemed to receive new life and meaning as he spoke. The notes of this talk were used for the student's monthly lesson of February 1, 1919—the last published under the name of Max Heindel.

The blow of his death stunned us in its suddenness, for although we knew that Mr. Heindel's health was poor and that he was a great sufferer, yet we had always looked forward to having him with us at least until the Temple of Healing should be completed, the plans for which were already prepared. We felt that the work would not fail, could not fail, even though our leader was removed from our midst, for this work had been started by our Elder Brothers of the Rose Cross. Yet there followed many anxious days and nights and many heartfelt prayers rose to our Father in heaven.

Strong faithful souls, however, gathered at Mt. Ecclesia and Mrs. Heindel bravely and undauntedly took the lead, which has produced wonderful results.

A few years ago the students decided to set apart January 6th in memory of Max Heindel, the friend who had brought so much spiritual light into their lives and shown them the true meaning of "loving, unselfish service." Therefore much helpfulness is planned for and accomplished on this day each year.

### 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.
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- Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
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- Evolution from the Rosicrucian Standpoint, 15 Cents.
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In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

*The Rosicrucian Fellowship,  
Oceanside, California.*