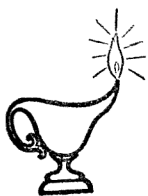


# ROSICRUCIAN FELLOWSHIP MAGAZINE



## Rays from the Rose Cross



Edited by Mrs. Max Heindel

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## Waiting

Serene I fold my hands and wait,  
 Nor care for wind, nor tide, nor sea;  
 I rave no more 'gainst time nor fate,  
 For lo! my own shall come to me.

I stay my haste—I make delays,  
 For what avails this eager pace?  
 I stand amid eternal ways,  
 And what is mine shall know my face.

Asleep, awake, by night or day,  
 The friends I seek are seeking me;  
 No wind can drive my bark astray,  
 Nor change the tide of destiny.

What matter if I stand alone,  
 I wait with joy the coming years.  
 My heart shall reap where it hath sown,  
 And garner up its fruits of tears.

The waters know their own and draw  
 The brooks that spring in yonder height,  
 So flows the good with equal law  
 Unto the soul of pure delight.

The stars come nightly to the sky,  
 The tidal wave comes to the sea,  
 Nor time, nor space, nor deep, nor high  
 Can keep my own away from me.

—John Burroughs.

---

## Initiation in Daily Life

GLADYS M. ROBINSON

*Editor's Note:—This article received first prize in the Prize Competition which closed on January 15th.*

**T**HE MORE imaginative we are the more readily do we come under the spell of the Ancient Mysteries. With breathless interest we watch the scenes they conjure up before our mind's eye; we see the magnificent Hierophant, the intrepid candidate, the incredible hardness of the tests. We watch the enthusiast walk through flames and breast threatening billows; we see him steadily repelling the lusts of the flesh, and finally we see him buried, to be resurrected again in joy and triumph. We are told by our Teachers that Initia-

tion, once reserved for the few, is now through the sacrifice of the Christ Spirit, the eternal heritage of all who desire it; but to many of us whose feet are just at the beginning of the Path, the Universal Initiation, the meaning of which even the most advanced amongst us cannot as yet understand, pales before the romance of those tangible pageants and mysteries of the past. Why?

As I pondered the problem, across the busy rush of daily life came an echo from Galilee: *He taught the people in parables.* "Unto you it is given to know the mysteries of the kingdom of Heaven, but unto them it is not given." Slowly there rose before me a picture of mankind in those early days, and close to this, an-

other picture of a child in its nursery. I saw the race taught by symbols and vivid object lessons, and the child learning slowly from its toys and games of make-believe. Then years passed on. For the race, its Teachers became invisible; for the child, it became time to leave the nursery and to test on the battlefield of life, alone and apparently unaided, the truth of what it had been taught. But there was another and more significant change in both the race and the individual child. In the case of the race, the Teachers, who no longer acted as guides in the narrower meaning of the word, waited for man to work with them, since he had now left his childhood behind him; and in the case of the child, his parents and teachers now expected his help and companionship.

Therefore it seemed, as I pondered, that it was because we were older that our modern path was harder, our initiation more subtle; it was because we were trusted more that there were fewer arresting toys held out to us. Here, in the dingy city with the ceaseless noise and restlessness, we might in reality be nearer the Golden Thread of the Spirit, than in the days when we meditated in the Grecian olive groves. After all, had we anything to complain of? Had we not, ourselves, been the Greeks, and Egyptians and the peoples of old, long before the Christ came to redeem us and turn the life currents upwards? Had we not ample proof of the truth of this in the memories that these ancient chronicles awakened?

True, the Golden Thread had always been the same, but *we* had changed even as we were changing now. We had had more experience, we had loved more, sinned more, and as a result, suffered more; but all our experience had opened our minds and enlarged our hearts. We were now ready to pass from the *Without* to the *Within*, to a region of spiritual life, before which the make-believes of old were but shadows to all save the few. Now, in our day, our centre of gravity was changing; form was failing us, spirit was to us, as yet, but an unknown Darkness, but after two thousand years the words of the Christ, "The Kingdom of Heaven is *within* you," were beginning to live.

Though we had always had divinely appointed Teachers, even they could only teach us what

we could receive, and to impress their words they had taught us by action and parable. Initiation, more real and vital than even before, was now hidden within the apparently paltry happenings of every day life, and hidden also in those majestic moments when the soul, looking shrinkingly into the face of sorrow, finds itself enfolded in the arms of a divine love.

Gone are the costly trappings of the temples, the curling white incense, the wonderful garments of the priests, and to revive them would be for the young man to return to the nursery. But nearer to us is the new teaching, the teaching of the spirit; the new spirituality which is the true Second Coming heralded by all the unrest of the present time. We are warriors now, and need not toys, but weapons. Before us are the actual forces of good and evil, and ours today is the duty of fighting for that reality which must prevail. We do wrong in making life a sad pilgrimage, but we do equally wrong in encouraging a mere lazy optimism, since if right prevails, it will be through our whole-hearted co-operation with those who were formerly our guides and above all, with the Christ Spirit.

We have said that initiation is more real today than ever. In what guise, then, do its tests appear to us? I propose to look at some of the tests of initiation, then and now, instituted in both instances to prove the courage and fitness of the would-be initiate.

Today we do not find an immense chasm actually opening suddenly at our feet, but what of the intense fear which suddenly grips us without warning? What of the utter loneliness, the terrible "Dark Night of the Soul," the sense of being refugeless and hopeless; those feelings that at times conquer even the most steadfast? How do we meet this chasm at our feet, as real to our inner being as it was once to our outer? Is our faith in the unchanging law of our Father so great that, like the candidate, we can trust ourselves to the yawning darkness that is but the unknown glory of the light?

Then, we have heard of the "ordeal by fire." Has there never appeared before us a path leading straight through the heart of a furnace, a straight, clearly marked path, but one from which it was possible to turn aside? That path meant an utter renunciation and purgation, the



utter destruction, or rather transmutation of the sin with which we had toyed for so long.

Next the ordeal by water! A dark, stagnant lake fringed with reeds and rushes has now become for us the insidious foe of indifference, passive submission, and content with things as they are, rather than a healthy striving towards things as they were intended to be.

To the ancient candidate there appeared alluringly beautiful women, sinuous and sensuous, with honeyed tongues and glances that sought to raise and revivify the lower man, even as we may at any time walk, figuratively speaking, in an apparently lovely Garden of Eden until we become suddenly aware of a serpent lurking beneath the flowers that surround us. The candidate was expected to dash the fatal cup of pleasure to the ground, and to break away from the embraces. More subtly is this test presented today. Not only in sex lust, but in all forms of over indulgence may be found the poisoned wine.

In all ages, amongst all the peoples of whom we have any record, the tradition of a mystery fundamentally the same with all, exists—the mystery of death and a second birth; a truth interpreted as a solar myth of the overcoming of the sun in the winter, and its triumphant crossing of the equator. It is all this and more, for the sun that dies, also represents the spiritual Sun of Righteousness, crucified and immersed in the darkness of matter, dead, and to all appearances completely overcome. The candidate of old was taught the individual significance of this cosmic fact. He was taught that by every repudiation of his own higher nature he was repudiating the Savior within, and that not until all his actions conformed to the highest he knew could he be reborn a child of the spirit, and resurrected from the death of self into the glories of a second birth. Alone, and conducted by a party of mourners, the candidate was led into a dark vault containing his own empty coffin. In this he was laid and remained therein for three days, a period symbolizing the regeneration in the darkness of pain of the physical, desire, and mental bodies of man. Finally came the joy of the union, and with songs and rejoicing the initiate was led into the light that represented the new world into which he now entered.

But we have grown beyond the point where we need a material coffin and material darkness, and now our Elder Brothers would have the idea dawn within us in the midst of our everyday pursuits that we are already dead and bound in the confining graveclothes of matter. They are calling us to help them in their selfless labors. Shall we lie still in the dark vault, or shall we hear the call to the three-fold purification?

There can be no adventure greater than the adventure of life, and no mysteries greater than those of birth and death. We may settle ourselves down to try and be content with existence between these two points, but these two points remain sphinx-like to refute the teachings of materialism.

We must awaken to the fact that our Elder Brothers are nearer to us now than they were in the days of the Mysteries of Delphi and Eleusis; we are nearer to them because we have learned and experienced more, and the day must soon dawn when this will be realized.

We live over again our childhood. We remember those who taught us, but now, as men and women we are prepared and ready. If we are ready the way is clear. If we are strong enough we shall meet the Light.

Carry ever with you the thought of growth and eternal progress, the thought that you are considered old enough, if you would have it so expressed, to "follow the Glean" through drabness, darkness, and failure, since it is for your sake that the fine colors and joyousness of the old days have been temporarily obscured. They will return, but what will they mean to you then, you who have passed through fire and water on every plane, you who have been crucified for the sake of the world? The color and romance can never be viewed as you viewed them in the days of childhood, for you will find that there is little of the child remaining in you, save its innocence. You were a child once, but now you find yourself a Teacher, a Priest of the Temple.

The future is beyond all measure wonderful, but not more so than the waiting present. Will you meet the tests in your daily life? Will you cling through sorrow and seeming failure to your faith in the Great Law, to that faith, so

*(Continued on page 459)*

## The Sacrament of Baptism

MAX HEINDEL

HAVING STUDIED the esoteric significance of our Christian feasts, such as Christmas and Easter, and having, also studied the doctrines of the Immaculate Conception, it may be well to now devote attention also to the inner meaning of the sacraments of the church which follow the individual in all Christian lands from the cradle to the grave, and are with him at all important points in his life journey. As soon as he has entered upon the stage of life, the church admits him into its fold by the rite of *Baptism*, which is conferred upon him at a time when he is irresponsible himself; later, when his mentality has been somewhat developed, he ratifies that contract and is admitted to *Communion* where *bread* is broken and *wine* is sipped in memory of the Founder of our faith. Still further upon life's journey comes the sacrament of *Marriage*, and at last when the race has been run and the spirit again withdraws to God who gave it, the earth body is consigned to the dust, whence it was derived, accompanied by the blessings of the church.

In our Protestant times, the spirit of protest is rampant in the extreme, and dissenters everywhere raise their voices in rebellion against the fancied arrogance of the priesthood and deprecate the sacraments as mere mummery. On account of that attitude of mind these functions have become of little or no effect in the life of the community; dissensions have arisen even among churchmen, themselves, and sect after sect has divorced itself from the original apostolic congregation.

Despite all protests, the various doctrines and sacraments of the church are, nevertheless, the very keystones in the arch of evolution, for they inculcate morals of the loftiest nature; and even materialistic scientists, such as Huxley, admitted that while self-protection brings about "the survival of the fittest" in the animal kingdom, and is, therefore, the basis of animal evolution, self-sacrifice is the fostering principle of human advancement. When that is the case

among mere mortals, we may well believe that it must be so to a still greater extent in the Divine Author of our being.

Among animals might is right, but we recognize that the weak have a claim to the protection of the strong. The butterfly lays its eggs on the underside of a green leaf and goes off without another care for their well-being. In mammals the *mother* instinct is already strongly developed, and we see the lioness caring for her cubs and ready to defend them with her life; but not until the human kingdom is reached does the *father* commence to share fully in the responsibility as a parent. Among savages the care of the young practically ends with attainment of physical ability to care for themselves, but the higher we ascend in civilization, the longer the young receive care from their parents, and the more stress is laid upon the mental education so that when maturity has been reached the battle of life may be fought from the mental, rather than from the physical point of vantage; for the further we proceed along the path of development the more we shall experience the power of mind over matter. By the more and more prolonged self-sacrifice of parents, the race is becoming more delicate, but what we lose in material ruggedness we gain in spiritual perceptibility.

As this faculty grows stronger and more developed, the craving of the spirit immured in this earthly body voices itself more loudly in a demand for understanding of the spiritual side of development. Wallace and Darwin, Huxley and Spencer, pointed out how evolution of *form* is accomplished in nature; Ernest Haeckel attempted to solve the riddle of the universe, but neither one nor the other could satisfactorily explain away the *Divine Author* of what we see. The great goddess, *Natural Selection*, is being forsaken by one after another of her devotees as the years go by. Even Haeckel, the arch materialist, in the last years, has shown an almost hysterical anxiety to make a place for God in

his system, and the day will come in a not far distant future when science will have become as thoroughly religious as religion itself. The church, on the other hand, though still extremely conservative, is nevertheless slowly abandoning its autocratic dogmatism, and becoming more scientific in its explanations. Thus, in time, we shall see the union of science and religion as it existed in ancient mystery temples, and when that point has been reached, *the doctrines and sacraments* of the church will be found to rest upon *immutable cosmic laws of no less importance than the law of gravity* which maintains the marching orbs in their path around the sun. As the points of the equinoxes and solstices are turning points in the cyclic path of a planet, marked by feasts such as Christmas and Easter, so the birth into the physical world, admission to the church, to the state of matrimony, and finally the exit from physical life, are points in the cyclic path of the human spirit around its central source—God, which are marked by the sacraments of *baptism, communion, marriage, and the last blessing.*

We will now consider the rite of baptism. Much has been said by dissenters, against the practice of taking an *infant into church and promising for it a religious life.* Heated arguments concerning “*sprinkling*” versus “*plunging*” have resulted in division of churches. If we wish to obtain the true idea of baptism, we must revert to the early history of the human race as recorded in the memory of nature. All that has ever happened is indelibly pictured in the ether as a moving picture is imprinted upon a sensitized film which can be reproduced upon a screen at any moment. The pictures in the memory of nature may also be viewed by the trained seer, ever though millions of years have elapsed since the scenes there portrayed were enacted in life.

When we consult that unimpeachable record, it appears that there was a time when that which is now our earth came out of chaos, dark and unformed, as the Bible states. The currents, engendered in this misty mass by spiritual agencies, generated *heat*, and the mass ignited at the time when we are told that God said,

“Let there be light.” The heat of the fiery mass and the cold space surrounding it generated *moisture*; the fire mist became surrounded by water which boiled and a steam was projected into the atmosphere, thus “God divided the water . . . from the waters . . . ” —the dense water which was nearest the fire mist and the steam (which is water in suspension), as stated in the Bible.

When water is boiled over and over it crystallizes into scale, and so also the water surrounding our planet finally formed a crust around the fiery core. The Bible further informs us that a *mist went up from the ground* and we may well conceive how the moisture was gradually evaporated from our planet in those early days.

Ancient myths are usually regarded as superstitions nowadays, but in reality each of them contains a great spiritual truth in pictorial symbols, and these fantastic stories were given to infant humanity to teach them moral lessons which their newborn intellect was not yet fitted to receive. They were taught by myths—much as we teach our children by picture books and fables—lessons beyond their intellectual comprehension.

One of the greatest of these folk stories is, “*The Ring of the Niebelung*” which tells of a wonderful treasure hidden under the waters of the Rhine. It was a lump of gold in its natural state. Placed upon a high rock, it illuminated the entire submarine scenery where water nymphs sported about innocently in gladsome frolic. But one of the Niebelungs, imbued with greed, stole the treasure, carried it out of the water and fled. It was impossible for him, however, to shape it until he had forsworn love. Then he fashioned it into a ring, which gave him power over all the treasures of earth, but at the same time it inaugurated dissension and strife. For its sake, friend betrayed friend, brother slew brother, and everywhere it caused oppression, sorrow, sin, and death; until it was at last restored to the watery element and the earth consumed in flames. But later there arose, like the new phoenix from the ashes of the old bird, a new heaven and a new earth where righteousness was re-established.

That old folk story gives a wonderful picture of human evolution. The name *Nibelungen* is derived from the German words *nebel* (which means mist), and *ungen* (which means children). Thus the word *Nibelungen* means *children of the mist*, and it refers back to the time when humanity lived in the foggy atmosphere surrounding our earth at the stage in its development previously mentioned. There infant humanity lived in one vast brotherhood, innocent of all evil as the babe of today, and illuminated by the Universal Spirit, symbolized as the Rhinegold which shed its light upon the water nymphs of our story. But in time the earth cooled more and more; the fog condensed and flooded depressions upon the surface of our earth with water; the atmosphere cleared; the eyes of man were opened and he perceived himself as a separate ego. Then the Universal Spirit of *love* and *solidarity* was superseded by egotism and self-seeking.

That was the rape of the Rhinegold, and sorrow, sin, strife, treachery, and murder have given place to the childlike love which existed among humanity in that primal state when they dwelt beneath the watery atmosphere of long ago. Gradually this tendency is becoming more and more marked, and the curse of selfishness grows more and more apparent. "Man's inhumanity to man" hangs like a funeral pall over the earth, and must inevitably bring about destruction of existing conditions. The whole creation is groaning and travailing, waiting for the day of redemption, and the Western Religion strikes the keynote of the way to attainment when it exhorts us to love our neighbor as we love ourselves; for then egotism will again be abrogated for universal brotherhood and love.

Therefore, when a person is admitted to the church, which is a *spiritual* institution where love and brotherhood are mainsprings of action, it is appropriate to carry him *under the waters* of baptism in symbol of that beautiful condition of childlike innocence and love which prevailed when mankind dwelt *under the mist* in that far bygone period. At that time the eyes of infant man had not yet been opened to the *material* advantages of this world. The little

child which is brought into the church has not yet become aware of the allurements of life, either, and others obligate themselves to guide it into a holy life according to the best of their ability, because experience gained since the Flood, has taught us that the broad way of the world is strewn with pain, sorrow, and disappointment; that only by following the straight and narrow way, can we escape death and enter into life everlasting.

Thus we see that there is a wonderfully deep, mystic significance behind the sacrament of baptism; that it is to remind us of the blessings attendant upon those who are members of a *brotherhood*, where self-seeking is put into the background and where *service* to others is the keynote and mainspring of action. While we are in the world, he is the greatest who can most successfully dominate others. In the church we have Christ's definition, "*He who would be the greatest among you let him be the servant of all.*"

---

### CROSSING THE BAR

---

Sunset and evening star,  
 And one clear call for me!  
 And may there be no moaning of the bar,  
 When I put out to sea.

But such a tide as moving seems asleep,  
 Too full for sound and foam,  
 When that which drew from out the bound-  
 less deep  
 Turns again home.

Twilight and evening bell,  
 And after that the dark!  
 And may there be no sadness of farewell,  
 When I embark;

For though from out our bourne of time and  
 place  
 The flood may bear me far,  
 I hope to see my Pilot face to face  
 When I have crossed the bar.

—Tennyson.

## Christ and Our Daily Bread

ARLINE D. CRAMER

**T**HE LORD JESUS, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and said, 'Take, eat; this is my body, which is broken for you; this do in remembrance of me.' After the same manner also He took the cup, when He had supped, saying, 'This cup is the new testament in my blood; this do ye as often as ye drink, in remembrance of me!'

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (1 Corinthians 11: 23-27).

Oh, the groanings and moans of the afflicted—what a sad minor strain they form as they accumulate and well out from all parts of the earth! What running "to and fro" by those who can, as they seek healer after healer, cult after cult to find surcease from pain, release from various limitations! And ever they are fed upon words—WORDS—sometimes accompanied by a special prayer, or the laying on of hands, or words accompanied by a special health food, but ever words, in an endeavor to help the afflicted to learn the natural law of well-being. But please note this: both the afflicted and the various helpers are working backward from effects to causes. Quite often, healing methods are aimed at overcoming the affliction without an attempt to discern the first cause of the trouble. There are systems of dietetics that claim to cure all ills by "right" food, leading one to believe that all ills are caused by wrong food. This is but part of the truth and does not necessarily mean more than the statement that we could become as holy as John the Baptist, by eating locust and wild honey. But wrong diet always accompanies the other causes of illness. What is right food? In time we will see that food is an individual problem to be solved by each one as he becomes spiritually en-

lightened. Food will be used according to its chemical reactions in each body, and the nature of the work the individual intends to undertake following the taking of such special food.

As light along the way to perfection we have the spiritual mystery of food indicated by the Bible teachings set at the head of this article. It needs meditation, and with the revelation unfolded by the Rosicrucian teachings, we are brought before each meal, knowing it to be a holy communion in the body and blood of Christ Jesus, Lord of the Earth, given that we may have life more abundantly. After attaining this knowledge we no longer give thanks at meals in a limited and ignorant manner appeasing our conscience in a matter of which we know scarcely anything in fact.

How am I guilty of the death of Christ, how am I guilty of His body and blood if I eat unworthily? What connection is there between the crucifixion of our Savior so long ago, and my responsibility as to my attitude towards what I eat and drink? How am I affected by what bigotry and ignorance did to Him so long ago? A careful study, with prayer and meditation, of the lecture "The Mystery of Golgotha and the Cleansing Blood," by Max Heindel will help us to understand the personal debt every living creature owes to Christ Jesus for what He has done for us, and is doing for us. It will help us to see our personal responsibility as to the determining of the time when He will "come again." We individually and collectively hinder or hasten His coming by the manner in which we demonstrate HIS PRINCIPLE in our daily lives both objective and subjective.

Jehovah-God, the emanation of the Holy Spirit, with His agents, the archangels and angels, had charge of the work of arousing the human spirit in man to activity and exciting the higher vibrations of the desire body, that the work of the Lords of Mind might be perfected, and concrete mind substance (the lower vibrations of which coalesce with the higher

vibrations of desire, and the higher vibrations of which coalesce with the vibrations of abstract thought, the home of the ego), become firmly enmeshed in the vehicles as a field for the individual work of the evolving human spirits. Jehovah worked from without the earth, as an incarnating spirit works with the foetus before birth.

This great work of Jehovah is culminating in the arousing of the individualized spirit from the manifestation of selfish, brutish passion, to milder and more unselfish expressions of conjugal love, then to parental and fraternal love, to clan love, and finally to national love, patriotism. He was helped by the Lords of Venus and the Lords of Mercury, and hindered by the Lucifers who ever incited man to impulsive activity. His work is not yet done, but now merges with the work of the Christ. The spiritual gifts of the Holy Spirit, the gift of tongues, vision, prophecy, the discerning of spirits, the casting out of devils, and many others were dangerous gifts for any human being to exercise who had not first been prepared in Christ, Universal Love, as they could only be used for national aggrandizement and by nation against nation if people unenlightened in Christ used them.

When the time was ripe, Christ Jesus, the Unifier, the Light of the World, the Lord of Love, came to teach evolving life the next lesson necessary in the manifestation of power. For this work He took upon Himself the form of a man, to teach man objectively the lesson of universal love, and to learn from man the necessary vibrations to be sustained by the Planetary Spirit to forward man's evolution; in other words to learn our needs, He had to be crucified by bigotry and ignorance to show us what universal love must be willing to meet in the performance of its mission to humanity now as then. He surrendered His physical body to the will of man to teach the parallel of what He was to do when He became Lord of the Earth. By the perfection of His ministry, and the supreme sacrifice He demonstrated to the Father that He was to be trusted with the eternal welfare of evolving life upon this planet.

When natural adjustments had been made, following the crucifixion, Christ Jesus became

indwelling Planetary Spirit of the earth. Then His work upon us subjectively as well as objectively began. He vibrated all the vehicles of the earth to His will, cleansing the desire envelope that had been so impregnated with demoniac vibrations of man and animal, that evolution would have been almost stopped without help of some kind. Having harmonized conditions in the lower vehicles, He was then ready to offer us better substance of which to build our desire bodies. From the time He surrendered the physical Jesus body He no longer used a body of flesh and blood such as our bodies are, but the planetary body became His own. He comes and goes in relation to the planetary body as we come and go in relation to our dense bodies but at longer intervals. His lowest vehicle being World of Life Spirit substance, as He functions in the earth, He is the LIFE OF THE EARTH. All lesser evolving spirits feed upon HIS LIFE for their forms and the vitalizing of these forms. This truth relates to all forms above the minerals. The spirits of the minerals have not yet learned how to lay hold upon life and induce growth.

This work of body building is an infinite ever changing process of manifestation of spirits. All the heavenly hosts, manifesting bodies of such celestial splendor that it would be death for man to look upon them, attained that power and splendor by a slow process of unfolding the infinite resources of the spirit, life after life, in various planes of consciousness. And other great ones who had evolved in God provided the substances of the planes for the lesser evolved to use for body building and soul growth until such time as the lesser evolved are able to create each substance. First, we as evolving spirits, must learn to vibrate the force in a vortex of the rate of vibration correlated to a certain plane. Then this manifested vortex or seed atom becomes the nucleus of a vehicle in which we gain consciousness of the laws of Being, related to a certain world. Within God there are many worlds.

Jesus Christ, our Lord and Savior, provides the chemical substances and the life and the desire substances for us to build the dense, vital, and emotional bodies. We feed upon Him as a babe upon its mother. We so crystallize

the various substances of our vehicles in our present temporary ignorance that He is forced to withdraw from the earth for six months of every year. He leaves the earth at the spring equinox and goes unto the Father. Then all manifesting life on earth feeds upon His life to build forms and the world is clothed with verdure and all life procreates.

He comes again, refreshed by the Father, at the fall equinox to impregnate all seeds with life, and restore the rhythm of the earth which is lowered by our imperfect work. As He concentrates His spiritual radiance in the earth from the fall equinox to Christmas all the human spirits feel the incentive to give, and we have Thanksgiving. From Christmas when He is born in the earth, that is, when He turns His energies to the germination of life in forms, to Easter when He again goes unto the Father, all forms are vitalized and there is generation. Is He not very intimately our physical bread and our spiritual bread in every way you can think of it? The Christian churches have only taught one phase of the truth.

Now, if I eat selfishly, just to please my palate, if I eat ignorantly and ungratefully, am I not GUILTY of the death of the Lord until He comes? Let us make each meal a holy communion. Here we have that promise that He is to be born within each one of us before His work with us is done. How may this be?

From the fall equinox until after Christmas, Christ floods us with the spiritual radiance of His sacrifice, that sacrifice of leaving the home of His glory and power with the Father, and taking on the cramping low vibrations of this physical world. It is an eternity of agony, and He doth travail with groaning that may not be uttered, or the earth would be destroyed, until the Christ principle shall rule as the governing law of life in each human spirit. Each spirit must unfold it from within, in answer to His Eternal Song of Universal Love. Each human spirit must make Universal Love the abstract motive behind each thought, feeling, act, before the work of Christ Jesus is finished and He turns all evolving life over to the Father who will initiate us into the mysterious of His will.

Every being on earth crucifies Christ or has

crucified Him until by evolution the intellectual soul and the life spirit principle are awakened in that being. Then we pray without ceasing; every act is performed with prayer to do the will of God. When we are able to manifest, however slightly, the life spirit principle, we may see Jesus in vision.

He appears to many holy people in many parts of the earth at the same time. For this truth the Rosierucian teachings have a scientific spiritual explanation. So in an ecstasy of expectancy we go to prayer, not to pray for anything from Him, since He has given Himself for us in every way, but to love and adore Him before whom even angels bow. We then receive our "daily bread" a spiritual communion in that manna that cometh down from heaven. So sweet is that peace, that sense of nearness to Him, that we would wish to stay thus forever. But we must take that food of love we receive from Him and feed His sheep with it. We must obey His command to love one another as He has loved us. We must lay down our lives for humanity in His Cause, that His Mission may be fulfilled in the earth and then we will meet Him in the air and be like Him. This will probably take more than one life of devotion upon earth.

So we approach our food, the form of which is His body, the life of which is His life, the design of which is the work of angels, and the building of which is the work of many other orders of evolving intelligences, with reverence and thankfulness.

We thank thee, O God, for Thy blessings  
 Pardon our sins  
 And sanctify this foods to our needs  
 Through Christ Jesus our Lord and Savior  
 With whom we accept it  
 As a communion  
 In His body and blood  
 Given that we may have life  
 More abundantly.

All human ills have their origin in the human mind which has not become spiritually enlightened. The perfect law of God under which all react, teaches us by physical ailment, and limitations of one kind or another, the objective



precipitation of error within. It is not an arbitrary gift or affection of an unknowable God. Therefore let us approach the hope of healing, first, with the perfect conviction that the affliction is the best possible expression of Divine Love showing us error in our own manifestation, and that the affliction is for the good of the eternal part of the man, the soul.

No matter how painful the illness is, if the person will accept it as the result of his own sin, then try to find out the special sin that produces that trouble, he will have regeneration with the healing and will stay healed. Then right diet will be a factor in keeping him healed.

The sacred science of astrology when rightly interpreted by a spiritual astrologer reveals the hidden traits that cause chronic illnesses as well as all other lines of cause and effect. It shows the lines of causation that reach over from life to life.

So we have all God's healers ever giving people advice as to righteousness that the sufferers may set themselves right with God. Then as soon as the soul has learned the lesson taught by the illness, healing follows.

"Go thy way and sin no more lest a worse thing befall thee," said Jesus after healing a sufferer.

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## Unwritten Symphonies

CORINNE SMITH DUNKLEE

*"Music is love, trying to find a word to express itself."*—*Sydney Lanier.*

**M**USIC IS THE language of the highest heaven world. We know that its most beautiful expression in our world is but a plaintive cry of the soul for its long lost home. Sublime and beautiful as are the melodies caught here on earth, they are but rudimentary fragments of the celestial harmonies. The most exquisite music that comes to earth is rarely heard, is seldom translated for our mortal comprehension. These seemingly soundless symphonies are so fine, so beautiful, that even the efforts of the great masters to interpret them are crude in comparison.

Who that has ever heard the sublime orchestra of woodland flowers, vibrant with the coming of spring, can ever forget it? The very earth is resonant with the melody that bursts into a tremulous, shimmering green. Then with a gentle, legato movement begins the rippling harmonies of color. First there comes the delicate auric tone that surrounds each blossom, heard like a faintly distant echo, growing more sweetly insistent with every unfolding petal until each flower sounds its perfect note to blend into the

joyous chorus. Truly it seems to those who listen well, as though the angels have fashioned the flowers from the very spirit of song.

The music masters, most of them, have unconsciously caught the tones of color vibration, and these together with their own soul tone have enabled them to give their masterpieces to the world.

There is a certain soul note characteristic of each of the masters, which enables a musician to recognize the composer, even if unfamiliar with the composition being played. And to one who sees, the same color-tone, or group of colors, is always produced by the rendition of the compositions of any given composer. Chopin, in most of his works, used the harmonies that produce the blue color-tone in the nature symphony. Softened by his aerial fancies, an azure of exquisite texture envelops his works. The great serenades are all written in soft, soothing greens, the composers having caught the same tone that nature uses to produce her woodland symphonies.

The artist has not yet been found who can translate the tender, ethereal minors of half awakened flowers in the garden as they await the coming day. The dainty beauty of the com-



positions of MacDowell and De Bussey are dim reflections of these fragile dreams. Their sweet, half-slumberous airs vibrate with nature voices of melody. (Happy the soul who can hear them.) As the stars pale in the paeon of stately measures, the grosser music of the fairies' feet is stilled. Only a pale gossamer mist enfolds the garden, and faintly sounding through this silver wrapping whispers a wordless singing, so light and fantastic that the very breath must be stilled to hear it; so delicate the sound that even the word "music" seems too tangible a name by which to designate it. Then up into the misty web of morning floats the color-tones of the garden in a tender, rainbow radiance, from which the fanciful soul of Schumann translated into his own exquisite love songs, the tender hues of pink and rose.

Ah, that the human soul might hear the unwritten symphonies of the sunrise! The arpeggios of golden light that play across the hills, the brilliant, scintillating chords that reverberate to the heart of the earth in a glory of wonder and power with the coming of the sun. The great Beethoven caught some of that golden glory and wove it into his incomparable symphonies. And again, only Beethoven has translated a part of the tender sadness of those long, crimson-purple shadows that play across the western sky when day is done, and the coming night is crooning a cradle song to the weary heart of the world. The tragedy of his own soul's note is mingled with the sadness of the dying day, and his symphonies are written in the same crimson-purple colors of human passion, blended with the divine fire of the God-kissed artist's soul.

Again, that human ears could hear the unwritten symphony of moonlight played upon mountains clad in snow. White domes of prayer, they seem to be lifting toward God their glistening arms filled with all the hopes and aspirations of the struggling humanity that lies at their feet. Upon this infinitude of whiteness the moonlight plays, reverently, tenderly, softly changing from sweet unspoken anthems of thanksgiving and praise into a gently undulating benediction. Only the pure, white music of

Greig has ever apprehended the soul quality of these celestial harmonies.

The Indians have a beautiful legend relating how music was first discerned in running water; that the first singing was heard in the flowing stream. But we who know the divine compensation of sorrow, may we not find a more beautiful legend in the music of falling tears—the sobbing notes of aching hearts, which veil but thinly their stories of sorrows nobly borne, of aspirations unattained, and hopes that have been slain upon the altar of self-sacrifice? Where is the master-soul who can translate their beauty and their meaning to the world? Tschai-kowsky comes very close to the depths of this yearning undertone of the human heart in many of his inspired moments. His symphonies are pale, amber poems of tears, and the same color-tone in his soul throbs through all his exquisite creations.

A wordless symphony that reaches the depths and touches the heights is the mystical music of "Full Moon Night." Flooding the earth, with a weird beauty that causes it to lock hands with heaven, and calling to the human soul until, rising above the flesh, it trembles like a white star poised for flight into higher realms, comes this untranslatable, unportrayable spiritual essence called celestial harmony. Wagner, the music-initiate, heard this vast, unwritten symphony, and faint shadowings of it are woven with the gold of the Christ's pure light into his immortal, music-dramas of the soul.

Absolutely indescribable, each soul must find and know this ecstasy to make it its own. Then, never again can the world of "things" be the same. For the soul that has once found this wordless harmony walks unafraid the shining path alone, triumphant, into the very "Gates of Light."

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He who knows the most, he who knows what sweets and virtues are in the ground—the waters, the plants—the heavens and how to come at these enchantments, is the rich and royal man.

*Ralph Waldo Emerson.*

# The Doctor's Dilemma. A Story of the Unknown Realms

PRENTISS TUCKER

## CHAPTER XII

**OUR UNIVERSE** is governed by law. Certain causes produce certain effects. Great forces play all around us unperceived by ourselves and when, once in a while, we stumble upon some demonstration of the fact, those of us who are ignorant and superstitious call the demonstration of the fact, magic. We ride in automobiles with no thought of the supernatural, yet, if we could have driven one of those same automobiles along a street of ancient Babylon or Rome or Athens we would have been regarded as magicians.

Magic, then, is merely a name for natural forces, the nature and control of which we are ignorant. A phonograph is to us a household joy or, it may be a pest. To the knights of King Arthur's Round Table it would have been high magic—simply because they would not have known what made it go.

Between the strictly physical and the high realm of the purely spiritual there are many worlds with many forces and many laws. Some of these forces, when properly understood, can be directed against the physical world and produce there results which, while strictly natural, are yet unusual and, therefore, to the ignorant observer, miraculous. We see the facts about us every day but so unused are we to logical thought that we stand agape whenever some one claims to have "magic" power. We are fairly familiar with mesmerism, hypnotism, thought transference, and other lines of impingement of the incorporeal or ethereal upon the strictly physical, and should, consequently, be immune to any shock or dislocation of our mental processes when the word "magic" is used; for, while the word is convenient and short, it connotes nothing more than a superior knowledge of natural laws. A modern electrician would seem to an ancient Babylonian far more of a magician than ever Merlin was in his day.

And so it was that the Doctor was privileged

to look upon a contest in which those who had more or less knowledge of superphysical laws were contending; actuated on the one side by motives of selfishness, trying to use their knowledge for the enslavement of their fellows—and on the other side, by motives of unselfishness. It is a true saying that all growth must come from within. Conformity to the moral law, when it is compelled by some exterior power, is conformity only: It is not obedience. Yet the exterior power must intervene, at times, to prevent the acquisition of too much strength by those whose motives are entirely selfish.

It is in the sense outlined above that the actors in the little drama, which the Doctor was allowed to witness, were magicians. At the time when the impressions which he was gazing on were made upon the record of Nature, the Atlanteans had largely lost their original magical powers. Since they had become more deeply material, the subtler vibrations had come to produce less effect upon their crystalizing vehicles. Yet there were still some who had retained their skill to a certain extent in the use of extra-physical forces, and did use the same for their own ends, growing by that use into what are sometimes called "black magicians," which means nothing more than those who use superior power for selfishness; though the final meaning of the word, "black magician," is "one who uses superphysical knowledge or skill for selfishness."

This misuse of the higher knowledge had grown quite serious many thousands of years before, and the further growth of the evil and its inevitable end were clearly foreseen by those who were trying to lead the uncertain steps of humanity in the right direction, even while realizing the futility of their efforts. Their forebodings were not without reason, for the power was misused until Nature herself, or that for which the name stands, had to intervene and bring to an end the black cloud of

evil which finally overspread the land like a cloud of noxious gas.

The Doctor watched the scene with a two-fold interest. He had the natural curiosity to know what would "happen next," and all the while he was trying to fix in his mind just what was the reason for his being there at all. There was some lesson for him to learn, evidently—some real and important lesson, and yet he knew that it was for him to ferret out that lesson for himself. So he watched.

For a few moments the old man stood perfectly quiet. The swarthy priest was endeavoring to use the same power which he had directed against the young man to drive the newcomer from the room, but, though his effort was backed by the most powerful mental concentration of which he was capable and though he strove until the sweat started on his brow, he was wholly unable to alter the quiet, pitying, sorrowful smile with which the old man regarded him. The priest was using the utmost effort of which his mind was capable, and when, at last, it dawned upon him that he was producing no effect upon his intended victim, his face began to blanch with terror, and finally, seeing his attempt to be useless, he abandoned it and covered his face with his hands, awaiting the doom which he confidently expected.

"Loose him."

The swarthy priest shuddered, then turned reluctantly towards the young man in the chair and waved his hands with a sort of swimming motion muttering a few words the while. The young man, after two or three attempts, arose from the chair as though weak from some great physical effort and tottered towards the door through which the Doctor and his companion had come, and which led to the street. This, however, was not according to the wishes of the swarthy priest who quietly motioned to one of his subordinates, and the latter, gently taking the young man by the arm, started to lead him towards another door at the far end of the room and which, the Doctor thought, probably led further into the building.

This did not escape the eye of the old man, who, in his attitude and general appearance greatly resembled one of the prophets as they

have been pictured to us by some of the well known artists; nor did the attempted treachery pass unnoticed. He straightened up, his eye flashing as though, for a moment, the duplicity of the High Priest had stirred him almost to anger—and stretched out his arm:

"Stop!"

The priest, who was leading the young man away, stopped with such a peculiar suddenness that the Doctor would have thought he had inadvertently collided with a wall had he not seen that there was no wall there. Then he spoke and the Doctor could follow the speech by tone and gesture almost as well as though he understood the words.

"Listen, you who have taken the vows of the priesthood of the Sun! Listen, Wac-o-nu, and you who have dared to stand against my voice. Listen, you who have sworn to obey, you who have sworn to use your power for good, you who have sworn to help the helpless and to defend the weak. Listen!

"Is it a light thing to you that you have disobeyed my commandment and have set at naught the scrolls which I have sent you? Is it a light thing that you have broken your vows as priests of the Sun and have lent your power to the oppressing of the weak? Is it a light thing that I, coming here unknown to you, have found you interfering in the plots and the intrigues of the palace? Is it a light thing, think you, that I have had to come here in the body, leaving my meditation and my prayers, and mix once again in the sordid things of earth, forced to do so by your treachery? Is it a light thing? Answer, Wac-o-nu, if thou hast an answer. Why hast thou done these things?"

The prophet paused, and the High Priest, plucking up courage from the fact that he had not yet been destroyed—as he knew perfectly well that he, himself, would have destroyed anyone who stood in his path—answered:

"It seems to me, O Father, that this is but a little thing to make such stir about. How should we know who it was who entered the room? Never have we seen thee, but only have we seen the scrolls which thou hast sent from time to time. As for this young man, we meant no harm to him. We were but using him a little while to experiment in those powers which the

priests of the Sun are taught to use. No harm would have happened to him, but, even if in the course of his journeys, while we were tenderly guarding and protecting his body, even then, if something unforeseen had happened and his soul had been detained in the realms of the dead, was he not serving in the cause of the holy priesthood and could aught have befallen a soul so employed?"

"Thou hast not known me, O Wac-o-nu, but I have known thee since the Emperor chose thee to be brought up a priest and ever have I known thee to be cruel and a liar. Always hast thou covered thine evil with the cloak of seeming goodness until thou hast come to believe that evil is good and good is evil. But I have known thee and how thou hast used thy power as priest for evil. Dost thou think that I must be here in the body in order to know thy conduct? Dost thou think that I am ignorant of how thou hast tried to ferret out my home in the mountains by the means of thy "messengers," sending them to do that which they had not the power to do and punishing them because they could not do it?"

"Dost thou think that I do not know of thy cruelties and thy greed and thy treachery? Too long have I borne with it, sending thee scrolls to mend thy ways and thou hast not answered, and sending thee thoughts which thou wouldst not receive. Therefore are thy days numbered in thy office and thy power shall depart forever. Another shall take thy place and thou shalt leave the temple and earn thy living as a worker on the roads until the time comes when the stars shall call thee."

This was more than the High Priest could contemplate with equanimity. He made a step toward the old man with hands outspread as though about to ask for pardon, then, reading in that face no trace of weakening, he determined to try what the combined power of himself and the priests who would follow his command could effect. In this he knew, too, that the others were, potentially at least, no better than himself, since they had all been concerned in the torture of the young man, and presumably, in many other similar incidents. For this reason he counted on their following his lead.

"Stop!" he called out. "Brothers, there has been enough of this. Who," he cried, turning to the old man, "who are you that you should call us false and traitorous and take upon yourself to rule this temple and all the servants of the most high Sun? Brothers!"—springing out in front of the crowd and tossing his arms in the air—"Brothers! Let us drive this old man out of the temple which he is defiling with his presence!"

As he spoke, beckoning to the others to follow, he started towards the old man and the Doctor noticed that, as he moved, he drew a long slim dagger from under a fold of his robe. The others, moved by his appeal and also, very likely, by a sense of their own guilt, started to his assistance, and the affair, from the standpoint of an onlooker, seemed to be growing rather serious for the prophet of the mountains. The latter, though, seemed unconscious of any danger to himself and did not seem at all inclined to flee in spite of the fact that the High Priest alone was far more than a match for him physically. On the contrary, he stood his ground and merely stretched out his hands in an appeal to the crowd which hesitated at the gesture while still snarling at him like a dog which has almost made up its mind to spring.

"My children, have I not ruled this temple since before any of you were born, and have I not always taught you by the scrolls which I have sent that the path of wisdom is the path of mercy? Did you not promise when you were chosen to become priests of the Sun that you would yield obedience? Why, then, are you rebellious? Give up these intrigues! Let the palace and—"

Here the High Priest evidently overcame the influence which was holding him back, and at his loud cry of command, the others, too, started forward again like a pack of wolves upon their prey. The Doctor could hardly resist the impulse to help the old prophet whose life now seemed only a matter of moments, but the prophet needed no help, even had the Doctor been able to offer it.

Drawing himself up with a look of unutterable pity on his face, he raised his staff hori-

zontally in his left hand as though barring the onrush of the crowd with that frail instrument. Frail as it seemed, however, it was yet stronger than the High Priest and all his followers, for they collapsed where they stood upon the floor as though they had been struck by lightning. The old prophet gazed sadly at the huddled, prostrate forms, and then turned slowly towards the door.

The Doctor examined one of the bodies and found that the man was not dead but apparently in a trance or cataleptic state which might last for some hours, but which would not necessarily injure him. The Professor touched him on the shoulder while he was inspecting the body of the priest.

“Come. Let us go.”

The Doctor rose, and as he did so found that they were again standing in his bedroom whence they had begun the journey into the far past. In response to his exclamation of surprise the Professor smiled.

“Indeed, we never left this room,” he said.

The Doctor turned to ask a question about the scene which they had just witnessed, but the Professor was gone.

Looking at the clock it seemed to the Doctor that he had not been out of the body more than an hour, or at most, two hours, for he had not noticed particularly when they had begun their journey; but he realized that the thing for him to do was to extract from the experience the lesson which was meant for him, and to do this to the best advantage, he re-entered his physical body and awoke it, in order to impress the memory of his adventure upon the physical brain.

He knew, of course, that he had not been shown that fragment of unrelated history for nothing. He knew a little of the history of Atlantis—how the use of “black magic” had grown so terrible that finally the race had to be destroyed, and that this was the condition spoken of in the Bible as the time just before the Flood. He knew that the mainsprings of that evil were the two unconquered vices of cruelty and selfishness and that they, products of the uncurbed desire body, derived their great strength from the knowledge and use of

the superphysical laws and forces. Could it be that a somewhat similar experience was again coming to humanity? If so, he must lend all his individual strength to oppose it.

*(To be continued)*

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*THE KEYS TO THE KINGDOM  
OF HEAVEN*

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J. D. BRASINGTON

**I**T REQUIRES two keys to unlock the door to the Kingdom of Heaven. Love and Mastery will furnish you with these keys. Make Love and Mastery your companions and heaven and earth are at your command. Love is with you at all times waiting to be recognized; and when recognized she will direct you to Mastery, who dwells at the summit of the Mount of Self-Control. Although many make the attempt, very few reach the summit. Some think they have climbed to the very top, when the fact is that they are only on a foothill from which the summit cannot even be seen. Others on the path see pleasures and beauties in the form of mirages, and in reaching after them they fall over the cliffs and precipices. And the greater the height one has reached, the greater the fall. But Love is at your side, and if you drive her not away, she will lift you up and again direct you to the path. There is nothing to fear, for Love is a guide and a shining light that will always lead you higher and higher, and light the path as you go if you but let her. And when Love has guided you to Mastery, the keys to the Kingdom will be yours. Then nothing will be impossible to you, for you will have attained to the power of the Son of God. For did not Jesus, the Son of Man, walk the same path, guided by the same Love? And did he not prove himself worthy to be called the Son of God?

But remember, if you hunger and thirst for the Kingdom of Heaven, impersonal love must be your guide, for if personal love leads you to mastery, the keys placed in your hands will prove to be the keys to the Gates of Hell!

# Question Department.

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## Christian Science and New Thought

### QUESTION:

What is the attitude of the Rosicrucian Fellowship towards Christian Science, New Thought and Hypnotism?

### ANSWER:

This question has been asked by one who is engaged in the practice of medicine, therefore, there is a slight bias in favor of the authorized physician. Max Heindel has well covered this ground in "The Rosicrucian Philosophy in Questions and Answers" (Pages 35-37).

The Rosicrucian Fellowship believes in using every legitimate means of restoring the patient to health, but considers hypnotism as most emphatically illegitimate. Hypnotism controls the *will* of the patient. The will is the attribute of the divine spirit in man and controls the dense body. If the will is controlled by a foreign entity we are cut off from the power of the divine spirit which builds, cares for, and should control our physical vehicles.

This method of healing by mind dominance is something that should be guarded against. It is insidious, though seemingly harmless at first, and the relief often experienced makes the sufferer yield willingly, to discover, too late, that he is dominated by the personality of the healer and cannot control his vehicles without assistance.

Many people practice a mild kind of hypnotism upon others without realizing it. We must allow everyone free will in every phase of life, only giving advice and help when needed, or suggest a course to pursue when that seems advisable. The only exception to this rule is in the case of those who have lost the use of the link of mind, or have not yet received it. Children are under our care and guidance until the mind is born. Let us not betray this trust.

Any method of healing in which the patient believes, is helpful. A certain amount of faith

in the method used is always necessary if a cure is to be effected. There are those who can be helped by Christian Science and to whom this belief will bring a realization of the divine power and truth of the Bible. Others pin their faith to New Thought and receive benefit through it, realizing that "whatsoever ye ask in prayer, believing, ye shall receive," and we know that this is perfectly true.

There is one point we must all realize: Nothing happens by chance in this world of ours. When those Compassionate Ones who are guiding us see that we need a new help upon the path, they give it to us; whether it be along the lines of a help in religion or in health (for body or soul). There are those who need just such aids to regain health as given by Christian Science, and similar teachings; but those who have studied the inner meaning of things, and know the truth that sets us free, realize that health must be obtained through right living—by using our will to control, not kill, all appetites and desires, and to follow that instruction given by Paul (1 Cor. 10:31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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### PROTECTION FROM TRAMP SPIRITS

### QUESTION:

How can a physical body be protected from a tramp spirit when the real owner is absent on some important mission? Locking oneself in a room would not give any protection. Would not the body have to be protected by an Elder Brother?

### ANSWER:

Did you ever realize that the moment you fall asleep you are absent from your body? It is left on the bad apparently unprotected while you go into worlds having higher vibrations. You may have left your body because you were

weary and could not make your physical vehicle respond any longer to your will power, or you may have voluntarily vacated it for a time, that you might bring assistance to a suffering brother. In such cases the body is always protected; a guardian angel watches over you. But, when through curiosity you desire to take these flights and succeed in doing so, you draw around you quite a different element because you are using your occult knowledge for *self-gratification* or *self-development*. This is a sure way to *self-destruction*.

We warn all our students not to attempt to leave the body consciously until the teacher is present. He will take them out as soon as they have prepared the soul body and it is safe for them to attempt it. He will also teach them how to protect the body and how to return to it. The latter is always the most difficult part of all.

To prepare for the great privilege and responsibility of functioning on the higher planes, we must live lives of purity. Nothing that is unclean can enter the heaven worlds. Your journey would begin and end in the purgatorial region, were your vehicles not purified. There must first have been built into your vehicles, purity of thought, word, and deed; the physical vehicle must have been nourished on pure, life-giving food. Through acts of love and compassion we build the soul body and clothe it in the two higher ethers—the wedding garment. When we have thus progressed, a bright light will be emitted by our aura which will attract the teacher to us. It may take us many lives to reach this point, or we may be ready now, but let us possess our souls in patience.

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### CURATIVE POWERS

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**QUESTION:**

Has not the body all necessary curative powers within itself?

**ANSWER:**

Did you ever watch a spider spin its web? How beautifully perfect it is! How endless seems the supply of finespun silk!

A fly is caught in the web, captured, and disposed of; yet another and another are

caught and in each case the web is again repaired. In a moment of wanton mischief you destroy a portion of the web: It is repaired. Again and again you repeat this act of violence with the result, at length, that the spider is unable to supply more of the necessary material, for, when the fly was caught, its destruction was legitimate and the vital force obtained by the consumption of the victim enabled the spider to produce more building material; but your destructive amusement worked differently. Nothing was given in exchange for the damage, hence the body of the spider became exhausted and unable to repair his web.

The body of any being, whether human or otherwise, as originally designed by the All-wise contains everything necessary for its building and repairing; but if its vital forces are foolishly wasted, either through its own action or the thoughtlessness of another, the repair cannot be kept up from within, and outside forces have to be called upon.

Unfortunately, through many lives this unwise waste has been going on, and now we have, in most cases, to call for assistance to regain health.

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### INITIATION IN DAILY LIFE

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(Continued from page 445)

poignant and strong, that cries in triumph, "Though He slay me yet will I trust in Him?"

Men and women, the Elder Brothers yearn for your recognition of their presence, not that you should give them praise, but that you should join with them in the cause for which they live.

Candidates for the Mysteries, the Great Hierophant is calling you now, calling you more clearly, more persuasively than ever He could call before. The meaning of the sacrifice of the Christ Spirit could not be comprehended by children, but by you, ordinary men and women, apparently entangled in the cares of home and business, working perhaps from day to day with small leisure for study and book learning, be of good cheer. If we have no longer the groves of Crotona, we have the certainty that a new path has opened before us, and that this way, winding through cave and furnace, through sluggish lake and rushing torrent, leads upward to the Goal!





# The Astral Ray.

## What the Study of Astrology Has Done For Me

BESSIE BOYLE CAMPBELL

*Editor's Note:—This article is one of those submitted in the Prize Competition which closed on January 15th.*

*Those who may doubt the truth or value of astrology would do well to read this.*

**S**O MANY PEOPLE ask me when I mention astrology, "What good does it do to study that?" The greatest good the study of astrology can do (it seems to me) is in the diagnosis of disease and to tell the sick when they will recover; next, to find out when the dangerous periods of temptation will assail the soul. Max Heindel has written, "Every evil act is an act of free will." Granting that this is true, think of the amount of suffering and crime that might be avoided if the youth of our land had marked down for them the years and months when the evil aspects would be due, to which they would respond if they did not make a great effort of the will at the time, especially when almost overwhelming temptation was due.

I recall a conversation with a bank president who lamented the fact that he had not known of the help astrology afforded. He said, "I would not have had to serve this long term in the penitentiary for embezzling had I been warned by astrology of impending temptation." Forewarned is forearmed. I believe each one of us, after a careful examination of our past, will admit that he could have restrained his evil actions if he had known beforehand of the

time they were to come and had exerted his will to hold his lower nature in check. It seems to me (I write only from my own little experiences) as I look over my past with the added light which astrology throws upon it, that the "ripe fate," (the unalterable part) that has come into my life was not the result of my own evil actions at the time, in this life at least, so much as of the choice I made in ignorance and the result of so-called accidents.

I have learned from the Rosicrucian teachings that the divine plan for us does not admit of accidents, and that the effect must equal the cause in the case. Where one becomes an invalid through an accident in travel, one must go back to the injured person's past lives to find the reason why such suffering *was due at that specific time*, shown so plainly in the horoscope.

I believe we can judge what lessons we are to learn and through what affliction they are to come by the planets in the fixed signs. One's constitution, early environment, marriage, and the number of children that come to bless or mar the union, are often unalterable fate. I understand that we can control, with great effort, our mental attitude, although I have found during certain bad aspects which I have gone through that it was quite impossible *for me* to do so, alone. With the aid of the Invisible Helpers, however, I have been able to smile part of the time through my worst trials and sufferings, together with the light of astrology



to show me when the evil aspects would pass over and with them the mental fog that surrounded me. Nothing could have given me greater comfort and substantial hope than the knowledge that at a stated time I would again respond to vibrations (catalogued in my horoscope as good aspects) that would make my heart sing again.

Astrology has pointed out to me my own faults, with no veneer. When I read the works of the old astrologers and note the severe interpretation of the faults (indicated by the squares and oppositions) which I find in my natal chart, it makes me admit to myself the weak link in my character, and my faults which are the stumbling blocks in my evolutionary path.

Astrology has taught me that God's great laws that govern the universe, consciously operate every day and every hour in perfect, intelligent, loving justice for the evolution of each individual. This is accomplished by the vibrations from the Sun, Moon, and planets, together with the influence of the beings on these planets, and those upon our earth and in its hell and heaven. By our response to these vibrations we receive our pains and pleasures. The proof of this has come to me during the last nine years, in which time I have noticed that the astrological indications in troublous times, regarding the illness of my friend, self, and family, have never been wrong as regards diagnosis nor as to when we would begin to recuperate. Our teachers always advise us to work on other people's horoscopes in preference to our own; but I must confess that I have watched my own birth chart for years to see if the aspects worked out, and have been astonished to see how for seven years every aspect has operated in my children's horoscopes, also in those of my friend and myself. This proof has shown me the reasons for all the seeming injustices in life that previously made me wonder if God's laws reached down to the affairs of men. This study has taught me that I can blame no one but myself for anything that comes into my life—whether pain, thwarted hope, or heart-ache.

"I am the master of my fate, the captain of my soul," only when my other lives upon earth, or elsewhere, are taken into consideration, far back in the pages of history when I

broke natural laws and which I feel the effects of now. I know that in the short span of seventy years I cannot master the fate I generated when I was less evolved. I understand that by paying certain past debts I may become the "captain of my soul," if also I try to follow in Christ's footsteps and say, "Thy will be done," which means to me to bear, patiently and lovingly the fate I cannot change, which I have attracted to myself, and from which I need to learn lessons for my soul's development.

Astrology is the solution for me as to why long-suffering, forbearance, and meekness were classed in the Bible as virtues. When I was young I felt that with sufficient spirit and brain power I could make conditions in this life so happy and fruitful that with applied intelligence and attention to the laws of health I would have no need of the above submissive virtues. Since I have reviewed a few hundred persons' horoscopes and see that each has his dark, season of suffering, some early in life, others at middle age, and many at the close of their threescore and ten years, I know that these virtues are the most needed of all during some part of each individual's life.

Some people are so intuitive that they always do the right thing at the right time, that is, when the transits favor such an action. Many writers have told me that they never wrote except when they felt in the mood. Artists also usually depend upon doing their best at such times as they feel like it. In every case this means responding to vibrations indicated in their progressed horoscopes, and to the transiting planets in the heavens at the time.

"To everything there is a season and a time to every purpose under the heaven," wrote King Solomon. "One thing astrology has taught me," said an author to me, "is to catch an inspiration on the wing. I have learned, when I receive an inspiration, to get up in the cold night or drop my work and write it down." The reason that you cannot court the muse or get exactly the same inspiration at another time is because the transiting aspects which bore the inspiration have passed. This is what makes "tomorrow" another day. You may write under favorable aspects another day, but it will be another thought or poem.

The great happiness and exhilaration which

accompany inspiration come from the vibrations of the planets. Powerful transits produce poems, songs divinely sung, and new inventions, when they fall upon the position of one's natal planets in the chart. This happiness felt by the recipient is all the reward one could wish for, but the muse requires a service from the inspired one. The inspiration must be put in a form which can be preserved or passed on to others. It is not enough to lie in restful ecstasy, thinking inspired thoughts; one must get up and write them down or he will lose the ten talents given to him.

Last month my brother noticed, as I was looking over a poet's horoscope, that Mercury would transit the degree that his Mercury occupied in the natal horoscope (Mercury is sextile to Venus and trine to Jupiter), so he judged that the poet would write a poem on that day. We wrote a letter to him to that effect and received a letter containing a beautiful poem written on the day we marked. The poet received our letter containing the prophecy the day after he had mailed the poem to us.

Some authors have written during aspects that extended over many years. It has been said that Jack London wrote every day for ten years, but during this time he wrote many compositions that were not up to the standard of his best productions, due to the fact that he wrote often when he did not feel the inspiration. A competent astrologer can point out the times when a writer felt the inspiration to write his finest articles in the past, and when he would feel the urge to write his masterpiece in the future.

I have gained, above all else, a broader and more compassionate vision through my study of astrology. I do not judge a person any more by the way I find him at any one time. The one that appears cross and irritable or violent and quarrelsome while responding to his lower nature or bad aspects, may be very attractive, blooming like a rose, under his good aspects. Many a charming bride may seem less lovely when the trines and sextiles have passed on. A great number of boys who may seem dull today, may astonish the world with their inventions or creations twenty years from now.

I mentioned the study of astrology the other day to a college professor. He laughed and

said, "Do you really believe that stuff? The old astrologers went on the assumption that the world was flat, so there can be no truth in it." I answered, referring to Max Heindel's writings, that Christ, the wisest individual that ever lived upon this earth, must have known that this earth was round, still He did not say so. He knew that the time had not arrived for that fact to be known publicly.

Astrology, luckily, is not dependent upon a sixth sense for the proof of the truth. Any one who will study this science for a short time, having one conversant with it forecast the events to come for him during the next year or two, can watch these events mature, and there is proof before his eyes.

#### CATALOGING THE TIMES FOR TEMPER

The details of my life are shown by the so-called transiting positions of the Sun, Moon, and other planets. Not long ago I marked down the days during one month when the Moon would be in the degrees opposite or square, to or in conjunction, with the degrees Mars occupies in my natal chart, as upon those days or nights I would be very apt to get angry or use my energy in some destructive way. I was anxious to see if I could be so easily influenced and to know if one could really catalogue the times when the temptation to get in a temper would arrive. All day I tried to remain unruffled and was very patient with my children's usual troubles. Toward evening when my eyes fell upon an editorial in favor of vivisection, I became filled with righteous indignation; then I recalled the aspect which I was watching as regards anger and decided that there was no such emotion as righteous indignation—that it was just plain anger. I realized that the doctor who had written the article had written the truth as he saw it. Why should I grow angry because the time had not arrived for that doctor to know that such practices are wrong?

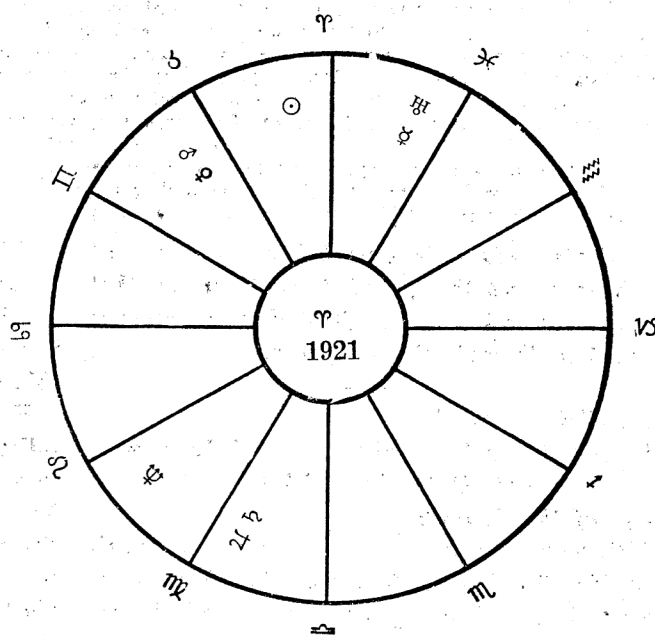
At the other times during the month which I had marked, I found that I became angry in spite of a big effort upon my part to maintain the proper mental attitude. I realize now that it is no coincidence. Much trouble, however, can be avoided, if one can be alone during the time of one's evil aspects. This anyone can prove

*(Continued on page 466)*

## The Children of Aries, 1921

Born between March 21st and April 20th, inclusive.

**EDITOR'S NOTE.**—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign in which the Sun is at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign in which they are during that month. This will give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month *after* June, 1917. The price of back numbers is 25c each.



Children born while the Sun is passing through the fiery and martial sign of Aries this year will be a mixture of the spiritual and material, for we find Mercury, the planet of reason, transiting the mystical twelfth house sign of Pisces, and keeping within orb of a conjunction of the advanced and inspirational planet Uranus; also Venus, the planet of music and art, is within orb of a sextile of the above two planets during this same period. Therefore, the children that are born during the ten days between the twenty-first and thirty-first of March will be very musical and of an inspirational and spiritual nature. The parents should give them every opportunity to develop their artistic tendencies, both in art and music.

The children born after the first of April when Mars transits the bestial sign of Taurus, the bull, and is also in sextile aspect to Uranus and in conjunction with Venus, the latter being retrograde, will be apt to use their art selfishly. They will be more materially inclined, for Venus in Taurus shows her most evil side. This brings out the lower nature of the Taurian and the cruel side of Mars, the martial planet. Neptune in Leo, making a mundane square to Mars

and Venus, will make the children born between the first and twenty-first of April much more material and fond of pleasures and much more inclined to express the martial impulse than those born between the twenty-first and thirty-first of March.

Jupiter in Virgo is in mundane opposition to Uranus, giving a tendency to poor assimilation of food in the small intestines; therefore, a liability to coughs and colds.

### YOUR CHILD'S HOROSCOPE FREE

We do not cast horoscopes for adults on any consideration; but *children are unsolved problems!* They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore we will give each month, in the Astral Ray department of this magazine, a short delineation of the character and tendencies of two or three children. However, we cannot guarantee a reading in every case, since the number of names received usually far exceeds the number of readings to be given. *Parents who wish to submit the names of their children must be YEARLY subscribers.*

## Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, etc., the calculation and reading of each horoscope requires much of the editor's time. *Please note that we do not promise anyone a reading to get him to subscribe.* We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your good fortune; if it does not, you have no cause for complaint.

*We Do Not Cast Horoscopes.*

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the inconvenience of returning their money. Please do not thus trouble us; it will avail nothing.

*Editor's Note*—We give below the cusps of the houses and the planets' positions so that anyone can set up the following horoscopes without mathematical calculation.

FREDERICK L. G.

Born October 10, 1907, 4:20 P. M.

Lat. 41 N., Long. 74 W.

*Cusps of the Houses:*

10th house, Sagittarius 25; 11th house, Capricorn 16; 12th house, Aquarius 11; Ascendant, Pisces 20-30, Aries intercepted; 2nd house, Taurus 5; 3rd house, Gemini 3.

*Positions of the Planets:*

Saturn 22-23, retrograde, Pisces; Neptune 14-52 Cancer; Dragon's Head 18-50 Cancer; Jupiter 9-38 Leo; Sun 16-24 Libra; Venus 23-16 Libra; Mercury 7-58 Scorpio; Moon 0-20 Sagittarius; Uranus 8-56 Capricorn; Mars 28-26 Capricorn.

We have here a horoscope with the timid, sensitive, and negative sign of Pisces on the Ascendant. This sign makes the native very retiring and modest. It indicates one who will avoid meeting strangers and will want to be alone, especially since the serious and thoughtful Saturn is near the cusp of the Ascendant. This poor boy will be so easily affected by outside influences that the parents will surely have a hard time in training him. He will take offense at the least thing and will find it difficult to forget and forgive. He is, when offended, apt to retire quietly to his room and brood over imaginary wrongs.

Mercury is in the martial and impulsive sign of Scorpio, in square aspect to Jupiter and sextile to Uranus, the last named planet being in the saturnine sign of Capricorn. This position and the aspects of Mercury, will give him a blunt and severe way of expressing himself,

which in turn will create argument. He will invariably take offense at what he has excited in his opponent and will feel this for days; he is too prone to look at the dark side of everything.

Frederick will be very bright and active mentally, for we find Mercury, the planet of reason, in an active and martial sign, sextile to Uranus. The Moon is in the impulsive and active sign of Sagittarius, sextile to the dynamic Mars. He will arrive at conclusions quickly, will be very alert, and if he can overcome the extreme sensitiveness and pessimism of Saturn on the Ascendant and in the 12th house sign, he may be quite successful. His ideas will be original, and if his parents will help him to carry them out, it will instill confidence in him; but Saturn is always throwing a cloak of fear over his originality and he is fearful of what others may think of him.

Lack of confidence will be his greatest stumbling block. But with Saturn sextile to Mars and parallel to the Sun, these latter two fiery and energetic planets should give him much help and assist him to overcome his retiring nature. The parents could be of the greatest assistance if instead of criticising and reminding him of his faults, they would draw him out and give him commendation. But unfortunately we find the two planets which rule the 10th and 4th houses and stand for the parents, Mercury, the ruler of Gemini, which is on the cusp of the 4th house, and Jupiter, the ruler of Sagittarius, the sign on the cusp of the 10th house, square to each other. Jupiter is also co-ruler of the Ascendant, governing the personality of the nativity. These two planets, being square to each other and from the fixed signs of Leo and Scorpio, indicate that the parents do not agree upon the method of training the boy, and

that one of them is prone to criticise, for Mercury in Scorpio is very severe and critical, always nagging. If this method be used, the boy will act like an oyster; he will draw into a shell of reserve and gloom and become a recluse. Give him love, encouragement, commendation, and you will make a man of him, but criticise and find fault with him and you will ruin his whole future.

With Jupiter in the 5th house and in the sign Leo, sextile to the Sun in the venusian sign of Libra, and the Sun in conjunction with Venus, the planet of harmony, strongly situated in its own sign, we would advise the study of music to harmonize and overcome the 12th house and saturnine influences.

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VOCATIONAL

DONALD PIRIE G.

Born February 28, 1906. 7:15 P. M.

Lat. 40 N., Long. 80 W.

*Cusps of the Houses:*

10th house, Gemini 22; 11th house, Cancer 26; 12th house, Leo 26; Ascendant, Virgo 23-2; 2nd house, Libra 19; 3rd house, Scorpio 19.

*Positions of the Planets:*

Uranus 7-42 Capricorn; Saturn 5-56 Pisces; Sun 9-31 Pisces; Venus 13-6 Pisces; Mercury 16-41 Pisces; Mars 17-56 Aries; Moon 13-58 Taurus; Jupiter 28-52 Taurus; Neptune 7-42, retrograde, Cancer; Dragon's Head 19-58 Leo.

This horoscope was sent for a child's reading, but he is above the age of 14, so we will place this among the vocational readings. We find this a particularly interesting figure to read. The mercurial sign of Virgo, the natural 6th house sign, ruling sickness and the vocation, is on the Ascendant. In this figure we not only have the 6th sign, Virgo, rising, but we find four planets in the 6th house. Mercury, although in its fall and somewhat weak in the sign of Pisces, being placed in its own house, the 6th, has considerable freedom to express itself.

We find the ruler of this horoscope, Mercury, in conjunction with Venus, which is in its exaltation sign and thus very strong; also in conjunction with the life-giving Sun and sextile to the Moon which is exalted in Taurus. This would give Donald a keen and a quick mind, although one with Mercury in Pisces does not

want to work for knowledge and is inclined to be lazy, but nevertheless he absorbs knowledge; somehow he knows without working for it, especially in a horoscope of this kind where the Sun and Saturn are in conjunction and trine to Neptune, the ruler of Pisces, and also sextile to Uranus. These last named planets and their good aspects would give intuition, ability for psychometry, and a profound mind that would be most reliable and possessed of knowledge that the soul has brought with it from former lives.

Sometimes when these faculties are awakened, the person is impractical and visionary, but this will not be the case with Donald for we find the practical and active Mars in its own sign of Aries and in an angle, the 7th house, making the influence of this planet strong. Mars is sextile to the Midheaven and parallel to Venus and the Sun. This will give the soul the power to bring into action what is latent within. With the four planets in the 6th house, sickness, and in the 12th sign, Pisces, which has rule over hospitals where the sick are confined, Donald will be most interested in those who are suffering in health and will want to do something to heal or relieve.

With Uranus sextile to Saturn, Sun, and Venus; and Sun, Venus and Mercury sextile to the Moon he would be very successful as a chemist or druggist. As Neptune is in the watery sign of Cancer, the stomach, trine to Saturn, Sun, and Venus in the watery sign of Pisces, he would succeed in some work connected with liquids. He will also be very musical, and could heal the sick through harmony.

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**Astrological Question Department**

QUESTION:

On page 9 of "Simplified Scientific Astrology" is explained the third motion of the earth (nutations), and it is stated that a complete revolution of the earth's axis at the rate of 50 seconds of space per century is accomplished in about two and one-half million years. Is not this movement identical with the precession of the equinoxes (or rather the one caused by the other) by which the sun moves backward through the zodiacal circle at the rate of one degree in seventy-two years, passing

through a single sign in 2,156 years and through the entire circle in 25,868 years? Should not then the figures for the sun's precession through the entire circle of the zodiac and the complete revolution of the tilted earth's axis be the same? ANSWER:

The two astronomical movements which are mentioned in the above question are not identical. The first one, which occurs at the rate of 50 seconds per century, causing the complete revolution of the earth's axis in about  $2\frac{1}{2}$  million years, is brought about by the north pole revolving towards the position now occupied by the south pole. By this movement the poles will eventually, change places.

The second movement, which is the movement causing the precession of the equinoxes, is produced by the revolution of the pole of the earth's axis about the pole of the ecliptic in a circle whose radius is  $23\frac{1}{2}$  degrees. This revolution of the pole is caused by the attraction of the sun and moon on that portion of the mass of the earth which projects like an equatorial ring beyond the true spherical surface. This movement will cause the star which is now the north star to cease to be such, several thousands of years from now, because at that time the earth's axis will no longer point towards it. This movement occurs at the rate of about 50 seconds per year, as contrasted with the 50 seconds per century of the first movement; therefore, the spaces of time in which these two movements take place would, naturally, be entirely different; the first, as stated, being about  $2\frac{1}{2}$  million years, and the second about 25,868 years.

There is still a third motion of the axis of the earth which is referred to in the question as "nutation." This is distinct from the two movements noted above. It consists in a slight tipping or nodding of the earth's axis, caused by various slight inequalities in the forces of attraction brought to bear upon the earth from the various heavenly bodies.

#### WHAT THE STUDY OF ASTROLOGY HAS DONE FOR ME

(Continued from page 462)

for himself if he is sure he has the exact time of his birth, or has his horoscope rectified, and watches such aspects in connection with his daily life. Before I knew this, during an as-

pect for angry and impulsive speech to which I responded, I had an argument with a dear friend which resulted in an estrangement that lasted one year, all of which I might have avoided had I been warned, as I am now by astrology, of the time of temptation.

The progressed chart shows the year in which to expect the temptation shown by the bad aspect in the natal horoscope, and the excitation from the transits show the part of the year when the matter is likely to culminate.

A loaf of bread gives me an idea of how the three classes, Fixed, Cardinal, and Common Signs, work together. I compare the Fixed class to the flour, the foundation, the mainstay. The Cardinal class I compare to the yeast, which puts the flour into action, causing it to soon increase in quantity; the Cardinal Signs help the Fixed class to accomplish their ideals. But the Flexible class have also their part to do, so I compare them to the water, as they are the binding or the connecting element. They are like the water, which given a slight grade, off it goes, always following the line of least resistance. As we know, water will not run up hill, it must be pumped up. So it is with this Flexible class, they will not do strenuous work unless compelled to do it.

Mrs. Elizabeth Ashton.

#### ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion. We teach it to others on condition that they will not prostitute it for gain, but will use it to help and heal suffering humanity.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to instruction in either the Junior or Senior correspondence course.

There are no fixed fees for instruction. At the same time it cannot be given "free," for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and *unless you contribute your share, someone else must pay for you.* Address, Rosicrucian Fellowship, Ocean-side, Calif.

# Studies in The Rosicrucian Cosmo Conception

## The Rosicrucian Catechism

ALFRED ADAMS

(Pages 133 to 141 *Cosmo-Conception*)

- Q. Does the incoming ego do any work on its dense body?
- A. The ego does a certain amount of work on this body, incorporating in it the quintessence of its past physical qualities.
- Q. What can you say of the qualities of the dense body as regards its parents?
- A. Nobody is an exact mixture of the qualities of his parents, although the ego is restricted to the use of the materials taken from the bodies of the father and the mother.
- Q. Where does the musician seek rebirth?
- A. A musician is reborn where he can get the material to build the slender hand, and the delicate ear, with its sensitive fibres of Corti and its accurate adjustment of the three semicircular canals.
- Q. How is the arrangement of these materials controlled?
- A. They are, to the extent named, under the control of the ego.
- Q. What illustration can you give as to the selection and arrangement of these materials?
- A. It is as though a carpenter were given a pile of boards to use in building a house in which to live, but is left to his own judgment as to the kind of house he wishes to build.
- Q. What is said about the quantity of this work of the ego?
- A. This work of the ego is almost negligible at the present stage of man's evolution, except in the case of very highly developed beings.
- Q. What scope is given in the building of the various bodies?
- A. The greatest scope is given in the building of the desire body, very little in that of the vital body and almost none in the dense body; yet even this little is sufficient to make each individual an expression of his own spirit and different from the parents.
- Q. At what time and for how long does the desire body of the mother work upon the dense body?
- A. When the impregnation of the ovum has taken place, the desire body of the mother works upon it for a period of from eighteen to twenty-one days, the ego outside remaining in its desire body and mind sheath, yet always in touch with the mother.
- Q. At the expiration of that time, what does the ego do?
- A. The ego then enters the mother's body; the bell-shaped vehicles draw themselves down over the head of the vital body and the bell closes at the bottom.
- Q. What occupies the attention of the ego after this time?
- A. The ego broods over its coming instrument until the birth of the child and the new



earth life of the returning ego commences.

### BIRTH OF THE DENSE BODY

- Q. Do the vehicles of the newborn at once become active?
- A. They do not. The dense body is helpless for a long time after birth.
- Q. Is this the case with the higher vehicles?
- A. Reasoning from analogy we can readily see that the same must be the case with the higher vehicles.
- Q. At what time do the different vehicles commence to interpenetrate one another?
- A. In the period immediately following birth.
- Q. What is the principal difference between the vehicles of a newborn and an adult person?
- A. In the newborn the vehicles are merely present. None of their positive faculties are active. The vital body cannot use the forces which operate along the positive pole of the ethers.
- Q. How is the body of a child heated while the positive faculties are latent?
- A. The heating of the body and the circulation of the blood are due to the macrocosmic—the universal vital body, the ethers acting on the child and slowly developing it to the point where it can control these functions itself.
- Q. What is the condition of the negative forces during this time?
- A. The forces working along the negative pole of the ethers are so much the more active. The passive sense perception, which is due to the negative forces of the light ether, is also exceedingly prominent.
- Q. What is the general condition of the child during this period?
- A. The child is very impressionable and it is "all eyes and ears."
- Q. During the earlier years of a child, what is said about the forces operating along the negative pole of the reflecting ether?
- A. They are extremely active. Children can "see" the higher worlds and they often prattle about what they see until the ridicule of their elders, or punishment for "telling stories," causes them to desist.

- Q. What has been proven along this line by the investigations of the Society of Psychological Research?
- A. It has been proven that children often have invisible playmates, who frequently visit them until they are several years old.
- Q. What is said of the clairvoyance of children during those younger years?
- A. It is of the same negative character as that of the mediums.
- Q. What can you say of the forces working in the desire body?
- A. The passive feeling of physical pain is present, while the feeling of emotion is almost entirely absent. The child shows emotion on the slightest provocation, but its duration is but momentary.
- Q. Why is a child almost incapable of individual thought activity?
- A. Although it has the link of mind, it is exceedingly sensitive to forces working along the negative pole and is, therefore, imitative and teachable.

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### CHRISTIAN MYSTICISM

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A course of monthly letters and lessons is issued by the Rosierucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the higher degrees depends upon merit.

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### The Training School For Lecturers

The spring term of the school opened on March 1st. Classes in the Rosierucian Philosophy, astrology, physiology, English, and public speaking are being conducted. Our new teacher of voice culture and public speaking, Mrs. Mabel M. Kellogg, whose training was obtained at the Cumnock School of Expression in Los Angeles, has assumed her duties with every indication that the work of her department will be very successfully conducted.

The school is open for new pupils, and we hope that those whose circumstances and qualifications permit, will feel called to take up this work.



# Children's Department

## The Whistle in the Wind

PATSEY ELLIS

"HO HUM," said the fairy with the turned-up toes, as he carefully folded his wings and laid them aside. "Ho hum, I've had a very busy night. Everything seemed to happen at once, and I flew from one end of Mt. Ecclesia to the other, trying to finish my work before daybreak. First thing last evening Princess Humming Bird sent word that I must come at once and do some extra tinting to her feathers. Said some of them had faded on one side when she sat too long in the sun. Now coloring a humming bird's wings is about the hardest thing a fairy has to do. That greenish-bluish shade takes so much mixing of paints. Later on, the daisies over by the windmill took a notion that they'd like to be pink instead of yellow, and it took me a solid hour to make them understand how sorry the human folk would be if flowers changed color every time they thought it fashionable. It's only a whim I told them, and here at Mt. Ecclesia fads won't go. Oh, well, Ho hum—It's all over now and I'm going to sleep for a whole day."

Just then there came a loud rapping at the door. "Now, I'm not going out any more today," growled the fairy. "What do you want anyway?" he called, as the knocking grew louder. "For goodness sakes, what's the matter?"

"You just stick your head out the window, Tippy Toes, and you'll hear what's the matter," came a high, squeaky little voice. "You just listen and you'll find out."

Poor, sleepy, little Tippy Toes put on his dressing gown, threw back the curtain, and opened the window. And then—never, never in all your life did you see such a change come over a fairy so quickly. First, he jumped up and down and clapped his hands and squealed and laughed. Then he sang and yelled and danced. "The whistle in the wind," he cried

again and again, as he fastened on his wings and hurried into his clothes. "Oh, it's too good to be true so early in the year. Won't the flowers be happy and won't the frogs and birds and bugs and bees laugh for joy when they hear the whistle in the wind, that tells them the rain is coming!"

Away he flew, first to a big rose bush covered with blossoms. "Don't let your new, little buds come open today," he said. "Keep them safe and tight, and when the storm is over, their fragrance will be all the sweeter. Baby buds must be patient until the happy sunshine calls them out to play."

Hearing a great fussing in a big eucalyptus tree Tippy Toes flitted over to look in. "I'm just oiling the babies," laughed old Mother Robin, pushing back her glasses and smoothing her apron. "Did you ever hear such a racket? One would think I was hurting them. You know they've never seen any rain and they'll be crazy to get out in it and wade around and sail their boats, and I don't intend that their new winter feathers shall get ruined. Here she stopped to set one baby down on a limb and pick up another. "If you oil them good and hard the rain slides right off," she went on, busily working on the little feathers. "And Tippy Toes, while I think of it, I wish you'd fly over and see those new bluebirds that have just came out from the east. Do you know what they tried to do? They started to build a nest in a palm tree—yes, they really did that very thing, but I soon put a stop to that. However, even a eucalyptus tree is strange to them and they need help badly."

When Tippy Toes came in sight of the bluebird's nest he had to stop and laugh; such a funny, funny little house was clinging to the topmost boughs of the big tree. "What an awful country," wailed poor Mrs Bluebird, ruffling

her feathers in angry concern. "Not one decent tree to hang a house on, and that terrible whistle sounding in the air. Oh, I'm so homesick. Boo-hoo. Boo-hoo," and she sat down on a limb and pulled out her wee "hanky" to catch the tears that gathered in her eyes.

Now Tippy Toes was a very kind-hearted fairy, as most little fairies are, and when he saw how unhappy the poor, lonely bluebird was, he went right to work to make her happy again. "It's just because everything's so strange," he told her. "When you've waited months and months for rain, and the flowers are thirsty, and the frogs can't find enough water in which to sing their merry songs, and the grass is begging for a drink, and the baby birds are longing for the sight of a raindrop, you learn to love the whistle in the wind. I don't believe in helping people until they've done all they can to help themselves, but you've been so tired and homesick that this time I'm going to do more for you than I have for the other garden people. Sit down quietly, shut your eyes tight, and think your hardest of the kind of a nest you want most of all to live in." From his pocket, Tippy Toes quickly drew a shining, silvery wand and waved it in the air over the little house, then he touched a bough of the eucalyptus tree. "Hold all I give you," he whispered. "Put your arms around this bluebird's nest and hold it as a mother does her baby in her arms—safely, softly, lovingly—now——"

When Mrs. Bluebird opened her eyes she found her dream house cuddled closely in the protecting arms of the motherly eucalyptus tree, but Tippy Toes was gone; for that busy fairy knew that only a little while was left before the

last whistle would sound through the air, and he wanted to have one more look around the garden.

Peeping under a rose bush he spied a tiny spot of pink. "What on earth?" he said to himself, as he looked under and up. Then he chuckled. "What's the matter up there?" he asked gruffly. A little newly opened pink rose trembled in fright.

"Well, I don't care, anyway," it said. "Yesterday you said we might come out today, and I'm not afraid of a little rain."

"I don't want to hear another word out of you," snapped Tippy Toes. "When I said you might come out today, I didn't know the rain was coming, and as soon as I did know it, I warned you to stay shut. Now you get right back into a bud, or I'll get some string and tie you up so tight you'll stay there for a week!"

"I can't get back," cried the little new rose. "I tried when I saw you coming. Every time I try, my petals get curled up the wrong way."

"Of course, you can't get back," laughed Tippy Toes. "You buds always have to have a few lessons. Now watch." And with gentle hands he laid each graceful petal over and over until the naughty little rose was a bud once more.

"Wh-o-o-o-e-e-e—" whistled the wind.

Then a long, sweet, silence fell upon the waiting garden. You've heard the hush that comes with the stilling of the wind? That is God's blessing upon the work of His little people. Gently the garden stood with folded hands. Then came the rain.

## The Story of Gypsie

ANITA RAU

### CHAPTER X

**G**YPSIE WAS of a wild nature, and yet she would suddenly become as meek as a lamb, and big tears would fill her eyes as soon as she became aware that Mother Elizabeth was pained. "Oh dear! Mother," she would cry, "I forgot. Truly I don't mean to be naughty. I will be more careful. Oh! don't feel sorry. I——." In a frenzy she

would throw her arms around her mother, kiss her, and then run off to her room, returning in a short while, neat and clean, to sit quietly with her knitting beside Mother Elizabeth, who would wonder how she could manage to tame this wild bird.

Now Easter had again arrived. There at the same window Mother Elizabeth stood where years ago the little one had for the first time

thrown her arms around her neck, saying, "Don't cry, I will love you."

Yes, the child had kept her word, and she had loved her with all her might, although in such a strange fashion, and even though giving her ten times more trouble than her own children, Gypsie had been as sunshine to her in those sad years.

A light shiver went through Mother Elizabeth. Solemnly the Easter bells had begun to ring and brought to her memory the fearful morning several years ago, when the same bells were telling the same story; but then to her it had meant separation and loneliness, and tears filled her eyes. This was Gypsie's confirmation day and she waited, to accompany her to the dear old church, which had witnessed so many events—both of joyfulness and sadness.

"Ready, mother," said a young voice from the door and a girl of medium height, arrayed in the traditional black advanced toward her. Her black, waving hair, laid in two bands over the temples, was neatly knotted in the back. A narrow white ribbon encircled her throat, to relieve the drabness of her dress, (a deviation from the old custom which was sure to bring censure to the wearer). Her blue eyes wandered wonderingly toward the window. She, also, remembered her first entrance to that home. Quickly she stepped to the silently weeping woman, threw her arms around her and kissed her, but not a sound came from the half opened lips.

Abruptly she turned, picked up her new prayer book from the table, then taking mother's arm, both left the house. Solemnly the bells were ringing.

Quickly the two walked through the green meadows leading to the church. Neither spoke. Gypsie knew well that words would only augment the mother's suffering, and she, herself, nearly strangled with a big lump in her throat as the scenes of past years passed again before her mind's eye.

Now as every year, the church was crowded. The group of young girls who were to be confirmed took their seats in the choir and the venerable old pastor addressed his congregation once more. Earnest words, meant to be guiding stars through life, were being given to those

dear young people whom he had instructed and most of whom even baptized in their infancy.

Now the sermon is finished. The old minister steps down from the pulpit and the confirmants form a garland around the altar to make their solemn vows of faithfulness to their Savior.

They are mostly healthy, round faced country girls, and Gypsie, slender and pale, would have been quite an exception to them even if she had not worn that narrow white ribbon which had set so many wise heads wagging and prompted one of the old, toothless women to say, "She will surely go to the bad. Such sinful pride! On her confirmation day too!"

But hark! the pastor has begun speaking. Tall, stately, with his silvery hair and flowing beard, he stands before his flock, trembling with emotion, as he calls one by one, places his hand on each bowed head and gives them one special verse for remembrance through life. Year after year these people had listened to the verses as they were given, and in their mind the verses were like an oracle foretelling what the receiver's life would be.

"Anita Marietta Raoni!" Every head rose. Who could this be? Never had they known anybody with such an outlandish name and it was quite a disappointment to see Gypsie step forward.

The old man's hand trembled visibly as it was laid on the bowed head but clearly came the words, "'Mary has chosen the better part that shall not be taken from her.' Be thou faithful unto death." White lilies entwining a cross ornamented the card which was to remind Gypsie of this day.

Many wise heads were shaken and many thought: "Well, this is queer. The verse does not suit her at all." An old toothless woman even nudged her neighbor saying, "I hope she will choose to be different, but instead, she is sure to go to the bad—and she gives that poor woman lots of trouble."

Church over, Mother Elizabeth and Gypsie met at father's grave. A strange silence had taken hold of both, but they understood each other. Toward evening they went, according to their custom, for a walk into the near-by forest

*(Concluded on page 479)*

# Nutrition and Health

## The Folly of Fasting

A. LEVANZIN, A. B., PH. D., L. L. B.

In "*The Drugless Physician.*"

I HAVE BEEN deeply interested in therapeutic fasting for the last ten years. In 1910, I weighed over 200 pounds, and I was in very poor health. At that time I was practicing pharmacy, and because I had at my free disposition every kind of drug that I read about, or that was recommended to me, I used lots of them and of other allopathic remedies, not only without any beneficial results, but to my great detriment and sorrow.

One day I picked up in a bookstore a copy of "The Contemporary Review" with an article on "Starving for Health," by Upton Sinclair. Sarcasm and incredulity were my first response to it, because I was still shrouded in the limbo of medical ignorance and superstition. The Weir Mitchell system of overfeeding to cure neurasthenia was in vogue at that time, and I did not know yet that my nervous prostration was due to the accumulation of the toxins of putrefaction in my organism from excessive ingestion of food, especially of meats, eggs and legumes.

I took the magazine home and read the article over and over again. The little voice within me whispered to my conscious mind, "You have tried everything in one direction, without any good results; why don't you try something in the opposite direction? It won't kill you, and if it does, the doctors have given you up to die, anyhow, long ago." And I listened to my intuition and started my first fast of eleven days, on water only. I lost nine pounds of adipose tissue, felt better, slept better, seemed to gain strength, and my mind was clearer for my work. I became enthusiastic at once; wrote to Sinclair to send me more detailed information about fast-

ing; bought all the books I could get in eight languages on the subject; started correspondence with Bernard Macfadden, Dr. Eales, Dr. Hazzard, Shaw, Carrington, and other fasting experts on both hemispheres; and prepared myself for my "conquest fast," as my dear friend, Earl Purinton, calls it.

My wife at that time was also in very poor health, suffering from a severe case of dyspepsia, constipation, and insomnia, due to auto-intoxication. I discussed fasting with her for a whole year, and in March, 1911, we started together our long fast, on water only, under the supervision of local physicians; but without interrupting at all our daily occupations. She fasted for thirty-three days, with great benefit to her health, and I went along for seven days more, reducing thirty-seven pounds in weight, and feeling like a new born man, with, what I thought, increased strength and mentality.

The favorable results stirred up my Latin temperament to the pitch of enthusiasm. I wanted to delve deeper and deeper into the matter for the benefit of suffering humanity, and I offered myself and my wife to Prof. Luciani of Rome, the greatest physiologist in Europe, for a more scientific and elaborate investigation of the subject. Prof. Luciani had already studied a long fast of thirty days by Succi, and published a book about it that stirred up a lot of interest in scientific circles. Prof. Luciani informed me that Prof. Gano Benedict, of the Carnegie Institute of Nutrition, of Boston, Mass., had been looking for over two years for a man like me to undergo a long scientific fast, and suggested to me to come over to America and gratify my desire to the very limit. On the

12th of April, 1912, I arrived at the Carnegie laboratory connected with the Harvard medical school of Boston, Mass., and started my record scientific fast of thirty-two days, on distilled water only, under the supervision of several of the most eminent scientific luminaries of this country and of Europe. My dear friend, Horace Fletcher, came on purpose from Copenhagen to watch the fast, and I shall never forget the happy moments we spent together at the laboratory.

A report of about four hundred pages, with all the details of this remarkable fast, has been published by the Carnegie Institute of Washington, D. C., entitled, "A Study in Prolonged Fasting," and I recommend it very highly to all those who are deeply interested in therapeutic fasting and inanition.

Since that time I have fasted several times for shorter periods; once for five days, without any food or water. The lack of water is harder on the system than the lack of food. I took several fasts on apples only, green vegetables only, cherries only, berries of every kind only, proteins only, milk only, carbohydrates only, fats only, to study the metabolism of my body during these partial fasts, and I controlled results several times a day by examinations at my laboratory.

I have prescribed and supervised hundreds of fasts in the last ten years; kept in touch with the results of the other fasting experts, and read all I could get hold of on this important subject in the eight languages with which I am acquainted.

In Florence, Italy, I spent three days with the famous professional faster, Giovanni Succi, and took notes from the treasure of reports that he has about his fasts. Dr. Tanner, the world renowned faster, spent several months as my guest in my sanitarium in San Diego, and I got thoroughly acquainted with his fasting experiences.

I have used up all this space in this preamble, not to talk about myself for vainglory, but to convince you that I am well acquainted with therapeutic fasting; not by hearsay, but because I have been through the mill myself several times, and therefore what I am going to say

about it is worthy of your most serious and earnest consideration.

At first I followed blindly what Macfadden and Sinclair, and Hazzard, and Carrington, and the others who have written about scientific fasting, had said and taught; but later I have found out that they were not equipped, any one of them, with a sufficient scientific ballast to give the world the most reliable and helpful information, and their fasts were either too short to be of any scientific value, or conducted under such unfavorable conditions and control that the results are not worthy of any serious consideration. I am sure that even Dr. Eales, in a new edition of his "Healthology," will be less enthusiastic about therapeutic fasting, because he has learned since the first edition many important things that he did not know before. We are learning something new, every day, all the time. My present conclusions on fasting are drawn from a vast experience, personal, or from hundreds of patients, and from a thorough, scientific investigation and research work on the matter.

*I do not recommend any more long fasts to my patients,* and I do not indulge in any absolute fasts any more myself, because they are not only detrimental to the system, but many a time, fatal. It is a great mistake and a great risk to start a long fast without being fully equipped with a thorough, scientific knowledge of the subject, or without being under the constant supervision of a scientific expert, and not of one of the many quacks who dabble disastrously in this line of healing. I know of many more deaths, than have come to the notice of the public in the newspapers, from foolish indulgence in fasting; and I know of hundreds who have been crippled for life and condemned to permanent invalidism because of their undertaking fasts that were not the best thing for them to do. I am so glad that the "fast-cure craze" is over, and it is over because of its disastrous and disappointing results; and I hope that in the future, therapeutic fasting will be controlled by really scientific experts and only within physiological limits for the benefit of the patients and the prestige of the healing profession.

\* \* \* \* \*

I am against long fasts without expert scientific supervision, for the following reasons, that are the fruit of long experience and study:

(1) Many diseases are due to the deficiencies in the organism of one or more of the organic salts that enter into the composition of the body. Those who hardly ever eat any green vegetables or fruit, or who eat them cooked or peeled or leached of their organic salts, sometimes deprive their system of these valuable elements that are absolutely essential for life and health; and these deficiencies manifest themselves in the form of anemia, rachitis, neurasthenia, relaxation of ligaments, subluxations, asthenias, paralysis, ptosis, constipation, piles, poor elimination, auto-intoxication, etc.

A fast in these cases will not only *not* supply the organism with the necessary elements to fill the deficiencies, but disastrously cuts it off from any possible supply of the same; and because these are absolutely essential for health and life, if the patient stubbornly persists in his long fast, a fatal result, and nothing else, can be the issue.

(2) We know today, especially after the remarkable discoveries of McCollum, Funk, Hopkins, and others, that the so-called vitamins are essential to life, and that their deficiency produces in the organism many diseases and, ultimately, death. Many of the mysterious nervous diseases, eye trouble, impotency, sterility, and mental derangements, are due to deficiencies of these vital elements, and this can be proven experimentally.

Now, suppose that an individual has been living, as the majority of the American people do, on white bread, bacon, sugar, candy, cooked meats, pasteurized milk, pastries, etc., and that he has depauperized his system of all kinds of vitamins so as to determine a "cry of the organism" for them in the form of beri-beri xerophthalmia, paralysis or some other form of disease. Don't you realize that it is suicidal to indulge in a fast of any length in these cases, because you cut off criminally the organism from any possibility of getting any supply of them? Water, as far as we know, does not contain any vitamins, and when it contains salts they are inorganic and not organic, and there-

fore cannot be assimilated by the organism!

From my long and intimate experience with diet I am sure that at least ninety per cent of all diseases are due to deficiencies in the organism of organic salts and vitamins, because of adulterated, demineralized, and cooked foods. Therefore, at least in ninety per cent of all cases, it is criminal and sometimes homicidal to prescribe a fast of any length, even of a few days on water only.

(3) Everyone knows that all of us overeat. What the body does not need for the repair of its wear and tear, it does not assimilate; and what is not assimilated passes into the colon as waste, the prey of fermentation and putrefaction. As soon as one starts a fast, he starts using up his own tissues, and therefore he adds more waste to the waste already there. This sometimes is very difficult to get rid of, because of constipation from glandular insufficiency, which cannot be cured by one hundred years of fasting. When this amount of waste goes on increasing, the auto-toxaemia grows worse also, and that is why many of the people who fast wreck their livers, their heart valves, their arteries and their kidneys, without any benefit whatsoever from the foolish stunt.

You need roughage and bulk to clean the bowels first, and you need organic salts and vitamins to tone up the adrenals so that they can act on the solar plexus, and by means of the sympathetic nerves re-establish the peristaltic movement of the intestines, and this cannot be done by water only, or by fasting of any kind.

Re-establish the activity of elimination first, and then reduce the tissues gradually in such amounts as the particular organism can take care of; otherwise you make the toxemic condition worse, sometimes to a disastrous and fatal point.

(4) When the tissues that the body is built of are used up during a fast, the by-products are of a very acid nature. When we abstain from the ingestion of proteins, because these are absolutely necessary for life, we use up our own stored-up proteins in the form of muscles. We become cannibals, devouring our own selves. By breaking down the proteins of our muscles we produce nucleic acid, then the purin bodies

(xantin, hypoxathin, guanin, and adenin), and then uric acid and urea. If the urolytic function of the liver is disturbed, then, instead of urea, we have a large quantity of uric acid, which, with the other acids of fermentation, produces acidosis, which is the parent of a great family of so-called rheumatic, neuralgic, arthritic gouty diseases. Fasting for a few days helps rheumatism, because it gives a chance to the organism to eliminate the accumulated uric acid; but if the fast is prolonged, it generally happens that the burnt-up muscles fill the joints with the cinders of uric acid again, and the rheumatic pains reappear in a worse form.

This acidosis is the most detrimental thing to the arteries, the kidneys, and the valves of the heart; and, while the whipping of the acidity on the nerves stimulates us and makes us feel more cheerful and ambitious and more desirous of indulging in physical activity, yet all this is done at the expense of the reserve energy of the organism and of the delicate tissues of the brain, valves, arteries, and tubules of the kidneys, and if prolonged too far, it cannot end but in a disastrous collapse that sometimes terminates fatally.

The first tissues that are burned up during a fast are those that are less important for the maintenance of life, and because the adipose tissue is an abnormal, if not a pathological tissue, the fasting organism starts to get rid of it first. When fat is burned up, its by-products are very acid and very irritating, and therefore very harmful to the other tissues. They produce the acetonic or ketonuric bodies that when accumulated in large quantities in the system in the form of acetone, diacetic acid, and beta-oxybutyric acid, produce coma that many a time ends fatally, if not taken care of immediately and in the right way. Stout people, when they fast, must be very careful, because they develop acetoneuria very easily, and you can smell the acetone through their skin like sweet cider, even at a great distance sometimes.

Therefore, to prescribe a fast on water only, without supplying the organism with the alkalinizing elements that neutralize this acidosis, is not only unscientific but very detrimental and many a time fatal to the patient.

(5) Acidosis is a hard whip on the ductless glands, and especially on the thyroid and the adrenals, by hyperstimulation, and therefore if you allow this acid condition to develop during a fast, the patient will get out of it with exhausted ductless glands, and that means a depression of the general metabolism with the consequent accumulation of toxins and auto-intoxication. I have seen many worse cases of toxemia after a fast than before the treatment was started, because of the hard whipping of the ductless glands. I will write more fully about this later on.

Remember that exercise of any kind, and sunshine by its actinic rays, and cold water, increase the acidity of the blood and make your acidosis worse. If you perspire, you reduce the acidity, but at the expense of overworking your thyroid and adrenal glands that you badly need for more vital purposes. Therefore, no foolish stunts a la Macfadden! Rest, absolute rest, is the best thing during a long fast, especially when the patient is very sick and emaciated; otherwise, the strain on the heart and the other vital organs might be very detrimental, and sometimes fatal.

I wish I were allowed space enough to go into this important matter of fasting more in detail, to convince you that the subject has been handled too long by ignoramuses and charlatans, to the detriment of the public and of the prestige of the drugless profession especially. It is still shrouded in too much ignorance, too much fanaticism, too much freakishness and crankiness and lack of scientific training. The restricted dietetic treatment that I will describe in other articles, with a sufficient quantity of organic salts, of vitamins, and of alkalizing elements to neutralize the acidosis, and with enough of food to make a reduction of tissues gradual, so as not to throw into the blood current more waste than the organism of that particular individual can take care of, is the most scientific, most beneficial and the safest, shortest method to get the best results, and I want to conclude by emphasizing my headline, that it is folly or worse to fast on water only, for any length of time, and without a full scientific training or a real expert to take care of you.



## Menu from Mt. Ecclesia

### —BREAKFAST—

Stewed Peaches  
 Shredded Wheat Biscuits and Cream  
 Soft Boiled Egg  
 Cornmeal Rolls and Maple Syrup  
 Cereal Coffee Milk

### —DINNER—

Corn Chowder Baked Potatoes  
Apple Salad  
 Carrots *au gratin*  
 Entire Wheat Bread Butter  
Rye Bread  
 Milk Milk

### —SUPPER—

Carrot Pudding  
 Butter

## Recipes

### *Cornmeal Rolls*

One and one-fourth cups wheat flour, three-fourths cup cornmeal, three teaspoons baking powder, two tablespoons butter, one egg, one-half cup milk, one teaspoon salt. Sift together the flour, baking powder, and salt and mix with the meal. Rub the butter into the dry ingredients. Beat the egg, add the milk, and add this mixture to the dry ingredients. Add more milk if necessary to make a soft dough. Roll out on a floured board, handling lightly. Cut with a round biscuit cutter. Fold like Parker House rolls and bake in a quick oven.

### *Corn Chowder*

Fry two medium sized sliced onions in two tablespoons of oil until yellow, then add two raw potatoes diced, one-half can of corn, a pint of boiling water; salt to taste. Let simmer until the potatoes are tender, then add a pint of scalded milk which has been thickened by the addition of one tablespoon of butter rubbed into two tablespoons of flour. Simmer for five minutes and serve. Sufficient for about eight people.

### *Baked Potatoes*

Place the potatoes in a moderate oven for twenty minutes, then increase heat to finish. If heat of oven is too great, the cortical layer becomes a hard shell and when opened sticks to the skin; thus the proteins and mineral constituents are lost to the consumer.

Upon removing from the oven, take the potato in a napkin and knead gently to soften and break the pulp. Then break the skin slightly

on one side. This allows the moisture to escape, and when the potato is opened, the pulp will be dry and mealy and have a glistening, crystalline appearance. The cortical layer will be softened and come from the skin with the pulp, and none of the food value will be lost.

### *Carrots Au Gratin*

Wash, scrape and dice six medium size carrots. Cover with boiling salted water and cook twenty minutes or until nearly tender. Drain, saving the liquid. Melt two tablespoons butter, add two tablespoons flour, and when mixed add gradually one cup of the liquid in which the carrots were cooked. Boil a few minutes until thickened, then add one-fourth cup grated cheese, one-half teaspoon salt, dash of paprika, and the carrots. Mix well together, pour into a buttered baking dish, cover top with buttered crumbs and bake until well heated throughout and browned on top. Sufficient for about six people.

### *Apple Salad*

Two cups tart apples, two of celery, one cup walnuts; chop all fine and add a little salt. Serve with mayonnaise dressing.

### *Dressing Without Oil*

A yolk of egg beaten thoroughly with one-half teaspoon salt, a teaspoon of mustard, one-half teaspoon of paprika, and a teaspoon of white sugar. Mix in gradually, canned cream to make dressing of desired flavor, and lastly work in a tablespoon of lemon juice, drop by drop.



## The Rosy Cross Healing Circle

Chicago, Ill., Jan. 6, 1920.

Healing Department.

Dear Friends:—It is with a heart full of real gratitude and joy that I am writing you. The help given me by the Invisible Helpers has been wonderful. I am still fighting the cigarettes. Only once in awhile the nervous attacks occur and then they are very slight. I feel that I still need a little help once in a while.

Sincerely yours, W. J.

Hazelton, B. C.

Dear Friends:

Just a few lines to let you know I am still on the mend. I still notice my catarrhal trouble but it isn't nearly so bad as it was, for which I am very thankful.

I think by the spring I will be as good as new once more, if I keep on improving as I have these last four months. I will keep on living right, and with your kind help, I am sure, I will get really well again.

Yours most gratefully,  
M. V. B.

Brooklyn, N. Y., January 14, 1921.

Dear Friends:

I am feeling better and better each day. Although slow in responding to the Healing Force, still it has done wonders for me, thanks to God and to the great work of the Rosicrucian people. Theirs is a wonderful mission. I pray sincerely and with all faith that I may improve daily, even though slowly.

Wishing you God's blessings, I am,  
Most thankfully,  
F. E. P.

### HEALING DATES

April ..... 7—13—20—27  
May ..... 4—11—17—24—31  
June ..... 7—13—20—28

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 P. M., meditate on health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief. At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

### THE STORY OF GYPSIE

(Continued from page 471)

and here Gypsie lost the strange feeling which had been over her all day; once more she returned to childhood's joys amid the flowers.

\* \* \* \* \*

Many years have passed since Gypsie called: "Violets, sweet violets." Many were the lessons which she had learned in life's school, but the hardship and the loneliness of her unfortunate childhood left a deep impression on her mind. Being anxious to learn, she made rapid progress, but, when the world threatened to engulf her in a life of pleasure and fortune hunting, she saw thousands of little children, struggling helplessly to climb the steep pathway of existence, and she stopped, to give a helping hand to many of the weak little toilers. Presently she found herself almost at the top of the mountain of life, surrounded by a large number of happy faces, all pressing forward to reach the summit.

A sweet perfume of violets greeted them from the blue mountain top, golden sunshine enfolded them in a loving embrace, while in the near distance a golden gate slowly opened and they saw a large number of happy faces beckoning to them.

Soon, very soon, Gypsie will have entered the golden gate, welcomed by those who have preceded her, and drawing after her all those whom she had loved and helped.

The End

# Echoes from Mt. Ecclesia.

## Gleanings From Headquarters

DELLA B. JOY

**L**AST MONTH Patsey Ellis told us how she loved to walk to Mt. Ecclesia. That may be all right for Patsey, but many of us came hundreds, even thousands of miles to get here, and we were satisfied to ride.

There are so many wonderful things around Mt. Ecclesia; as Patsey says, there are the musical mountains and the whispering canyons, and the sun; one just has to stop and give himself a good strong suggestion that it is the same old sun that comes peeking over the horizon 1800 miles north of Mt. Ecclesia. It certainly doesn't look the same.

They tell us that Mt. Ecclesia is a training school. The youngest student here at the present time is Miss Elizabeth Landes, forty inches high, age four years. Miss Elizabeth is a real Mt. Ecclesia baby and believes in solving all her problems by meditation. Then there is Smart. Smart is a tiny wire-haired terrier, ten inches in length and weighs about seven pounds. Mr. Smart and Miss Elizabeth are not particular friends. One day Miss Elizabeth was standing with her dusky brown eyes fixed on a point across the canyon. Then she glanced up into the eyes of the superintendent of the grounds and asked, as she watched Mr. Smart ascending the other side, "Now what do you suppose he is going over there for? Can it be that he is going to meditate?"—Oh yes, every one meditates on Mt. Ecclesia, even the old grey horse: yes indeed, every thing is meditated upon, either before or after; it just depends upon how the aspects are.

Then there are the "glow worms." We did not know at first what they were, they looked so mysterious when discovered by a dilligent student in the middle of the night as she stood gazing through the mist laden atmosphere toward the moonlit sea. Such was the magic of the moonlight on the dripping eucalyptus trees on Mt. Ecclesia.

Also there is the magic of the gardens: rows and rows of green peas, beets, spinach, snowy cauliflower, crisp heads of lettuce, green onions, cabbages, parsnips, carrots, potatoes, and celery, all of which are in season now.

Every one gardens on Mt. Ecclesia. Our General Secretary can be seen an hour before morning chapel, hands dripping with dewy earth, face beaming with a loving smile as she rises to greet you from behind a mammoth African daisy, exclaiming, "I hope no one will want my garden plot, I've had such a time to get the weeds out."

We pass along the borders of flaming geraniums and make a detour of the administration building surrounded by myriads of flowers—the beds of saucy pansies, the violets with their sweet fragrance hugging the north wall, the nodding marguerites, and the glowing California poppies. We cross the tennis court where the office staff work out their constitutionals; we pass over the croquet ground where the children amuse themselves, and we gaze down the new palm drive. In years to come we wonder if it will be remembered what concentrated labor it took to build Mt. Ecclesia by those who did the pioneer work, for Mt. Ecclesia is now only in its beginnings.

We wander on. We see a group of students standing hip-deep in great circular excavations made ready for the planting of palms, and we think of the story of how Christ Jesus entered Jerusalem of old under the waving palms. But we are on our way to the Temple, the great white dome is calling us, and we resist the temptation to sit on the edge of a palm hole and dangle our feet and think. We gaze across the canyon from the Temple to the hive of forty busy workers, and we feel the wonderful stillness of the Temple's isolation. We are so thankful to get away, away to the silence, and are wondering if we may enter, but no, a guard is

at the door; a tiny being forty inches high and four years old sits huddled upon the top step, and calm if slightly scornful eyes look into ours: "Don't disturb me, I'm meditating," she says.

### A Rosicrucian Lecture Tour

**M**RS. ARLINE D. CRAMER, a member of the New York Center and now at Headquarters, is to give a series of lectures on the Rosicrucian philosophy in San Diego, Los Angeles, and San Francisco, after which she will return to the East, giving lectures in a number of towns and cities on the way.

The first lecture will be given in San Diego on the evening of Thursday, March 17th, at 8 P. M. in Kelton Studio, 1570 4th St. A Rosicrucian Study Center has recently been established in San Diego, which meets Thursday evenings at the residence of Mrs. Hannah Thorson, 4027 Randolph St.

On the evenings of March 24th and 25th, Mrs. Cramer will speak in Los Angeles in the Rosicrucian Fellowship Center at 213 South Broadway.

The dates for the San Francisco lectures have not yet been determined, but will probably be set for the latter part of March and first of April. Several lectures will be given there.

The eastern tour will begin shortly after the conclusion of the San Francisco engagement. It will probably take in the following cities:

Denver, Kansas City, St. Louis, Chicago, Toledo, Cleveland, Buffalo, Syracuse, Utica, Schenectady, and Albany.

Members or students of the Fellowship in these cities or others along this route are invited to communicate with us regarding making arrangements for these lectures, hiring the hall, advertising, etc., also the providing of accommodations for Mrs. Cramer with members of the Fellowship when this is possible.

Mrs. Cramer is a talented speaker and is able to present the philosophy in a convincing and attractive manner. The members along the route indicated will have a special opportunity for service in promulgating the Rosicrucian teachings by assisting in making these lectures a success. Such members should communicate with us at once regarding the matter.

### EASTER SERVICES AT MT. ECCLESIA

The following order will be observed:

- I. Sunrise Service at the Cross.  
Address by Mrs. Heindel.  
The members then proceed to the Temple, where a short service will be held.
- II. Morning Service in the Temple, 11 A. M.  
Address by Mrs. Cramer.
- III. Evening Service in the Temple, 7:30 P. M.  
Address with Stereopticon Views by Mrs. Heindel.

These services are all open to the public.

### THE FINISHING OF THE TEMPLE

**T**HE NEW TEMPLE is fast nearing completion. The carpenters are finishing the pews, reading table, and chairs, while the painter is putting on the last coat of ivory enamel. The inside and out, also the grounds, will be ready for the Easter services. The Temple has been built as simply and with as little expense as possible, yet the prominence of the knoll upon which it is situated makes it stand out beautifully and appear to be much larger and more costly than it really is.

There yet remain to be paid for, the mill work, the floor covering which will be of plain green linoleum, and a few furnishings. These bills will amount to about \$4,000, and we are hoping by Easter to be able to meet them. A number of contributors toward the Temple fund have, unfortunately, discontinued their monthly contributions, and this is making it somewhat difficult to meet the outstanding bills.

### Wanted at Mt. Ecclesia

A woman to help in the kitchen and do plain cooking.

—Address—

ROSICRUCIAN FELLOWSHIP  
Oceanside - - - - - California

To attain the truth and to serve our fellows and mankind—this is the noblest destiny of man.—*Albert Pike.*

## Prize Competition Awards

**T**HE PRIZE winners in the competition submitting articles for the magazine, which competition closed January 15th, are noted below together with those articles for which a year's subscription to the magazine has been awarded.

A number of excellent articles were submitted, which will appear in the magazine as soon as space allows. We judged the articles from the following standpoints:

Interest to the Reader.

Educational Value.

Style and Composition.

Originality.

"Initiation in Daily Life," awarded first prize and printed in this number, is an inspiring, philosophical article, contrasting present day initiation with that of the ancient Mysteries.

"The Return," an occult story, was given second prize. This article illustrates rebirth, and is written in a most entertaining manner. It will be published in the May number.

"Neptune Simplified," receiving third prize, gives a very instructive account of Neptune's influence and peculiarities and is written in an attractive manner. It will be published in the May number.

"The Milk Diet," was awarded fourth prize. This article describes a system of diet that is said to have many remarkable cures to its credit. It will be published in an early number.

We wish to thank all the contestants for the articles submitted and hope that many of them will become regular contributors to the magazine. Articles of merit are always gladly received from our members and friends and will be published as conditions permit.

### PRIZE WINNING ARTICLES

1ST PRIZE—(Philosophy).

Initiation in Daily Life. Gladys M. Robinson, Southport, England.

2ND PRIZE—(Occult Stories).

The Return. Josephine P. Opdyke, New York City.

3RD PRIZE—(Astrology).

Neptune Simplified. S. O. Harries, Nanaimo, B. C.

4TH PRIZE—(Health and Scientific Diet).

The Milk Diet. Dr. R. A. Moershall, Geneseo, Ill.

The following were awarded a year's subscription to the *Rosicrucian Fellowship Magazine*:

Fourth Race People, Mary-Abby Proctor, Boston, Mass.

Diversity in Unity, Mrs. C. W. Stiles, Manati, Porto Rico.

The Unseen Power of Music, Isabel Powers Secor, Bronson, Mich.

Your Aura—What Color Is It? Elizabeth D. Preston, Colorado Springs, Colo.

In Re Imagination, Meredith Beyers, Los Angeles, Calif.

As a Man Thinketh, Mrs. Claudia L. Ferguson, Horace, Kansas.

A Soul's Despair (XII)—Subterranean Caverns (XIII) V. V. McCollum Frisbee, Helena, Montana.

Echoes, Mabel Trott, Santa Cruz, Calif.

Personal Experiences, Mary Christina Tamblin, Toronto, Canada.

Personal Experiences, N. B. D. K., Ft. Leavenworth, Kansas.

White and Clean, Lucian E. Lewis, San Diego, Calif.

What the Study of Astrology Has Done For Me, Bessie Boyle Campbell, Santa Rosa, Calif.

Catarrhal Accretions, S. O. Harries, Nanaimo, B. C.

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### Students' Lessons For Sale

Max Heindel's former lessons to students, broken sets, miscellaneous numbers, for propaganda or other purposes.

—2 for 5 cents—