

The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential beauty may be recognized and that they may again be accepted.

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

My Evening Prayer

EVA E. AMES

Make me to love thy honest face,
Oh, homely task.
Lest I in weariness and sore with blows
The world so freely gives,
Rebel at thy familiar, beckoning hand,
And sit apart in silence.
Father, teach me sweet patience,
And to trust, unseen.
Close my hot eyes with faith;
Let me not think
What might have been.

Place white-winged hope
Beside my restless pillow;
Then when the newborn dawn
Shall noiseless seek my side,
In strength I can perform once more
Thy duties sent,
And smiling, e'en through tears,
Con well the lesson
On Thy page inscribed.

Mystic Light on the World War

Part 1--Secret Springs

MAX HEINDEL

A Former Lesson to Students

IT IS WELL known to students of the Rosicrucian teachings that we as spirits are immortal, without beginning and without end; that we have gone to the great School of Experience many life-days in the past, each time clad in a new child's body of successively finer texture, in which we lived for a time varying from a few hours to a lifetime, and when a day at life's school had been completed, we shuffled off this mortal coil, worn out and decrepit, to

return to our heavenly home for rest and assimilation during the night of death of the lessons learned; later to be reborn and take up our lessons where we left them when we were called home from the previous session of the school of life.

During each day at life's school we met other spirits and formed ties of love and hate. In later lives we meet again so that the debts of destiny thus incurred might be liquidated. And so

our friends of today are those we befriended yester-life, and our enemies are those with whom we were at variance in the forgotten past. Thus we are continually weaving the web of destiny on the loom of time, and creating for ourselves a garment of glory or gloom according to whether we have worked well or ill.

But we do not work out our *individual* destiny only, for as the proverb says, "No man liveth unto himself." We are grouped in families, tribes, races, and nations, and in addition to our individual destiny we are tied by the family and national destinies because we are under the guardianship of the angels and archangels who act as family and race spirits respectively. It is these great spirits who imprint on our seed atoms the racial form and features of the physical body. They also implant the national loves and hates in the seed atoms of our finer vehicles, because the race spirit broods like a cloud over the land inhabited by its wards, and the latter draw all the materials for their finer bodies from this atmosphere. In this race spirit, as a matter of actual fact, they live and move and have their being. From it their vehicles are formed. Yea, with every breath they breathe in this spirit, so that it is absolutely true that it is nearer than hands and feet. It is this race spirit which imbues them with love or hate for other nations, thus determining the unfriendly and distrustful relations which obtain between certain nations and the trust and confidence which exist between others.

According to the teachings of the Rosierucians, every spirit is reborn twice during the time it takes the sun by precession to go through a sign of the zodiac, once as a man and once as a woman. This is done in order that it may gain the experiences to be had in that sign from the viewpoint of both sexes. There are many modifications to this rule according to the necessities of individual spirits, for the law is not blind but is under the administration of great beings called the Recording Angels in the Christian terminology. It is their duty to watch the Clock of Destiny and see when the time is ripe to reap the harvest of the past, and this applies both to individuals and to nations. Therefore if we study the characteristics of the nations recently locked in a titanic struggle, together with the

aims for which they were fighting, and look back over the pages of history, it needs no seership, scarcely even intuition, to place them and thus see how the springs of the recent war were generated in the distant past.

It has, in fact, been suggested by historians that the sons of Albion are a reemodiment of the ancient Romans. In the light of occult investigations this is not quite true, for there are a number of alien strains present. But they have been so fused in the dominant race that it may be said to be practically a fact.

Let us recall the history of Rome and remember that the democratic spirit, after the first seven kings had reigned, manifested itself in the formation of a republic, which then began a war of aggression to obtain the mastery of the world, and in the course of this campaign it became engaged with Carthage in a mighty struggle for the mastery of the Mediterranean Sea. To gain expansion westward the Romans endeavored to expel the Carthaginians from Sicily. Carthage at that time was a great sea power, but she was defeated by the Romans in 260 B. C. on her own element. Following up this advantage Rome transferred the war to Africa and was at first successful, but Regulus, the consul whom she left behind, was finally worsted and made prisoner. A series of naval disasters to Rome ensued, and Carthage was about to regain more than she had lost of Sicily when Tetulus, the Roman Consul gained another decisive victory over the Carthaginians in 241 B. C., who thereupon undertook to evacuate Sicily and the adjacent islands. This ended the first Punic War, which was twenty-two years in duration.

But Carthage was not to be so easily conquered. Finding Rome her match at sea, she resumed hostilities by acquiring a foothold in Spain, and the great Carthaginian general, Hannibal, who heartily hated Rome, pushed the conquest of Carthage during the second Punic War, which was declared in 218 B. C. His plans, nurtured in secret, were carried on with unexampled celerity. He crossed the Pyrenees from Spain to France, fought his way over the Alps against every obstacle, and descended upon Cisalpine Gaul with but twenty-six thousand survivors of his army of fifty-nine thousand men. After several defeats of the Romans came the great battle of Cannae in 216 B. C., where

Hannibal's victory was complete. Macedonia and Sicily declared for the conquerors, and Hannibal marched even to the Colline gate of Rome. But finding this city too strong for him, he withdrew to southern Italy, where he was finally defeated and Carthage forced to sue for peace. Thus Rome became the mistress of the Mediterranean.

But the hate of Hannibal was unabated, and when he and his compatriots, the Carthaginians, were reborn in landlocked Prussia, while the ancient Romans occupied the British Islands as mistress of the seas, it was inevitable that in time a great conflict must take place. As the ancient Punic Wars generated the recent conflict, so will this war in due time bring its renewal of the struggle unless we show a spirit of kindness in dealing with the vanquished foe, instead of dealing with them as Rome did in that ancient past, without mercy and without consideration. The power to harm others must be taken from the militarists of the Central Empires. It is absolutely imperative that the world

should be made safe from a repetition of this catastrophe, *but the measures taken to secure this desirable end should be such that not only do they ensure peace for the present life, but also for those future life-days when we shall meet in another guise those with whom we were recently at war.*

Justice ought to be done, but it should be tempered with mercy in order to avoid perpetuating hate, and therefore such harsh measures as for instance the industrial boycott, are wrong. It should be sufficient to see that the Central Empires get no more than a fair share of the world's trade. The new American nation, which is not yet under the domination of any race spirit, sees more impartially and therefore more clearly than any other what is right. Therefore it is to be hoped that the American ideas of justice will prevail. Let us remember that one wrong never can and never will right another, and that we must live and let live.

(To be continued)

Unseen Forces

ELIZABETH D. PRESTON

EDITOR'S NOTE:—The following article was awarded 3rd prize in the Second Division of our recent prize competition.

THE MAJORITY of men little understand how numerous and complicated are the forces operating upon them, although invisible to their physical eyes. A planet, a tree, a butterfly, a pebble, can be seen, but the creative forces by which these physical objects have been shaped are invisible. We see the effect, not the cause. Things unseen by our eyes, however, are not necessarily themselves unseeing, inert, nor impotent. There is no such thing as a blind force. The unseen hydrogen and oxygen make the seen water. Differentiations and peculiarities in the vegetable kingdom are due to unseen forces hidden in the seeds of the plants; and all visible forms in the animal kingdom are various manifestations of the subtle power back of the tiniest unit of living matter, and its highest form, man.

The four divisions of physical science are

mathematics, chemistry, natural history, and natural philosophy. With their branches these include the whole of our knowledge regarding the material universe. The falling of an apple from a tree is the effect of the law of gravitation—the expression of an invisible force. The law of gravitation is but a planetary force, subject in some instances at least to man's will, also an invisible force. The law of gravitation would cause an open jackknife flipped from a man's hand to fall to the earth again, but if it is a man's will that it stick into the ceiling, it may be forced to do this; an act which neither suspends nor breaks the law of gravitation has demonstrated that the law underlying man's will and his muscular energy is higher than the law of gravitation. In a similar manner many of the unseen forces of nature may be made subservient to man's will. However, no man is independent of outside powers and thought currents, for no life can be separated from universal forces, but in many cases he may control them instead of being controlled by them.

Everything in nature is the result of vibration. Heat, light, sound, color, are vibrations. Science has been able to demonstrate by the aid of delicate instruments the number of vibrations in a second which will produce each one of these results. It has caught the light and analyzed it into its primary colors; it has separated color from light, and can tell the difference in vibration between red and violet. Although color is not a material thing, properly speaking, and though the vibrations that produce it are among the unseen forces, our physical eyes see color. Science can determine how many vibrations the ear can register, and how many vibrations to a second will produce each note in the octave. It has also demonstrated that there are vibrations which the ear cannot hear, and waves of light which the eye cannot see; what is known as the X-ray is but a demonstration that there is a vibration so high that it can penetrate solid substances. This "luminiferous ether" vibration has long been known to the occultists under many names.

All speech is vibratory, and this simple fact helps us to understand why the emotions are contagious. We must vibrate harmony or else our discord will react unpleasantly upon ourselves. This explains why some speakers are said to be magnetic. They have the gift of bringing themselves into harmony with the subject matter under discussion, and their resulting emotions are carried to the hearers.

There is no life so minute that it has no rate of vibration. Everything has some magnetism which it generates, and throws off, affecting adjacent lives in exact proportion to its own development and the development of the other lives. That we cannot observe all of these lives in motion has no significance. The number of vibrations which a physical eye can register depends upon the development of the individual. There are many people who are not possessed of normal vision, and also there are many who can extend their normal vision to such an intensified vibratory rate that it not only includes all the things of the physical plane, but the realities and the symbols of the finer ethers.

Each conscious entity born into this world finds itself in possession of a physical body which is practically working automatically in

accordance with fixed laws, the laws of the zodiac; and just as the physical body works rhythmically and harmoniously according to the laws of nature expressed through the zodiac, so the other vehicles through which the consciousness is functioning are attuned to the laws which govern them. Every man has his prevailing rate of vibration, as has every object whether rock, flower, animal, or planet.

Every thought, also, has its own vibration. Selfish thoughts or thoughts of fear are negative, and place their possessors in a receptive position to suffer from themselves. Solomon said, referring to man, "As he thinketh in his heart, so is he." The word "heart" in the Bible means "soul" to the modern thinker. Thoughts precede and govern action. Prof. James expressed the same meaning when he said, "States of mind are motor in their consciousness." States of mind are motor—they move things. The phrase, "thoughts are things," is not quite strong enough to express the whole truth. Thoughts are forces; they move things; they are greater than the things they move; a thing has such a low rate of vibration that we call it inert; a force is active. The belief that thought is an active but unseen force has wider acceptance every day. More and more are we learning that as we come into contact with others we radiate to them all that is within us, whether good or bad. Each of us is a "centerstance"; a little world, spiritual and material, is revolving around us, while, we too, revolve around others; and the more positive we are the greater our influence.

Psychotherapists make use of thought force. Psychotherapy is but the law of suggestion, which tends to make harmony from discord, which puts the mind at ease, allaying fears, and inducing peace to supplant confusion, and orderly thinking to take the place of erratic and disorderly states of mentality. It teaches that love is the highest vibration to which man can respond—that "perfect love casteth out fear." When one's nature is fully attuned to the vibration of love, nothing evil from the physical or the mental world can harm one, for one then necessarily functions on that plane of knowledge where the good in all things is perceived, and where man is seen to be not a unit demanding

certain individual privileges but a part of the cosmic consciousness, inseparable from the whole. Love, peace, and health are synonymous words.

An understanding of the nature of death is made easy when one grasps fully the meaning of vibration. "The nature of every man lies open to God on one side" said Emerson. Paul referred to the advantages and opportunities offered by this opening when he said, "If, haply they might feel after him and find him, though he be not far from every one of us." This soul side of man is not grossly physical; therefore its vibratory rate is higher than that of the body. In its process of evolution the soul vibrates at continued high rate, and to a certain extent this quickens the vibration of the atoms of the physical body; for a time there is harmony between the body and the soul (literally, between the physical and astral bodies;) but there comes a time when the body, due to improper modes of living, vibrates too slowly for the unseen companion to harmonize with it, and the result is simply a vibrating away on the part of the soul from the body, the former having become ready for a fuller expression than it can attain while hampered with the physical. This is but an illustration of other known facts, one of which is that a high vibratory force passing through a negative instrument destroys it. A material machine will successfully control a certain vibratory rate, but compelled to act beyond its original capacity the unseen force or energy will destroy the visible machine.

Man's soul is ever seeking fuller expression. If the body he has built for himself cannot manifest the powers he desires or, in other words, if the physical atoms are too negative to register the soul's positive influence, the magnetism generated expels by force the negatives, and the soul expresses itself in another form, leaving behind it an inert or "dead" body. What a strange inversion of the truth it is when we say that a man is dead. Surely we who remain buried in our gross, cramping, physical bodies are nearer dead than are they who have laid aside the garment of the flesh, and who are just so much less hampered.

When we grasp the truth of the greater reality of the higher worlds—higher not because of alti-

tude but of vibration—we shall forever rid ourselves of that fatal sense of vagueness and dimness which for so many people surrounds all that is not physical. There has been no greater hindrance to a true appreciation of the meaning and the use of life, no more powerful weapon in the hands of the evil-minded, than the helpless vagueness about all higher life which has so long characterized the thought of the majority of the men of the western races. There are latent faculties by which the unseen world can be directly cognized and the whole life beyond the grave seen as clearly and as fully in detail as we now see the physical life around us. A great number of students of the occult have already unfolded these inner senses and are in a position to give definite information on the subject.

When we approach psychic phenomena from a rational standpoint, we have but to consider the possible extension of our knowledge and capacities to an illimitable degree. As by the aid of scientific instruments we enlarge our field of physical vision, so we reasonably can conceive that without external assistance furnished by mechanical apparatus some among us whose natural vibratory rate is high may see what to the majority remains invisible. This view of seership suffices to explain, at least theoretically, how the prophets of all ages and nations have discerned what the majority of their contemporaries were unable to behold. We find from history that prophets have usually exhibited remarkable lucidity in childhood, and in later life have devoted themselves to courses of action especially calculated to unfold that lucidity still further. We know that the senses with which we are familiar are susceptible of extension by cultivation.

The ordinary person sees much less than the visual expert; he hears far less than the trained musician. The student of the occult uses such words as clairvoyance for clear seeing, clair-audience for clear hearing; the only claim of those who possess these powers is to see more clearly, to hear more clearly, than some others see and hear. Disrobed of garments of mystery, separated from thoughts of a superstitious or mysterious nature, treated simply as a vibration or the expression of a vibration higher than normal, seership and prophecy take their right-

ful places in the natural world—for, indeed, they are natural. Psychic research simply reveals a far wider universe than is ordinarily knowable. The unseen planes of nature are but those regions where the rate of vibration of universal substance is either higher or lower than the limits of our common perceptive registers.

The seer rises in soul vibration to "the superior condition"; he contacts the astral and higher planes which are planes of silence; the Bible calls this condition "being in the spirit," and while in the spirit the seer beholds events, the pictures of which already exist on one of the higher planes, for he is then in the world of causes, while our world is one of effects. Prophecy, in the sense of foretelling future events beyond ordinary perception or knowledge, has existed in all ages among all peoples, and has been considered fundamental evidence that this world is but a reflection of other worlds in which real truth abides. Then, strictly speaking, nothing is foretold before it happens, although events are foretold before they occur on the material plane. What will take place in our lives tomorrow exists today on the astral plane; and what will take place on the astral plane tomorrow exists on the mental plane today; and there are spiritual planes beyond the mental.

It is not necessary to explain to the readers of this magazine how astrologers work with the laws of vibration. They know that the only difference between Saturn and Jupiter is one of vibration; that a person born under the spiritual Neptune has a higher rate of vibration than one who has come to earth under the ray of Mars. The natural question that arises in the mind of the layman at such a statement is easily answered by the astrologer: The earth turning on its own axis once in every twenty-four hours receives during that period rays or vibrations from each planet in the solar system. This constant motion of the earth combined with its circle of the sun once in each year, the planets turning in their own orbits as the earth does in hers and also circling around the sun in given periods of time, result in rapid changes of vibratory force in any given section of the earth and in every minute of time. All of this is orderly. There could never be a great difference in any two minutes of time, but there is some, even as there

is some difference between every two people though they are twins, born at practically the same time and having the same inheritance in the way of heredity and environment.

Science has proved that light striking against any object has a specific force; astrology has proved that the influence of planets has both force and quality. The force attracts the attention of the brain automatically; the quality determines the kind of attention or the nature of the consequent thoughts, and the nature of the thoughts determines the nature of the resultant actions. For instance, in photography the bright rays of sunlight are injurious to the development of a negative, but the mellow rays of red light are beneficial. In like manner each star has its own glory: people born under Jupiter will be attuned to Jupiterian vibrations whether they wish to be or not, or whether or not they are conscious of their inherent characteristics; throughout their lives on earth they will express themselves in their own fashion, which will be a trifle different from the fashion in which any one else will express himself.

Science no longer ignores the unseen worlds. At least two conclusions have been reached by all scientists: (1) There exist in nature certain unknown forces capable of acting upon matter. (This covers all the objective phenomena of metaphysics). (2) Man possesses other means of knowing than those of reason or the senses. (This covers the subjective phenomena of metaphysics). It is really a long step forward in the evolution of man's soul, to have him recognize the existence of an invisible world wherein unknown forces have their workshop.

I AM

I am your Mother, Sister, Brother;
 Father, Friend, and Foe together.
 I AM yourself—there is none other,
 Always one, now and forever.

—*M. C. Haubold.*

Convey thy love to thy friend, as an arrow to the mark, to stick there; not as a ball against the wall to rebound back to thee.

—*Francis Quarles.*

An Aquarian Nurse

MATILDA FANCHER

EDITOR'S NOTE:—The following article was awarded 3rd prize in the First Division of our recent prize competition.

"AFTER ALL these years of musical training you still insist on going in for nursing! I can't understand your attitude, Winnifred; you almost break my heart. I—no, no, keep silent! I'm going to have my say once and for all. I had hoped that you would give up such a foolish notion. You have a wonderful voice and you can play beautifully; why, oh why, can't you follow the course I have chosen for you?" she ended fretfully.

"Mother, I love music and have tried to be just what you wanted me to be," said the daughter quietly, "but my heart cries out for the suffering world! I want to serve. I feel that I must nurse."

"But, dear, you are too small and frail to carry the burdens of the world."

"Oh, mother can't you see I am carrying a burden now? It hangs heavy upon my heart. Only by lifting the burdens of others can I lift the load from my own shoulders. Joy will be mine when I can do that; as for my strength, there's a great reservoir at my service. The real I is strong, can't you see?" She glowed with a divine light as she stood before her mother, raised to her full stature.

"Mother, dear, give me your blessing because I must heed the call."

"You are your father's daughter when you speak thus. Of course, if you insist, I will try to make the best of it; but what will our friends say?"

Winnifred shrugged her pretty shoulders. "They will say a great deal, no doubt. But can't you bear it for my sake, mother o'mine?" she said appealingly.

"What of Dick, has he no claim upon you?" said the mother, ignoring the appeal.

Winnifred sat down beside her and kissed her on the cheek before answering. "Dick and I have agreed to disagree: I didn't tell you, but I have decided that I do not want to marry Dick—yet—maybe never."

"Not marry Dick Langdon!" gasped her mother. "Winnifred Hall, you make me almost angry! What's wrong with him? He has money, and is intelligent and likable. It seems to me you are inconsistent."

"Dick is all you say, and yet he is not my ideal. Let's not talk about him, mother. You do not even know your own daughter, it seems," she said, weary of the discussion.

Winnifred Hall was the only child of an idealistic father and a somewhat worldly mother. It is true that Mrs. Hall was not of the gross worldly type; but she loved luxury and comfort and secretly longed for a leading place in society.

She thought she might obtain this through her lovely daughter, and had spared no expense in educating and refining her for the position which she hoped she would some day hold.

Alas for her hopes! Winnifred had, since a small child, talked of nursing the sick. She had learned music with ease, and had also, when grown to young womanhood, delved into the study of mysticism and astrology. Like a magnet these things attracted her.

When Mr. Hall passed into the Great Beyond, he left his ideals implanted in the mind of his daughter. Two years had passed in which Winnifred had thought deeply concerning life and its struggles, but she had kept her thoughts to herself so that her nearest friends and even her mother did not suspect her of being anything but a charming society girl.

The time had come when she felt she must take a stand for her birthright. Thereupon she applied at a prominent hospital for the training course, later telling her mother of her decision.

Three days afterward she met Dick Langdon on the street.

"So you're going to be a whitecapped nurse," he said in greeting her.

"Yes. Who told you? I was keeping it a secret; but news will leak out," she said, smiling.

"Your mother is the guilty one. I called yesterday and found her alone, so she told me of her trouble. Of course I sympathized with her,

since I feel as she does that you are unfitted for that sort of thing."

"Little you know me, Dick."

"Greatly I love you though," said he, trying to speak lightly, yet his tone betrayed the feeling beneath the words.

"How can you love me if you do not know me?" she questioned.

"There you go into mysteries again! I love your voice, your hair, eyes, all of you!"

"Hush! Some one may hear you raving so. I'm sorry, Dick, but I am not satisfied with your love, and besides humanity needs me."

"Damn humanity! I need you too."

"Good-by Dick; try to get over it will you not?"

"Ask the impossible, why don't you? When do you begin this infernal nurse business?"

"Next week," she said, sweetly. His attitude struck her as boyish and amusing; yet in her heart she was sorry for him.

Winnifred's mother kept her in a whirlwind of entertainments for the rest of the week.

"This is your last chance to have any pleasure for a long time, dear, so I want you to have a good time while you may," her mother had said the following day, and to please her, Winnifred pretended to be enjoying herself; but she looked forward eagerly to the coming week.

Dr. Steele, the head physician under whom Winnifred Hall was to train, was a man who had won fame as a surgeon. He hesitated at nothing: the knife for all ailments was his slogan. His hand was steady and capable, and his commands as clear-cut and sharp as the tools he used. He endorsed vivisection as a means to further the science of surgery. He was scientific to the core. If he possessed a heart no one had as yet discovered it.

When Winnifred Hall first looked into his cold gray eyes, a cold chill ran down her spine. A feeling of dislike took possession of her, which grew into antagonism as she came to see and know the man for what he was.

Little did this famous surgeon know that this slip of a girl was to play such havoc with his life.

Winnifred by her vegetarian living possessed a healthy body, and by her studies in the deeper mysteries of life had developed the poise lacking

in so many. It was this poise, the clear, steady look of the eyes, and her delicate coloring and bright hair that caught the surgeon's eye. As a rule he wasted no time thinking of his nurses. To him they were instruments of efficiency who carried out his orders; further than that they held no interest for him.

But each time this new nurse came into his presence he received a shock as if by electricity. It was as if he had been blind and suddenly the light appeared.

Winnifred found the first few months at the hospital very trying on her nerves. The sickness, suffering, and death that passed before her vision daily would have crushed her spirit and sent her into mental chaos had she not had an understanding of the great laws of cause and effect that move the universe. For there were no half measures in her make-up. It was with her whole heart and soul that she did what work was allotted to her.

There were times in the operating room when she felt like flying at the throat of this monster who cut people to pieces—they sometimes died on the operating table. It was only by reflecting: "He knows not what he does," that she was able to calm her protesting spirit.

"This will have to go on until people learn a better way. When I have earned the insignia of the nurse, I can do great good by teaching that right living will enable humanity to avoid the causes that inevitably lead to the operating table," she reflected.

Daily she prayed for understanding and strength to go on with the work. Most of her time off she spent studying astrology that she might some day apply it in her profession.

When she made her weekly visit home, her mother tried to wring from her daughter a murmur of dissatisfaction against her chosen work; but she invariably received the same answer, "Mother, I love my work."

On one of her visits home she found Dick Langdon waiting for her. He jumped up with the glad exclamation: "It's so good to see you again!" He took her hands. "It's ages since you went to work; but absence makes the heart grow fonder, you know."

"It's good of you to say that, Dick, but it is not always true; just the same I'm glad to see

my friend." She emphasized the word "friend," hoping to accustom him to the use of it.

"Winnifred, your mother is taking up spiritualism," said young Langdom at the lunch table.

"Mother taking up spiritualism!" exclaimed Winnifred, looking at her mother. "I have been wondering what mother did with her time."

Mrs. Hall looked guilty and confused like a child caught in some act of naughtiness. "Well, why not?" she said defiantly; "I went to a seance thinking I might see your father."

"You will not find father there," said the daughter quietly.

"How do you know so much?" queried her mother petulantly.

"I know enough about father, mother dear, to know that he would not frequent such a place, because he knows that it is wrong to take possession of the body of a weaker brother."

"You talk like a seer," laughed Dick. "Is there anything you don't know?"

"Heaps of things," said Winnifred, "but I'm learning a lot at the hospital."

"Darn that hospital! Over two years yet to wait!" he cried.

"Who said you were to wait?" she reproved. "I'm taking this up for a life work; you must understand. By the way, Dick, why don't you do something useful?"

"Lord! what can I do? I wasn't taught to work. Why should I work? I have plenty of money." He spoke jokingly.

"Seriously now, Dick, wouldn't you like to be useful—serve in some way?"

"Time does go rather slow with nothing to do. You know so much, can't you tell me something worth while to do? I might fit in somewhere in the scheme of things."

"I might erect your horoscope," she said shyly, thinking he would scoff at the idea.

"All right! go at it," he said eagerly. "If you can find where I belong, I shall be glad."

"I'll try as soon as I find time," she said kindly, surprised at his eagerness.

It was a month later that Winnifred called upon the Invisible Helpers to aid in the case of a nine year old boy who had been brought to the hospital suffering with appendicitis. He was to be operated on the following morning. Dr. Steele had placed Miss Hall in charge. It was

the first time a child had been put under her care. The boy was suffering acute pain. How her heart went out to him! Why should children suffer like this? She made him as comfortable as possible, but tears came to her eyes in spite of her efforts for self-control.

She walked softly to and fro, praying silently. Presently the boy grew quiet; he seemed to be asleep. So she lay down on her cot, closed her eyes, and prayed: "Dear Father, if you find me worthy, grant that I with the aid of your Helpers may restore this boy to health." A sense of peace stole over her.

She awoke with a start. How long had she been asleep? A glance at her watch showed it to be four o'clock, and she was to have reported to Dr. Steele at one o'clock!

She walked softly to the bedside and felt her patient's pulse. He was sleeping, breathing quietly. What should she do? She would go at once and report his condition.

Dr. Steele had gone to his home for a few hours' rest. Winnifred returned to her patient. Yes—he seemed to be out of pain; could it be possible that her prayers had been answered?

One hour passed; the boy opened his eyes and smiled up at her.

"They operated on me, didn't they? I saw them; queer looking doctors, and you were there. It didn't hurt at all," he said wonderingly.

She knelt by his bedside; tears streamed down her face. "You dear boy," she murmured. The boy reached up and touched her hair; "I like you," he said.

"How is the patient?" said Dr. Steele when he came in that morning.

"Just come and see him," she answered. "He seems to be entirely without pain."

The doctor looked at the boy in a puzzled way. "I don't understand this. He seems to be on the road to recovery. So much the better; he will be in a better condition for his operation."

"I beg your pardon, Doctor, but you will not operate when he is recovering, will you?" She was astonished at his answer.

"We may as well operate and save him further trouble," he said.

"Dr. Steele, spare this boy, will you not? Give him another day, then if he is any the worse for the delay, operate. You placed me in charge. I forbid you to operate," she said desperately.

Dr. Steele was dumfounded. He gazed at this slip of a girl, unable to utter a word. "You forbid me?" he questioned presently in a blank sort of way. "You forbid me? By what authority do you forbid?"

"By the authority of a greater knowledge," she said steadily.

"Very well, as you wish. But mind you, I am not in the habit of obeying orders from my nurses," he said sternly, and left the room.

"Strange girl," he muttered, "fighting like a tiger for her young."

The boy was taken to his home that evening. Winnifred had given him a small booklet on natural dietetics, and received a promise that he would study it and obey its rules. She felt that through the education of the rising generation existing diseases would be overcome.

This was the beginning of many cures by the Invisible Helpers during Winnifred's three years of training. Dr. Steele and his assistants were at first puzzled, then indignant. There was some force working that they did not understand. They were unable to find its source, and so feared the unknown. If this sort of thing were kept up, where would their practice be?

Winnifred had come to the stage where she could work consciously on the invisible planes. She had studied Dr. Steele's horoscope and found him a man with Mars elevated in Scorpio, and whose Ascendant progressed much faster than the Midheaven, stamping him as a materialist who reveled in the bloody work of surgery for the satisfaction of his scientific mind.

Dick Langdon had through Winnifred's advice found his place in the journalistic ranks and was making good.

"Just think, mother, I have been serving humanity for three years! Oh, it has been hard work, but I love it; my head is full of the things that might be done. If the doctors and nurses only had the knowledge that astrology brings! Why mother, see how they are advising the removal of tonsils and adenoids in children because they do not understand the dangers in so doing!" She paced the floor in her excitement. She had received her diploma that day and had immediately rushed home to show it to her mother.

"You don't look a day older, dear, for all of

your hard work. I must say you keep up wonderfully; but why rave so? You can't do it all. I wish you could go to the theatre with me to-night. I get tired and lonely at times." Her voice broke on the last word.

"Mother o'mine, I'm sorry; maybe I'm neglecting you," she said tenderly. "But wait, we will take a vacation soon and go to Florida. How will that suit you?"

The next day Dick Langdon was brought in with a broken arm and three fractured ribs, the result of an "auto" accident. Winnifred asked to be permitted to take care of the patient because he was an old friend, and Dr. Steele granted her wish. Somehow he could not refuse her anything when she looked at him with those clear blue eyes.

"Well," said Dick, after his broken bones had been set, "I'm glad I got hurt; now I'll get a glimpse of you again."

"You are the same dear boy, aren't you?" she said, smiling at him. It was good to hear his foolishness. She wondered why she couldn't love him. Later he called her to his side and said: "Winnifred, I have some news which I know you'll be glad to hear. You told me to forget you; I tried but failed. But—I have found a very dear little girl who says she loves me, and I am afraid I love her too," he ended boyishly.

"I'm glad, Dick, that I didn't break your heart. And I'm always your friend," she said quietly. A pang of pain went through her heart, and she turned away that he might not see.

What was the matter with her? What she had wanted had come to pass, and now she was jealous. No, she wasn't really jealous, she told herself, but only human. But when Dick's new sweetheart came to see him, Winnifred was delighted with her and played the part of big sister exceedingly well.

A few days later Dr. Steele was passing down the corridor and heard someone singing softly. He paused before the door whence came the music and listened. What a voice! Could it be she? He opened the door and looked in; she was sitting holding a little girl's hand and singing a lullaby. When the doctor opened the door, she stopped and looked up.

"I just dropped in to see our little patient. Oh! she's asleep; good! Miss Hall, I congratu-

late you on your methods." He stepped out noiselessly and closed the door. "My God! what am I coming to that I have to make excuses to get a glimpse of her. She hates me, I can see that."

Winnifred some days later was summoned to Dr. Steele's office. "Miss Hall," said he, "I must inquire into some things that have remained a mystery to me for some time. I hope that you can enlighten me. Time after time we have had cases needing an operation, but before we could arrange to do the work they have been mysteriously healed. Now, have you any connection with this healing, and what is it?"

"Dr. Steele, you are a materialist, so you perhaps will not believe me when I say that I, with the aid of a band of invisible helpers, have made these cures," she answered.

"My God! you must be a witch! If you keep up this practice, you will destroy my profession," he cried.

"Profession! Have you no higher ideal than that? What right have you to practice your infernal surgery merely to perpetuate your profession? You must be a fiend," she flung at him indignantly.

"Miss Hall, you are dismissed from our service," he cried, beside himself with rage.

So it came about that Winnifred and her mother took a vacation sooner than they had expected. Winnifred felt depressed and lost for a few days after their arrival in Florida, but the beautiful scenery and quiet soon restored her poise. She was beginning to feel elated when she unexpectedly met Dr. Steele on one of her strolls. She greeted him coldly, but he seemed not to notice it and stepped in beside her, beginning an apology for his intrusion. What is coming now? she wondered.

"Miss Hall," he began, "I humbly apologize for losing my temper the other day. The fact is, I have followed you in order to right myself in your eyes if possible, and to reinstate you in our hospital."

"I accept your apology, Dr. Steele, but I cannot go back to your hospital. I cannot advocate surgery, so must find my place somewhere else."

He sought her out that evening, and while they were sitting alone on the veranda blurted out his love for her. She was completely taken off her

feet. What could the man mean? Did he expect her to love him? Could she teach him her ideals by marrying him? No, he was the dominating kind that could not be made over. It would be war between them, always.

"Dr. Steele, I know that we could not be happy together. Forgive me for saying it, but you are not my ideal."

He left the next morning; some days later the papers contained the story of a heart tragedy, the end of which was the death of Dr. Steele. No one ever guessed that his heart had been discovered by a woman, and rejected.

Winnifred was growing melancholy from brooding, when she met Dr. Lane, a dietitian. He too was taking a rest in Florida, and his presence gave her new hope and courage. She found him a man of ideals, strong and masculine, yet with the tender heart of a woman—the true type for a doctor. What a pleasure it was to be with him! She hadn't known him a week when she poured out her heart to him and told him of her dreams. Unconsciously they both soon came to look forward to each new day. The days passed on wings of light; too soon the time came when he had to go back to his work.

"My beloved, I have waited long for your coming; it seems I have not lived until now. Will you not go back with me?"

"You make me happier than I can tell," she answered; miles can not separate us, so we need not be lonely. I will stay near mother for the present; some day I will come to you."

Winnifred and her mother stayed a week longer, then departed for home. Winnifred found a place in a sanitarium, and began her duties with a joy she had never before experienced. One day she looked up from a patient and saw her mother standing in the door. "Mother, when did you come?" she said, but before she had finished she knew—for her mother had vanished. She immediately secured her release from duty, saying her mother was ill, and on arriving home found her dead.

She called a doctor, and sent a telegram to Dr. Lane. Neighbors came in to comfort her, but were disappointed to find her calm and apparently without grief. How could they know that she knew her mother was with the living

(Continued on page 382)

Letters from a Rosicrucian

Written to Karl von Eckartshausen, Munich, between 1792 and 1801

Translated from the Spanish by Mrs. N. W. Caswell.

III

ABSOLUTE AND RELATIVE TRUTH

ALL THE SCIENCE of the world is based on the assumption that things are actually as they appear to be, even though it requires but little thought to understand the error of this supposition, for the appearance of things depends not only on what they really are, but in addition depends upon our organization and the constitution of our perceptive faculties. The greatest of the obstacles which the student of occult sciences encounters in his path of progress is having to abandon in himself the erroneous belief that things are as they appear to him; and unless he can raise himself above this superstition and consider things not merely from the relative point of view of his limited ego but from the Infinite and the Absolute, he will not be capable of knowing absolute truth. Before we proceed further in our instructions respecting the practical method of approaching the Light, it will be necessary to impress with great force on the mind the illusory character of all external phenomena.

All that the physical man knows concerning the outer world he has learned by means of the impressions that come to his consciousness through his senses. Receiving repeated or continually similar impressions, comparing one with another, and taking that which he thinks he knows as a basis for speculations concerning the things that he does not know, he can form certain opinions with reference to things which transcend his power of physical perception; but as to the true or false character of his opinions with respect to things inner or outer, these opinions can be true only with respect to himself and with relation to other beings constituted the same as himself. In regard to other beings with entirely different organizations from his, his arguments and logical speculations will find no application whatever; and there can exist in the universe incalculable millions of beings with organizations

superior or inferior to ours to whom the world and all things appear under a completely different aspect, and who see all things in a different light.

Such beings, though living in the same world in which we live, can know absolutely nothing of this world which is the only one conceivable to us; and we are not able to know anything intellectually of their world in spite of the fact that both the one and the other are identical. In order to see in their world we need to be of sufficient strength to dismiss from ourselves all hereditary and acquired errors and preconceptions; we must raise ourselves to a higher level than that of the self that is bound to the sense world by a thousand chains, and must mentally occupy a place from which we can contemplate the world in its higher aspects. We must die, so to speak, to that which with spiritual being is inconsistent, in order to acquire the consciousness of superior life and to see the world from the plane and point of view of a god.

All our modern science is for this reason only relative science, which is equivalent to saying that all our modern scientific systems teach simply the relations existing between the outer and mutable things and the mundane manifestation of man, which is transitory and illusory, and in reality no more than an external apparition originated by a certain inner activity concerning which material science knows nothing. All scientific thought, apparently so high and important, is nevertheless nothing more than superficial knowledge, referring to one perhaps of the infinite number of aspects by means of which God manifests Himself.

Those who are in the ignorance above illustrated believe that their special manner of considering the world of phenomena is the only true one, and cling desperately to their illusions, believing them to be realities, and that those who realize their illusory character are dreamers. But as long as they cling to these illusions, they

will not raise themselves above them; they will continue believing an illusory science, and will be incapable of realizing the true character of nature. They will ask in vain for such knowledge to be shown them by God, while closing their eyes and withdrawing themselves from eternal light.

It is not in any way our intention to ask that modern science shall attempt to enter the plane of the Absolute because in that case it would cease to be relative to external things, and would thus lose its utility in those things. It is admitted that colors have no reality in themselves and that a certain number of undulations or wave motions of light cause them; but this fact is no impediment whatever to the manufacture and use of colors. Concerning all material sciences we may present similar arguments, but we have no intention in the foregoing statements of discouraging purely scientific investigation, but intend only to instruct people for whom superficial and external knowledge is insufficient, and also to moderate if possible the presumption of those who think they are possessed of all wisdom and who, chained to their illusions, lose the view of the external and the real and carry their presumption and blind vanity even to the point of denying their own existence.

It will be admitted that it is not the external body that sees, hears, smells, reasons, and thinks, but that it is the inner man, to us invisible, who discharges these functions by means of the physical organs. There is no reason for us to believe that this inner man ceases to exist when the body dies; on the contrary, as we shall see later, to suppose such a thing is opposed to all reason. If this inner man loses by the death of the physical organism the power of receiving sensible impressions from the external world, and if in consequence of the loss of the brain he loses also the power of thinking, it will change completely the relations under which he lives in this world, and his future existence will be quite different from ours. His world will not be our world, although in the absolute sense of the word, both worlds are one. Thus it is that in this same world there can exist a million different worlds, in which there are millions of beings whose constitutions differ one from another; in other words, there is but one nature, but it may appear under

an infinite number of aspects. According to each of the changes of our organization, the world is presented to us from a different angle; at each death we enter into a new world, although it is not necessarily the world that has changed, but only our relations with it which vary in the course of time.

Who knows the world according to absolute truth? What is it that we really know? There can in reality exist neither sun nor moon nor earth; neither fire nor air nor water can have real existence; all these things exist with relation to ourselves only while we are in a certain state of consciousness, during which we believe that they exist. In the kingdom of phenomena absolute truth does not exist; not even in mathematics do we find absolute truth, because all mathematical rules are relative, and are founded on certain suppositions referring to magnitude and extension which in themselves possess no more than a phenomenal character. Change the fundamental concept upon which mathematics is based, and the entire system of necessity suffers complete change. The same may be said in regard to our concepts of matter, of movement and of space. These are words, pure and simple: merely expressions for indicating to ourselves certain ideas that we have formed concerning really inconceivable things. In other words, they indicate certain states of our consciousness.

If we look at a tree, an image is formed in the mind, which is equivalent to saying that we enter into a certain state of consciousness that puts us into relation with an external phenomenon concerning whose real nature we know nothing but to which we give the name of tree. But to a being organized differently, it would not be what we call a tree but something quite different, possibly transparent, and without solid matter; in fact, to a thousand beings with constitutions differing one from another, this would appear under a thousand different aspects. We can see the sun only as a globe of fire; but to a being whose perceptive faculties are superior to ours, what we call the sun would be seen in a manner totally indescribable to us; because lacking the necessary faculties to describe it, the description becomes inconceivable to us.

The outer man maintains a certain relation with the outer world, and as such can know no

more of the world than this external relation. Some people may object that we should be content with that knowledge and not attempt to go deeper. This, however, is equivalent to depriving one of any further progress and of condemning one to remain sunk in error and in ignorance, because his only means of knowledge is a science that depends entirely upon illusions and which is therefore no more than an illusory science. Moreover, the external aspect of things is the consequence of an inner activity, and unless the true character of this inner activity is known, the true character of the external phenomenon will not be really understood. Besides, the real inner man, who resides in the external form, maintains certain relations with the inner activity of the cosmos which are no less strict and definite than the relations existing between external man and external nature; and unless man cognizes the relations which link him to that power, in other words, to God, he will never comprehend his own divine nature and will never reach the true knowledge of himself.

To teach the true relation existing between man and the infinite Whole and to raise him to that plane of exalted life that he should occupy in nature, is and must be the one and true object of all true religion and true science. The fact that a man may have been born in a certain house and a certain city does not indicate that he must remain there all his life; the fact that a man has been for a long time in any condition physically, morally, or intellectually inferior, does not impose upon him the necessity of remaining forever in such state, nor debar him from elevating himself to greater heights.

The highest possible knowledge is that having the highest object; and there can exist no higher nor more worthy object for consideration than the cause of universal good. God is, therefore, the highest objective of human knowledge, and we can know nothing regarding Him that is not manifested by His activity in our inner minds. To obtain a knowledge of the ego is equivalent to obtaining a knowledge of the divine principle within ourselves: in other words, a knowledge of our own inner self after it has turned to the divine and has wakened to a consciousness of its divinity. Then the inner divine ego will recog-

nize the relations existing between itself and the divine principle in the universe, if we can speak of *relations* existing between two things which are not two but are one and the same. In order to express ourselves more correctly, we should say the spiritual knowledge of the One Self is attained when God recognizes His own divinity in man.

All power whether pertaining to the body, the soul, or the intelligent principle in man originates from the center, spirit. To spiritual activity man owes the fact that he sees, feels, hears, and perceives with his outer senses. In the greater number of men this inner spiritual force has awakened only the intellectual ability and brought into activity the outer senses. But there are exceptional persons in whom this spiritual activity has reached a much higher plane, and in whom have been unfolded the highest or inner faculties of perception. Such people can perceive things that are invisible to others, and can exercise powers not possessed by the rest of mortals.

If so-called wise men encounter such a case as above referred to, they consider it to be caused by a sickly condition of the body, and designate it as the effect of a "pathological condition"; for it is a fact of everyday experience that external, superficial knowledge embracing absolutely nothing respecting the fundamental laws of nature, continually and repeatedly mistakes causes for effects and effects for causes. With equal reason and with the same logic a flock of sheep might say to one of their number which had attained to the faculty of speech with man, that he was sick, and might concern themselves with its "pathological condition." Thus it is that wisdom appears foolishness to the foolish; to the blind the light is but darkness; virtue is as vice to the vicious; truth seems trickery to the false; and everywhere we see that man perceives things not as they are but as he imagines them.

(To be continued)

Life is the mirror of king and slave.

'Tis just what you are and do;

Then give to the world the best you have,

And the best will come back to you.

—*Madaline S. Bridges.*

In Quest of Wisdom

An Allegory

ETHNE RAYDEN

Foreword

DEAR EARNEST souls, who are audience as well as actors in the great drama we call Life, pause a moment while the curtain is raised on this little allegory, and realize its significance:

In Beryl, the gay, irresponsible younger sister, behold the lower self, "precious," as her name implies, because it can be transmuted into something of priceless value. She is ignorant rather than evil, weak, easily swayed, attracted by the glitter of illusion. Watch, then, how tenderly she is guarded by the blessed forces of good, proof indeed of her true value in the eyes of God.

In Faith, her beautiful elder sister, we see the soul, the Higher Self, quietly, constantly guarding, guiding that childish lower nature. We realize how indispensable is this lovely presence, wise with age-old wisdom, steering the frail little bark to the haven where it should rest. Separate these two and grave peril befalls the lower self.

In Innocence we have the intuitive wisdom, conceived in ignorance, and born of purity—an angel before whom even the devils are powerless to harm our Beryl.

Juvenus stands to us for all young manhood. He is experimenting with life, heedless, happy in the animal phase of his being, awaiting unconsciously some contact with underlying realities and verities which will turn him into a Man, one who looks upward and inward rather than downward. It is only by contact with Truth that this great turning is made, and he who fails to reach the Light when angels touch him dies without power, and must wait until the womb of time again opens ere he has a chance once more to find his wings.

Hope is turned earthward at first, full of desire, until through Illumination she learns the Truth.

Intuition, Love, who is the burden bearer, Despair, and all the fantasies of thoughts and

dreams which surround our little day of life play their mimic part in this tale.

SCENE I

The Festival of Spring

In the beautiful country of Everywhere, which was ruled by the princess, Worldly Wisdom, a powerful but not unkind potentate, a general holiday had been proclaimed to celebrate the festival of Spring. Two young sisters who acted as daily tirewomen to the princess and whose humble little cottage home stood just outside the palace grounds, were preparing to attend this greatest of the yearly gatherings.

Faith, the elder sister, tall, dark, and slender, with a beautiful, serious face like a Madonna, sat deftly weaving a chain and wreath of starry white flowers, while Beryl, the younger girl brushed and curled the shining, red earth-gold of her hair. "Faith," she exclaimed at length, throwing down the comb and lifting a lovely little face with brown eyes and red, pouting mouth to her sister, "it's no use. I *can't* make myself look nice without a single bit of jewelry and nothing but this plain frock." She glanced down in disgust at the simple Grecian robe and dainty little sandals which were the usual garb of the folk in Everywhere.

Faith smiled, and leaning forward placed a crown of snowy blossoms on Beryl's red curls, and threw the long chain of flowers around her pretty neck.

"All the good and beautiful things of life must be *earned* and merited, little one. You have not earned them yet, but you have God's free gifts in the flowers. For each lesson learned, each temptation overcome, a wondrous jewel is given you. Some day you will understand these things."

A man's heavy tread sounded on the cottage porch, and flushing brightly, Beryl sprang up, scattering brush, comb, and garments in all directions.

"There is Juvenus. He promised to call for

me to take us to the Festival. Come, Faith," and she fled to welcome her devoted admirer, Juvenus, the young Captain of the Palace Guard, who stood looking particularly desirable and handsome in his helmet and chain armor, tall and strong, with mischievous, laughing blue eyes and an air of utterly irresponsible gaiety. He saluted the dainty little lady who ran towards him smiling.

"You look sweeter than ever, Beryl, just the prettiest thing in the world," he cried. "But you haven't any necklace except flowers. I'll tell you what I'll do." He stooped and whispered to her, laughing, and Beryl nodded and looked up at him with big, childlike eyes of pleasure. Faith smiled and sighed as she hastily gathered up Beryl's scattered possessions; she smoothed her dark hair, took a scroll of lessons from her drawer, and quietly followed her sister.

Juvenus greeted her charmingly, but there was a shade of faint resentment in his mind towards her, of which Faith was perfectly aware. He wanted a clear maneuvering ground around Beryl, but Faith kept a sharp and clever watch over her wayward and impulsive little sister.

"I promised Innocence we would call for her," remarked Faith as she shut the door of the cottage and followed the dancing steps of Beryl down the path. Their nearest neighbor was an old man known in Everywhere as the Master of Wisdom on account of his great learning. Innocence was his little housekeeper and serving maid, who loved the sisters, especially Faith, and spent much of her time with them when they were home. About an hour before this, Innocence had carried her master's lunch to his study, bent on asking leave of absence for the rest of the day. She found him in a particularly bad humor, having lost his glasses and broken several good quill pens; like a little mother she smoothed out his troubles by recovering the lost glasses from the top of his bald head and bringing a fresh supply of pens, thus removing some of the confusion around him. Her exquisite blond head shone like a jewel in the dimness of the dusty study, but the Master of Wisdom was too absorbed in his own affairs to do other than grant

a curt affirmative to her rather timid request. Innocence had learned the peace of selfless service, however, and expected no appreciation. She ran out to join Faith at the gate. They followed Juvenus and Beryl, who laughed and whispered together as if sharing some happy secret.

A large meadow had been prepared for the great Festival. In the middle of it was a large flower bedecked Maypole representing the sun, the center of the solar system. A May queen would be chosen and crowned, intended to symbolize the earth in a virgin state, while the wonderful Maypole dances would show forth in quaint and beautiful fashion the Immaculate Conception of the earth, when its seeds, planted in the dark soil, are fructified to bring forth abundantly. Flowers were scattered around those entering the meadow to take part in the festivities to symbolize the gifts of the harvest which the sun brings forth from the dark earth.

It was a gay scene. Soldiers in their shining armor, laughing girls, excited children running in and out among the people, and musicians added all the zest possible to the occasion. Faith and Innocence sought a quiet, shady spot under a group of trees, and Faith opened her scroll and began quietly to study; it was her chief recreation. Innocence lay on the grass, with dreamy blue eyes watching the mating birds building their nests in the branches above her.

Meanwhile Juvenus led Beryl to one of the many quaint booths which surrounded the field. A glittering display of jewelry of all descriptions was for sale here, and Beryl clasped her hands in delight and longing while Juvenus picked out a pretty little chain with a tiny pendant heart. It was called Sex-attraction; he fastened it round the girl's slender throat. "That is to show that you belong to me, sweetheart," he said, and led her to join in a country dance just beginning. Beryl danced like a wave of the ocean; it was sheer joy to watch her, yet to a tall, handsome girl who stood silently by, unnoticed by Juvenus or Beryl, the beauty of form and movement in this dainty, red-haired vision seemed to bring only anger and jealousy, for her dark brows met in a heavy frown as she watched the pair. She had witnessed the purchase of the necklace with the same intent, lower-

ing look, a look which boded no good to Beryl.

The tall girl's name was Hope; she was a young priestess in charge of the Temple of the Mind, a small shrine on the outskirts of the town. On her arm she carried a basket of fruit and flowers for her altars. After watching the dancers for some minutes, she turned slowly, and presently joined Faith and little Innocence under the trees. They sat silent while a plan for the attainment of her heart's desire formed itself in the keen mind of the priestess. Her fancy had fastened itself upon the gay young Captain of the Guard, and she schemed to turn his attention to herself, a rather ruthless scheming which took no heed of Beryl's childish faith and happiness.

A monk, his face shaded by his heavy cowl, drew near the three girls and lifted his hand in benediction.

"My daughters," he said in a grave, deep voice, "at the Festival of Spring each year the College of Learning yonder on the hills opens its doors for the admission of free pupils. Do you not desire wisdom? Will you not enter the College for a year and be taught the mysteries?"

The child face of Innocence flushed as she sat up and said earnestly: "Indeed, good father, I am too foolish and simple ever to learn wisdom, and I have my work to do."

Hope tossed her dark head, and her eyes flashed as she smiled and answered scornfully: "All the wisdom I need is in my own temple, priest."

Faith lifted her quiet eyes, and they fell upon Beryl approaching with Juvenus beside her. The girl was pouting, spreading her plain skirt for his inspection, pointing to a gaily dressed woman passing by, and beating her little fists in impatience at her poverty, while Juvenus laughed and pulled her curls. Faith's deep eyes grew very wistful as she raised them to the monk and answered his invitation.

"I long for greater wisdom, and strive to gain it for my sister's sake. But I could not leave Beryl, good father."

"Bring her with you, daughter," suggested the monk. Faith shook her head.

"Beryl does not love to study. She would be most unhappy in such a place. There is nothing to be done but stay and guard her from harm."

"Already you have much wisdom, daughter,

and your sacrifice will not be in vain," and making the sign of the cross, the monk turned and left them. Faith presently saw him talking to a boy and girl in another part of the field.

As Juvenus drew close to the group beneath the trees, Hope rose; she was well acquainted with Juvenus, and greeted him with a brilliant, flashing smile, and magnetic eyes whose glance had almost the power of hypnosis. The young Captain was instantly attracted, and Hope's disregard of his companion passed unnoticed by him.

"What do you think?" Hope cried, gaily. "The monk would have us all go away out of the world up into his gloomy College of Learning. Such nonsense! That is not the way to learn. I tell you, Juvenus, in my little Temple there are secrets such as this poor priest has never known. Secrets, joys, and great wisdom are to be gained at my altars. Let us all go together this afternoon," she added, suddenly turning to the girls, "and I will show you some of the inner beauties of my shrine."

"It would be interesting; we will certainly come," replied Faith pleasantly. Turning once more to Juvenus, Hope captured his entire attention, making him listen and laugh, and trying by every device she knew to keep his thoughts from Beryl. Juvenus was not intentionally unkind, merely weak and thoughtless, yet the little girl's face grew pale, her brown eyes wistful and resentful; but her small efforts to regain the young man's interest proving of no avail, she seated herself close to Faith, whose tender arm went round her in the instinctive desire to shield this well beloved sister from inevitable pain.

Innocence rose presently and wandered restlessly about as though the loud laughter of Juvenus in some way hurt her. Presently she came back to Faith, and bending down, whispered in her ear: "Love, the burden-bearer, would speak with you over yonder, behind the trees."

A light of great gladness shone in Faith's eyes, and signing to Innocence to remain by her sister, she rose. Innocence began softly to tell Beryl the secrets of the mating birds above their heads, and roused her pleased interest in the quaint love affairs up in the branches.

(Continued on page 392)

Elementary Psychology

Illustrated by a Series of Theorems

CLARENCE H. FOSTER

(Continued from January)

4. Ideas or impressions of inferiority concerning self as compared to others are of a few broad classes:

- a. Physical inferiority—strength.
- b. Physical inferiority—charm and beauty.
- c. Physical inferiority—sexual.
- d. Lack of knowledge and education.
- e. Inferior parentage and home.
- f. Moral and religious inferiority.
- g. Lack of social qualities.
- h. Inferior clothing.

The first step to overcome these ideas should be with constructive suggestion.

5. Ideas or impressions that one must have ill health of some type are usually from certain causes:

- a. Because one in ill health receives attention, sympathy, and protection which he would not otherwise have, many cling to ill health.
- b. Because sickness has been in the family for generations and therefore, of course, ill health is to be expected.
- c. Because one actually has had pain and sickness most of the life, and has come to feel that well-being is impossible.
- d. Because throughout the life others have given negative suggestions of sickness, and have assured one that he or she is certain to have ill health.

Every fixed conviction of ill health is of one of these classes as to cause. In the first class mentioned no help is possible. They may tire of it in time and come out of it. The others who actually wish to become well will find instant relief and benefit in suggestion.

6. The entire basis of the Law of Suggestion is very simple:

- a. The Subconscious Mind governs the body and all of one's automatic reactions to life.
- b. Bodily well-being and external circumstances of life exactly reflect the Subconscious.

c. The Subconscious Mind has no reasoning power.

d. Anything which is passed down to it unrejected by conscious reason is accepted as absolute truth.

e. The Subconscious seeks perpetually to bring all ideas and impressions which it has into manifestation.

f. Obviously, the thing to do is to give the Subconscious Mind such ideas and impressions as will bring harmony into the life.

7. The "Law of Suggestion" simply means that whatever is given to the Subconscious Mind, it will seek to carry out and make true to the letter.

8. The weight and importance of any suggestion to the Subconscious is influenced by:

- a. The opposition of already existent ideas in the Subconscious, which may be overcome.
- b. The doubts in the Conscious Reasoning Self, which may cast aside the suggestion.
- c. The degree of attention to the suggestion at the moment when given.
- d. The clearness and definiteness of the suggestion.
- e. The positive manner in which given.

9. Suggestion may be given to one's own Subconscious, the purpose being to positively and definitely tell it what you expect it to do and be.

Point Ten

1. Before one can visualize the operation of mind from a deeper and more analytical standpoint, it is absolutely essential that he have a clear understanding of the Laws of Elementary Psychology.

2. One may, if he wishes, pause at this point and go no further, and teach and use only some form of the Law of Suggestion or Concentration in solving all problems which may come up.

3. When it is said that some of the teachings of Elementary Psychology become half-truths, it simply means that they are incomplete. This

does not mean that one should not study them. Addition is hardly the whole of mathematics, yet one would make little progress with calculus until he had learned addition.

4. And all that is taught in Elementary Psychology is complete until the traveler has learned that which is more so.

5. One may wonder what things he may work for, using psychological principles, without being in danger of bringing harm to himself.

6. He may proceed with absolute confidence toward anything which is helpful to society, or which is not harmful to society or its members. One only needs to be guided by common sense as to whether his objects are on the right basis as far as others are concerned.

Point Eleven

1. It would be difficult to find a motive for endeavor which did not contain some element of self-interest, although one might persuade himself that he was utterly uninspired by selfishness.

2. It is practically impossible for the vast majority to find an interest which will actuate effort and which is not in some way for self. In any event, the truly selfless person would not be known generally to the public.

3. Even those efforts which are completely self-sacrificial and entirely for others may be analyzed by the cynic down to self-pleasing effort. Even that one who serves others most may honestly be said to be serving self-interest.

4. Nevertheless there is an immeasurable gulf between the one who finds pleasure in human service and in giving, and that person who seeks egotistical self-elevation and objective possessions for purely selfish reasons without giving anything in return.

5. The one who truly seeks to serve most or to develop his own creative senses, is the one who will ultimately reap the greatest blessings.

6. Even though he may be selfishly interested in serving, he may use any psychological laws or knowledge utterly without stint or limit.

7. Such a one might ultimately be punished for the egotism caused by his success, but never for the use of psychological laws.

8. Whether you realize it or not, it is the purpose of everyone on earth to develop the creative faculties and senses, and place himself in a position to serve the mass more fully.

9. Nature will always aid one who seeks to develop self, his creative faculties and senses, or who seeks to serve the race in any way. While the motive may seem selfish, the aims are directly in accord with nature's purpose and never bring a negative reaction.

10. On the other hand, it is not possible to have or gain any desired results in life without at some time putting forth the required effort for them. At some time all debts must be paid. And any attempt to gain a selfish end without due effort can only lead to disillusionment. Any desire which is not toward true self-development or toward greater service to humanity is idle phantasy and will lead only to pain or to nothing.

11. The guiding standard is very simple: The use of psychological law should never be for desires which do not serve society, or which do not develop the senses and faculties. Neither should they be used in the expectation that the world should now give you something for nothing.

12. But if you are willing to put forth true effort in any way possible, and if your goal is to develop the creative senses and faculties or to serve humanity in any way, you may use the deepest principles of Concentration endlessly, and find marvelous and unbelievable results.

Concentration.

Herein are the basic points of "Concentration." Inner Concentration in its final forms is one of the principal types of exercise on the highest paths of spiritual unfoldment.

The points of Concentration:

Concentration may be called—

- a. A mental exercise.
- b. A creative process.
- c. And, in its deepest application, the highest form of self-unfoldment and development.

Concentration is taught—

- a. As a means of acquiring health and strength.
- b. As a means of acquiring knowledge.
- c. As a means of developing the inner psychic senses and leading endlessly toward spiritual unfoldment. Concentration is the highest form of mental development.

What does Concentration do?

- a. It may be considered as a highly inten-

sified and powerful suggestion to the Sub-conscious.

- b. It may be considered as an actual creative force, sending forth vibrations exactly corresponding to the picture or idea upon which the attention is focused.
- c. It may be considered as a penetration of the more subjective planes, with endlessly greater access to knowledge, and creative and constructive ideas.

To begin the use of Concentration for health, knowledge, or unfoldment you must—

- a. Decide what you desire to work for.
- b. This can be broad and general at first. You hold in your mind the resolve to bring your efforts into more specific lines as you proceed.

Now that you know what you wish to work for, you proceed—

- a. To take time daily for this work and development.
- b. To absolutely get away from everyone during it. Either be out of doors or in a room with *no one else* in it, and with all doors closed.
- c. Tie a broad bandage, such as a folded soft towel, over the eyes and ears.
- d. Lie down, either upon your back or on your face.
- e. Relax the body completely for five or ten minutes. Massage the neck and shoulder muscles and loosen the scalp at the base of the brain and behind the ears. Massage and pinch vigorously the inner side of every joint—elbows, wrists, knees, and ankles; then become lazy and induce a few imitation yawns.
- f. Forget the world and all that is within it.
- g. Utterly fix your attention upon the *Idea* upon which you have determined to concentrate.
- h. You will waver from it again and again. Come back to it.
- i. Continue this for thirty minutes; later this exercise may be continued for a longer period of time.
- j. Later you may practice Concentration upon some blank nothingness or upon an interior point, but in the beginning work for something tangible.

This is Concentration in its first stages. Your own experiments will teach you more than *any* external medium, for it is a road leading on to ever greater understanding and ability.

Point Twelve

1. The foregoing numbers of this series have given you the entire basic groundwork of *every* type of teaching of inspirational and constructive psychology.

2. It is the type of teaching which is the most prevalent, because the greater number of persons are ready for it.

3. The more deeply one penetrates into the study of life, the fewer one can reach, for but few are prepared.

4. The foregoing numbers have not been given to instruct you, for no person will receive them who has not long since passed beyond them.

5. They have been given solely to crystallize a groundwork, and also because we must have *some* starting point.

6. The purpose of these sketches is to aid you toward self-fulfillment for your own life of service, either in private or in public.

(To be continued)

AN AQUARIAN NURSE

(Continued from page 373)

dead, and that her grieving would cause the mother to lose the life panorama, so essential to a passing spirit. Naturally they went away saying she did not care for her mother.

Dr. Lane was tender and comforting to Winnifred. He understood her attitude, and sympathetically took charge of things for her. Her trouble brought out his finest characteristics, and she felt that she was indeed blessed to have found this lover and companion.

They were quietly married a week later.

She sold the house and banked the money to be used for the realization of her dream. A fortunate turn in the financial affairs of her husband brought this about much sooner than she had anticipated. It took the form of a small hospital, where she was installed as head, and where her ideals as to healing, both material and spiritual, could be put into practice. And you may be very sure that surgery was not one of these.

Question Department

The Occult Objections to Wine and Beer

QUESTION:

What are the objections to wine and beer from the occult standpoint?

ANSWER:

We are told in occult philosophy that alcohol was given to the human race with a specific object in view, namely, to temporarily benumb the spiritual sensibilities of man and thus compel him to focus his entire attention upon the material world in order to conquer it. If he permits himself to spend his time in metaphysical speculation and does not master the problems that come to him in connection with matter, he is failing in a critical feature of his evolution.

Alcohol in the form of wine and other beverages was the agent selected to shut out temporarily from man's vision the higher planes. This took place while he was still coming down on the descending arc of *involution*. However, he has now passed the lowest point and has started upward on the ascending arc of *evolution*. It is now necessary for him to spiritualize the vehicles which he built during involution, and therefore anything which benumbs the mind or the spiritual principle within must be carefully avoided.

The vibrations of man's vehicles must be raised ever higher and higher until in time he will be able to contact consciously, first the Etheric World and then at a later date the Desire World. At this stage alcohol in any form becomes a deteriorating and destructive agency. It lowers the vibrations instead of raising them, and therefore it works directly against the purposes of evolution.

There is another most important objection to alcohol from the occult standpoint: Within man there are certain vital centers, located in the etheric and desire bodies. These vital centers are the points of inflow for the vital forces from the higher realms. They have coverings of physical, etheric, and desire substance. These

centers when properly developed by a life of purification will be the point of contact through which man will come into touch with the superphysical worlds. They really constitute doors between the physical and the superphysical. When man develops in the proper manner, these centers or doors are kept closed until such a time as he is able to meet and master the entities of the superphysical realms. But when he begins to use stimulants or narcotics, there is a break in this normal development. The effect of alcohol is to reverse the vibration of the vital centers mentioned, and to destroy the coverings which normally protect them. When this has been done, the doors to the invisible worlds are opened, but the person is unable to close them at will. The entities which live upon the superphysical planes are then free to enter his consciousness at their pleasure. As alcohol lowers the vibrations, so it is the lower regions of the Desire World which are contacted under its influence, and low or depraved beings or entities which gain admittance to the aura.

When the process has been carried through several lives, the person becomes a psychic sensitive. This explains the reason why there are at the present time so many *non-spiritual* mediums in evidence, those who commercialize their psychic gifts. They are frequently the product of former lives of indulgence in alcoholic stimulants. They have broken down the doors which separated their consciousness from the superphysical realms without having purified and spiritualized their desire natures, therefore they have gained a negative and dangerous form of psychic development. They are subject to all sorts of psychic deception and imposition, and the psychic information which they give out is very likely to be misleading.

When the doors have been broken down, disincarnate beings who still possess the desire for

alcoholic stimulants are free to enter the aura of a person and urge him to drink; therefore he ceases to be a free agent, and is easily forced by these disincarnate beings into a life of debauchery. He does not know that his abnormal desire for liquor is the result of their suggestions, but such is the case.

If the abnormal psychic sensitiveness is carried far enough, the result may be complete obsession by another entity. In the more extreme cases the person contacts the denizens of the lowest regions of the Desire World, who are often of a frightful character. *Delirium tremens* is merely a state wherein this process has been accomplished. The consciousness of the person is then functioning in the region where the desire bodies of serpents and all manner of crawling creatures are to be found. The unfortunate victim actually perceives these loathsome forms, and they are not the product of the imagination as many believe.

No spiritual progress can be made nor contact with the masters of evolution so long as the aura is tainted with the fumes of liquor. Every drink of alcoholic stimulants, whether it be wine, beer, or something stronger, is breaking down a little more the doors which separate the individual from the lower psychic realms. When these are broken down it usually requires several lives to rebuild them, if indeed they are ever rebuilt, and the experiences during these lives are most undesirable.

All the above applies with even greater force to narcotic drugs. These death dealing substances as well as alcohol should be shunned with the utmost abhorrence, for they betoken spiritual as well as physical death.

QUESTION:

What is the Rosicrucian teaching regarding marriage between the white and Negro races?

ANSWER:

The strongest expression in Max Heindel's writings, seemingly endorsing marriage between the two races farthest apart, the Caucasian and the Negro, appears in answer to question No. 25 in "*The Rosicrucian Philosophy in Questions and Answers*," page 53. There it is stated:

"These lower classes of spirits, our weaker brothers, have to take our leavings; therefore we

naturally owe them a certain debt, and marriage with the lower races is necessary in order to create something higher."

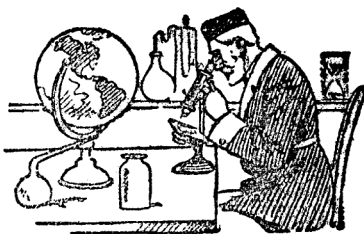
This, to some people, would seem an unqualified endorsement of intermarriage. We know, however, very definitely that such was not Mr. Heindel's intention.

In the summer of 1916 several students at Headquarters were discussing the race question, and one of them stated emphatically that Mr. Heindel encouraged intermarriage, quoting the passage given above. Others disagreed, and all finally decided to go to him direct for a decision.

Without the slightest hesitancy Mr. Heindel stated in the clearest language possible that marriage between the extremes was not expedient nor advisable, but that the races should live peaceably side by side. However, he stated that for the more advanced souls among the so-called lower races a bridge had to be made so that they might rise to the higher level and become incorporated in the coming new race, and that *that bridge had been built for them in the West Indies*.

This statement should make Mr. Heindel's position clear on this point. To have a large contingent of the Negro race transplanted from "Darkest Africa" to North America, placing them side by side with the most progressive element of the now dominant race, in the very heart of its civilization, was an act of Divine Providence and is now so considered by the most advanced spirits among the American Negroes. Though the school through which the forebears of the present Negro population of the United States had to pass was a hard one, for many of the masters were severe and some were cruel, the benefits have been inestimably great to the Negro race. The Negro is thus given an opportunity to bring to perfection the best there is in the old stock, and at the same time a bridge has been built for those who have outgrown the limitations of the Negro race bodies to span the chasm that separates them from the most advanced race.

Love is the greatest of human affections and friendship the noblest and most refined improvement of love.
—Robert South.



The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals, and must not be confused with fortune telling. As the tides are measured by the motion of sun and moon so also are the eventualities of existence measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that *a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.*

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care.

Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

Amblings of an Amateur in Astrology

MABEL TROTT

PART I

THERE IS NO question but that the time has come in which the Masters are giving out more and more to the masses the knowledge of astrology and other occult subjects. How are the masses receiving it? Some as a matter of course, some rapturously, some gladly but with fear, some with doubt, and some with open scoffing. In other words, each receives this wondrous knowledge in just the manner and to just the degree that his evolutionary development has qualified him to assimilate it. And this same qualification is registered in the horoscopical chart of each individual.

One who writes a learned treatise on these deep and vital subjects has no hesitancy in placing it before the reading public, for he knows that those already having a knowledge deep enough to be interested in these subjects will always be on the watch for something deeper

still and be ready to read. A few others will probably give it a superficial glance, but the rest will take no notice whatsoever.

Now here there arises a problem. It is time for the masses to be educated, but how is the bestowal of that education to be hastened? There are many modern "experts" who spend their time and are paid for devising ways and means of impressing the minds of our youth, from the kindergarten stage on up through all the school and college grades, with the knowledge which it is thought they should acquire. These same "experts" to a certain extent depend upon the information obtained by questioning those whom they teach and the proffered ideas of their students for a foundation for their methods and formulas; so it may be that these amblings of a student may be of use and interest to those who are trying to present these "new, old" truths in the most digestible form to the hungry crowd of mental "babes and sucklings."

Paul said something about certain "mysteries" being revealed in "due season," and having read it I pondered on it. Then I prayed about it and waited. Nothing much happened, that is, nothing that I wanted to happen, though I found out a few things rather beside the question. One thing was that I was terribly beloved of God, for I read, "Whom He loveth, He chasteneth." Then, with a feeling almost of disgust I dumped the whole thing overboard, as it were, but with a reservation. I watched out of the corner of my eye, so to speak, to see if God would make a move. If there were really a "due season," I would be ready to take advantage of it if I could learn the way to do so. But altogether it was a fearfully reckless and defiant feeling that had come over me. It makes me laugh now, and sometimes it makes me shudder. But man's extremity is God's opportunity.

I knew the dictionary definition of astrology, of course, and was always interested in the little articles entitled, "Horoscope for Today," et cetera, printed in the daily papers now and then. About this time I discovered and went eagerly through a little paper backed volume on astrology left in a house into which we had moved. Then I discovered that I had listed myself in that division marked, "Gladly but with Fear," for my knees actually trembled when I made up my mind to find out all that I could concerning my own life, past, present and future, in spite of the orthodox warning that "It is not God's will that man should divine the future." Such is the power of environment and early training!

It was a queer little book! I have it yet. It had been purchased at a news stand from among a lot of ten cent, paper-backed novels. Who would expect to find *such a book in such a place!* Its manner of erecting a chart and of reading it are beyond me yet. For the chart the only data required were the full name and the day, month, and year of birth. The "reading" was accomplished by means of arcane tables or fatidic circles, whatever they may be. It is still a puzzle to me, but from the book I learned the nature of the planets, houses, signs, and aspects well enough. Like many others I am slow, however. I felt that perhaps my inherited tendencies were to blame for my slow progress. I know now it is

because Mercury, retrograde, is in Capricorn intercepted in the fourth house, and square to the Moon and Neptune. My ancestors need not take the blame at any rate. So right from the very beginning astrology proves a blessing, at least to them.

I suppose the same "Power" that brought the paper-backed work on astrology from a shelf of dime novels could lead a hungry and thirsty soul to the philosophical shelf of a public library and point out whatever volume it pleased. Maybe it was the "power" and maybe it was the natural woman's instinct to read the end first that prompted the carrying home of the second volume of "Isis Unveiled" and the third volume of "The Secret Doctrine" to begin on, then "Paracelsus" and "Among the Rosicrucians," and finally after many others the "Cosmo-Conception" itself. At any rate they proved a fit preparation for the development of the astrological idea, and it did not take long to get a number of books on astrology. As time permitted I struggled on with the study alone.

What we are interested in we will talk about. Of course when a subject or idea like that of astrology is new to us, we feel our way carefully, especially when mentioning it to those with whom we are not very well acquainted. We expect a certain percentage of them to smile pityingly and pooh-pooh the subject. We, ourselves, have done likewise perhaps, and may be so doing yet along certain lines. But I have been truly amazed at the number of those whom I have approached who seemed only to be waiting for such a move on my part to let me know of their hunger and thirst for this knowledge.

Now here comes a peculiar point in the problem: The masses are poor! Maybe not literally without a place to lay their head, but as a whole they do not know how soon this may be true. They trust to luck and work their way and do their best to be economical and yet enjoy life to the limit of their ability. They are more or less successful along this line, I suppose, according as their Mercury is more or less supported by good aspects. It is known that a large number of a certain community carefully saved their pennies and nickels in order to pay fifty cents each for a medium to come among them once or twice a month and hold a seance. This will work

out in one of three ways: Those whose Neptune Moon, and Mercury are so arranged as to indicate an undeveloped or merely latent spirituality will find no particular interest in this subject and presently drop it, unconcerned. Those with the above planets prompting a negative phase of spirituality will struggle along fruitless lines of research or even altogether wrong lines, and later be forced to retrace their steps in sorrow and suffering, having gained only unprofitable experience. But the third class, whose stars promise positive spiritual development, will be led on naturally to discard all forms of mediumship and seek their gift through the proper higher channels.

While we are struggling on, one of us says, "See! I've found a way!" The others eagerly press close. "I have found a book on astrology. I am studying it the best I know how. It promises help."

"We have no book," say others; "the price of one must go to buy the children's dresses. The time we would require to study it must be spent in earning the children's bread. But here are our lives, open books if we could only read them," and so they give their birth dates and the stories of their past to help the amateur astrologer and be helped in return.

I was afraid in the beginning that I would not be able to gather enough first-hand material for my practical study of astrology. I had my own life chart and those of my immediate family to study, but even then I was not sure I had enough. Finally I gathered courage to ask some of those I knew the best if I might have their complete birth data. I found I not only could have it in welcome, but the people themselves were more than eager in most cases to know the results of my studies of their charts. Some of them just made a joke of it or a sort of game, as it were, but most of them, not feeling that they had either the time or money to invest in the study, gladly exchanged their birth data for what little I might be able to tell them. Oftentimes I make a verbal contract: as I become more efficient I am to correct past errors, and also work on the chart of each member of a family in turn as I am able to get the ephemeris for his birth year.

There are cases where the birth hour is not known. We then sit down together with our

reference books and very carefully go over the descriptions of the characters born under the one or two signs that seem nearest to being their rising sign. Feature after feature we analyze, then erect a chart and place the planets therein for the hour and minute near which birth must have occurred to bring the sign we want on the Ascendant. Then we begin the proof of the correctness of our assumed Ascendant by the incidents of the past life. Perhaps we have to change the time forward or backward to so place the planets in the houses as to tally with past events, especially if the planets are near the cusps of the houses. Then a new chart must be erected. A tedious job, yes, but it is exercise and practice, and nearly always we eventually get the chart almost right as regards the main events of the life. And it is most fascinating!

There is one group of people for whom I have done much horoscopical work. The group consists of a brother and sister about my own age with their families—marriage partners, children, and even grandchildren. The brother is a natural psychic. He loves the study of astrology and has several good reference books on the subject, but he is a very poor mathematician and has but little time to study, as a living must be earned for the family with his hands. I have the birth data of the entire group with the privilege of studying it to the fullest extent. In return I have erected the chart of each, and the brother reads them at his own convenience and probably much more accurately than I could.

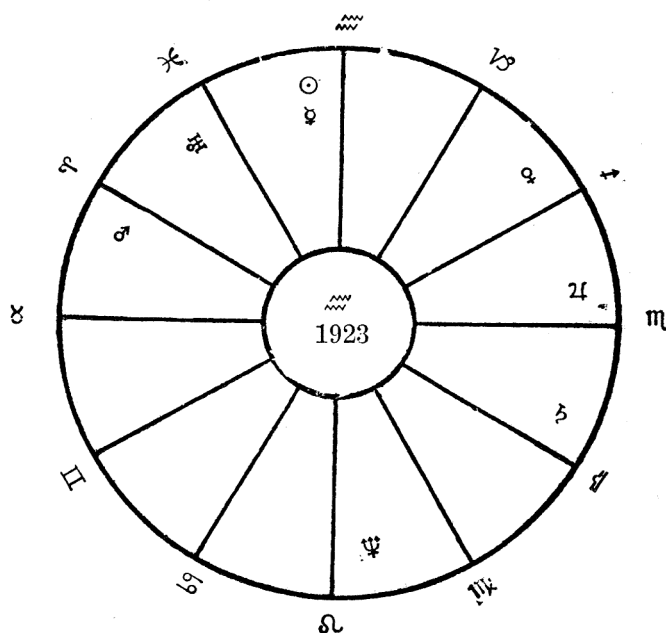
This relieves me of telling some things not altogether pretty, for it is not a pleasure to tell people their faults even though there are many virtues to be mentioned. Astrology calls for the exercise of diplomacy. A dear old man whom I know read my horoscope for me several years ago. He meant to be kind to me, so he did not mention my awkward walk and "pigeon toes," while I knew he should have done so, and instead of the word "lazy," beautifully brief and to the point, he used the phrase, "great possibilities but leisurely habits." Now I thought him lovely in his consideration for my feelings, but just the same I kept thinking that he might through kindness have missed telling me something that I really should have known and had not figured out for myself.

(To be continued)

The Children of Aquarius, 1923

Born between January 21st and February 19th, 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 horoscope 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.



The children born this year while the Sun is passing through the fixed and airy sign of Aquarius will be very versatile. They will be able to turn with ease from one occupation to another, and will have a special aptitude for fitting themselves to circumstances and conditions, for we find that the planets are distributed over the entire horoscope, and in general with but one planet in a sign.

Aquarius is classed under the mental signs and its children are unusually studious and fond of learning. But the children born this year while the Sun is passing through this sign will not be so much inclined in this direction, for Mercury, the planet of reason, is retrograde during the greater part of the month. This will give a tendency to these children to form the habit of putting off till tomorrow what should be done today along mental lines. They will, however, be very intuitive, and will acquire knowledge without mental effort, for Uranus is in Pisces, the sign of intuition, trine to Jupiter in the sign of Scorpio, an occult sign.

They will also have musical talent, for Nep-

tune is in Leo, trine to Venus, the planet of harmony and art. Saturn is exalted in Libra, a Venusian sign, which gives an aptitude for the mechanical arts such as building and architecture. Saturn is sextile to Neptune throughout the month. Neptune has to do with wireless telegraphy, and during the time of the passing of this strange and advanced planet through the sign of Leo radio inventions and activities have reached a remarkable stage. Wonderful improvements have been made in these ingenious little instruments.

The children of Aquarius are of an inventive turn of mind. With Saturn, which is the ruler of Aquarius, exalted in the sign of Libra, with the dynamic Mars in the fiery sign of Aries, its home, and with Neptune sextile to Saturn, these children will be very progressive and also clever with the hands. They will gain knowledge through their experiences rather than by book learning. Their health will be above the average, for we do not find any serious planetary afflictions and because as a rule Aquarian children do not dissipate their energy as do those born under the fiery signs, Aries, Sagittarius, and Leo.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting and printing, 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 places 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 may be sure your application has been given its chance among others.

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 make us this extra work. We cast horoscopes only for this department of the magazine and in connection with our Healing Department. We do not read horoscopes for money, for we consider this a prostitution of the divine science.

EDITOR'S NOTE:—If complete data (full name, sex, birthplace, year, month, day, hour and minute—if known) is not sent the reading cannot be made.

ELEANOR NELLIE V.

Born February 15, 1922.

2:30 A. M.

Long. 86 W., Lat. 44 N.

Cusps of the Houses:

10th house, Libra 7; 11th house, Scorpio 4; 12th house, Scorpio 26; Ascendant, Sagittarius 14-10; 2nd house, Capricorn 19, Aquarius intercepted; 3rd house, Pisces 0.

Positions of the Planets:

Mercury 23-52 Aquarius, retrograde; Sun 25-54 Aquarius; Venus 27-21 Aquarius; Uranus 8-50 Pisces; Neptune, retrograde, 14-16 Leo; Moon 12-9 Virgo; Saturn, retrograde, 6-52 Libra; Jupiter, retrograde, 18-39 Libra; Mars 28-19 Scorpio.

This child has Sagittarius on the Ascendant, with its ruler, Jupiter, posited in the Midheaven, in Libra, in trine aspect to Mercury and the Sun in Aquarius. This will make the native literary, musical, artistic, sympathetic, wholly broad-minded, with a rather careless indifference to adversity; healthy, jovial, beloved by all. She will be very fortunate financially, and would do especially well in governmental positions.

However, we find Mars in Scorpio in the 12th house, squaring the three planets in Aquarius. The square from Mars in Scorpio to Venus posited in the Uranian half of Aquarius indicates a nature intensely emotional and lacking in its control. Unless the native be taught self-control and transmutation of her emotions and the lower desires, this aspect will bring only sorrow, for Mars is in the 12th house. We would earnestly suggest to the parents to train their

child in a natural manner of living, for every individual should make an earnest attempt to be a humble server of the Lord in all love and unselfishness.

The square of Mars to Mercury and the Sun will tend to make the child egotistical and critical, also to give her an unruly temper. The best manner in which the parents may teach their daughter to overcome these elements and become a cleaner, finer, and more tolerant and worthy server of God is by their own example, for actions speak louder than words.

The Moon is in Virgo, opposing Uranus in Pisces, portraying a changeable instinctual mind that will cause the native to live many lives in the one. Upon the moral training and transmutation of desire will depend the result of the lessons awaiting her on her journey through life.

Saturn, retrograde, is in Libra in almost exact conjunction with the Midheaven. This has a tendency to bring first a rise and then a fall in material affairs, and upon the strength of the moral structure she builds in her early life will depend the permanency of the high standing which she is bound to acquire through her social and business life.

The beautiful sextile of Jupiter to Neptune in Leo will broaden the mind. This if combined with clean morals, pure affections, and pure food will enable her to gain positive, true inspiration from the heavenly spheres for the enlightenment of humanity. This might bring her before the public in the capacity of leader of a spiritual movement. This inspiration, if retained through practical application of the kindly precepts of the Master Jesus, will enable her to build a character that will not be overcome by adverse circumstances, but which will grow in strength with the passing of the years.

MILDRED G. H.

Born January 25th, 1910. 9:45 P. M.

Long. 74 West, Lat. 43 North.

Cusps of the Houses:

10th house, Cancer 1; 11th house, Leo 5; 12th house, Virgo 5; Ascendant, Libra 0-51; 2nd house, Libra 26; 3rd house, Scorpio 27.

Positions of the Planets:

Jupiter 14-32 Libra; Uranus 22-0 Capricorn; Mercury 4-55, retrograde, Aquarius; Sun 5-53 Aquarius; Venus 0-41, retrograde, Pisces; Saturn 17-39 Aries; Mars 1-45 Taurus; Neptune 17-28, retrograde, Cancer; Moon 12-46 Leo.

This young girl has Libra rising, with Jupiter in the first house. This gives a sympathetic, social disposition and tends to popularity. However, Jupiter is opposed by Saturn from the seventh house, and squared by Neptune from Cancer. Neptune is also opposing Uranus, which latter is square to Saturn. This handicaps Jupiter in his benevolent activities and tends to make her vacillating, indolent and impractical. These tendencies may be overcome by training and exertion on the part of the native.

Mars in the eighth house in Taurus is squaring the Sun and Mercury in Aquarius, which indicates a fondness for much speaking and tends to excitable, unkindly expression. We would suggest that the parents help to curb this by their example, for the child's home conditions are best suited to teach it self-control.

The Sun and Mercury in Aquarius show humanitarian instincts, which, however, through the square to Mars may be perverted for personal gain unless unselfishness is cultivated. The sensitive, psychic condition of the native due to the opposition of Neptune to Uranus will cause an interest in spiritual teachings that might lead into negative development. We would here state that true spiritual development is that only which calls out the purest and highest aspirations on every plane, and that clean living is a requisite to spirituality. Spirituality does not consist of clairvoyant powers. Pure thinking, loving service, and earnest prayer to God, and then a dawning and steadily growing realization of the godly in all people and things constitute spirituality. To that end are all occult books and organizations provided that humanity may awaken from its lethargy from self-indulgence and start to *live* the religious life. This

young girl should cultivate true spirituality and avoid all negative psychism.

The Moon is trine Saturn and sextile Jupiter, showing that although her friends will be changeable and productive of some friction, there will still be a certain number who will cling to her through all.

VOCATIONAL

D. E. H.

Born April 22nd, 1899. 9:30 P. M.

Long 83 W., Lat. 44 N.

Cusps of the Houses:

10th house, Libra 0; 11th house, Libra 28; 12th house, Scorpio 20; Ascendant, Sagittarius 8-59; 2nd house, Capricorn 13; 3rd house, Aquarius 23.

Positions of the Planets:

Saturn, retrograde, 23-19 Sagittarius; Venus 25-28 Pisces; Mercury 16-4 Aries; Sun 2-45 Taurus; Neptune 22-42 Gemini; Mars 3-7 Leo; Moon 0-38 Libra; Jupiter, retrograde, 5-38 Scorpio; Uranus, retrograde, 7-20 Sagittarius.

This young man has the emotional sign of Sagittarius rising, with Uranus practically on the Ascendant, sextile the Moon in the sign of the Balance, Libra, in the 10th house, and trine to Mars in Leo in the eighth house. This configuration will give him a restless, adventurous life, with long, sudden journeys across land and sea, and with a great love for the occult and for the true "Light that lighteth every man." His restless moves will prevent him from becoming fixed in any conventional position, but he will have ability in many lines.

His house of labor is ruled by Venus, posited in the third house in the sign of Pisces, a lethargic sign, and squaring Saturn and Neptune. This configuration will enhance the unwillingness of the native for settling himself to the serious tasks of life, and will tend to cause indifference to conventions that will bring struggle and sorrow into the life if yielded to.

We find Jupiter, the ruler of the Ascendant, in Scorpio, opposing the Sun in the 5th house and square to Mars, which will tend to cause too much love of pleasure and social diversion.

The native has a keen, analytical mentality. He also has much ability along psychic lines, for he is very intuitive, but his indifference to

(Continued on page 396)

Studies in The Rosicrucian Cosmo Conception

The Desire World

KITTIE S. COWEN

Definitions:

(1) *Feeling*:

Feeling is the mental sensation of knowing, or a consciousness of a condition which manifests in some form of pleasure or pain, like or dislike, satisfaction or dissatisfaction. Feelings are divided into three classes: *Emotions*, *Affections*, and *Desires*.

(a) *Emotions* are mental feelings of comfort or discomfort and range from bliss, joy, happiness (positive pole) down to sadness, sorrow, or misery (negative pole). They are the excited action of some inward susceptibility or impression.

(b) *Affections* are mental states that go out towards some external object, and range from profoundest love (positive pole) to deepest hate (negative pole). Love reaches from the low plane of mere liking for some object capable of satisfying bodily appetite to the most absorbing love for the Deity.

(c) *Desires* are mental feelings that go out towards an object, usually with a determination to possess it, but they range from a passionate urge to possess to a mortal aversion or dread. Desire may have for its object something that will gratify a bodily craving, perhaps a base one, or it may earnestly seek the best good of others, or the perfection of one's own personal character in its noblest form. A *wish* is a mental feeling less eager than a desire.

(2) *Passion*:

Passion is the outgrowth of affection or desire. When either of these becomes violent, taking possession of the mind and spurning the control

of reason or conscience, it is called passion. Passion, being an intensified condition of affection or desire, usually results in acute suffering, either mental or physical or both.

Emotions, *Affections*, *Desires*, *Wishes*, and *Passions* are all under the absolute control of the two great forces:

(a) Attraction—Positive Pole.

(b) Repulsion—Negative Pole.

The central ground, the meeting place of the two poles, so to speak, forms a neutral ground and is called the Region of Feeling. These forces of attraction and repulsion act in a different way in the three dense or lower regions of the Desire World from the way they act in the less dense or upper regions.

In the Central Region of the Desire World, which separates the three higher divisions from the three lower, interest, which is related to attraction, and indifference, which is related to repulsion, hold sway and may tip the balance in favor of either attraction or repulsion. Attraction holds almost undisputed sway in the three higher regions of the Desire World. In the rarer substance of each of these regions it holds complete sway; but in the coarser substance the force of repulsion also works to some extent.

In the three lower regions of the Desire World the force of repulsion is dominant, but the force of attraction is not absent. The tendency of every form, both good and bad, in the Desire World is to attract. All good forms, their vibrations being alike, attract and coalesce with one another. Good and evil forms related to the same thing attract each other; the evil forms may destroy the good provided they are stronger than

the good. This is because their vibrations are different. Evil forms, because of their inherent likeness, attract each other, but because of their different vibrations destroy each other when they meet.

Impressions are effects produced upon the mind through the senses, caused by the contact of the senses with external objects, which cause the ego to become aware of their existence. Impressions may be either clear or dim and are devoid of any real feeling.

(To be continued)

THE PROCESS OF THINKING

The Human Spirit, which is correlated to Jehovah who is creative, generates or creates an idea by working in the negative substance of Abstract Thought. This idea is projected into the Region of Concrete Thought where it clothes itself in mind stuff, and becomes a thought form. Mind stuff acts as a regulator on the intensive desire stuff with which the thought form clothes itself. The mind, by means of the thought form working through the brain and nervous system, directs the threefold body in its actions.

If the mind is allied with the desire body, the thought form will be forced to serve the threefold personality; but if it is allied with the Human Spirit in the Region of Abstract Thought where truth in its entirety is revealed, it will serve the threefold spirit. This is the reason why the mind must be freed from the lower self before the ego can recognize truth. For truth can at best be but poorly revealed until the mind coalesces with the spirit and reflects more perfect images. Truth in its entirety will never be known until the ego can function consciously in the Region of Abstract Thought, which is its home.

The fourth Initiation gives the ability to function in this Region of Abstract Thought.

The Desire Body, if interested, stirs the thought form into action after clothing it in desire stuff. Then the thought acts on the etheric brain, which in turn acts upon the physical brain and propels the vital force through the appropriate brain centers and nerves to the voluntary muscles which perform the necessary action.

If the Desire Body is not interested, all activity ceases here.

IN QUEST OF WISDOM

(Continued from page 379)

Faith quickly approached the tall figure awaiting her beyond the trees. The extraordinary beauty of his face and form were somewhat marred by the weight of cares and sorrows forever borne by this messenger of God, but such were the majesty and power which shone from the deep eyes that Faith, as she drew close, dropped on her knee before him in reverence and awe. She perceived that he was equipped as for a long journey.

"Oh Love, beloved," she cried, "must you go away again?" for his journeys were always a source of trial and grief to her, and he was constantly bent upon some urgent quest. He raised her tenderly, and pointed to a little group of travelers in the distance.

"See, Faith," he murmured low, "Destiny sends these frail ones out into the Desert of Sorrows—mothers with little children, aged men and women, heartbroken, worn-out workers from Everywhere. How could I let them go alone? They would certainly perish."

Faith clung to his arm, weeping. "But sorrow is coming to my Beryl, too, and I know not how to aid her," she sobbed.

"It is of that I would speak to you. Wisdom will be given you. Beryl's time of first initiation draws near, the opening of her understanding. She will need all the help and guidance we can give her, Faith, and though I must go away for a little while, since Beryl's time for the fullness of love is not yet, still never forget that in spirit I am always watching near you, and ready to aid and comfort you in all your difficulties. Soon I will return with greater power than now, and I will not again leave you in this way."

He lifted his hands in blessing, and with a loving smile turned and joined the group of wayfarers, who awaited him. With an anxious, heavy heart Faith returned to her charge beneath the trees.

(To be continued)

A kindly deed is a little seed,
That groweth all unseen;
And lo, when none do look thereon,
Anew it springeth green. —Selected.

Children's Department

Stars and Daisies

ETHNE RAYDEN

LATE ONE SPRING afternoon Daisy More sat in her little wheel chair beside the open door leading to the back yard. She was paralyzed and had never walked, so the Ladies' Aid Society had presented her with this nice chair with rubber tires and soft cushions, which the little girl could move and handle any way she liked.

But there was a flight of nine steps leading down into the garden, and much as she longed to go outside, Daisy knew it would be impossible to get up or down them alone.

The front room of the cottage where Daisy lived had been turned by her widowed mother into a small store. From where she sat Daisy could look straight through the door between the rooms to where her mother stood behind the counter, rolling up some red ribbon. There were all sorts of things in the store, everything from notions and ribbons, shoes and overalls, to onions and apples. Behind the counter was a sort of small closet or extra storeroom in which Mrs. More kept her little cash box; a spring lock had been placed on this door so that it locked itself if closed, and only the key on the ring in Mrs. More's pocket would open it again.

The store bell tinkled vigorously, and an excited voice called out: "Come right over, Mrs. More. Your sister's baby is dying with the croup."

A moment later Daisy's mother hurried into the back room. "I've got to run over to Aunt Aggie's, Daisy; the baby is sick. Do you think you could tend store till Brother Dick comes home? It only lacks an hour of closing time, and I would shut the store only that Mrs. Smith is coming specially for some things, and we need the money, dear. Do you think you can make change from the cash box?"

"Oh yes, mother, I always make right change, you know," cried Daisy, who often helped a little in the store. She was only ten but so re-

liable and wise that even in her crippled state she was far more of a help than her only brother, Dick, who at fifteen was inclined to be rough and wild. Mrs. More wheeled the chair hastily into the store, and stooped to kiss the little white face.

"I won't be gone long, Daisy. Be sure and keep *very quiet*," she added anxiously, and Daisy knew why her mother said it. The last time the doctor examined her she had overheard him say, "It is beginning to seriously affect the heart, Mrs. More. Keep the child absolutely quiet or the end will be quick and sudden."

Daisy understood in her own way what the doctor had meant. She had often sat and watched the daisies on the little grass plot at the back. All day long they sat in the grass, but when the sun went down, they just disappeared, and presently there they were shining down at her from the sky. In the morning they flew down and became daisies again.

"I'm a daisy too, and some day I'll fly up there and shine down on Mother and Dick," she thought. "How lovely to be able to move and fly."

She sat after her mother had gone out and gazed wistfully at a pair of shiny shoes and some bright red stockings, for she had her little weaknesses and longings, too. "If I could only walk, I would put on those lovely stockings and shoes and yards and yards of red ribbon round my waist and in my hair, and I would go all over the village and let everybody see them. Oh, dear, I do wish I could walk," she sighed, longingly.

Mrs. Smith came in presently, and chatted kindly with the little girl, while she chose overalls for Jack, tape and buttons, spools of thread, and quite a collection of odds and ends, nearly five dollars worth of goods. Daisy pushed herself to the "safe," as they called the little closet, and gave the woman her change. There was

quite a lot of money in the cash box it seemed to Daisy, and she was glad as Mother had said they needed it. Mrs. Smith turned at the door as she went out and remarked. "There's your brother away down the street with young Harmon. Harmon is a bad lot, my dear; gets drunk and smokes and plays billiards. Pity your Ma can't keep Dick away from him; it isn't going to do Dick any good."

She nodded then and went away, and Daisy sat thinking of what she had said. Joe Harmon was seventeen, and Daisy guessed shrewdly it was only because Dick was generous and "easy" and very good natured that Joe kept so friendly with him. Daisy knew where very many packets of cigarettes, candies, and other small things out of the store went—they found their way through Dick to Joe Harmon's pocket without payment. Mrs. More was poor and hard working, with this frail little girl to tend, and the boy was idle, extravagant, thoughtless, and easily led.

So uncomfortable were her thoughts after Mrs. Smith's departure that Daisy pushed herself back into the other room to fill the teakettle for supper. The sound of voices at the side of the house made her pause, and without intending it she heard Dick's answer to some remark made by Joe Harmon; the two were evidently standing close to the house wall.

"But I haven't got any money, Joe," Dick was saying. Joe's answer startled the little girl.

"Yer mother's out. Just you go and borrow from the cash box, kid. I tell yer I've got to have it, Dick, or I'll get sent to jail." Dick's reply was inaudible, and Joe's voice sounded once more, scornful and hard.

"Thought you were a real pal. Catch me going any more with a *kid like you*;" and a string of bad words followed. Dick spoke slowly.

"Well, I'll borrow it if you'll promise to pay me back on Saturday, Joe."

Daisy did not hear any more. A horror was coming over her at what Dick meant to do. He was going to take poor Mother's money, perhaps nearly all that was in the cash box, and give it as a loan to Joe Harmon. Joe would never pay it back, Daisy was quite sure; it was the same as stealing from his mother. Daisy's heart gave a sudden, sharp jump, and seemed to stop beating.

Her little face, always pale, grew a ghastly, bluish gray tinge, and as her brother came up the steps and walked straight through the kitchen into the store with his head down, not looking at her nor speaking, Daisy was physically incapable of calling to him or trying to stop him. Her one thought was to prevent him giving that money to Joe.

Suddenly an inspiration came to her. She grasped the wheels of her chair, which sped noiselessly across the floor into the store. Dick was in the closet stooping over the cash box. A sharp turn of the wheels brought her behind the counter in such a position that she could close the door of the closet as she passed. Then with one tremendous effort she seized the door and slammed it shut with Dick inside. She knew nothing could open it till her mother returned and unlocked it, and a little diamond-shaped hole high up in the door would give enough air to keep Dick from getting stifled.

But she had lost control of the chair, and her heart felt as though it would break from her side, so violently was it beating. She tried to seize the wheels and check her wild career across the store, through the kitchen, and towards the flight of steps beyond the open door. In vain!

In a sort of daze she seemed to hear Dick pounding on the door of the closet, and before she had time to think there was a tremendous jolt, a leap of the chair into space, and then one great crash as her helpless little body landed with the chair on top of it, down among the fast vanishing daisies on the grass plot.

Presently she became conscious of the stars shining brightly above her—very, very near, they seemed; and there was Mother kneeling by her, and Dick, and the doctor hurrying along. Why was she lying down here? How bright the stars were, like lovely little faces smiling at her! Mother and Dick were both crying—so strange; they were always gay and cheerful as a rule.

"Dick," she whispered to her big sobbing brother, "I'm done being a daisy; I'm going to be a star now. Maybe God kept me in my chair to stop me from doing wrong things, as I shut you in the closet to keep *you* from doing wrong. But won't you promise me something? 'Cross your heart, hope to die,' Dick: take care of

(Continued on page 397)

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals, (our younger brothers,) for food, and as far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but in extreme cases we sometimes advise the use of material means to accelerate recovery and bring relief to the patient.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Fur Substitutes

MAUD R. L. FRESHEL

In Weekly Unity

HERE ARE SOME who urge that consistent humanitarians should avoid even the appearance of evil, and not wear fabrics which imitate fur. Many of the most beautiful materials do not in any way imitate seal, broad-tail, etc., and are of course as adequate for warmth as the more suggestive designs, though it is questionable whether they are as helpful for propaganda work as those which more fully hold the attention and admiration of the heretofore thoughtless and thereby lead them to conversion. There is room here for latitude of opinion, without criticism of those who think differently. My own feeling has been that, as in so many other situations that face us in our efforts towards less imperfect lives, we do best by choosing what appears to us the lesser evil, with opportunity for the greatest achievement of good; and to my mind, the greatest good has seemed the awakening of the unawakened and leading them by ways they may be tempted to follow from carnivorous habits in food and from vanity's charnel house in their search for beauty in dress. To this end meals which we have come to regard as unnecessarily elaborate for ourselves may be planned for the unregenerate, and the same method applies to this question of fur imitations.

I have always been grateful for Emerson's line, "Hast thou . . . loved the wood rose and left it on its stalk?" We who remember that the wood rose cannot be revived by the nourishment of water as most flowers can be

would never pluck it to die, but would not hesitate to admire or use the best possible imitation wild rose. After all, the imitation rose really deceives no careful observer, nor does the fur fabric as a rule; and if it did, I believe that the good accomplished by it among those who are ready to be influenced to a discarding of fur would far outweigh the impression made upon the casual observer. My own experience has been that I have been enabled to tempt literally hundreds of women away from furs by showing them handsome imitations, whereas only a few could be allured by mere plushes, velvets, or embroidered woollens. I sympathize, however, with the stand of those who want the less suggestive long pile fabrics, and have designed for myself many scarfs and muffs which do not give an impression of fur; but I cannot think, from the point of view of the propagandist, that they are as helpful in the reform as are the fabrics which more closely imitate real fur.

This is as hard to decide for another as is the question regarding the comparative beauty of our fabrics and furs. So much depends on the kind of fur one has in mind, and which sort of fabric; and also I find that much depends on the degree to which the imagination has been awakened, or how deeply it still slumbers. The most "beautiful" white fox actually looks red to me when I think of the cruelty and blood it has cost; ermine loses its "beauty" in the eyes of one who

knows that each of the tiny bits (with the wee dash of black) that make up a garment represents the tragedy of a hungry little creature slowly dying while it struggles to tear its tongue away from a frozen piece of iron, greased to tempt it to seek food there, where the dreary wastes are all snow as white as itself, and where the young could not follow the mother were it not for the tiny dash of black so thoughtfully provided by Mother Nature. Each inch of the small skin is so precious to the trapper, the furrier, and the woman waiting somewhere to wear it, that the usual trap is not used, since holes cannot be countenanced; so we have contrived to trap by a tongue frozen to cold iron. Sometimes the tongue is pulled out, but usually more and more of the mouth surface adheres as the agonizing struggle endures. It takes fifty stoats to make a yard of ermine fur, and many hundred for the usual coronation robe. This is one reason some of us rejoice that there will not be so many queens crowned in the future.

I conclude that the beauty of fabrics compared with fur is a matter of individual taste. Some will think them more beautiful, others will not, but it is certain that they are far more beautiful than a selfish, death-dealing humanity deserves, and that they are satisfactory to those who have graduated from that class.

I hope I am not cynical when I say that next to the question of beauty comes to many the question of warmth. In the old days I was an addict to the sealskin coat, and was never warm in bitter weather; since discarding it I am never cold. Much may be due to a healthier body and better circulation, and because of better thinking and vegetarian diet; but it takes very little thought to make one realize that skins are not of themselves warmth producing.

Overshoes of wool and cotton weave are used over leather shoes if warmth is wanted, and it is recognized that the hands are never so cold as when kid gloves are worn unless these are interlined with wool or silk or cotton fleece. It is proverbial that arctic travelers depend not on fur but on fabrics and wool and interlinings of fiber and various materials manufactured from paper for warmth; the trapper or the lumberman, although he may decorate his cap with fur, wears for protection several layers of gar-

ments, chief among them the well known "Mackinaw." If furs were a necessity for warmth, the majority of those who live in the zone miscalled "temperate" would perish, as so small a number can afford them. The truth is, more people use fur for decoration than for warmth as witness the low-hanging stole with lifelike head and dangling tail which the modern silhouette demands, while a bared throat braves the winter blast; or the chiffon gown of the day, lavishly trimmed in fur; or a wrap of net recently shown for southern wear with a parasol to match, garnished with row upon row of ermine. Yes, fur imitations are as warm and warmer than fur, when made up and interlined as furs also have to be.

D. E. H.—VOCATIONAL

(Continued from page 390)

positive action may cause fear of the supernatural.

We would earnestly advise our friend to awaken to the necessity of living to the highest that is within him. An overindulgence of the appetites, including meat eating, would prevent him from reaching the heights of inspiration to which he may attain through the benefic aspects of Uranus. Also the sacred creative sex force should be conserved and only constructively used. This is the expression of the Godhead in us. It is our sacred charge and upon our use of it depends our progress on the pathway of evolution. If we abuse it, we are hindering our progress and dulling the expression of the powers we have already developed. If we use this force constructively through mental, artistic, and material creations, we shall go far and rise high.

Work in connection with transportation on land or water would satisfy our friend's desire for change, but we would suggest travel by land, as there is less danger there of undesirable occurrences. As a salesman he would have success if he applied himself to it, and he would make a convincing speaker.

We would earnestly advise him to bear patiently with his fellow employees and with his employers, for there are indications of a quick temper which if yielded to would result in unhappy circumstances.

Vegetarian Menu

—BREAKFAST—

Baked Apples
Boiled Hominy
Entire Wheat Coffee Cake
Cereal Coffee or Milk

—DINNER—

Potato Chowder
Nut Loaf
Green Peas and Carrots
Entire Wheat Bread and Milk

—SUPPER—

Cabbage Slaw and Olives
Sponge Cake
Bran Biscuits
Milk

Recipes

Cereal Coffee

Mix two pounds of bran with one-half pound of corn meal, and mix well with one pint of black molasses. Place in shallow baking pan and roast slowly in oven until it is the color of coffee. Be careful to have it evenly roasted. Use as you would coffee, but boil a little longer.

Entire Wheat Coffee Cake

Mix one cup of entire wheat flour with one of white flour, one tablespoon of sugar, one teaspoon of salt, and two teaspoons of baking powder. Work into the dry ingredients one tablespoon of butter and one cup of milk. Mix well and spread in a shallow oiled baking dish. Bake for twenty minutes. Spread the top with butter and sprinkle with sugar and cinnamon; return to oven for a few minutes.

Potato Chowder

Peel and dice three medium sized potatoes; boil in one pint of salted water for ten minutes. Slice and fry one onion in two spoons of butter; add same to potatoes, also one cup of cream. Season with salt and celery salt.

Nut Roast

Grind one quart of bread crumbs and brown in oven, adding one cup of ground cold boiled beans, one cup of nut meats, and two grated onions. Grind all together twice. Add two teaspoons of salt and season with celery salt, sage, savory, and paprika. Add two eggs and enough milk to make into a loaf. Bake in loaf until well browned; serve with tomato sauce or brown gravy. This is delicious when sliced cold and served between thinly sliced and buttered bread in the form of a sandwich.

Peas and Carrots

Boil one pint of fresh green shelled peas with one pint of diced young carrots until tender, adding two tablespoons of chopped parsley, one teaspoon of salt, a little grated nutmeg, and one tablespoon of butter.

STARS AND DAISIES

(Continued from page 394)

Mother, and never go with Joe Harmon any more. Help Mother, *always*. I'll be looking down every night."

She lifted her thin little hand and pointed to the stars, which were growing every moment nearer—huge, glorious shining lights they looked; and why, yes! there were angels flying about among them, and one came and held out loving arms to little Daisy More. She joyfully rose, no longer crippled and helpless, silently kissed her weeping mother, and then the little scene in the garden faded away, and a lovely gateway lit with stars gave entrance to a new and joyous life. The Daisy had become a star.

CORRESPONDENCE COURSES IN ASTROLOGY AND THE ROSICRUCIAN PHILOSOPHY

Astrology: To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses in astrology, the Junior and the Senior.

Rosicrucian Philosophy: We have a *Preliminary Course* in this of twelve lessons, using the *Cosmo-Conception* as text book. The completion of this course admits the student to the *Regular Student Course*. This includes a monthly lesson and letter by Mrs. Max Heindel devoted to a study of the practical aspects of the Philosophy.

If you wish to be admitted to any of these courses, address,

The Rosicrucian Fellowship,
Oceanside, California.

Wanted

Copies of the "Rays" for December, 1922. We will pay 20c each for these. If you have an extra copy, please send it to us.

The Rosy Cross Healing Circle

Dear Friends:

Dear little Catherine is quite well again. She was better the night after I wrote you. Several Helpers came that night. I sleep in the next room. There was a kindly faced man who said to me, "We have the best possible Helper with us. The little girl will soon be all right." I left my bed and went through the door with him into Cassie's room. There was a lady bending over the bed and manipulating Catherine's throat and back. They stayed, I think, about ten minutes, talking softly and pouring a "resisting strength" into the sleeping child.

I went back to bed, and in a short while, perhaps a half hour, I went again into her room. Placing my hand on what had been a hot little head, I found it quite cool, and the slow regular breathing showed she was not suffering. The next day towards night a slight fever returned, but I prayed very deeply and the following day she was quite well.

I know dear friends, that she is in good hands.

Much love to you all. I send my love to you every morning and every evening as well as through the day.

Lovingly yours,

M. R. D.

Dearest Friends:

The Invisible Helpers are wonderful in helping me in every way, and I have received great help in all my troubles. I am getting back to my real self.

And God bless you all in that Temple.

Your faithful student,

MRS. M. B.

Dear Friends:

I am feeling very much improved. My arm is almost back at normal again. I am also paying a lot of attention to my diet and am trying to eat *better*.

Knowing you are all busy, will cut letter short, with many thanks for your valuable aid and advice.

Yours in fellowship,

C. W. F.

HEALING DATES

January 2— 9—15—22—30

February 5—11—19—26

March 4—11—18—25

Healing meetings are held in the 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 Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

A CHRISTMAS ACKNOWLEDGMENT

Mrs. Heindel and the workers at Mt. Ecclesia wish to thank most cordially all the friends and students who have remembered them with Christmas cards and presents. The number is so large that personal acknowledgments are almost impossible, and we therefore take this means of expressing our gratitude and appreciation. That you may all have a most happy and successful New Year is our earnest wish.

Coming Changes in the "Rays"

Beginning with the May number of this magazine, Volume No. 15, it will be increased in size to forty-four pages, and an Editorial Department will be added in which current topics will be discussed from the standpoint of the Rosicrucian Philosophy. Also, the magazine will then appear in a new dress consisting of a new and very attractive cover design now being prepared for us by Mr. Manly P. Hall.

These added features will make the magazine of greater value, and will constitute an added incentive to subscribe for it. Renew your own and give a year's subscription to a friend.

Echoes From Mt. Ecclesia

Kaleidoscopic

ION WOLFE

MOUNT ECCLESIA, the adventurer, stands poised as a bird, resting a moment on the dizzy verge of a new year. Did you ever see a wind-tossed gull on some distant headland, perched calmly where the spray swept high, pausing there before plunging on into a sky of uncharted seas? That's the kind of a bird I mean; one who wings toward the goal with perfect confidence, though he may not know its exactness.

What is Mt. Ecclesia, an ideal or a place? It must be known as both. Too much ideal overlooks the value of effort, effort relying as it does on a firm practical foundation. Too much action blinds one to the ideal and to the outer and inner glory which is to come. We have taken the first step; we are on the way. The coming year will find us preparing even more keenly for that promised destiny which is before us. Let us take both the cosmic and the finite meaning when we repeat together in service, "Father, we thank Thee for the privilege of being here."

If you want to know a splendid recipe for having time dissolve before your very eyes, just get a steamer rug and plump yourself down on the beach by Mrs. Cramer while friend husband indulges in a nap. It has been recommended by several, and you'll surely be revitalized with knowledge. Then you'll probably wish aloud for more time, and she'll invite you to come to her home in Los Angeles, and maybe you'll do it if you ever get so far away from Headquarters.

The spring is an uncertain vagrant, but we have promise of a visit soon. Already the green grass is on the hills in mottled pattern, a subtle prediction of the flowers that offer their bounty to the spring in California. Already the heart yearns for the long road, and the bold gypsy campfires of the spirit. To feel the urge of growing life in springtime, to know the word, to hear the song: truly it is our heritage in the Oneness of All.

Of course you know there's a light at night on the Temple, a blending of smaller ones that form a star. Reaching into the void from a prominence overlooking the valley, it stands as a beacon light for all the country round about. You might enjoy it on nights when the fog drifts up from the sea, when the long white fingers coil and twist about it, giving a soft, gray glow of mystery.

It's quite surprising how fast the work is growing, especially in the Healing Department. It is with pleasing alarm that we watch the child outgrow its jacket. May we too outgrow our old garments as workers, stepping forth anew.

Romance often comes in sealed packages; it grows in the most unexpected places; it evades rule and rote. Miss Frances Putney, a recent worker at Headquarters, left for Los Angeles the other day with her mother. The next morning the shelves of books, the mail sacks, and the stamps looked hopefully for one of our workers, Moritz C. Haubold, who left so silently and suddenly. With the aid of expert mathematicians we have now learned that two equals one, and that *one* will return soon to take up their work again at the Fellowship. Here's to health and happiness! What more may the idle bystander do or say?

Have you ever taken a walk in the evening, down by the winding road that seeks the river? It leads through a small canyon of growing ferns and the eternal chaparral, down by the sand reeds, the pump house, and on by the grazing cattle. Finally you twist along below the Temple and see Inspiration Point above you, where the mildly adventurous come to view the valley and dangle their feet over the ledge. Then you may cross a sandy meadow, let the cockle-burs grab at your clothing, and try to find the path that winds up the hill into the eucalyptus grove, past the old tree where the cows have a rub. It's a jaunt both inspiring and invigorating, especially if you go at evening time when

the mists gather and shadows crawl softly over the low hills.

The recent holiday season has been one of great joy and benefit. The last week before Christmas always finds Mt. Ecclesia humming like a beehive. Things have to undergo a radical change for the emergency, and many alterations are made to accommodate the visitors. But it's really worth while, you know, and heaps of fun if one can only see it that way. After many foraging expeditions into the surrounding canyons and hurried trips to the nearby towns, the place fairly bristled with Christmas greens, ivy, and holly. To the writer the Midnight Service in the little Pro-Ecclesia was quite the most inspiring of all the gatherings. Previous to this, four sacred tableaux were given on a small stage erected in the dining room, with musical interludes by various resident members and by Mme. D'Artell, who sang at the services and also gave a healing concert on the evening previous. All seemed delighted with the comparative results of these simple tableaux, and we feel they are but the corner stone of things to come in the arts and in the drama.

Several of our field lecturers were here: Mrs. Cramer, Mr. Parchment, and Dr. Franzisca Lash, and all had occasion to talk to us and give freely of their knowledge and inspiration. We feel that they have brought us added interest from the outside, and have gone away again with renewed vigor and hope. Mr. Parchment is staying on with us for a relaxation period, and we look forward to more of the interesting lectures which he has already given. Truly, Christmas is a time of spiritual progress and rejoicing, and this most holy season of the year is a favorite with us all.

A NEW YEAR'S LETTER FROM MR. S. R. PARCHMENT

The many cards, letters, and gifts received during the Christmas and New Year's season are a proof of the warm-heartedness of the friends who rallied to assist me on my lecture tour through the country. Stevenson said, "The best that we find in our travels is an honest friend; he is a fortunate voyager who finds many."

The co-operative spirit I have found in the different states is a proof that there are many souls scattered throughout the world who are ready to assist the unselfish worker in spreading the teachings of the coming age.

The Elder Brothers, who are endeavoring to assist us on the path of evolution, are ready to help faithful students, those who are willing to serve mankind regardless of self. When such a decision has been made by the individual, he must be willing to go through years of preparation, and also be tried in the crucible of the world, yea to be tried and refined as gold in the smith's furnace. Then if he is found worthy, if he has been faithful in little things, an opportunity may be given him to do larger things.

When the opportunity was offered me to go out and serve my fellow man, I looked around and found I had no money for such an adventure in this materialistic age in which we are living. Then the words of the Psalmist rang in my innermost being and said, "The silver and gold together with the cattle on the thousand hills belong to your Father; He will not see you in want." Like a knight of old I started with the simple means I had. I have been on the road for the past fifteen months. All my needs have been met; my cup has been filled and shaken down and is running over. Truly, friends, if we trust the Inner Voice, we can not err. Like the Christ we must couple our faith with work and live in obedience to the Law. Then it will work for us as it worked two thousand years ago for the Christ. Not a sparrow can fall without the law said the Master, so all we have to do is to surrender self and work with the divine law. Health and strength will be given us, and all our material needs will be met.

I spent a very joyful Christmas at Mt. Ecclesia, the Mecca of the Rosicrucian Fellowship students throughout the world. Here we have representatives of all the races, and all are trying to the best of their ability to live the life of fellowship and self-forgetting service to others, which in the end will bring all nearer to God.

I shall hope to again greet you as in times past, praying that we all may grasp our opportunities for service in the coming year. May The Roses Bloom Upon Your Cross!