

RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

VOL. 17

AUGUST, 1925

NO. 4

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Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

**THE ROSICRUCIAN FELLOWSHIP
 Oceanside, California**

Printed by the Fellowship Press

The Rosicrucian Teachings

AS GIVEN OUT BY MAX HEINDEL TO THE
WESTERN WORLD

Students of Occultism:

You who approach the Gates of the Temple by the Path of the Mind—here you will find a Philosophy of Life which will satisfy the Intellect.

Students of Mysticism:

You who are seeking the Inner Sanctuary by the Way of the Heart—here you will find the means of satisfying the Devotional Yearnings of the Spiritual Nature.

The Rosicrucian Literature shows the true evolutionary purpose of life and how to make life a success from every point of view.

Instruction in philosophy, astrology, and healing is given by correspondence under the direction of Mrs. Max Heindel.

Our Summer School is now in session at Mt. Ecclesia, in which the above subjects and several others are taught by competent instructors in day classes.

If you are interested in any of the matters set forth above, let us send you further information about them.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH WILDAR

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion so obnoxious to most people, as Max Heindel in the "Echoes" of June, 1913, stated this to be his aim.

Progressive Canada

OUR sister to the north, Canada, has just taken an epoch-making step, namely, a union of the greater part of the Protestant churches of the entire province. Practically all the Methodist and Congregational churches and about 2300 out of 3000 of the Presbyterian have joined the new union, which has been named the "United Church of Canada." The new church will have a membership of about 800,000.

We must congratulate Canada for the progressiveness demonstrated in this matter—considerably more than has been demonstrated by the churches of the United States. It has not been accomplished over night, however. It has taken about twenty-five years of negotiation and discussion before arriving at the point of action. The union was formally established on June 10, 1925, in Toronto.

A disheartening effect upon religion and those who take part in it is produced by the great number of struggling small churches which are to be found everywhere. In union there is strength, in separation there is weakness. Consider the typical small town of the United States or Canada: Generally

speaking, there will be found from three to six or more churches serving a population of perhaps two or three thousand people, and having an active membership of 200 to 300 altogether. On a Sunday morning they are rather a sad spectacle. A handful of people makes a pitiful showing in a large church. They gather together and endeavor to maintain a show of devotion and enthusiasm, but the handicap is too great.

Under the new Canadian regime it will be possible to consolidate several churches into one where the conditions justify it. Instead of having several small, inefficient churches, there may now be erected one large, strong, well supported church, which will be capable of doing much more work and in a much more efficient manner than was possible before. The ministers will be better educated and better equipped. All this will create prestige for the church and add momentum to its work. Co-operation and union will have a chance to become the keynote of the church world. It is more than a coincidence that these are also the keynote of the

THE
KEYNOTE

Aquarian Age. Separation and competition are sure to become things of the past. This new movement is certain to popularize religion, because "nothing succeeds like success." A strong, flourishing, enthusiastic church is certain to attract many people who would otherwise not be attracted. The new movement will unquestionably increase church membership.

The unnecessarily large number of churches has been due solely to one thing

Current Topics

—denominationalism, and denomination-
alism is of course founded upon creed
and dogma, which represent a process of
crystallization that began in the early
history of the church. In forming a
union it is necessary for those who enter
it to sacrifice something. In this case
some of the creeds and dogmas have to
go by the board. The creeds of the virgin
birth, baptism, communion, and the like
have to be merged to a certain extent,
being superseded merely by a moral
obligation to follow the principles of
Christ in the matter of love, charity, and
tolerance. In the final analysis these

THE
CHRIST
CREED

constitute the only creed
which is of any par-
ticular value, and on it all
the churches can unite. All
other creeds are side issues
and more or less non-essential. The all-
important factor for the church of Christ
is that it shall be founded upon the rock
of Christ love and forbearance. Nothing
else matters.

There is an innate need of religion
felt by all people in all lands, and a very
large percentage of them would be glad
of an opportunity of church affiliation
if they could accomplish it without out-
raging their reason. When they are con-
fronted, however, by creeds which are
more or less absurd, they have to choose
between following the dictates of the
spirit within and doing violence to their
rational natures. Many have been un-
able to do the latter. They have, there-
fore, refrained from joining any church.
The new church union will obviate this
difficulty for Canada.

We, as Rosicrucian students, are much
interested in the churches and the var-
ious reforms which they may make
from time to time. We know that the
churches are a very necessary part of
the life of the people. The Rosicrucian
movement, moreover, is esoteric Chris-

tianity, whereas, the churches represent
the exoteric side of Christianity. There-
fore we are naturally interested in the
other side of the movement to which we
are logically attached and of which we
form a part. There is no successful way
to meet the forces of evil except that of
union and co-operation. May the
churches of the United States profit by
the example of our neighbor to the north,
and show their progressive qualities by
following suit!

Newspaper Reform

THE
EXPERI-
MENT

THERE has been a very interesting
movement in progress recently, look-
ing towards minimizing the news of
crime in newspapers. This has long been
a much discussed question. Editors,
churchmen, social workers, and reform-
ers generally have debated the matter at
considerable length. Several papers in
various parts of the country have re-
cently made the experiment
of minimizing crime news,
and some of the results are
commented upon in the
Literary Digest.

The Des Moines Register of Des
Moines, Iowa, tried out the idea of segre-
gating the items relative to crime on an
inside page so arranged that it could be
thrown aside by those who did not wish
to read it. This departure has received
a great deal of approbation, not only
from the local readers but also from peo-
ple at distant points. The editor, John
Cowles, has announced his decision to
continue the new method indefinitely.

The Review of Decatur, Illinois, adopt-
ed the plan of segregating the crime
news in a single column on the first page
under an inconspicuous headline.

The Morning Echo of Bakersfield,
California, eliminates all crime news

Current Topics

from the first page, and prints only the essential facts without any elaboration.

The Christian Science Monitor, published in Boston, has been the pioneer in this movement for many years. Christian Science does not believe in admitting that there is any such thing as evil, preferring to think of it as "error of mortal mind." Therefore the *Monitor* very consistently does not publish any news of crime. Under this policy it has been a great success. It is one of the best edited and most satisfactory newspapers in the United States today. This is conceded not only by the advocates of higher thought but also by well informed people generally.

The greatest crime of all is to exploit criminality in our newspapers so that the news items become a stumbling block in the way of the less stable part of our population. What we object to is the over-emphasizing of crime as it is done by the yellow journals, spreading its lurid, sensational details across the whole front page, and creating an exaggerated idea as to its importance.

The underlying and important principle in the whole matter is that of the creative power of thought. If people continuously think along the lines of crime, by the laws of thought these thoughts are bound to materialize sooner or later into some form of criminality. Whereas if we think along constructive lines which tend to build up civilization, then our thoughts will certainly materialize into good. When the newspapers systematically print a lot of exaggerated details of crime which tend to set it up as an ideal before the feeble-minded and that part of the population whose mentality is below normal (of which statistics tell us there is an alarmingly large percentage) these people are sure to imitate more or less the criminals

whom they read about, for they have had a false standard created for them.

The great argument put forward by the advocates of printing all the crime news is that it acts as a deterrent to crime, and that "pitiless publicity" is the best safeguard of the public against crime. But the facts regarding the creative power of thought show this to be largely a fallacy. A certain amount of publicity, however, is required to act as a danger signal to show the public the direction in which they are drifting. When the people as a whole or any large section of them are found to be moving towards laxity of morals or any other form of unrighteousness, it is necessary that this fact be ascertained and become generally known; otherwise the necessary action cannot be taken to destroy the trend in that direction. Publicity, therefore, is good up to a certain point.

The Illustrated Daily News of Los Angeles seems to have hit a happy medium by minimizing the news items having to do with the misdoings of society, printing only the barest facts regarding them without exaggeration and without any attempt to play them up for the sake of sensationalism and the selling of papers.

If the newspapers are conducted along right psychological lines, they can be a tremendous power for good; but if they pander only to sensationalism, they become a menace and might almost better be suppressed. The best practical way to do this is for progressive readers to take a resolution to neither buy nor read those of the latter kind. Editors and publishers are very sensitive to anything that affects the circulation of their papers.

It is a hopeful note that even a few of the papers of the country have developed the moral courage to try the above experiment. It is to be hoped that their example will be widely followed.

The Mystic Light

The Rosicrucian Fellowship

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

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

A Creed of Life

<p>You ask me to what sect I pin my faith? To none, and yet I love God's temple, and My life is shaped and moulded to a creed So simple that a child can understand.</p> <p>I love the living source of all that's fair And beautiful on earth, in sky and sea; I love my fellow beings, and I try To do as I would have them do by me.</p> <p>I think if we reached out a helping hand To those who faint and falter by the way, If by our sympathy and kindly aid</p>	<p>Some sorrowing hearts find happiness each day;</p> <p>And if we ever carry in our hands The mantle of sweet charity and grace, To shield the weak and erring ones of earth, And lift them up to a securer place;</p> <p>Then I believe if our incautious feet Should wander out where thorns and thistles grow, He still would follow with a boundless love, And lead us where the living waters flow. —<i>Author Unknown.</i></p>
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The Little Things

BY MAX HEINDEL

(The following address was given by Max Heindel, October 8, 1911. It has never before been published.)

THE GREAT things in the Kingdom of God such as the marching orbs as we see them wandering about the sky at enormous distances from us, each traveling its appointed path at great speed, are something wonderful to our minds. Each one is moving with an

exactitude that brings it with absolute exactness to a certain point in its orbit at a certain calculable time. It is well to meditate together upon all the wonders of the sky, upon those marching orbs, as much as possible because those great objects are calculated to inspire awe in our breasts; they show us the greatness of the Creator.

But as we wander about the earth

here, we pass with unseeing eyes things that are a great deal more wonderful, things that should bring to our minds a greater awe for the Creator of this universe than those wonderful orbs that we see as lights in the sky when we look up there on a starry night. It is in the little things that the wonderful wisdom of God equally shines forth, things that we see many times, involving many phases of the creative activity, and yet we do not ordinarily perceive their real importance in our lives. The telescope has revealed to us suns at such enormous distances that the figures convey no meaning to the ordinary mind. The microscope has revealed in the other direction things that are even more wonderful. Therefore I thought it might be well to take some of those things for our meditation which we usually pass by, and see what lessons there are to be learned from the little things in the Kingdom of God.

Let us take, for instance, the faculties of man compared with those of various lesser beings in nature. Man, as we see him now, looks upon himself, and justly so, as the lord of creation. He is the highest creature in the universe that we see about us, and he is the highest among the kingdoms that we can ordinarily perceive with our five senses. But among the lesser beings are those whose faculties are in a way much more wonderful, though they have not all that we have.

We can only move at the speed of a few miles an hour; we tire very easily. Some of us can perhaps travel only a few blocks in the course of the day, and yet feel pain in so doing. When we sail the ocean, we see a little bird flying beside the ship at the same speed that it is going, untiringly, and with seemingly little effort. Go further down the scale and look at the swift flight of insects. See them move along by the side of a train at a speed of sixty miles an hour. We can readily see that if we had a relative speed in proportion to our size, we could compass this earth in a few minutes.

Look at the little boat fly, which skims along the surface of the lake. See the speed it attains, and then measure its size in comparison with ours. If we could move at a speed relatively proportional, we should be able to follow the sun around the earth; we should be able to realize the truth of the Bible saying that there is no night. We should be able to move as swiftly as the earth does upon its axis if we could only travel as that little boat fly that we regard as a pest.

Let us go in imagination to Africa and watch the white ants there. Could we build our houses and buildings of a relatively proportional size and strength, we should have domes towering from the earth towards the sky about 5,000 feet, and we should walk through gates many, many times higher than our church spires. If we could do these things that the lesser creatures do, how great we should be in many ways.

Had we the voice of the ordinary Canary bird expanded in proportion to our size, it would not be difficult for us (as it is for so many speakers) to reach a great audience; we should have a voice that would be so powerful that it could be heard above the din of battle, above the roar of the greatest cannon. If we had a body relatively as tough as that of many creatures that are only about a quarter of an inch in diameter, we should be able to withstand the shot of all the armies of the earth.

The lesser creatures, as we go down the scale of evolution, have faculties which we partially lack. Man has received many great things at the hand of the Creator, for instance, his mental powers and his spiritual faculties. He has evolved them during a long journey through this land of matter. But the little creatures that we usually look down upon have faculties in a wonderful measure also. Consider the sight of an eagle: at a distance at which an object is imperceptible by the human eye, the eagle will spy its prey, follow the direction that the eye points out, and

invariably catch its quarry. Consider the vulture: at a distance at which we should be unable to perceive any odor at all, it can scent the food that awaits it.

And so in every direction that we look in the animal kingdom, among the small as well as the great, we find faculties given to the lower creatures in a measure that we do not possess. Can not the God who has given 50,000 perfect eyes to a little butterfly also give to us spiritual sight that will be a thousand or fifty thousand times greater than the sight which we possess now by means of the two eyes that we have? Is not a God who has endowed the little ant with a power of resistance and a capability of resisting injury such as has already been described also capable of giving us a resisting nature that is not as easily hurt as our present bodies are, the bodies of which we think so much? When we have fitted ourselves for greater powers, we shall surely have them.

But it is not only in that manner that we may look at the little creatures. We have gone out into the world and with ruthless hand have conquered the animal kingdom; we have spread fear through all the lower species which we can conquer with our guns and our shot. But there is another class: there are the creatures that cannot be hurt by the shot which we use in our weapons of destruction, for instance, the locust. At one time the Czar Alexander sent out an army of 30,000 men to fight them, but they could not be vanquished. They went through fires that were built to exterminate them; they filled ditches that were dug to block their marches. The peasant in the morning would look out upon green fields, and in the evening not a leaf would remain in the wake of the locusts. Men went mad, but the stream that darkened the sky was irresistible. An insignificant little bug comes up from the ground in Ireland. It commences to eat the potato, and there is left in its wake a famine that fills the whole world with pity for the people who are thus afflicted.

The little things are the ones that create the greatest scourges. Earthquakes such as the ones we have had in Sicily and San Francisco may be more impressive, may cause more seeming damage at the time, but the scourge of the little things is much more serious.

The hand of God is visible in every one of these cases. In every one we find that there has been some object to attain, for there is no effect in nature without an adequate cause. If we examine closely the visible world, we shall find that the Bible is not wrong when it assigns a spiritual cause to a material tribulation.

In the middle of last century the French nation undertook to construct the Panama Canal, but what defeated it? It was not the climate; the climate is the same today. It was a little insect but a small part of an inch in diameter, weighing almost nothing, namely, the carrier of the yellow fever germ—yet it defeated the plans of the French nation. It remained for the Americans to find out what was at the root of that plague and bring war to bear upon that specific insect. We have sought for decades and decades in vain to exterminate the germs of tuberculosis. The scourges of the little things are the ones that make men's cheeks blanch. As said already, the earthquakes may violently disturb the surface of the earth, they may violently put out of existence many, many people, but it is the little things, the things we detest as pests and usually disregard, that we most fear. The underlying reason for this is that we have spread destruction and sorrow and fear among the animals.

Again, let us look upon the little things of the earth in another respect. They are God's work. Look at the bottom of the great deep. Millions or trillions uncountable of little bodies lie there, piled on top of one another. They accumulate until at last they reach the surface and form what we know as coral islands. If we go to the coast of Australia, we shall find that the little animals which we

speak of as coral have built a reef a thousand miles in length, and so wonderfully strong and well constructed that it protects the coast from the onslaught of the waves. These little things work slowly; it takes ages and ages for them to finish their work, and yet they do more to change the face of the earth than the earthquake and volcano; and they work at the bidding of God.

Such are the missions of the little things, and we find that everywhere God works through them. He manifests not only in the great orbs in the sky but also in the most minute things. When we look upon the Desert of Sahara, we see that it is the bottom of an ocean of a bygone day and that there are in its sand the shells of minute creatures. There is one class of such creatures so minute, yet with organs perfect though simpler than the human organs, that five million of them could be put in the shell of a mustard seed.

These little things here on the earth all play their part in the economy of nature. God works most wonderfully, not only in the great things but also in the little ones. They are perfect, each one in its class. Then what better can we do than to imitate God in this as in all other matters? What better can we do than to imitate the perfection of the little things? The longest journey that we take is a succession of steps. The swiftest traveler can take but one step at a time, but his progress depends on how each step is made. Every life is a succession of acts, and those acts are links in a chain which is the result of character. If there is one little link that is not as perfect as it ought to be, if there is one of them that is weak, then the whole chain is weak accordingly.

Therefore it is of the greatest necessity that we should look to the little things in life. It is not for us to wait day by day, thinking of what we will do at some future time when we shall have attained great and glorious faculties; but it is for us to do the little things that lie at our door day by day, ever look-

ing for the opportunities that are always near—the kind word, the cheering smile, the helpful hand that may be reached out so many, many times. These are the little things that build character; these are the little things that go to make a grand and glorious life and fit us for the possession of greater and grander faculties than we have now. It cannot be too often reiterated that we are not to expect anything more than we have at present until we have fitted ourselves for the possession of greater faculties. And how can we fit ourselves for anything greater if we do not use that which we now have?

The Sin Body

Purgatory is located in the lower regions of the desire world. Its forces have to do solely with emotions and desires of low or coarse character. These are torn out of the desire body by the force of repulsion, leaving the ego free to rise into higher regions. The sin body consists of the interlocked vital body and desire body, when the latter is of a particularly dense, coarse nature. The sin body resists the purgatorial forces longer than the ordinary desire body. In the case of depraved individuals a cleavage takes place between this sin body and the elements above it, namely, the mind and spirit. The latter proceed on their path to rebirth, whereas the former remains in the purgatorial region, and if the ego comes back to rebirth before the sin body is entirely disintegrated, the latter attaches itself to the person and becomes to him a sort of demon throughout his life. Eventually, of course, the sin body will be entirely disintegrated, but it may persist through a period of several lives.

—By J. W.

Personal liberty is the art of discrimination—knowing what you do not want and leaving it alone.—*Elbert Hubbard*.

Are We Immortal?

A Personal Experience

BY GEORGE WOODS HICKS

IN APPROACHING the subject of my own peculiar and personal experience in what, for a better name, I may call my spiritual illumination, I do so with the utmost hesitation and with a feeling of impotence as to ever being able to reduce to mere words that which so far transcends the physical faculties. Were it not for the fact that I feel an overpowering urge to chronicle, as best I can, this my mystic experience for the benefit it may bring to other souls on the Path, I would shrink from exposing to the eyes of skeptical mankind that which is so sacred to me. As an author and free-lance writer, I have written much since my unique enlightenment, but I have never in all my life penned anything which is as personal, as private, or soul-revealing as that which I am now about to write.

May I ask my readers to please forget all about personality as they read these capital I's which reluctantly I am forced to use in this true narration.

Now, at the very start, I must dismiss all modesty as well as pride, and limn my own case as faithfully as I might try to sketch a pen portrait of life in the raw. So, briefly, let me take you into the inner sanctuary of my life when, as a young man of twenty-three, I married one of the truest women under God's beneficent sun.

At that crucial time of my career in desperation I had broken away from all things religious, and had torn myself apart from the life of literature which I so dearly loved: the former action caused by a sense of disgust and rebellion against what I considered to be ecclesiastical tyranny and man-made tradition, and the latter by reason of necessity—I must make a living.

To make a long morbid story short, I threw myself into the strenuous business life of that time with all the temperamental intensity with which I had previously approached the shrine of literature and religion. . . . It brought results.

My god was the Golden Calf. I was its ardent worshipper. As success flowed towards me, the milk of human kindness receded until the paps were dry. I became hard, cynical, ungodly. Even the beauty of literature, my first love, had lost her charm. My de luxe library of morocco bindings lay lonely and unread upon their shelves. . . . My golden idol was a jealous god!

Never shall I forget the way I used to feel at that time as I looked upon the innocent faces of our babies asleep in their white cots! Egotist, blasphemer, agnostic that I was, I mentally acknowledged to myself my utter impotence in solving the mystery of their little lives. Confused as my proud intellect was by the miracle of life and the mystery of death, I never for a moment allowed sentiment or sentimentality to run away with my reason. I knew full well that a man could not find God by reason, yet I doubted that He could be found in any other way, or that any other man knew more about that way than I did myself. To me most religion savored of "religious insanity"—something of which a level-headed man should beware.

I never knew what it meant to relax. Awaking in the morning from a nervous sleep, I would bound out of bed and rush to my office for another frantic round of money making. I never experienced a peaceful moment. My only solace lay in action—more action. Sundays were a nightmare—both for myself

and family. I never went to church. I was the despair of a saintly mother and the worry of a solicitous wife. Looking back upon those times, I wonder how on earth my loved ones ever "put up" with me. I hated myself.

Several spiritually barren, money-mad years passed, in which I took advantage of the uncanny foresight which seemed to possess me. Then, in the spring of 1907, perceiving by this intuitive inner vision that the country was on the verge of a financial disturbance, I decided upon taking a hunting and exploration trip to the wilds of Alaska. In analyzing my motives and incentives for taking this trip, I early acknowledged to myself—and later to my wife—that it was on account of a vivid realization that all was "not well with my soul." I felt the absolute necessity of getting away off alone somewhere—the farther from civilization the better—in a place where I could review the past, take stock of the present, and speculate upon the future. . . . And what better place than the wilds of Alaska?

It's a wonder that any of our party ever came out of that country alive! Through adventures and dangers a-plenty we went, getting our full share of the excitement and thrills which our accelerated spirits craved as a stimulus. And personally I got more than that. Away up there in that wonderful "Land of the Midnight Sun," even with my unaided reason I got a clear glimpse of my littleness and egotistical foolishness, the barrenness of my life, and the utter futility of modern gold worship. Not that it changed the tenor of my life then—it did not. Reason unaided can no more find peace than it can find God. However, it *did* awaken the slumbering humanities within me, and I see now that it was a period of preparation for what followed a few short years later. That is why I mention this experience.

Back into the mad rush of business and speculation I plunged. With colossal egotism I turned to the most far-reaching and the most damning financial

institution in this world (or any other) the New York Stock Exchange—battle ground of the devil.

And then out of a clear sky the bolts from heaven began to fall upon me. The first was the most disturbing of all: My adored sister passed over to the other side of life. One of the most beautiful characters which God ever loaned the world—a trained nurse of wonderfully sympathetic disposition—her golden spirit floated out of her body while still wearing a nurse's uniform, faithful to her last breath in the midst of her merciful duties.

I would not, if I could, analyze this epoch of my career. What consolation was there for such a bereavement for a man who had lost his God? I was numbed—paralyzed—deadened. Along with this blow came my first losses in Wall Street. But these seemed not to carry even a small sting in comparison to the awful wound I had just received. I watched the money go as unconcernedly as I was wont to gaze at the smoke of my pure Havana curling to the vaulted roof of the Stock Exchange.

The end came quickly—as it generally does in Wall Street. After returning from a business trip to Washington, D. C., where with an influential associate I had been formulating plans for the promotion of a railroad in Mexico, my castle built upon the sands began to crumble in real earnest. Inside of a year I had lost all but a beautiful California mountain ranch which I had originally bought as a plaything. To this haven of refuge from financial storms I gladly retired with my little family. And it was here that the real transformation within me began.

I shall never forget the day when the full realization that I was beaten at last, forced itself upon my stubborn consciousness. My faithful wife and I were out for a stroll up towards the pines of the Sierra Madre mountains above our beautiful old ranch. It may have been the decided contrast between the peace of nature's sublime setting and the tu-

multuous hell of my inner self which precipitated the breaking of the spiritual storm, or it may have been from other unknown causes—I know not. I was too harassed to indulge in keen mental analysis. Only this I know: Sobbing like a wounded child, my face buried in the dusty trail (right where I belonged), I cried bitterly: "I'm whipped! I'm beaten!"

To one of staunch old British ancestry that is the bitterest cry of all. So it was to me. Yet, it was but the beginning of the end.

My creditors were pressing me—as only Christian creditors know how to press. My health was failing fast under the terrific strain. I was slipping down—down. Yes, there is a hell—for already I was there. And the pit was deep; and the fires were hot. I know.

Strive as I would, my proud intellect could devise no means of escape. I had reached that stage in the evolution of the soul which all men must some day experience. No material power could aid me then—I was literally "down and out."

I drank my cup of gall to the last bitter dregs, and—I cursed God. Yes, I cursed God.

O devil mind of man which casts us into a state of hell from which we are rescued only by the Principle of God! O Divine Omnipotence which can lift a man from such a burning, fiery torment!

To illustrate the black darkness of my mind at that time, allow me to quote the opening stanza of a hideous poem which I wrote in a vain attempt to relieve my inner feelings by outward expression. It was entitled "Darkness."

Ten thousand demons claw my soul,
All hell's let loose upon me;
And lo, their slimy forms do roll,
Their grimy faces glint with glee.

And then in the blackest hour of my material darkness came the first tiny gleam of spiritual light. It was ever so small—but oh, so comforting! Yet it

surprised me. I had thought that there was no light—for me.

And now comes the impossible task: to faithfully transcribe my growing spiritual experience, which opened up within my being like the unfolding of a rosebud under the influence of heavenly sunlight. How flat and dull it seems on paper!—this effort to report the unreportable. How can finite express infinite? . . . How can darkness reflect light? . . . Yet we make the feeble attempt, trusting to the Divine Spark within to illumine the spiritual thought behind the material symbol. So this is what happened to me—as near as I can express it:

To my surprise I seemed to be sinking away from all things material, yet—paradoxical as it may appear—at the same time rising above the plane of effect until my inner vision caught fleeting glimpses of the law of cause. The material world seemed to recede until it dissolved into the elemental, which in turn faded out until it merged into force or energy. Then this substance appeared to blend into mind, which in turn merged into spirit essence, the latter seeming to combine with soul and the soul part to coalesce with the great Causeless Cause, God, the soul being as perfect as the Word claims it to be as stated in the inspired part of the book of Genesis.

Now, all this time I was not in a trance nor a comatose condition; far from it. My normal faculties were supersensitive and accelerated to higher vibrations—that was all. I could look back if I willed it—into the darkness of a receding material world; but after my first "peep" into the spiritual I certainly did not so will it. Who would voluntarily look upon horror when glory was discernible? . . . Who would not choose sweet to bitter? . . . I chose sweet. I gazed, fascinated, upon glory.

Here was a new experience for me. I had never been amenable to exhortation nor influences from without. Barnstorming methods or revivalism had ever left me cold and unaffected. I had never

been "converted" according to the orthodox conception of the term. A certain peculiar negative quality of my nature—which still persists within me—ever and always protected me from the personal magnetism of others. Yet here was I, seemingly impervious to influences from without, surely although hesitatingly submitting to this overpowering and transforming influence from within.

Truly, I was mystified!

Still I made no effort of my own will to obstruct the flow of what, I knew later, was the spiritual water of Truth—which, indeed, is extremely cleansing. Rather, did I try in my weak way to submit my will to this beneficial power which seemed to bear me along into strange psychic realms of absolute reality: so real, in fact, that I wondered at the frailty and unreality of my own material covering of transient flesh. I needed no metaphysical assertion to convince me of the nothingness of matter. I *saw* the truth. I *felt* it. I *perceived* it. It was not through faith. I *knew*—yet not of myself nor of my own intellect. This subtle power of perception seemed to be but a reflection from the Infinite Wisdom. It was not my *own* mind that deduced or evolved the axiom, consequently I could take no credit for the accomplishment. Therefore I cannot be accused of presumption in stating this truth.

It would be utterly impossible to convey adequately the idea of my spiritual experience even if space permitted; so I will touch upon only a few isolated points, which will suffice to illustrate the main object of my recital of these pertinent facts.

First of all, let it be understood that the period of my "illumination" was not a matter of a few minutes or hours, but that it continued for days and—in lesser degree as it diminished—for several weeks. Night or day made no difference—the mystic influence was the same. Working or playing, standing, sitting or lying down affected it not at all. It was constant, and as it increased in power

and "volume" my broken health improved miraculously.

Then at the height of my startling experience came the absolute *knowledge* of my own immortality. Faith in that spiritual certainty dropped off like a worn-out garment. In its fluctuating place came the permanent and absolute knowledge. I *knew*—knew positively! And I can make this assertion humbly, for, as I have said previously, it was not of myself that I either gleaned or perceived (except by reflection) this priceless boon.

"Rather ambiguous," some say. Maybe! I mentioned in the beginning that it was going to be hard to reduce these subtle spiritual entities to variable material crudities. However, those who have passed through a similar period of spiritual evolution (and there are thousands who have done so) will understand and appreciate; others may only sympathize, and some even discredit it until their turn comes to pass this spiritual milestone. And come it surely will to every son of man!

Especially for the sake of the curious do I mention that during this period of the influx of spiritual light I was never more able to see clearly the *end* of material events and things. I mean this in its most practical sense. To illustrate:

This was about the time of the beginning of the European troubles in the Balkans. The dire results of this world horror were flashed before my inner vision like the sweep of a great spiritual searchlight or an immortal cinema. Its practical bearing was this: I informed my wife that wheat on the Stock Exchange would go soaring to unguessed prices. July wheat was then selling at ninety-six cents. We all know to what exorbitant prices it soared during the war. Some may ask, "Why didn't you take advantage of this knowledge?" Whoever asks that question advertises the fact that he is not very far advanced upon the spiritual journey, else he would realize that to those "who have eyes to

see" it is obvious that none of us who has experienced this "illumination" would sell his birthright for "a mess of pottage" nor "return like a dog to his vomit." Would it not surprise some of our corpulent kings of finance to learn that some of the higher Initiates already possess the knowledge of the transmutation of the baser metals into gold? . . . "Command that these stones shall be made bread!" has ever been the cry of the devils of ignorance and self-will.

Another phase of my unique experience was the opening of my mind to the possibilities of certain inventions. Not being of a mechanical turn of mind, I did not "enthuse" very much over these things. However, in relation to a rather peculiar aerostructure I did start to take out a patent, but the matter is still in status quo.

Then again, I was "shown" that I must write—among other things two particular works: a novel named "Soul's Peace" and a treatise entitled "the Reconciliation of Science and Religion." Both of these books have been started, but as yet neither of them has been finished, although I have completed several other novels since then.

There are many other things of which I might speak, but this would be "bearing witness of myself"—which is not permissible under spiritual law. Already I may have strained the credulity of some to the breaking point. But, just in passing, let me answer these in the same manner that I replied to the query of a very religious woman (a missionary) who asked me, rather querulously, "Why do you think *you* were chosen for this peculiar experience?" To her I replied: "Madam, the only reason that I can perceive is that I was such a wicked man . . ." After several years of retrospection I still feel the same about it.

How my heart goes out to those faithful inspirational writers who are struggling bravely to let their light "so shine before men!" With my heart and hand,

over the miles goes this message: Toi! on—the end is sure! There is balm in Gilead. No effort is lost—all is gain. In the midst of hope deferred hold out your groping hands in the dark. Your finger tips will surely touch "the hem of the Garment." Healing vigor will be yours. And finally—if you faint not—the darkness will be illumined by so bright a light that you will be forced to shade your inner eyes from its sublime glory. Press on! . . . "God's in his heaven—all's right with the world!"

And now, I cannot bring myself to the point of expressing my deepest and culminating spiritual experience. It is too personal—too sacred, a matter solely between Creator and created. But its memory lingers lovingly like the soft caress of an angel mother's hand upon the brow in silent, lonely, dark places. And the subtle "Voice of the Silence" picks up the cry which reverberates down through the darkness of the ages and repeats softly, comfortingly, the divine paean of immortality: "There shall be no more death . . . neither sorrow nor crying . . . for God shall wipe away all tears from their eyes."

Judge Not

BY MATILDA ROOME DUVALL

The space between you and the one you
judge

Is small—try standing where he, suf-
fering, stands.

Perhaps then his action will be robbed
of much

That seems to merit "justice" at your
hands.

There are two sides to everything—be
kind.

Give him the same fair treatment you
demand.

Go, stand beside him; then will you see
It all looks different when you "under-
stand."

From Serf to Service

BY GLADYS RIVINGTON

THE LITTLE hut was but dimly illumined by the flickering light which came from the fire. The smoke rose slowly, only a portion finding its way through the opening in the roof which served as a chimney, while the remainder lingered in the corners of the room, rendering the dimness yet darker and more obscure. The thickness of the atmosphere did not seem to distress the occupants, neither did the smoke appear to cause them discomfort—use accustoms in almost all cases.

In one corner of the smoky chamber was dimly discernible a straw pallet upon which lay the figure of a man, covered with rough skins. Crouched by the fire was another figure, deeply intent on a volume in which he was slowly reading, tracing the words with his fingers, his lips moving as he read.

The figure on the rude bed stirred, the eyes opened. "Stefan," he called.

The crouching figure rose, laid the volume carefully on a bench, and hastened to the bedside. Standing thus he revealed himself as a stalwart man in the prime of life, clad in the dress of a serf, one who belonged to the downtrodden class, the property of their masters. Yet he carried himself erect, and in his eyes there slumbered an untamed fire.

"Stefan," said the figure on the bed again, "listen carefully to what I have to tell you. You have been good to me; you have sheltered me, a fugitive priest."

"Father, all I have done has been more than repaid. You have taught me all I know. Without you I had been an ignorant peasant still; but now, though still a poor serf, something is awake within me. It is the light of a dim hope which I catch from reading in those books. I am repaid, Father."

"Nevertheless, Stefan, I would not

have you suffer for me. So far I have remained hidden, and soon the danger will be over for you, for I shall not live much longer. Follow carefully my instructions. When I am gone, drop my body in the river secretly by night. Be careful that you destroy all traces. Remember that I am a fugitive, a renegade, and if they find aught here you will suffer the full penalty of the law."

Here the peasant burst in:

"Law, always the law! Father, I have learned to hate the word. Law—it is but a name for oppression. When I must toil unceasingly for my liege, it is the law. When they seize the best of my fruits, it is the law. When I must fight against my will, it is the law. When they sell our children for slaves, it is the law. When they take my young bride from me, it is the law. The law, always the law, until we are ground finer than the dust! I hate, hate, HATE the law—yet I am powerless. Father, you are wise; tell me, how can I be free from the law?" Overcome with emotion, he sank beside the bed.

"Hush, my son; fetch me the Book."

Slowly Stefan obeyed, stirring the fire to a blaze as he passed.

The priest, for such was the man on the bed, strained his eyes in the uncertain light as he turned the pages, seeking a certain passage. Finally he pointed with his finger. "Read," he said.

Stefan read, slowly, falteringly, until he came at length to a stop. "Father," he said, "this word puzzles me; it is new. How shall I say it, and what does it mean?"

"My son, that word is 'love.' It is the remedy you seek. It will deliver you from the curse of the law."

"Love," repeated the peasant, slowly, wonderingly. "Love! I know that not.

Love—" and in his eyes there appeared a new light, and a faint, fleeting softness flickered across his bronzed, defiant countenance.

The silence of the night was suddenly broken by the sound of horses' hoofs.

"Quick! Stefan," cried the priest, "leave me! Do not let them find you here. Escape by the window. They cannot harm me, I am dying—flee!"

Stefan's answer was to smother the fire and endeavor to hide the priest under the straw that covered the floor.

"Open!" cried a voice outside. Stefan only continued his efforts, but before he could complete his task the door was burst open and a dozen men-at-arms stood in the room, carrying blazing torches.

"We have come to search in the name of the law."

Stefan, seeing all was lost, turned upon them. "The law!" he cried, his eyes blazing. "Once more the law! I defy the law!"

These were his last words, for the next instant he fell, pierced by the sword of the foremost soldier.

II

The centuries have passed. A young girl sits by a window, with a book in her hand.

What! Stephanie, reading again? Always reading! Best not let our mother find you with the book. I have heard her many times say that it is not becoming for girls to spend their time reading. Now, if you had the fortune to be a man, you would have other things than love tales to interest you," and the boy gaily seized the book, holding it aloft in a teasing manner.

The girl, tall, bright-eyed, about seventeen years old, answered slowly: "No, Walter, even were I a man, I would still be interested in love. It seems to me the most absorbing thing in the world. Even in defiance of my mother I must read these tales until the time comes when I experience love for myself." She turned and gazed out of the window across the broad park which stretched far into the

distance. "When the time comes I shall leave all for love," she continued softly. "I am hungry for love. It seems an age-long hunger that I feel."

"Well, Stephanie, I am glad I do not feel like that. Give me something more exciting than love. Oh, I had nearly forgotten! We have visitors at the house today. Mother bade me tell you be prepared to welcome them. Robert Hanson has returned from abroad; he is here with his cousin, and they will stay with us for a while. Maybe here is thy Prince Charming at last."

The boy's words, spoken in jest, proved indeed true. Our young Stephanie found the love of which she had dreamed as long as she could remember, and in Robert she found the perfect lover. The few day's visit lengthened to two weeks, and still the young man showed no signs of anxiety to depart. He and Stephanie were absorbed in each other.

Then one day the girl's father called her to him saying: "Stephanie, I have told Robert he must leave us. You must forget him. I had hoped you and he might have married, but it is not to be. He has told me his story. Though he considers himself free, yet he is not so. If he were to marry you, it would not be recognized as a marriage in the eyes of the Church nor of the law."

The girl burst out: "Father, he has also told me, and what do I care for the Church or the law? I love Robert and will follow him to the ends of the earth whatever the law may say. Law! what is law? I know no law but love!"

"My daughter, I forbid you. The State forbids it. The Church forbids it."

"No man, no Church, no State can forbid me to love!"

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Late that night two figures on horseback might have been seen speeding along under a clouded sky. They were the figures of Stephanie and Robert. The girl had defied her parents, her State,

and her Church, and had left all for love.

* * * * *

The years have sped, and the scene has changed. It is a convent, and the Mother Superior is listening to a visitor, a woman, who is talking long and earnestly. If we look closely, we may find some resemblance to our young friend Stephanie.

"Mother," she is saying, "I left all for love—all. I defied my parents, and they disowned me. My marriage was unrecognized by either Church or State, and I became a social outcast. I had a few years of hectic happiness, then followed disillusionment. Love was to me my life, my religion, and my God. Now love has failed me. He whom I trusted has failed me also. I have lived to hear my own child curse me for giving him a tarnished name. I left all for love, and love has failed; there is nothing to live for. I am a broken woman, and this is the end. I only ask that you give me shelter here."

The Reverend Mother laid her hand softly and tenderly on the bowed head. "My daughter," she said, "this is not the end; it is but the beginning."

In the simple convent chamber a woman kneels in prayer. It is Stephanie. If we listen we may hear the words:

"Love is a mockery; love has failed; yet I cannot live without love. Show me the way."

She hears a voice near her say softly: "My child, give *Me* thy heart."

Looking up she sees a figure beside her, and in the dim light it seems to her as the figure of the Christ. "Who art thou?" she whispers, and even as she asks the question the figure seems to change. Gazing more closely she sees that it is not one figure but many, for it is composed of myriads of other figures—figures of men and women of every race, color, and nationality that she has ever seen or heard of and many more besides. Though so varied in appearance there is yet one thing common to all, and

that is the look of suffering that she can see on each face. The figures constantly change, and each instant reveals something different, yet the outline of the Christ figure does not vary and it contains all the others.

"My child," comes the voice again, "this is my body—sorrowful and suffering humanity. Behold, love has failed you, and you think it is the end. I will teach you a higher way. Go now and serve."

III

Once more the centuries have rolled by. A wise man walks the earth. His life is simple; many even think it sad and lonely. He has sufficient for his needs, but few possessions. He is wise with the wisdom that comes of knowledge tempered with understanding. He has apparently few intimates and no human ties, yet he is always ready to help the distressed and to give of himself to those who need. He no longer either offends against or hates the law, for the law is *within his own heart*. He loves, yet remains calm and serene, for his love is not of the emotions but of the soul. All his thoughts and actions are directed to one goal, the uplift of humanity, and in his life Law and Love are perfectly blended in loving, selfless SERVICE.

The Listener

BY FRANCES WIERMAN

When I speak of my prowess,
Wisdom, or deeds,
Or call myself mature,
Deep in the corridors that lead
To the throne room of my soul
I hear a laugh like the drop
Of a stream into a silver bowl.
It is the deathless part of me
That, for an instant, turns from
Contemplation of immensities
And hears my boast.

Forbearance is the oil that will make the wheels of the Fellowship run smoothly.—*Nettie Lytle*.

Habit and Custom Versus Experience

BY H.

WHAT LONG years of yearning and uncertain strife; what periods of hope, with many disappointments interspersed; what memories of gleams of light, followed by sudden and strangely disconcerting darkness; what pain and perplexity such words as compose this heading call to mind as one views in grave retrospection the zigzags which his path has made!

Throughout life we succeed in experiencing many changes, but are those changes progressive? Are they true progress? Eternal change is progress, for eternal change is essential to LIFE itself. It is equally true that dissolution and disintegration are constant change, and in them there is also LIFE.

But there is a vast difference between them; they are the two extremes of being. The path of progress is the path of light, but the path of disintegration is the path of darkness. The path of light "leadeth unto life," but the path of darkness leadeth unto death. It is "the broad way to destruction," which is disintegration into space.

One is the path of construction or creation, the path of the builders; the other is the path of dissolution, the path of the destroyers, the path which leads backward into the chaos from which we came forth.

These two ways are the two ways of God, for "God is light," and "God is a consuming fire"; but there are not two ways to God. God is CONSCIOUSNESS. Space is unconscious. Both of these paths have many changes; both alike are composed of infinite diversity in manifestation, and both alike are experience. But one should eternally move forward, for the destiny of man is forward, never backward.

Man is born into this world as an ac-

cumulation of results. These results are not yet worked out to any well defined and definite conclusion; they represent the man as he now is; nothing is yet perfected.

These various and diversified results, which are in a state of unsettled commotion, giving birth to new causes and yet other results, manifest themselves as predilection for various forms of experience. They express themselves as the choice which is made from time to time, man's experiments for a few years.

Then he passes into the Great Beyond to assimilate the results as permanent growth and future character, but the "residue" will reappear as inclination and as choice in another life on earth at the proper time. Unless some degree of that which is assimilated is spiritual in its nature and contributes to the growth of the spiritual man, it is evident that no spiritual progress has been made by him during that life which has just passed.

But as things are seen in this world, if the man does not appear to progress, is this apparent and temporary condition conclusive evidence that no progress has been made? If the man in any given case was paying his debts of the past, if he has in some degree squared the account in a manner not apparent to other men, and if he has in some degree performed the task that was given him, although it is not yet finished, has he not progressed? It certainly appears that he must have been making some progress. However this may be, no man may pass judgment regarding either the spiritual status or spiritual growth of another, for he cannot possibly perceive the many predetermining causes of another's present experiences.

That there are those—the few who are in advance of the many, termed Initiates—who can read the records of

the past lives of others there is no doubt. But they will not be found guilty of judging other men; too well they know the result of such action. And, furthermore, they will act quite otherwise; they will be found as the Master's servants and as helpers of their fellow men.

It may be decided with perfect assurance of its being truth that experience is cyclic; that it progresses by a series of lemniscate spirals, and that it is eternally progressive even in its apparent retrogression. From the cosmic days and nights, each termed eternity, down through all lesser periods of time to the short period of one rotation of the earth, 24 hours, all have their positive and negative action, and all are infinitely divisible by cause and consequence.

We know, if observing, that each small act of man brings about inevitable changes in the daily affairs of life; that such reaction becomes in turn the cause of yet other effects. We likewise know that some of the reactions occur instantly, others in a few hours or a few days, and yet others will certainly occur during the coming weeks and months, each after its own kind. And we know of yet other actions, the results of which are not expected to make their appearance until after the lapse of many years.

We also observe in the lives of men many actions which must certainly have their reactions, some of them vital and far-reaching, but no such reaction or result occurs although they may live a long life. We observe them passing into the beyond without reaping the results of their sowing, and we observe this to be true regardless of the nature of the seed sown by them.

Where, then, do the appropriate reactions or results *which are peculiar to a life in a material world occur*? Obviously there must be a succeeding life in a material world. And as present humanity are, in strict fact, a part of this world, such succeeding life must occur here. This is an argument which hardly needs presenting, for it is quite widely known

at the present time that rebirth is a fact, although it has not yet made its debut in the dictionary of the material *elite*.

As the result of rebirth and the cycle of necessity we observe among men those who are reaping now as they have sown at some time in the distant past; and we observe that they are reaping a harvest which cannot be brought fully to maturity during the period of one short life, for such harvest requires longer days and nights than are provided by the earth's rotation on its axis, and other seasons than those of its annual journey around the sun. But it does not necessarily follow that because they are reaping tares that they are evil men, though their deeds may appear as evil to other men. If their deeds *are* evil, that is another matter—a matter which we are not considering at the present time. If they are patiently reaping the fruits of past evil acts and are doing this in repentance, whether they are approved of men or not they are approved of God; and Christ will manifest Himself unto them, and He will "shew them of the Father."

Such men are making wonderful progress. They have taken up a task which is impossible for the many, and they are performing it well, yet to other men they may appear as retrogressive. They have heard the Master's voice, they are pressing forward to the goal of service, and they are paying three times the debt of destiny in one short life that the average man is called upon to pay. The tide of habit and custom is against their progress, but instead of taking the easy way of least resistance, which is common enough in material things, they work steadily against all such opposition that they may attain unto the *wisdom which lies just beyond*.

Although all men are progressing who are forcing their way upstream against the tide of habit and custom, it does not follow that all such men are consciously seeking union with the Master. But the conviction is forced upon us that all young men must find themselves involved in this condition of contending

forces to some extent as they approach maturity if they have any serious and definite purpose in life.

At the ages of seven, fourteen, and twenty-one there come into life three sets of new conditions. These changed conditions develop new traits of character, some of which are often not very desirable, but which must be met and dealt with. These conditions should be mastered, the good assimilated and that which is undesirable rejected. The mastery of these three series of conditions should be fully accomplished as a man passes twenty-eight, thirty-five, and forty-two respectively. Meanwhile he is putting on the "new man" while casting off the "old man." He will discover that the results of the past overlap the new construction which is based upon new resolutions.

It is a most important period of life from the age of twenty-eight to forty-two. It is occupied in harvesting the past, preparing new ground, selecting the seed to be sown, sowing for a future harvest, and gathering the grain into the garner simultaneously. This work will continue into the next period but should be well finished by the time the man is forty-nine, and it will be in the life of the *wise man*.

Following this comes a period of growth due to the good things he has garnered from the past, and he will be surprised at the rapid unfolding of the consciousness of soul-knowledge, the perception of spiritual things. If such harvest of wisdom is abundant, he will live in the midst of spiritual plenty, and he will spend his latter years in sharing his spiritual riches with others regardless of his means of livelihood. He will find therein a most abundant recompense for all his labors in the years between thirty and fifty, during which he winnowed his grain and gathered the wheat of his life.

From the foregoing it appears that men may discover in middle life that they are reaping an abundant crop of tares where they have no recollection of having sown any; and they may find them-

selves obsessed by habits, of the forming of which they were entirely unconscious, habits which they wish they were well rid of, traits which stick tighter than cockle-burs in a bale of cotton. These are called traits of character, but nevertheless they are also habits. They are the results from the preceding chapter of life, together with more or less from several other chapters more remote. The same is true of custom, be it local or racial.

Or it may be stated in this manner: You have passed this way before, and you left unpaid bills at many inns along the way which you have forgotten. But the "Book of Life" has not forgotten, and this time you will pay the "last jot and tittle of *what is due* before you will be allowed to progress on your journey. And you will pass this way again. And each time you will pay that which is due—of the total to be paid—until all your debts are canceled. Before life's long journey is complete and you go hence from this earth forever, you will have paid to the uttermost. "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing."

As before suggested, it is very likely that these various brought-over habits are undesirable. They are much like any other forgotten debt; they fall due at times which seem annoyingly inconvenient. Therefore the man aspires to the acquirement of other habits which are desirable, which are approved, and for which the only debt incurred is, "Love thy neighbor as thyself."

How shall he proceed to accomplish this?

There is no better way in the world than following the instruction given by the Master: "Seek ye first the kingdom of God and His righteousness." This appears very abstract to many, and there are those who are not satisfied unless they are set some definite task having direct relation to the thing to be removed; they desire something which calls for direct effort, and feel that if that re-

quired of them is in the nature of great effort, it promises great results.

Beware, my friend. When one has too much zeal without knowledge, he is dangerously near mistaking self-immolation for Christlike self-sacrifice, and dangerously near following those who teach hurry-up methods which are "of an infernal tendency." Spiritual understanding is not attained by impaling one's body upon a pole set upright in the ground; by burying oneself in the sand for a month; by dying from thirst while seated between two jars of water; by lying on a bed of thorns, or by any other such methods.

In the East, where a few thousand years are considered a short time, they have several sayings which commence with "Kill out." Now to "kill out" is correct when you know what is intended by it. But be sure that you understand what this term means before you either start killing out things within yourself or advising others to do so, lest you quench the spirit instead of vivifying it. "Quench not the Spirit. (2 *Thes.* 5:19.)

In this Western world of rush and hustle where men become millionaires over night, if you apply methods of efficiency to "killing out" desire within yourself like those employed in the stock yards—the refinement of inventive genius and superior intellect perverted to perfecting high-speed methods of killing—if you attempt to break all records of "killing out," or if you attempt to kill out any form of desire by jumping bodily upon it and choking it to death by main force, you will get the biggest surprise that is to be encountered in a long and varied experience! You will discover yourself in the act of attempting the destruction of a hydra-headed magic monster by means of your unaided strength and understanding. Two heads will appear for every one that is cut off.

The only prevention for this endless springing up of new heads is cauterization. This has been known for ages, but this ancient teaching is being overlooked by those who are trying to "climb up

some other way." Those who attempt this are trying to do these things according to some theory of their own, which the Master has positively stated is an impossibility. What is the mystery of this cauterizing process, this mystical and hidden teaching? There is but one answer: "The Baptism of Fire." It is the fire of spirit and not the puny will of man which can subdue forever the "Beast" of St. John's Revelation.

Unless the Master's directions are followed in subjugating this uncanny monster, it will transform itself into some other thing several times as bad and will multiply itself sevenfold. It will assume forms which cannot be perceived, and will doubly fortify itself by assuming disguises which man may not in any manner penetrate. Taken all together, the self-appointed executioner of this dragon, the would-be St. George, will find himself badly snarled up. The beast will turn on the unarmored would-be slayer and may steal away his physical faculties, thus rendering him helpless for the remainder of his life; and this may result in insanity or death.

This thing which is to be "killed out" is identified with every atom of man's physical body. Therefore by the use of such methods or force in any "killing out" process as here assumed man is ignorantly committing suicide. In all this world there is nothing more foolish than for unarmored mortal man to attempt to "kill out" in the foregoing manner anything that is mystical, magical, and spiritual in its nature. Read what the Apostle Paul says in this connection. (*Ephesians*, 6:10-18.)

There are other ways of killing out undesirable habits, with which one should become familiar. Two of them are definite and easily understood.

(1) Starvation. Stop feeding them tidbits and coaxing them along.

(2) Use your will to create good within yourself of all kinds. Unselfish love for your fellow men is a giant of good.

Cultivate good habits of every kind,

and stop worrying about failures; keep steadfast in your purpose, and keep the *fire burning*. When you have a goodly force of such creations active within you, all animated by the love of God, they will fight for you, and they will do all the killing out that is to be done. When they have finished, the result will be according to the Master's requirements regarding effectiveness. Every head will have been cut off clean in a businesslike manner according to all the specifications, including the cauterization by the spirit, and without any undue excitement.

Generating good will have eliminated or given time essential in which to decide the issue of every undesirable element, and eventually this will result in purity of mind and body. It may be further stated that no man of himself can do anything. But the Master has said, "My strength is sufficient for thee: for my strength is made perfect in weakness." This statement was made to the Apostle Paul regarding his "thorn in the flesh." (See *2nd Cor.*, 12: 7-9.)

The Christ is the ONE whose assistance man must have in all spiritual progress, for He is the ONE MASTER of this world period. He is our spiritual life; in Him we live. Progress will be made whether we will it or not, but to progress consciously, to know the Path in its most complete revelation, one must follow the latest teaching; he must not seek for the New Revelation in ancient teachings however vast and valuable their treasures may be.

The foregoing shows the difficulties to be met and overcome, the means provided for their overcoming, and how man must avail himself of those means if he is to attain the goal of spiritual light and understanding. It is very briefly stated, and is a preparation for what is to follow regarding habit and custom to be overcome.

It is very difficult to state rules for the individual, but a few will be given from one man's observation—conscious observation covering a period of sixty-two

years in this present life. They are not rules of conduct; they are methods relating to the "times and seasons." Having to do with planetary influence, they may be made use of by all but in a different manner by each.

The stating of the following facts regarding the times and seasons is the whole purpose of this article. Such statements would be nearly useless without presenting the spiritual aspect of their foundation, for it is upon a spiritual foundation that they rest. They did not prove of much use to our friend, the author, nor very effective in any manner until he as experimenter had discovered their foundation. If one builds upon a carnal foundation, he will surely fall; likewise if he attempts to "climb up some other way."

Life is manifestation. Man is trying to find out why he is here and what this fuss that is called life is all about. If one is in earnest about the matter, he will soon discover that he is in a position analogous to being on a fence, or as some in the West might say, "out on a limb." He has progressed thus far in the attempt to make his escape from several undesirable things. On one side appears a yawning space, within which he sees nothing although he had expected to find a higher degree of life on that side. On the other side from which he is trying to escape are many pleasant and unpleasant things, but he knows that they will devour the life within him if he *turns back* on their side of the fence; and it appears equally certain that there is nothing on the other side but a bottomless gulf.

He finds himself, like "I am the man" in *Etidorphe*, guided to a point where he must jump from material things directly off into empty space. It certainly appears that he will never attain anything but insanity or death if he makes the plunge into this seeming void. But the Master says, "I am the Way, the Truth, and the life. . . . Follow me."

(Concluded in next issue)

The Story of the Light

BY ETHNE RAYDEN

PART I.

IN A QUAIN little village on the border between Holland and Germany there stood a very old church whose altar was always ablaze with the candles lit by the simple, devout congregation.

In the market place outside could be heard the clatter of wooden shoes as the peasant women cleared it up after the business of the morning. It was three o'clock, and the village was unusually silent, nearly all the children having gone to gather blackberries in the woods.

The old clock was just striking the hour, when the door of the church was pushed open and then gently closed by a little girl about eight years old, who came very slowly to Our Lady's corner. One of the candles was burning very low; in about ten minutes he would go out, but he stretched his flame up as high as he could to take a good look at the child kneeling close by him on the step. He saw that she was small and fair; beside her lay her old wooden doll and also her two little wooden shoes. Her hair, the color of his flame, hung in two thick braids, and her little face was grave and sweet. The dark eyes were beautiful in form and color, but as the candle flickered, he noticed that they did not seem to flash back the light in quite the usual way, that they had an "unseeing" look—and then he understood. "Her lights have not been lit," he said; "poor little thing, she's blind." And then he heard her voice speaking quite softly, and this was what he heard:

"Dear Father and Mother God, you know I'm a very happy little girl and hardly ever ask you for anything, but only just come to say 'Thank you' for all the nice things you give me. I have my dear dolly, Louisa, to play with, and the cat and the dog, and I can smell the

sweet flowers in summer, and feel the warmth of the winter fire. I went away to stay with my dear Granny, and when I came back yesterday, I found you had sent me a darling little baby brother, very soft and warm. So I came to thank you for sending him and to say how sweet I think he is. Oh, dear God, more than anything else in the world I want to see my baby brother! I never wanted very much to see anything before, but do please soon open my eyes a tiny bit so I can see him just once, and then I'll never ask to see things again. I mustn't light a candle because I might set myself on fire; but see, I'll put my penny in the box, and then won't you please take the light of all the other candles for me and try to manage to let me see for a little while?" Then she dropped her penny into the tin box and sat down quietly on the floor, feeling for Louisa.

The candle spluttered and stretched himself up once more; he would go out in a few minutes. The child was talking quietly to her doll, making it kneel on the step as she had done, and laughing softly because it promptly fell over on its side and refused to balance on its wooden knees. Then she sat rocking it in her arms, and finally cuddled down into a comfortable little bundle on the floor; the candle knew by her deep, soft breathing and closed eyelids that she slept.

There was absolute silence in the little church for some minutes, and then the candle went out. Now, you must understand that when a light goes out and does not appear to be there any more, it really goes on existing just the same as a spirit light, larger and more brilliant than it was when your earthly eyes could see it, and ready to hurry back to its own place in the greatest light God ever made for us, the sun. From there it is

sent to burn again and again in the world, each time gaining more strength and beauty, beginning usually as a tiny match or rushlight, then coming back as a little candle or lamp, afterwards a larger and more perfect light, until at last it is fit to take part in the sun's glorious daily shining on the world; it comes to the earth then as a sunbeam.

This particular light of which we were speaking had not always behaved himself very well. Several times he was a match which would not light properly, and when at last he was allowed to become a little candle, he had curled down his wick and burnt sideways, looking very ugly, and a big moth came and put him out with a flap of its wings. So he had to be a candle once more, to learn to burn properly.

On the day when the little blind Marie and her doll had come to the church to pray, he had behaved beautifully, burning clear and straight till the last scrap of his grease was gone, and going out slowly and with the dignity worthy of a larger light. Therefore he felt very pleased with himself as his little spirit flame floated down from the stand before the Virgin and paused, shining and steady, beside the sleeping child.

"Now, when *my* light goes out, I can see better than before," remarked the candle. "*Her* lights are out; why can't she see too? She must have spirit lights just as I have, surely. I wonder where they are?" And the candle scratched his head—quite an easy matter when the head ends in a neat point; all he had to do was to curl it gently over, and it could reach any part of him with ease.

A sunbeam stole softly towards the corner where he stood.

"Yes, little light," it whispered gently, "she has also spirit lights—spirit eyes we call them—but they have never been opened yet. There are rules which govern the opening of a human being's spirit eyes."

"What rules?" asked the candle.

"The bodily eyes must be honest and true; they must never shed selfish tears,

nor frown in anger. They must have learned to look on all things with love and pity. It is very difficult to find a human being like that, and so very few have their spirit eyes open."

"How can you tell when the time has come for you to shine into their spirit eyes and wake them up?" inquired the candle, drawing nearer to the sleeping Marie.

"Look closely at that child, little light, and you will see what pretty colors are shining all around her as she lies there. Those colors gleam from the spirit within her. They are so beautiful that it is possible she may be one of those whose eyes *could* be opened to the spirit of life. An evil human being never has colors like that."

"How do you open spirit eyes?" asked the candle, very bright and eager.

"It is a great honor and privilege to do it," said the gentle sunbeam, smiling. "If I let you try, you won't burn crooked or go out before your time when you are next lighted, will you? Our Lord, the Sun, expects you to be good and self-respecting, you know."

"I really will be good, angel sunbeam, and I'll think a lot more of myself if you'll let me do it," cried the little candle.

"Well, you are quite close to her face. Shine very, very brightly, and say, 'Wake up and look at me, little Marie.' If she is ready, she will wake up in spirit and see."

"How did you know her name, angel sunbeam?"

The sunbeam laughed. "We know so much more than you do, you see, little light. Just call her and see if she wakes."

The candle went close up to Marie's pretty little flushed face, so close, indeed, that had he been a candle instead of a spirit light, he would certainly have scorched her. He shone and shone till he was larger and brighter than he had ever been, and then he called to the child: "Wake up and look at me, little Marie!"

The little head moved restlessly on the

pillow of her arm; she sighed deeply, and then a wonderful thing happened. The bodily part of the little Marie settled down more comfortably to sleep, breathing softly and smiling with parted lips, but from the sleeping form there rose up a radiant, shining, happy spirit child, with clear, joyous, wide-open eyes—eyes which she rubbed with both her little hands.

"Oh!" she cried, "How good of God! He has let me *see*!"

"Yes," said the sunbeam, preparing to withdraw from the stained glass window through which it had come. "All things come from Him. Even our Lord, the Sun, is His servant, and obeys Him. Do not stay too long away from your body, little one, and remember you can always see anything you want to now whenever you go to sleep." And with that the sunbeam left the window.

Marie stepped a few yards away from herself, and looked at her little sleeping form.

"Do I really look like that?" she said wonderingly.

"Your body does," replied the candle. "*You* look something like that, too, you know—only somehow much more beautiful and shining," he added admiringly, as he noticed how radiant she was as if moving in a rainbow of colors.

"What are you?" asked Marie. "You are very pretty."

"I am a spirit light. I *was* one of those," and he pointed to the row of little candles burning before the statue of the Virgin.

"You are much prettier now," said Marie. "And is this really the church where I so often come to say my prayers?" She stole slowly up the aisle, gazing at the carved wooden seats, the stained windows from which the afternoon sunlight had faded, the altar, the swinging lamps, and the great figure of the Divine Man hanging upon His Cross—truly a wonder world to the little blind girl, whose spirit eyes at last were open. "This is a beautiful, strange place, isn't it?" she said at last. "When I wake

up and I am blind again, I shall know just what it looks like. But now I want to see my baby brother *so* much before I wake up. How can I get to him, little light? Please tell me."

"Just shut your eyes and think of him, and you'll see him," said the candle. "In spirit life we only have to *think* of things, and we are there. I'll think of him too, and then we'll both see him."

Marie just closed her spirit eyes for a second and murmured, "Baby!" She opened them again almost immediately, but found to her astonishment that she was no longer in the church. She was standing in a room with a low-pitched roof, wood-paneled, the door of which stood half open to the street. Upon the broad window ledges stood pots of geraniums and fern, and pretty muslin curtains flapped to and fro in the slight draft. She saw a tall, polished bureau with a row of quaint china dogs, cups, and shining brass kettles and pans on the shelf above it. A round table stood in the middle of the room, and by one of the windows two women were seated, one old and bent with white hair curling softly as a child's under her widow's cap; the other golden-haired, having in her dark eyes that brooding, quiet look which motherhood brings to good and happy women.

In her lap was the baby which little Marie had so greatly longed to see. There he lay, wide awake, cooing softly to himself, making all those tiny inarticulate sounds by which a perfectly contented healthy infant expresses his approval of life. Marie gazed silently with big, wondering spirit eyes; the familiar smell of the coffee warming for the evening meal stole by her as she stood. The ticking of the clock, the cat purring on the rug, the click-click of Granny's knitting needles—all the well remembered sounds—were there. Yes, she was actually in her own dear home, and that was Mother with Baby Brother on her knee. She ran forward and knelt down by her mother's

side, bending delightedly over the lovely little baby.

"Oh, Mother, isn't he sweet? See his little fat hands, and his hair, just beginning to show like fine, fine silk all over his head! Dear Mother, how nice you look! Oh, it is so lovely to be able to see!" She chattered on while the candle stood quietly by her, taking everything in.

"Marie," he said at last, "they don't know we are here at all. They can't see us or hear us, you know."

"No," said little Marie, "and, do you know, it's very funny, but when I kiss Baby, I can't *feel* I'm kissing him, and I can't feel I'm kneeling here, only I know I am."

At that moment the mother spoke. "Granny," she said, "I'm getting anxious about Marie; I can't think where she can have got to. Of course, she knows her way all over the village, and she must be quite safe, but she has been gone so long, and Father will soon be in from work and will wonder where she is."

"Bless you, dear heart, don't worry," replied Granny. "I'll just go down the street and see if I can find her. Maybe she's in the church." And the old lady rolled up her knitting and rose from her seat.

"Time we got back," remarked the candle. "Shut your eyes and think yourself back in your body, quick!"

A few minutes later a sleepy, drowsy little blind girl heard the tip-tap of a stick and wooden shoes close beside her and Granny's gentle voice saying, "Wake up, wake up, darling! Why, what will the good God think of you to go and fall fast asleep in the house of prayer? Mother wants you to come home to supper."

Marie rose slowly, stretched out her hand for her shoes and for Louisa, and then turned towards the statue of the Virgin where the little lights were still dimly burning on the stand. "I'm blind again now, but I don't mind at all because I have seen lots of things and shall

see more again soon, dear God. I do thank you very much indeed," she whispered, and then followed the old lady from the church. "Granny," she said joyfully, her little wooden shoes clattering over the stones, "I've seen lots of things this afternoon—the church and you and Mother and Baby and home; and oh! it was all so nice!"

"You've been dreaming, little one," said the old woman. "Perhaps the holy ones above do open the eyes of the blind in sleep."

"It wasn't the holy ones, Granny; it was the candle. I wonder where he is now."

The light was close beside her. He watched the old lady shaking her head and the little girl running along, and he knew it was time for him to go and report to the sun and get his next task given to him, so he looked towards the west, where in crimson splendor "our Lord the Sun" was sinking to the other side of the world.

"I've been good," thought the candle, "and I've had a fine time. Next time I go out I'll go and see Marie again." After that he thought himself back into the now almost disappearing sun and there we will leave him until another day.

PART II.

A year had passed since Marie's spirit eyes opened; she had not seen the candle again, though often at night some delightful sight came to her, and she was very happy.

The old priest who lived in the village, close by the church, was busy one evening preparing his Sunday sermon. As the daylight waned and the shadows deepened in his little study, he struck a match and lit a tall wax candle which stood, ornamented with a round, green shade, upon his writing desk.

"Here I am again," thought our friend the candle. "I am getting quite important; the priest certainly could not get on without me." And he stretched up, very bright and clear.

(Concluded in next issue.)

Question Department

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

BY JOSEPH WILDAR

Doctors in the Fellowship

Question:

What is the attitude of the Rosierucian Fellowship towards the doctors? How about those members of the Fellowship who are doctors? Does not their membership interfere with their making a living from their profession?

Answer:

The Rosierucian Fellowship believes in working with the doctors so far as their methods coincide with the true principles of healing. It does not believe, however, in the use of drugs except to the most limited degree. It believes that the stimulation or retardation of the functions of the body produced by drugs is in a great majority of cases destructive of vitality and defeats its own object. However, there are various phases of healing which the doctors make use of with which we are in entire accord: for instance, certain manipulative treatments which break up crystallization in various parts of the body and promote the flow of the life force; also within certain limits hydrotherapy, electro-therapy, and light therapy. Dietetics and hygienic measures generally constitute another field for the doctor.

The Rosierucian system of healing makes use of the Invisible Helpers, operating upon the patient from the invisible planes. In this work our doctor members have an important part, because their knowledge of anatomy and physiology enables them to work much more intelligently with the invisible processes than the layman is able to do. They are utilized as leaders of the bands of Invisible Helpers.

As regards membership in our Order

interfering with the doctors making a living, we cannot see that there is much basis for it. In the first place, at a conservative estimate there is not more than one person in ten throughout the country who accepts esoteric or metaphysical doctrines in any degree whatever. Therefore our doctor members are at liberty to practice on the other nine-tenths without any ill effects upon their income. In connection with the other one-tenth, they may use the various kinds of therapy mentioned above, which a great many metaphysical patients like to have employed as supplementary to their treatment by the Invisible Helpers. The proportion of patients who put their entire faith in mental or spiritual methods and refuse to accept any supplementary methods is exceedingly small; moreover, they would never go to any doctor regardless of whether he were affiliated with an esoteric organization or not.

We regard it as our duty to make known our system of healing to those whom we believe to be ready for it and able to accept it, but we never proselyte in this matter nor with any of our teachings. There is only a small percentage of any doctor's patients to whom it would be advisable to broach the matter of spiritual healing. Max Heindel said never to mention our philosophy to any person unless we have reason to believe that he is seeking light. The same holds true, though perhaps in a somewhat less degree, relative to our form of healing. There will, however, be a certain small percentage of patients who are ready for spiritual philosophy and spiritual healing, and if the doctor calls their attention to our system of healing through the Invisible Helpers, he may lose all or part of their practice. But from our knowledge of the present status

of humanity we feel certain that this percentage is so small that no doctor's income will be seriously reduced as a result of it.

The Nature of "Original Sin"

Question:

Is there any truth in the orthodox doctrine of "Original Sin?" It would seem absurd that innocent children should come into the world burdened with some kind of "original sin" which they themselves did not commit. What is the real nature of sin?

Answer:

Answering the last part of the question first, we may say that basically any act or thought that creates separateness from God and the rest of humanity is sin. Spiritually we are all one. There is no separation in spirit between you and me; therefore anything that breaks up this primal spiritual condition of unity is sin because it destroys the manifestation of spiritual qualities and powers. However, it was designed that for the purposes of evolution man should go through a temporary phase of separateness by living in bodies of crystallized spirit which would temporarily dull his perception of his spiritual unity with others. If man had followed the original plan of God, these bodies would have remained in a comparatively spiritualized condition so that he would still have been responsive to spiritual impacts, separateness would never have become acute, and there would have been practically no sin in the world. But back in Lemuria at the time of the separation of the sexes the Lucifer spirits from Mars invaded man's primitive consciousness and inveigled him into indiscriminate sexual generation, taking the matter out of the hands of the angels, who were able to direct it so as to avoid its crystallizing, separating effect. As a result man has crystallized his vehicles since that time at a tremendous rate, and has thereby separated himself from his God and the rest of humanity to an extreme degree. This constitutes

the "original sin." This separateness still continues, as a result of which mankind in the main is spiritually blind, and runs into all kinds of delusions. Since the days of Lemuria mankind has been doing the same thing life after life, and therefore there is no such thing as an innocent child being born. Every child comes into the world bearing the burden of its past indiscretions, which tend to make it selfish, uncharitable, sensual, and greedy. Therefore the orthodox doctrine is correct. It presents the matter, however, in an allegorical form: Adam and Eve were not two individuals but an allegorical representation of all humanity. But the pioneers are beginning to discover the truth about the matter, and are beginning to spiritualize their bodies by right living and the right use of the creative force. Their bodies are losing their crystallization, and are becoming amenable to spiritual impacts as it was designed in the beginning that they should be. Therefore the pioneers are beginning to get away from the curse of "original sin."

The Use of Language after Death

Question:

Why is it stated in your literature that a knowledge of foreign languages is of value to the person who has passed over to the other side in death?

Answer:

Spiritual union with the Holy Spirit, namely, Jehovah, who is the author of the race languages, gives the ability to understand and speak all languages. This cannot be attained, however, until a high stage of evolution is reached. Union with the Holy Spirit cannot take place until the desire body has been purified. In the after-death state, purification of the desire body takes place in purgatory; but after a person has risen into the first heaven, his desire body has been sufficiently purified so that he enjoys union with the Holy Spirit, and he is above the necessity of using race languages. However, while he is still in purgatory and his desire body is in

process of purification, he is not in union with Jehovah, and therefore he is dependent to a certain extent upon language the same as we are here, although that language, of course, is not expressed by physical sound. Hence the Frenchman, for instance, cannot understand an Englishman while in the purgatorial state unless he has previously acquired a knowledge of the English language.

Smoking by Women

Question:

Is it any worse for a woman to smoke than it is for a man?

Answer:

The physical effect is worse because the woman possesses the negative physical body, which is more easily thrown out of adjustment than the positive male body. The delicacy and fineness of the woman's body is more or less seriously impaired by the use of tobacco. Woman, however, possesses the positive vital body. Being positive, it is less susceptible to derangement than the man's negative body. Since the vital body is the seat of habit, this explains why the woman is less susceptible to the formation of sensual habits than man. She is more indifferent to the gratification that can be obtained through them because of this positive quality of her vital body. Therefore the habit of smoking is never likely to attain the same proportions with women that it has attained with men, nor likely to do them the same harm in the matter of habit forming. From a mental standpoint, however, women suffer from the results of tobacco far more than men because the woman specializes the mental property of imagination, which represents the negative side of the mind, and which is very impressionable. Man specializes the positive mental property of reason, which is acted upon by the sensual negative factors in smoking much less than is the imagination. The creative imaginative faculty of the mind may easily become distorted and thrown out of focus in woman by the use of tobacco. There-

fore, all things considered, we regard its use by women as much more detrimental than in the case of men.

The Causes of Disease

Question:

What is the real nature and cause of disease? Some experts tell us that the primary cause is the misuse of the creative sex force down through the ages; others tell us that it is wrong thinking; and still others say that wrong eating is the main cause. What is your opinion?

Answer:

All three are factors and their relative importance is that of the order in which they are enumerated in the above question. Like any other creative force, if sex is used in the wrong way, it acts destructively instead of constructively, and this reflects itself in weak constitutions and the susceptibility to disease with which people are born into this world and which the majority add to as they go along. Thought is also a great creative force, and when we think thoughts which embody selfishness, greed, sensuality, vanity, fear, or anger, they crystallize our vehicles so that they cannot operate freely and smoothly, and therefore they manifest disease. In addition, such thoughts materialize in outer material conditions which are inimical to good health, for instance, being compelled to live in an environment where one cannot get fresh air, nourishing food, exercise, and the legitimate amount of recreation. The third cause, namely that of wrong eating, is also productive of much ill health, but its results are nothing like as great as those produced by the first two causes. However, wrong combinations of food and excessive quantities result in bodily disturbances which tend to bring on disease. Wrong eating is stimulated by wrong thinking; therefore, if we would begin to think right, we should lose our desire for excess in food. The correction of all three of these causes of disease should be carried on simultaneously, and each will reinforce the others.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Vocational Helps from Astrology

BY ANNA C. COOPER

AS THE SOLAR conditions act upon the earth, so they act upon the physical constitution of man. If at birth the sun is afflicted by the adverse rays of a planet like Saturn, there will be a lack of vitality and force, while good aspects from the positive, heat-producing planets such as Jupiter and Mars will give a great fund of energy and a sound constitution.

The sun represents the organic constitution. The moon represents functional powers. Hence the sun afflicted by adverse aspects at birth, gives warning of organic disorders of an inherent or hereditary nature, while the moon similarly afflicted denotes functional disorders of an acquired nature.

We may regard man as being in the same relation to his cosmic environment as is the earth itself. Compounded of cosmic elements, he responds to changes that are continually taking place in the solar system in terms of his radical constitution or root nature, which varies

with each individual. All sidereal and planetary forces, while possessing their respective properties and expressing their own several natures, are differently received and transmuted according to the constitution of the recipient. Hence the planets only affect us in terms of ourselves.

The same white solar ray falling upon an emerald and a ruby will be differently reflected by each, appearing as green in the one and red in the other. So with humanity, each person reflects the wisdom and love of the Universal Being in a variety of forms of knowledge and affection, expressed in speech and action. This fact should save us from the errors of bigotry and dogmatism. It is comforting to know that the diamond is the mature carbohydrate. Likewise, the soul that is as black as coal can become by evolutionary processes as clear as the diamond.

Each planet has two aspects, corresponding to our higher and lower na-

tures. Mars is merely energy, the focused or specialized vitality of the sun. It corresponds to the red ray. It is destructive when expressing through one of low mental or moral calibre; constructive when expressing through a highly evolved nature.

The planets do not normally rule or compel us; but we often transmute and corrupt their nature and abuse the energies and powers which they confer upon us, until the forces thus created exert a strong influence over us. Self-government is attained through experience and suffering. The wise man rules himself; all others the stars compel. The squares and oppositions will give a full share of experience.

Evolution does not wholly consist in getting all we can out of life, but also of putting into it as much as we can. We are affected by our environment, and our business is to find how much our environment can be affected by us. In environment we have to include that which presses us most closely in the form of our own personality. To get this under control is largely to annihilate the effect of the adverse aspects of the planets. This is possible because all planetary influences are modes of the One Life.

That which animates the physical body is the solar ray; that which animates the mind is the spiritual ray.

Life has no qualities of its own; it gets them by use or function. The same energy that is used for destructive purposes could as readily be used for constructive enterprise. Extravagance is morbid generosity, a philanthropy gone astray. The sun shines on the just and the unjust, but its position in our horoscope cannot be blamed for the abuse to which we submit our vital powers. Evil influences originate only in ourselves, but we can transmit their effect to others.

So far as their cosmic functions are concerned the planets are organic interpreters. The sun is the source of vitality or life. It therefore holds chief place in

and is the foundation principle of the horoscope. All calculations and measures of time have regard to the sun's position and its postnatal motion. The sun and moon are symbols of the male-female unity of nature, the sun representing the father, and the moon the mother in the generation of all mundane events.

Each house governs one department of life. The sign on its cusp, its ruler, and the planets posited therein indicate tendencies latent in each department.

The horoscope should be judged as a whole first so that one may know both the physical and the moral strength and the general tendencies of mind and character. One should be shown how to grow strong, both in mind and body, and what sort of self-discipline he must first undertake in order to be successful in life. The employment in which a person will succeed is signified by the nature of the signs and houses which hold the majority of the planets.

Planets posited in fiery signs indicate occupations in which metals and fire play a prominent part.

Planets posited in earthy signs indicate success in lines that have to do with the earth and all that comes from the earth which is used to clothe, nourish, or shelter the physical body.

Planets posited in airy signs give ability in all pursuits involving thought and travel, all occupations in which mind is a principal factor.

Planets in watery signs give ability in occupations in which fluids play a prominent part.

Planets above the earth well aspected, or the sun in good aspect to Jupiter, give promise of a lucrative occupation. On the other hand, planets below the earth, weak and afflicted, or the sun in bad aspect to the moon, Mars, or Jupiter, usually make it difficult for one to find employment.

The ruling planet has an important bearing on the life work. The sun as life ruler indicates a leader; it may be of a state, city, or business, depending upon its position by house and sign and

its aspects to other planets.

Venus as ruling planet indicates artistic ability in some capacity such as that of a musician, singer, or actor; or artistic ability applied to millinery, fancy confections, etc.

Mercury as ruling planet gives ability for clerical and traveling occupations which cover a large field. These are denoted by the sign and house in which it is posited. Being a reflector, the planet with which it is aspected gives the key to the type of mind and occupation.

The moon as ruling planet signifies success in positions concerned with transportation of the public. It indicates dealing in fluidic commodities or employment on shipboard and in the shipping trade.

Saturn denotes all employment connected with the earth. It rules night workers and those engaged in slow laborious work.

Jupiter indicates success in the professions, positions of public trust, and rules benevolent and social workers.

Mars signifies employment in which iron and sharp instruments are prominent, also all dangerous occupations.

Uranus denotes employment in which air, electricity, thought power, or genius are the chief factors. It rules those interested in supernormal or superphysical subjects, and magnetic, divine, and mental healing.

Neptune indicates occupations involving the occult, watery, and psychic elements; also those in which fraud and deception are frequently rampant, because the genuine psychic who is above fraud is rare. Neptune also produces highly inspirational musicians.

The chief factors having to do with the vocation are the second, sixth, and tenth houses, the signs occupying those houses, their rulers and aspects to them, and the planets, if any, in those houses. The sphere of service is shown by the sixth house, the resulting social standing by the tenth, and the remuneration by the second house.

The Status of Uranus

Uranus was the first planet to be thrown off from the sun. The life that left with it is of a backward strain and evolves very slowly, yet the planetary vibrations of Uranus are higher than those of any other planet except Neptune. This is explained by the following considerations:

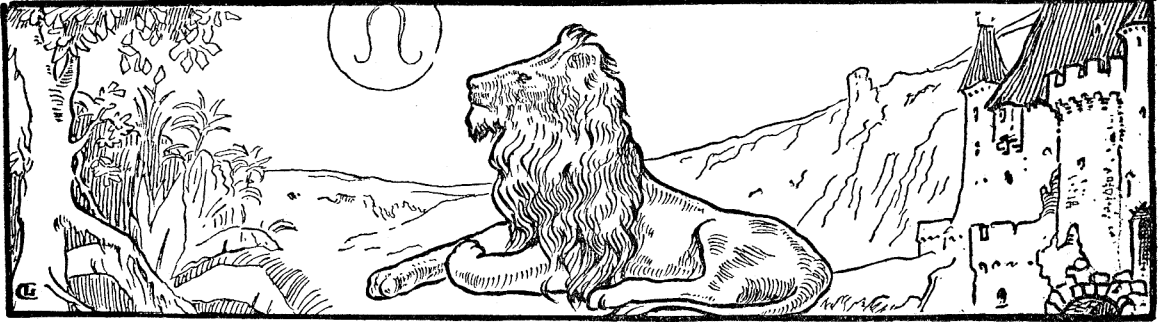
We must distinguish between the inhabitants of a planet and the planetary spirit. The latter takes the virgin spirits at the beginning of a day of manifestation and carries them through the various stages of evolution which are necessary to make of them perfected spiritual beings; but they all have to start at the equivalent of our Saturn period and work their way forward. In the Saturn, Sun, and Moon Periods our humanity was exceedingly backward. The fact that the inhabitants of Uranus are still in a backward state proves that they are now going through one of these preliminary periods of evolution. The planetary spirit of Uranus, however, is of an exceedingly high spiritual development. The vibrations which come from this planetary spirit are those which affect us astrologically, and which are helping very materially to bring the Aquarian Age into manifestation. Astrological influence does not come from the inhabitants of a planet, at least not in the earlier stages, but principally from the planetary spirit itself.

Rose Cross Lodge

Our new 20-room Lodge provides very comfortable accommodations for guests. It is fully equipped with shower and tub baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. The Summer School is now being conducted and is open to all. Those interested in any of our work are invited to pay us a visit.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

The Children of Leo, 1925



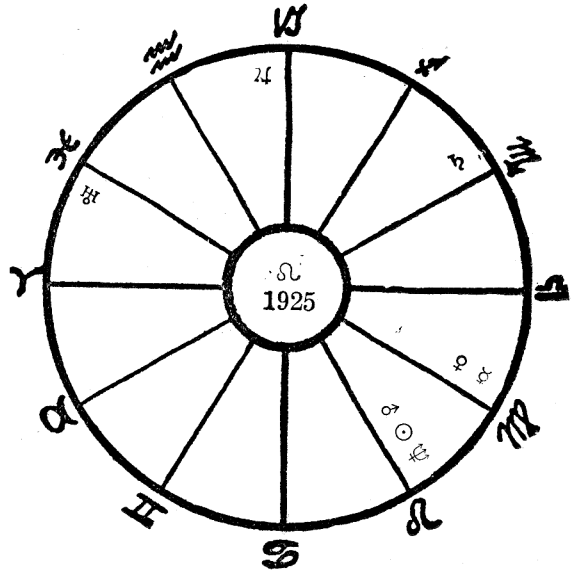
A Character Delineation of the Children Born between July 23rd and August 23rd 1925, inclusive.

The egos seeking rebirth this year while the sun is in the regal sign of Leo will have very favorable opportunities for spiritual advancement along mystical lines.

In ancient Israel each tribe carried a banner which bore the sign of the zodiac under which it was grouped. Leo was the emblem of the House of Judah, and Solomon, as the representative of the descendants of this tribe, was the greatest of ancient kings. Later he sought rebirth as Jesus, and was known as the "Lion of Judah." His body became the tabernacle of the great Sun Spirit, Christ, who was crucified as "King of the Jews." Thus we see that Leo is the sign of royalty, endowing its children with nobility of purpose, strength of will, and ability to govern through the force given by the sun, ruler of this sign. All kings, however, have not been noble and true; some have been cruel, savage, and jealous, and this darker side must also be considered in judging Leo's children.

Neptune, the planet of divinity, being in this sign of the heart, these children will be endowed with both inspiration and love, which qualities are the foundation upon which their lives will be built. They will be able to give successfully to the world the higher teachings of divinity due to their ability to feel for others.

The children born between July 23rd and August 9th, while Mars is in conjunction with Neptune, will bring out



especially the ardent, divine side of their heart nature, and they may become true mystics. The square of the sun to Saturn foreshadows that which may befall them should they use their spiritual power selfishly or for material gain, Leo being also the sign of pomp, vanity, and display. The children born previous to August 10th should avoid violent exercise and excess in all things, as the sun,

(Continued on page 180)

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

Your Child's Horoscope

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

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

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

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

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

ALAN J.

Born August 5, 1915. 7 P. M.

Lat. 53 N. Long. 2 W.

Cusps of the Houses:

10th house, Scorpio 28; 11th house, Sagittarius 16; 12th house, Capricorn 2; Ascendant, Capricorn 22-13, Aquarius intercepted; 2nd house, Pisces 23, Aries intercepted; 3rd house, Taurus 4.

Positions of the Planets:

Uranus 13-45 Aquarius, retrograde; Jupiter 28-01 Pisces, retrograde; Moon 13-59 Gemini; Mars 21-02 Gemini; Saturn 10-43 Cancer; Neptune 0-38 Leo; Venus 1-55 Leo; Mercury 2-51 Leo; Sun 12-15 Leo.

The first thing that forcibly strikes the reader of this chart is the number of planets in the sign of Leo in the 7th house, which undoubtedly will bring Alan before the public. This will occur somewhat late in life due to five planets being in intercepted signs and some of them also retrograde. With five planets in fixed signs and four in the fiery sign of Leo, there is strong determination and a positive will with which to develop the latent faculties indicated by planets in Leo. This Alan will surely do, for he

has the persistent sign of Capricorn on the ascendant.

Mercury, the planet of expression, being in conjunction with the vital sun, the beautiful Venus, and the inspirational Neptune in the sign of Leo will give to Alan a bright mind and ability to express himself very graciously as an inspirational public speaker. The moon being in Gemini in the house of "the end of things," sextile to the sun in Leo, gives a powerful, imaginative mind and the possibility of ultimate success as a speaker, and in addition here is the strength whereby he will attract those who are in a position to further his public work.

The great lesson which Alan will have to learn is shown by the opposition of the sun to Uranus, and he should therefore be taught the folly of impatience at restraint. With Mars in the intellectual sign of Gemini, square to Jupiter, he must be warned of that besetting sin of today, namely, pride of intellect. If he does not heed this warning, much support may be withheld from him. Many planets in Leo tend to make one intolerant; therefore he would do well to practice tolerance toward all.

We would advise that he study oratory together with science, art, and religion so that he may qualify as a lecturer of the coming age. There is a love of music indicated by the trine aspect of Jupiter to

Neptune, Venus, and Mercury, which will do much to refine the force of Leo.

With the ruler of the ascendant, Saturn, in the 6th house Alan should be careful of his diet, avoiding cold food and drink in order to offset the cooling effect of Saturn in Cancer, which may restrict the function of digestion in the stomach. This is only in the nature of a precaution for the sextile of the sun to the moon, ruler of the 6th house, improves the health. Sunshine, fresh air, and early hours will be necessary to counteract the opposition of the sun to Uranus in the nervous sign of Aquarius.

PATRICIA FRANCES N.

Born April 23rd, 1925. 4:07 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Capricorn 4; 11th house, Capricorn 27; 12th house, Aquarius 26, Pisces intercepted; Ascendant, Aries 6-43; 2nd house, Taurus 14; 3rd house, Gemini 11.

Positions of the planets:

Mercury 24-54 Aries; Venus 2-41 Taurus; Sun 2-49 Taurus; Moon 7-37 Taurus; Mars 19-32 Gemini; Neptune 19-48 Leo, retrograde; Saturn 11-38 Scorpio, retrograde; Jupiter 22-04 Capricorn; Uranus 23-43 Pisces.

In examining this chart we first note a combination of the Mars and Venus forces, with the latter predominating. The Martian sign of Aries is rising, and Mercury is placed therein, making a sextile to Mars in Gemini, thus placing these planets in mutual reception. Mars further makes a sextile to Neptune and a square to Jupiter. As regards the stronger influence of Venus, we have this planet together with the sun and moon in Taurus in the 1st house. Venus is ruler of Taurus, the moon is in her exaltation in this sign, and the sun is powerful in the 1st house.

Five planets being in fixed signs and four in the earthy element, we have a decidedly materialistic nature which will cause the life to be centered largely in

social and artistic activities. The Mars and Venus influences tend to give strength and beauty respectively, but at the same time danger is ever imminent when the qualities of passion and beauty are both present.

Mercury sextile to Mars will give a bright and forceful mind, while the former planet's sextile to Neptune will give the faculty of discerning hidden truths. These aspects will also give to Patricia the ability to write inspirationally along scientific and occult lines with the possibility of the successful publication of her writings provided she does not yield to the tendency to waver or procrastinate as shown by the square of Mercury to Jupiter.

There is, however, a greater attraction than this, which comes from the centralization of planets in Taurus, the sign of harmony, namely, a great love of music, and this should bring more happiness than anything else. Venus is the ruler of the 2nd house, the sun is the ruler of the 6th, and Jupiter is in the 10th making a sextile to Uranus in Pisces; therefore it would be well for Patricia to have a musical education.

The great lesson that Patricia will have to learn is that of control of the emotions and feelings generated in Taurus, for we have Venus, the sun, and the moon in this sign opposing Saturn in Scorpio. She should be taught at a very early age the sacredness of generation. She should also be instructed in diet and hygiene and to avoid excesses in social pleasure. If she will follow this teaching, she will prevent in a large measure the opposing force of Saturn from operating adversely, thereby saving herself sorrow and suffering.

The higher side of the character is shown by Neptune sextile to Mars and trine to Mercury, through which she will readily understand the forces that are working for her own good.

"No man ever got nervous prostration pushing his business; you get it only when the business pushes you."

VOCATIONAL

JOHN WINDSOR C.

Born October 12, 1908. 4:30 A.M.
 Lat. 40 N., Long. 89 W.

Cusps of the Houses:

10th house, Gemini 29, Cancer intercepted; 11th house, Leo 2; 12th house, Virgo 3; Ascendant, Virgo 29-08; 2nd house, Libra 25; 3rd house, Scorpio 25.

Positions of the Planets:

Mars 1-25 Libra; Sun 18-41 Libra; Mercury 12-27 Scorpio; Uranus 13-06 Capricorn; Saturn 5-48 Aries, retrograde; Moon 22-54 Taurus; Neptune 17-6 Cancer; Venus 4-38 Virgo; Jupiter 6-03 Virgo.

The planets are well distributed in this chart indicating diversity of interests. Common signs are on the ascendant and midheaven, but as the last degrees of these signs are on the cusps, the native will partake of the nature of the succeeding Cardinal signs as well.

With Mercury, ruler of Virgo, the ascending sign, placed in Scorpio there will be an attraction to the occult, while through its sextile to Uranus in Capricorn there is the desire to explore the finer forces of nature. Therefore chemistry could profitably be taken up. Mercury's trine to Neptune in Cancer is able to give a higher mental power than that of reasoning, and through his original methods John may arrive at some startling conclusions. He will have a cautious, analytical, practical nature, sifting truth from error through the sextile of Mercury to Jupiter in Virgo.

With Libra covering the greater part of the first house the nature will have many of the Libran characteristics; therefore we will look to Venus, the ruler of Libra. We find her placed in the Mercurian sign of Virgo. Her conjunction with Jupiter in Virgo will give ability for food chemistry and dietetics, in which John would probably be successful.

Thus the key to the vocation is to be found in the combination of Mercurian and Venus forces. Hence we would suggest that John take up the study of chem-

istry and diet together with that of occult science, for there will be opportunities for a successful career along these lines through laboratory work and in hospitals and sanitariums. Jupiter in conjunction with Venus in the 6th sign shows that his employees would serve him faithfully should he become an employer.

The square of the sun to Uranus and Neptune might bring about a very serious condition in his life should he attempt to dabble in negative spiritualism, while drugs should be avoided in any form. Obedience to those who are in authority must be learned. The opposition of Mars to Saturn shows that serious consequences might result if a fit of temper were permitted on account of not being able to have his own way. Plenty of fresh air and exercise together with a plain wholesome diet are absolutely necessary if he desires to keep his brain in good working condition.

*THE CHILDREN OF LEO, 1925**(Continued from page 177)*

ruler of the heart and the vital force, is adversely affected by Saturn, the planet of obstruction.

Between August 7th and 23rd the planet Jupiter, which radiates benevolence, is in the sign of Capricorn, sextile to Saturn, the planet of perseverance, in Scorpio, giving children born at this time trustworthiness, honesty, and sincerity in secret undertakings, with successful termination of their plans and designs. This aspect also gives desire to rise to a position of authority and ability to dictate wisely and well.

Children born between the 16th and 23rd of August, while Mars and Mercury are in Virgo and sextile to Saturn, will be endowed with an analytical and scientific mind, whose purity of purpose will probably draw them to the study of hygiene, diet, and chemistry in connection with occultism.

The opposition of Venus to Uranus shows a tendency towards erratic and unconventional conduct, which may bring some undesirable results if the emotions are not controlled.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE LEMURIAN RACE

(Continued from July)

- Q. What was the education of the girls intended to promote?
- A. The development of the imaginative faculty. They were also subjected to strenuous and severe treatment. They were put out in the great forests to let the sound of the wind in the tree tops speak to them, and to listen to the furious outbursts of flood and tempest.
- Q. What did they learn by all of this?
- A. To have no fear of those paroxysms of nature, and to perceive only the grandeur of the warring elements.
- Q. Why were the frequent volcanic outbursts greatly valued?
- A. As a means of education, being particularly conducive to the awakening of the faculty of memory.
- Q. Would such educational methods be out of the question at the present day?
- A. Yes; but they did not make the Lemurian morbid because he had no memory. No matter what painful or terrifying experiences he endured, everything was forgotten as soon as past.
- Q. For what is memory necessary?
- A. So that the experiences of the past may be used as guides to action.
- Q. What did the education of the girls develop?
- A. The first germinal, flickering memory. The first idea of good and evil

was formulated by them because of their experiences, which worked chiefly on the imagination.

- Q. How were those experiences classified?
- A. Those most likely to leave a memory of themselves were thought "good," and those that did not produce that much desired result were considered "evil."
- Q. What developed from this condition?
- A. Woman became the pioneer in culture, being the first to develop the idea of "a good life," of which she became the esteemed exponent among the ancients, and in that respect she has nobly led the vanguard ever since.
- Q. What is said regarding the alternate sex of egos in successive rebirths?
- A. As all egos are ordinarily born alternately as male and female, there is really no pre-eminence in either sex. Those who for the time being are in a dense body of the feminine type have a positive vital body, and therefore are more responsive to spiritual impacts than is the male, whose vital body is negative.
- Q. What is related regarding the advancement of the Lemurian?
- A. The Lemurian was a born magician. He felt himself a descendant of the gods, a spiritual being; therefore his line of advancement consisted in gaining material, not spiritual knowledge.
- Q. What instruction was unnecessary

in the Temple of Initiation at that time?

A. It was unnecessary to instruct man in regard to his high origin, to educate him to perform feats of magic, or to show him how to function in the desire world and the higher realms, for he already possessed a knowledge of these things.

Q. Why is such instruction necessary today?

A. Because now the average man has no knowledge of the spiritual world, nor can he function in the super-physical realms.

Q. What were some of the other characteristics of the Lemurians?

A. Although in his own way he possessed the above knowledge and could exercise the corresponding faculties, still he was ignorant of the laws of the cosmos and of facts regarding the physical world which are matters of common, everyday knowledge with us.

Q. What was the Lemurian taught at the School of Initiation?

A. He was taught art, the laws of nature, and facts relating to the physical universe. His will was strengthened and his memory awakened so that he could correlate experiences and devise ways and means of action when his past experiences did not serve to indicate a proper course of procedure.

Q. What were the Temples of Initiation in the Lemurian times?

A. They were High Schools for the cultivation of will power and imagination, with postgraduate courses in art and science.

Q. Did the Lemurian ever misuse his powers?

A. Although the Lemurian was a born magician, he never misused his powers because he felt himself related to the gods.

Q. How were his forces directed?

A. Under the instructions of the messengers of the gods his forces were directed toward the molding of

forms in the animal and plant worlds.

(To be continued)

Folks who never do any more than they get paid for, never get paid for any more than they do.—*Elbert Hubbard.*

VACATION NOTICE

To ensure prompt and sure receipt of mail from us during your vacation, especially if it is to be a short one, will it not be possible for you to have it held by some friend or forwarded to you instead of sending us a change of address? This will not only greatly lessen our labor, but it will also avoid lost mail, of which there is a great deal each year. If you cannot do this, then please notify us of your change in address as far in advance as possible; otherwise you may experience much delay in receiving your lessons and magazines.

Yours for good service,
*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Rosicrucian Emblem Pins

These pins are made of Roman gold and enamel, showing the cross, the star, and the seven roses. They are very attractive and suitable to be worn by either men or women.

Price 75 Cents, Postpaid.

1926 Ephemeris

Ready August 3rd

The calculations for our Simplified Scientific Ephemeris of 1926 are completed. We expect to have it printed and ready for mailing by August 3rd. A superior ephemeris at the low price of 25 cents. Place your order now, and the ephemeris will be mailed to you upon completion.

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Children's Department

Secrets

BY LIZZIE GRAHAM

(Continued from July)

DON'T HURRY away, Mrs. Brooks. Perhaps it makes you feel sad to think of Ruth. I know it must have been hard to part with your little girl; but your tears cause her pain, and she comes here to try to comfort you. She wants you to know how happy she is. Come again when you want to talk about her and her life over there. I will try to help you. See, Edwin wants you to kiss him good-bye.

Dear little ones, it is almost dark, and the fire is getting low, but I feel we may still find a picture. Who will find one first? Yes, Grace, it does look like the wise men. There are three dark lumps all in a row; they are the camels. Away over at the far side is that very clear blaze; that is the star they are following. See, the light from the star now gleams on something bright on the first camel—the gift of gold one wise man is bringing. The other two bring frankincense and myrrh. All carry something very valuable to the babe Jesus. So must we carry three gifts to Christ: our body, soul, and spirit. These must be given in His service.

Now our baby brother is fast asleep, and I must lay him in his bed. Who will come and turn up the lights for me that I may not stumble?

PART III

In the Garden

Mary, have you finished making the children's beds? John and I are going to work in the garden. He has taken the spade and rake. If you wish to join us, you will find the trowel in the tool box.

It is a lovely morning. The birds are all

so happy and busy. Some of the mothers have little babies in their nests that require much food. Oh! did you hear that squeal and flutter? A hawk overhead is chasing a bird. Hawks are very cruel to small feathered folk.

We will plant the flower seeds first. John has already chosen sunflowers for his garden, and he has selected a sunny spot for them.

Which seeds do you prefer, Mary?
"Pansies."

Some folks call them heartsease. They are a good choice, for if they grow well you should have many flowers to share with your friends; everyone likes a bunch of pansies. You will need a rather shady place for them. As the seed is very small, the soil must be made extremely fine and the seed sprinkled over it lightly.

John, have you finished? Please come and help me. You ask, How are the seeds formed? Look here; I think I can show you. See that lovely yellow poppy with the bees flying around it. They come merely to gather the honey down in the center of the flower, which has attracted them by its bright color. As they push down to its heart, they brush off that yellow dust or pollen which you see, and it falls down into a little opening just waiting for it to help the tiny seeds get formed. They are, oh! so small, but when the bright yellow petals fall off, the seed pod grows quickly. You see this one is about two inches in length. Break it open; there lie the baby seeds side by side, brown and waiting to find a place in Mother Earth where they can sprout and become plants and flowers. All babies must have a mother, even baby seeds, and all must be fertilized by some-

thing outside of themselves, as we saw when the yellow pollen fell on the baby seeds of the poppies.

Yes, all plants are somewhat the same in this respect; also birds and animals and even human beings. The all-wise God, our Father in heaven, has planned it all; everything is by His will. All life forms are gradually growing more beautiful than they were ages ago; animals are much handsomer and humanity is more perfect in every way. We go on improving and getting more nearly like our Father, but it is not likeness in appearance but likeness in mind, soul, and spirit.

When you place the seed in Mother Earth, the moisture softens it. Soon a little root is pushed out that bores down and down. The bigger the tree, the longer this tap root grows. It carries up food and drink to the plant. The water in the soil prepares the food so that the plant can use it to build leaves, stems, flowers, and seeds. The leaves collect the dew and rain, also the sunshine which gives all the beautiful colors. Mary, why do you look at me so wonderingly? Yes, it is a miracle.

Not all seeds grow in pods like peas, beans, and poppies. Come around to the south side of the house where the nasturtiums are growing. Take a horn off the back of a flower and taste it. It is real honey. When the bee pushes hard to get down to it, he rubs off some pollen. The blossom then fades, for its work is done. See, there is one just beside your hand. Look for the three tiny seeds about the size of pin heads. They will grow very quickly till they are as big as large peas, always clinging closely together till they are ripe.

Here is something beautiful, Mary. Take this winter sweet pea. Put aside the brilliantly colored petals, and you will find under them the dearest little cradle with an infant pea pod lying in it, guarded by the stamens crowned with pollen. Exquisite! Yes, indeed, only God could form anything so perfect. He has given His angels charge over these

things and over all young life and newborn babes.

Here comes Grace and the little ones from their walk. Yes, of course, they have all behaved beautifully, and our darling boy is just waking up for his dinner. Tomorrow I hope we shall continue our garden work. The moon will still be in Cancer, the sign of the mother, and she is giving more light each night.

The Robber

By A. N. B.

Out of the night

And into the day,

Into the sunshine

In the month of May,

There comes a humming

And buzzing sound;

I wonder what makes it

As I look around.

A brown-winged fairy

Is over there,

Sipping the nectar

From flowers rare.

Into each petal he forces his way,

Stealing the sweets that are stored
away.

A woolly coat with bars of gold

Is flung around this robber bold.

As I come nearer, what do I see?

Why, it's only a great, big Bumble
Bee!

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel.

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These courses are conducted on the freewill offering plan. For further information address,

*The Rosicrucian Fellowship,
Oceanside, San Diego Co., Calif.*

Nutrition and Health

Rosicrucian Ideals

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

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

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

A Formula for Health

BY J. HULL

HEALTH AND the means to promote it constitute today a live question. A more important one cannot be mentioned, as it is correlated to almost every other question of life. Psychology, education, crime, sexuality, motherhood, nursing, child training, and many other matters as well as all social, religious, and economic affairs are all involved in the question of health.

The first consideration in regard to health is that it is not, as a superficial observer might think, merely a question of the body. Both mind and spirit have a most important bearing on health. Therefore, good health may be defined as a condition in which spirit, mind, and body are all functioning properly and harmoniously together. For instance, no matter what care may be taken of the body, a man cannot be in perfect health who hates some other person or who habitually worries. But when the three departments of man are all healthy and working in harmonious relations with one another, then there is a joyful, abounding life, free from care, that must show in the eyes, in the voice, and in every movement. A healthy person should be quick, alert, and bright.

Psychology is now convincing many people every day that health is more a matter of the mind than of the body. Science has absolutely proved that hatred, fear, and anger cause poison in the blood. Extensive experiments carefully carried out by doctors with a person lying on a perfectly balanced couch have showed conclusively that it is impossible to think definitely any strong thought without at once affecting the body. Every thought of fear, excitement, annoyance, etc., caused the balance to move by driving the blood to head or feet. Not only does jealousy, envy, or hatred prevent health, but something much more common and universal, namely, worry, does the same thing. Any person who worries cannot be in perfect health.

When a person has learned to so understand the great plan of the universe as to see that there is nothing in the world outlook to cause worry, that "God's in His heaven, all's right with the world," that evolution is working out for the best of all, and that all apparent evil is only a round-about path to good, then he can be at rest as far as the

world is concerned. When he has further learned that money is not real wealth, that the latter consists of character and thought control, then there is nothing to worry about as far as his business or occupation is concerned. When he has still further learned to provide himself with fresh air, exercise, and the right kind of food, then his body gets into a state in which it is possible to be in perfect peace.

While it is wonderfully true that worry, fear, anger, or hatred will prevent the body from being in perfect health, it is equally true that while a man is suffering from indigestion or other disease, his mind cannot be in health. Mind and body act and react on each other. In fact it is probable that most of the anger, fear, and worry felt by the average man are not the result, as he thinks, of outside causes or other people but of a disordered state of some part of the machinery of his own body.

Another fact with regard to health which is little understood is that while nature intended the forces of the human frame to be divided in an equitable manner between activities of the body and activities of the brain, present-day eating habits prevent this from being done. Such abnormal quantities of food, containing much indigestible matter, are taken into the stomach so many times in the twenty-four hours that all of the powers of the body are required to cope with them, the result being that little power can be spared to work in the region of the brain. In fact, of the average person today more than this may be stated without fear of exaggeration, namely, that so great is the task of dealing with and trying to dispose of this mass of food that the powers of the body are not sufficient to accomplish it. Nature is compelled to call a halt in some way in order that this congested condition may be overcome. This is usually done by what we call sickness, incidentally causing the person to lose his appetite for a while. Afterwards the appetite returns, and the man becomes normal

again for another period of perhaps a few months, when the purging process has again to be resorted to by nature.

This choked-up condition arises from several causes:

1st—Food taken much too often, giving the system no chance to dispose of one lot before another is poured in.

2nd—Too great quantities of food. Using denatured, artificial foods or those impaired by cooking. Satisfaction is not obtained from them, and so more is taken instead of altering the quality.

3rd—The excessive use of condiments, especially salt.

4th—The drinking of far too much liquid, especially tea, coffee, cocoa, and soft drinks. This is often the result of using condiments.

The writer has practically demonstrated by personal experience that taking the right kind of food lessens the quantity required and the work of disposing of it, with very beneficial effects upon the memory and the ability to concentrate. White bread, which has had certain vital elements taken from it, is a good example of the denatured food mentioned in No. 2 above. One slice of whole wheat bread contains more strength-giving qualities than two or three of white bread, and leaves much less waste to be eliminated.

One cause of much ill health is the old, deeply imbedded idea that draughts cause colds. This silly old shibboleth, handed down for generations, makes people shut the doors and windows of workrooms, bedrooms, and trains. This practice instead of preventing colds is a prolific cause of them. A draught simply means a stream of fresh air coming in and driving the bad air out. Foul air, though not visible, is more injurious than dirty water or dirty food, yet people who would be very angry at being offered these articles persist in breathing foul air in closed rooms and trains. The more that people shut themselves up, the more susceptible they become to colds.

A similar condition obtains in the matter of clothes. People who fear colds

put on more and yet more clothes, thereby increasing their liability to take cold. The two greatest doctors in the world are Dr. Sunshine and Dr. Fresh Air, and they will do harm to no one. Women are much more practical in respect to clothes than men. They wear short dresses, open and low at the neck, which gives the fresh air a chance to reach their bodies; whereas the men with long trousers and high collars shut it out.

To maintain health sleep with windows open and in a room with circulation of air if possible, which instead of giving you a cold will keep you in health. Use as little covering as possible, either by night or day. Cold sponge baths and plenty of fresh air will soon make you hardy and immune to colds—the more so if you use fruit largely and live on health foods. For health let adults sleep in separate beds, especially in warm weather. Rise early and take, say, five minutes of physical exercise, then if possible a cold sponge bath followed by a vigorous rub-down and another five minutes of exercise. Walk at least part of the way to work. Work with windows open if possible.

If you want good health, begin at once to eat only about half of what you have been used to, substituting whole wheat bread and raw fruits, also raisins and dates, for meat and cooked foods. Eat largely of salads, and cook little which you can eat raw—for instance, green peas and carrots.

Decide at once to confine yourself to two meals a day. If your work is light and sedentary, such as office work, omit breakfast. Raisins or dates with a piece of wheat meal bread is far more satisfying than a three-course meal. Get rid of the idea, which was held at one time by the writer, that fruit eating is a luxury. It is an absolute necessity if you want health. Begin sparingly and gradually increase the quantity. Eliminate condiments in the main, once for all. Eggs and milk are helpful at first to one giving up meat and not yet realizing

the strength in raw salads and fruits. These two, however, should not be taken at the same meal. Do not heat milk above blood heat, or you impair the value of it. Pay no heed to talk of germs. If you follow these directions, no germs can hurt you.

Cooking is more or less destructive. Some vegetables, such as potatoes, beans, and rhubarb, can hardly be used raw, however. They should be boiled in as little water as possible till tender. Any water remaining should be thickened and used as gravy.

If a person will follow these rules, and if in addition he will learn the power of thought and obey its laws, realizing that there is nothing to worry about, he will soon attain an abounding state of health that will make it easy to smile all the time, be a confirmed optimist, and love everybody. The functions of the body that formerly were troublesome will be performed easily and pleasantly. Most people's idea of good health is merely not to be ill, but this is not enough. The kind of health I am here describing makes the sky more blue, the flowers more beautiful, the scenery more charming, one's fellow creatures more lovable, and God more kind. In short, it transforms this earth into heaven and enables one at last to see that there is nothing wrong with this planet or the people on it. Instead of being a miserable grouch, always talking of your troubles or your ailments or blaming the Government or the other fellow, you will be able to go down the street exuding cheerfulness at every pore and with a smile that will freshen up all who see it. That favorite pastime, growling at the weather, will lose its charm and begin to seem, as it certainly is, exceedingly foolish and childish.

When a person has gradually adopted the above kind of diet, with modifications to suit his own particular tastes, he will cease to have any tendency to complain. I doubt that it is possible for any person to reach the ideal state of

loving everybody while he consumes such abominations as meat, pickles, sauces, or drinks and sweets made with chemicals and poisonous coloring matter. Pastry sodden with sauce or sweet syrup is a prolific cause of disease, while meat pies, curries, and the like are much to blame for sexual excesses.

The greatest of all means for maintaining health is that of utilizing the power of thought. As the world today is well supplied with Advanced Thought literature and many lectures on this subject are being given, it is not necessary to enlarge upon the means of obtaining knowledge on this subject.

Let us consider some of the difficulties which confront Mr. Average Man. We will suppose that a reader of this article who has long been suffering from bad health might say, "I am a busy man and have no time for the daily bath or physical exercise in the morning." May I suggest what is certainly true, that there is no such thing as not having time for anything. What the man means is, "I want to do something else with my time." If you have no time in the morning, there is an easy remedy—rise a little earlier. You say, "I cannot wake." Again an easy remedy: Go to bed earlier. If you have not yet learned to awaken when you wish to do so, there are plenty of cheap alarm clocks.

Then we hear, "But I have always slept with my window shut, and I am sure if I opened it I should catch cold." Then do it gradually. But let me tell you a little story: Two ladies who had learned "fresh air sense" were traveling, and came to a place so crowded that the landlady with many apologies had to ask them to share a room with another lady. When bedtime came, the two friends asked the stranger if she would mind having the window open. "What!" she said, "have the window open all night? Why, I should catch my death of cold!" So the fresh-air friends said, "Very well, we will shut it." They waited till the other lady was well asleep, then tiptoed to the window and opened

it. Before she awoke at daylight, they gently closed it. When she arose, they asked her how she had slept. "Oh, very well!" she said, "but if you had kept the window open, I should have been awake all night." Comment is needless. Everything is ruled by thought.

Perhaps you may be quite unable to fall in with these physical exercise and cold bath ideas. Very well, don't let that discourage you. Follow all of this advice that you can, and very possibly later on you will grow so much stronger and better that you will be able to go to further lengths. Of course, everyone cannot do all of these things, but *all* can do some of them. Make a beginning; put forth an effort. Consider the person who has always lived on three-course meals. Well, the habits of a lifetime cannot be changed in a few weeks so bring about the change gradually and steadily. As improvement appears, you will be led to go further. Eat an apple, or at first even half of one, on going to bed, and see what that will do for you.

If a person is used to a heavy meat and cooked diet, changing too suddenly to this new diet may cause the breaking out of pimples or blotches on the skin, or a disagreeable odor of breath and perspiration. Both of these show that good is being done and impurities expelled. Eat more fruit and less meat, and as you obtain the benefit, you will persevere until at last meat becomes distasteful and raw fruit most desirable. Many people are so used to white bread that they dislike wheat meal bread; but if they will persevere with the latter, they will overcome this. Let me assure you that really good health is worth all the effort it costs and more.

Get a booklet on vegetarian diet (the Fellowship has one,) and study it to convince yourself that meat is not the most nourishing, strengthening food, in spite of those doctors who still assert that it is. Lima beans, wheat meal, and nuts are all far more strengthening than meat, while dates and raisins are the best of health-giving foods. If raw fruit

upsets the bowels at first, counteract this by taking milk, which generally has a contrary effect. These difficulties will soon right themselves if you will be patient and persistent. Don't say that because in a week or a month you are not much improved the scheme is no good. Keep on! Nothing worth having is obtained easily. Make up your mind to rise superior to popular sentiment.

Eat only when you are really hungry. Much eating is done because the usual time for it has come; also, often because some one presses us or because some ignorant person says we will starve if we do not eat. Your appetite is a surer indication than your misguided friends. A few days' fast is the best medicine and corrective in the world, and it will do good to anyone. Skip a meal when in any doubt, and see the benefit you will get.

Spend as much time in the sunlight as possible, as it is the greatest health-giving force on this planet. Above all, get a broad, tolerant outlook on the world and all schools of thought that will enable you to see good in everything and everybody. Loving everybody will do more for your health than all the doctors and medicines in the world. Your own system is a better guide for you than books. As you proceed, your dietetic lusts, like dead leaves, will drop away. Fault-finding and criticising, which are forms of negative thought, will keep you from perfect health, so discontinue them. Remember, this world is merely a large school, and we are all scholars in different classes going through a course of training.

To sum up: sunlight, fresh air, exercise, pure water, natural sun-dried foods as nature prepared them, right thinking, and a kindly, tolerant outlook will put and keep any person in good health—together with the refusal of alcohol, tobacco, meat, and condiments. Good health is the natural, God-given right of each and all. Cease to forfeit it by wrong living!

Balanced Diet

BY ALFRED W. MCCANN

THE TERM "balanced diet" is a very loose one. At one time it was employed to denote a combination of foods containing certain fixed proportions of proteins, fats, and carbohydrates. Its sponsors always ignored the significance of mineral salts. They never dreamed of vitamins. Nowadays they have become hysterical over the subject of vitamins, but still ignore the mineral salts. Yet if there is any one subject in which the average human being requires instruction, it is that of mineral salts.

It is now known that all foods during digestion in the body produce reactions that are either acid or alkaline. The acids must be neutralized by a definite quantity of alkalines, otherwise the diet is deficient in alkalines and cannot be regarded as balanced, no matter what proportions of proteins, fats, or carbohydrates are involved.

Cereals, when whole, contain the ordinarily discarded life germ and bran, and provide almost sufficient alkalines to neutralize the acids elaborated in their digestion. But even cereals require to be accompanied by basic foods like milk, vegetables, and greens if a proper balance is to be attained.

Refined sweets and white flour products are acid producers; wherefore it is obvious that pure milk and whole grain breadstuffs, plus the ordinary garden run of fresh vegetables and fresh fruits, should be regarded as indispensable in balancing a meal for the growing child.

The diet that is not balanced leads automatically to auto-intoxication, which means self-poisoning. Auto-intoxication is brought about through the accumulation of poisons elaborated in the intestines and subsequently absorbed through faulty elimination. A diet is unbalanced to the degree in which it fails to provide the essentials of proper growth and development in the young.

(From Correct Eating Magazine.)

Vegetarian Menus

—BREAKFAST—

Peaches and Cream
Farina
Whole Wheat Gems
Cereal Coffee or Milk

—DINNER—

Bouillon
Baked Eggplant
Beets and Tops
Oat Bread Milk

—SUPPER—

Fruit Salad
Nut Bread
Rhubarb Pie
Milk

Recipes

Whole Wheat Gems

Sift together two cups of whole wheat flour, two teaspoons of baking powder, one teaspoon of salt. Add one-half cup melted butter, one cup of milk, and one beaten egg. Mix and bake for fifteen minutes.

Bouillon

Use the water from boiled vegetables such as potatoes, carrots, celery, cabbage, onions, asparagus, peas, tomatoes, and rice; or heat and strain left-over vegetables. Season with salt, butter, and tea made from steeped thyme and bay leaves. Serve with crackers.

Baked Eggplant

Boil eggplant whole for one-half hour, then cut in halves. Scoop out the fleshy part and chop fine; mix with it half its bulk of bread crumbs. Season with a little onion juice or some onion cut fine and fried in butter, chopped parsley, celery tea or salt, or any other preferred seasoning. Fill the shells, and spread top lightly with butter. Bake three-fourths of an hour. Serve plain or with a brown vegetable gravy.

Oatmeal Bread

One pint rolled oats, one quart boiling water, and one-half teaspoon of salt. Mix and let stand three hours. Add one cup of molasses, one-half yeast cake, two quarts white flour, and stir thoroughly. Let stand over night. In the morning stir again, then put in oiled pans and let rise. Bake one and one-half hours in a slow oven.

Nut Bread

One egg beaten light, one-fourth cup of milk, one cup chopped nuts (peanuts or walnuts), one-half cup butter, four cups flour with four teaspoons of baking powder sifted in, one-half

teaspoon of salt. Mix and place in oiled pan; let stand twenty minutes to rise. Bake slowly thirty-five minutes.

Rhubarb Pie

One cup pieplant sliced fine, one-half cup sugar, one tablespoon of flour, yolk of one egg beaten, butter the size of a nutmeg, one teaspoon lemon extract or some grated lemon peel. Bake in one crust, and when done cover with a meringue made of the white of egg and one tablespoon of sugar. Place on shelf in oven to brown slightly.

Beets and Tops

Use small young beets with the tops. Wash thoroughly, boil until tender, and drain. Slip skins off the beets and chop lightly all together. Season with salt and oil or butter. Serve with a piece of lemon.

ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

We have "The Riddle of Life and Death" and "Where Are the Dead?" done in Revised Braille, Grade One and a Half, by one of our members. If you know of a blind person who would like to read one of these books, we will loan it to you for one month.

The rest of the series will be transcribed and made available later.

Mt. Ecclesia Postcard Views

We have 20 attractive views of Mt. Ecclesia—the grounds and buildings. Among the latter are the Healing Temple, Pro-Ecclesia, Administration Building, Library, Dining Hall, and Ecclesia Cottage. Our students will be able to get a better conception of Headquarters by means of them. 5 cents each.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

San Francisco, Calif., Dec. 10, 1924.
The Rosicrucian Fellowship,
My dear Friends:

I wish to express my deepest gratitude and heart-felt thanks for the wonderful help I have received from the Great Physician, the Invisible Helpers, and the untiring efforts of the Elder Brothers. For eighteen years I suffered untold misery with fallen and torn uterus. I went to a specialist, and he told me nothing would help me but an operation, but gave me a supporter, which I wore for two years. My husband advised me one day to write to the Rosicrucian Fellowship and ask their help, which I did. I received relief before my letter had time to reach them. I threw away the supporter and persevered without it. Each month I had a change, some times for the better, and some times for the worse, but I never gave up; I knew nothing was impossible with God.

Today I am a new woman and never was better in my life. The womb is healed to its normal condition. A very small piece of the tear is hanging by a thread apart from the womb, which gradually gets smaller each day. I can now walk without any discomfort, which I could not do for years. I also suffered with terrible sick headaches and backaches, but now I never have to complain.

I trust this little testimony may strengthen the faith of other poor sufferers who need the help as badly as I did.

With love and good wishes,

—A. O. C.

Royal Oak, Mich., Mar. 15, 1925.
Rosicrucian Fellowship,
Dear Friends:

How can I thank you for the wonderful healing that has come to my baby Richard. He hadn't eczema but a milk scab, which is almost as bad. But do you know, it is clearing up nicely and he is so strong and well otherwise. On the 12th of March he was nine months

old, and he looks more like a child of 15 or 18 months, full of vitality, eyes sparkling, and he always has a smile for everyone. People marvel at his size and beauty after going through so much, but away down in my heart I know it is the good work of the Fellowship which has brought him through.

Two of my dear friends are about to take up this work. After seeing what it has done for my family, they think it must surely be wonderful.

With heart-felt gratitude to you and the Invisible Helpers for your kindness and good work,

I am,

Most gratefully,

—Mrs. C. A. V.

HEALING DATES

July 5—11—19—26

August 2— 8—15—22—29

September ... 4—11—19—25

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

All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,

The Rosicrucian Fellowship,

Oceanside, San Diego Co., California.

Echoes From Mt. Ecclesia

Chats With the Editor

JULY 5: My, but we have had an exciting week! The students began to arrive for the Summer School on June 27, and every day brought new arrivals. Thirty-three students have so far registered from the following cities: Rochester, N. Y.; Baltimore, Md.; Columbus, O.; Canton, O.; St. Paul, Minn.; Chicago, Ill.; Calgary, Can.; San Francisco, Calif.; Berkeley, Calif.; San Jose, Calif.; Los Angeles, Calif.; San Diego, Calif.; National City, Calif. A number of others are scheduled to come a little later. The first week's attendance at the classes has been most satisfactory, and all are enthusiastic over the results. Rooms and tents are nearly all filled. Mt. Ecclesia seems to be made of rubber; there have been some real miracles in housing performed. Our Superintendent, Mr. Adams, has announced on several occasions that practically all reservations were taken, when suddenly an automobile drives up to the office with more friends, and our genial manager somehow tucks them away. We think he has a magic wand concealed somewhere.

Yesterday, being an American national holiday, brought about twenty extra visitors for the week-end. Mt. Ecclesia will soon be compelled to have a regular automobile parking place for the many machines that arrive. A garage is a real necessity for us, but so many other things are needed that we fear the building of the garage will have to wait.

The organ fund for the Temple is still growing. It now contains \$817.89. The members of the Los Angeles Fellowship Center were instrumental in starting this fund with the first \$100.00.

We have had two visitors the past week who have added greatly to the interest at Headquarters. Dr. Dequer, an international lecturer on health and diet,

gave a lecture to men only. Dr. J. T. Richter, the well known lecturer on uncooked food, who has very successfully demonstrated this diet in his raw food restaurant at 927½ W. 6th St., Los Angeles, gave a most interesting talk.

The visiting students are delighted with the Southern California weather. We have been free from the intense heat of the East, and can sleep under a blanket every night.

Lecturers from Headquarters have given a number of addresses in the local Centers of the Fellowship in Southern California recently. On July 8th Mrs. Heindel lectured before the Santa Monica Center on the subject, "Practical Soul Growth." On June 14th Mr. R. T. Oakley gave an address at the Los Angeles Center. On June 21st Mr. Darrow spoke before the San Diego Center. On July 12th Mrs. Kittie Cowen spoke at the Los Angeles Center, and Mr. Gerald B. Bryan, the representative of the Baltimore Center now attending the Summer School, gave an address at the San Diego Center. Representatives from the local Centers also speak at Headquarters from time to time. This interchange of speakers results in a valuable exchange of ideas and serves to promote understanding and good fellowship between Headquarters and the local organizations.

MRS. HEINDEL'S LECTURE TRIP

Mrs. Max Heindel will leave Headquarters about September 1, for a three-months' lecture tour, stopping at Denver, Chicago, Cleveland, Buffalo, Rochester, Utica, Schenectady, Providence, New York City, Baltimore, Columbus, and Cincinnati. She expects to visit all the local Centers of the Fellowship in the East and give a large number of lectures.