

NO. 4

Printed by the Fellowship Press

'Twixt the Sleeping and the Waking

BY RUBY M. BUTTS

'Twixt the sleeping and the waking, when the first
gray light is breaking,
And the dawn begins to quiver through the darkness
of the room;
On the borderland of dreamland with the robe of
slumber o'er me
I am lying, half in slumber, looking through the soft,
pale gloom.

Then you come to me, my darling, with the same sweet
blessed story,
And the same dear hands outstretching past the portals
of the tomb.
And again the old, old story pealeth out in all its
glory,
And I know that you are near me as I'm dreaming in
the gloom.

'Twixt the sleeping and the waking, when the early
dawn is breaking,
And I lie half wrapped in slumber in my lonely little
room,
Then again I feel you near me, then again I know
you hear me
When I tell you I still love you through my life's
despair and gloom.

'Twixt the sleeping and the waking, when the dawn of
life is breaking,
I shall find you, O my darling, through the portal of
the tomb.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

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. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.

Alchemists, Modern and Ancient

THERE has been considerable excitement in scientific circles in the past year over an instance of what may be termed modern alchemy, that is, the transmuting of base metal into gold, the base metal in this case being mercury. Prof. Miethe and Dr. Stammreich of the Technical High School of Charlottenburg, Germany, performed certain experiments with mercury with a high tension electrical discharge in such a manner that a deposit of gold was made that was found to contain a low percentage of gold. This was an epoch-making discovery apparently, and the scientific world was instantly agog with excitement and speculation.

There were other scientists, however, who immediately began to check up the matter, and who with equally careful experiments were unable to get the same results. Prof. Sheldon of New York University performed Prof. Miethe's experiment and failed to obtain gold at its conclusion. Therefore some scientists have come to the conclusion that the mercury which was used in Miethe's experiment contained a small percentage of gold, which accounted for the apparent transmutation. Up to date the matter still remains unsettled.

This is all very interesting to the oc-

cult student, for it brings up the subject of alchemy in general, including the medieval alchemists. They and their experiments are regarded by modern scientists as of little account. The latter are quite convinced that the old alchemists were self-deluded and that there was really nothing scientific about their experiments. But the occultist comes to the front with information which shows that the ancient alchemist was many thousands of years ahead of his time and incidentally many thousands of years ahead of the modern scientist, because the latter investigates nothing but matter, its physical laws and properties, and does not have the knowledge of its spiritual constitution possessed by the alchemist.

The old alchemists covered all of their operations with symbology. Their real object was to make the "philosopher's stone." This was not a transmutation of base metals into gold, but it was the transformation of the human vehicles into a living stone of high spiritual potencies. The process was and is entirely spiritual in nature, not physical. The alchemists, however, were chemists and physicists as well as spiritual philosophers, and the foundations of modern chemistry and physics were laid by them.

Now what was the philosopher's stone which they were trying to make or did actually make? Max Heindel has written very illuminatingly on this subject. He says that the tripartite spinal cord was the crucible of the alchemist. Ordinarily the spinal canal, contrary to the anatomists, is filled with a gaslike steam—not with a fluid, except when it is exposed to the atmosphere. This gas may

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be superheated by the vibratory activity of the spirit so that it becomes a brilliant, luminous fire, the fire of regeneration. The alchemical processes to produce the philosopher's stone consisted in working upon the passions and impulses, purifying the thoughts, and developing the will; also developing the quality of altruism. As a result the spinal spirit fire known as "azoth" was caused to expand and rise along the spinal cord to the brain, where it eventually bridged the gap between the pineal gland and the pituitary body, thereby opening up the spiritual worlds to the vision of the alchemist. The active agent in the spinal spirit fire was the creative sex force turned upward to the brain.

THE This was the so-called
ELIXIR "elixir vitae," the elixir of
VITAE life. The spinal spirit fire
 permeates the whole body
of the philosopher and his auric atmosphere, radiating in all directions with a lustre far surpassing that of the diamond or ruby. Thus we see that the metaphor of the philosopher's stone had a real foundation.

There were and are two kinds of philosopher's stones. One is the diamond, which is manufactured by the mystic. The other is the ruby. It is made by the occultist. Even in this modern day philosophers are making these stones. They are alchemists in the true sense of the term. Esoteric orders like that of the Rosicrucians are the seminaries where direct instruction is given in the making of both of these stones.

Freemasonry also is one of the schools which gives instruction in making the ruby philosopher's stone. The Church devotes itself to the making of the diamond. The Church originally possessed much occult knowledge which enabled it to make this stone, but at the present time this knowledge has become so in-

crusted with creed, dogma, and intolerance that very little is being accomplished in this direction. Masonry too has partly fallen from its high estate. When the order was founded, it contained many who were actively engaged in consciously making the philosopher's stone. Now it retains mainly only the outer forms and symbols, although the higher degrees still contain in a veiled form many of the ancient alchemical secrets. Masonry, however, will be revitalized in the coming years through the introduction of occult knowledge.

In view of the above the efforts of modern alchemists to transmute mercury into gold, although interesting in themselves as indicating the ingenuity of science, do not, nevertheless, constitute true alchemy. Modern science has wonderful possibilities as the efficient handmaiden of the spiritual alchemist, but it can never be anything more. The powers of spirit utterly transcend the properties of physical matter. However, the reconciling of science and religion is one of the great objects to be accomplished in the coming Aquarian Age. Religion will then be made reasonable and science will be spiritualized. Then we shall no longer have the spectacle of creed-bound men and women denying the proved facts of evolution, nor shall we have the skeptical and atheistic scientist proclaiming this to be a universe without a God and without a hereafter for human life.

Shooting Stars and Comets

AT Meteor Crater in Arizona there is a circular pit 600 feet deep and 4000 feet in diameter, which mining engineers think may have been produced by a meteor at some time in the past. This

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is commented upon in the *Engineering and Mining Journal-Press*. Mining operations have been conducted there for a long time with the object of discovering whether this theory is right or not, and also with the possibility in view of finding valuable metals. The scientists are quite well agreed that the fracture and opening of the strata of earth there are such as could have been produced by the impact of a falling heavenly body. Up to date, however, the mining and drilling operations have not located the meteor itself.

It is interesting in this connection to see what occult science knows about meteors or shooting stars. We know that in the evolution of any planet, when there are laggards among its population who fall so far behind the rank and file that they constitute a hindrance to the rest, it becomes necessary to remove them from the main planet in order that their evolution and that of the others may proceed to better advantage. In such a case a moon is thrown off from the planet, which in due time is prepared to become the abode of the stragglers. In the majority of cases they catch up with the rest of their life wave on the main planet and rejoin them.

After a moon has served its purpose as the home of the stragglers, it becomes necessary to remove it from the active body of the solar system. The power of attraction exercised by the parent planet then diminishes, the orbit of the moon widens, and it finally reaches the outside of the system. It is then expelled into interstellar space and dissolved into chaos. The asteroids are a case in point. They are fragments of moons which once belonged to Venus and Mercury.

Another celestial phenomenon is that of the comet. We know that human be-

ings are prone to make mistakes. The occult axiom, "as below, so above," applies here. The great Beings who are above man in evolution are not perfect. They make mistakes occasionally the same as he. Their calculations occasionally go astray. Sometimes they fail to exercise the degree of power which they believe themselves capable of exercising and something gets away from them. There is an explosion; a world in the making blows up in the crucible in which it is being made, and we have a comet.

This is interesting though sad. But it is a sort of negative encouragement to mankind to know that they are not the only ones who make mistakes. The comet endures for myriads of years, but in time it will be dissolved into chaos the same as the moons. Then the evidence of the mistake will have disappeared and those who are responsible for it will have gone on to other fields of evolution. So with man; when he makes a mistake, the evidence of it will gradually disappear, and he will be given opportunities for retrieving his mistake in a new environment.

To the occultist this is decidedly a universe of optimism and hopefulness, because these qualities are supported by the facts. Despair and remorse are the products of false beliefs based on delusion, and merely hold the human ego backward in its career of mastery. The power of the ego is limitless. Nothing can withstand the human will when its power is realized. Thus we may draw an object lesson from the heavenly bodies, namely, that though we may make mistakes, we shall have the opportunity of remedying them. Likewise we should not be cast down by our failures, for those almost infinitely higher than we have also been known to err.

A PHILOS-
OPHY OF
OPTIMISM

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.

The Healer

BY JOHN GREENLEAF WHITTIER

So stood of old the Holy Christ
Amid the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

The paths of pain are thine. Go forth
With patience, trust, and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope.

That healing gift He lends to them
Who use it in His name;
The power that filled His garment's hem
Is evermore the same.

So shalt thou be with power endued
From Him who went about
The Syrian hillsides doing good,
And casting demons out.

For lo! in human hearts unseen
The Healer dwelleth still,
And they who make His temple clean,
The best subserve His will.

That Good Physician liveth yet,
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee.

The Lesson of Easter

BY MAX HEINDEL

(A former lesson to students written in 1918 during the War Period.)

AND AGAIN it is Easter. The dark, dreary days of winter are past. Mother Nature is taking the cold, snowy coverlids off the earth, and the millions and millions of seeds sheltered in the soft soil are bursting its

crust and clothing the earth in summer robes, a riot of gay and glorious colors, preparing the bridal bower for the mating of beasts and birds. Even in this war-torn year the song of life sounds loudly above the dirge of death. "O death, where is thy sting? O grave, where is thy victory?" Christ has risen—the

first fruits. He is the resurrection and the life; whosoever believeth in Him shall not perish but have everlasting life.

Thus at the present season the mind of the civilized world is turned towards the feast we call Easter commemorating the death and resurrection of the individual whose life story is written in the gospels, the noble individual known to the world by the name of Jesus. But a Christian mystic takes a deeper and more far-reaching view of this annually recurring cosmic event. For him there is an annual impregnation of the earth with the cosmic Christ life; an *inbreathing* which takes place during the fall months and culminates at the winter solstice when we celebrate Christmas, and an *outbreathing* which finds its completion at the time of Easter. The inbreathing or impregnation is manifested to us in the seeming inactivity of winter, but the outbreathing of the Christ life manifests as the resurrection force which gives new life to all that lives and moves upon the earth, life abundant, not only to sustain but to propagate and perpetuate.

Thus the cosmic drama of life and death is played annually among all evolving creatures and things from the highest to the lowest, for even the great and sublime cosmic Christ in His compassion becomes subject to death by entering the cramping conditions of our earth for a part of the year. It may therefore be appropriate to call to mind a few ideas concerning death and rebirth which we are sometimes prone to forget.

Among the cosmic symbols which have been handed down to us from antiquity none is more common than the symbol of the egg. It is found in every religion. We find it in the Elder Eddas of the Scandinavians, hoary with age, which tell of the mundane egg cooled by the icy blast of Niebelheim but heated by the fiery breath of Muspelheim until the various worlds and man had come into being. If we turn to the sunny south we find in the Vedas of India the same story in the Kalahansa, the Swan in time

and space, which laid the egg that finally became the world. Among the Egyptians we find the winged globe and the oviparous serpent, symbolizing the wisdom manifest in this world of ours. Then the Greeks took this symbol and venerated it in their Mysteries. It was preserved by the Druids; it was known to the builders of the great serpent mound in Ohio; and it has kept its place in sacred symbology even to this day, though the great majority are blind to the *mysterium magnum* which it hides and reveals—the mystery of life.

When we break open the shell of an egg, we find inside only some variously colored viscous fluids of various consistencies. But placed in the requisite temperature a series of changes soon take place, and within a short time a living creature breaks open the shell and emerges, ready to take its place among its kin. It is possible for the wizards of the laboratory to duplicate the substances in the egg; they may be enclosed in a shell, and a perfect replica so far as most tests go may be made of the natural egg. But in one point it differs from the natural egg, namely, that no living thing can be hatched from the artificial product. Therefore it is evident that a certain intangible something must be present in one and absent in the other.

This mystery of the ages which produces the living creature is what we call life. Seeing that it cannot be cognized among the elements of the egg by even the most powerful microscope (though it must be there to bring about the changes which we note), it must be able to exist independently of matter. Thus we are taught by the sacred symbol of the egg that though life is able to mold matter, it does not depend upon it for its existence. It is self-existent, and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg.

We are appalled at the carnage on the European battlefields, and rightly so because of the manner in which the victims

are being taken out of physical life. But when we consider that the average human life is only fifty years or less, so that death reaps a harvest of fifteen hundred millions in half a century, or thirty millions per annum, or two and one-half millions every month, we see that the total has not been so greatly increased after all. And when we have the true knowledge conveyed by the egg symbol that life is uncreate, without beginning and without end, it enables us to take heart and realize that those who are now being taken out of physical existence are only passing through a cyclic journey similar to that of the cosmic Christ life which enters the earth in the fall and leaves it at Easter. Those who are killed are only going into the invisible realms, whence they will later take a new dip into physical matter, entering as all living things do the egg of the mother. After a period of gestation they will re-emerge into physical life to learn new lessons in the great school. Thus we see how the great law of analogy works in all phases and under all circumstances of life. What happens in the great world to a cosmic Christ will show itself also in the lives of those who are Christs in the making; and this will enable us to look more cheer-

fully upon the present struggle than would otherwise be the case.

Furthermore, we must realize that death is a cosmic necessity under the present conditions, for if we were imprisoned in a body of the kind we now use and placed in an environment such as we find today, there to live forever, the infirmities of the body and the unsatisfactory nature of the environment would very soon make us so tired of life that we would cry for release. It would block all progress and make it impossible for us to evolve to greater heights such as we may evolve to by re-embodiment in new vehicles and placement in new environments which give us new possibilities of growth. Thus we may thank God that so long as birth into a concrete body is necessary for our further development, release by death has been provided to free us from the outgrown instrument, while resurrection and a new birth under the smiling skies of a new environment furnish another chance to begin life with a clean slate and learn the lessons which we failed to master before. By this method we shall some time become perfect as is the risen Christ. He commanded it, and He will aid us to achieve it.

Number Vibration

BY AVIZAH MARY LE GAUME

WHAT IS vibration?

Vibration is the tremulous motion in the atoms of all things from the ponderous rock to the finest ethereal expression of life. By it the human soul reaches from the physical senses to spiritual consciousness, which is infinite.

Numbers and letters call into action certain forces always present in the vibratory waves of the universe, and these forces act and react upon the life and environment of the individual according to his relation to them, as shown by the

number vibration of the letters in his name and the date of his birth.

The fact that John Doe was born on the fourth day of the first month of the year 1855, the digit of which is 10 or 1 in a higher cycle, does not indicate merely that he had a birthday but that he had a definite and specific purpose in choosing to be born upon that particular day. That is his Life Path, just as you have a Life Path and I have a Life Path and every man, woman, and child has a special Life Path, which points out to

each (should he have a knowledge of number vibration) just exactly *the work he came into this life to do*, the vocation.

Every number has its own vibration. Each and every one of us has his mission in life—a definite ministry, according to his number vibration.

In his "A Death In The Desert," Browning says:

"God's gift was that man should conceive of truth
And yearn to gain it, catching at mistake,
As midway help till he reach fact indeed."

Yearning for truth and learning it we know God. The above lines arouse our interest, and in our hearts we say, "I know God"—but do we? At least in names and numbers we can learn God's plan, for a knowledge of number vibration is a key to that plan.

When Shakespeare asked "What's in a name," we might have answered: "Everything that the name and its numbers vibrate to." The words, "for better or for worse," are included in the marriage ceremony, and we repeat them, little thinking what a vast difference the new name and number vibration will mean to us. Women have raised or lowered their vibration when changing their names; men perhaps have short-circuited themselves when they dropped the given name and substituted initials. We may well ask, "What's in a name?"

In all the ancient teachings—among them the Bible, the Vedas, the Book of Confucius, and other sacred books—reference to number is frequent, and the complete understanding of these teachings is impossible without the knowledge of the truths which underlie numbers.

Our earliest accredited authority on number vibration is Pythagoras, the Grecian philosopher, who in the 6th century B. C. founded a university. Here mathematics was recognized as the basis of all knowledge. From Pythagoras we

learn the fundamental truth that all creation and evolution are vibration.

Originally the letters of the alphabet were sacred symbols; their use was forbidden to the masses and their significance veiled. It came about that numbers were associated with and substituted for letters, and this fact is at the foundation of the science of numerology. The vibration of the letters of a name have a number significance, and are found to indicate, influence, and regulate certain creative processes involved in vibratory action. It was Pythagoras who presented the philosophy of *one substance* from which all things and man emanated, and of which the numbers 1 to 9 were symbols capable of scientific interpretation.

"The rounded world is fair to see,
Nine times folded in mystery."

—Emerson.

The alphabet of the Universal Language is numbers, establishing the great spiritual fact of Brotherhood and Fellowship between all nations, linking in harmonial sequence the 9 figures and 26 letters, and forming the basic source from which all knowledge and all revelation can be obtained.

In the correct application of any law there are always beauty and harmony which constitute *constructive expression*. If misapplied or repressed, destructive or negative results follow.

Life throughout eternity is but a succession of cycles. 10 is but 1 in a higher cycle, 20 but 2 with all the experience of the intervening numbers, and so on.

"Line in nature is not found,
Unit and Universe are round."

And in his essay, "Circles," Emerson says:

"Our life is an apprenticeship to the truth that around every circle another can be drawn The life of man is a self-evolving circle, which, from

a ring imperceptibly small, rushes on all sides outwards to new and larger circles, and that without end. The extent to which this generation of circles, wheel without wheel, will go, depends on the force of truth of the individual soul. For it is the inert effort of each thought, having formed itself into a circular wave of circumstance, as for instance an empire, rules of art, a local usage, a religious rite, to heap itself on that ridge and to solidify and hem in the life. But if the soul is quick and strong it bursts over that boundary on all sides and expands another orbit on the great deep, which also runs up into a high wave, with attempt again to stop and to bind. But the heart refuses to be imprisoned; in its first and narrowest pulses it already tends outward with a vast force and to immense and innumerable expansions There is no outside, no inclosing wall, no circumference to us."

Walt Whitman wrote:

"Greater than stars or sun,
Bounding, oh Soul, thou journeyest
forth."

As we journey on, what are we vibrating to us? That depends entirely upon the quality of our thought, for all in the universe is *vibration*, and our thoughts, like our words, are creative.

No number vibration can forever bind you, for man is greater than his number, greater than his planet. Did not God give him dominion? Last year we vibrated to one number according to our names and numbers. This year we vibrate to another number, and next year we shall to still another. It is the same with the years. 1924 brought down to a single digit vibrates 7. God rested on the 7th day, and this old world has its rest period during the seventh year of its cycle of 9 years. Merchants will tell you that business was dull that year, yet they will laugh at the idea that there is anything to number vibration. 7 is the number of rest and repose, the Sabbath of the soul, a spiritual number. Those

same merchants will admit that never have there been so many conventions and other gatherings for the uplift of man as in 1924, a 7 year. Financially it was a poor year, but spiritually it was rich.

The year previous, 1923, vibrated 6. 6 is the number of stewardship and carries with it home vibrations. While this vibration is in effect, it is a good time to marry, for there is an urge toward it in the vibration of 6, and responsibility also. What will real estate men tell you of 1923? Why, that it was the best year ever! So many homes built and rented and bought and sold!

The year 1925 vibrated 8. It was a big year financially, for 8 is the highest financial number and attracts great wealth. It is the number of power; its symbol is two circles, and an unbelievably great power vibrates about it. If you have not already noticed it, go to your factories and mills and see your power belts. Don't merely *look* at them; see them with seeing eyes. It is no accident that these power belts form the figure 8. It could not be otherwise, for 8 vibrates power—it is the number of power.

The vibration of a Birth Path can never be changed; but if through the change of name or initial you have lowered the number vibration of your name, get it adjusted and attract the things to you that God meant you to have when He gave you "dominion"—the earth and the fullness thereof. A change of name vibration is a change of destiny.

The majority of the people are ignorant of the importance of the names and numbers they bear. If they give the subject any thought, they dismiss it with the belief that the naming of a child is mere accident, and therefore can be of no consequence. But because they do not comprehend the meaning of the many signs, symbols, colors, names, and forms, it does not follow that they have no significance. Because a school boy does not understand chemistry, the chemist's faith in his science is not shaken. It has

been proved beyond all dispute that the naming of a child is the result of the operation of certain laws, and it is not an accident as most people suppose. There is as much reason why a child is born at a certain time, with certain numbers, and given a certain name as there is reason why spring follows winter and cherries do not grow on oak trees. When a child comes into the world, we at once connect a sound, a name, with it, which identifies it. This name is in harmony with the child's special type of character and brings certain conditions into its life because sound is vibration. Words are sounds, and their vibrations release a message into the air which beats out a rhythm. The name is a rhythm beating upon the child to which its inner forces respond, setting up thoughts and feelings and generating impulses. When the name (and consequently its number) is changed, the character slowly changes accordingly.

In order to analyze an individual the entire name given at birth must be used, also the month, date, and year of birth, together with any changes of name.

Take the vowels of the name and add their numbers together. This gives the ideality number or soul number. It shows what one really is, his inner self, that which he is at heart. It denotes the ideals of the individual's life. The vowels are never changed no matter how many times the name is changed because our nature inwardly is always the same.

The consonants indicate the desire nature, the personality, the impression you make on other people. This is the physical self which changes with the change of name.

The sum of the vowels and consonants is the expression number, the destiny, the mental self. It is the number that expresses the extent of a person's ambition. He may express things for which he has no ambition, or express something which he does not desire to express. This can often be changed by a change of signature.

As numbers do not go above 9, all

double numbers are reduced to single numbers by addition, except 11 and 22. Whenever these are found in a name, they are retained intact. They show a very high vibration and indicate a superman or superwoman. When two numbers in sequence make 11, such as 6 and 5, 8 and 3, 9 and 2, they are called 11 and retained in connection with other numbers, as 11-3, 11-7, et cetera.

The scale used for this analysis is as follows:

ONE	MANY	ALL
1 2 3	4 5 6 7	8 9 11 22
A B C	D E F G	H I
J K L	M N O P	Q R
S T U	V W X Y	Z

There are three trinities—the *one*, the *many* and the *all*. The “ONE” people are interested most in their own individual problems. The “MANY” are broader in their views, yet are still more or less narrow, tied up with family, creed, or fixed ideas. The “ALL” people are universal and do not want to belong to any one church. They are the people who sacrifice for humanity.

One who understands numbers and number vibration is tolerant, no matter to what trinity he may belong. The person belonging to the “ALL” trinity calls all men his brothers, whatever their color, nationality, or creed, and does not lose patience with his narrow-minded brother with his creeds and doctrines and limitations. The “ALL” people know that when their brothers are ready, their teachers will appear.

The happiness of men depends upon no creed and no book; it depends upon the dominion of truth, which is the redeemer and savior, the Messiah and the King of Glory.—*Rabbi Wise*.

This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

—*William Shakespeare*.

Rebirth a Fact in Nature

BY ELIZABETH BOARDMAN

SOME years ago when living in the country I owned several kittens and one of them got poisoned. I tried in every way to save it but could not do so; then I decided that I could not let it suffer any longer, so I gave it chloroform. It was in the nighttime when I got up to administer it. It was difficult for me to control my sympathetic nature sufficiently to do it, but I accomplished it and put the little body away to be taken care of the next day.

I thereupon retired to sleep the remainder of the night, but in about half an hour I felt the little furry body close to me just where it always slept. At first I was startled and thought I was dreaming, but presently there came into my consciousness such a sense of gratefulness that instantly there flashed through my mind the realization that it was the spirit of the kitty thanking me for its release from pain and suffering.

I am well aware that many would say that it was my imagination, and if that had been my only experience of the kind, I might have thought so myself. But later I had the experience of seeing a dog which had passed away, and to me the fact is proved that animals have souls or spirits, whatever you may desire to call them. What happens to the spirit at the animal's death? Is it not reasonable to suppose that it exists on the spiritual plane until the proper time for it to take on another physical body? I have not proved this fact, but I firmly believe it to be true.

In order to explain why rebirth is to me a fact in Nature, I shall have to tell you some personal experiences. I had some unusual ones years ago, shortly after having accepted rebirth as the only satisfactory answer to all the questions I had been asking. When I was twelve years of age, I was a medium. I often

became entranced so I did not know what I said. I gave tests and psychometric readings. I knew I had a spirit and that other spirits could communicate with us here. I must have come with this knowledge for even from my early days I seemed to be conscious of the spiritual plane about me.

At the age of fourteen I wrote something under control which upon investigation proved to be untrue; that is, the person about whom I had written was not dead but living. I then refused to sit any more as a medium for I had some fear that I would be controlled in spite of myself. My father and mother were both spiritualists and mediums and did not want me to give it up, but something in me refused to allow myself to be controlled by anything which did not tell the truth. While meditating and praying earnestly, as I had always done, to some higher intelligence, I had a vision within myself of a tall individual in a flowing robe of a dark color, with a long white beard reaching below his waist, and an illuminated and spiritual countenance. All fear left me; I knew I would not be controlled again, and I was not. I knew it for a constructive manifestation, very different from my previous experiences, and though I was young, it has been the foundation upon which my life has been built.

Twenty years later, when I was thirty-four years of age, through a friend who was a spiritual healer at the time and who always seemed like a mother to me I went into a class in concentration and meditation. That class brought to me my soul's awakening. Every stick and stone then looked different to me, and the exercises in concentration which I followed faithfully three years and a half, night and morning, opened up the spiritual plane to me in a different

way than had my former mediumistic methods.

For five years before I met my present husband I was conscious of a soul whom I knew I was to meet, and that was what kept me from marrying anyone else. As soon as I saw him, I knew it was he, and though every sort of opposition on all planes was brought to bear, the conditions were harmonized eventually.

We were married, and two years afterward when my baby was born, I had an experience which proved to me the fact of rebirth. We were studying the working of the law of cause and effect, and I said to him one day: "Well, if these things which we have reviewed are our past relations, if we do have a child and the law works as we believe it does, the child will not live." But I did not dwell on that part of it for I preferred to take a positive attitude, as I knew it was the right thing to do. I was willing and ready to pay whatever the price was for past errors and settle my account with cosmic law.

During all the time of pregnancy I was just as conscious of the soul I had attracted as I was of presences on the physical plane. I knew in some way I was to educate that soul and obtain his freedom. I say "him," for I knew it was a male embodiment, and I had chosen his name long before he was born. So I read and studied along occult lines and took a little time each day for concentration and reading. Many times the thought passed through my mind: "If the law works as I think it does and my reviews are correct, he will not live." But I did not allow myself to entertain this thought long, preferring the opposite, all the time having in the background of my mind the idea that I was working with the law and that I would pay whatever the price was for freedom.

I was very ill; the birth was not natural, which was proof to me of previous transgressions of cosmic law. The child was brought to me to nurse the next day, and while doing so he passed away—just very quietly stopped breathing. I did

not immediately ring for the nurse, but I remember the thought came to me that it was all right. Then the first I knew I seemed to be above the bed looking down on my body, and I realized that I as a soul was out of it. While looking at it I heard a voice very distinctly say, "God bless you for giving me my freedom." That was all, but I knew it was the soul of the baby, and I knew I had paid the price. Then I found myself back in my body with the baby at my breast.

I rang for the nurse, but I did not experience grief beyond being extremely sorry that I should not have the pleasure of rearing the child, which I believe is a means of development for any individual. When my husband came he was more affected than I was, but I told him it was all right, that we had simply paid the price for transgression of the law and had obtained freedom for the other soul. I never grieved for the physical loss of the child, and frequently I have been conscious of the expression of his gratitude, wherever he may be on the spiritual plane.

I said to my husband then, "Well, we will adopt a little one, for I shall not live my life out without bringing up a child." I wrote to my sister, who at the time was engaged in charitable work, that I expected to adopt a child and that I should get it through her. For two years I did little in that direction, though I looked up one or two cases, but I did not feel they were for me. One of my dreams when a young girl was to adopt a baby, and I always said I would, if I did not marry.

Two years later I went to visit my sister in the country, and she told me of a baby for which the doctor wished to get a home but it was a girl. I said, "Oh, no, I want a boy," and supposed the incident was closed. But the next day the doctor called and said it was such a good chance if I wanted to adopt a child. I insisted, however, that I wanted a boy. Finally I asked him if I could see the girl, and he drove me in his car some miles to where she was. The moment I

saw her and her surroundings I knew I must take her, for I felt sure there was a soul relationship. I sent a special delivery letter to my husband and asked him if he were willing to have me take her. He telephoned me to do as I was led, so I brought her home the next day, and we adopted her legally very soon after.

I felt very content for it seemed to me that I must give to this soul what I had previously neglected to give to some other one. There were a great many things in the child's training which were very difficult for me as she had to learn self-control, but I have never regretted taking her. As the years have gone by I have had a peaceful feeling that I have worked out a debt of destiny through that experience.

It is very difficult to explain to others what one means by soul relationships, if they have not been conscious of them. The only object I have in writing about them, for they are very personal, is that some soul may read of my experience and find something in it of help to him in the working out of his own problems.

To me rebirth is the beginning and end of all my knowledge. The one thing I desired to do from the first of my experiences was to assist others so they would not go through the negative experiences which I did as a medium and to save them from such suffering as I have undergone; in fact, to help them to a constructive spiritual unfoldment which comes only from "living the life" and meeting our everyday problems in a constructive manner.

I have been asked many times: "If we have lived before, why do we not know it and remember it?" I have replied: "Some of us do, but we do not often tell of it because there are many who do not understand, and they might think we were mentally unbalanced." If we can learn to reach the subconscious through constructive concentration and meditation we can get these things.

Because I have had these experiences and felt that I *know* rebirth is a fact in

nature I do not advise any one deliberately to try to find out for himself. I think much harm has been done by persons trying to force development. Just learn to trust the Supreme Intelligence (what you may call Him does not matter) to bring you knowledge *when you are ready to receive it*. There is no quick road to constructive development. Nature's methods are always slow. The best way I know is that of daily concentration and meditation and the endeavor to control oneself on all lines, doing the daily duties cheerfully and trusting the Divine Power which we all have within to guide us through difficult situations. If you find you are entertaining a destructive emotion or feeling such as resentment, hatred, envy, or jealousy, endeavor to transmute it through whatever method you know.

And while traveling the path let us have consideration for the other person's point of view, for whatever we may call ourselves, whatever line of Advanced Thought we may be allied with, we are all traveling toward the same goal, and we are all brothers and sisters.

Sometime

BY WILLIAM JAMES PRICE

Sometime these eyes of ours, which cannot see

Beyond a world of unreality,

Will have their veil by hidden hands withdrawn,

And we shall understand life's mystery,
Sometime.

Today the clouds obscure the early dawn,
And hide whate'er our human hearts would know;

But, if we journey upward still and on,
Our Father's hand will point the way
to go,

Sometime.

Our petty ills are but a passing pain,
Which disappears when love we entertain.

Our souls, by overcoming, stronger grow.
The present loss will be the future gain,
Sometime,

The Rosicrucian Philosophy and Western Civilization

BY W. MARTINEAU SELLECK

WE HAVE been told that there are at least seven valid interpretations of truth. There are also many interesting and important specialties in the study and interpretation of the Rosicrucian philosophy. Knowledge for its own sake, with its many ramifications and byways, fascinates one type of student, who must learn that the purpose of knowledge is not to entertain but to enable the individual to make the necessary adjustments to the universe by working with the higher forces, thus furthering the true cause of evolution.

Our solar system according to the Western Wisdom Teaching is the composite body of God. In Him we live and move and have our being, and in His image we are made. Although the Rosicrucian philosophy teaches us that this great Being is not the Grand Architect of the Universe, it also teaches us that God is a Being of magnificence and splendor, greater and more sublime than we ever dreamed of in the days of our simpler faith, and that to Him are due all honor and love and the utmost devotion of which we are capable.

Applying the law of analogy to this study, let us see if we cannot understand a little bit more about our status in the scheme of things and our relation to God. Man the microcosm is a replica in miniature of the Grand Man or Macrocosm. This would indicate that we as personal individuals bear the same relation to God as the cells of our bodies bear to us. The earth is just one of the vital organs of God the Macrocosm, and although eventually we must learn to function as self-conscious centers in all the vital organs of a Macrocosm or solar system, we have sufficient to occupy us for the present in the development of ourselves. This is the way of fulfillment

and liberation—the fulfillment of our destiny and the liberation of the Christ as Regent of the earth. We are a miniature solar system in which there are evolving main centers or organs, each performing functions necessary to the evolving life and correlated to the various planets of the macrocosmic solar system.

Sooner or later we discover that we do not get very far alone in this world—we have to take others with us. Man is inherently a social creature, and in his evolutionary experience he must learn to live and cooperate with his fellows to achieve his highest destiny and be in harmony with the will of the Father. Yet he must preserve his own individuality while cooperating in the larger unity for the greater good. No scheme or conception of life that does not provide for the great principle of Epigenesis, namely, that which makes it possible for man to develop some *new* faculty that was not possessed before, will satisfy one's need or serve as a true guide to his highest development. The fulfillment of epigenetic possibilities cannot occur until we as individuals have learned to lose our lives in the separate, separating sense, only to find them in the larger scheme of things, laboring together toward the true goal of our evolution.

Modern Western civilization is characterized by many complex relationships between the individuals which make up society. Many of these relationships have been brought about and made possible through the results of modern science and invention, which in turn have made possible the wide extension of commerce and the interchange not only of commodities but of ideas. Benjamin Franklin said that printing was the inseparable companion of achievement. Printing, means of travel, the develop-

ment of machinery, and the discovery of electricity are part and parcel of Western civilization, which is undoubtedly the most highly organized state that human society has ever attained. Much of its development has been accomplished in what we call the industrial era, which is comprised within the past fifty years.

The genius for organization is one of the chief characteristics of the people of the Western world. In our own country special characteristics of the organizing genius have been developed. Here our forefathers sought to establish a new nation conceived in liberty and founded upon the great principles of equality and freedom. Except for the periods during which we have been called upon to defend these ideals we have been chiefly engaged with the problem of settling our land and organizing our life. So vast an expanse of territory has been involved that we have had our hands full with the tasks of building railroads and highways, establishing lines of communication, and providing our people with the means of a higher order of civilized life. Vast cities have been built, and great industries have sprung up to supply the rapidly increasing population and to meet the demands of our modern life.

So rapid have been this growth and development and so fully have we been engrossed with the tasks immediately at hand that we have been little concerned with the rest of the world. At least this was so until the Great War compelled us to pay attention to it. But the development of the social conscience has been going on more rapidly than many have been aware. Gradually we have been shaping our laws and molding our institutions to safeguard the rights of the individual, having in mind the greatest common good.

A leading college professor, a deep student of social science, has said that we have machinery enough, organization enough, and money enough to usher in the millennium tomorrow, *but we have not good will enough.* The era of devel-

opment of the individual has been one of strife and warfare, of fierce competition and the survival of the fittest. The greatest Teacher the world has ever known voiced the prayer of "peace on earth, good will to men," and talked much of the kingdom of heaven. Peace on earth and good will to men are complementary states. They go together and must come to this weary old world together. What is the law of good will? It is very simple to state. It is the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

The application of this principle to our industrial problems would not merely solve them; it would eliminate them. A society or industry organized on the basis of good will, with the Golden Rule as its motto and standard of life, would develop potentialities hitherto undreamed of. The ideal toward which we must strive is that of an association of people banded together in the unity of the spirit and the bonds of peace, who will seek and serve the divine essence within, and organize themselves in accordance with the laws which may be understood by a study of the analogies existing between the microcosm and the macrocosm.

How to accomplish this under the conditions of the modern world is our task. We have been told to labor in the world. Under the conditions of modern society this labor imposes a tremendous strain upon the sensitive who would be true to the ideals of the regenerate life. He must be in the world but not of it. He must not shun its sordidness, must not be overcome of evil, but must overcome evil with good. He cannot help but feel the weight of evil forces which he finds still have a hold upon him. Often to his shame he has to acknowledge, to himself at least, how powerful is their hold upon him, how vulnerable he is to the disintegrating thrusts of evil. But at least the higher knowledge keeps him humble, and humility is one of the first requisites of the true disciple. *As he puri-*

fies his vehicles and becomes a more highly organized center of love and power, this condition will be reflected in his environment. He will be able to make the kingdom of God within him a living reality right where he is, and the strength and power which he radiates will help others to emulate his example.

This then is our task. We must consciously fashion our instrument after

the pattern of the Macrocosmic Order in whose image we are made. We must build in the beautiful harmonies of the higher life—its sweet music, its deep undertones, its high overtones, and the undulating sweep of its great rhythm. And we must learn to absorb and transmute all the lesser notes of discord and the inharmonies and frictions of struggle and effort.

Developing the Powers Within

BY IDA SPANGLE

THERE IS something in every human being permanent and unaffected by the various states of consciousness—waking, dreaming, sleeping—and by the state of death. No true understanding may be gained of these various states through which man passes periodically without a recognition of the fact that there is an ego, a thinker, a knower, a definite something that experiences these states and re-emerges from them, and that this ego, the spirit, the real man, retains his integrity throughout them all.

The self is more than any of the states through which it passes, even as God is more than all manifestation. We cannot come to a true understanding of that which transpires, of that which takes place within us, without recognizing the permanent identity of the ego. We have passed through many changes from birth to now, but our identity has not changed. When we get that truth firmly fixed in our minds we shall have reached the point of understanding that there is an immortal nature in each of us which is divine in its essence.

In the dream state we know that we have all our senses although the body is at rest and the sense organs are not in active use. We can see and feel and express ourselves, just as we do in our waking state, but without using the

physical organs. This shows that we are conscious and alive although the body knows nothing. We know also that our identity is not disturbed by entering the dream state. Dreams are known to be of very short duration in comparison with the actual time that would be required to act out the dream in the waking state. The experiences of our dreams cover long periods of apparent time when in reality they last only a few minutes or a few seconds. The greatest portion of the night's rest is ordinarily that of dreamless sleep. The body is then untenanted, yet the ego is in touch with it.

The ego, the thinker, is more fully occupied, more his real self, during dreamless slumber than at any other time. The daytime of the body is the nighttime of the soul, and the nighttime of the body is the daytime of the soul. It is during the latter period that the real man is most active, exhibiting the greatest degree of intelligence, but he thinks and acts on another plane and in a manner different from any known to us in ordinary waking existence. Sleep never comes to the real self.

This brings us to the question as to why it is that we know nothing when awake of that activity on higher and different planes during sleep. But we have within us that knowledge. It is recorded in our imperishable nature as

truly as any record can possibly be made. Everything that we have been through on the invisible planes is stored away within our own being, and it will be accessible to us when we are further advanced than we are now. Then we shall bring back to our waking consciousness that which we will.

While the body sleeps we go to that fountain of knowledge within us, but usually wake up in the morning none the wiser. How then can it be that, possessing such knowledge and the powers that belong to the immortal spirit, we cannot use them consciously and are even unaware of their existence?

There is a law known as the law of cause and effect, of action and reaction. We can reap only from the field in which we have sown and labored. In our waking consciousness our thoughts are almost exclusively taken up with material things, and we have therefore developed only such organs as are used during objective consciousness. In other words we have not perfected the vehicles by means of which we can consciously lay hold on spiritual things, and therefore spiritual things will make no impression upon our brain. The brain is responsive to the lower impressions only, so that when we return to waking consciousness, there is within the brain no record nor slightest impression of the experiences of the soul while the body was asleep. To bring back recollections of that which we see, do, and are while temporarily functioning outside the physical body in sleep, we must occupy our mind with spiritual thoughts and spiritual things during waking consciousness, and in time the necessary organs will be built.

Suppose we were able to pass from waking to dreaming and from dreaming to waking without a single break in memory, and could bring back the knowledge of other planes. Then think how much more wonderful our lives would become. In due time through evolution this is what will take place.

The Elder Brothers, those great Initiates who are in the vanguard of hu-

man evolution, tell us that we are divine in nature, that we have a past which stretches back through the ages; also that there are planes of consciousness higher than the physical plane, on which we should prepare to function. This knowledge should arouse us to action so that what we really are may be expressed by us here on the physical plane where we are working out our great destiny, a destiny which can only be changed by ourselves, by the very power of that divine spirit which we are.

There are two laws a knowledge of which is most urgently needed in the Western world: The first is the Law of Cause and Effect, which teaches man that "whatsoever he sows that shall he also reap." The second is the Law of Rebirth, which makes him hopeful in the realization that he will have another chance in another life.

Life is God's great school, and it is here that we learn the lessons of experience and suffering, until finally we are driven into the path that leads to peace. Then at last we understand the purpose of life and consecrate all our powers to bringing our whole nature into accord with cosmic law, so that our human nature may reflect more and more the divine nature.

Life rightly lived is joy even while it is tinged with a divine sadness, and a sweeter life than the imagination can picture may be ours if the aspiration to live up to the highest that is in us is cultivated. Let us for a few moments each day give free rein to the imagination—that wonderful faculty which leads to the fulfillment of our dreams—and picture the future field of our activities. Let us plan for the lives that are before us by developing those faculties with which we may function on the higher planes of nature. Let us so live that we may have glimpses of wider fields of action in which the seeds of present thoughts shall blossom into noble deeds.

Only through right thought and high aspiration can we bring about the necessary changes within ourselves. By means

of the exercises of meditation, concentration, and contemplation we can develop the organs and the vehicles with which we shall consciously function in the world of spirit, whether in waking consciousness or out of the body during sleep. By right thinking we give direction to our spirit forces, and by unselfish living we open up the channels of our mind for greater perception and for the fuller realization of our divine nature.

We are the makers of our own destiny. We alone can change it for better or for worse. The ego within, the spark that is divine, is the true ruler. When this higher self controls the lower self, which pertains to the earth life, then are we truly fulfilling our destiny, and we shall pass on from stage to stage of development, ascending the ladder which Jacob saw planted on the earth and reaching into heaven. We, our divine selves, are the angels ascending and descending. The love of this world would hold us at the bottom of the ladder; earth love would put the spirit to sleep and leave the human mind earth-bound. But divine love and compassion draw us upwards and lead us on until we have reached the stage where we shall see the Father face to face.

Let us learn to understand the great twin laws, first that of Cause and Effect and second that of successive rebirths of the ego into a new body. Let it be impressed upon us deeply that only what we sow can we reap, and also that *what we sow that we must reap* whether we like it or not. This realization is often disturbing to those who are accustomed to believe that God can and will blot out all their transgressions just for the asking. We indeed have a God that forgives sins and who will not lay up our transgressions against us if we repent. But it must be a true repentance! A repentance willing to make good all the harm that has been done, ready to work for the good of all fellow men. "Repent . . . and bring forth therefore fruits meet for repentance," was the command

of John the Baptist. Thus the law of Cause and Effect and a belief in a God who forgives sins are not contradictory.

To develop the finer organs of perception is one of the aims of the Rosicrucian training. Now we see as through a glass darkly, but when the veil has been pierced we shall see face to face. In place of "I believe," we shall say "I know." It is then that death will be swallowed up in victory, for there will then no longer be any break in our consciousness, whether we be in a physical body or out of it, during periods of sleep or during the longer sleep we call death. And let us give thanks to God who gives us this victory through our Lord Jesus Christ and through the Christ within—the Living One that stands in the presence of the Father.

We who follow the teachings of the Rose Cross must reach the resurrection of the spirit within by withdrawing our desires from earthly things and centering them on heavenly and spiritual things. We must pay off our debts by living a life of service to our fellow men which have accumulated through ages of wrong living and wrong thinking. Then shall we build the soul body, spoken of by the apostle Paul, in which we shall be present at the wedding feast, where the union between the human and the divine will take place, never to be severed. That has been the hope of the ages, and it is slowly being accomplished. The many vexing trials we are now undergoing are the fire that is to burn out the dross within, so that the golden wedding garment can be formed which will admit us to the marriage feast.

Just where you stand in the conflict,
There is your place!

Just where you think you are useless,
Hide not your face!

God placed you there for a purpose,
Whate'er it be.

Think you He has chosen you for it;

Work loyally. —Anonymous.

The Way to the Kingdom

BY MARY RIDPATH-MANN

ONCE upon a time there were three men, each of whom set forth in his youth in search of the Way to the Kingdom. And the first man said: "The Way to the Kingdom is Learning. Knowledge is power. Knowledge satisfies the hunger and thirst of the soul. It makes life various and beautiful with each new day. Knowledge instructs the senses, refines and multiplies the needs. It makes discoveries and records them for mankind. Knowledge needs not the distractions of love nor the consolations of religion. It is sufficient unto itself. I will seek the Way to the Kingdom through knowledge. I will be a Scholar."

The second man said: "The Way to the Kingdom is Art. Beauty is the soul's inheritance, the key which unlocks the gateway to the Promised Land. To be an Artist is to be able to hear the music in the murmur of streams and fountains; to know when the buds burst into bloom; to see the purple of the twilight; to feel the soul in the marble! With beauty love goes ever hand in hand—love of nature, love of woman, love of God. I will seek the Way to the Kingdom through beauty. I will be an Artist."

The third man said: "The Way to the Kingdom is Service. To realize life's responsibilities; to live for one's fellow men; to carry to each day's work the strong heart, the forgetfulness of self, the human sympathy, the thoughtfulness for others; to keep one's fingers on the throbbing pulse of a restless humanity; to hear the voice that calls and to follow after it even as the tides of the sea follow ever after the moon—this is to live! Service presupposes knowledge. It does not exclude beauty. It makes all things possible to him that hath faith. I will seek the Way to the Kingdom through service. I will be a Physician."

There was also a woman. She too set forth in her youth in search of the Way to the Kingdom. And she said: "The Way to the Kingdom is Love—love that hopeth all things, believeth all things, endureth all things; love that is born of knowledge, nurtured in beauty, glorified by service; love which changes not when it finds changes in others. I will seek the Way to the Kingdom through love."

And the years went by.

The Scholar shut himself up in his study intent upon the pursuit of happiness through knowledge. Life's brief spring passed quickly by. The summer of life ended fruitlessly. Old age came on. Death found him still unsatisfied. His long years of toil had taught him but one thing—that that man only is wise who knows how little he knows. He found not the Way to the Kingdom.

The Artist journeyed unto foreign lands—to Greece, to Italy, to sunny Spain—in the pursuit of happiness through beauty. But art was long and beauty evanescent. The years brought discouragement. Discouragement sought consolation, and such consolation as it found brought ruin in its wake. Before he had reached middle life he returned home to die unrequited. Of life he also had learned but one thing—that the fields of art, though planted in beauty, are limitless, and no man knows whether he shall ever set the sole of his foot upon an acre of his own therein. He too lost the Way to the Kingdom.

The Physician needed not to travel to foreign shores in the pursuit of happiness through service. He had but to step outside his doorway to see the hand stretched out to him, to hear the voice that called. For more than half a century he clasped the hand and hearkened to the voice. When the twilight of his existence fell he looked back over a life

of deeds, a life which knowledge had made possible, which service had made beautiful, a life on which love had smiled. Of the years he had learned many things, and the greatest of them were these: On the altar which every man sets up for himself he may sacrifice all save honor; and the cruel, jagged thorns which hedge the path of service will burst into bloom if one but touch them rightly.

And the woman? Strong in her belief that the Way to the Kingdom was love, she set forth valiantly upon her journey. In the beginning the Way led through fields of flowers, by laughing streams, through deep, cool woods, over sunlit hills. But lo! these came to an end. Before her stretched a long and stony highway o'er which she walked for weary miles with bruised and bleeding feet. At last it seemed that she could go no further. She sat down by the roadside and wept. "I was mistaken," she sobbed. "I am lost. This is not the Way to the Kingdom."

But even as she spoke a voice, weak and trembling, fell on her ear.

"Help me!" said the voice.

Wearily the woman rose and looked about her. Here and there along the highway lay men, women, and children whose strength like her own had failed them. To the man who had spoken she said:

"Why art thou here?"

He said: "I sinned. I broke the laws. But for the love of God have pity! I suffer!"

"I will help thee," she answered. And to the woman who lay near by she said:

"Why art thou here?"

"I could not find work. The money was all gone. I fell ill. Help me! I suffer!"

"Patience!" she replied, "I will help." And to the child not far away she said:

"Tell me, why art thou here?"

"I am hungry," he cried, "Feed me or I shall die!"

"Peace, dear!" she whispered, "I will help. Thou shalt have food."

Forgetful of her own weariness, unmindful of her torn and bleeding feet, the woman took up the task that lay before her. She bound up the man's burning wounds, cheered and comforted the woman, fed the child, and set them on their way. But there were many others, and their number increased each day. The work was too great for one to accomplish alone. The woman was in despair, but one day as she walked the highway she saw in the distance another road that joined it, and coming along the road was a man. She could not see his face, but the voice that spoke to her was kindly and fell on her ear like music.

"Dost thou also seek the Way to the Kingdom?" he asked.

"Alas, yes," she replied. "But I have taken the wrong path. I have lost my way."

"Nay, not so," he answered. "Thou hast but this moment found it. Walk with me."

She laid her hand in his, and together they set forth once more upon the highway, the woman who had sought the Way to the Kingdom through love and the man who had sought it through service. And lo! as they walked thus the stony path became as velvet beneath their feet. Once again it led by murmuring streams, through deep, cool woods, and under sunlit skies. The long, golden days of life went by until the Book of the Years was closed. They had learned of life the following great truths:

Not until the paths of love and service unite does the Way to the Kingdom begin. Love, hand in hand with service, is the Way. Walk therein. They that follow the road and falter not shall at the end pass under the glittering arch on which is carved with rugged lettering: ENTER HERE.

ARTICLES WANTED FOR "RAYS"

An opportunity to develop your literary ability. For details see page 192 of this issue.

As He Build

BY LISAVETA DANILOVNA HAMBLETON

(Continued from March)

A WONDERFUL grove of sturdy, magnificent trees surrounded a great massive structure of monastic type that was literally bestudded with great arched windows. A peaceful calm pervaded the mountain height. Entering the grounds I beheld lovely doves flying about a crystal stream and fountain, while tinier birds and butterflies flitted about the honeyed flowers of the quiet, charming garden. I sighed with contentment as I seated myself on a garden bench, breathing deeply of the wonderfully rarefied air. The tiny creatures came flitting about, daintily alighting near. A pearl-white dove flew cooing at my feet. I seemed to understand in its cooing and in the flittings of the tinier folk a happy welcome. Bruce had gone on into the building but I was so happily content that I was hardly aware of his absence until I beheld him coming down the walk accompanied by a gracious young lady.

Fairier than earth's loveliest she came smiling down the path, her pearly transparent skin enhanced by the dainty rosebud pink of gently curving cheeks and rounded lips. A gleaming wave of golden hair rippled back from her blue-veined temples, and two golden-brown eyes glowed like rare jewels in candle light. A beautiful smile hovered on Bruce's lips as he drew nearer, and his eyes glowed radiantly as he stopped beside me, saying softly, "My gift of gifts—Janette!"

Astonishment and wonder left me speechless. In a daze I felt my hand clasped in warm friendship by this ethereal creature.

"Welcome!" she cried, "I am so happy you have come at last! We have so long awaited your coming!"

"But, my dear," I answered, "my coming was so unexpected. It is Bruce who has brought me to this wonderful place and to you."

How little had I dreamed of so lovely a being from the scanty snatches which Bruce had spoken of his "Janette," his former sweetheart! How little had I dreamed such graciousness could exist! Mute admiration must have stolen over my face, and a little awe, at such ethereal beauty as my hungry eyes lingered on her lovely features and form.

Silvery laughter echoed my speech. Linking her arm through mine she cried gayly, "Oh! I have waited so long to know you. Bruce has told me so much of you, and I have only had such scanty glimpses."

"Scanty glimpses? Then you have seen me sometimes?" I queried in surprise.

Bruce broke in: "Sometimes in our work when your thought ran parallel with the thing we had in mind Janette has had some glimpses of you, and she has so longed for the time when you would come."

"And I am so glad you have!" she broke in, "and for a very special reason too," she ended, with a radiant smile to me and a quick, knowing glance at Bruce.

He had grown mysterious and led us on through the garden into the archway of the massive structure. I knew some great treat must be in store, but little was I prepared for that which I saw. All the rooms were pleasingly arranged, each, to my taste, complete. Many of the rare objects of art and precious treasures which I had striven, and still strive, to acquire for their beauty and the happiness they gave to my friends, guests, and myself were placed about the massive rooms with charming taste and appreciation of their relative values.

Priceless old pieces, made with love by the hands of old masters, were there and placed in loving artistic abandon. With each room my wonder grew, and my peace and contentment. Bruce led the way up a winding flight of stairs opening into a room flooded with soft light. All about on shelves and racks, up, up to the great arches of the ceiling, wonderful great books, manuscripts, and epistles were crowded. With a great cry of delight I ran to the shelves, took down a volume, and opened its pages.

"Oh!" I gasped as the printed words formed into living pictures on the page. "Bruce! Bruce! Oh, Janette! Oh! it can't be true! My own books! And they're alive—oh, how wonderfully alive they are!" And as copy after copy revealed unlimited sources of living knowledge, I cried, "Oh! I want to stay here for ages and ages!"

A loving smile passed over their faces as they quietly replaced the volumes and led me up another flight of stairs to the topmost tower of the pile. The heavens unfolded before me, and though it was light as day I saw each star in its place. As I looked at each I beheld marvelous changes. Lingered upon one I saw *life* slowly forming, and as my sight cleared with an alarming intensity that took my breath away, Bruce passed his hands before my eyes and led me quickly down again before I could protest.

"Enough for one time," he answered to my disappointed and questioning look, and at the same time I was aware of Janette clasping my hand and whispering in my ear, "Marvelous! marvelous! But only the very few can stand these sights."

I strove to question, to cry out for the meaning of all these things, but Bruce simply turned me off shortly and pleasantly by ignoring my great perturbation and calmly offered me a cooling drink from the fountain as we descended into a beflowered court on the other side of the building.

Mysteriously the drink calmed my inner turbulence, restoring the happy,

peaceful contentment I had felt when drifting over the valley.

"Ah!" I breathed, "such wonderful peace! Would it could endure always!"

Janette smiled as she watched my gaze pass over the flower beds and dwell in rapt attention on a beauteous blue flower with lacy, fragile nodding head—a flower I had seen before, but where I could not recall.

"Heaven-bloom, she said.

And then I remembered the plant lovers' heaven, and laughed happily to see many of the flowers from there in this garden.

"Oh, your place is lovely," I said, "and I should just want to stay here forever if I ever had the opportunity!"

"You make us happy. You like *our* heaven then, do you?" they both asked.

"*Like* it! How could one call such a heavenly, contented, at-home feeling mere *liking* I should like to know!" I said. "I simply can't express what it is."

"That is something it takes a long time to learn," said Bruce.

Janette had slightly raised her head as though listening for some sound, and I caught the end of joyous free laughter drifting from the knoll below. Then up the hill came running four little children bedecked with flowers and leaves and romping with a great, beautiful Russian wolfhound.

I had entirely forgotten Bruce's light allusion to "four of the finest kiddies," and I felt keenly ashamed at my shortness of memory for I knew I had forgotten that which these two held most precious and dear. I was about to speak, but seeing their attention centered on the foremost child in the group I desisted. As the charming little child ran to us a sob tore from my heart, and I ran forward to greet the little fairy creature with my outstretched arms, crying, "Baby! baby! Oh, my little lost one!"

A radiant, glowing face smiled at me, caressed me, and two baby arms stole softly about my neck. The sweet child

cried softly and happily: "Oh, mummy, mummy dear! I always knew some time you'd come even if you only came so I could tell you how lovely Bruce and Lily Janette have been to me since I left you."

Great tears welled up, choking my voice, and I could do nothing but look and look upon my little girl's happy face which had so quickly and gently closed its eyes to us two short years before. Hungrily I scanned her golden curls and deep blue eyes until her happy laughter shamed me as she sang out: "Mummy dear, don't you cry, 'cause I'm so happy, and everyone's so good to me!"

"And what do you do, and who are your little playmates?" I questioned eagerly.

"They're other little boys and girls who came here alone with no one to meet them just as I did, and Bruce and Lily Janette, as we call her, came for them to love and care for them. We play and go to school where we learn such wonderful things. And we have real live dollies and live playthings."

A great awe and peace filled me as I listened to her childish voice. But ere I could question further, answering the call of her playmates she jumped lightly from my arms and gayly ran to her companions. At first a great sense of loss gripped me as she light-heartedly joined her playmates and with a last wave of good-bye skipped off into the woods. But as I sat gazing into the crystal-clear waters of the fountain the same soothing calm filled me, and a deeper meaning of life unfolded itself before me.

A light step behind recalled me from my reverie, and Janette's lovely eyes smiled into mine as I looked up.

"Come," she said, "we musn't linger."

"Oh!" I cried, tears welling in my eyes, "how can I ever thank you—how can I ever repay you?"

"My dear!" she exclaimed, "it is we who pay. But enough now. I am called

to work among some newly arrived children and must hasten. Here is a little pink rosebud for the happiness you have given me in coming. Do come again when you can! I am sorry, but I must hurry now. Bruce will see you safely home. Good-bye," she finished as she clasped my hand and quickly vanished through the passage.

Bruce entered immediately from the other side saying:

"Come! Earth's dawn is beckoning, and I must guide you quickly back before the sun's first ray touches the hill-tops. Our time is short."

A great unwillingness to leave this beautiful and wonderful place where my little girl dwelt seized me, and I hesitated, voicing my unwillingness to go. A sternness I had not anticipated came into Bruce's voice as he said, "Do not the forbidden! You have not yet earned liberation, and to liberate yourself by force while your body sleeps at home would not place you here—but *there!*" Following his gesture I saw a great leaden cloud of dull grey gloom, shot through with agonizing flashes of smoldering fire, hanging over a terrifying abyss deep below the foundation of our mountain.

"Oh!" I gasped, crushed and humiliated, "I had not meant *that!*"

"Some do," he continued. "Some are too weak to face life's problems after a glimpse here, and they commit that which is by Law forbidden. They seek unearned rest here and succeed only in stepping into far greater tribulation than that existing on earth."

Silenced, I followed him gliding through new spaces, but our speed was so terrific that I retained no impression of the surroundings through which we passed. I was only aware that as we descended the atmosphere became heavier, and occasionally we saw faint reflections of colors pass before us, which grew less lifelike and duller by degrees as we descended.

"Almost home!" said Bruce as we topped a range of hills. An expression

of regret passed my lips as we descended into the little valley behind our home. At the realization that my journey was nearing its end my muteness was transformed into an overwhelming tumult of questions which tumbled from me in such a jumble that Bruce threw back his head with a hearty laugh just as we reached the road where I had so unexpectedly met him.

"I couldn't possibly answer all those questions," he laughed at me, "for one thing because they are *your* lessons, and for another, our time is too short. I must release you in safety before dawn and leave. But in going let me say," and his voice became earnest, "you have seen the realms of Vanity and Greed—low earth desires. You have seen also how the thirst of Ambition for power controls the soul even in life hereafter. The heavens of the creative mind you have seen, and of the heaven of Love, Service, and Knowledge you have been permitted a glimpse. The latter was a glimpse of your own heaven." Here an exclamation passed my lips, but he continued quickly. "But the others are all regions with characteristics corresponding to *some attributes of your nature*, and that is why you have seen them out of the myriads of realms in existence. That is why the City of the Setting Sun was not in your tour for nothing in your nature corresponds to the vibrations there. Study well each heaven you have seen; see that you build well; and do not work disconcerting and antagonistic qualities into your future abode."

A dullness and a slow, heavy feeling began gradually creeping through my veins, and the lights about me seemed slowly to be vanishing. Clinging tightly to Bruce's hand, for he too seemed to be slowly disappearing, I called, "But my baby! Oh, how can I thank you, Bruce?"

A wondrous smile rested on his face, illuminating it. Then just as the first rays of the newborn sun tipped the highest mountain crest his voice, vibrating with unbounded sympathy and love, came dimly to my ears: "I have done

this to repay your golden friendship. Now I release you."

Immediately I opened my eyes in my own home, to see Apollo, the golden born, kissing in loving reverence a tiny pink rosebud lifting its head in sweet simplicity before my open casement window.

The Saviors of the Great Religions

The similarity of saviors in various religions is due primarily to the fact that most of the great religions of the earth have included the cosmic myth or drama of the sun crossing the equator from southern to northern declination, thereby bringing life and light and growth and food to man and animal, saving them from the death of cold and starvation which otherwise would have resulted. The sun (Son) is the savior, and he is crucified at the time of "crossifixion," namely, the time of crossing the equator, after which he gives his life for humanity. Most of the great religions, such as Confucianism, Zoroastrianism, and Buddhism, include this story in some form or other. In addition they have their chief prophet, who gives his name to the religion, and who interprets its doctrines to his people. Such prophets were Confucius, Zoroaster, and Buddha. The Christian religion in addition to the cosmic sun has a real savior in the form of the great sun spirit Christ, who came to earth 1900 years ago and became its indwelling spirit. Christ still occupies that position, and is responsible for most of the progress in evolution during the past nineteen centuries because of the fact that He is constantly working upon humanity and sending His vibrations outward through the earth and through the humanity upon it. No other religion includes this doctrine of the Christ Savior because all of the others came into existence before the time when Christ came to earth, although some include the doctrine of the cosmic Christ, the life principle in nature.

By J. D.

A Strange Experience

An Extension of Consciousness

BY ELIZABETH A. TWIGG

SOME YEARS ago when I was an art student attending a school in the large city of D—, I passed through a very strange experience, the memory of which has often been the greatest possible help to me during the long years of illness and loneliness which have followed. I knew nothing at all of metaphysics at the time beyond having glanced at a few pages of a famous book on the subject written by a saintly American woman, the head of a large religious body. But I did not understand what I had read.

Early one winter day I suddenly experienced a feeling of intense happiness. I seemed to hear music and singing all around me; my body felt light and incapable of pain or fatigue. I needed scarcely any food, and I seemed to be surrounded by an ocean of beautiful light. One night the feeling of happiness was so intense that I could not sleep. I lay awake with my eyes closed, meditating and praying, and especially longing for light on the "Kingdom" which our Lord said was to come.

Very early in the morning I got up to dress but fearing to awaken the household I lay down again; but the great joy and happiness would not allow me to sleep. I closed my eyes, however, and the moment I did so I found myself quite away from my bedroom and apparently in mid-air in a certain part of the city some distance away at a place where four lines of street cars crossed. A tramcar was coming up the street facing me, and a voice said at my right hand, "These things have no solidity except the form which thought gives them." At once a sort of shiver passed through the car, and it appeared to disintegrate. I was able to see its atoms, of a bluish color, vibrating rapidly be-

fore they spread out and disappeared altogether.

The voice then said, "Put your finger through this." At once a large lamp-post beside which I was suspended (I can call my position by no other name) turned into what seemed to be a column of fog-blue atoms vibrating at a terrific rate, and it also disappeared. The voice again spoke: "They shall be lifted up with wings as eagles by the strong wind of the Lord"; and at once I was flung up in the air like a feather or a leaf by the greatest wind of which it is possible to conceive, a wind which I knew was beneficent as well as mighty.

By this time I had come to the conclusion that I was "dead" or that I had passed out of the physical world for good, and I thought what a delightful and glorious experience death was instead of being terrifying and awful. But the moment I began to think, I found myself back in my room looking at my body, which lay on the bed with its eyes closed and the face looking like a mask. I knew that the eyes could not open again unless I entered the body, which I did at once. Then the eyes opened, and I rose to thank and glorify God, who had vouchsafed such a wonderful experience to one who was utterly unworthy of it.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Be smithied all to kingly gold.

—John Masfield.

ARTICLES WANTED

The "Rays" wants articles on Philosophy, Astrology, Dietetics, and Health. Prizes will be given. See page 192,

Question Department

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

By JOSEPH DARROW

Creative Thought without Black Magic

Question:

Will you please explain how one can use thought forms and thought creations to better his conditions and obtain his desires without using black magic? I do not like to think that all of the metaphysical societies which are teaching these things are wrong? Please give me the facts.

Answer:

The matter is really quite simple. We are told in the Rosicrucian philosophy that nothing can exist on the material plane until its archetype has first been created on the mental plane. This is the first point. The second point is that thought forms are living entities, and the idea which we impress upon a thought form becomes the dominant principle of it. Since a thought form is a living being, it floats around among people seeking to find a mind which can be impressed with the same idea that has been impressed upon it. When it finds such a mind, it attaches itself to it and becomes a compelling suggestion. It is thus easy to see what one's right line of action in the matter is. First, it is perfectly right to create the mental archetype of any desired thing, and this can legitimately be done consciously through the power of imagination. The majority of people do not use this power consciously, and therefore their thought creations are without plan and accomplish comparatively little. Second, we must absolutely avoid the element of

demand or force in connection with our thought creations. If we do not impress the idea of demand or force upon them, they in turn will not impress these ideas upon others. Therefore they will not compel others to act against their will for our benefit. If we leave all thought creations to be materialized by the Agents of Destiny without any demand or force, they will be brought to us in a materialized form just as soon as we have earned them through the operation of the Law of Consequence. As a general rule we must do work on all planes, including the physical, before we have a right to physical materializations. It is a fallacy, frequently met, that we create something that did not exist before when we couple force with thought creations; whereas by so doing we compel their materialization through other persons without their knowledge or consent and without creating anything new.

A man is not entitled to a certain article constructed from the material of any plane until he has done the equivalent of the work upon that plane necessary to construct that article. Of course, if in one life a person does a great deal of physical work, in a succeeding life he may have plenty of material goods without doing much of such work, but the balance must be maintained. Thus it is not right to sit down and visualize an automobile and demand its materialization, for two reasons: First, one cannot be certain that he is entitled to it, because he does not know whether he has done the necessary work to earn it. Second, the demand may coerce some person into giving him what does not belong to him, which would constitute "cosmic

highway robbery." But if he leaves the materialization of his thought creations to the Agents of Destiny, they will bring the results to him at exactly the right time so as to maintain a balance on all planes and keep within the laws which govern on those planes. On the other hand, if one obtains things by mental assault and battery, he is using black magic, which carries a severe penalty with it.

Praying to Christ

Question:

When one prays to Christ, do his prayers actually go to Christ or are they answered by some lesser being?

Answer:

The function of the great being whom we know as Christ and who is the indwelling Planetary Spirit of the earth is to impregnate the earth with life and to fill its psychic atmosphere with His vibrations, which stimulate mankind to spiritual endeavor. There is a direct connection between every individual who is trying to live the right life and the great Christ Spirit. This connection is brought about through the formation of what is known as the soul body, the glowing radiant higher ethers, also referred to as the "wedding garment." The soul body is the product of altruism and service to the race. Christ is the great apostle of unity. He is correlated to the World of Life Spirit, which is the first universal world. When one builds the soul body, he correlates himself with the Christ Spirit, since the ethers are directly correlated with the world of Life Spirit, which is normally Christ's habitat. When one prays to Christ, in reality he is praying to the Christ Spirit within himself, the second aspect of the threefold ego or higher self, which is only too happy to be appealed to for guidance and strength.

Prayer also sometimes evokes the aid of higher beings who come to the assistance of him who prays. The maxim, "as above, so below," applies here. If

we hear an animal crying out in distress, we go to help it. We belong to a higher life wave than the animal and relatively to it occupy the position of angels or gods. In a similar way beings above us frequently come to our assistance when we cry for help provided the law of destiny makes it permissible for us to receive help.

Excess of Animals under a Vegetarian Regime

Question:

If the animals were not killed to provide food for man, would they not overrun the land?

Answer:

Each species of animal is under a Group Spirit, which regulates all the activities of that species, and among other things determines how many animals shall come into physical manifestation through birth. The Group Spirits do not allow more animals to be born than can be utilized for the purposes of evolution of the animal itself or as an aid to man in his evolution. When man progresses to the point where he does not use the flesh of animals for food, the Group Spirits will withdraw from manifestation a large percentage of the animal spirits that are now incarnating. Only those will be permitted to come back which will serve a definite purpose, for instance, as animals of burden like horses, or sheep which are raised for their wool. This will be very efficiently taken care of by the Group Spirits, and we need have no fear of the country being overrun by an excess of animals.

Mental Telepathy

Question:

Is there such a thing as mental telepathy and what is it?

Answer:

There is such a thing, and it consists in the transference of thought directly from one individual to another without the medium of speech. The thought form which is created in one person's mind is projected against the mental body or

mind of another person with such force that it sets that mental body into definite vibrations which correspond to the thought of the sender. After this has been done, the second person becomes aware of the thought which has thus been conveyed to him. In the ordinary transference of thought from one person to another through speech there are two other factors brought into play, namely, the physical brain and the etheric brain. But in mental telepathy these are not required. After a thought has been transferred from one person to another by mental telepathy, the thought form that is created in the mind of the second person may clothe itself in desire stuff and produce action the same as a thought generated in the ordinary manner.

Free Will

Question:

To what extent do people in general have free will or choice of action?

Answer:

For the average individual the main outlines of the life are determined in advance of the birth, that is, the principal features, and in these there is no free will. The life must be lived so as to bring these special features into play. But in the matter of filling in the detail parts of the life there is much scope for free will. Mr. Heindel's favorite illustration was that of a person who had purchased a round-trip ticket with stop-over privileges at the main cities on the route. According to the terms of the ticket he would be obliged to go through those cities and stop in them for the period during which the train remained there. But all the details of the journey, namely, as to how he conducted himself in relation to his fellow travelers, his reactions to the scenery, and his states of mind such as contentment and happiness or discontent and faultfinding, would be matters of free will. There is another element of free will which comes into some lives and that is Epigenesis. This is the power of the spirit to set into

operation new causes which are independent of all preceding causes or effects. By it one initiates a line of action entirely unhampered by past actions. Only the more advanced souls are able to practice Epigenesis to any appreciable extent. The pioneers of the race, the inventors and progressives in general, are exercising some degree of it, but the rank and file, practically speaking, are pretty well tied down by destiny and exercise little Epigenesis.

Turning Wine into Water

Question:

Why did Christ turn water into wine? One would have thought it more natural for Him to have turned wine back into water, because the Christian era is to be one of temperance.

Answer:

That Christ turned water into wine was symbolical of the fact that the era of wine or alcohol had not then expired. Man had not mastered the material universe two thousand years ago. Therefore he had to spend several hundred more years upon that task, and wine by benumbing his spiritual faculties and compelling him to concentrate upon material things was an aid in the process. However, this is no longer true. If Christ were to reappear today, it is quite likely that He would, as suggested, turn wine back into water as symbolical of the fact that man has now quite largely mastered the material universe and is very definitely turning his course to the upward arc of spirituality. The temperance movement which started a hundred or so years ago was the beginning of the end of the era of wine. The advance of prohibition during and since the Great War in such countries as the United States and Russia indicates that wine will quite speedily be relegated to the category of habit-forming drugs and other poisonous substances. In his *Letters to Students*, No. 15, Max Heindel says: "The temperance movement is one of the most powerful factors to hasten the coming of Christ."

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

The Moon and Its Influence on Life

BY ALFA LINDANGER

THE MOON is the most migratory of bodies in our solar system. In astrology she is called the lesser light, being the reflector of the rays from the life-giving sun.

We learn in the Rosicrucian teachings that even as the whole population of the earth was at one time expelled from the sun because of its inability to keep up with the vibrations of the superior Beings thereon, thus hindering them and being hindered itself, so also in the Lemurian Epoch it became necessary to expel a number of the stragglers from the earth, and the moon was cast out into space to revolve as a satellite around it. It is also said that when the present humanity has finally attained cosmic consciousness, when the mystic marriage of Mercury and Neptune—mind and spirit—is consummated, there will be no more need of the moon's fecundating principle. Then she will disintegrate and vanish from our solar system entirely.

The moon is a dying globe. Her surface is hard, cold, and glaring; there is no water there, and what little moisture remains is gathered in the burned-out

craters, which to our eyes look like dark spots on the silvery sphere.

In the first third of the Atlantean Epoch, when the sun by precession passed through the watery sign of Cancer, the whole earth was covered by a dense, drenching fog and steamy vapors. When the moisture had somewhat diminished, and the beings on the earth had developed bodies more like the humans of the lowest races of today, the Planetary Spirit, Jehovah, and his angels gave to these "Children of the Mist" (or "Niebelungen" as they are poetically called in the ancient myths) their child-like brain-mind, which was plastic, obedient, and easily directed and swayed by the rulers. Later the Mercury ray developed their reasoning power.

The rays which come directly from the sun are productive of spiritual illumination; the reflected rays from the other planets make for added consciousness and moral development; while the rays reflected by way of the moon give physical growth. Therefore the moon aptly rules the moist, feminine sign of Cancer, the sphere of the soul, the Gate of Life in the zodiac, whence the spirits coming

into rebirth enter our sublunary conditions. The moon is therefore called the planet of fecundation.

As Cancer is a negative sign, the moon there is in essential agreement with the sign, consequently dignified. She is exalted in Taurus, where Venus rules, and together Cancer and Taurus give impetus to the growth and beauty of earth's flora and fauna. The moon's detriment is Capricorn, and when she is there, Saturn obstructs the life forces; her fall in Scorpio, where Mars, the Lucifer spirit, tempted man to fall into generation.

The effect of the feminine moon on the earth's tides shows her inherent affinity for water. Hence the watery triplicity, Cancer, Scorpio, and Pisces, are the particular vehicles for the fertilizing principle in nature, and this is the reason why seeds planted while the moon is in one of these signs grow better and more luxuriously than when planted at other times.

The wise agriculturist or gardener, to secure a good and plentiful harvest, should look to the moon's phases before planting. When she is growing in light, i.e., from the first quarter to the full, and is in either Cancer or Scorpio, all things that grow above ground should be planted; while everything under ground, like potatoes, beets, radishes, turnips, onions, etc., should be planted when her light is decreasing, that is, in the "dark of the moon," and preferably in the sign of Pisces.

When the farmer wishes to destroy weeds or turn the sod, he should preferably do so when the moon is in the barren sign of Leo or Virgo.

The moon's various phases also have a marked influence on human affairs including health. In other days the belief in this was termed superstition. In astrology we know that there is a right time for every endeavor. One should never have a surgical operation performed when the moon is in his rising sign nor in the sign ruling the part of the body to be operated upon.

An old saying is: "Time and tide wait for no man"; and Shakespeare says:

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries."

The moon is the great time marker of our life. She can be likened unto the minute hand on the clock of destiny. It is she who touches off the aspects of the planets, compels action, and precipitates events that are indicated at certain stages of our lives. If, for instance, the progressed horoscope indicates an event, good or bad, to take place in a certain year, an aspect from the moon is necessary to show us plainly in which *month* the influences are due to culminate into action.

The moon's travel in twenty-four hours is on an average about thirteen degrees, and as one day by the rule of progression is equivalent to a year, she thus travels by progression about one degree a month. In the course of twenty-eight years she circles the whole horoscope and forms all the aspects possible to all the planets in the radical chart. Thus in her passage around the horoscopic wheel she sets in motion whatever ripe destiny is due.

When the planets are so placed that the moon makes no aspect before leaving the sign she is in at birth, she is said to be "void of course." This is an unfortunate condition, and if the moon happens to be in the *beginning* of a sign, it leaves the life more or less vapid and void of incentive.

People who have the sun and moon in closer conjunction than three degrees generally have a tendency to be listless and out of sorts at every new moon.

The seven days in the week correspond to the seven creative periods, each day being ruled by its own Planetary Spirit. Monday is the moon's day, corresponding to the Moon Period, the foggy, dreamy age of illusion. This may be the reason why this day is now jokingly alluded to as "blue Monday," when many people really are restless and dispirited. We know that many of the

things said in jest have a deeper significance than apparent to the unobserving.

People who are strongly under the influence of the lunar rays are generally an easy-going, negative type. Cancer rising gives an upper body large in proportion to the limbs, making a person look top-heavy. This bagginess may be a relic from the Moon Period, when humanity resembled inflated balloons. Another inheritance from this period is the "honeymoon" trips of our newly-weds. The migratory impulse which causes these trips was implanted in us when the moon beings migrated at certain seasons for the purpose of propagation.

The Latin name for the moon is *luna*, from which we derive several words in our language, such as *lunation*, *lunar*, *lunacy*, and *lunatic*.

A *lunation* is a conjunction of the sun and moon, a new moon. The moon is then seen in the western sky close to the horizon as a thin crescent. Every night the lighted surface grows larger until the full moon, the opposition; then her light decreases during the last two quarters toward the new moon again.

A total solar eclipse occurs when the moon is directly in the sun's path as seen from the earth; the declination of the two lights will then be practically the same. A solar eclipse comes at a new moon; a lunar eclipse at a full moon.

When the sun in his annual course crosses the celestial equator about September 22nd, he sets close to the exact western point of the horizon. If there also happens to be a full moon then, she rises just as the sun is setting and is then opposite the sun at the exact eastern point of the horizon. During the next two or three nights there will be practically no darkness, especially if the weather is fine. This wondrously beautiful, silvery globe, hanging low in the ethereal blue firmament, is what we poetically in song and story call the "harvest moon."

The moon's nodes are points in her orbit where she crosses the ecliptic or

sun's path. When she crosses from south to north, it is called the ascending or north node, which has a benign or Jupiterian influence. The descending or south node has a saturnine influence.

As the moon is feminine, she indicates the wife in a man's horoscope, but in a woman's horoscope the moon signifies her health. Saturn afflicting the moon in a woman's chart would mean bad health; while in a man's chart the same configuration would denote domestic trouble.

The moon governs the tidal air in the lungs, the colorless lymph in the body, and the instinctual mind.

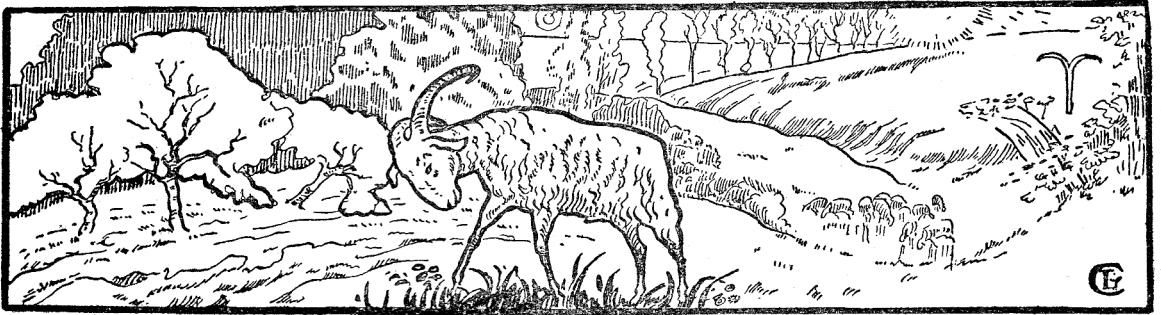
The moon's symbol is the half-circle or crescent, showing that we have completed the arc of *involution*, when bodies were built and spirit descended into matter. But now the essence of experience extracted from these bodies or vehicles must be transmuted into spiritual qualities by the alchemy of soul growth. Then we shall rise on the arc of *evolution* till we have completed the other half, making a perfect whole. Then we literally shall have our "place in the sun," the Spiritual Sun, when in very truth we shall be perfect as our Father in Heaven is perfect.

Dreams of Neptune

BY HOWARD SYLVESTER GREEN

Music, music, a planet of music!
Heavenly music bringest thou!
A trine to the Sun and thou hast formed,
divinely,
An inspired musician who hears the
spheres
Tell their stories to humanity!
Come, thou goddess of Astrology,
Invoke the prayers
That lead our natures to attain the
heights
Thou holdest beyond any star
That dares to shine!
Princess of Divinity,
A robe of green thou wearest.
I know, I see, I feel, that of all the orbs
of night
Neptune is the greatest!

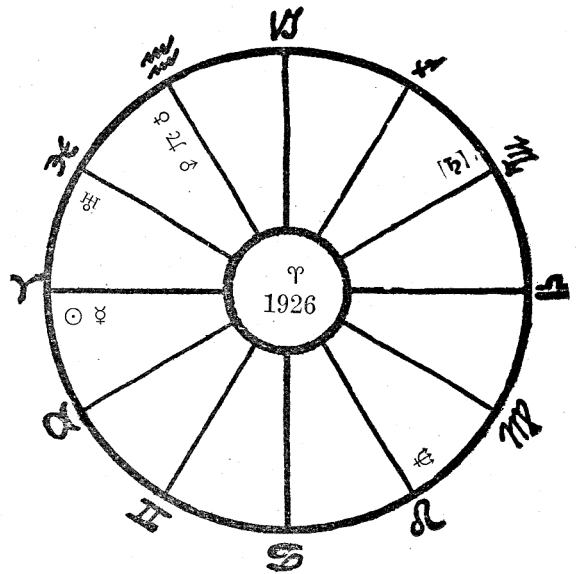
The Children of Aries, 1926



A Character Delineation of the Children born between March 21st and April 20th, inclusive, 1926.

The children born during the time that the sun is passing through the cardinal and martial sign of Aries may be likened in disposition to the equinoctial period, for at this time of the year the sun, which is in its exaltation sign, crosses the equator, and the weather may one day be smiling and sunshiny, when of a sudden up comes a gale, sometimes a thunderstorm, and then a rainbow in the sky. The equinoctial period is always accompanied by a lot of wind, and so we find the people with the sun in this cardinal sign. They are impulsive, rush into things, making a lot of noise and bluster; and when one does not understand them, they often hurt one's feelings, but they do not mean to do so. It is a way they have of rushing impulsively and hastily into everything, with a lot of talk, but they soon calm down and are most loving: A few kind words, a little approbation, and they are yours. They make most interesting companions, for they are mentally alert and keep abreast of the times. They are easily taken in by others, as they are not good judges of human nature. The reason is that they rush into things without stopping to think, acting much under impulse.

The children born during the time that the sun is passing through Aries this year will be of a most loving and compassionate nature. The artistic tendencies will be strongly developed, especially in architectural lines, for Venus is



in conjunction with Jupiter in Aquarius, and later Mars will also add his energy there. Venus in conjunction with Jupiter between March 21st and April 1st will give these impulsive children a strong love nature with idealism well developed.

Between March 29th and April 7th Mercury will be sextile to Mars, and the children then born will be quick in thought, but impulsive in speech. This

(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.

Our Child's Horoscope

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

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

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine 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.

GLADYS MILDRED N.

Born August 11, 1918. 6 A. M.

Lat. 46 N., Long. 124 W.

Cusps of the Houses:

10th house, Taurus 18; 11th house, Gemini 25; 12th house, Cancer 29; Ascendant, Leo 26-43; 2nd house Virgo 18; 3rd house, Libra 15.

Positions of the Planets:

Neptune 7-16 Leo; Sun 18-04 Leo; Saturn 18-05 Leo; Mercury 14-22 Virgo; Moon 11-0 Libra; Mars 26-32 Libra; Uranus 26-03 Aquarius, retrograde; Jupiter 6-12 Cancer; Venus 21-23 Cancer.

The young girl whose horoscope we have for delineation was born under the lordly, vital, and fixed sign of Leo. The ruler, the sun, is near a conjunction with the Ascendant. There are fixed signs on all the angles, indicating that Gladys will be very fixed in her ideas and determined in all her acts. Saturn conjunction the sun and Ascendant will enhance the characteristics of the fixed signs, adding to them the stubbornness of Saturn.

There will be two natures which will express themselves through this girl. One is that of the big, generous lover of humanity, which is the Gladys expressing

through the sun in Leo on the Ascendant. The other nature will express itself through Saturn, who draws into himself and is at times gloomy, pessimistic, and self-centered.

Mercury, the planet of reason, is in its own sign of Virgo, in the first house, and sextile to the artistic Venus, which is in the sign of Cancer. This indicates that the mind will be likely to lean towards art as expressed through the fourth house sign of Cancer. As Jupiter is exalted in Cancer, he has a larger orb there than ordinarily, so we may say that he is sextile to Mercury, being a little over eight degrees removed from a complete aspect. Gladys will take great pride in the beautifying of the home, also in the entertaining of friends in a home which she will decorate with her needlework, pictures, etc. She will take kindly to and excel in all the domestic arts. Her ideals of a home will be high, but with the sun conjunction Saturn on the Ascendant and in opposition to Uranus, which is on the cusp of the seventh house, some of her ideals are apt not to be fulfilled, and she will learn many lessons through marriage.

Neptune, the occult planet, is in the 12th house in Leo, sextile to the mystical moon, which will give a leaning towards the study of the deeper or hidden side of religion.

Mars in Libra, trine to the advanced

Uranus on the cusp of the seventh house in its own sign of Aquarius, will give this young girl a talent for architecture or mechanical drawing.

With Venus square to the moon and Mars she should be taught discretion and caution in her conduct towards friends of the opposite sex.

Jupiter and Venus in Cancer give a hearty appetite and signify one who enjoys good things to eat, especially rich pastries and sweets. Gladys should be taught to eat moderately, for Venus and Jupiter afflicted respectively by Mars and the moon may bring on stomach trouble as she advances in years unless she uses discretion in the matter of food.

BEATRICE MARIE C.

Born April 21, 1925. 9:18 A. M.

Lat. 50 N., Long. 113 W.

Cusps of the Houses:

10th house, Pisces 9; 11th house, Aries 13, Taurus intercepted; 12th house, Gemini 0; Ascendant, Cancer 10-12; 2nd house, Cancer 27; 3rd house, Leo 15.

Positions of the Planets:

Neptune 19-49 Leo, retrograde; Saturn 11-46 Scorpio; Jupiter 21-57 Capricorn; Uranus 23-38 Pisces; Moon 13-41 Aries; Mercury 26-4 Aries, retrograde; Venus 0-24 Taurus; Sun 1-02 Taurus; Mars 18-21 Gemini.

This child has the watery and cardinal sign of Cancer on the Ascendant. Cancer people are usually of a reserved and shrinking nature, not robust, and are lovers of home life. In this horoscope, however, we find the ruler of the Ascendant in the martial sign of Aries and sextile to the ruler of Aries, which is Mars. This will have a tendency to speed up the life, giving more action, for Aries and Mars both express dynamic energy. This will give ambition and life to the personality. Cancer people are usually lacking in strength; but Beatrice with an excess of Mars activity will be prone to allow ambition to rule, and then she will suffer in health as a result of overexertion. With Mercury and the moon both in the impulsive sign

of Aries, she will be apt to give way to impulse and emotion, which may bring her sorrows and disappointments. One of this nature will particularly look for public approbation, but here we may expect some public criticism. Uranus, the planet of impulse, in the 10th house, square to the fiery Mars in the 12th house, indicates that Beatrice might if not careful conduct herself indiscreetly and bring criticism upon herself. With Mars in the 12th house, the house of self-undoing, this would bring her sorrow.

With the sun in conjunction with Venus in Taurus in the 11th house, she may at some time wish to take up music and voice culture, and may have a desire to appear before the public. With Uranus in the 10th house, and Venus, the ruler of the 5th house, governing theatres and the public, the urge for a theatrical career may be strong, but it should be discouraged by the parents or guardians. A vocation which brings her into a religious environment will be more conducive to health and the development of character, which are the two most essential factors in the future of a girl.

The moon and Mercury are both sextile to Mars and trine to Neptune, the latter the planet of mysticism. Uranus, the ruler of the 9th house, governing religion, is sextile to Jupiter, which is the planet ruling religion. All these aspects indicate that Beatrice will take readily to work of a religious nature, and if she should cultivate the voice (Venus in conjunction with the sun), it could be used for the benefit of others by singing in a church choir.

The natural desire of a Cancer woman is to be in a home. Cancer is the sign ruling the home, and from indications this girl may marry when the sun reaches the conjunction of Mars at about the age of nineteen. Therefore it would be well if she received a training in the care of a home and children.

With Saturn in Scorpio there may be some trouble at puberty with delayed and painful periods. An outdoor life with plenty of exercise is recommended.

Should she at any time have trouble with tonsils or adenoids, never allow the doctor to operate. A careful vegetarian diet, free from excess of sugar and starches will help in relieving the trouble.

VOCATIONAL

CHARLES M. M.

Born March 6, 1910. 10 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Leo 14; 11th house, Virgo 17; 12th house, Libra 15; Ascendant, Scorpio 8-51; 2nd house, Sagittarius 8; 3rd house, Capricorn 10.

Positions of the Planets:

Moon 19-48 Capricorn; Uranus 24-3 Capricorn; Venus 15-13 Aquarius; Mercury 23-3 Aquarius; Sun 15-47 Pisces; Saturn 21-16 Aries; Mars 25-42 Taurus; Neptune 16-40 Cancer, retrograde; Jupiter 12-32 Libra, retrograde.

In this horoscope we find the fiery and watery sign of Scorpio on the Ascendant, with the ruler, Mars, in its fall in the sign of Taurus and in the 7th house. Mars when in this sign expresses his most aggressive side. He is dominant and in this horoscope will play a strong part, being the ruler and making five aspects: a trine and parallel to Uranus; a parallel to Neptune; a trine to the moon; and a square to Mercury. Mars is also the ruler of the sixth house, the house of labor.

Mars trine to Uranus and the moon, parallel to Neptune, will give an inclination for electrical engineering or work with the radio. There are good indications that this boy may some time give to the world inventions connected with the radio or of an unusual kind. Mercury in Aquarius, sextile to Saturn, makes the mind deep and penetrating, and some time this young man will be apt to become deeply interested in occult and mystical teachings. But the moon in conjunction with Uranus and opposition to Neptune; also the moon, Uranus, and Neptune all square to Saturn; Mars square Mercury, and Jupiter square to the moon and Neptune, all indicate that he would be apt to use occult knowledge

selfishly and wrongly. By the misuse of occult knowledge he might suffer very severely, both mentally and physically, and there would be danger of obsession if he should force development.

THE CHILDREN OF ARIES, 1926

(Continued from page 177)

impulsiveness should be curbed to some extent, for they might otherwise sometimes be unkind. Mercury is retrograde during almost the entire month, which will slow up the mental activities to some extent. Uranus in the occult sign of Pisces and Saturn in the watery sign of Scorpio in trine aspect during all the month will give a strong tendency towards mysticism.

Neptune in Leo square Saturn in Scorpio will give some trouble during puberty. The girls are likely to suffer from irregularities and painful periods. Venus conjunction Jupiter and square to Saturn from Aquarius will give sluggish venous and arterial circulation. These children should be taught to breathe deeply, and they should sleep in well ventilated rooms. If they should develop trouble with the tonsils, a change in diet and a removal from it of sugars and starches would relieve. At no time should the knife be used in operations on the throat.

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. Being enrolled in the Regular Student Course alone makes one a member of the Rosicrucian Fellowship.

Astrology: The Beginner's Course consists of 23 lessons and the Advanced Course of 12 lessons.

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

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

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

(Continued from March)

THE ATLANTEAN EPOCH

- Q. When a point between the eyebrows about half an inch below the surface of the skin, called "the root of the nose," and a corresponding point in the vital body come into correspondence as they do in man today, what results?
- A. The trained clairvoyant sees them as a black spot, or rather as a vacant space like the invisible core of a gas flame. This is the seat of the indwelling Spirit in the man, the Holy of Holies in the temple of the human body, barred to all but that indwelling human ego whose home it is.
- Q. What can the trained clairvoyant see?
- A. He can see with more or less distinctness, according to his capacity and training, all the different bodies which form the aura of man. This spot alone is hidden from him. This is the "Isis," whose veil none may lift. Not even the highest evolved being on earth is capable of unveiling the ego of the humblest and least developed creature. That and that alone upon earth is so sacred that it is absolutely safe from intrusion.
- Q. What was the condition of man in the early Atlantean days?
- A. These two points, the one in the dense body and its counterpart in the vital body, were as far apart as they are in the animals of our day.
- Q. What is related in connection with the horse and dog?
- A. The head of the horse's vital body is far outside the head of its dense body today. The two points are closer together in the dog than any other animal except perhaps the elephant. When they come into conjunction, we have an animal prodigy, able to count, spell, etc.
- Q. Why was the Atlantean's power of perception or vision keener in the inner worlds than in the dense physical world?
- A. On account of the distance between these two points and because of the atmosphere of thick, heavy fog of the physical world.
- Q. What happened in the course of time?
- A. The atmosphere became clearer; at the same time the point spoken of in the vital body came closer and closer to the corresponding point in the dense body. As the two approached each other, man gradually lost touch with the inner worlds. They became dimmer as the dense physical world became clearer in outline.
- Q. What happened in the last third of the Atlantean Epoch?
- A. The point in the vital body was united with the corresponding point in the dense body. Not until then did man become fully awake in the dense physical world; but at the

same time the capability of perceiving the inner worlds was gradually lost to most of the people.

Q. What had been the condition of the Atlantean before this?

A. He did not perceive the outline of an object or a person, but he saw the soul and at once knew its attributes, whether they were favorable to him or otherwise. He knew whether the man or animal he was regarding was kindly or inimically disposed toward him. He was accurately taught by spiritual perception how to deal with others and how to escape harm. Therefore when the spiritual world gradually faded from his consciousness, great was his sorrow at the loss.

(To be continued)

STUDENTS IN ASTROLOGY

We should be glad to have our students send in to us any mistakes which they may discover in our Ephemeris or Tables of Houses at any time so that they may be corrected in succeeding editions. We endeavor to make all our publications exactly correct, but there are so many possibilities of error in astrological tabular work that occasionally a mistake will slip in.

CORRESPONDENCE COURSE IN GERMAN

We are having our *Preliminary Cosmo Course* of twelve lessons set up and printed in German, and these will be available in the near future for our German students. This course is based upon the *Cosmo-Conception*, using it as textbook. This book has also been published in German and may be obtained from Headquarters. The course is conducted on the freewill offering plan.

We have also had our little pamphlet entitled, "How the Rosierucians Heal the Sick," set up in German. These pamphlets may be had for five cents each or \$1.50 per hundred.

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

THE COSMO-CONCEPTION IN FRENCH

We are very glad to report that the *Rosierucian Cosmo-Conception* has just been published in French and that a supply of these books is on its way to us now from Paris. The book was translated by Mr. Armand Baer of Cleveland, O., and the publication of it was made possible by the financial support of Madame Emilia Roy of France and Miss Louise Barras of New York City. The publisher was Mr. Luigi Krauss, secretary of the Rosierucian Fellowship Center in Paris. We wish to take this opportunity to express the appreciation and gratitude of Headquarters to all those who had a part in this work.

A NEW BOOK FOR THE BLIND

Lecture No. 4 of our Rosierucian Christianity Series entitled, "Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity," has just been transcribed in Braille, Grade 1½, by one of our members, Mrs. Lida E. West. Lectures Nos. 1, 2, and 3 have previously been transcribed. We will loan any one of these lectures to you for a month for the use of any blind person with whom you are acquainted.

Pay Mt. Ecclesia a Visit

Friends and students of the Rosierucian Fellowship may combine a trip to Headquarters with a vacation to good advantage. California is an all year round resort. Evening classes in the Rosierucian Philosophy, Astrology, and Public Speaking are now in session and are open to guests.

Comfortable rooms may be obtained in cottages and in our new Rose Cross Lodge, together with meals in our vegetarian dining room. The Lodge has twenty rooms, all with running hot and cold water, and is fully equipped with bathing facilities. Write for further particulars.

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

Children's Department

The Man Who Was Called the Friend of God

BY MARY-ABBY PROCTOR

THIS IS the story of a man who lived a long, long time ago. He was one of the first about whom we have written history. He was born in one of the very old cities of Babylonia. In this city nearly all of the people worshiped idols. His father had been a maker of idols, and his name was Terah. No doubt the boy went with his father to the magnificent temples to put the idols in place or paint and repair them.

The priests in charge of the temples were learned and wise about many things. They knew a great deal about the stars. They spent much time in studying them from the observatories built on the tops of the gorgeous temples. It is probable that it was from the priests that Terah's little son got much knowledge, for it is said he was a great student and lover of the stars all his life.

The little lad, as he watched the bright shining stars night after night and the moon and the powerful, life-giving sun, must have thought it strange that the people worshiped idols. They must know that there was a greater Power which made the stars, the moon, and the sun. When he saw the evil worship in the temple and knew that these idols were simply images made of wood, gold, silver, or brass, images that his father had made, his heart told him that was a bad religion.

The boy felt very strongly, young as he was, that the One True God was the Creator of the sun, moon, and stars as well as every other thing that existed.

From his earliest days this boy "dreamed dreams"—some called them "visions"—but he was quite apt to say

that he heard a voice in his heart or that God spoke to him. All through his long life he listened to and obeyed as well as he could this voice from God. So well did he obey, so faithfully did he worship, that it is written, "Abraham believed God . . . and he was called the Friend of God." Terah gave his son the name of Abram. Later, however, Jehovah changed the name to Abraham, because He, Jehovah, would make him the "Father of many nations."

Abraham grew into a young man and married a handsome, dark-eyed girl. So beautiful, so stately, was she that the name of Sarah, which means princess, had been given her.

Terah, the father of Abraham, lived to be a very old man. Soon after he died, a vision came to Abraham in which he was told to leave his father's house, even to separate himself from all his kindred and go into a foreign country. In the vision he was told to "go unto a land that I will show thee, and I will bless thee and make thy name great."

Even though he may have wondered why he was commanded to leave his country and relatives to go among strange people, far, far away, Abraham never questioned but did as he had been told. He was a rich man with much silver and gold and many cattle, sheep, and camels. He was told to take these and all of his family with him.

In that country the wealth of the people was in their flocks of sheep and herds of cattle, and of course these needed much food. This meant that they must be driven from one great field of grass to another. So it was the custom of the people to live in tents, and as the cattle went from place to place, they

went with them. The tents, household things, and the family were carried upon camels, while many shepherds drove the sheep and cattle.

Jehovah had told Abraham to do many things, and whenever and wherever he heard the Voice, Abraham gladly obeyed. This last command was the most important of any he had ever received, for it made a great change in his life. Among other things it meant freedom—freedom to worship the One God whom he had always loved. No longer was he to live among those who worshiped idols of brass.

It was a long, hard journey over great, wide plains and hot burning sands that never seemed to end. Along the way Abraham built "tables of stone." These were altars where he with his family and servants prayed and sang praises to God.

At one time when Abraham was in the land of Gerar, his cattle feeding over vast plains, carefully cared for and watched day and night by many shepherds, he had a very interesting experience. In that country it was the custom for the whole household, even for the sheep and cattle, to rest in cool, shady places in "the heat of the day." As Abraham rested in the cool shadows of his tent, he saw coming toward him in the full noonday glare of the sun three strangers. He ran to meet them and to give them welcome, for he was a very hospitable man. He commanded his servants to bring water so his guests might bathe, while Sarah and her maids prepared food for them. After the strangers had bathed, eaten the food, and talked with Abraham, one of them suddenly asked, "Where is Sarah thy wife?" Much surprised, Abraham answered, "Behold, in the tent!"

By this time Abraham knew full well that his visitors were not ordinary men. Very tall and stately, they bore themselves like kings. They were beautiful, too, with an uncommon beauty. Their faces and their bodies shone with light and color. Abraham realized that he

was entertaining messengers of the Lord.

Again the stranger spoke and told Abraham that the Lord would give to him and his dear wife Sarah a son. Then the strangers rose up and went their way.

The promise of a son made Abraham and Sarah very happy. Sarah was so happy while waiting for her baby boy that she exclaimed, "God hath made me to laugh, and every one that heareth will laugh with me." When her little son was born, he was given the name of Isaac, which means laughter.

Isaac grew into a fine lad. He was the constant companion of his father, who taught him many things. Out on the plains at night as they looked up into the star-lighted skies he taught him about the One God, the Creator of heaven and earth and everything that is in them.

Meanwhile Abraham with his household and his flocks was moving from place to place. While he was living in Beersheba, the land of the Philistines, he had another wonderful experience. One day while he was sitting in the shade of his tent, he thought how good God had been to him. As He had promised, He had made Abraham a rich man. Here were his flocks, his many servants, his beautiful wife, and a much loved son. Yes, he must make more offerings to the Lord Jehovah for all of his blessings! These offerings were called "sacrifices," which mean to give up something that one greatly values. Abraham was so rich that he did not miss the lambs and calves which were given as sacrifices to the Lord. He was a good man and tried to obey Jehovah's commands in every way; however, the Lord thought to test him to see how strong his love, faith, and obedience really were. So he asked of him his greatest treasure.

And Abraham heard the voice of the Lord: "Take now thy son, thine only son Isaac, whom thou lovest and get into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Truly, *this was a sacrifice* to give up

that which of all his treasures he loved best! But no matter how great the pain in his heart or the sorrow with which he told Sarah of Jehovah's command Abraham made preparations to obey the command of the Lord. The land of Moriah was three days away. Food, tents, and other things were packed upon the backs of camels. Then early one morning when the great plains were still in dark shadows and the morning stars sang in the sky, everything quiet and holy, Abraham called: "Isaac, my son, art thou ready for the journey?"

"Here am I, father!" came the answer. The little lad gave his mother a last kiss, placed his hand in that of his father, and they went away together in the dim light. We can imagine the beautiful truths that the "Friend of God" told little Isaac as they slowly made their way to the land of Moriah.

Sad as was his heart Abraham was not cast down, for did not his heavenly Father love him in a far greater degree than it was possible for him to love Isaac? Had not his Father in heaven said to him, "Fear not! I am thy shield and thy exceeding great reward?" Were they not all His children, and should he not be willing to give his precious Isaac back to the Father?"

And so "on the morning of the third day Abraham lifted up his eyes and saw the place afar off." When they arrived, he told the young menservants to watch the camels, saying, "I and the lad will go yonder and worship."

Abraham had told no one why he had taken this journey, but as he was such a religious man it was not thought strange for him to come here to worship and make an offering to the Lord. Among other things they had brought with them wood for the burnt offering. The story as written in the Bible goes on: "And Abraham took the wood of the burnt offering and laid it upon Isaac his son; and he took the fire in his hand and a knife, and they went both of them together."

What a picture! Can you see it? Isaac,

his hand placed trustingly in that of his father as they mounted up the steep hillside; upon the boy's back the wood which was to light the fire that would consume his body! The father, shutting pain and anxiety from his heart, his eyes aglow with love and devotion, was answering as always, "Lord, Lord, here am I!"

Presently they found the place which God had told Abraham of, and he commenced to build the altar of stones. Usually at these ceremonies there was a lamb or a calf which had been killed and which was to be placed upon the altar for the fire to consume. As Isaac watched his father prepare the altar for the burnt offering but saw no animal prepared for that purpose, he said to Abraham: "My father, behold the fire and the wood, but where is the lamb for a burnt offering?"

Abraham, his voice tremulous with emotion, answered: "My son, God will provide Himself a lamb for a burnt offering!"

After the altar had been made and the fire and wood placed upon it, Abraham, so goes the record, bound Isaac, his son, and laid him upon the altar, upon the wood, and took the knife to slay him. And then "the Angel of the Lord called unto him out of Heaven, and said 'Abraham! Abraham!'" Abraham answered as he always did, "Lord, here am I!" The Angel then said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. And I will bless thee because thou hast heard my voice."

Abraham lifted his son from the altar, again took his hand, and they together went down to the waiting servants. The camels were mounted and they started on the homeward journey. Probably young Isaac never imagined what a song of joy and thanksgiving went up to God from his father's heart.

On the third day, as they neared their
(Continued on page 188)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

The Spiritual Basis of Healing

BY GLADYS RIVINGTON

DISEASE is a lack of health or wholeness. Christ said, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered."

If we can keep the realization that we are branches of the true vine, and that all other human beings are likewise branches, and if we will act accordingly, then the life of Christ will flow through us in the same way as the sap flows through the vine to all the branches. There will then be no room for disease, for we shall be one with Christ and the Christ life. Failure to realize this oneness brings disease, for the sap, or Christ life, then ceases to flow through us, and we cannot remain whole. Therefore the causes of disease are all those things which make for separateness. We may name some of them: selfishness, greed, hatred, anger, pride—all those things which would exalt the individual at the expense of the whole. These things make us forget that we are branches of the Christ vine; by this forgetfulness we shut ourselves off from the Christ life, and disease is the result. To be perfectly healthy there must be the con-

tinual circulation of the sap, the Christ life.

If disease is the result of separateness, what is the force that can cure? It must be the opposite of separative, that is, it must unify. Love is the great unifying force. Divine love enfolds and upholds the universe. It is divine love that keeps the planets in their places. Divine love never fails. If it were to fail or falter for a single instant, the universe would be in ruins, for there would be nothing to hold it together.

Divine love is infinitely tender, and as it heals and blesses, its touch is more gentle and soothing than words can describe.

Divine love is infinitely true, and nothing false or impure can stand before it.

This love is the sap that must flow through us as branches of the true vine, the Christ. Love will break up the crystallized conditions which manifest as disease, and if we abide in love, never forgetting our oneness with the Christ and through Him with all life, then we shall be strong and healthy branches, bearing much fruit. Love is the purifying force. By abiding in love we shall remain healthy ourselves, and by sending out thoughts of love to others we shall help to break up crystallized con-

ditions for them also. It is by our thought, through the focusing point of mind, that we may bring this force of love down so that it may be used to help and heal sufferers.

Into all our healing prayers let us put all the sincerity of purpose and intensity of feeling of which we are capable. And we must not forget to qualify our petitions with the words of the Christ, "Not my will but Thine be done," so that we may not misuse the healing power in any way.

Health and the Means to Promote It

BY CARRIE C. COSAND

THE FIRST essential to perfect health is a clean mind. I mean by this a mind free from worry or the harboring of secret sins. Free the mind of all destructive thoughts, and health will eventually follow. Fear is a productive cause of disease. Nearly every one has at least one fear which is fondled and protected as if it were a treasure. It may be fear of failure which you wouldn't for the world tell, fear of cancer, or some other incurable ailment, fear of accident or of death, or some other fear of less importance. Any one of these causes a discord in the physical body which precludes the possibility of perfect health. Therefore the first essential thing to do for health is to have a regular mental house cleaning.

The next thing is proper food. Eat less at each meal and preferably but two meals a day. This is often enough, at least for the majority of those past middle life. Eat no meat, but use plenty of vegetables and such fruit as agrees with you; also eggs, milk, cereals, and nuts. Take a sponge bath once a day and a more thorough bath once or twice a week. Find out how much sleep you need and then get it. Sleep in a well ventilated room. Don't forget exercise.

Avoid becoming angry. It is a useless and inexcusable waste of energy with no returns. Here is a very good exercise

which if followed faithfully will be found a great aid: Lie flat on the bed and throw the legs as far back over the head as possible; repeat ten or a dozen times. Do this each night upon retiring and upon awakening in the morning.

But these things are not enough to secure health. The first law of God is love; therefore in order to preserve harmony in the body love must be cultivated. To have perfect peace one must love his work, his surroundings, and his associates. No matter what the labor is, thoughts of love should prevail. No "joy killer" can permanently retain good health.

You get out of anything just what you put into it. If one continually rebels against the fate that placed him where he is, he will eventually reap discord in body or affairs or both, for that is the nature of the seed sown; and "the law of the harvest is to reap more than you sew."

If one finds himself diseased, he is out of harmony with God. All manner of diseases can be healed by turning to the Great Physician, who alone can heal. If the soul and body harmonize, disease cannot exist. Are any among you sick? If so you have transgressed the law. The remedy is to comply with it. Restore harmony between the soul and the body, not by drugs but by purifying the mind. Cleanse it of all unworthiness. I do not say that relief for a season cannot be gained by other methods, but I do say that the above is the only perfect way, the only one that will produce lasting results.

The Rosicrucian Emblem

We have prepared the Rosicrucian Emblem in a light card box, 13 by 20 inches, accompanied by instructions as to how to mount it in a way suitable for use in concentration either by individuals or Local Centers. This is a good opportunity to obtain an emblem for the above purpose at a small cost. Price \$1.75 postpaid.

Vegetarian Menus

—BREAKFAST—	—DINNER—	—SUPPER—
Loquats	Vegetable Soup and Noodles	Dried Fruit Salad
Cream Toast	Peas	Zwieback
Steamed Wheat	Omelet with Mushrooms	Sponge Cake
Cereal Coffee or Milk	Entire Wheat Bread	Milk
	Milk	

Recipes

Steamed Wheat

One cup of wheat; soak four hours, or in winter over night. Use only what water it will absorb. Pour soaked wheat into a fine wire sieve, place on a kettle of boiling water, and cover. Steam about one minute. Serve with cream or dressing of ground nuts.

Onion Omelet with Mushroom Sauce

One or one and one-half eggs for each person. For each egg use two medium size onions. Slice onions and fry in equal parts of butter and crisco until they are brown. Beat the eggs and add one-half tablespoon of heavy cream to each egg. Add this mixture to the fried onions; put in a cooking pan and scramble until eggs are slightly brown. Salt to taste while cooking.

Mushroom Sauce

Fry mushrooms in butter and salt. When done add one-half pint of heavy cream and let it simmer. Mix a tablespoon of flour with a little water, add to the mushrooms, and cook until the mixture is moderately thick. Serve with the omelet.

Dried Fruit Salad

Figs and dates minced, seedless raisins, and grated cocoanut mixed in. The milk of the cocoanut will improve the salad.

Sponge Cake

Three eggs beaten light. Add one and one-fourth cups sugar beaten into the eggs two tablespoons at a time. Add one and one-half cups flour with one-half teaspoon of baking powder sifted in; also one-fourth cup of boiling water and one teaspoon of flavoring.

THE MAN CALLED THE FRIEND OF GOD

(Continued from page 185)

home, Abraham said, "My son, behold thy mother!" There in the door of the tent, where she had been looking far out over the great plain, stood the queenly Sarah, the mother of Isaac. Her head was bowed with grief; tears ran down her cheeks. But as she slowly raised her head, those tear-dimmed eyes saw her own young son *returning* with his father! As she folded Isaac in her arms and held him close, close to her heart, she might well have said in her joy and gratitude, "Bless the Lord, O my soul! I will honor and serve Thee all the days of my life!"

New Edition Cosmo-Conception

The new DOUBLE INDEX ninth edition of the *Cosmo-Conception* was recently completed. It includes Mr. Heindel's topical index and a new ninety-six page alphabetical index. Price \$2.00, the same as the old edition.

We have a few copies of the seventh edition on thin paper with topical index only, at \$1.50.

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

PRIZES FOR ARTICLES

We are conducting a competition for articles for the "Rays." For details see page 192 of this issue.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Dusseldorf, Germany, Jan. 23, 1926.
The Rosicrucian Fellowship,
Dear Friends:

I am very glad to tell you that my little Alice (seven years old) has been healed entirely and is enjoying the best of health. For two years she had at certain times earache and running ears. I thought that an operation was unavoidable. On advice of a friend application was made to you for healing. The healing went on so rapidly that I was amazed and could hardly believe it. The pains have disappeared entirely, and after four weeks no trace of the sickness is left. Her entire constitution seems to have improved. I do not want to pass up the opportunity to say to you the sincere thanks of a happy mother.

With best of greetings,

—Frau W.

Edmonton, Alta., Can., Jan. 27, 1926.
The Rosicrucian Fellowship,
Dear Friends:

I don't ever remember having as much energy as I have these days. It is good to be alive. I can't begin to tell you how grateful I am for your wonderful help.

Sincerely yours,

—Mrs. M. H. S.

So. Vancouver, B. C.
Dear Friends:

I am still able to say that all is going well with me. I have neither indigestion, asthma, nor bronchitis, which I think is truly wonderful. My energy and natural vigor seem to be increasing every day, and altogether I feel as if life was worth living, a feeling I haven't had for a very long time.

Thanking you again for all your help,
I remain,

Yours very sincerely,

—C. C.

HEALING DATES

March 2—9—15—21—29

April 5—11—18—25

May 2—8—15—22—29

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.

Sick People

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

Healing Through Singing

"God is Love," is the title of a song composed by Madame Louise D'Artell, Musico-Therapiste of Long Beach, which is written in the healing key of D-flat. She has presented a number of these songs to the Fellowship, the proceeds from which are to be added to the Organ Fund. She is an authority on healing through music. Her advice is, "Sing yourself into health and happiness and peace of mind."

Price 50 cents postpaid.

Echoes From Mt. Ecclesia

Chats with the Editor

THE WRITER is penning this article on February 27th, while sitting on an open verandah with the thermometer at 80 degrees, and she is comparing this glorious climate with her experience on her recent eastern lecture tour through snow, sleet, and rain. A wrong impression has been given by the Eastern newspapers about California, which has caused some to write asking if Mt. Ecclesia has suffered with floods. The rains have not been devastating, but old Father Neptune has been very unruly, and the high tides in connection with the recent storms have washed away a few small cottages near Los Angeles and San Diego that were built too close to the high water mark.

Much interest has been aroused by our announcement in last month's "Rays" of the early erection of the children's school. A number of parents have been anxiously waiting for this step so that they might place their children in the atmosphere of Mt. Ecclesia. Our first step will be to take small children between the ages of two and one-half and seven years, for during the first seven years of life the vital body is being built, and this body of ethers determines the future of the child, for into this etheric mould is built the physical body and about it the desire body. The vital body also determines the way in which the desires and the emotions of the child will express themselves in the future. The law of repetition and imitation is ever at work with the child during this period; therefore an example must be set and careful training must be given to the little imitators by those in charge.

The child requires first the foods that go to build bone; then fresh air and sunshine to help build a healthy body. Music

and rhythm are most necessary to create harmony in the mind and body. The very best methods used in kindergarten work will be added to the Rosicrucian knowledge of child training. Each child will be studied as an individual ego, the latent talents will be developed, and the weaknesses which are shown in the horoscope will be carefully watched so that they may be replaced by better and stronger tendencies. The method which is to be used in our kindergarten will fit the child to enter into its work in the public schools when it leaves Mt. Ecclesia. All training is to be done through love, for corporal punishment is very dangerous to a child and its effects are likely to work havoc with the desire body in later years.

Work is also going forward in the preparation of our Sunday School lessons and our children's books. We should be pleased to receive any suggestions as to the school and the teaching of children. Also good stories that would be helpful will be appreciated.

We are glad to note in programs that come to us from time to time from the different Fellowship Centers that Fellowship Day was well observed. Our members in far-off Colombo, Ceylon, have sent us a most interesting program.

EASTER SERVICES AT MT. ECCLESIA

Easter will be celebrated as usual with the sunrise service at the Cross, at which Mrs. Max Heindel will deliver an address. This will be followed by a service in the chapel at 11:00 A. M., at which Mrs. Corinne Dunklee of Los Angeles will speak. Mr. Harry Wilson of Headquarters will give the address at the evening service.

On the evening of Good Friday Mrs. Heindel will give an illustrated lecture on Parsifal. On the Saturday evening preceding Easter there will be a musical at which the Fellowship Orchestra will play several selections, and Mme. D'Artell of Long Beach will sing. All are cordially invited to be present at these services and entertainments.

Mid-Year Term of Mt. Ecclesia College

BY GERALD B. BRYAN

ANOTHER session of Mt. Ecclesia College has just completed its cycle of life. Coming into being on the 18th of January it has successfully run its course, and on the 26th of February it passed on into "the larger life," as we frequently say in our philosophy, for the students who attended will carry the teachings to those in the world who are seeking the ideals of the Rose Cross.

The teachers of the College have had a busy time trying to impart the wisdom of the ages to the students in a short term of six weeks. The students possibly have had even a busier time. Below is a bare outline of the subjects taught:

The class in the *Cosmo-Conception* was taught by Mrs. Kittie S. Cowen. The subjects in Mr. Heindel's later writings were correlated and taught by Mrs. Verna Wilson. The Rosicrucian interpretation of the Bible was given by Dr. Franziska Lash. Astrology, junior and senior, was in charge of Mr. Reginald Oakley. Mrs. Max Heindel taught the subjects of astro-diagnosis and healing and Mr. Joseph Darrow that of keywords. Anatomy and physiology and their correlation with astrology were under the direction of Dr. Lash. Mr. W. H. Veatch, instructor in the University of California, Southern Branch, conducted the course in public speaking. As to how successful he was may be judged by the fact that under his instruction the timid student at first had to be coaxed

upon the platform, but later he had to be coaxed off it. Mrs. Kittie S. Cowen taught practical English and composition, and Mr. Gerald Bryan the psychology of speech.

The commencement exercises were held on the evening of February 25th. Mrs. Leila Hutcherson of Oceanside gave the valedictory address, in which were blended in ideal proportions the three great essentials of life—humor, wisdom, and good fellowship. Mr. W. H. Veatch gave the baccalaureate address, in which he made many amusing allusions to his work among the students of the College, and also showed the true meaning which Lowell intended in his quotation, "Opportunity comes but once in the life of men and nations." Mrs. Max Heindel presented the Certificates of Credit to the students, and stressed the point that they had only touched the outer fringe of the Rosicrucian teachings, which would take many lives to fully acquire.

Most of the students have returned to their respective homes, but some have stated that they will return again to lovely Mt. Ecclesia to attend the coming summer session. The Faculty of the College is expecting a large enrollment at that session. Great interest has been shown in the College idea. The thousands in the world who are seeking the Rosicrucian teachings must have teachers and lecturers to take the philosophy to them, which is the principal purpose of the College.

Mrs. Heindel to Lecture in Los Angeles

Mrs. Max Heindel will lecture at the Church of the People, Trinity Auditorium, Sunday, March 21, at 10:45 A. M., on the subject, "Our Gods and How We Worship Them." She will also speak at 2:00 P. M. at the Gamut Club, 1044 S. Hope St., on the subject, "Does the 'New Woman' Gain or Lose Favor and Power?" Rosicrucian students and all others interested are cordially invited to attend these lectures.

PRIZE COMPETITION

Articles for the "Rays"

The Editor of this Magazine offers three prizes as noted below for the three best articles submitted.

The Period of the Competition has been Extended to APRIL 15th.

First Prize--25 Dollars

Second Prize--15 Dollars

Third Prize--10 Dollars

ARTICLES MAY BE SUBMITTED IN THE FOLLOWING DEPARTMENTS:

OCCULT PHILOSOPHY: Anything along the lines of occultism except hypnotism, mediumship, crystal gazing, and other negative forms of psychic development. Rebirth, cause and effect, the unseen worlds, the laws which govern in those worlds together with their influence upon humanity, and mystic Christianity constitute a broad field from which topics may be selected.

Stories are not accepted, but personal experiences which are instructive in character and which illustrate the principles above mentioned are acceptable.

ASTROLOGY: The science of astrology and practical applications of it.

HEALTH AND SCIENTIFIC DIET: Including methods of building up health.

CONDITIONS

1. Articles submitted must contain not less than 2500 words.
2. Articles which do not take prizes but which can be used in the magazine will be retained, A YEAR'S SUBSCRIPTION being given for each.
3. Manuscripts submitted should be marked "Prize Competition" and number of words stated. Manuscripts should be typewritten if possible and in double, not single, spacing.
4. We sometimes find it necessary to make slight modifications in articles submitted to bring them within our requirements. Articles are only accepted subject to this provision.
5. Any writer may submit more than one article if desired.

NOTE:—One object of this competition is to stimulate our readers to literary effort so that they may become regular contributors to the "Rays." This is an opportunity for you to develop your latent literary talent.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California.