

RAYS FROM THE ROSE CROSS **A Magazine of Mystic Light**

Edited by Mrs. Max Heindel

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NOTICE ABOUT PRIZE COMPETITION

As advertised last month, the time of completion of our Prize Competition for articles for "*Rays from the Rose Cross*" was extended to March 1st. We now wish to call attention to the fact that we want a larger percentage of philosophical articles than have so far been coming in. The object of this competition is to obtain the articles which will be published in the "*Rays*" during the next year. We publish on an average three philosophical articles to one story or personal experience. We particularly want more articles on the Rosicrucian Philosophy and its practical application to daily life. We have a large number of students in our correspondence courses, and there should be many who are able to write interestingly and instructively on the Rosicrucian Philosophy. Up to date we have received only a very few articles on this subject.

The above must not be interpreted, however, to mean that we are giving the preference to Rosicrucian articles and that those writers who have submitted articles in the general field of occult philosophy are to be discriminated against; such is not the case. "*Rays from the Rose Cross*" is a general occult and mystical magazine appealing not only to Rosicrucian students but also to all classes of people interested in things metaphysical; therefore we have to have articles of all types to meet the requirements of our many different classes of readers. All articles submitted are examined and classified strictly on their merits regardless of the class in which they fall.

The conditions of the competition are as follows:

First Prize	\$35.00
Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

A year's subscription to the "*Rays*" for acceptable articles that do not win prizes.

Articles wanted on astrology and scientific diet and health as well as mystical philosophy and stories.

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

Manuscripts must contain not less than 2500 words each, and they should if possible be typewritten and in double spacing. Write the words "Manuscript Competition" at the top of the first page, also name, address, and number of words.

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW

It is the aim of this Department to correlate current events with the underlying laws of occult philosophy, so as to illustrate the fact that the visible world of affairs is governed by the forces of the invisible world, which is the realm of causes.

Thought Power and the Radio

THE Shell Oil Company, one of the biggest oil companies on the Pacific coast, has started an innovation in the form of a radio performance which includes certain unique features, features that one scarcely would have dreamed of previous to the new and progressive age into which we moved a few years ago. Between eight and nine o'clock every morning the radio representative of this company conducts what he calls a "Happy Time Club." In addition to certain entertainment features such as orchestral music, etc., he conducts what is practically a class in courtesy, kindness, cheerfulness, and courage. And the quite startling point in connection with it is that he teaches the creative power of thought in order to make this lesson effective. The lesson goes something like this:

"Dear friend, form the habit of thinking thoughts of courtesy, helpfulness, and cheer. If you have friends or acquaintances who are sick

RADIOING or shut in or handicapped
GOOD in some way, you should
THOUGHTS make it a point once every day to send them some good

thoughts, knowing that these thoughts will help to relieve their condition and be a factor in assisting them to work out of their limitations."

As the culmination of this part of the

program he holds what he calls a "Wishing Ceremony." He says: "Put your right hand over your heart, and think of some good thought that you wish to send to somebody. Then when the orchestra starts, let your right hand move outward from your heart and in imagination carry with it the thought which you have just generated, wafting it onward toward the person whom you had in mind, thus helping the thought to travel toward that person and assisting him or her to realize some desired condition."

Isn't it remarkable that a purely commercial company, one which is supposed to be interested only in the selling of petroleum products, should start such a performance as this?

In addition to the sending out of good thoughts this radio speaker tells his listeners about another activity of the Happy Time Club. This is the exhibiting of special courtesy, carefulness, and helpfulness by automobilists while on the road. The members of this Club, to which anyone is eligible, are furnished with posters which they paste on the windshields of their automobiles. These posters are inscribed with the words, "Happy Time Club." The club members while traveling on the highways are expected to exert themselves to show special courtesy to other automobilists and also to exercise special care in the running of their cars so as to avoid accidents that would involve others as well as themselves. If

you see a car coming down one of the highways with one of these Happy Time posters on the windshield, you may be certain that the individual who is running that car has caught the idea of the value of courtesy, carefulness, and help-

Current Topics

fulness, and that when you meet him these qualities will be in evidence. In other words, he is an apostle of the New Age methods of thinking and acting.

Why does this oil company engage in such an undertaking as this? There are probably two reasons: first, the official or officials of the company who are responsible for it have come into contact with some of the new psychological teachings relative to the creative power of thought and universal brotherhood, and have become convinced of their truth; second, they have found that *it pays*. They have found, along with a host of progressive individuals of this progressive age, that not only is thought power a reality, but also that the principle of universal brotherhood when applied in their business pays dividends.

They have found that
 GOOD WILL is the great-
 AS AN est asset which any com-
 ASSET mercial company can have,
 and they are paying large
 sums of money to get it.

The old-fashioned way of doing business which obtained up to, say, twenty-five years ago, was more or less the tight-fisted style. Up to that time business had only a very vague idea that good will was worth paying real money for. It hadn't found out that good will was the biggest asset it could possibly have. Business men were honest and they were just, but they didn't give much away with the deliberate purpose of getting good will in exchange for it.

The most extraordinary feature of the matter, however, is the fact that some of the companies who are using the radio are making use of the creative power of thought. Occultism, mysticism, and psychology have been carried to the people during the past few years in an ever increasing volume. True, some of this psychology has been bad psychology because it has advocated the use of the creative power of thought with a sort of

highway-robbery application. It has told people that they could sit down and concentrate and mentally demand material things and thereby get them. It has also taught the salesman how to use mental assault and battery in compelling his prospect to buy that which he wanted to sell.

This of course is all wrong. When we use demand or mental compulsion in connection with the creative power of thought, we are entering the realm of gray magic, which may easily become black magic. The person who makes a

strong thought form of a
 MENTAL certain desired object and
 HIGHWAY demands its materialization
 ROBBERY is not creating out of the
 ether something for him-

self that did not exist before. He is merely creating a thought entity which will float around until it finds some one whom it can influence by mental suggestion to give the maker of the thought form what he wants. This has aptly been called "mental highway robbery."

As long, however, as we restrict the use of the creative power of thought to its legitimate field, that of creating the mental archetype of conditions we wish to realize, we are on safe ground. But we must leave the materialization of such archetypes to the unseen Forces, which will bring about their materialization at the proper time and in the proper manner. The minute we try to take this matter into our own hands we are almost certain to misuse this power about which we know so little and thereby bring evil results upon ourselves and others instead of good. It is like fooling with electricity: the amateur who does not know the laws of electricity is very likely to short-circuit the current through his own body and thus electrocute himself. Something similar can happen when we short-circuit an overcharge of creative thought through our aura.

Another important point illustrated

Current Topics

by the oil company's program is the fact that if we want to demonstrate a quality *we have got to think about it*. We certainly shall not exhibit it unless we have given it some previous thought. If we wish to be examples of courtesy, kindness, and carefulness we have got to think about these qualities. The automobilist who has never devoted any thought to them is very unlikely to exhibit them when he meets others on the highway. We have got to make the mental archetype of the condition we want before it will appear in our environment. In connection with this subject Henry Ford made the following statements in a

FORD'S
"LITTLE
ENTITIES"

remarkable article in the December number of *McClure's Magazine*:

"Whatever one concentrates his thought upon is helped along and shaped by *little entities* which come to him and which also go out from him as messengers to bring back what he needs. These entities are the material of growth and achievement. They come and go and carry information and inspiration, and build up." Mr. Ford here of course is referring to thought forms. He continues: "To see a thing clearly in mind makes it begin to take form, and these little entities carry it along and give it continued form. Intensify your thought and you set up attraction. Concentrate on a job and you attract all the things necessary to accomplish it."

Then Mr. Ford goes on to another interesting phase of the creative power of thought: "I have had to quit many jobs and wait because I had not spent enough thought on them. The right conditions did not come for three or four weeks sometimes, and occasionally six months. A thing will build itself up if you keep your thoughts on it."

Here is a man who has made a success, one of the biggest successes in American commercial life today. His words are

quite in accord with the principles which the previously mentioned oil company is putting into practical application in their radio programs. The point to observe is that you can't achieve success in any line unless you do a great deal of *thinking* about it; and it must be *directed* thinking, not aimless mental meandering. You have got to make a great many of the "little entities" which Mr. Ford speaks of, and set them to working for you.

The fact that the radio is lending itself to the dissemination of knowledge about this most important metaphysical principle, the creative power of thought, is one of the outstanding facts of the times. Other concerns besides oil companies are utilizing this principle as they find that it gets results. Quite a large number of the most able metaphysical lecturers of the country are now using the radio for daily or weekly lectures on their particular topics. One of the most noted of these is Mr. Manly P. Hall, Pastor of the Church of the People in Los Angeles, a man who probably attracts larger metaphysical audiences than anyone else in America. At his regular Sunday morning service he ordinarily has a thousand or more present, and audiences of fifteen hundred are common with him when he is lecturing on some special topic.

The Rosicrucian Fellowship also has entered the radio field, Mr. Theodore Heline of New York having utilized the radio on quite a large number of occasions in giving out the Rosicrucian message.

EVERY
MAN'S
UNIVERSITY

The radio is going to be the popular university of the future. It is not only the working man's university; it is *every* man's university. It is going to be one of the great leavening agents in the development of the New Age. More power to it!

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 Greatest Adventure

BY FEIGH IRELAND

I hid from the world
And dared
To find another life within.

Closing an inner door,
I stood alone
In terrifying stillness
With my soul.

A deep and pregnant silence
Closed me round.
Trembling, I waited,

But there came no touch, no sound.

Still
Amid that mighty silence,
Deep and yet more deep,
I seemed to drift
As with a tide.

A freer breath
Released a long-pent sorrow,
Then Life flowed through me,
And my soul found wings!

Magnetic Healing

BY MAX HEINDEL

(From "Echoes," September 10, 1914.)

THE following was sent in by a doctor of osteopathy: "At the time of treatment can one destroy sick vibrations so that they will not return after treatment; if so, how?"

If we read between the lines of this question we shall sense two very common difficulties in the practice of osteopathy and kindred methods of treatment in-

volving the laying on of hands. In this process there are two distinct operations. One is a taking away from the patient of something that is poisonous and injurious, provocative of disease; the other is a giving out of vital force by the doctor himself or herself. Everybody who has done any work of this kind knows this because these conditions have been felt by everyone who is a successful

healer. Now, unless the doctor or healer is bubbling over with radiant health, one of two things is liable to happen; either the human miasma taken away from the patient may so overwhelm the practitioner that to use a common expression, "he takes on the condition" of the patient, or he may give too much of his own vital force, and thus become entirely depleted. Both of these conditions may combine, and then there comes a day when the physician or healer finds himself or herself "run down" and forced to "rest up."

Magnetic healers who are frankly unscientific often escape the first mentioned condition by "throwing off the magnetism," as they say, but all are liable to be run down. That is something that nobody can escape save one who can see the etheric effluvia he takes and the vital fluid he gives. Most people are vampires when they are sick, and the stronger and more robust they are ordinarily, the worse they usually are when fate has thrown them upon a bed of sickness. I have never been so sick as I was after treating a giant who was suffering from intense inflammation of the kidneys and who had been in bed from this cause for two weeks. It was dreadful to see his agony, and I gave myself wholly, with the result that I was prostrated. The patient, however, was up the next morning and as well as ever. He had my vitality, I had his disease, or at least the effluvia from it, and it took me three days to get rid of it.

That was of course before I was able to see clairvoyantly. Since then I have gained considerable knowledge in this department, and the questioner will find the following hint of value in keeping away these undesirable conditions: First, fix your thoughts firmly in such a manner that you will not allow these miasmatic effluvia which leave the patient's body to enter your body further than the elbow; second, when you are giving treatment leave the patient once in a while and wash your hands in running water if possible; but at any rate wash them in

water, and change the water as frequently as possible.

The water has a twofold effect. In the first place the effluvia leaving the patient's body have an affinity for water. In the second place the moisture which stays upon your hands enables you to get the miasma from the patient in a larger measure than you otherwise would. This is on the very same principle that if you take the electrodes of an electrical battery and put them into water, you will find the effect of the electricity is many times intensified if you try to touch the water. So also with yourself, you are the electric battery in the case, and your hands being moistened will draw to yourself the miasma in a much greater measure than otherwise. If conditions are such that you cannot get water you may throw the magnetism off, but then it is necessary to be careful, because when the magnetism is thrown away from you it is attracted to the earth, for the reason that it is subject to gravity. To the spiritual vision it is a dark or rather a black jellylike fluid. It lies shimmering and shivering on the floor. If now the patient gets up relieved from the couch where treatment has been given, and goes over the place where this magnetism or miasma has been thrown away, then it will reenter the body and he or she will be in a worse condition than before you started treatment. Therefore it is policy always to throw such miasma out of the window, or better still, put it into a fireplace and then set fire to it.

From the foregoing it is evident that this laying on of hands is something which should not be done indiscriminately by any one who has not been trained in one of the many properly equipped schools of osteopathy, chiropractic, etc., or in the school of the Rosicrucians. Probationers who live worthy lives are trained under the special guidance of the Elder Brothers.

Friendship is that by which the world is most blessed and receives most good.—
Jeremy Taylor,

The Play Is the Thing

BY GRACE A. FENDLER

SHAKESPEARE first mentioned that "the play is the thing," and further amplified this statement with the famous lines, "All the world's a stage, and all the men and women merely players."

Starting from that premise, all devised theatrical productions on specially constructed stages would become merely lesser wheels of life revolving within the greater. Lines drawn to the circumference of the circles from the common center would then mark out analogous arcs of correspondence or the correct angle of inclination, the *human equation*. And this is precisely what does take place and the reason why all plays, and particularly the "popular successes," are worthy of serious consideration. As the lesser reflects the greater, so these sought-after shows reflect an interesting trend of the times.

Without going to the root of the matter, writers and producers have long realized that success depends on giving the people what they want. This is best accomplished by plays dealing with some form of human love, life, or action. Critics and psychologists also understand that when a long run of a certain type of play has been established, it is immediately followed by a huge bastard progeny of similar theme. These then combine to form a dramatic cycle which can often be linked with decisive eras in civilization or evolution.

The Great War was directly responsible for the recent orgy of startlingly frank sex plays, although few people understood their connection with the frank instructions given the enlisting soldiers, and the startling statistical records of the unfit and the war babies. Next came plays portraying the New Liberty. "Dancing Mothers," "Expressing Willie," and others of their kind

were merely records of post-Victorian freedom and self-expression which the exigencies of war had developed. These plays were in turn followed by a horde of semi-tragic comedies all dealing with the universal problems of family adjustments, intermarriage and unstable finances. There is nothing to indicate whether social economists were relieved or displeased at such wholesale and really wholesome "spring cleaning," but it was distinctly their inning.

Now, however, occult and mystic students rejoice, for recently plays with pronounced spiritual currents have held the boards and focused public attention. Among these have been three in lighter vein: the photoplay, "The Gaucho"; a musical comedy, "Hit the Deck"; and "The Cradle Song." All three openly cater to ordinary people seeking amusement. Yet each contains a distinctly religious or spiritual overplay. In addition there has been one serious drama, "The Devil's Plum Tree," and an opera, "Turandot."

Douglas Fairbanks produced "The Gaucho" which is nothing less than a brigand version of "The Miracle" in South American trappings and with a Robin Hood slant. Unfortunately it falls short of the high mark set for it, a circumstance probably due to the so-called "box-office angle." But for those who have had no opportunity to witness the Reinhardt masterpiece, it has been a rare treat and is also of considerable interest to any who have made a study of the peculiar sets and dream adventures of "The Thief of Bagdad." Both these films testify to an understanding of realms far removed from the blaze of the kliegs.

"The Cradle Song" with its convent setting, and theme of the Mother Principle, is a genuine slice or cross-section

of "The Miracle." The nuns, all highly spiritualized yet oversensitive to each other's words and actions; the fun-loving novices; the doctor, worldly and blunt yet amazingly understanding and tender-hearted, who is "the only man who has crossed the threshold in forty years"; the lingering yearnings for life and love interrupted by chapel bells and prescribed intervals for meditation and prayer; the baby left in a basket, who is so gratefully adopted and loved and cared for; and then that baby, grown to laughing girlhood, departing to be married while the nuns, bowed down with grief, move heavily and wearily into the chapel—all this presents a soul-haunting picture.

Two scenes are beautifully poignant. One occurs when from behind the hastily raised screen, the nuns scrutinize, question, and instruct the lover; the other when the delicate suggestions of impending futures are flung into vivid contrast. For the girl, there is real motherhood and wedded love; for the nuns only that spiritual ministry and selfless love typified in the person of their Mother Superior.

"The Cradle Song" is translated from the Spanish and the New York production was made through the efforts of Eva Le Galliene, the daughter of Richard Le Galliene, the poet. One rejoices that she dared to sponsor it and that the New York Repertory Theatre sent it on tour about the country.

"Hit the Deck" is a tuneful tale of sailors and their sweethearts, redeemed in very truth by one "big number," "Hallelujah," for the like of which all good little producers pray. It is well known that when any audience commences to sway and sing along with the music of a show, and when it exits humming any one song, that show, in theatrical parlance, is "made." "Hallelujah," with its customary nine encores answers all specifications. Probably it was never intended for a religious number. Nevertheless, it is both an open and subtle appeal to the Race Spirit. It is somewhat jazzed up, but the rhythm and

lilt of it, the rise and the lift of it are unmistakable.

In this play a group of Americans, including the sailor who sailed away, the sweetheart who refused to stay behind, and their respective friends, find themselves marooned in China at the outbreak of a rebellion. It is not a cheery situation and the good old colored mammy, who has raised the heroine, promptly proceeds to do her bit by bursting into an old camp meeting song.

Probably unconsciously also the universal note of "Hallelujah" has been objectified upon the stage by the effective groupings of whites and orientals with the colored leader: while the stage director has from all the "peppy movements" chosen upraised waving arms for its high notes. And this is emphatically no exclusive "Shanghai gesture" but one common to humanity the world over when saluting Deity as Light.

"A far cry," indeed is this Hallelujah which has resounded down the ages all over the globe. As "al-lu-jah," it was used by the ancient Semites in praise of the *moon god*; the American Indian recognizes it as his own sacred chant "Wah-le-le-a." "Hail" and "hello" are among its modern derivatives, and both are salutations. Its path of descent from a divine invocation can be clearly traced in the familiar English "call to hounds," with the repeated "Halloo-halloo-halloo!" Here, instead of a call to the All Father, it is an appeal to the Spirit of the Happy Hunting Grounds, even as the "stirrup cup" was a survival of ancient libations, at one time poured out to the gods, and later into the men themselves.

So quite naturally, the ancient song with its bred-in-the-bone associations and familiar soul-stirring vibrations is responsible for the play's success. And once again a continent resounds to Hallelujah, as it is sung, whistled, played, phonographed, and "radioed" around. God works in many and mysterious ways.

Incidentally it was in another musical show, "The Song of the Flame," that this

same gesture of upraised waving white arms, on an otherwise dark stage, was used with tremendously vibrant effect and power. Here this gesture was the accompaniment to the "Song of the Flame" itself, with the action laid in Russia, and the song a second Marsellaise—the spur to revolt from tyranny and brutal oppression. So here too the very name, as well as the music and words and gestures, were a true symbol of aspiration struggling from the control of earth bonds and lower forces.

These popular successes thus present a comparatively new field for the activity of the informing spirit as it infiltrates the life of the nation, and they postulate an inevitable reaction. While in these cases the suggestion and impetus are cloaked in emotionalism, there are still other indications that the old-time function of the drama is coming back into its own.

Once the portrayal of the soul struggling to self-expression within the human body amid the conflict of human equations and upon the checkerboard of human emotions, awakened such profound interest that public presentations became a recognized mode of religious instruction and as such were included in the rites of the Mysteries.

When Christianity succeeded its pagan forbears, many of the early church fathers who before conversion had themselves participated in these Mysteries quickly seized upon this old method. So-called morality and mystery plays were promptly incorporated in Christian observance of holy days (holidays!) and some of these have survived even to our own time. These plays being originally puppet shows or crude representations of episodes in the life of Jesus, they later included events in the lives of saints and martyrs together with crude representations of heaven and hell. Still later, and *apart from the church environment*, whole plays such as "Pilgrim's Progress" and "Everyman" were produced in a first public attempt to demonstrate that the path of progression was not limited

to the holy or sanctified ones, but was truly the path of every man. In our own century have come the Passion Play at Oberammergau, "Every Woman," and the "Pilgrimage Play."

Music has always been a potent means of upliftment, and music lovers have always claimed that the grand opera held a mystical appeal. It was Max Heindel's privilege to open wide the gates of awareness here also, and point out that certain operas not only contained high occult truths, but actually clothed Mystery plays in musical form. His book, "The Mysteries of the Great Operas" not only extracted nuggets of pure gold from Faust and from Wagner's "Nibelungen Ring," but also set people searching for similar outcroppings of the mother lode elsewhere.

A lull for many years followed the religious productions mentioned, and then, launching itself into the height of a materialistic age came the famous "Miracle Play." It was a new and amazing departure in many ways from accepted forms and standards. Special monastery interiors were constructed for it in every city where it was shown; for it all the impressive accessories of ritualistic worship were utilized, and except for the single repetition of the Lord's Prayer, not a word was spoken. Surprising even itself, the materialistic world stopped long enough from its material pursuits to reach for it eagerly and avidly. Repeated and triumphal showings in Europe were interrupted by the World War, but after the Armistice it again set forth on its seven-leagued strides. Hundreds of thousands of people have witnessed it while countless other thousands have pored over its descriptions and pictures. But while humanity was moved and stirred by it, there were few, if any, who could put its message into words, or explain the universal response accorded it. It remained for Mrs. Max Heindel, the present beloved leader of the Rosicrucian Fellowship, to give the first public interpretation of its deeply spiritual values.

The recent play, "The Devil's Plum

Tree," has met with but little favor in this country, and so remains comparatively unknown. It is an adaptation from the Hungarian, and its real purpose and inner meaning seem not to have been recognized at all. This is partly due to the language, which is blatantly vulgar, and partly because it is realism of the Slavic school where interest is held through repugnance and aversion, or the force of repulsion, alone. Yet it holds the interest, which is the main test of dramatic virility; one young spectator on seeing it thoughtfully remarked: "The painting in the sombre tones was done to provide better background for the Light." Except for these overly shaded portions, it is really a remarkable portrayal of the eternal struggle between good and evil, beauty and the beast, the base and the sublime.

It has been described as the story of a wild young woman, vacillating between the alternate attractions of a bandit and a priest. Actually it is the eternal triangle arising from the cube of matter: another Miracle Play thinly disguised.

The undisciplined, motherless girl, Mara, is beautiful, tempestuous, vitally eager for life and love. She is almost torn asunder between conflicting emotions as represented by her love for her betrothed, the young priest-healer Josef, and the thief, Kristan, nicknamed the Wolf, who recognizes no law save that of his own desires. Obviously here again is the monad with the urge for experience—the individualized human spirit—and a portrayal of the struggle between the higher and the lower natures.

Urged on by an ever-increasing restlessness, Mara commences to wander about alone at night in the dark places of the forest. She sees the Wolf at a distance and is fascinated by his splendid savagery. There is one meeting and a kiss that scorches her soul. The Wolf, upon whose head is a price, follows her home and is discovered prowling about. To save himself he forces an entrance and Mara hides him in the chest with her wedding finery.

The priest, Josef, who is leaving the city to complete his probation term in a distant monastery, arrives and Mara persuades him to help her save Kristan. Josef explains to the would-be captors that he has been there all the time and has seen no one enter. Mara, in one of her lightning-change reactions thereupon turns to Josef, and says, "Oh, I do love you." It is quite evident that then and there she is ready to yield herself to him. Josef, most tenderly and lovingly, reminds her that the proper ceremony has not taken place between them. The ass-bells of his escort are heard without and he departs.

In other words, at this particular phase Mara is as ready to embrace good as evil, but is prevented by the lack of hallowing preparations and specified ceremonials. How many impatient souls, seeking something not defined even to themselves, would thus rush forward to embrace the Divine! How temporary such a union might prove—how far removed from a holy, enduring sacrament after the requisite time spent in purification and consecration! Mara thus left to face the Tempter alone gives utterance to a modern version of the age-old cry, "Why, why hast thou forsaken me?"

Kristan the bandit now emerges from the chest of hidden things. Mara mocks and laughs at him and flaunts him, although the spell he exerts upon her grows more and more potent. She finally submits to his kisses, but the embrace is interrupted by the entrance on the scene of the horrified little sister. Mara, recalled to herself, then raises a flagstone in the floor, and tells Kristan that through the passage below and an empty sewer he can obtain safety beyond the city walls. Occult students can find a perfect and most interesting anatomical analogy here, both as to the hiding place and the scene of free activities for the thief. It is also significant that the bandit lurked temporarily in the wedding chest, and that now as he takes his departure Mara sincerely believes that he will be deeply buried, entombed forever, or else far removed from her life.

Rather relieved, Mara turns in prayer to a picture of the Madonna. Priest, bandit, prayer—with equal facility she sways from one form of emotional outlet to another! And now, exactly as in the darkened church of the Miracle where knelt Megildis, the nun, a knocking is heard. The frightened Mara opens the trapdoor, precisely as Megildis opened the door of the church. The bandit's head slowly rises before her startled eyes. With all her power and strength, she immediately endeavors to replace the stone slab and force the Wolf back; but with all his strength, inch by inch, he pushes the slab aside. Utterly exhausted with the struggle, Mara finally desists and falls prone upon the floor. The triumphant Wolf arises from the depths and gathers her in his arms.

"You love me," he tells her, his breath hot upon her face.

"I love Josef" she moans, almost in invocation.

"You are mine!" gloats the Wolf at her diminishing resistance.

"I am to—marry—Josef." Faintly she tries to keep this fact before her, even to emphasize it to him and to herself. But it is useless.

"You will come with me, to the forest and the caves tonight," he tells her. "And whenever you find an apple under your pillow, that night you will come to me."

Utterly spent, she crumples up in his arms. The room is in darkness: the little sister sleeps. The curtain falls.

The second act is the wedding of Josef and Mara according to the colorful rites of the Greek church. The bandit, again risking his neck, rushes into the room, places the apple, and then waits in hiding for Mara. She finds the apple, draws Kristan out from his place of concealment, and calls out for her newly acquired husband. Josef entering, she confesses to him that she has been the bandit's bride. The ensuing struggle for her possession between the two men, the priest and the Wolf, is one of the finest scenes in the drama. She stands, almost

inert, between them, listening to the commands and entreaties of both. Finally, still numb, trancelike, and with no seeming volition of her own, she turns her back on the Wolf, faces the priest and slowly moves to his side. Inert, parrot-like she repeats Josef's dismissal of her lover.

Kristan refuses to go whereupon Josef, hitherto meek and gentle, arises to wield the Sword of the Spirit. Through the agony of knowing himself betrayed, he has reached sublime heights.

"I will use the same whips on you that Christ used to drive the money-changers from the Temple," he informs the amazed bandit. Thoroughly awed at Josef's newly displayed power and strength, Kristan leaves. The shouts of the populace without are heard as the bandit is discovered and led to the gallows.

In her soul Mara has always loved Josef. Now she is frankly delighted at his newly displayed strength and mastery. She turns to him, suddenly gentle, for this is their wedding night. But Josef has just banished the wolf of passion into the darkness whence he came. With infinite sadness but invincible firmness he now disentangles himself from Mara's clinging arms. She can abide within his home, he will shelter and shield her, but that is all. Josef has indeed dominated the Wolf. In that moment when he learned that Mara had betrayed their love, when he endured that frightful suffering which he later describes as "the death that every living thing must pass through," his own attainment was secured.

Mara immediately reverts back to her old tempestuous, rebellious self. She does not fancy the program outlined for her. "What then is to happen to me? What is to become of me?" she demands indignantly. "Even animals know motherhood."

Josef is obdurate. He makes it clear that the sacred jewel of motherhood can only be placed in an undefiled, hallowed casket. Mara bursts into resentful tears,

and in utter abandonment to her woe, she continues her wail, "What is to become of me?"

Then it is that Josef, radiating loving compassion and understanding, informs her, "I shall make a *saint* out of you. *God needs the strong ones* and you, Mara, are strong."

Mara first cringes at the fate before her and then rises into defiant opposition. "I will *not* be made into a saint. I don't want to be a saint. I will *not*."

Whereupon, serene and confident, Josef assures her, "Oh yes you will."

It is in this manner that the author indicates how often those who see the Shining Path refuse to walk upon it: how mankind ever shrinks from the ultimate sacrifice, the stern denial of the flesh.

The third act is extremely reminiscent of the Miracle. Apparently it is not so recognized because it is a spoken drama, and the terribly human words are now the author's own method of using the whips of the Temple. Sharp, penetrating, excoriating, they serve as veritable scourges, getting under the skin of the atheists, blasphemers, and hypocrites both on and off the stage. (For all these are later presented as among those who come to the priest, now known as Saint Josef, for mental or physical healing.)

Mara is the first to use these word flails. She acrimoniously reproaches Josef for all his commissions and omissions toward herself, and is most bitter, ironic, and generally unsaintly in the process. The hour appointed for the daily healing draws near. Josef, grief-stricken, retires to his closet for prayer. Mara goes to the kitchen to warm and feed a bedraggled creature of the streets.

Now enters the pitiful procession of the suppliants—the blind, the palsied, the epileptics and other diseased. Taking their seats on rude benches, these beggars for God's grace promptly proceed to pass the time by venom-laden comments upon their own failings, each other, society, civilization, and the church. It is an appalling picture of human nature at its

worst. Seeking solace and salvation, these unfortunates still belittle and vituperate that to which they turn for help. From mere wordy thrusts and encounters, they now turn upon each other and resort to blows. They grow so noisy that Mara enters to quiet them.

But this soothing presence is a new Mara. Her former gay clothes have been discarded and she is now in the sombre grey garb and veil of a probationer. Thus is clearly shown her progress from the black forces toward the Light. She moves among the afflicted ones, trying to make each more comfortable and thus secure a measure of peace. She is now all gentleness and compassion, and affords a strange contrast to the bitterness she has so recently manifested toward Saint Josef. Then self was dominant; now she has forgotten herself. And it is quite evident that to the sufferers, their "Gray Lady" is an object of adoration.

Suddenly and unwittingly she, herself, accomplishes a real healing by the simple pressure of her hand upon the head of a stricken one. They all acclaim her and bow down before her. In their paeans of joy and devotion the entrance of Saint Josef is hardly noticed by them. He, himself, is at first almost incredulous and then fairly overcome with joy and thanksgiving.

"I told you I would make a saint out of you," he tells Mara, and his smile is both a benediction and a caress.

She however immediately proves that devout consummation has not yet arrived by flouting him and sainthood anew. "Go on. Start your rival healing," she tells him sulkily. "They have been waiting long for you."

The entrance of a leper frightens the group away. When Mara and Josef are again alone, she once more starts her scathing reviling. "You let my lover die upon the scaffold—you, who are called a saint."

(To be continued)

The Mansion of Old M'sieu'

BY MONA WANDANITA HILLE

WHEN I first saw it, it gave me a peculiar shock, a strange feeling that would not leave me. It was not the feeling one sometimes has when he sees old things—that haunting feeling that he has seen them before and not in this life—but rather it was a sensation of compassion, if one can feel that for a house, of disappointment, dejection, and *malaise*. It was like seeing an old, decrepit woman who had been a famous beauty in her youth. And it hurt—made one want to care for it and love it and try to make it happy once more.

I just happened to stumble across it one winter when I was down near New Orleans. Early one morning I went riding and turned into the old Bayou road. After a time I came to a bend in the road—it was hardly more than a path by now—and there was the house, nearly hidden behind giant live oaks hung with Spanish moss of that peculiar glaucous color so often seen in the South.

I rode up the winding drive to the house which was several hundred feet from the road. The entire grounds were neglected and the shrubbery and grass had grown into a wild disorder. Gorgeous southern flowers were blooming riotously, regardless of insects and weeds, and the grand centuries-old oaks were desperately in need of pruning. I wondered at this vast neglect.

But when I saw the house itself—that explained everything. A large, stately Colonial building of faded red brick it was, standing on a slight elevation. Several tall white columns had been added apparently quite a few years after the house had been erected. It seemed very old and a sense of loneliness and melancholy exuded from it.

Perhaps this was partly caused by the fact that all the doors and windows were

boarded up and that there was no human being besides myself within miles. But there was, nevertheless, an atmosphere of intense sadness that overflowed the entire place.

The house held a great fascination for me and I determined to find out all I could concerning it for certainly it must have an interesting and romantic background. No house could exist as long as that one seemed to have done without acquiring some story. And what I found out some days later sounded promising.

It seemed that everyone in the town of Jacinthe Blanche knew of this place and held it in great awe. Each had a different story, yet all agreed that the place was haunted. An old Creole lawyer, Monsieur Laurier, who seemed to know more about it than the rest told me as much as he could.

For over fifty years now this house had been unoccupied save by caretakers. But the ghostly manifestations finally became so evident that even the caretakers could stand it no longer and so the old house had been vacant for several years. The owner had left it in the hands of the lawyer to be sold, but so far no one would consider buying the place or living there for love or money.

I immediately informed the old gentleman that he had a buyer in me, but he was not so eager to sell and tried his best to dissuade me.

"But, sair," he argued in his quaint Creole French-English, "eet ees not vat von calls a healt'y place in vich to reside. *Ze revenants*, vot you call ze ghosts een Eengleesh, ees eet not? are not so good to have for companions. An' ze mansion of old M'sieu' ees replete vit' zese spirits. Eet ees not zat I believe in zem, sair, bu zey are zere—vat of it am I to believe? Me, I have not seen zem—I am old, sair, and prefer not to tempt

ze fates—but ozzers, zey know. I would not advise it, sair, if you vill pardon me.”

But I had set my heart on it and planned to live there with two colored servants. These I found, however, I would have to import from a distance as all those who lived near the house and knew its reputation absolutely refused to come near it. So wary were they, indeed, that no one lived within two miles of it, and the old Bayou road leading to Bayou Jacinthe Blanche had been forsaken on account of its passing the old mansion. Instead, the townspeople used a much longer and less convenient newer road to reach the Bayou.

When I had deposited the price with the old lawyer I finally persuaded him to accompany me on a tour of inspection. Though he had the key to the place he confessed that he had never been brave enough to make use of it, and had never set foot inside the mansion.

So together we set out in the late afternoon feeling much like explorers of old. I had been told by my new friend that the house was fully furnished but he did not know how worth while the furniture was.

The house, with all the windows boarded up, looked like a sleeping person and there was a strange sensation—also perceptible to my old companion—suggesting that although we were the only living people there, other presences were in our midst as we stood gazing up at the place. Yet the feeling was not sinister, but rather a pleading and hopeful expectancy, though of what I did not know.

But I was irresistibly drawn to the house as if by a magnet, and a swift sense of awe and a prescience of interesting and strange experiences enveloped me as I stood on the broad stone step waiting to pry off the boards on the door. These boards were old and rotten and it was a simple matter to remove them.

There was revealed a massive oaken door decorated with a crest of wrought iron. Just above the crest and on a level with my eyes was an iron grill protect-

ing a tiny peephole about four inches square. The crest thrilled me. Surely there was romance behind this door.

Monsieur Laurier and I paused a moment with the key in the lock. We both felt we were on the threshold of another world—that the door of oak separated the past from the present, the dead from the living. There was a vague charm about it, a peaceful silence that we were unwilling to break.

The key turned raspingly in the lock and the door opened stiffly and with an effort. We stood in a reception hall that seemed infinitely large in the musty gloom, for the only light came from the open door.

Cobwebs brushed our faces and clung to our hands like fairy fingers as we walked on to light some candles in the chandelier. There was no electricity, the entire building being provided with costly crystal chandeliers with myriads of waxen tapers.

Eerie shapes were thrown on the walls by the candle light, and our shadows grew grotesque and terrifying. The furniture, shrouded in sheets, stood like ghostly sentinels in the dim vastness of the rooms.

Dust was thick and throughout the house was the aromatic odor of camphor and moth balls. But there was also another odor present at intervals—as if some one were passing and repassing by my side—wafted gently as if fanned by soft zephyrs. It was the odor of *muguet*, lily of the valley, and so strong and pungent was it that it stood out above the camphor. My companion was unable to smell it but thought there were lilies in the garden.

The shrouded furniture tempted me and I eagerly cast off the slip from a chair. There, to my delight and amazement, stood a magnificent Louis XVI armchair of rosewood and rich brocade.

All the furnishings in the hall and drawing room were of like beauty and richness, and on a dainty rosewood piano with mother of pearl keys was a crest, the same as on the door.

In the dining room the chairs, after

being uncovered, were found to be of inlaid ebony with the same crest on each, embroidered in gold on ruby velvet, and over the entire house were the expensively simple furnishings of the period of Louis XVI. These were evidently the original things brought over by the builder of the mansion, for M. Laurier told me that it had been built about 1795.

A grand staircase up which we stumbled led to the sleeping chambers. Opening the door opposite the landing we entered a magnificently proportioned room furnished almost regally.

The bed, a long, low couchlike affair of rare wood inlaid with mother of pearl, was canopied in royal purple velvet lined with old gold satin and edged with tarnished gold fringe. The satin hung almost in shreds and the rich cover on the bed was lavishly embroidered with crowns and fleur-de-lis in gold now almost black with age.

The other upstairs rooms were also richly furnished but none as royally as this. In the room adjoining, the bed was canopied in smaragdine velvet with no ornamentation. This room was not as large as the other but was more cosy. I planned to have it for my own.

Suddenly the scent of *muguet* reached my senses again—so strongly that my head swam. But then, as before, M. Laurier noticed nothing.

"Is this what they mean when they talk about 'haunts' in the Mansion of old M'sieu'?" I asked amusedly. "It doesn't seem to be very terrifying, does it?"

"Ah, eet ees but at ze commence I believe, sair. Ve have not yet been long enough here to be expectatious. But, ven von whole night you vill have spent in zis chamber, zen will you have hear somesing, see somesing, no?"

The odor grew fainter till there was but a memory of it in the atmosphere. It had grown dark in the meantime and our candles were burning low. We crept down the steps silently. The place seemed like a ghost house, unreal, that would fade away if one made a sound.

Down in the dim hall once more, I distinctly heard the rustle of a silken garment pass by my side. Pleasantly excited, I asked the old lawyer whether he had heard anything too, but he had not.

I think we all, at some time or other, have felt the desire for some experience in a so-called haunted house. And even if we did not believe in "ghosts," wouldn't we have jumped at the chance of spending the night in such a house? Especially one as charming and interesting as this?

At any rate that was my reaction. I was like a child with a new toy and especially delighted since I was really most interested in psychic phenomena.

Locking the front door behind us we ventured into the garden. The moon had risen and its silvery beams pierced the velvet splendor of the night. Symmetrical old trees draped with Spanish moss were patterned against the skies like rare lace and the lurking beauty of the garden was expressed in ethereal perfumes. But, strange to say, lily of the valley was not among them.

We could hardly tear ourselves away, for M. Laurier was also caught in the wondrous web of illusion that hung over the house and garden.

"*Mon Dieu*," he said once under his breath, "ees eet zat I also am on ze point of loving ze old house? Ze very trees call to me to remain and ze house beckons—eet has a heestory to relate, no? Ees eet posseeble, sair," turning to me, "zat you would permeet me to remain here viz you for a time?"

I was overjoyed for I had grown very fond of the old *avocat* and had secretly hoped he might suggest some such arrangement.

It was a week or so later that we took possession of the place after it had been cleaned and repaired. There was a restless air about it, an air of waiting and hoping. Waiting and hoping for what, we wondered, for M. Laurier was also able to feel the uneasiness permeating everything.

That first evening spent in the Man-

sion of old M'sieu' was strange and unreal. We sat in the drawing room enjoying its old beauty. Every candle in the crystal chandelier was burning and in the flickering light the old mahogany and rosewood gleamed softly while the inlaid ivory and nacre and the dull gold of the hangings cast the high lights.

It was wonderfully peaceful and still. Through the open windows came the soft essence of the garden. There was not a breath of wind stirring and everything was silence without.

For a long time we had been still, each immersed in his own thoughts, when M. Laurier broke the stillness with the question that was uppermost in both our minds.

"Ees eet zat ve vill experience something zis night, do you sink, Charles?"

He had begged permission to call me by my Christian name because he said he felt as if I were the son he had lost. I was greatly pleased by this for in him I recognized a true friend.

"I believe not in ze ghosts," he continued, "but ze Negroes, zey tell heestories fantastic of zis house. Many of zem have hear, see, ze *revenants*. An', Charles, ze mos' of zem were in ze sleeping chamber zat is yours—ze von viz ze smaragdine canopy. Zat you vill sleep much zis night—I doubt of eet—" he shrugged his shoulders, "because you are sensitive, and vat ees more, you believe in ze ghosts vich I do not. Zere is ze deeference. You see? An' more—" he broke off suddenly as I put my finger to my lips.

He followed my gaze to the candelabrum on the table. I saw him start slightly as the flame wavered and then grew steady once more.

I looked at him significantly and slightly raised my eyebrows. But he was looking fixedly at the candles and I saw the light flicker again. At the same moment I felt a very slight stir at my side and then came the now familiar fragrance of "lily of the valley."

Neither of us could speak for a moment. We knew there had been not the

faintest breath of air outside yet the flames of the candles had flickered as if in a brisk current of air. And then the odor of *muguet* which, however, had been perceptible to me only. Truly, I thought it was an auspicious beginning. Yet this was but the introduction, as it were, and it was some time later that my real experience occurred.

Of course there had been little things that I had seen and heard frequently, as had M. Laurier also. At least he heard and saw things enough to convince him of the existence of the *revenants*, as he called them, and he was no longer skeptical.

The night of my experience we retired near midnight. It was very warm and sultry. The sky was overcast and it felt as though we should have an electrical storm. An owl was hooting in a nearby tree and I said to M. Laurier as we came up the stairs that it was an ideal night for ghosts to wander—just the right setting and atmosphere.

I had slept for several hours when I awoke suddenly with the sense that I had been awakened. I had the feeling that we have all experienced at least once in our lives—the feeling that I was not alone. And that whoever was in my room was not what we, in our ignorance, are apt to call "living."

I must confess that I did not feel exactly at ease. I had a funny "quivery" feeling in my feet which crept up my legs, leaving a trail of goose flesh behind it, and proceeded electrically up my spine to the top of my head and into my brain which seemed to congeal so that I could not think. There was an empty sensation in my solar plexus and my face grew hot and prickly and then cold and damp.

I tried to reason with myself and foolishly the words of Cicero, I think it was, came to me, "Never less alone than when alone." I knew that I must take hold of myself or I should be open to outside influences. So gradually I overcame my fear and opened my eyes. I don't know what I expected to see but I

think I was rather disappointed when I saw only inky blackness.

There was a faint rumble of distant thunder, and some seconds later came the lightning. Through the window I could see it streak across the sky.

And then—by the faint light it threw into the room—I saw, out of the corner of my eye, a figure standing at the foot of my bed. And a wave of *muguet* surrounded me.

My heart skipped a beat and then pumped furiously to catch up. I tried to laugh at myself, mentally, for being so cowardly. Wasn't it just what I had hoped for and wanted? Something to prove to myself that there is another life. For that is one of the things we can never prove to others—it must come to each, individually and independently. We can know but can never force others to know these things.

So, collecting myself, I waited. Aeons seemed to pass until the thunder, nearer this time, rumbled. And then an eternity before the lightning.

In the same position at the foot of the bed was the "ghost," gazing at me through the gloom.

Somehow I was no longer frightened for I felt that this individual needed help and that perhaps I could be the instrument through which the help might come.

The lightning by now was almost continuous and I could plainly see my visitant in the lurid glow.

Tall and straight and in his prime he was. He had handsome features and looked as though he had loved the pleasant things of life and had been determined to have them at any cost. But the agony of his eyes showed that he knew better now and was trying his best to atone for his past errors. His entire expression was that of one pleading, yearning, hoping for a chance to explain, and thereby help to right the wrongs he had done. But despair and utter hopelessness were written on his face—and no wonder, for he had so long but vainly tried to make his presence known to those who had lived after him in his house, hoping thereby to lessen his burdens.

Judging by his dress one would have taken him to be a noble of the frivolous pre-revolutionary court of Louis XVI. His carefully powdered *perruque* was beautifully curled and clubbed. A gorgeous coat of ultramarine velvet was worked in gold and seed pearls, and diaphanous lace flowed at his neck and partially covered his carefully kept hands. Rich xanthic satin trousers came to his knees where transparent silken hose were fastened with jeweled buckles. Certainly he was robed in the utmost luxury and fashion for the period in which he had lived.

Finally I sat up in bed, fully expecting him to disappear. But instead he leaned forward, an expectant look on his face.

"Can I help you?" I heard my own voice query softly as if in a dream.

And never shall I forget the look of unalloyed happiness and thanksgiving that practically transfigured his features as he replied by a species of thought transference, which is the universal language of the invisible world. Only those who are psychically sensitive or to some extent clairaudient can register in their consciousness the vibrations of this language. I had not known up to that time that I was sufficiently sensitive to do this, but my experience on that night removed all doubt on the subject. By means of this language I received the following communication from my ghostly visitor, which I have translated as nearly as I can into mundane language. He said:

"You can, indeed help me; only listen and I will tell you my story." He spoke rapidly and as he talked his anguished eyes grew calmer and more serene. "Ah, Monsieur, you can never know what I have endured these ninety and more years that I have been on this side! Figure to yourself how it would be to want to right something that had been done while living here and then to have no one hear or see you."

(To be concluded next month)

Alchemy

BY ELIZABETH A. JACKSON

THE Hermetic axiom, "As above, so below," tersely expresses the basic idea of alchemy. Everything that exists upon the earth has its ethereal counterpart above the earth, that is to say, in the inner realms. And there is nothing, however insignificant it may appear, which is not dependent on something higher, so that if the lower part of the duality acts, its presiding higher part will react upon it.

The old alchemists were deep students of occult science and believed in a very real sense in the essential unity of the cosmos. The popular belief that the object of their studies and experiments was transmutation of base metal into gold was due to the fact that they chose this symbolic way of describing their work, which was that of transmuting the lower nature into soul. By this allegorical description they lulled the suspicions of the priests without stating a falsehood.

Six or seven hundred years B. C. a new wave of spirituality started in the far East. This period had its alchemists. History reveals that in the earliest Christian times all the sciences flourished at Alexandria, where men of learning were patronized by the rulers. With Roman dominance came a change. The Roman emperors, partly through jealousy and partly because they feared that the Egyptian alchemists' claim of being able to make gold might strengthen the movement of the Egyptian nation for independence, issued orders that all books relating to the ancient arts and sciences should be collected and destroyed. The sciences then took refuge among the Arabs, whose sages cultivated them for centuries and eventually introduced them into Spain. Thence they spread into Germany, where alchemy was taken up by the monks.

The Roman proclamation no doubt

brought about a separation between religion, art, and science, which had previously been taught unitedly in the Mystery Temples. This must have been in the plan of things since the "Rosicrucian Cosmo-Conception" states: "It was necessary for the better development of each that they should separate for a time." But since separateness tends to selfishness, we are not surprised to find later on in the so-called dark ages that first one and then another of the sciences became dominant, prostituting the others to its service.

Since the advent of modern science and its materializing tendencies spirituality has been well-nigh crushed out. The great Leaders of humanity, however, centuries ago saw the tendency toward ultra-materialism and took steps to counteract and transmute it at the proper time. To commence this work there appeared in Europe in the 13th century an Initiate of high degree bearing the symbolic name of Christian Rosenkreuz. His coming marked the beginning of a new epoch in the spiritual life of the western world. His mission among other things was both to show the spiritual significance of scientific discoveries and to counteract as far as possible the deadening influence of scientific materialism, the latter of which the Elder Brothers dread more than any other manifestation of human activity. To this end Christian Rosenkreuz labored secretly with the alchemists centuries before the advent of modern science. How great was the need of such help may be gauged from the fact that in England in 1404 the attempted practice of transmutation of base metal into gold was made a felony by Henry IV.

The late Professor Crooks said: "To decompose the metals, to reform them, to change one into the other, and to re-

alize the once thought absurd notion of transmutation are the problems given to the chemist of the future for solution." The discovery of the elements has been the grand achievement of modern chemistry, and sure and certain renown has for half a century been granted to any chemist who added a new element to the existing catalogue. But according to Professor Crooks, a niche in the Temple of Fame will in the future be allotted to the one who succeeds in dividing one of our present elements into its constituents. In other words, the chemistry of the future is to destroy the old theories and gain the power of reducing all compounds and all elements to one primordial substance, the source from which they all sprang.

Looking for still further spiritualization of science, we find evidence of it at the end of the first quarter of the twentieth century in the words of Sir Oliver Lodge when he gave a lecture in London, October, 1926, on "The Reality of The Unsensed." He declared: "A mere conviction of survival (after death) is now no act of faith. It is the outcome of knowledge; it is established by scientific inquiry." And he goes on to say:

"There is an unseen and unsensed universe, a universe of life and mind and spirit, which indicates that it dominates the material, and which though it makes no direct appeal to the senses is equally real Any scepticism about guidance from a spiritual world must depend," said Sir Oliver, "not on physical difficulties about guidance, but upon whether intelligent spiritual beings exist. Once their existence is admitted, there remain no further difficulties about the admission of their possible activity in influencing mankind and regulating affairs. Can anyone contemplate the universe in all its magnificence and interlocked beauty and variety and come to the conclusion that nothing higher than mankind exists in it? The universe is shoutingly full of design, plan, intention, purpose, and reason. Not only the earth

but the heavens, not only the flowers, the mountains, and the sunsets but every pebble, every grain of dust, and every atom proclaims the glory of the Being who planned and understands it all. Shall a conviction of this kind have no effect on the progress of humanity? Surely the true progress of mankind must depend upon its realization."

So spake one of our leading scientists, who no doubt voices the opinions of many others. Through all we can sense the spiritualizing influence of the great Initiate of the thirteenth century who had his band of helpers in all branches of the sciences. Through him the now mutilated works of Bacon were inspired. Jacob Boehme, Goethe, and others received through him the inspiration which makes their work so spiritually illuminating, and it is quite largely to him that we owe the freedom enjoyed today in scientific investigation.

The true alchemist requires no ingredients for his work such as he could buy at a chemist's shop. He finds the material which he needs within his own organism. His work consists in the building up and purification of his various bodies and the development of the will, leading to the transformation of the human into the divine. The principles of which the finer constitution of man is made up are his alchemical metals. They are more lasting than flesh and blood. The metals which are formed by his thoughts and desires will continue to exist after the perishable elements of the physical body have been disintegrated. Man's lower nature, his lower principles are the base metals to be transmuted. They must be changed into nobler metals by transforming vices into virtues. Thus will the pure gold of spirituality be realized.

Alchemy will always be a mystery to those who have no spiritual power at their command. This power is that of the spiritual will. Even imagination must remain passive until the will is brought to bear upon it. Without the principle

of will acting upon the chemical substances of the earth no plant growth would result. Even the smallest seed must develop a certain amount of will power in order for the plant to find its way to the sunlight.

The materialistic chemist may take earth, water, and air and separate them into their constituent elements and combine them again, and at the end of his work he will be where he began. But the alchemy of nature takes water, earth, and air and infuses into them the fire of life, forming them into trees, flowers, and fruits. The chemist, not having the life principle at his command or not knowing how to employ it, cannot perform the wonders of alchemy.

The most important alchemical work is the regeneration of man. It involves not only the chemistry of physical substances but also the chemistry of the soul and the spirit. The time is now ripe for whosoever will to learn and understand spiritual alchemy. To this end the schools of the Lesser Mysteries are coming more and more to the fore. Schools of this kind there always have been for those of the race who had forged ahead and developed the powers latent within them. These schools are variously graded to meet the spiritual requirements of the most advanced of humanity.

The Rosicrucian Order, founded in the 14th century, has charge of that school of the Lesser Mysteries which is specially adapted to the needs of the western peoples. Max Heindel, the authorized messenger of the Rosicrucian Order and founder of the preparatory school for the western section (the Rosicrucian Fellowship) gives a much clearer teaching on the subject of alchemy than any preceding exposition of it. He teaches that the tripartite spinal cord was the crucible of the alchemist and that the spinal canal is filled with a gas like steam, not as some think with a fluid. It condenses to a fluid, however, when it is exposed to the atmosphere. This gas may be superheated by the vibratory activity of the

spirit so that it becomes a brilliant luminous fire—the fire of regeneration. This spinal spirit fire may by a life of purification and by developing the quality of altruism be raised through the spinal canal to the brain, where it eventually bridges the gap between the pineal gland and the pituitary body, thereby opening up the spiritual worlds to the vision of the alchemist.

In past lives we have worked in every age and clime. From each life we have extracted a certain amount of experience, and have garnered and stored its essence as vibratory power in the seed atoms of our various vehicles. Each one of us is an alchemist gathering material to be worked upon by the fire of spirit. This material is being slowly melted, and the dross is being purged away in every purgatorial experience. The spiritual quintessence of our experiences is being used for soul growth. Thus to the processes of spiritual alchemy do we owe the attainment of our present stage in evolution.

From the Rosicrucian teachings we learn that the intense vibrations of the Mars Lucifer spirits still hold back the majority. It takes the maximum of effort in each life and for many lives to change the base Mars metal into spiritual gold. After many battles with the lower nature, much patient persistence in well-doing, high aspirations, and steadfast adherence to lofty purposes we at last succeed in raising our vibratory rate and acquire in the aura a tinge of gold. As we advance toward universal brotherhood, even those not professedly religious are acquiring this tinge, due to the higher altruistic impulses common in the West.

In the West we find the spiritual wave, augmented by the Christ force, concentrated prior to another leap across the Pacific preparatory to circling the globe on a higher cycle of spirituality. Its work is being hastened because we are learning to utilize the spiritual alchemical forces for ourselves.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

14.—For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15.—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16.—And he gathered them together into a place called in the Hebrew tongue Armageddon.

17.—And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done.

18.—And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19.—And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20.—And every island fled away, and the mountains were not found.

21.—And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.—*Revelation 16:14-21.*

INTERPRETATION

The battle of Armageddon has been given many interpretations by both exoteric and esoteric students of Biblical history. Many have said that the recent world war exactly answered the description given by St. John in the 16th chap-

ter of Revelation, and that in the world war was fought the battle of Armageddon.

The book of Revelation contains the history of the past, present, and future developments of man as seen by St. John in that wonderful vision upon the isle of Patmos.

The word "Armageddon" comes from a Hebrew word meaning "the place of troops." We think always of a place of troops as being where there is a massing of strength in anticipation of, or in preparation for, battle. As we analyze the verses quoted above, we shall see that the meaning of the word "Armageddon" exactly describes the condition of ancient humanity as well as humanity of the present time.

In verse 14 we find the statement that the spirits of devils go forth into the whole world to gather men to the battle of "that great day of God Almighty." Instead, however, of this meaning the massing of all humanity for one decisive and final battle as most students of the Bible think, we find that the battle of Armageddon is fought over and over again in every race and age of the world's history.

We learn that in the far-off times of the Lemurian continent, in the early dawn of man's civilization, groups composed of men from one village or community would attack, rob, and kill the members of other groups. Here we find the beginnings of warfare among men.

On the continent of Atlantis combat and conflict began to be developed along more definite and exact lines. The people began to organize armies and build navies, and almost the entire history of Atlantis after the passing of the Golden Age is a history of war, strife, and con-

flict. The use of black magic which eventually caused the devastation of the continent had its origin in the very early days of her civilization. Finally, in the time of the Toltecs, the third subrace of the Atlanteans or fourth root race people, the Initiate-Ruler was driven from his capital, the City of the Golden Gates, and a master of evil or of the black power reigned in his stead. The majority of the people turned increasingly to the black arts, though there always remained a few who were faithful to the "True Light" and there was always a Teacher who remained to guide these faithful ones.

St. John reviewed these events in his great vision on Patmos, when he heard the warning given in verse 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Warnings of this kind were given by the Initiate-Teachers to the people of Atlantis, but drunk with worldly power and reveling in material and sensual pleasures, they heeded them not until devastation overtook them—until, as in verse 17, a great voice came out of the heavens saying, "It is done," meaning that their time of probation was over. Verses 18 and 19 describe the conditions of the lost Atlantis very accurately at the time of its destruction as explained to Plato by the priests in Egypt.

As we have stated above, the battle of Armageddon is fought over and over again in every age and every race of men. These words are as applicable to the man of the Aryan or fifth root race as they were to the man of the Atlantean race. Are we going to be wise enough to learn our lesson from the destruction of Lemuria and Atlantis, or must a similar devastation be meted out to our present continents?

The culmination of the battle of Armageddon has not as yet been reached upon the earth; the real battle is being fought every day within the hearts and lives of every man and woman, for this "place of troops" is but the

conflict within ourselves between good and evil, between the higher and the lower natures of man. If within a sufficient number of humanity the good triumphs, man and the earth will be saved from destruction. If, however, evil triumphs, the history of the lost continents will be repeated. The fate of our earth rests entirely with man; she fell into crystallization with his fall, and if he destroys himself, she too must be destroyed. It is only through man's eventual redemption that we shall know a new heaven and a new earth.

It behooves the masses of humanity to awaken to these great truths, to realize the tremendous responsibility that is ours. As the heart of man individually becomes "a place of troops" fighting only the battle for truth, love, and righteousness, then mankind will collectively become an army heralding true unity, the brotherhood of man and the fatherhood of God. It is then that the menace of the battle of Armageddon will fade forever from the aura of the earth and the Son of Righteousness will come with healing in His wings.

The method of preparation for this blessed emancipation which St. John gives us in verse 15 of this chapter, viz., "Blessed is he that watcheth," consists in living the life and "keeping one's garments." The latter means building the new soul body composed of the two higher ethers.

As students of esoteric Christianity this chapter holds a lesson of tremendous importance for us. Shall we help to make the destructive culmination of the battle of Armageddon a reality upon the earth, or shall we by example and precept help to purify and redeem the earth and its humanity? The choice rests with us as yet—but some time there will come a great voice from the throne, out of the temple of heaven, saying: "It is done," meaning that our time of probation is over. We, too, shall then have been weighed in the scales of the evolutionary balance—shall we also be found wanting?

Fellowship: A Legend

BY BLANCHE CROMARTIE

(*From the "Rays" of June, 1915.*)

THREE BEGGARS went down to Samaria, one deaf, another blind, the third a cripple.

And as they went one said: "Surely I am a sinner, being deaf." And the second said: "I am blind; surely I am a sinner also." And the third likewise owned his sins, saying: "Because of my sins I am a cripple."

Then they were reminded of how they always went the three together, and said one to the others:

"I can hear, for I have thee and thee for ears."

And the next said:

"I can see, for I have thee and thee for eyes."

And the last said:

"Surely you twain are my feet."

Then all three praised God and rejoiced.

And as they drew near to Samaria they met one whose mouth was covered and in his hand a clapper, for he was a leper. He stood far off and begged an alms of them, but they said: "We be beggars; we have naught. We go down to Samaria seeking alms, for the Samaritans are ready givers."

Then the leper cried aloud and said: "Though you have naught, yet you are greatly blessed, being three. But I am a sinner and must dwell comradeless."

When the three friends heard that they said one to another: "We are likewise sinners, but we go in company."

Then their hearts smote them with compassion for the lonely one, and with one consent they called to him: "We be all sinners and are afflicted of the Lord. Come now and be of our fellowship."

The leper rejoiced exceedingly hearing this and said: "Then let us go to Bethlehem, for last night in a dream one showed me that the Messiah is born there."

The road to Bethlehem was stony and steep and the night fell, but the leper knew the way. It was night when they reached the stable door at Bethlehem, and they feared to knock. Now within, Joseph slept but Mary kept watch by the Child. She heard the noise of feet and of men whispering, so she arose and opened the wicket. A dazzling ray of light streamed out into the darkness, and through the wicket Mary inquired who they were and why they had come. They answered: "We be all sinners and justly afflicted by the Lord, but we hear that the Messiah is born, and therefore have we come."

The Virgin asked: "What gift have you brought? For none can enter here except he bring an offering."

The beggars cast down their eyes and answered nothing for their hands were empty.

Mary asked them, saying: "Who is the fourth man who standeth somewhat apart?"

Then the three feared greatly and fell upon their knees crying: "We are sinners indeed for we joined this one unto us and he is a leper; and moreover, he is a Samaritan."

Then Mary threw the door open wide, and they came in and beheld the Savior. And the blind man received his sight, the deaf one heard, the lame man leaped upon his feet. And they looked expecting that the leper should be cleansed, but he was gone. Then they perceived that he had been an Angel of the Lord.

We look with delight
To the rose covered Cross,
As we seek for life anew;
And with love and with faith
We shall gain in the end,
If we are steadfast and true.

—Frank Brandon.

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

Plant Versus Animal

Scientists have just witnessed two remarkable cases of electrocution in which death was all but instantaneous, one case of deliberate poisoning with cyanide of potassium in which death occurred within ten minutes, one case of poisoning and subsequent neutralization of the poison by an antidote in time to save the victim's life, and one case of revival of the dead.

The executioner and rescuer was Sir Jagadis Chandra Bose, the great Indian botanist, and his victims were a couple of tomato plants and a cosmos plant.

"What I have discovered is this—that the old dividing line drawn between the animal and the vegetable kingdom is largely meaningless, that the plant is but a stationary animal, and the animal but a moving plant," said Sir Jagadis.

The work of the great scientist is not merely of an empirical nature. By working on the plant, new theories of medicine have been evolved, new medicinal plants discovered, the extracts from which have extraordinary potency in reviving a failing heart. —*Los Angeles Examiner.*

The scientist mentioned above has concluded that there is practically no dividing line between the animal and the vegetable kingdom, basing this conclusion upon his experiments with plants. The occult student knows, however, that there is one basic difference between the two which is all-important, and that is that the animal possesses a desire body whereas the plant does not, the latter having only a physical and a vital body. The vital body is the vehicle which is acted upon in the experiments described above and which caused the appearance of death. The plant, however, has no feeling, no emotion, no desire; in a word

it is a senseless being, whereas the animal is quite the reverse.

Old-Fashioned Religion

The Rev. Dr. Christian F. Reisner, pastor of Chelsea Methodist Episcopal Church in New York, said in a recent sermon that old-fashioned religion and such reverence as still exists in Europe would cure most of the modern ills of the United States.

"We are being organized and campaigned to death," said Dr. Reisner, "by real and artificial charities. Old-fashioned religion would cure 75 per cent of the ailments which these myriads of charities would merely nurse and carry along. The head of all the charity institutions of a near-by state recently told me that 90 per cent of the 'cases' were the result of sin. Eighty-eight per cent of all the abdominal operations are due to men's wickedness.

"Much poverty would disappear if the thrift of religion prevailed. Family prayers would cure many divorces, nervous prostration and insanity; heart disease and even cancer would be greatly lessened if men and women would learn to 'rest in the Lord and wait patiently for Him.'"—*Los Angeles Examiner.*

Dr. Christian F. Reisner is one of the spectacular preachers of New York City. He uses theatrical methods to a certain degree to attract audiences. In his statement that old-fashioned religion would cure most modern ills he would be entirely right provided such religion could be accepted and applied. But there is the rub. The race has progressed to such a point that a very large percentage of it cannot accept old-fashioned religion. As it is presented it contains too many absurdities, although there is a world of truth concealed behind these. Old-fashioned religion was designed for the childhood of the race, but the race is no longer in its childhood, therefore a

new phase of religion is required which will appeal not only to the heart of mankind but also to its intellect.

Old-fashioned religion is based upon appeal to the emotions, but when the intellect becomes active, emotional religion alone is not able to hold a man in line, and he discards it because to him it is no longer logical. Here is where occult philosophy comes in. This gives the esoteric facts regarding man and the universe, showing that evolution is a reality and that rebirth life after life is the cornerstone of evolution. The Rosicrucian Philosophy appeals particularly to the church member who is no longer able to accept old-fashioned religion because this Philosophy gives the esoteric facts regarding Christ and His mission, showing that He was a reality and still is the most important factor in connection with our evolution by virtue of His now being the indwelling Planetary Spirit of the earth. The Rosicrucian Philosophy enables the church member to retain his Christian religion and go on to greater heights in it instead of discarding it as a childish thing for which he has no further use.

Rudyard Kipling in a New Role

Rudyard Kipling told the Royal Society of Medicine recently it "should not be too scornful of those ancient scientists who studied the stars for guidance." He intimated modern bacteriologists and physicists might have to do the same when they had been overwhelmed by too many new revelations of science. To make his point he referred to one Nicholas Culpepper, an astrologer and physician who practiced in London 300 years ago.

According to Mr. Kipling, Culpepper once saved a servant girl's life by consulting the heavens. Others had given the girl up as a hopeless plague victim. Culpepper with astral guidance decided the girl had smallpox. The girl recovered and, continued Mr. Kipling, "Culpepper's methods may have been right. Preposterous as all this was," he said, "you must remember Culpepper justified his practice by the theory that 'this creation, although composed of contraries, is one united body of which man is the epitome, and that he, therefore, who would understand the mystery of

healing must look as high as the stars.'"—*Minneapolis Journal*.

Kipling evidently feels that there is something in astrology. He insists that it is possibly not all "bunk" as the average modern scientist assumes, and he goes to the extent of defending his views as indicated above. Kipling is proving himself a progressive. He has become sensitized to some of the superphysical vibrations, which is the reason for his ability to accept as truth some of the doctrines which pertain to the realms above the physical.

Continuing Marriage Beyond the Grave

Although he was left a widower 13 years ago, Samuel E. Yelland is still just as happy in the company and conversation of his wife as he was on the first day of their wedding.

"I first met her on the day after my wife's death," he said. "I recognized my wife at once. She stayed only a short time, but promised to return. And since that day I have met her every evening. We have a regular meeting place, and a regular time for meeting, just as we had in our courting days.

"She sits in the chair she used to use by the fire, and asks me what I have been doing all day. I tell her of my day's work, and then she chats to me about hers. On the whole we discuss serious matters. She tells me I must do all I can to help others. Her work is helping people who have 'just crossed over' to get used to their new conditions."—*The People*.

Here is a widower who does not feel any necessity for remarrying after the death of his wife because of the fact that she comes back to him and they are able to continue their association on the invisible plane. This man of course is to some degree clairvoyant, sufficiently so to be able to see the form of his departed wife and to converse with her. It is only one of many instances proving the reality of life beyond the grave, and also the fact that the race is quite rapidly becoming sensitized to the vibrations of the higher planes to which one proceeds after the death of the physical body.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

How Food Keeps the Body Alive

Question:

I understand the physiological laws governing digestion and assimilation. But what I do not understand is how the eating of food keeps the physical body alive. I should also like to know what the Bible means by the statement that man does not live by bread (food) alone. Will you please explain?

Answer:

The life force within the cell is not sufficient in quantity to cause the physical organism to perpetuate itself and grow. Hence food must be taken in order to supply the deficiency. Every cell, be it mineral, plant, animal, or human, contains a certain amount of life force. Therefore food, which is composed of cells containing life force, is taken into the body to add to the life that the individual already has.

It is impossible to incorporate the life of any food cell into our bodies until we have first subdued and made the life force of that cell subservient to our own will. When this has been accomplished the life force within the food cell and the life force within the individual's cells will harmonize for a time and work together. The life force within the foreign cell will remain subdued and work for the individual for a longer or shorter time according to the constitution and

place in evolution of the foreign cell. When the life force in the alien cell finally reasserts itself and escapes, it becomes necessary for the individual to again partake of food in order that his physical organism may continue to function.

The life force in the mineral cell is most easily subdued and hence would be an ideal food were it not for the fact that the mineral has no separate vital body and it is only by way of the vital body that assimilation is made possible. For instance, when inorganic iron preparations are taken into the body, they are not assimilated at all. We have to obtain our additional cell life force either from the plant or animal kingdom, the individual members of which each have a separate vital body.

The consciousness of the plant kingdom is that of dreamless sleep. Hence the plant cell life offers very little resistance in comparison to that which is manifested by the life in the animal cell. The reason for this is that each animal has a separate desire body which makes its cell life more assertive. In the light of the foregoing it is self-evident that the plant kingdom furnishes the ideal food for humanity.

In reply to the last part of the question, "What is meant by the statement that man does not live by bread alone," the answer is, that from the archetype of each individual a sound proceeds and this sound or tone is what is termed the "keynote" of the person to whom it belongs. When the ego is coming to re-

birth it sets its archetype into vibration with a force commensurate to the length of life to be lived on earth. As long as this archetype vibrates or sounds its keynote the *form* which is built of the chemical elements of the earth will continue to *live*, but the moment the last sound vibration of the keynote ceases to reverberate through the archetype, the physical body dies and any amount of earthly nourishment cannot revive it or prevent its death. Therefore, it is very evident that man does not live by bread alone.

Children May Be Influenced for Good While Asleep

Question:

I have a child who is very hard to manage. When I try to reason and talk with him he gets angry and refuses to hear what I have to say. This boy has a good mind and I feel that if I could only get his interested attention I could make him see things in the correct light, and he would of his own volition do what is right. What shall I do to get him to listen to me?

Answer:

At night when the physical body goes to sleep what really happens is that the spirit, clothed in the desire body and sheath of mind, withdraws from the dense and vital body vehicles and remains hovering over them connected by the silver cord. The brain of the individual is still interpenetrated by his own vital body brain, and the spirit which is in perfect control of itself, now sees with a clearer vision the truth relative to any facts that may be presented to it. Consequently it is quite willing to accept new ideas, instill them into the brain, and later, during the waking consciousness, act upon them.

If you will sit down by the bedside of your sleeping son, hold his hand in yours and talk to him in the same way that you would like to do when he is awake, you will find that in the morning many of the ideas presented have been accepted

by him and he is quite willing and ready to put them into practice without any further suggestion on your part. If this practice is persistently followed for some time complete reformation of character almost invariably follows.

Learn to Stand Alone

Question:

Why is it that those at Headquarters do not instruct people specifically in relation to what they should do when they take their problems to them? By this I mean, why do they not point out some definite line of action which the inquirer can follow?

Answer:

The Rosierucian Fellowship endeavors at all times to assist those with whom it comes in contact in such a way that each individual is able to develop his or her own divine potentialities, and at the same time remain a free and independent being, able to meet and solve his or her own individual problems.

Life is a school, and its problems are our lessons. Every thinking student knows that his teacher cannot learn his lessons for him. The teacher can point out the way but the pupil must do the work. The Rosierucian Fellowship has a clear, logical, concise method of spiritual development which it offers to its students, and which is positive, safe, and sane. Those who use this method become doers and not learners. The object of the Fellowship is not to explain daily happenings but to teach the student how to develop his own inherent powers in such a manner that he will be able to fearlessly meet the baffling problems of daily life, courageously solve them, and in so doing, day by day gain the needed strength to do bigger things.

If we were to give specific advice on the problems of life to every student who calls for it, in a comparatively short time we should have a well-developed class of negative learners who would usually be undecided how to act under stress of cir-

stances until they first received instruction from Headquarters. When this information arrived it would often be too late to be of any real value. In the words of Max Heindel, "It is contrary to the aim of the Elder Brothers to leave Probationers dependent on them, on Headquarters, or on any one else. Their purpose is to emancipate, to strengthen every soul so that it shall need neither prop nor guide. Headquarters is only an instrument, a crutch, to be put aside when we have learned to walk alone."

Spiritual Sight and Its Revelations

Question:

Will you please give me a clear, concise definition of Etheric sight, Desire World sight, and World of Thought sight, adding any additional information that you may consider of value?

Answer:

Etheric sight and clairvoyant sight are not the same thing. Etheric sight depends upon the sensitiveness of the optic nerve and is but a slight extension of physical sight. Ether is a physical substance and is therefore responsive to the laws which regulate and govern the physical region. Clairvoyant sight is dependent upon the vibration of the pituitary body and the pineal gland, both of which are situated in the brain. In the ordinary individual these two organs are in a state of dormancy; but it is quite possible to arouse their latent vibratory powers. When this has been accomplished the individual has clairvoyant sight.

When an individual possessing etheric sight looks at an object it is possible for him to see entirely *through* it in a manner similar to the way that the X-ray penetrates any dense substance. First he sees the outside covering, then he sees that which directly contacts the covering from within. If the object being examined is the human body for instance, he would next see the muscles permeated by nerves and blood vessels, then the in-

ternal organs, then the spinal column including the cord, then the muscles of the back, then the skin, and finally the clothing. When this grade of sight is applied to the physical body it is quite possible to look right *through* the entire human structure and watch the various internal organs in actual operation. Etheric sight penetrates an object layer by layer, so to speak. Objects viewed with etheric sight seem very much alike in color. They are nearly a reddish blue, purple, or violet, the exact shade depending on the density of the ether.

When an individual who has developed the grade of clairvoyant vision known as the Desire World sight, turns his attention to an object, he sees it through and through but with the difference that he also sees it from all directions at once, both inside and out; and if he looks closely he is even able to see each little atom spinning on its own axis. No part or particle will be excluded from his perception. An object viewed with Desire World sight flashes, and gleams, and scintillates in myriads of ever changing tints and hues so beautiful in their varying shades of color that they are comparable to nothing short of palpitating, living fire.

When the spiritual vision of the individual becomes developed to such an extent that he is able to see forms with the grade of sight belonging to the Region of Concrete Thought, then all objects appear to him as a vacuous cavity, that is to say, such a one will see a cavity where he previously saw a form. For instance, if he were looking at a box he would not see the form of a box at all, but instead he would see a cavity where the box should be; and from this cavity he would discover that a constant flow of sound continually issued forth. The colors seen by this grade of sight are more ethereal and much more beautiful than those seen with Desire World sight.

There are still higher grades of clairvoyant sight but at the present time nothing of real value has been given out in relation to them.

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.

A Daughter of Saturn

WHILE I am calling myself a daughter of Saturn for the purpose of giving you the lesson of my life, I'm not entirely Saturnian, since Uranus is more strongly aspected in my chart than Saturn. The fact is that I have the sign of Aquarius rising, of which both Uranus and Saturn are rulers; but it is the work of Saturn in my life that I wish to relate. Those who have a little knowledge of astrology may tell you that they have the stars beneath their feet. It may be well enough for one to rule his stars, in some respects at least; but in other ways again, it might be best to let them lead. At any rate my years of contact with my Saturn bring me to that point of view.

Saturn is the planet of obstruction. Be it so. Are there not many things in ourselves and in our lives that need to be obstructed? When Saturn obstructs our actions or our plans along a given line, would it not be logical to say that higher powers have deemed it wise to direct our efforts into different channels? If our destiny should be to do great things along a given line, would it not be neces-

sary to obstruct digressive excursions along some other line? It would. Then thank Saturn for that!

If Saturnian obstructions are to be effective, they must be placed in no uncertain manner. Those who have felt the heavy Saturnian lash laid upon their quivering shoulders have given our friend a bad reputation. It is only after the welts on our backs have healed that we begin to realize that Saturn has a good heart behind his heavy hand. He will punish us as much as is necessary to make us "toe the mark," but no more. As soon as we begin to cooperate with him, we escape the pain of his scourgings. Saturn being one of my rulers, his ways and methods of operation are well exemplified in my life; so a brief outline of it will be given for the lessons it may afford.

Upon graduation from the university I and a certain young man for whom I had formed an attachment went our different ways; he to make his mark in the world, and I to wait till he had gained a competence. In the meantime I was to teach music for a livelihood. But this

entire arrangement was by tacit understanding rather than by explicit agreement; my celestial guardian saw to that. However, this indefiniteness gave me no concern, since I knew my friend loved me and that his heart was true as steel. As the years passed in my new environment I was protected by my love, and prevented from forming any new attachment. How artful Saturn can be! By this time I had reached mature womanhood, and showed a marked resemblance to traditional portraits of the Virgin Mary—so much so, that my friends sometimes called me the "Madonna." Men would stop and crane their necks as I went by. So, perforce, "protection" was necessary.

It was at this time, also, that I came in touch with occult philosophy, and learned of the Law of Rebirth. Previous to this time I had been groping blindly for something, not exactly knowing what; reading articles on psychic phenomena and research, but getting nowhere; going occasionally to spiritualist meetings, but keeping aloof. The Law of Rebirth and the Law of Cause and Effect that I now learned about seemed to explain everything so satisfactorily that I felt I could accept them. I had been a skeptic or agnostic—had never been taught any religion—yet had kept the straight and narrow path without exterior guidance, without fear of God or devil, and without anticipation of reward. With the acceptance of the principle of rebirth came the realization of the existence of the Creator. Then also came subtle temptations.

When considering rebirth I sometimes wondered who or what I'd been in previous incarnations, since I was an enigma even to myself. With friends and others calling me "Madonna," I began to think about the possibilities. Had I really been the Virgin Mary? Should I put myself on a pedestal, decline matrimony, and remain a virgin that I might attain great spiritual development? Only celibates reached the heights, I was told by adherents of the teachings of the East. A

decision had to be made; so I finally concluded that I wasn't worthy to have been the Madonna, and that I would rather bring into the world a Teacher than to be one myself. Having overcome the temptation and taken that stand, I decided to accept the proposal of marriage that came shortly thereafter from my beloved. However, my Saturnian guardian evidently had other plans in mind, for he tied the clappers on the wedding bells: my fiance was called to Chateau Thierry and never returned.

Music gave me solace; and peace came to my heart, for one morning I awoke with a feeling of illumination in which I had a more or less definite impression that I was destined to attain to some state of exaltation (possibly Initiation), but that it would take about ten years, and that I should not get married. In the years that followed, years spent in study and in humble service, I put matrimony out of my mind, and no darts of Cupid came to give me pain; so I escaped the lash of Saturn—by cooperating with him.

Father was getting old and needed me, my older sister having married and moved away. There being no others in the family I felt that duty required that I should manage the family estate and be a comfort to my father in his declining years. After a period of six or seven years, during which I spent freely of my own money in improving the property, my sister returned, a widow with five children and little means. Since my sister's need was greater than my own, it seemed to me that I should leave the property to her, which I did. I did not consider this a sacrifice but rather as an opportunity. However, if I hadn't been willing to do this it would probably have been judged that I had failed to acquire the necessary unselfishness; and there would have been no story written.

Then there came a change of vocation which involved employment in another state among congenial people. I knew the end of the ten year period was drawing near. Had I fulfilled my duty in the world so that I was free? Had I been

weighed in the scales and found wanting, or had I been found worthy of a larger sphere of service? Time alone would tell. The philosophy that I had adopted called for self-forgetting service and generative purity, with a duty implied with respect to incoming egos. Was my duty done, or had I none?

In Pomona where I now was domiciled new characters came into my life. One in particular stands out above the rest. Let us call him Adonis, which is not his given name. Adonis was a man of excellent character, past forty, tall and rather slim of build, handsome, with a light upon his face that showed he had been purified in heart and soul. He took an interest in me from the start. His calm, quiet manner showed his inner purity. Perhaps he saw the Madonna rather than the personality, and naturally I admired him. He seemed so complete in himself that a woman's companionship was not one of his needs. And for myself I had no need for that of a man, I thought. I considered that my destiny did not require it.

Then one day I found myself engaged in conversation with an elderly, fatherly man, a judge. Both of us were versed in mystic lore and it was this common interest that brought us together. The judge discussed the workings of the Law of Cause and Effect on those who put love out of their lives, declining matrimony for selfish reasons, neglecting or refusing to do their duty. He intimated that retribution would sooner or later overtake them. Nemesis might bar their ingress when they came to be reborn in future ages till they learned their lesson. I could not refute the arguments, and began to think about my own affairs in that connection. Had I left a duty unperformed? Had I in selfishness put matrimony off? A doubt arose where conviction had before prevailed. It was a weighty matter calling for a correct decision. I concluded I would keep an open mind, and marry if love should come to me.

In that unguarded moment the waiting shafts of Cupid found their way

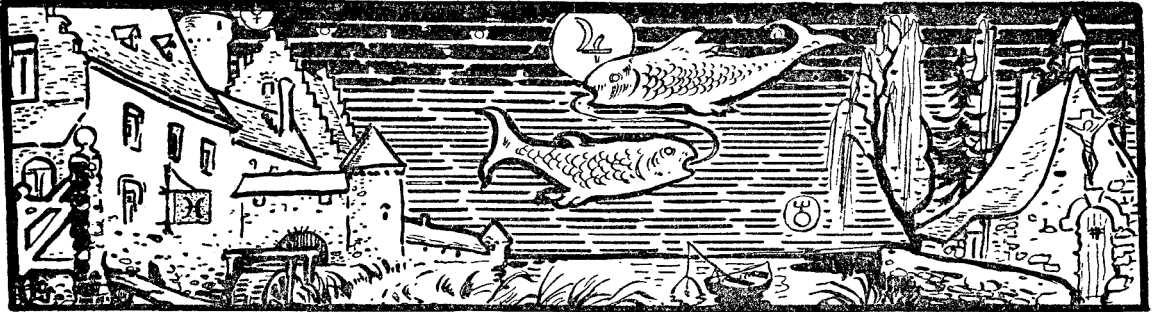
into my heart, and I was overwhelmed with love—for Adonis. I had not been thinking of him! Nor was he near at the time, though he worked in a nearby office. It would seem that I had surrounded myself with an astral shell, impervious to love, and that now I had unwittingly dissolved it by mental resolution. It is also strange but true that on the day this happened Mars was transiting my radical Venus. Nevertheless Saturn continued his obstructive tactics, preventing us from meeting except at odd times. Saturn may obstruct, but Cupid is persistent too, and if one has the *will* to proceed, ways and means will eventually be found that lead to success. Whatever destiny might have in store for me, I could not be true to myself or true to the Elder Brothers whose servant I was if I should put away the love of Adonis. If I should now refuse to marry him it could only be judged that I had turned from the path of service to that of selfishness and self-seeking. I can only say that I have chosen whom I will serve. Let the gods dispose.

After being ruled by Saturn for fifteen years or more, I have finally succeeded in throwing off his obstructive yoke in the field of matrimony. If I had become fatalistic, and had made no attempt to circumvent his opposition, I should have missed the greatest opportunity of my life, and incidentally lost my chance to honeymoon in foreign countries. If I attain my fondest dreams in life, I shall ever be thankful to Saturn for his guidance, even though his methods may be painful, even though he may sorely chasten the spirit.

When the lower phases of the planets incline us to follow paths that are not straight and narrow, it is our evolutionary duty to "rule our stars." The Christ has pointed out the way for us to tread. Let us follow it. When the higher aspects of the planets incline us to the way of Christ, we can do no better than to say: "Lead kindly Light." When by former lives of service we have earned the right to tread a higher path, our chart

(Continued on page 140)

The Children of Pisces, 1929



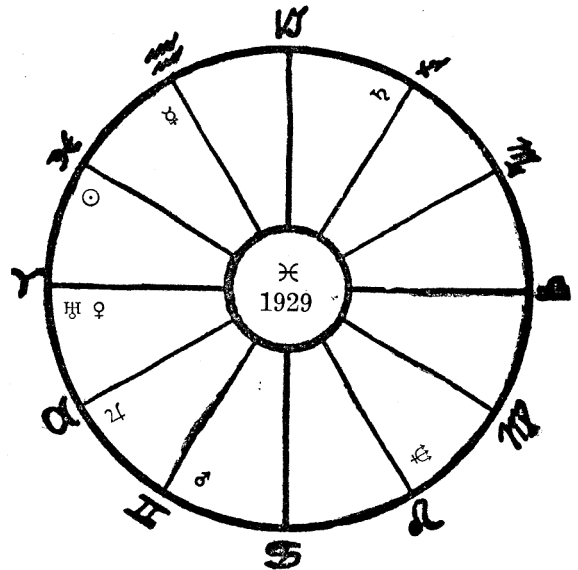
A Character Delineation of the Children Born between February 19th and March 20th inclusive, 1929.

The children of Pisces are very impressionable, imaginative, and of a creative and restless nature, inclined to be dreamy and romantic. The mind is studious but prone to change and take up new things. The Pisces mind is as a rule not original, but it can take up the original thought of other signs and carry it to fruition.

The symbol of Pisces consists of two moons tied together with their backs turned toward each other. How very symbolical of the Piscean nature! Piscean people find it very difficult to confide in others, are prone to be mistrustful of others, and keep secrets concerning themselves tightly locked up in their own hearts.

They are intense and most determined in whatever they undertake mentally. In fact, they hold onto their opinions and persist in their ideals to such a degree that it might be termed a form of stubbornness. Jupiter being the ruler of Pisces and this planet also governing the ninth house, that of law, Pisces people's minds are keen and analytical. Therefore they often make good lawyers; they will never give up in an argument, and are usually successful in pleading a case in court.

Pisces children are susceptible to influences from without, and are apt to adopt the habits of others quickly. Therefore it is well for parents to guard their Piscean children against influences



that might harm them in health or morals.

These children are not fond of work. In fact, on account of a tendency to be negative they are apt to fall into careless and shiftless habits. They should be taught to have a place for everything and keep everything in its place. They are as a rule kind and sympathetic, but some of them if offended at anyone find it very

(Continued on page 140)

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

Your Child's Horoscope

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

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

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

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

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

ELEANOR A. G.

Born August 6, 1914, 2.30 A. M.

Lat. 25 S., Long. 57 W.

Cusps of the Houses:

10th house, Pisces 21; 11th house, Aries 22; 12th house, Taurus 19; Ascendant, Gemini 12-13; 2nd house, Cancer 13; 3rd house, Leo 17.

Positions of the Planets:

Saturn 28-16 Gemini; Neptune 28-32 Cancer; Mercury 23-47 Cancer; Sun 12-56 Leo; Mars 24-46 Virgo; Venus 24-56 Virgo; Uranus 9-30 Aquarius, retrograde; Moon 15-44 Aquarius; Jupiter 17-55 Aquarius, retrograde.

Eleanor A. G. has the common and mental sign of Gemini on the Ascendant with the life ruler, Mercury, conjunction and parallel the mystical planet Neptune and sextile Mars and Venus. The last two planets are in the night sign of Mercury, the sign Virgo. This will give the girl a very quick and restless mentality and a mind which is mystically inclined. With Saturn on the Ascendant she will ever act with prudence and circumspection. Saturn, however, may act as a wet blanket and cause her to hide her talents under a bushel.

The moon in conjunction with Jupiter and Uranus in Aquarius will strengthen

the occult and mystical tendencies. Neptune and Uranus are both strong by sign—Neptune in the watery sign of Cancer and Uranus in Aquarius. These planetary positions and aspects will give the native unusual mystical and spiritual tendencies, and she should therefore take up the study of philosophy and metaphysics. Musical ability is also shown. She should be given the opportunity to express herself through musical instruments such as the pipe organ, and in an environment that has to do with the church.

With Mars in conjunction with Venus in Virgo and sextile to Neptune and Mercury in Cancer, this girl should be interested in dietetics and the laws of health. Matters connected with health and diet, however, may become a nemesis to her for the gloomy and pessimistic Saturn is on the Ascendant and square to both Venus and Mars in Virgo, the planets which will give her the interest in health, etc. Saturn being in Gemini and square to these planets will give a tendency to sluggish oxygenation and will obstruct the venous circulation. Saturn on the Ascendant tends to hold onto disease and also to cause crystallization of thought, which often gets the mind into a rut. So it would be well for the parents to guard against this in the home, for Venus and Mars are posited in the house of the home. The mother especially

could use her influence to guard the girl against any tendency to shun entertainment and remain alone brooding, thereby becoming a recluse. Saturn often causes this when on the Ascendant.

The moon in conjunction with Jupiter and Uranus in the sign of Aquarius, elevated near the cusp of the ninth house, will attract to the native cheerful friends who will have a good influence on her, and this may keep her from yielding to the Saturnian gloom. Jupiter and the moon love to have a good time and are inclined to see the bright side of life.

ALFRED H. V.

Born Sept. 6, 1927, 1:53 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Libra 16; 11th house, Scorpio 14; 12th house, Sagittarius 7; Ascendant, Sagittarius 27-55, Capricorn intercepted; 2nd house, Aquarius 3; 3rd house, Pisces 12.

Positions of the Planets:

Moon 12-8 Capricorn; Jupiter 0-35 Aries, retrograde; Uranus 2-10 Aries, retrograde; Neptune 27-20 Leo; Sun 13-18 Virgo; Mercury 17-15 Virgo; Venus 19-20 Virgo; Mars 27-38 Virgo; Saturn 1-50 Sagittarius.

In this horoscope we find Sagittarius on the Ascendant with the cardinal signs of Capricorn and Cancer intercepted in the first and seventh houses respectively. When this child reaches the age of two years, Capricorn will reach the Ascendant by progression, which will move the sun from the ninth house in Virgo into the eighth. This will introduce some changes, the sun in the eighth house, being slightly weaker in its influence than in the ninth. We will, however, read this horoscope as it will be in September, 1929, with Capricorn, 0 degrees, on the Ascendant. This will make Saturn ruler, with the moon as co-ruler.

With the moon in the first house trine to the sun, Venus, and Mercury, Mercury being in its own sign of Virgo, this boy will have a very quick, keen mind, yet at the same time an artistic as well as

a scientific one. He should be given every advantage mentally. The study of physics and physiology should appeal to him. With Venus in conjunction with the sun and Mercury and trine to the moon he should be attracted to poetry and the artistic side of things. With Uranus in conjunction with Jupiter in Aries trine to Saturn there is originality of thought which will give talent for self-expression in prose and poetry. Jupiter and Uranus, however, will be retrograde during the entire life, and this may to some extent hold this influence in abeyance. With persistence and the assistance of the parents, however, this effect may to a very great extent be overcome. Venus being the ruler of the fifth house, that of schools, and also ruling the tenth house, that of the profession, this boy has the ability to become a teacher of physics. With Mercury, Venus and Mars in the ninth house which rules the courts and law, and with Mars sextile to Saturn, he would make an able lawyer or judge.

He will be above the average in health. The moon on the Ascendant is likely to give him a restless spirit, imparting the desire to seek knowledge and experience in foreign lands.

VOCATIONAL

THORE MAY B.

Born Sept. 19, 1911, 5:40 A. M.

Lat. 52 N., Long. 3 W.

Cusps of the Houses:

10th house, Gemini 20; 11th house, Cancer 27; 12th house, Leo 28; Ascendant, Virgo 22-23; 2nd house, Libra 15; 3rd house, Scorpio 14.

Positions of the Planets:

Venus 19-14 Virgo, retrograde; Mercury 10-7 Virgo; Sun 25-9 Virgo; Jupiter 12-41 Scorpio; Uranus 25-31 Capricorn, retrograde; Saturn 19-59 Taurus, retrograde; Mars 5-29 Gemini; Neptune 23-24 Cancer; Moon 11-30 Leo.

For our vocational reading we are taking the horoscope of a young woman with the mercurial and common sign of Virgo on the Ascendant. The life ruler, Mercury, is in Virgo just above the Ascend-

ant. Mercury, the planet of reason, is square to the dynamic, martial planet Mars in the mercurial sign of Gemini. This will make the mind extremely active, quick, and prone to act under impulse but at the same time restless and wavering, indicating a woman who may act before she thinks and one who may be in "hot water" frequently on account of her quick, sharp manner of speaking. She should ever keep in mind that speech is silver but silence is golden; she should also cultivate the habit of sitting in the silence before she makes any decision on matters of importance.

There are two planets, however, which will help her greatly to soften the influence of Mercury square Mars. The suave and lovely lady Venus is in conjunction with the Ascendant, and the sun in Virgo is also on the Ascendant. Venus is sextile to the opulent and benevolent Jupiter. This will help to offset the influence of Mercury square Mars and give this young woman a kindly nature, also making her desirous to please.

As to a vocation she will be very capable and can apply herself to many things. With Mars in Gemini, Gemini having rule over the hands and arms, she will be dexterous and clever with the hands. As typist, office worker, or telephone or telegraph operator she would be very apt.

Neptune is one of her strongest planets by aspect as well as sign. Neptune has rule over corporations and is very strong in its native element, the watery sign of Cancer. As clerk or stenographer in a large corporation the native should be quite successful for Neptune sextiles Saturn, Venus, the sun, and the Ascendant. Neptune and his aspects will also give her a strong leaning toward occult and mystical things.

THE CHILDREN OF PISCES, 1929

(Continued from page 137)

hard to forget and forgive, and they may foster a desire to get even.

The children who are born this year

while the sun is passing through this watery and negative sign will be very versatile for the planets are scattered all over the horoscope. This gives them the ability to take up many lines of work. But they will be prone to dissipate their energies; in fact, they may become jacks of all trades but masters of none.

With Mars in Gemini, which has rule over the hands, these children will be very clever with the hands and will have mechanical ability. With Mercury, the planet of reason, in the mental and airy sign of Aquarius, sextile to Uranus, they will have a keen and active mentality and will have intuition well developed. They will imbibe knowledge without any great effort. With Venus and Uranus in the fiery sign of Aries sextile to Mercury, and with Mars in Gemini sextile to Neptune, they should be able to write inspirationally, especially poetry.

With Mars in Gemini in opposition to Saturn there will be a tendency to coughs and colds, and it would be well if the parents of these children would begin while the latter are young to teach them to exercise much in the open air, breathe deeply, and eat moderately, for "a stitch in time saves nine."

A DAUGHTER OF SATURN

(Continued from page 136)

is plotted by the Lords of Destiny, and the task of guiding us upon our course is left to Saturn. Nevertheless the crystalizing influences of Saturn should be resisted even though resistance be at first in vain. However, he always works with God to bring the day of liberation near for all humanity.

The Rosicrucian Seal

We have just received a new lot of Rosicrucian Emblem seals. This seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. Sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from February)

Q. If it is contended that man received his soul in the way described in the seventh verse of the second chapter of Genesis, and that he could not have received it in any other way, it is pertinent to ask, Where and how did woman receive her soul?

A. The fact that the regent of the moon (Jehovah), with His angels and archangels, were the principals in this action fixes the time when this creation occurred. It was between the early and the middle parts of the Lemurian Epoch, and must have been after the moon was thrown out from the earth, because Jehovah had nothing to do with the generation of bodies before the moon was thrown off. The forms were then more ethereal. There were no dense and concrete bodies. It is possible to make such bodies only by means of the hardening and crystallizing moon forces. It must have been in the first half of the Lemurian Epoch, because the separation of the sexes, which is recorded later, took place in the middle of that epoch.

Q. What is said of man at that time?

A. At that time man-in-the-making had not yet commenced to breathe by means of lungs. He had the gill-like apparatus which is still present in the human embryo while passing through the stage of ante-natal life corresponding to that epoch. He had no warm, red blood, for at that stage there was no individual spirit, the entire form was soft and pliable and the skeleton soft like cartilage.

Before it became necessary to separate humanity into sexes, the skeleton had grown firm and solid.

Q. What was the work of Jehovah?

A. It consisted in building dense, hard bony substance into the soft bodies already existing. Previous to that time, i.e., during the Polarian and Hyperborean Epochs, neither animal nor man had bones.

ADAM'S RIB

Q. What does the grotesque and impossible manner in which the separation is said to have been accomplished, exemplify?

A. It is an example of what may be done by changing vowels in the old Hebrew text. Read in one way, the word is "rib"; but in another, which has at least as good a claim to consideration, with the additional advantage of being common sense, it reads "side." If we interpret this to mean that man was male-female and that Jehovah caused one side or sex in each being to remain latent, we shall not be doing violence to our reason, as we would by accepting the "rib" story.

(To be continued)

Corrections Wanted

We are about to publish the second edition of our new book, *Astro-Diagnosis*, by Max Heindel and Augusta Foss Heindel. We have found in the past that there is an occasional error that creeps into any publication. Therefore we should be glad if those of our students who have read the first edition of this book and discovered one or more errors in it, will notify us of them in order that they may be corrected in the second edition. We shall much appreciate their kindness in so doing.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



“Suffer Little Children to Come Unto Me”

BY ESTHER KJELLBERG

SOME ONE made the remark to us the other day that the little children of the New Era School (of the Rosierucian Fellowship) are too young to absorb our beloved Rosierucian philosophy.

Listen to the following conversation, at 9 A. M. while the children are having their Rosierucian Service.

Teacher: “Marie, what do we mean when we talk about ‘the golden wedding garment?’ Is it really a dress we are going to wear when we leave this world?”

Marie: “No, it is the body we are making ready now; we call it a dress, but when we are naughty we put spots on the dress or garment we are going to take with us.”

Nita (six years old): “But if we want to get rid of the spots we make during the day, can’t we do something about it and take them away?”

Teacher: “Yes, we can ask God to forgive us and the Christ Spirit is helping us. Little baby Jesus, whose birthday we have just celebrated, grew up to be a fine, strong man. His body was so wonderfully pure that the Christ Spirit entered his body and, when Christ died on the cross, His blood entered the earth and made it easier for us to be good and kind. What helps us to make a beautiful wedding garment?”

Paula (six years old): “When we do something kind, or when we are unselfish, our wedding garment grows beautiful.”

Teacher: “Now Marie, do you want a beautiful body to live in when you go to heaven?”

Marie: “Yes, I want to have a pretty dress and I will try to be good.”

Marie did really try that day until 11:45 A. M. when things seemed hard for her and she almost forgot. Then Paula went up to her and in her gentle way said: “You do not want a spot on your wedding garment, do you?”

Marie heeded the warning and the storm was quickly over that time.

One of our mothers told us a most encouraging story. Her three little ones had been sick and they seemed to jar on each other, and quarreling about just nothing was a daily occurrence. The mother wondered what she could do about it. One morning she asked them if they would like to have morning Service, as they did at school. Yes, they all wanted to join their little playmates in the 9 o’clock Service. After that day things seemed easier at home and the quarreling propensities vanished. Such facts are to us most encouraging and make us feel the truth of Christ’s words: “Where two or three are gathered together in my name, there am I in the midst of them.”

Oh, for the faith of the little child! Christ said: “Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”—*Mark 10:15*.

How fortunate are these little children to have come into our teachings at such an early age!

Star Babies

BY OLGA WHITE

ONCE a little star baby was very, very sad. She didn't feel at all well, and she didn't know what was the matter with her. So she cried and cried, until her mother, who had a great deal of work to do, sailed away from her. "You are throwing out darkness and it will spoil my work," she said before she left. "Learn your lesson and I will return to you."

So the little star baby thought and thought. "I wonder what she meant?" she said. But she moped, and moped, and never thought to ask any one what was wrong with her. Of course, she felt worse after the moping. The little star babies that were nearest her seemed to turn their faces away. She was dreadfully lonesome.

After feeling that way for a long time she decided that she would ask the other stars to show her how to be happy. She called out to a great fellow way up in the sky, and asked him his name and how to be happy.

"My name is Jupiter," shouted the big fellow. "I give health, happiness, and plenty to those who will let me shine into their hearts."

"I wonder how he manages it," she mused. Then she called to another.

"My name is Saturn," he said. "When people love me I make them steadfast and true; if they do not develop these qualities they grow cold and unhappy."

"I wonder what he means," thought the little star baby, and she called loudly to the lordly Mars: "What do you do to shine so brightly?"

"I teach people to do things," answered Mars. "When they do not heed me they grow listless."

"And what do *you* do?" cried the little star to Mercury.

"I teach people to think," answered Mercury. "But for me they would have chaotic minds."

"What do you do?" she inquired of Venus.

"I teach people to love," answered Venus. "Were it not for me they would lose their way and be lost in selfishness."

Just then the great Moon sailed by. "What do you do?" asked the little star.

"I give the people their bodies so that they may learn to find their souls," said the Moon. "Have you found yours yet?" Then she sailed away in the most majestic manner.

"Who are you?" asked the little star baby of Uranus.

"I am unselfishness," answered the star. "Those who find me, find themselves."

"And what is your name, and what do you do?" the star baby asked of Neptune.

"I am Divine Love," replied Neptune. "Those who find me find the pearl of great price."

"They all do such a great work!" said the small star. She bowed her head in a dejected manner. And this as I told you made her much worse—she almost quit shining.

Just then the great Sun peeped its head above the horizon. Then the star baby called out with her last flicker of hope. "Oh, Sun, tell me what I can do?"

Then the great Sun bellowed out: "Shine, little star, shine, or you will die!"

So the little star drew a deep breath and shone. She made such a great light that the Sun threw her a kiss, Jupiter bowed to her, and Saturn, Mars, Venus, and Mercury waved their hands to her. Also, Uranus and Neptune seemed to come right into her heart. Wee little star baby had found her work at last; and she grew so much that when Mother came again she was just as big and busy as Mother.

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 Science of Human Embryology

BY CARL TRAPP

HUMAN embryology is the study of the history of man from the time of fertilization of the ovum until birth into the physical world. It is a wonderful history in which the embryo recapitulates or, in other words, goes over its entire previous evolutionary development. The physical scientist has made use of this history in proving his evolutionary theories; it is also being more and more used by the seeker after spiritual truths. To parents, a knowledge of this history makes marriage more holy.

The science of human embryology is so great in extent that only the barest outline can be given here. For those who are interested it would be well, while reading this article, to refer to illustrations from any of the well-known textbooks on this subject.

The human ovum, a single cell but .008 of an inch in diameter, when in the passageway leading from ovary to uterus, is penetrated by only the one sperm cell which carries the seed atom of the dense body. No sooner does this occur than the ovum (egg) becomes active and divides rapidly by the common process of cell division. By the time it reaches the

uterus it is a mass of cells resembling a blackberry in form.

Up to this time the yolk of the original ovum has supplied sufficient nourishment—but unlike the hen's egg there is not yolk enough to build a human body. Food must be secured from the mother directly. To do this, the tiny mass of cells burrow their way into the uterine wall by parasitic action; a secretion is produced that will prevent the maternal blood from clotting although a clot forms over the original point of entry in order to prevent a hemorrhage. In this manner the tiny mass of cells, or future being, is bathed in pools of nourishing maternal blood.

The cells continue to divide rapidly and group themselves into various systems such as blood, nerve, alimentary, et cetera.

The primitive blood or vascular system, which is formed in conjunction with the other systems is at first very simple. It resembles that of any of the lower forms of life such as the worm for example. It consists of nothing more than a simple tube.

Groups of tubes (blood vessels) grow out from the main stems, others grow to

the main stems and join on. Some vessels have the old habit of growing to the tiny, empty yolk sac that still remains. To the chick embryo the yolk sac is important but not to the human. Nature however does not destroy these vessels but later groups them together to form an important intestinal artery. The main vessels formed are those that go to the uterine wall for maternal nourishment. It has been recently found that in the uterine wall the blood of the embryo does not mix with the maternal blood but that exchange of food and gases takes place by the common process of osmosis, similar to that used in the lungs and intestines.

A heart must naturally now be developed to force the blood about the embryonic body. Around a certain part of a large vessel, muscle tissue begins to grow, forming a very simple type of heart. This part of the tube grows so rapidly in length that there soon is no room for it. It is forced, because of lack of space, to bend and fold. At first, it is "S" shaped, then "U" shaped. One part fuses or grows together with another; partitions form, until finally, from a single tubelike heart, a four-chambered one is developed. When the embryo is less than two inches long the heart with its vessels is completely formed.

The nervous system is formed chiefly by a migration of cells from the original tiny mass of cells. These group themselves in two tiny cordlike bands down what could be called the back of the embryo. These two in subsequent development, unite to form the primitive spinal cord. From this cord the various spinal nerves grow out. Some of them attach to the primitive muscles. As the muscle grows in length the nerve travels along with it; it is for this reason that certain nerves have peculiar paths in the adult.

The head end of the spinal cord grows rapidly to form the future brain. Again, as in the case of the heart, there is a lack of space. The straight cordlike nerve begins to fold upon itself; various parts of

it grow more rapidly than others forming eventually, in the adult, the brain as we know it.

An interesting point in consideration with the nervous system, is the formation of the eyes. From both sides of the head end of the spinal nerve cord two tiny bulges grow outward toward the skin of the head. These two processes in their outward progress become cup-shaped, the cells in the bottom of the cup forming the future retina of the eye. No sooner does this bulge reach the skin than the latter becomes glasslike, forming the lens. What action the nerve tissue has upon the skin that causes it to form a lens is not known; it is one of the wonders of Nature. It is thus seen that the eye is chiefly formed by the brain in conjunction with the skin. The brain, especially the cerebrum, is the slowest organ to develop, postnatal life contributing chiefly to its development.

The alimentary system forms as a simple tube within the body of the embryo. As it does not function until after birth, it is concerned only in the formation of structures that will be used later in the adult.

In the early stages of development the alimentary tube produces five or six bulges or pockets on both sides to meet an equal number of in-pocketings of skin in the neck region. In between any two such pockets grow blood vessels; the whole structure is practically a set of gills. Many adults still carry a slit or cleft in the neck, which is a gill slit that failed to close. Usually in the human being the skin between alimentary out-pocketings and neck does not rupture.

Nature uses these gill structures in a most peculiar manner. The one closest to the head forms the ear. The alimentary pouch, called by science the first bronchial pouch, forms the eustachian tube. The skin between the pouch and the exterior that has not ruptured forms the ear drum.

The second gill structure forms the tonsils; the remainder forming thymus and parathyroid glands and contribut-

ing to the formation of the larynx and the tracheal cartilages. The whole gill development and change show our evolutionary growth from the Moon Period to the Earth Period.

Continuing on down the alimentary canal: in the laryngeal region an out-pocketing is noticed that will later grow large enough to form the lungs. It is well to remember at this point that growth consists primarily of a multiplication of cells. This is possible because of the early and efficient vascular system developed in the embryo, and also because of the direct, rich food supply derived from the maternal blood.

Further down, the beginnings of the liver are found. The liver cells grow in fingerlike projections into a large embryonic vein located immediately below the lungs. This vein is eventually broken up into capillaries.

The stomach is nothing more than a bulge in the alimentary tube or canal; it rotates somewhat to the left and sags a little assuming its characteristic position. In the stomach wall, various cells develop for special functions. Some become specialists in the formation of some special digestive fluid, others make mucus, others form muscle to make the movements necessary for the proper digestion of food. Each cell goes to its appointed place. Muscle forming cells often migrate relatively great distances to reach their place of action.

From the stomach the tube continues on to form the intestine. This latter grows very rapidly in length necessitating that it convolute because of lack of space into which to expand.

Evolutionists take great interest in what they call segmentation of the body. The earthworm, for example, is arranged in segments; its body is made up of similar sections seemingly glued together. Certain of the tapeworms are made up of sections, each section a complete living unit in itself with the power to live independently if separated from the rest. Man also is segmented; this is shown

clearly by the arrangement of the ribs, vertebrae, spinal ganglia, etc. However, the adult man is more or less a composite whole and segmentation is fast disappearing. The human embryo shows definite segmentation.

Thus, arms could be considered as a specially developed segment, although the majority of medical men think not. There is no question, however, that the muscles and nerves are segmented. The muscles begin to migrate from their original parallel, ringlike formation. Some move to such positions as will allow man to maintain his upright position, others to places as required for various body movements. The nerves, since they are directly attached to the muscles, grow with them. Blood vessels also grow in similar manner.

Theories in regard to segmentation can not be entered into here except that it may be said that it gives a hint as to the type of vehicle we possessed at one time in our evolutionary history, which type in slightly modified form is now used by the lower forms of life.

The embryonic face, in its growth and formation, presents a wonderful field for tracing evolution in a more spiritual sense. The first signs of facial development cannot be told until after about the 35th day. The contour then is somewhat fish-like. This soon sharpens to a more animal-like face. At eight weeks the face clearly suggests a Lemurian Epoch recapitulation. The eyes are evident at the 35th day.

The skeleton, at first cartilage, develops at an early stage. (All the organs, structures, and systems thus far mentioned begin their initial development at practically the same time. Their action upon one another produces the final structure.) The cartilage grows to form an almost complete skeleton. Nerves and blood vessels are surrounded and encased wherever they contact the cartilage.

Since cartilage, practically a Moon Period product, was not rigid enough to enable man efficiently to perform his work it was replaced with bone. In the

embryonic bone the struggle of the bone cells to replace the cartilage cells is easily seen. All of the cartilage, except in special regions such as the ear, etc., is replaced by bone. The attachment of ribs to breast bone usually remains cartilaginous.

In addition to the above mentioned organs, structures, and systems there are more that go through an interesting embryological development. Each organ gives its own peculiar history and from that history its future development is often hinted at.

To the astrologer, especially one interested in prenatal work, the study of embryology is very valuable. It not only aids the research worker but it aids the healer to prescribe proper treatment in the care of the developing embryo.

Perhaps the most important thing that this study will do will be to discourage the abuse of the creative function. For to understand, if only from the physical standpoint alone, the vast preparations of nature to bring about the construction of a body is to realize that obstructing Nature's plan will bring a punishment proportional to the effort involved in bringing an ego to earth.

The science of embryology is but another witness to the sanctity of parenthood. The great mechanism set into operation at conception is bound to inspire prospective parents with holy thoughts if they know its full significance. Schools are starting to teach embryology in the effort to battle against vice with the light of knowledge.

The mysteries in God's world are truly great when we consider that within an area occupied by a tiny ovum only .008 of an inch in diameter are located, with the contribution of the sperm cell, all the potentialities that will encase an ego in a body. This thought has inspired men ever since they first discovered the ovum. In embryology lies the key to our past evolution; to know this science, however, is but a step toward wisdom.

Poisoned Meat

"An Australian vegetarian recited to me a story of a slaughter pen where a frightened bullock escaped and after being chased by yelling men with whips and dogs it was finally butchered, but the flesh had turned green, due to the fright and anger reactions and the effect of the hot weather. If people only realized this they would never eat dead animals any more.

"So be kind to animals by not eating them! A meatless diet is one step upward to a higher, cleaner morality. Help evolution. Burbank did, proving it by breeding the spines from the cactus. We can breed the fighting spines off humanity also!"—*Eden Gazette*.

REDUCTION IN PRICE of Bound "Rays"

We have decided to reduce for a limited period the price of bound volumes of "*Rays from the Rose Cross*," twelve numbers in each volume, to \$2.00. This is a reduction of \$1.00 from the regular price. In other words, you will get a year's copies of the "Rays" at the regular price of \$2.00 with the binding thrown in. The latter is a first class two-tone binding in green and black. Having the "Rays" in bound form makes them available for reference at any moment. Students of the Rosicrucian Philosophy will find these back numbers of much value in their study and research.

The numbers of the volumes which are available are as follows: 13, 14, 15, 16, 17, 18, and 20. Volume 17, which includes only eight months, is \$1.50. The above volumes include the period from May, 1921, to December, 1928, with the exception of the year 1927 (vol. 19).

Send us your order for one or more of these volumes while the reduction is in effect.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

An Orange
Orange Waffle with
Flaked Maple Sugar
or
French Rolls with But-
ter and Marmalade
Milk or Cereal Coffee

—DINNER—

Cream of Celery Soup
Vegetable Nut Loaf
with Gravy
Fresh Peas
Pineapple Snow

—SUPPER—

Asparagus Salad
Whole Wheat Toast
and Butter
Surprise Drop Cookies
Hot Chocolate

Recipes

Orange Waffles (for four)

One and one-half cups flour, one teaspoon sugar, one-third teaspoon salt, three tablespoons melted butter, three eggs, three-fourths cup milk, one and one-half teaspoons baking powder, and three-fourths cup orange juice. Mix these thoroughly then add a little grated orange rind. Cook on waffle iron. Serve with butter and flaked maple sugar. If mixture is too thick, add more orange juice until the desired consistency is obtained.

Vegetable Nut Loaf

Two cups canned peas with juice forced through sieve and two cups grape-nuts. Add three tablespoons melted butter, one teaspoon salt, one cup nut meats chopped, one egg well beaten, three tablespoons ketchup, one small onion finely chopped, and one-half cup water. Mix ingredients thoroughly; form into loaf, and place in oiled baking pan. Sprinkle with crushed grape-nuts and dot with bits of butter. Bake in moderate oven for thirty minutes, then increase heat slightly and bake ten minutes longer or until brown. Serve with gravy.

Asparagus Salad

Arrange equal quantities of canned asparagus, cooked lima beans, sliced tomatoes, and sliced cucumbers on lettuce leaves on individual salad plates. Garnish with radish roses. Just before serving pour over this a French dressing which has been flavored with grated onion.

Pineapple Snow (for four)

Drain one cup crushed pineapple. Beat whites of three eggs until stiff; beat in two tablespoons sugar, then fold

in two more tablespoons of sugar. Add one teaspoon lemon juice and carefully fold in the drained crushed pineapple. Pour into a buttered pudding dish, and set dish in a pan of hot water. Bake in moderate oven until firm in the center—about thirty minutes. Serve with a sauce made of the pineapple juice or with a custard made of the egg yolks.

1930 EPHEMERIS

Off the Press March 15th

Our Ephemeris for next year, 1930, will be off the press and ready for delivery about March 15th, *nine and one-half months* ahead of the year for which it is calculated. It thus gives our students nine and one-half months advance notice of the transiting astrological conditions which are to obtain next year and also nine and one-half months in which to prepare for them. The transits are an exceedingly important phase of astrological influence. Some astrologers depend more upon them than upon directions for determining future conditions.

Our Simplified Scientific Ephemeris is a superior ephemeris. It includes not only the longitude and declinations of the planets but also their latitudes, and the time and place of the new and full moons, eclipses, etc. These data are arranged in a concise, simplified form for quick, easy reference. Send us the order for your copy of the Ephemeris, and it will be mailed promptly on March 15th.

Price 25 Cents, Postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Los Angeles, California.
February 3, 1929.

Rosicrucian Fellowship,
Healing Department,
Dear Friends:

Breaking all surgical laws, I am not only thoroughly alive, but getting well very rapidly, more rapidly than most patients, and can look forward to walking again soon, perhaps eventually without artificial support. Have delayed writing because my hand is not yet quite normal, and my writing is still illegible, but cannot delay longer to express my gratitude for the overwhelming sense of Spiritual Brotherhood expressed for me by your workers, and felt so clearly.

In my heart, I know, as you will know, that if I live and have health, it is due in large part to your teachings. Through those sound teachings and the help which you workers at Headquarters, the Invisible Helpers, and Charles S. have given me a new light of understanding has filled my mind, and provided a glorious force of spiritual Right, a power as strong and true as though concrete, to me. From the time the surgeon solemnly said his "last" goodbye to me, having no idea I would regain consciousness, a force with hands in mine, gloriously comforting, quieting, has been inside me time and again. I would I had sufficient development to be able to express the power of an Invisible Helper. The peace, joy, fearlessness, with which it has filled my heart!

A while ago, I was given a few months to live, with no possibility of an alternative. Three weeks before the expiration of that period I had to undergo an operation, not to save me, but for the benefit of scientific research; and I was glad not to have to live out the remaining weeks. Having no idea of continued existence, I had made absolutely no provision materially or otherwise, so in leaving the hospital I now have no place in particular to go, no money at all, and can't possibly take up the threads of the old life. I feel rather superfluous to myself, much as though I were reborn. A year ago I would have considered myself hopelessly stranded and would have turned on the gas, but now I have Max Heindel's books under my arm, the dawn of understanding in my heart, and with this equipment, utterly priceless, I am joyous in trying to decide what to do with all this life spread out before me.

My heart is overflowing with appreciation for your splendid workers,

—D. C.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by

the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

February ... 6—13—19—26

March 5—12—19—25

April 1— 8—15—21—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.

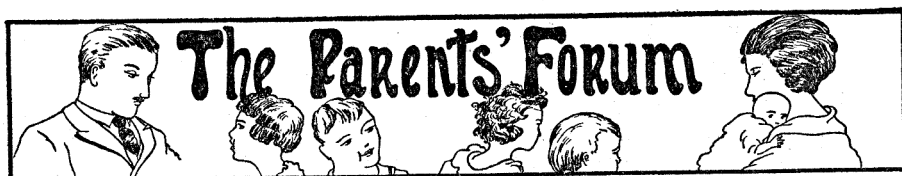
Correspondence Courses

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

Astrology: The Beginner's Course consists of 26 lessons. The advanced Course has 12 lessons.

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information and application blanks address,

The Rosicrucian Fellowship,
Oceanside, California.



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

BY ELOIS JENSSEN
THE SNOWDROP

Close to the sod
There can be seen
A thought of God
In white and green.

—*Author Unknown*

The Rapid Growth of the Study of Parenthood

Parental training is being recognized as a very vital part of our education today. It is encouraging to see how eagerly parents in all walks of life from the college clubs and parent-teachers groups right down to the parents' groups in small towns and farming districts, all are seeking understanding in the care of their children. To accomplish their aim they accept help from a variety of sources, such as the psychologist, biologist, and any or all scientists who can contribute in any way to the future welfare of parent-child relationship.

Superstition Cause of Maternal Mortality

At a recent meeting of the Children's Bureau at Washington, a doctor, an official of the Bureau, stated that he attributed the high death rate among American mothers to witchcraft practiced by untrained and superstitious midwives. The doctor's statement was based upon statistics made public for the year 1927, which showed that 64 out of every 10,000 childbirths in America resulted in the death of the mother. This is the highest maternity death rate in the entire world. This condition is due largely to America's sparsely settled districts where there are few if any doctors or nurses, and also to the heterogeneous

character of our population. Inter-marriage among widely varied racial strains contributes its share to this high death rate.

The recent survey of some thirty or more states revealed 225,000 untrained midwives. Most of these worked among the Southern negroes, where they rely mostly on charms of various kinds to help the mother and child. What a crying need there is for some of our people to go out to these poor souls and spread the light! Remember, Christ has told us if we minister unto the least of these, His children, we do it unto Him.

Overcoming Jealousy

The request for some sort of a solution to this most difficult of problems prompts one to suggest a few "Do's" and "Don'ts." If jealousy occurs among brothers and sisters (this is so often the case) because they believe themselves not fairly treated, parents should be more than usually scrupulous to see that benefits, gifts, and privileges in the home are always equally divided. They should explain to the younger children that the seemingly extra advantages or privileges bestowed on the older brothers and sisters will be given alike to them in due time.

If a child is jealous of another's talent, some one outside of the home circle, it is well to encourage the child to excel in some line in which he has talent. In this way we create wholesome stimulation to take the place of jealousy.

Hoover and Prohibition

More mothers went to the polls and voted for Mr. Hoover than have ever before voted for any presidential candidate since they received the ballot. These mothers sincerely hope Mr. Hoover will find some sort of solution to the prohibition situation, as this would greatly aid in doing away with juvenile crime and delinquency.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

NOTICE TO CENTERS:

This Department is conducted for your special benefit. It exists for the purpose of welding the various independent groups into one spiritual unit of true Fellowship. You will want to be represented in this section in order to make the acquaintance of the other Centers of the Fellowship. But you can't be represented unless you send us the news about yourself. Now is the time to contribute your share of the interest to this Friendship Corner of the "Rays"! All items must be in our hands not later than the first day of each month in order to be included in the succeeding issue. All material submitted will be published as far as space permits. If any news item submitted does not appear, the oversight is not intentional.

Atlanta, Georgia.

The Atlanta Center is among the many which celebrated Fellowship Day on January 6th. They had a very interesting program, including various excellent musical selections. The main address of the evening was given by Mr. Max Oehlecker. We feel sure that this sunny Center of the South will do much to radiate the warmth of fellowship not only during this year but through many years to come.

Calgary, Canada.

The Calgary Fellowship Center reports, through its secretary, Mr. John A. Macdonald, that in addition to regular classes they are conducting two probationers' meetings and four healing meetings a month, also a Sunday School. Mrs. Hawkes, Miss Nelson, and Mr. Gamache are the teachers. There are about fifteen regular junior pupils in the Sunday School.

On Fellowship Day Miss Gerex gave a fine reading on the Rosicrucian Philosophy, and Mr. Straker gave an illustrated lecture on astrology.

Chicago, Illinois.

We note from the *Bulletin* published by this Fellowship Center that the following were the speakers for January: Dr. R. E. Clarke, Mr. A. J. Howie, Mr. Troyer, and Mr. Ortwin Schaumburg.

Cleveland, Ohio.

Among the speakers at the Cleveland Study Center in January were the following: Mrs. Rath-Merrill, Mr. R. Reidenbach, Miss Rita Del Mar, and Mr. Edward Wagner. Classes in the Rosicrucian Philosophy and astrology are conducted during the week by Mrs. E. Brown, Mr. E. Wagner, and Mrs. Golden Barkey.

Los Angeles, California.

Speakers at this Fellowship Center for the month of February are Mrs. Cora B. Miller, Mr. Leon Chambers, Judge Carl A. Davis, and Mrs. Anna C. Cooper. On Sunday evenings the Young People's Union meets before the regular Sunday Service. We know of no other Center which has such an organization especially for the younger members. It is a plan which other Centers having a number of young people might well follow.

Mrs. Kittie S. Cowen of Headquarters gave an address at this Center on Sunday evening, January 20th.

Mrs. Arline D. Cramer is conducting classes on the Rosicrucian Philosophy and astrology at the Studio of Philosophy, 5928 Hollywood Boulevard, every Thursday at 10:30 A. M. and at 2:30 and 8:00 P. M.

National City, California.

Mrs. Amy Kurt of the National City Fellowship Center reports as follows regarding the address given by Miss Flor-

ence Barr of Headquarters on Fellowship Day: "The story of the birth of the Christ Child was told and pictured with such pure truth and simplicity that we could not but feel again as little children. I doubt if anyone present realized that we sat there nearly two hours listening to that beautiful legend." The meeting was well attended by members and friends.

New York City, Union Center.

Mr. W. G. Hooper of London, editor, author, and lecturer, spoke at this Center on the evening of January 21st on "The Message of the New Day." Mr. Hooper is making a transcontinental lecture tour of the country, speaking on various metaphysical subjects.

The Sunday evening speakers for February were Miss Margaret Thatcher, Mr. Fred S. Smith, Dr. Edmund J. Hogan, and Mr. A. P. H. Trivelli of Rochester. Public lectures were given during the month by Mr. Theodore Heline, Mrs. Ellen McCaffery, and Dr. Hogan.

Oakland, California.

The following account of a recent entertainment given by the children of the Sunday School comes from Mrs. Bertha Beard, secretary of the Center:

"It was truly inspiring to see these children (ranging in age from two and a half to about twelve years) go through the Emblem drill to the accompaniment of the Emblem song. Also the drill of the White Rose chain, singing and giving their little recitations, explaining the object of the work, and declaring their aspirations.

"It was the first time the writer has witnessed any of the work of the Rosicrucian Sunday School, and it is certainly a joy to know these little ones are getting these wonderful cosmic truths so early in their lives, thus fortifying them for the battles of life, and making better, happier citizens out of them. The teachers are Mrs. Deckelman, Mrs. Tripp, Mrs. Nash, and Mrs. Bernhard."

This news of the success of the Rosicru-

cian Sunday School is indeed welcome. More power to this work.

Mrs. Beard also reports the following. "We observed Fellowship Day as usual with a very entertaining and spiritually satisfying program. Dr. Hodges, Mrs. Kellogg, Mrs. Deckelman, Mr. Berlock, Mrs. Berryman, Mrs. Naglo, and Mrs. Urquhart gave the literary part of the program."

Portland, Oregon.

The Portland Study Center has moved its quarters and is now located in Room 404, Studio Building. In addition to the Fellowship Day program on January 6th, the newly elected officers assumed their duties and each gave a short talk, reviewing the work accomplished during the past year and outlined the work and expectations for the new year. The Sunday evening speakers for the month of January were Thomas G. Watson, F. Schuyler Hilscher, Miss Esther Tobiason, and A. J. Hofmann. The speakers on the Fellowship Day program were Mrs. Carrie Noble, Mr. Hoogstraet, and Mr. Robinson.

Rochester, New York.

Mrs. A. Quinlan, secretary of the Rochester Study Center, writes us that the members of this Center, and also visiting members from the Fellowship Center in the Burke Building, enjoyed a lecture January 25th given by Mr. Fritz Frontinau on "The Magic Square." The last Friday of February Mr. Don Horn will lecture on "Archetypes." This Center now has six classes on various phases of the Rosicrucian Philosophy.

Sacramento, California.

We find an interesting item in the *Center Bulletin* of the Sacramento Study Center located at 921 10th St. This is the fact of a circulating library maintained at the Center, containing a full line of Max Heindel's writings.

San Francisco, California.

We note from the bulletin of this Center a "Student's Symposium" to be held on February 24th, on the subject, "What is Occultism? How can it be Ap-

plied to Daily Life?" Miss Edith Fuller, Mrs. Nona Prater, Miss Grace Benson, and Mr. H. Bauermeister are to take part in this discussion. Mr. S. R. Parchment is conducting the regular classes and lectures.

St. Paul, Minnesota.

Miss Minnie G. Nelson, the secretary of the Center, writes us that on New Year's Day a farewell social was given in honor of Mr. Ortwin Schaumburg, who expects to start soon on a Rosierucian lecture tour of England and Germany.

Mr. D. J. Kunkleman is conducting a class in elocution in the Center. Many are availing themselves of this opportunity to learn poise and oral self-expression. Public speaking is especially valuable to students of the occult, as among no other class of people do we find so clear an understanding of the power of the spoken word. It is necessary that we all learn to speak well, for this will make us much more efficient in disseminating our beloved Philosophy.

Mr. J. W. Greenfield is the new social secretary. The Sunday evening speakers for January were Mr. D. J. Kunkleman, Mr. Hans Hallen, and Miss Jule Johnson.

Utica, New York.

Mr. Fred O. Schwender, secretary of the Utica Fellowship Center, reports that much progress in cooperation and true fellowship has been made there. He also writes that the address has been changed to 274 Genesee Street. Mr. Theodore Heline of New York expects to give two lectures at this Center some time in February. At that time he will also use the local radio station, WIBX, which again is being furnished gratis by its owners.

Vancouver, Canada.

An expression class under the tuition of Mr. H. V. Richardson is being conducted at the Vancouver Fellowship Center and is getting good results. This class has been in session all winter. The teachers in charge of the other classes are Mr. and Mrs. Joy, Mrs. Golman, Mrs. Guiver, Mrs. Lembke, Mr. Johnston, Mr. Earle, and Mr. Richardson. Mrs. May

Lembke, the secretary, has been giving a series of talks before the intermediate grade of the Sunday School.

Mr. Joy reports: "The Bible class is proving to be one of the most interesting and instructive activities of our Center, and many of our students who are seeking the light find it there. We find it difficult to acquaint the public with the idea that the Bible esoterically interpreted becomes a real factor in soul growth and spiritual understanding, yet invariably the question is presented, 'Why have we not been told before?'"

Fellowship Day was celebrated here with two days of special services. The attendance was about fifty.

Foreign Centers

Basel, Switzerland.

We have received a letter from our student, Herrn Aug-Jorrens of Basel, giving a good report of the work there and stating that the members held a Fellowship meeting on January 6th.

Duesseldorf, Germany

Mr. Hugo Petzold, Secretary of this Study Center, writes us that the members meet every Friday in the Immermanloge, Kreuzstrasse 32, with a usual attendance of fifteen to twenty. Herr Petzold recently gave a Rosierucian address before the Neu-Geist-Lodge, about sixty being present.

The Dusseldorf Center is getting out a European Guide to Rosierucian Activities, which will be published in seven languages. The members of all European Centers of the Fellowship are cordially invited to become subscribers to this Guide, and are requested to apply at once to Herrn Hugo Petzold, Duesseldorf—Heerdt, Alt Heerdt 100. The price will be about 50 cents. It is felt that this Guide will be a big help in promoting cooperation and Fellowship among Rosierucian students in Europe.

Guadalajara, Mexico.

Mr. Julian S. Hernandez, president of the Center in Guadalajara, Mexico, has sent in a yearly report covering the ac-

tivities of the Study Center during 1928. Excellent results have been achieved.

Hamburg, Germany.

We received not long ago a very favorable report from Frida Johanna Ihl, secretary of the Study Class in Hamburg. The members of this class held a special meeting on Christmas Day and also on Fellowship Day. We expect great progress from our German Centers.

Havana, Cuba.

It is a far cry from Hamburg to Havana, but the alphabet is equal to the wide leap over the Atlantic! From the report of the Havana Study Center we learn that although the attendance in numbers is small, the students are most enthusiastic and sincere. We are looking forward to much good work being done in Havana in 1929.

Mexico City, Mexico.

Senor Alberto Baz y Dresch, secretary of the Mexico City Center, writes us that the president of the Center, Senor Jose F. Nava, has been giving a series of public lectures in the Masonic Temple and the Theosophical Hall, speaking from the Rosicrucian viewpoint on themes of interest to Masons.

Rosicrucian Field Lecturers

Miss Annella Smith is now in Columbus, Ohio, where she recently delivered a series of lectures. Some of their titles were: "The Antiquity of Man"; "The Great Reformation"; "Life After Death"; "The Truth About Initiation." Miss Smith is specializing in the development of class leaders and teachers in the Centers. She is thus supplying a great need of the Fellowship. She expects to stay in Columbus until about March 1st, after which she will go to Cleveland and Youngstown.

Mr. Ortwin Schaumburg reports progress in the cities of the Great Lakes District. He has recently organized a class in Flint, Mich., and given four lectures in Royal Oak and four in Detroit.

He has been getting very good results since leaving Headquarters in October. He expects to sail for Europe February 15th, not the 2nd as erroneously reported last month. His lecture tour will take in England and Germany and possibly other sections.

Dr. Franziska Lash has been giving several lectures in Dallas, Texas, at the local Center rooms and at the Jefferson Hotel. She had previously given a lecture on the "Psychology of Thought" before the San Antonio Club of Applied Psychology, which was enthusiastically received. She leaves for Fort Worth on February 5th, and after a lecture series there she will go to Shreveport, La.

Mr. Alfred Johnson has recently finished lecturing in Houston, Texas, where he formed a study class. He also spoke in San Antonio. At present he is in New Orleans, La., having given three lectures at the Hotel De Soto. He has been requested to speak before the Society of Occult Science on February 15th. After his work is finished in New Orleans, he will proceed to Memphis, Tenn., where he will give a series of lectures in March.

It is a source of much satisfaction to us that we have four lecturers in the field giving their entire time to the dissemination of the Rosicrucian teachings. The country is full of people ready for these teachings, but they aren't going to find them unless messengers are available. We are not yet reaching five per cent of the people whom we should reach, but we are doing what we can, and we know conditions will improve.

Center Addresses and Announcements

The addresses of local Centers may be found on the inside front cover of this magazine.

We should be glad to have the local Centers send us a supply of their printed announcements of classes and services so that we can send them to inquirers and new students in the cities where those Centers are located.

Echoes From Mt. Ecclesia

Chats with the Editor

WE HAVE heretofore in our chats brought forward to our readers the pleasant things, the lovely side of the life of the residents at Headquarters. Today the writer feels impelled to bring to your attention some of the problems that we have to confront. We want to say our life here is not one of continual sunshine and pleasure, as so many out in the world think. No indeed, we have our trials. Mt. Ecclesia is a real school, not perhaps of the same type as those colleges and seminaries where algebra, physics, et cetera are crammed into the gray matter of the brain; but the schooling of the personality, the control of the desires, the building of soul qualities go on here, and we can assure you our lessons are sometimes very hard.

There is one problem that has hung very heavy on the shoulders of the writer and that is the financing of the Children's School. At times it has been most disheartening. That school was one of Max Heindel's ideals. Many times he expressed himself almost with impatience that things did not move faster so we could start with the little children. "Train up a child in the way he should go: and when he is old, he will not depart from it." *Proverbs*, 22:6. He said that the training of the young minds would create a permanent and reliable foundation for the carrying on of the Rosicrucian Teachings in the future and since the older ones would pass out of the body with age, the younger ones must be trained to continue with the work and Headquarters must start them.

In 1924 the orders came from the Teacher to begin our plans for the erecting of this school. This was accomplished in the spring of 1926 but the financing of the school has been a very heavy drain on Headquarters' not too

abundantly filled purse. Whether there are five children or twenty, a certain number of attendants are required to look after the wants of these little ones. A dietitian, two nurses or attendants, one for the boys' dormitory and one for the girls', a teacher, and a part-time janitor and gardener are all required. Their salaries must be paid and their board and room taken care of. When the school is filled, the expenses are covered by tuition and contributions, but the attendance fluctuates, especially in the winter time. Where our problem comes in is that a large percentage of the little children that are placed in our boarding school come from homes that are broken up on account of many different reasons and often the poor mothers are compelled to support these children. There are frequent cases where the mother is taken ill or finds herself out of employment and unable to earn enough to keep up her payments to the school. We can not in such cases be hard and cold as is the custom in the world. We dare not turn these little ones out of the school. The result is that we have sustained heavy financial losses in the past two years because of this practice of the Golden Rule.

But this school can not go on in this way and yet we dare not become purse-hardened and cold. If there is ever to be an expansion or further growth of this most vital work, we must have some help from those out in the world. We have in the past two years turned away about one hundred children who were under the age of four and over the age of seven for we can only take children between these ages. There is a great need for a Rosicrucian school for older boys and girls. Max Heindel's hope was some time to take all children from the age of three and up, but under the financial condi-

tions which we have experienced since we opened our New Era School, it will take a very, very long time to reach these ideals.

"And they brought young children to him, that he should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."—*St Mark*, 10:13-17.

Rosicrucian Prison Work

Prison student enrollment in the Rosicrucian study courses continues to grow. Our members are contributing largely to the success of this work by writing encouraging and cheerful letters to these men. Anyone who is willing to correspond with a prisoner will be furnished the name and address of one by applying to,

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

Suggestions Welcomed

We want our readers, students, and members to feel that they are partners in the enterprise of getting out "*Rays from the Rose Cross*." This magazine does not belong merely to the few people at Headquarters; it belongs to the entire student body of the Rosicrucian Fellowship, and the members of that body are entitled to send in their suggestions for the improvement of the magazine from time to time and for the introduction of new features which would increase its value and popularity. In order for any enterprise to be a success it must have the accumulated wisdom of many people

brought to bear upon it. This is as true of the publication of "*Rays from the Rose Cross*" as of any other undertaking. Any constructive suggestions received from our readers and students at any time will be carefully considered, and such as are found feasible and possible of application will be utilized as rapidly as conditions permit.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 19, each \$3.00.

Vol. 17 (8 months), \$2.25.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian,

5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick,

5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics,

8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemeris Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

*The Rosicrucian Fellowship,
Oceanside, California.*