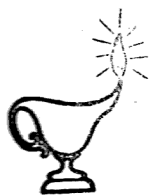


ROSICRUCIAN FELLOWSHIP MAGAZINE



Rays from the Rose Cross



Edited by Mrs. Max Heindel

VOL. 12

OCEANSIDE, CALIFORNIA, MAY, 1920

NO. 1

General Contents

<i>THE MYSTIC LIGHT—</i>		Page	<i>STUDIES IN THE ROSICRUCIAN</i>	
The Building of the Ecclesia		2	<i>COSMO-CONCEPTION—</i>	
The Pacific (Poem). Fannie E. Newell		4	The Rosicrucian Catechism.	Page
Negative vs. Positive Methods of Psychic Development. "One Who Knows"		4		Alfred Adams 28
The Doctor's Dilemma. A Story of the Unknown Realms. Prentiss Tucker		7	<i>CHILDREN'S DEPARTMENT—</i>	
Swedenborg and His Alleged Masonic Connections. J. H.		11	How the Fairies Helped.	
Reconstruction Letters. Will Levington Comfort		14	Ella Van Gilder 30	
The Open Road. C. H. P.		16	The Story of Gypsie. Anita Rau	32
Prayer of a Soldier in France (Poem). Joyce Kilmer		18	To Any One (Poem). Witter Bynner	32
			Nursery Chats. Norman McLeod	33
<i>THE QUESTION DEPARTMENT—</i>			<i>NUTRITION AND HEALTH—</i>	
Was the Crucifixion of Christ Necessary?		19	Operations—Necessary and Unnecessary.	
Advantages of Occult Knowledge.		20		Lizzie Graham 34
Shall I Belong to a Church?		20	Ham and Bacon!	35
Alternation in Sex.		21	The Medical Treatment of Cancer.	35
Smile (Poem). Tessie Lehrer		21	Menus from Mt. Ecclesia.	36
			Recipes	36
<i>THE ASTRAL RAY—</i>			The Rosy Cross Healing Circle: Testimonials.	37
Virgo, the Divine Mother. Margaret Wolff		22	<i>ECHOES FROM MT. ECCLECIA—</i>	
Children of Taurus.		25	The Sunrise Easter Service.	
Your Child's Horoscope: Delineations (2).		26		Corinne S. Dunklee 38
Vocational Delineation.		27	Local Notes.	I. B. B. 38
			A Dangerous Pastime.	E. S. 39
			Prize Competition in Writing Articles For the "Rays."	40

Subscription in the United States and Canada, \$1.50 a year. Single copies 15c. Back numbers 20c. England, 6s 8d a year.

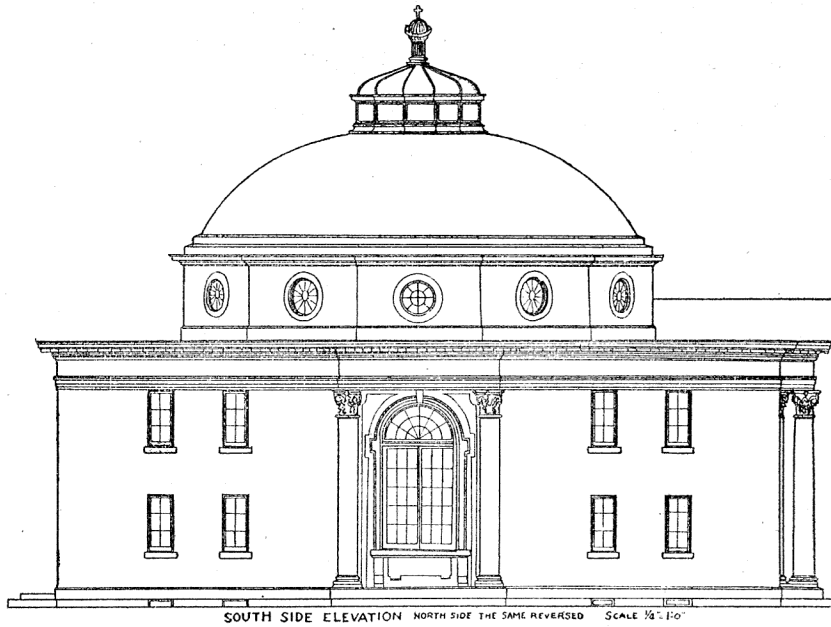
CHANGE OF ADDRESS must reach us before the 10th of the month preceding issue or we cannot be responsible for loss of magazine. Be sure to give *OLD* as well as *NEW* address.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

ROSICRUCIAN FELLOWSHIP
Oceanside, Calif.

Printed by the Fellowship Press



The Building of the Ecclesia

Friends have been urging us to announce the building of the Ecclesia and to start a movement for the collection of funds for its erection; but we have been loath to do this, preferring to let the necessary means come as a spontaneous offering when it became known that the time for the building of the Ecclesia had arrived.

The Work in the Past

The work at Headquarters has been carried on for ten years by voluntary contributions, and all who come here are surprised at what has been accomplished. It has taken very careful financing and great economy to do what has been done. The leaders have always felt it unpardonable to use money carelessly which had been contributed for spiritual work. It is true that there have been times when they had to deny themselves many things that the students in the world were enjoying. The workers could also have been made more comfortable if money had been more plentiful. At present we are sadly in need of cottages and as a result must often turn visitors away, for our rooms are full. But all surplus money must now be used to start the Ecclesia.

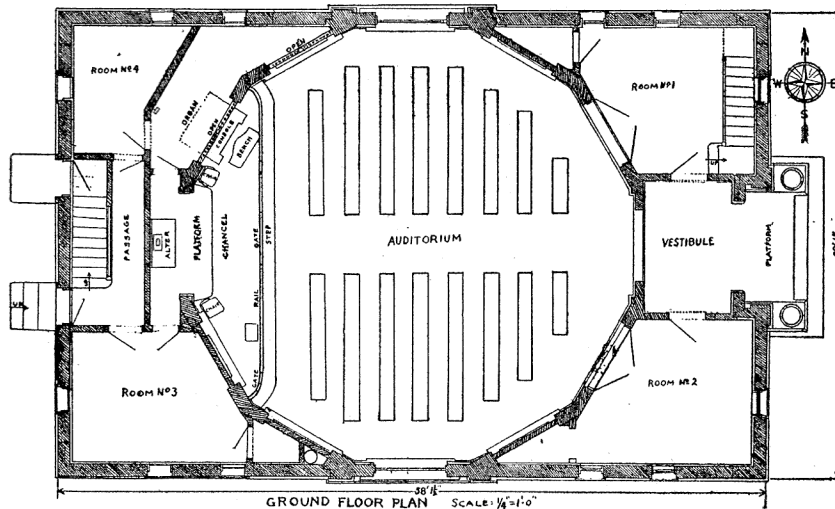
The Construction

The construction of the Ecclesia will be of reinforced concrete. The building will be twelve-sided, corresponding to the twelve signs of the zodiac. The auditorium will seat 100 persons with space for 50 more in the adjoining rooms. The building will contain rooms for offices and reception rooms for patients.

The architect is a member of the New York Study Center.

Workers Needed

When we begin building we shall need the voluntary help of able-bodied men who understand the different parts of the work; also several strong, capable women who will help us in the kitchen, dining room, and elsewhere. so that those who donate their services may be made comfortable.



The Panacea

It is hoped that through the aid of faithful followers of the Fellowship, the vibrations of the Ecclesia may be raised sufficiently to permit of the Spiritual Panacea being prepared there.

The Time and the Funds

Since May 1910 all members of the Fellowship have looked forward to the time when the Ecclesia would be built. The corner stone was laid in 1915 with appropriate ceremonies, all members then at Headquarters, both students and probationers, taking part. It is necessary that the building be completed sufficiently to hold the opening services Christmas night 1920.

It is now proposed to break ground for the foundation on July 15th. But in order to do this, it is considered necessary that we have \$10,000 on hand at that time for prosecuting the work. The total cost of the building has been approximated at \$30,000. We have \$3,000 in the bank at the present time, which has been contributed in the past for this work.

Unless the Ecclesia be built by the many it will not be a *true* Ecclesia. The funds on hand have been received from students in amounts varying from small sums up to \$100. Though we realize that it will be necessary for well-to-do friends to give large sums, we pray that by means of the many small donations we may build *the major* part of this contemplated structure, in which we hope that the highest aspirations of the pioneer race may be expressed. Subscriptions may be made payable in instalments as the entire amount will not be required at the start.

Necessity of Co-operation

Nothing short of an Ecclesia built by the Fellowship *as a body* will answer its lofty purpose. The little Pro-Ecclesia was built of many hearts to fill a common need; so must the Ecclesia be in a still higher degree an expression from the whole Fellowship. The Pro-Ecclesia was built by faith, and we shall likewise build the Ecclesia, in faith hoping to see it finished within the time set for completion. Let no one give except he or she feels it an enjoyment and a great privilege. A small donation which involves sacrifice of some personal comfort may pay for only one brick in the physical structure, but the love wherewith it is impregnated will add more lustre to the spiritual temple than tons of material bought with the coin of loveless contributors. So, whatever you give, *Be Sure to Give Your Heart with It.*

The Mystic Light.

The Pacific

FANNIE E. NEWELL

(Inspired by a Visit to Mt. Ecclesia)

Father Ocean, gray and hoary,
Viewed from bright Ecclesia's hill,
What the burden of thy story?
Whispering, roaring,—never still!

I see the gulls' swift weaving wings,
And undines, garmented with spray,
And green and foamy beckonings,
Which tell of things far, far away.

“And art thou Neptune's mystic child,
And knowest not my magic lay,
Nor thrill'st to my chanting wild
Of things—ah, strange—and far away?”

And in my dreams I go with thee
To those far golden lands,
And sport with mermaids, gay and free,
And lie upon enchanted sands.

But Father Ocean, cease to call
Or coax me with thy wavelets blue
Out to where strange things befall—
For me at home there's work to do!”

Positive vs. Negative Methods of Psychic Development

By “ONE WHO KNOWS”

ALMOST all the world—so it appears—is awakening to the fact that inter-communication between the Planes is a possibility. Ouija boards are so common in the schools and elsewhere that study and work bid fair to be interfered with; while seances, and mediums, and meetings where discussions are carried on regarding communication with the so-called “dead” are day by day gaining in popularity until it would seem that the “Negative School” had captivated and captured the imagination of mankind, and the whole world had gone daft on the subject of “Spiritualism.”

This little article is meant to present to the reader the two sides of the question; to weigh the Positive and Negative manner of approach to Things Beyond the Veil, so that the reader may exercise his own discretion *with his eyes wide open*.

The *Negative Side* of this matter refers to the usual manner of getting information from the Beyond, either through the ouija board, through

a professional or non-professional medium, or through one's own efforts to open oneself to spirit-controls. There are almost as many of these differing methods as there are people, but the *results* of all Negative Approaches are identical: *The message is given by another, concerning an object or topic that does not come under the direct observation of the individual seeking knowledge or understanding.* The more you weigh this the more you will be willing, in all probability, to acknowledge its truth. Take for example the case of a bereaved relative—perhaps a mother or a wife. Such a one applies to a medium for news of the dear one who is “lost,” and the medium makes the connection, or apparently does so. Words of comfort and consolation are received by the sufferer which give ease to the heart and balm to the wounded spirit. But in this connection there are two things to be remembered, namely: First, that the inquirer *did not see* the dearly beloved dead who delivered the message through the medium;

second, that the inquirer has done the medium, the dead, and himself an almost irreparable wrong by thus seeking this information and heart's ease.

Why is this? Because, first of all, those who pass on have their work laid out for them by the All-wise Father, whose plan for each one of His children is definite and distinct. To call these dear ones back from their journey, therefore, to lull our pain or ease our heartaches is *the height of selfishness on our part*, viewed from our own personal standpoint. Thus we hinder the progress of our loved ones; we stunt, perhaps for millions of years, the progress of the medium; we stultify the gift that God is trying to develop within us, namely, the development of that quality which will enable us to investigate those realms for ourselves, first-hand, without calling back a loved one, without utilizing the treasured brain and mind of a fellow being (referring to the medium), and without acknowledging that we ourselves have not been given the gift but must look to others for that which God hath implanted within the heart of each one of his children.

The well-authenticated case is on record of a child that was born with a paralyzed arm into a family of riches and luxury. Trained clairvoyance revealed the fact that this child had, in a past life, used his clairvoyant powers to benefit the pocketbooks of those by whom he was then surrounded. So he came back to reap the benefits he had sown (through the use of the riches) but he was minus the use of the right arm, which he had previously submitted to the use of others as a medium.

Does not that mean something to you? For example, you are curious, let us say, and you think you would like to try to write, automatically; you sit down to your table and offer yourself to any wandering spirit who is desirous of writing through you, just because you are mystified by the proposed unusual experience. Some wandering *elemental* (or undeveloped spirit) comes along; sees your willingness to be used as a medium; seizes control of your arm; uses it thenceforth at will, whether you wish him to or not; begins, perhaps, at first to spell and write beautiful messages through you; but eventually uses your brain and hand to write and do anything that he (the elemental) wills. And should a more powerful elemental come along and fight for and obtain mastery over your brain and

hand and perhaps your body, then *you, your thinking, your sight, your entire self* might perhaps be retarded millions of years in your development, due to your misguided opening of yourself to the so-called *Negative Forces*.

To repeat: the medium, who is liable still to be controlled for millions of years by the same elementals after he has passed into the Land of the Beyond (before control is wrested from the dominator and is returned to the Repentant Self), is blasted and immeasurably hurt by your appeal that he try to get a message for you. You, yourself, are yielding to selfishness, to worse than idle curiosity, and are using harmful methods; your friends on whom you thus call are greatly hindered in their onward march upward.

Now this does not mean that you cannot communicate with your dear ones when you are trained, nor that you are to be separated from the Realms of the Dear Departed—not in the least. But it does mean that if you have regard for others, not to mention for yourself and your proper salvation and progress, you will learn the *right way* to approach the subject, having done which you will be able to associate with your dear ones as much as is good for them and for you; you will be able to gain all knowledge and understanding in proportion to your devotion and sanctity; you will be able to heal and help others through your conscious efforts in this direction, all of which is dependent upon your attention to and acceptance of *The Positive Method of Trained Clairvoyance*.

This Positive Method is that of consistent study along certain lines that are opened up to you definitely and in a most orderly manner by the Rosicrucian Philosophy. It consists in exercises (not breathing exercises, but exercises of the mind) which have a tendency to purify the mind and elevate the individual to the consciousness of these matters, which in turn enable him to accomplish the desired result. It might be added, that the search for illumination is always made from the standpoint of being of Service to Humanity; of gaining this information for the benefit of Mankind and not from the motive of idle curiosity. One could not conceive of seeking the deep and hidden riches of God's wisdom for the gratification of curiosity.

What is the proposed result of this quest, as far as the student is concerned? Instead of be-

ing obliged to see all that the Desire World has in the way of phenomena, whether he will or not, the Trained Clairvoyant can at will close the door, or, by the same token, he can open it. This condition has been likened to that of an observer at a telescope. The medium, or Negative Individual, *must see whatever goes on before his eyes*. He has no option, once the door has been opened. It is as if one's eyelids had been removed by a surgeon's knife, and one's eyeballs were henceforth exposed to the glare of sun or flicker of arc light without any protection whatsoever. This would be a most unfortunate situation for the individual, would it not? Yet that is exactly what the beginner or the medium does when he opens himself to Forces that he can neither wholly see, cognize, nor control. The Trained Clairvoyant, on the other hand (reverting to our analogy), has control of the lenses and the mechanism by which the telescope can be directed; he can focus it upon any star or any portion of the heavens; he is, in other words, master as to the things to which he shall direct his attention.

The Negative Searcher has been likened to a man who is astride a horse, bound hand and foot to the animal, with no voice in the control either of the animal or of the direction to be taken. Such a one is at the mercy of the beast, who will not be long in recognizing his power and using it, possibly to the destruction of the helpless rider. The Positive Inquirer, on the other hand, is likened to the man who rides his saddle in perfect control of the beast and of the situation—*master of all he surveys*, so to speak. In fact, the Trained Clairvoyant may be said to be a *surveyor* of any realm to which he may turn his attention, whether it be in the Etheric Region, the Desire World, or the Thought World. In all of these he can consciously function when he has passed the various stages of Initiation which are open to the true and tried student.

Let no worthy or honest investigator, therefore, be turned aside because he feels that knowledge and understanding are impossible of attainment, for they are right where he may reach out and grasp them: in fact, the infinite wisdom of God is at his command, *merely for the earnest and orderly seeking*.

Practically every individual one meets who is now studying the Rosicrucian Teachings has, at one time or another, been touched and tested by the Negative School. At one phase or an-

other of his journey he has had presented to him the bait of beautiful phrases and tempting "truths" from an "unseen friend" who purports to be focusing the direct rays of Almighty God upon him, the unsuspecting victim of this Negative Process. The Rosicrucian Fellowship, therefore, may be said to be in the nature of a Rescuer who is helping one after another of the honest seekers of the world to find the Real Road which leadeth to understanding. For after all, men may be tempted and tried on these various points along the Path, but the sincere and honest desire of the heart to know the Only True God leads the novice through thorns and briars to the Path the Master trod.

If you investigate this subject further for yourself, you will find, doubtless, as did the writer, that The Rosicrucian Teachings are in no wise—no, not in the slightest degree—a deviation from the teachings of Christ-Jesus, nor would they offend even the least of the Children of God. The deeper you probe, the clearer and more purified become the words and acts of the Great Master before whom every knee shall bow; and the Rosicrucian Teachings will add to your wealth of knowledge about this Immaculate Master, no matter what your previous training and education.

Therefore, you are entering upon no blind alley; you are searching along no path that "leadeth to destruction" when you investigate the Positive Method of Trained Clairvoyance, as taught by the Rosicrucians, for these students of the Divine are *Servers of Humanity* in the most remarkable sense; they ask nothing for their services; their lives are devoted to your service; their hearts and their all are at your disposal if so be they can add to your joys or subtract from your woes. And although the writer is not what might be called in any sense a Rosicrucian, because this appellation is so high and sacred that it is reserved for the few of high attainment, none the less he realizes that if the student of Truth will investigate for himself and will weigh the two carefully, he will come to the conclusion that there is more difference between the Positive and Negative Methods of Clairvoyance than between the bottom of the ocean and the tops of the Himalayas. For in the Negative method there lies the abyss of ignominy and chaos, while the Heaven of God's presence is reserved for him who will study and stand by *The Positive Method*.

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

PRENTISS TUCKER

CHAPTER I.



MAN was sauntering slowly down one of the less crowded streets of a great city. He was tall and straight, with a commanding presence, but the most remarkable feature about him was his eye, the expression of which was entirely indescribable; indeed it changed so frequently and so radically that it was seldom amenable to any single description. About him, otherwise, there was very little to attract more than a passing glance. Many men in that great ant-hill of humanity were tall and straight, and a considerable number were of commanding presence, so that those of the passers-by who saw the individual to whom we have referred, merely glanced at him a second time as one will when one meets an apparently perfect specimen of humanity, and passed on.

The man walked slowly along as though time were of no particular moment to him, speaking to no one and spoken to by none, though an occasional child would look fixedly at him and then, seemingly, at the air around him. A Great Dane followed him for a few steps and thrust a huge muzzle into the stranger's hand as though paying homage to one whom he instinctively took for a friend. A horse attached to a laundry wagon waiting at the edge of the parking strip for the driver, turned his head and followed the man with solemn eyes. The human beings on the street passed him with but a second and careless glance. A light runabout stopped at the curb a few feet ahead of him and a priest alighted, brushing hurriedly by just ahead of our stranger and making for the front door of a very prosperous-looking mansion; but the priest was in a hurry, doubtless to shrive some fair penitent, and did not favor him with even a glance.

A few blocks further along a young woman in tawdry dress, with a heavily chalked and painted face, hastening along as though preoccupied with some distressing thoughts, almost jostled him as she passed, wholly unconscious of his presence. The man touched her on the arm as she was going by.

"Grace," he said, "you must not do it."

"There ain't nuthin' else for me to do—Oh!" looking up, "who are you speaking to the likes of me? I don't know you!"

"No, you don't know me but I know you and you have no right to do what you are thinking of. My sister, put the thought aside."

"Gawd! Who are you, callin' me 'sister'? Can't you see the paint? Don't you know all these good ladies along the street are lookin' at you an' they'll tell everybody at church tomorrow? You look like a good man. You'd better go along and let me alone. It's none of your business anyhow."

"Yes it is, my poor little sister. I came along this street to meet you and turn you back."

"You! Why, that's a lie! I only made up my mind five minutes ago and you're the only one knows—Why!" her eyes began to grow big, "how did *you* know? Who told *you*? Nobody knows. Nobody could tell you. What are you talking about, anyhow? Let go my arm!"

"Grace, I know you and I know your mother and how she tried so hard to keep alive to save you from just this, and when you made up your mind to end it all in the river, I knew it though it *was* only five minutes ago, as you say. You must not do it, little sister. There is work for you to do and the Master has need of you. Go back to your room and you will have a chance to go to work and earn an honest living."

The girl had tried to wrench loose from him, but there was something in those indescribable eyes which not only commanded obedience but also enforced it, and in spite of herself she had to look at him. When he spoke of her mother, her face twitched, but as he mentioned his knowledge of her resolve to commit suicide she started with terror and looked at him as an animal caught in a trap might look at the trapper. Her eyes were wide and her face paler than the chalk which had been so lavishly spread over it.

"Go back to your room," he continued, "and when Lottie comes back tonight, she will tell you of a job. Take it and keep straight."

"Who are you, Mister? I never saw you before."

"Do as I say." The voice was peremptory

and yet very sweet and much like the tone of an organ. Grace did not attempt to resist, but turned around and retraced her way, leaving the stranger standing on the walk.

He did not remain there long, however, but continued his way down the street, meeting no one, apparently, whom he knew, for he spoke to none and walked slowly along, seemingly wrapped in deep thought.

So he continued until, coming to one of a long line of almost identical houses which lined the street, he turned and ascended the steps to the front door. Here he was admitted without question by a servant girl who went at once to tell "Mister George" that a stranger was waiting to see him.

"Mr. George" seemed to be somewhat vexed that a stranger had been admitted to the house without so much as his name being known or a card given, and he hastened to the front room to meet the visitor, looking at him inquiringly as though wishing to express, politely, the thought that such an intrusion on the time of a busy man by an utter stranger was, to say the least, somewhat unwarranted. The stranger, however, was in no way disturbed by this apparent lack of welcome. He looked straight at the younger man, remarking more as though making a statement than as asking a question,

"Dr. George Bidwell?"

"Yes."

"So I thought. I have had some little correspondence with you, Doctor, through our mutual friend the publisher of the little magazine which you sometimes write for, though I have never directed a letter to you personally."

"Oh!" Dr. Bidwell's eyes widened and his face glowed with surprise and delight. "Then you are the great specialist the editor spoke of as—"

"Please,"—the stranger raised a hand in warning, "I do not wish to have anything said about my being here, even though there are very few who would recognize my name. What I have to do can best be accomplished if no publicity be given to my visit. I called on you partly because I know that there are some things bothering you which our correspondence has not cleared up."

"Indeed there are, especially some of the things which you said about the functions of the subconscious mind, but I had not dared to hope

for a personal interview, er—er—" the doctor hesitated.

"Call me 'Professor.'"

"I had not dared to hope for such a thing, Professor, and when you told me who you were it took my breath away."

"I trust you will recover it soon, then, Doctor," said the other with a smile, "for I shall need your help in some work which I have in contemplation, and I am sure you will not disappoint me."

"Why, surely, Professor, I will do anything I can, as you know, though how I could be of any help to such a man as yourself I—but you are standing up! Please take a seat and forgive me for not being more hospitable."

Our stranger friend took the seat which the Doctor placed for him and yielded up his hat, while the Doctor vibrated around the room, evidently very much excited at the presence of this man whom he had never seen before, just as a sophomore might be should the president of the college call on him in his room.

Seated, and with his hat removed, our friend seemed a rather more remarkable specimen of the race than before. His age would have been hard to guess. It might have been anything between thirty and sixty, and there were times when, in his eyes, there seemed the knowledge and experience of untold centuries. His skin was smooth and his face unwrinkled, and yet about him like an invisible atmosphere, there seemed that impression of incalculable age, of experience illimitable, of power tremendous though restrained, and yet why all these sensations should have flashed across one's mind in looking at the calm, dignified gentleman sitting in the Doctor's chair, would have puzzled any observer to answer.

The Doctor having quieted down at last into another chair, the Professor plunged at once into the object of his visit.

"I have called on you, Doctor, because I want you to write a book."

The Doctor threw up his hands in a mock gesture of despair.

"Book! Book! Me write a book? Why I can hardly write a decent letter, let alone a book. I'll do anything I can for you, Professor, so long as it is within my power to do it, but writing a book is entirely beyond my limit."

"No." The sweet organ tones of the voice with their note of finality seemed to leave no

room for argument or dispute. "I will not ask you to go a-warfare at your own costs. You will receive help and you will know what to write and how to write it, but it is extremely essential that such a book should be written and written now."

"But, Professor, there are many writers who are real writers. Would it not be better to get one of them to do the work?"

"None of them can do it or I would have tried to get one to assume the task. There is not one, however, who is capable of doing the work. This book which I want you to write does not require great creative powers nor a vivid imagination. What it does require is a strict adherence to truth and the earnest desire to serve. You have the desire to serve, for it shows in your aura, and as to the adherence to the correct facts, help will be given you."

"But, Professor, why—er—er—I don't mean to say anything out of the way at all, but would it not be better if you wrote this book yourself?"

"No. If you will recall the correspondence which we had in the magazine, you will remember that there were only three answers to your questions and that all of them were written by some one else and that only the substance of the replies were credited to me, do you recollect?"

"Yes. I remember that, of course, but I know that the magazine would have printed anything that you might have sent it, and I supposed that you were busy and had merely given a verbal answer through some one else."

"The reason why my answers were so informal is the very reason why I want you to undertake writing the book. Both depend upon a fact which may surprise you somewhat but which is nevertheless true, and that is that I have no physical body and in consequence the writing of a book would be a very unpleasant undertaking, though I could help you to write one, very easily."

Dr. Bidwell looked narrowly at the speaker and his glance wandered from head to foot. When he spoke his voice had lost that cordiality and deference which had been so prominently noticeable, and was rather cold and metallic.

"Do I understand you to say, Professor, that you have no physical body?"

"Exactly so."

"As a man of science, or rather, I should say perhaps, a would-be man of science, I am some-

what inclined to be interested in your statement. The answers which you gave to my questions in the little psychological magazine or which, as you have rather more exactly pointed out, were given in your name, dealt with subjects which were beyond my powers of verification and I have accepted them as hypothetically correct. Your statement that you have no physical body is not quite so far beyond my reach for I can see, and I have for once to thank the carelessness of my housekeeper that your coat-sleeve has brushed some little dust which I had noticed on the arm of your chair. Your body, which I suppose is only an etheric body, is entirely opaque, although you are between me and the light, and when you shook hands I certainly received the impression that your hand was entirely material. Your hat, too, must be etheric, and yet it rests quite naturally on the hall table where I can see it from here. I do not wish to be unduly skeptical or hypercritical but it appears to me, Professor, that for a man without a body you are obeying too many of the laws of matter."

The Professor smiled. It was a sweet smile, a little sad perhaps, and showing no trace of impatience but rather that great tolerance which is easy for one who knows that he is in the right. Under the spell of that smile and the calm, steady gaze of the man opposite him, the Doctor flinched a little. Had he, perhaps, been a little too hasty? How could the Professor have no body and yet have the body which he saw sitting quietly in the chair before him and whose hand he had shaken? Yet the answers in the magazine, credited to the Professor, had shown a depth of psychological knowledge which was positively uncanny. Perhaps the Professor was crazy. Perhaps it would be best to humor him and find out where the flaw was, where the screw was loose. Besides, from the Professor there seemed to radiate a power, an absolutely unshakable confidence, which in the silence that followed the Doctor's last and somewhat hasty speech caused that gentleman, in the very slightest degree, to regret his rather caustic words, but he made no spoken apology. The Professor broke the silence:

"Appearances truly seem against me, but I hope, Doctor, that you will not judge too quickly nor make your judgment irrevocable, for notwithstanding the facts which you have mentioned, it is perfectly true, as I have stated, that I have no physical body and that which I

appear to have is only a very serviceable vehicle which I have materialized and which I am holding together by a considerable exertion of the will. So, you see, your incredulity is really a compliment to my skill, in a way."

The Doctor seemed to be thinking deeply. For a few moments he sat quiet, looking now at the Professor and now at the ceiling, until finally he spoke:

"In my profession," he said, "when some one makes a discovery he advertises the fact and then others perform the same experiment to find out whether they, too, will obtain the same results. If, in a number of cases, different men find that the work outlined by the first discoverer always has the same effect, then the others, too, announce their results and confirm the statements of the first man, and the discovery is taken to be a scientific fact.

"The discoverer, however, does not and cannot have the right to become angry or provoked if his first announcement is not accepted as demonstrated scientific truth. He is always glad to have the contributory evidence of others, and he does not consider it any slight upon his own veracity that his work is not at once put upon the basis of accepted knowledge."

"Doctor, I appreciate the dilemma in which you find yourself and I shall do what I can to set your doubts at rest so that you can start on the great work which I hope that you will agree to undertake. The world is sick. A critical time in its history has been reached and extra help must be given to it if it is to pass the crisis successfully. The things which I shall show you and the information which I intend to give you would be entirely out of the question under ordinary circumstances, but the present times are not ordinary.

"You have been selected, not because you are a writer but because your organism and your development are such that the things which I am to show you can be shown far more readily than they could to one of a more materialistic and less sensitive nature. The fact that you are a man of science will be of great help. You are accustomed to weigh facts and theories and you are not deceived by outward appearance. The real proof of those things which I shall show you is the proof of logic and reason and not the apparent but tricky and deceitful argument of phenomena. I could have appeared to you as a misty spirit, but would that have made

my words any the more reliable? When the Master came did He appear as a spirit? No, he came as a man among men and He rebuked those who were continually looking for a sign. Yet, as it is necessary for you to see and realize some of the conditions of the higher planes before you can describe them to others, it has been permitted to me to help you acquire certain development with rather abnormal speed, if you are willing to help in the work which I shall outline to you."

The Doctor tapped the ends of his fingers together in a meditative manner, looking at the Professor the while in a non-committal way. Presently he seemed to have made up his mind.

"Well," he said, "I might be willing to help in this work you speak of, provided that I am convinced that my information comes from authoritative sources and that I am not merely asked to waste my time on wild theories. In other words, Professor, I am from that great state whose people demand to be 'shown.'"

"That is quite satisfactory, Doctor, and now in order that you may have time to get your higher bodies in somewhat better shape, I will give you some instructions to that effect."

For some fifteen or twenty minutes the stranger talked, giving the Doctor instructions and directions which it is not necessary nor profitable to record. At the end of that time he rose, put his hand on the Doctor's shoulder as that gentleman rose too, and said:

"Well, Doctor, goodbye for the present. You will hear from me soon."

As he finished and as the Doctor put out his hand to wish his guest farewell, he gave a start of surprise. Well he might, for the Professor *was not there!*

The Doctor hurried into the hall and looked at the table. The hat, too, was gone!

(To be continued)

Life of my life, I shall ever try to keep all untruths from my thoughts, knowing that Thou art that truth which hath kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that Thou hast Thy seat in the inmost shrine of my heart.

And it shall be my endeavor to reveal Thee in my actions, knowing it is Thy power which gives me strength to act.—*Rabindranath Tagore.*

Swedenborg and His Alleged Masonic Connections

By J. H.

AMONG the occult writers of the eighteenth century perhaps the most important is Emanuel Swedenborg. Born in Stockholm in 1688, he graduated at the university of Upsala at the age of twenty-one, and in 1710 wrote an excellent ode in celebration of a great victory beginning thus:

“Lulled be the dissonance of war—the crash
Of blood-stained arms—and let us listen now
To sweetest songs of jubilee. From harp
And thrilling lyre, let melodies of joy
Ring to the stars, and every sphere of space
Glow with the inspiring soul of harmony.”

Soon after his graduation he began to travel in foreign countries as was the usual custom of his day, and became known as a scientific and philosophical writer. His studies included everything under the sun from the dead mineral in the bowels of the earth to the living organisms that inhabit the human brain. Up to the age of fifty-five he lived in the world as a practical scientist entirely unconscious of the fact that an All-seeing Eye was gradually preparing him for a great work to which he had been elected. This work could never have been performed had he been able to foresee the coming events that cast their shadows before him.

Then in 1743, at the exact moment indicated by the Clock of Destiny, something of a miracle happened which no living person has ever been able fully to explain. Swedenborg the scientist passed out of physical existence and a new personality took his place. This new Swedenborg, new in mind and heart and body, had almost no interest in science, philosophy, or the affairs of this world which had been the chief concern of the old, but the ruling love of this new man was the exploration of a new world into which he had been born. The miracle of Swedenborg's birth into a new and higher life does not consist so much in that he was permitted to have conscious communication with angels and disembodied spirits as in the fact that he was ordered to publish what he saw and heard, and thus to be a witness of immortality to the mortals he had left behind. The impression which the experience of his admission to the land of the living dead made upon his mind was so strong that he

afterwards worked with an energy and a perseverance which was oblivious to everything else except the revelation of things heard and seen in the spiritual world. In his life he must have labored day and night to produce those many works which reveal the love, the wisdom, and the power of THE WORD.

One of the first great truths that Swedenborg brought back from the world of disembodied and invisible spirits to enlighten the minds of men was the doctrine concerning the laws of the Divine Providence and their operation in the physical world, whereby the human race is led step by step to higher and higher perfection. These doctrines make Swedenborg very interesting to the occult student and especially to a student of the Rosicrucian teachings. In this world most events are ascribed to man's own sagacity, and the rest are supposed to be the result of chance, fate, or luck. Ordinarily things that cannot be handled, felt, heard, and seen, are not conceded to exist except in the imagination of visionary dreamers and weak-minded people. Governments make war and declare peace, kings are made by soldiers and beggars by millionaires, men rule and women are ruled by their own wits, and GOD is left out of the question entirely. The devil gets the hindmost all the time, so it seems. But the student of the Rosicrucian Philosophy knows that there are other worlds and other principalities and powers which are the more real because they are invisible to ordinary sight. And Swedenborg knew it, for he had passed beyond this world of effects into the world of living causes. There he saw that there is no such thing as chance or luck. He saw Supreme Intelligence in operation, and he testifies in the strongest manner to his experience of higher powers and to his vision of invisible worlds of causes governed by immutable laws which extend to the minutest details of every event that ever happens in this world, where kings and rulers of kings find it so difficult to believe that there really IS a Divine and Universal Government ruling all nations with a rod of iron. He saw that those who believe themselves masters here are in reality slaves and ruled absolutely by means of spirits whose very existence they

deny because they cannot see them and put them behind prison bars. They would quake with fear if they were brought in contact with those monsters, invisible to ordinary sight, who must be fought with the terrors of Divine Justice upon their own plane where no ordinary weapon can reach them. It is on the spiritual planes where battles are fought that make Ypres and Soissons fade into insignificance. There also are to be found the real benefactors and saviors of the human race, who out of pure love guide those who are in darkness and the shadow of death. There are those Compassionate Ones whose spiritual splendor and sublime greatness would bring to their knees even better men than John of Patmos. The students and readers of this magazine know something of these hierarchies and their sublime work. Shall we deny these spiritual realities just because we cannot see them and because their work is as silent and as noiseless as that of the marching orbs in the blue heaven? Swedenborg saw them, and what he saw made his heart burn with a love that almost consumed him. Translating his spiritual experience into natural language he wrote:

“Who does not know that there is such love which surpasses all other loves in excellence and pleasantness, so that all others in respect to this are of little account? That it surpasses the love of self, the love of the world, yea, the love of life, experience testifies. Have there not been and are there not still those, who, for *the woman* desired and solicited for a bride, fall upon their knees, adore her as a goddess, and submit themselves to her good pleasure as the vilest slaves?—a proof that this love surpasses the love of self. Have there not been and are there not those, who, for *such a woman*, regard riches, yea, treasures if they possess them, as nothing, and who also spend them lavishly?—a proof that this love surpasses the love of the world. Have there not been and are there not those, who, for *such a woman*, esteem their own lives as worthless, and earnestly desire to die unless *she* engages herself according to their wish, as the many deadly combats of rivals testify?—a proof that this love surpasses the love of life. Have there not been and are there not those, who, for *such a woman*, have become frantic from being refused by her?”

The woman here spoken of is a natural symbol of what his clairvoyance revealed to him in the other world. He had found THE BRIDE, THE

LAMB'S WIFE, and for the first time he knew what LOVE is. He had prepared the golden wedding garment and had been received among the friends of the bridegroom. He had seen *her* clothed with the sun and with the moon under *her feet*. He had ceased to deny the reality of the Invisible and had been convinced through personal experience that “the wisdom of this world is foolishness with God.”

Seeing the Divine Providence in actual operation in the physical world, he could understand how difficult it must be for one whose spiritual eyes are closed to believe that the spiritual leaders of the True Holy Empire, who are gifted with real knowledge and power, deal with nations and their destinies as a little child deals with its soldiers of lead, or as the potter deals with his clay. Looking back upon his own state of ignorance in the physical world he wondered why he had not become sooner convinced that there must be a Supreme Intelligence guiding humanity upon the path of progress in a more direct way than is discovered by blind faith. On August 27, 1748 he wrote:

“Before my mind was opened so that I could speak with spirits and thus be persuaded by living experience, such evidences were presented to me during many previous years that now I wonder that I did not then become convinced of the Lord's ruling by means of spirits.

“These evidences were not only dreams, for some years informing me concerning those things which I was writing, but also changes of state while I was writing, and a certain extraordinary light on what was written. Afterwards I had also many visions while my eyes were closed: a light was miraculously given; and many times spirits were sensibly perceived as manifestly to the sense as bodily sensations; afterwards also I had infestations by various ways from evil spirits, in temptations, whilst I was writing such things as evil spirits were averse to, so that I was beset almost to horror; fiery lights were seen; talking was heard in the morning time; besides many other things; until at last when a certain spirit addressed me in a few words, I wondered greatly that he should perceive my thoughts, and afterwards wondered exceedingly when the way was opened so that I could converse with spirits, and then the spirits wondered that I should be so surprised. From these things it may be concluded *how difficult it is for man to be led to believe that he is ruled by the Lord*

through spirits, and with what difficulty he recedes from the opinion that he lives his own life from himself without spirits. I have at one time perceived, some months after beginning to speak with spirits, that if I should be let back into my former state, I might relapse into the opinion that these things were fantasies."

The materialist who does not believe in spirits will find such statements wild and unreasonable and will probably reject them as the imaginations of an unsound dreamer, but to a student of the Western Wisdom Teachings they sound familiar. This article, however, is not written to offer the Arcana Coelestia of Swedenborg as a precedent to the Rosicrucian Cosmo-Conception or to compare his "Earths in the Universe" with "The Message of the Stars"; it is intended to cast a few rays from the Rose Cross upon Swedenborg's alleged Masonic connections and incidentally upon Freemasonry itself.

Some Masonic writers have placed Swedenborg among the great Masonic leaders of the eighteenth century, while others are sure of the fact that he never was a Mason. They admit that nearly all of his intimate friends belonged to the Order, and that he was a remarkable man whose revelations have astonished the world, but whether he was a Rosicrucian, a Freemason, or a member of another occult society they have not been able to decide definitely. As the Rosicrucian Order is often believed to be a part or degree of Masonry, and "the Masons of today have but very little of the occult ritual left," it will not be out of place here to show the difference between a truly occult brotherhood and a fraternal society whose secrets, with the exception of a few passwords, are published broadcast in books and magazines.

The student of occultism will find in Swedenborg a veritable mine of esoteric knowledge. Swedenborg wrote in Latin, not merely to reveal the spiritual sense of the Bible, but to conceal anew what he revealed. He wrote many words in capital letters without any apparent reason. He wrote many memorable relations which are memorable in more than one sense. He wrote a great work on Conjugal Love and closed it with a cryptic key which turns the lock to wonders beyond wonders. This key was handed to Swedenborg by an angelic spirit with the single command, "Write!"—and he did write, having been given access to a certain closed room in which is kept a parchment containing arcana

of wisdom not hitherto made known in the world. (See Swedenborg's "Delights of Wisdom Pertaining to Conjugal Love," No. 43.) This one key soon reveals other keys belonging to different distinct degrees, and the whole mystery becomes more and more extensive so that one wonders how such an immense weight of occult knowledge can be balanced on a single brain. The reality of the spiritual worlds and the life of spirits and angels is made visible almost to the natural eye, and the influence and the power of the so-called dead are made manifest through facts of mediate and immediate experience. The words of the poet are verified: "There are more things in heaven and earth than are dreamt of in your philosophy." The use of this cryptic key is characteristic of Swedenborg's ability to write in correspondences, and it gives one an insight into the deeper mysteries of Masonry, of Mystic Masonry, which is as different from ordinary Masonry as the "Rosicrucian Cosmo-Conception" is different from "Morals and Dogma."

Samuel Beswick in his book, "The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century," says that Swedenborg was initiated at Lund in Sweden, but this is denied by Mackey and others. A letter which Swedenborg wrote from Brunsbo to Benzelius and which is not mentioned by Beswick, has this interesting information:

"Enclosed I send you something which I found time to write at Brunsbo; it is a new method of calculation of which I received a hint while I was at Lund. . . . My dear father is still at Lund. He is about to argue his "Shibboleth" and has perhaps done so already."

This "Shibboleth" probably was an essay on the use of the Swedish language.

In his "Note Conclusory" Beswick says:

"From the very moment of his initiation Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life."

Beswick further states, that he had the pleasure of conferring three degrees of the Swedenborgian Rite upon one of the highest past officers of the Supreme Council of the Thirty-three Degree Ancient and Accepted Rite—Giles Fonda

(Continued on page 18)

Reconstruction Letters

Number 14

WILL LEVINGTON COMFORT

(*Republished by permission of the author*)

THERE are a few paragraphs which belong to the Thirteenth Letter:

A man wins a woman by setting her free. A man who can do this without reservation is worth trying to, because he can do all else. I do not say this lightly, because I know something about the masculine attitude toward worldly achievement and man's call to material conquest. breast to breast with other men and beyond. Moreover it is the farthest possible saying from a sentimentalism.

Mentally and physically to set a woman free means to overcome passion, jealousy, and the sense of possession. It means to travel fast on every plane, because a freed woman unfolds incredibly. She asks more of man from day to day, but always more for his good, and the tests involve his every world relationship as well as her relation to him. As they go on and up together, the balances become so delicate that everything amiss outside is a barrier between them. She is sometimes the last to praise and the first to blame; invariably the first to warn.

Spiritually a woman is separate from a man so long as he dominates her mind and body. She is separate—that is his agony. All the strength of his arms, the authorities of his mind, and the laws of his world will not make her his. She has not her real self to give until she is her own. Spiritually she can never come to him until he sets her free. Not until then does real Romance begin.

Winning and holding the heart of a great woman is man's bravest achievement here, because it involves all the other ordeals of the mystic path, far different and more difficult than the austerities of monastic life. It involves the absolute conquest, even the forgetfulness of the self, and this in the midst of all the torturing, conflicting vibrations of world association. It means to keep sweet without killing out; to render every production fertile; to find a test of character in every outer tension and a spiritual grace in every intimate unfoldment of Romance. . . . To be lost utterly in each other,

even for inevitables, is but a preliminary to the great love story. Rather the neighbors may entertain a suspicion that two are joyously becoming one in the higher sense, when they are found often back to back, forming a center of spiritual radiation in the world.

* * * * *

About good and evil. . . . Many of us have been taught to affirm that there is no evil, and we have done so while the taint of the breath of our bodies gave us back the lie. Affirming that all is good against rational proof of an ulcerated tooth, may help the tooth, but it leaves us softer-mouthed and less able to cope with things as they are on this plane. If you can demonstrate here on the ground that Fear is a sham, which it is, and with your spiritual power transcend it and stand unmoved in the calm of the Heights, you have earned the right to say that this evil is Illusion, but still you will see its force working on in the midst of the many in the torture chambers below.

If you can summon your own higher force and so change your molecular body that it levitates (incidentally this has to do with the lost secret, about due to be recovered, which will make the world safe for ships of the air) then you may talk with authority about escape from the pull of the ground, but you will still perceive the old attraction at work bending the spines of the myriads. To shut your mental windows through affirmation to the storms of planetary life, while your whole house rocks and disintegrates, is not only going against the truth as it works in the detached points of view of the mind, but it is adding a crook to the mind itself—a crook which later must be straightened out through the mystical offices of pain.

The knowledge of good and evil is the reward we gain by making this passage Down Here, but to blind ourselves to one or the other while the pairs of opposites still have power over us, is to break Discrimination, which is the working force of our forming knowledge. The man who writes stories makes most of the mistakes pos-

sible in his years of preparation. Through these, as well as his less wobbling efforts, the laws of the game unfold for him. His final product, if it is good, is a sort of balance of how and how not to do it.

How far would he get by denying that he could make mistakes? Reaching the consummation of his art, he sees that he could not afford to have missed a single one of his botches. . . . Evil is as good as another word for this stubborn and binding and clinging hold upon us of materials, through which we are forced to grow wings for liberation. We must learn these toils one by one to escape their thrall. It is true that we gain our powers through them, but they are evil to us just so long as we are victims to them.

. . . . In these paragraphs, most naively, I have intimated only the physical and obvious down pulls—nothing of the gray brothers of the shadow who test and torture us in the emotional areas of the passage, nor the winged blacks who winnow, purge, and screen, with subtlety upon subtlety, until the last malignity of our mind-power is isolated, conquered, and rendered into allegiance with the Spirit. Evil is a young and trivial term for the tests back of the physical—until we are fine and superb enough to pass. Don't lull yourself with affirmations until you can look back.

As a man gets the various grades of hell out of his own system everybody else looks better to him. This means not only throwing out his fears and passions and angers and cupidities, but the opinions and partisanships and bigotries of the mind. The mind has been trained by all these, and the training is necessary before the selfless flexibility of the Mystic is accomplished, by which he sees the fleeting intimations of the Real in the external universe and receives the ultimate admonitions of his own Lord from within. A man merely thinks before that; afterward he becomes a Knower.

Every human relation is sacred—an extension of the self. Your relations with those about you form a picture of your inner life. All whom you cast away is the casting away of yourself; all whom you deny is a denial of yourself. The one whom you dare call an enemy is a sick and sealed part of your own being. If you are afraid of any one—it is the unmanageable of yourself. If you are not at your best with certain people in the room, it is because you are not in command of your own inter-relations.

All that I have been writing has been of different phases of self-command. All that has to do with the Mystic Way is a teaching of the command of self—the ordering of one's room, one's shop, one's house, appetites, tastes, one's nervous system, one's family, business relations, emotions, one's mind, one's world. These are all one, all you. They commend or betray you. There are no secrets.

A glimpse of the plan reveals that every outer condition is an externalization of one's own being. If anyone can bring you hurt of any kind, he brings you a gift, an incomparable and perfectly adjusted opportunity. He isolates one of your weaknesses, so that you can correct it. In the infinite generosity of the Plan, he, or a similar agent, will come again and again until his offering ceases to hurt you. The tough matters to contend with in house and town and social affairs are perfect diagrams of the contrary elements of your own life.

The way to liberation is a making straight of every path. If you are true in ardent determination to make everything straight *here, this time*, the man to whom you owe debt or obligation cannot die until your chance has come. Every debt paid and amity restored is a release of your own powers. It does not matter what another thinks at the time, if you are straight. The thing is already done within him when you are right. He will bring the rightness of it down to matter presently. As the concord of your own being is restored step by step, the magic of all outer beings and things appears. You see the immortal back of the mortal, each significant and inimitable—the Sons of God in the eyes of passing men, your relation to each, ancient and endless—never less than now.

All you need is a greater faith and joy in the Plan; to become convinced of its greatness and fascination and magnitude beyond any comprehension of your mind or finite grasp; to see the inner and outer working unerringly together in tests, in travels, in the passing show of the world, in its every relation to you and to everyone else—ininitely different movements and vibrations of one working force, called Law. . . .

We have been at the mercy of our own detached and disrupted mind-powers too long, trying to paint heaven with the dim pigments of an earthy spectrum, trying to span the harmonic universe according to our own minute and im-

(Continued on page 29)


The Open Road

By C. H. P.

(Continued from April)

PART VIII.

SEEING

O THE materialist, seeing beings above the physical would perhaps seem a bit unnatural, to say the least. Seeing into the Beyond might seem strange if one did not stop to realize that *not seeing* is the unnatural state. Seeing is the most natural thing in the world; seeing all that God has for you to see, both in the material and the spiritual realms.

But since many—perhaps the majority—have not fully developed their spiritual eyes, at least as far as psychic sight is concerned, why not let us take one step at a time in our spiritual unfoldment. One of those steps is to realize that there are no dead and that there is no death. Life is one great cycle. A cycle is one complete turn around the spiral in God's great plan of evolution.

The realization that there are no dead and that there is no death helps one to the realization of evolution. Realizing that we are evolving and being conscious of our ignorance, our mistakes, makes us more lenient with our brother; aids in the establishment of the feeling of the Brotherhood of Man in our hearts.

The change called death is merely like stepping from an automobile into an airplane. In death you never lose consciousness of your identity—your purposes—your desires—your aims—your goal. You always have a vehicle for the expression of your individuality.

The change called death is nothing to us when we pass on. We even wonder that those who are left grieve as they do. What is the cause of sorrow? Is it not uncertainty as well as separation? The person passing on is benefited—not benighted. He soars untrammelled amid the stars. His is the freedom of a bird, undreamed of by those still possessed of material bodies. If this be true, why grieve, especially when it confuses our loved ones who have passed on and tends to drag them down?

Is the grief due to separation? There is no separation, in truth. When your friend leaves you for a short earth journey, have you not

sometimes felt that he is nearer and dearer to you than ever before? The separation has seemed to cause an increase in love and tenderness which is distinctly felt by you.

So it is with those who pass on. The seeming separation only enhances their love and devotion. They are not dead. They live as much as you do; they care for you even more than they did while on the earth. They realize now, if never before, that it will only be a moment in the sight of God before their friends shall join them.

They are preparing already a home in heaven for you. They are setting their own houses in order. They are preening the wings of the soul—their thoughts—so that they may be fitted to welcome you home. Meanwhile they are hoping that you will utilize your moments while you are here in the service of the Master—in keeping your earthly house in order—in keeping your thoughts what your conscience tells you they should be.

This being true, why should those who are left behind grieve? We would not weep, in all probability, if we knew how it harmed, hindered, and hampered them, not to mention the effect upon ourselves; for let it be remembered that worry, doubt, grief, fear, are inharmonious vibrations which hinder our progress, just as the overhanging mists of night obstruct the earth traveler. Then—since there are no dead, and there is no death except to our mortal eyes, why not at once clear this whole matter up for ourselves and rejoice in our friends' progress, for each death denotes progression.

Let us get the consciousness that we have work to do for God that will not permit us idle moments for such useless things as sorrowful thoughts. We cannot afford in justice to ourselves—to say nothing of justice to God and to the departed—to think morose, morbid thoughts. Nothing should interfere with our joining Christ and our dear ones—step in step—arm in arm—shoulder to shoulder.

Your respect for a slacker is not keen. You shun him. Shall we cause those on the other side to shun us? Rather let us give them every

reason to show us the way—let us repay their efforts by our own—let us reward them by at least taking these first steps toward seeing.

PART IX.

REBIRTH

This is a subject that some, perhaps, hesitate to believe in because it might, they think, interfere with the teachings of the Bible. This is not the case, however. Several unmistakable evidences that rebirth was recognized by the prophets and by Christ are in the Bible. One most noticeable example is mentioned in the New Testament in the 17th chapter of St. Matthew where Christ explained to His disciples that Elias and John the Baptist were one and the same individual.

As there are so many on our earth plane today who believe in rebirth we shall doubtless not find it difficult to prove or believe. Realizing that it has biblical proof and authenticity, we can then build on this theory of rebirth for ourselves and gain the lessons it contains. One of these lessons seems to be that what we sow we shall reap. Thus, if one were unkind or unjust, though he were to live a thousand lives, he would have to meet and meet again the injustice or the unkindness until he conquered it and loved the condition down.

One must reach a certain height, in fact he must reach the brow of the hill, before he can get a glimpse of both the past and the future. You may now be at the point, perhaps, where you can catch glimpses of your former life or lives. As the Road opens, you will doubtless often say: "When did I learn that? How do I know? Why are my tastes for such and such things? Why are certain people drawn into my circle? I seem to have known them in other lives." Perhaps the Road will open—the veil may lift—you may be able to read the past. But first let us be sure of our footing for the future. Let us be sure that we are treading safe paths. For some day we shall lay aside the material; and a perfect record will unroll before us of the journey we have just made.

This, then, is the important thing, evidently, for all to do, namely, not only to make this a safe and certain journey along the Open Road for ourselves but also for others, and to keep constantly in mind the higher vibrations wherein we can radiate life, peace, and harmony.

Understanding of the principle of rebirth cuts clean. It separates the wandering individual from doubts and fears. It reveals, eventually if not now, one's identity and one's place in God's mosaic. It helps to clear one up as to the reason why one came here this time—it reveals not only the past but the future—it brightens the present road with the searchlight of eternal hope. Suppose a man in passing through life the last time had been lazy, selfish, or fearful. Would he not wish to come back and perfect himself—correct his mistakes? This is the natural tendency.

These things you now dislike to do or fear to do: are they not, perhaps, the very things that you came back to conquer? Once conquered, they prove themselves to have been nothing. But they had to be proven to be nothing by conquering. Why not, then, examine oneself and see what one really has to conquer—and then start in and win? When these qualities are vanquished, thanks to the law of justice, they stay conquered. We do not have to re-traverse the road, if it has been traversed properly.

Sometime a better day is coming on earth. Some day the Angels will shout that Peace has come to Earth—that God's will is done on earth as it is in Heaven. When that day comes, what will our share in the glad era be? Will it cause us to regret eternally that we were spiritual slackers? Or will it overcome us with joy to realize that we utilized every moment possible by doing all the duties that came minute by minute to our hands, and thus prove ourselves faithful in service to His cause.

In this light, then, let us gird ourselves. Let us prove to Him our realization of His plan for us and for all men through His divinely conceived design, as revealed in the law of rebirth.

PART X.

SIGNPOSTS ALONG THE ROAD

When one stops to consider it, the Open Road is not so hard to follow nor is it difficult to find. Like a National Highway there are signposts pointing the way to it from many by-paths.

Along this Open Road there are also signposts to lead the way. One of them reads: There are no dead. Another says: There is no death. Still another: Live within yourself the ideals of the Brotherhood of Man. And yet another

reminds the traveler of the Law of Rebirth.

The Open Road reaches to infinity. One cannot see the length of it, because it is limitless. But it is open; that is the main thing. It has been built by wise hands, it is graded, fenced, lighted, and is traversable to him who will use it. One is assured that he can travel the entire distance—that no harm will come to him while on this Road—that the goal is Heaven.

You have taken a trip, perhaps, and in so doing you set your heart at rest because you had confidence that the destination given by the management of the Road would be reached on schedule. So with this trip: let us ease our minds and hearts. All are on the highroad. The way is open. Our destination is already settled.

Let us, therefore, with joy and thanksgiving and in the spirit of service travel together with an open mind along The Open Road.

PART XI.

LEADERSHIP

Have you ever traveled along a road at night which was dotted with the red tail-lights of machines, stretching perhaps for miles ahead of you? You use the nearest light, possibly, as a

THE END.

PRAYER OF A SOLDIER IN FRANCE

My shoulders ache beneath my pack
(Lie easier, Cross, upon His back).

I march with feet that burn and smart
(Tread, Holy Feet, upon my heart).

Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).

I may not lift a hand to clear
My eyes of salty drops that sear.

(Then shall my fickle soul forget
Thy Agony of Bloody Sweat?)

My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.

So let me render back again
This millionth of Thy gift. Amen.

—Joyce Kilmer.

guide. You determine whether the next turn is to the left or to the right according to the direction which your guide-light takes. But the time may come when through the superior speed of your motor or through some other cause, you may wish to pass the first guide; or the machine ahead may have turned off along some other road. You then follow the next one. And so on until your destination has been reached.

Now to assume that any one of these machines was *the* leader, except as a temporary matter, would have been fatuous, would it not? In other words, there is always someone farther along the road than ourselves, blazing the path, clearing the way, making plain the direction, giving us the guiding light.

When one stops to think of it, no merely human hand or mind ever gives more than temporary guidance. Each curve, each branch road, each departure of the temporary guide, reveals another still ahead. No matter what the speed of the motor or of the mind, there is someone ahead. With us, spiritually, it is God. He—and no human being—affords that leadership which is designed always to be for us a light guiding us along the Open Road.

SWEDENBORG AND HIS ALLEGED MASONIC CONNECTIONS

(Continued from page 12)

Yates, Past M. P. Sov. Grand Commander of the Supreme Council—on the 29th August, 1859, a few months before his death. There is no reason to doubt this statement, proving the existence of a Swedenborgian Rite only a few years ago.

(To be continued)

“A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.”—Prov. 11:13.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart; never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.

—Henry Van Dyke.

Question Department.

Was the Crucifixion of Christ Necessary



QUESTION:

Was the crucifixion of Christ necessary? Why is it that God who is all-loving and kind should have made His Son suffer thus? Could He not have led humanity another way?

ANSWER:

It is evident that the questioner still considers God as being far off, a harsh parent who compelled His Son to give up His life in a shameful death upon the cross. We will examine this question from the viewpoint of the Rosierucian Teaching:

God is Spirit, so far removed from us in point of vibration that we can have but slight conception of the meaning of the word. The Spirit, God, is a powerful force, strong, wise, and tender, and from the time long ago when He differentiated within Himself sparks of His divine flame, those sparks or virgin spirits, who are our present humanity, have never ceased to be a part of Himself, and He has never ceased to surround them with His loving care.

He has sent helpers to us all along the journey, high spiritual beings who endeavored to arouse us into consciousness. All the way He brought to us guides and teachers, as mentioned in the Old Testament. Never for a moment have we been left uncared for or unprotected. The Spirit of God, our Father, has surrounded us on every side; but notwithstanding the care, we listened to the suggestions of those who were not wise advisers, namely, the Lucifer Spirits, and caused ourselves much misery and suffering.

So evil were our thoughts and actions, so great our sins against the Creative Principle, that the very earth was polluted by them, and it seemed as though not only our bodies but our planet, the earth, must be destroyed, and we as spirits have to return to the beginning of our evolution and make that long journey again; thus frustrating the plan for our evolution and upsetting the scheme of our solar system.

God, who was longing to bring His earth children back to Himself, promised that He would send a Savior, a Counsellor, a Prince of Peace to redeem them and enable them to complete their evolution. There was but One who could do this,—the Only Begotten Son, the Christ.

At last in the fullness of time a man was found, namely Jesus, who was so pure that his body could withstand the vibration of the great Sun Spirit, the Christ, the Son of God. Into that body God sent a portion of the Christ Spirit to live in those cramped conditions for three years and to teach the other sons of God some of the doctrines of love.

Then it became necessary for the Christ to enter the earth and become its Planetary Spirit. Only by shedding of blood could this be accomplished. Only through the medium of blood could Christ gain access to the earth, since blood is the vehicle of the Ego and the only substance in which the Ego can work consciously.

Therefore the blood in the body of Jesus, which Christ had made His own, was shed, and thus the Christ spirit was liberated and enabled to enter the earth. Note, however, that the blood of Jesus possessed no virtue whatever aside from the fact that it was a medium of transmission for the Christ Spirit. In itself it possessed no cleansing properties.

Christ, through this medium, then became the *indwelling* Spirit of the Earth, and as such became able to work upon man *from within* instead of *from without*. From this fact *alone* did the salvation of ordinary humanity become possible. The direct results of Christ's entering the earth may be enumerated as follows:

First.—Christ diffused His own highly evolved desire body throughout the earth, cleansing the desire body of the earth of its accumulated impurities, and thus giving man purer desire stuff from which to build his own desire body. As a result it has become easier for him to do right and to avoid wrong.

Second,—Christ is now building the *Soul Body* of the earth by attracting the luminous planetary ethers, the light and reflecting ethers, in ever increasing quantities. Living within this soul body of Christ stimulates the quality of altruism in man and aids him in building his own soul body.

Third,—The advent of Christ to the earth loosened the connection between all vital and desire bodies and made initiation possible for all humanity, where previously it had been possible only for the chosen few.

Salvation was possible before the advent of Christ, but then man had to make all progress in his own strength, which for the great majority of humanity was impossible; hence the necessity of aid from Christ.

Therefore, there was no other way. Had not Christ made this great sacrifice, humanity would truly have been "lost sheep"; but the Shepherd sought them, found them, and gave His life for them.

ADVANTAGES OF OCCULT KNOWLEDGE QUESTION:

What do you consider the advantage of knowing about the life-after-death state? Does this knowledge make any perceptible difference in our daily lives?

ANSWER:

As a result of this knowledge, a feeling of responsibility for every action, every word we speak, comes upon us. It brings firmness and confidence for grappling with the problems that face us. It is a constant awakening. Each day we look upon the world with a keener insight and better understanding.

As regards our brother, his faults we see and know, and yet we also know that he is to become a God some day. Then all his littleness and annoyances to us lose their effect upon us. We love and help him just the same.

The evening exercise causes pain or joy—not for self—that our purgatorial and First Heaven lives may be shortened; pain that we are still such blind, weak, unworthy channels; joy that we have gained some victory over selfishness.

The physical loses its hold upon us entirely. The body, at the most, is only a temple, and we ought not to have our thoughts centered upon it as though it were all. Amusements lose their former attraction. We can no longer lose

ourselves in frolic and noisy laughter. Quiet, peace, and a constant awakening of understanding come to direct the aspirant to kindlier, more sympathetic, and more patient actions.

SHALL I BELONG TO A CHURCH?

QUESTION:

Do you consider it wise for me to connect myself with any orthodox church? I was formerly an ardent church-goer, but since I have accepted the Rosicrucian teachings as my guide I have not been attending meetings regularly.

ANSWER:

History reveals the fact that Jesus in His youth and early manhood studied in the school of the Essenes. They were a sect which was very advanced in spiritual knowledge and understood the mysteries and secrets of nature. We find it recorded in the Gospels that while still a boy Jesus attended the Temple at Jerusalem with his parents, and later when he had entered upon his ministry he took part in the services in the synagogue and observed with his disciples the rites and ceremonies of the Jewish Church. His doing so did not mean that these public teachings were more advanced than those he had already received, but rather that he countenanced the meeting of people to learn the laws of God, and he sought by his knowledge to shed more light. When he read the Scriptures, he gave a deeper meaning to the passages and found in them the kernel, whereas the people had been struggling with the shell only.

If we wish to follow his example we must not draw aloof from denominational Christians, but should continue to worship with whatever body appeals to us and share with them the treasures that we have found through study of esoteric subjects. We can thus help them to recognize the truths of the Bible that are hidden from many. There is no need to be aggressive and say that we are right and they are wrong. Church worshipers may understand some points better than we do. Merely state how the truth appears to you. Let them see by your life that you have the truth within and are endeavoring to live it. No two persons can see the truth just alike. Each, as an individual, looks upon religion and upon the world through different eyes from the others. Tell of the help you have found toward solving life's problems, and let others seek for themselves after you have indicated the way.

It is very probable that when you return to your church after a temporary absence, you will find new beauties in the church teachings; beauties that you did not understand before, symbolologies that were formerly but clouds. You will also recognize a depth of love and compassion that you had not suspected existed there because you were not then attuned to perceive it.

A little occult knowledge does not make an advanced Christian. The Christ must be born within, and He is found by quite as many mystics as occultists; to make the perfect Christman, both heart and head must be equally developed. The mystics or sons of Seth, as they are spoken of in the Rosicrucian Philosophy, must meet on equal grounds with the occultists or sons of Cain—each must take of the other until each becomes a perfect whole; and a little thought will show you how far we are from that point. Therefore we should embrace every opportunity to take the best from each system and make it our own, thus hastening the day when the "Molten Sea" will become a fact.

ALTERNATION IN SEX

QUESTION:

Is it true that we have two poles, positive and negative, and that when one part functions as a woman the other part is elsewhere as a man? Cannot we know where the other part is? I thought that we functioned in one polarity at one time and then were reborn in the other?

ANSWER:

According to the Rosicrucian Teaching it is true that we, as Egos, have two polarities and can express along either one. Long, long ago we were able to express through both poles in the same body, but since the time spoken of in the Bible when woman was created, we have been able to express only through one polarity in each life. In one life we express through the positive or masculine polarity and in the next life through the negative or feminine side of our nature. This was the reason for the mis-translation in the Bible, which reads that "Woman was formed of Adam's rib." The "rib" was the other side of his nature, or his other polarity.

When an Ego is functioning through a positive, masculine, dense body, its negative or feminine aspect is expressed in the vital body, which is a replica of the dense body in every respect but polarity.

When in one life you have collected experiences through a positive outer or dense body with a negative inner or vital body, you are likely in the next life to build your bodies in reverse order, and place your negative, feminine body on the outside; thus you equalize your experiences life by life, and from these experiences in different sexed outer or dense bodies you build a bi-sexual soul.

Although both positive and negative poles are controlled by the Ego, yet, as noted, they are now placed in bodies composed of matter of different rates of vibration. Reproduction of the species can only take place through union of vehicles of the same rate of vibration, namely, the same grade of density, but of opposite polarity.

As to the other part of the question,—that the two polarities express at the same time, one as a man and the other as a woman, is not taught by the Rosicrucians.

Smile

- Smile though your world on a sudden collapse,
- Smile though your path has been hidden by night;
- Smile though a thousand black demons are tempting,
- Smile though the thousand black demons seem right.
- Smile though your heart is just fairly exploding,
- Smile though your mind has dissolved into space,
- Smile though your smiling be crooked and foolish,
- Smile though the tears may be flooding your face.
- Smile, for your Father is closer than breathing;
- Smile, for your Brother is ever in you.
- Smile, Love Divine has created these trials,
- Smile, Love Divine will protect you clear through.

—Tessie Lehrer.

We should be glad to have back numbers of the "Rays" for April, May and July of 1919, and for March and April of 1920, for which we will pay 15 cents each.



The Astral Ray.

Virgo, the Divine Mother

A Paper Read in the Pro-Ecclesia on the Sunday Before Easter

MARGARET WOLFF

WE HAVE entered the holy week of preparation for the greatest festival of the Christian Year, Easter, the festival of life triumphant. "Death is swallowed up in victory,—grave, where is thy victory, death where is thy sting? Sin is the sting of death, but God be praised who gives us victory through our Lord Christ Jesus!"

But before we can witness the glory of the risen and victorious Christ on Easter morning we have to see him crucified on Good Friday. And together with us at the foot of the Cross stands Mary, His mother.

When we came to worship Him on Christmas Night, we saw Him, a small earth-born child on His mother's lap. On Good Friday we hear our sacrificed Saviour speaking to His mother from the cross. The gospel tells: "So Jesus, seeing His mother standing close to the cross and the disciple whom He loved standing near, said to His mother, behold he is your son,—then he said to the disciple, behold, she is your mother."

And as we arrive at His grave on Easter morning, the first rays of the rising sun reveal a glorified woman standing by the stone which the Angel has rolled away from the *empty* tomb. The fallen door of death now appears as an altar step; by the altar of life stands life's priestess. Her face is turned toward the rising sun; behind her the empty grave. In her arms, which at Christmas held the child, she now clasps a sheaf of golden wheat, tenderly, lovingly as if she held a baby; lilies bloom at her feet; her garb is blue as the skies; soft-eyed rab-

bits play about the hem of her garment,—her motherly lips repeat the Easter message which the Angel proclaimed to her. She, the mother,—our Master's mother, the Mother of Man, the mother of all living things,—she, mother Mary, Mother Earth, was the first one to receive the Easter news of life's triumph over death. "Seek not the living amongst the dead,—thy son is not here, He is risen!"

Thus spoke the Angel. He was the same who thirty-four years before came to her at the first full moon after the spring equinox and greeted her: "Hail Mary, full of grace, joy be to you, favored one, the Lord is with you; blessed are you among women; you will conceive and bear a son, and you are to call his name Jesus. He will be great and will be called the Son of the Most High, and of His kingdom there will be no end. And He shall heal His people of all their sins." Jesus is the Greek form of the Hebrew name Jehoshua,—Jeho-Shua, which means "God saves," or "God heals."

"He shall heal His people of all their sins." His people are symbolized by the disciple at the foot of the cross,—John whom he *loved*. The Spanish language has a wonderful expression to signify the people,—the broad masses of toiling and suffering, sinning and dying humanity. These are in Spanish called "John of the cross"! They are the Master's people, for He loves all the sick who need His healing hand, all the sinners who need His saving grace.

And these people who groan under the cross of disease and death in consequence of their

sins, are they not all Mother Nature's children? "Behold, they are thy sons,"—oh Mother Earth! who art as pure as thou art bountiful, as loving as thou art just. They suffer because they have not heeded thy laws, oh pure, virgin Mother. Thou decreest that man seek woman and woman know man at *thy* season, without lust or passion, from pure and selfless love alone, so that thy holy purpose might be served and bodies built for the Egos returning from heaven into thy care. But man has disobeyed thee and uses the sacred creative function for the gratification of the lowest self.

Thou weepst at the cross, *Mother Mary*, oh pure one, whose mind is chaste as thy white lilies, though thy body conceived and gave birth. Thou weepst, *Mother of Man*, because thy pure son had to give his life to save the impure ones. Thou weepst, *mother of all earthly creation*, because of the wrongs done by man to thy younger children. Thy love is all-enfolding, all-embracing; it encompasses not only humankind but all living things. The animals, gentle and trusting, dumb and dependent,—the animals whom man betrays and tortures, abuses and slaughters, are *thy* younger children. . . Thou hast ordained that man should eat pure food, the fruit of thy trees, the green herbs and the golden grain of thy fields. Thy garden, oh Mother Nature, is as boundless as it is beautiful, and provides pure food in abundance for all thy children, if they work in harmony with thee and tend and cultivate it so that it may yield ever-increasing abundance. But thy fallen sons prefer to defile the fruitful purity of thy garden by hunting, trapping, and slaughtering thy defenseless creatures. The animals are brought forth by thee for purposes of their own evolution, yet man in disobedience to thy laws claims greedy and cruel mastership over them.

The plant is constituted of the physical body and the vital body; it has not developed the desire body in which emotion and feeling, the sensations of pleasure or of pain originate. It has no nervous system by means of which the sensations prompted by the desire body are felt in the physical body. The animal has a desire body, and a nervous system which in the higher domestic animals is more sensitive than that of man in the Lemurian period or of certain Lemurian races surviving today. For man to kill these highly sensitive animals; to cause them intense suffering; to cut short their possibility for

experience and evolution; and then to fill his body with the agonized flesh of his brother is an insult against Mother Nature, who provides him with all the pure food which he needs to nourish his body and to build it up—pure, strong, healthy.

The evolutionary laws governing the plant kingdom are such that the plants benefit by being gathered and by having their fruits plucked and their seeds scattered. Grain and herbs and fruit are nurtured with the sweetness of the earth and filled with the life-giving splendor of the sun. But man's desires are coarsened by passion; his self-centered mind, which ignores the rights of others, leaves him in ignorance of his own true welfare; he prefers putrefaction to sweetness, poison to purity, and imagines that he nourishes his body while he destroys it. For Mother Earth, who gives so lavishly and lovingly, becomes a stern, avenging, relentless goddess when her children are wronged and her laws disobeyed. Woe unto man who despises her sweet foods and gorges upon the flesh of his brothers whom he has tortured and killed. Mother Nature curses his daily food so that it turns to poison in his intestines and kills him slowly, gradually, inevitably through years of pain and suffering. One-half of mankind's diseases is caused by abuse of the sacred creative function, either in this or in former lives, the other half by poisons generated in the human system through decaying animal flesh.

Mother Earth weeps at the cross because her holy son had to give his perfect body so that the diseased bodies of the unholy ones might be healed.

Before the resurrection the pure and perfect body of Jesus, which was found worthy to serve as the dwelling house of the Christ-Spirit, was of the earth, earthy. It was not a celestial, that is, etheric body, but a terrestrial or physical body. Jesus was conceived by earthly parents, but their minds were virgin pure, free from passion, free from self, aglow with the chaste fire of sacrifice; the blood and fibre of their bodies was built of the pure foods from Nature's garden. Jesus was born of an earthly mother, yet the materials provided for his body by his parents were so pure and used by him in such a perfect manner that his physical body attained to the highest grade of perfection, namely, *the highest rate of vibration* possible to physical matter.

We have defiled our physical bodies and now speak disparagingly of their imperfection. Jesus, who kept his physical body a temple,—a sanctuary for the Christ Spirit to enter, has finally proven to what perfection the physical body can be raised. This perfection is not constituted by external beauty. A physical body may be outwardly perfect in face and form and yet through crystallization in self and the consequent low vibration of its atoms, be hopelessly imperfect for the purposes of evolution, which consider nothing but vibratory speed. The atoms of a physical body, that is free from sex passion and impure food, free from selfishness, anger, and greed, finally reach the high rate of vibration required by the refined atoms of etheric matter. Thus automatically the building of the etheric body keeps pace with the perfection of the physical body, and when the latter is laid aside forever, the Ego has a conscious vehicle ready wherein to function.

Every week in our healing service we hear of the golden wedding garment which is built by *pure living*. This golden wedding garment is the etheric or celestial body. Jesus was the first man who by perfect obedience to Nature's laws, by perfect purity of life, had raised the earthy atoms of his physical body to such a vibratory speed that when they were torn asunder by death, the etheric atoms immediately took their place and the etheric or celestial form stood ready,—conscious, radiant, glorious.

The tomb wherein the physical body of Jesus had been laid was empty, but the Christ Spirit at once transferred His functions to the etheric body which served Him as vehicle until the time of His ascension. "A terrestrial body is sown, a celestial body is resurrected."

The man Jesus, whose earthly body was so pure that it held the Christ Spirit and withstood the tremendous impact of the Christ vibrations—the man Jesus, our Master and example, was born when the zodiacal sign of Virgo ascended above the eastern horizon. In the language of Astrology, the *earthly* sign of Virgo was our Master's rising sign. Let us meditate upon both the wonderful religious symbolism of Astrology and the astrological symbolism of the gospels. Virgo is the sign of health, unless man's self-willed disobedience pervert it into the sign of disease. Virgo is the sign of the healer. Jesus, healthy through purity, healed the ailments of mankind. Virgo is the sign of selfless

service such as rendered by Him; of pure food such as nourished His blood; of chastity such as exalted His mind and His body. Virgo is the sign of Mother Nature, Mother Earth, and the sign of obedience to Nature's laws.

"There is a wall of flesh before the eyes
Of John who yet perceives and hails his king,
It is *our Lady's* painful bliss to bring
Before mankind the glory of the skies."

Jesus has given us the example that transmutation of the earthy and mortal body into the celestial and immortal one must be accomplished not in superphysical spheres but by a life of purity and service lived on this earth.

Mary, the mother of Jesus, was an earthly woman,—but "Behold, I tell you a mystery." His body conceived by Mary, carried by Mary, born of Mary, was found perfect enough to receive the Christ Spirit—thus Mary, mother of Jesus, becomes Mary, mother of Christ. This is the apotheosis of motherhood, so sacred, so wondrously mystical that words are rendered mute.

Mary, whom the Christ Spirit in her son's resurrected celestial body greets on Easter morning, is no longer the mortal woman,—she is the Divine Mother, the mother of Life immortal.

In the old Anglo-Saxon tongue the Goddess of life was called *Eastre*,—all living things were sacred to her; her festival was held in spring. Our Christian *Easter* derives its name from her.

Let us take with us into Easter week the mystic words from the deeply religious soul of Joyce Kilmer, the young American poet, whose body was offered for mankind's sins on the battlefields of France.

"O, Mother Mary, give us Christ to carry
In our hearts, that we may conquer death."

FREEMASONRY AND CATHOLICISM

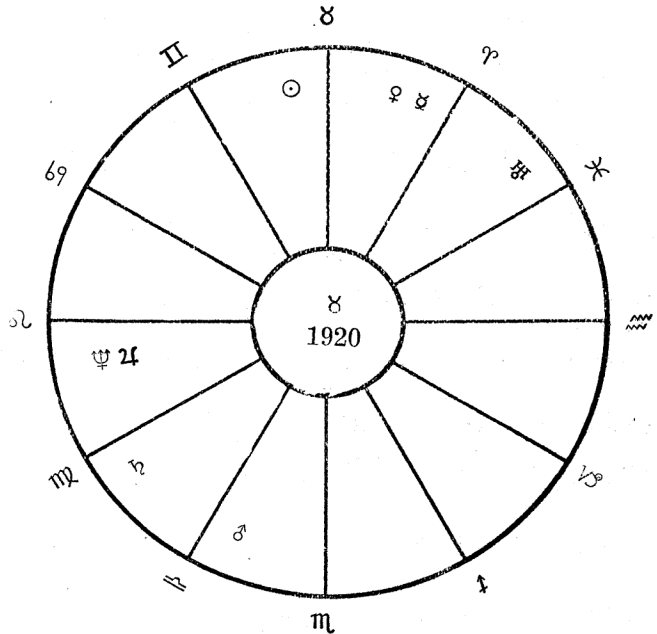
Written from the viewpoint of the mystic giving the cosmic origin of these two great institutions and their influence in the evolution of mankind. This book consists of nine lessons by Max Heindel. It has about 100 pages, printed on eggshell paper, bound in cloth, with Max Heindel's portrait.

Price \$1.00. Postfree

The Children of Taurus, 1920

Born between April 20th and May 20th, inclusive

EDITOR'S NOTE.—It is the custom of astrologers when giving a reading requiring as data only the month in which the person is born, to confine their remarks to the characteristics given by the sign which the Sun is in at the time. Obviously, however, this is a most elementary reading and does not really convey any adequate idea of what a person is like, for if these characteristics were his only ones, there would only be twelve kinds of people in the world. We shall improve upon this method by giving monthly readings that will fit the children born in the given month of that particular year and take into consideration the characteristics conferred by the other planets according to the sign wherein they are during that month. This should give an accurate idea of the nature and possibilities of these children and will, we hope, be of some use to the many parents who are not fortunate enough to have their children's horoscopes cast and read individually. We keep these magazines in stock so that parents may get such a reading for children born in any month after June, 1917. The price of back numbers is 20c each.



CHILDREN born between the 20th of April and the 20th of May, while the Sun is passing through the quiet, determined, persistent, fixed, and musical sign of Taurus representing the bull, are usually very gentle, loving, and patient, but when provoked they may become furious. They are very musical and great lovers of art. As a rule the Taurean children are not original, but this year we find Venus, the ruler of this sign and the planet of art and music, in the impulsive, forceful, martial sign of Aries, (the Arian must lead, must originate), and Mercury also in the same sign. These positions will give the Taurean children of 1920 considerable originality. They will be more able to express through music than in other lines, and will not be so apt to imitate as will the usual Taurean children, due to the position of Jupiter. We find Jupiter, the planet of cheer, of benevolence, the planet that helps to harmonize all things, in the sign of Leo, the heart, the central vortex of the whole zodiac. Jupiter in this noble sign of the Sun will be able to express his bigness, and will help all who are born during his passage through Leo. He is also a constant companion of the light-bearer of the spiritual sun, Neptune, the higher octave of Mercury, and this conjunction being in mundane

trine to Venus and Mercury in Aries will give the Taurean children a more cheerful, forceful, and magnetic personality than is usual with them. It will break through the usual Taurean timidity and will bring cheer in place of the moroseness that frequently surrounds children born under this sign.

We find that Saturn with his obstructiveness is retrograde and in the sign Virgo, ruling the intestines, also Mars as an afflictor is in Libra, ruling the kidneys. Therefore it would be well for the parents to teach these children to eat moderately, for Taurus children have an enormous appetite and if permitted, are apt to overeat; with the afflictions of the two last named planets it would be well to begin this teaching in time and save much suffering for them in later years.

TO OUR CONTRIBUTORS OF POETRY

We have use for a limited number of short poems, two to six stanzas only and preferably not over four.

We must request, however, that all poetry submitted conform strictly to the laws of poetry regarding rhythm and metre, as set forth in any standard text-book on rhetoric. Unless it does so conform, we cannot make use of it.

Your Child's Horoscope

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

We Do Not Cast Horoscopes.

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

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

THOMAS, HOWARD C.

Born December 4, 1917. 3:35 A. M.

Long. 118 W., Lat 34 N.

Cusps of the Houses:

10th House, Leo 6; 11th House, Virgo 9; 12th House, Libra 8; Ascendant, Scorpio 2-9; 2nd House, Sagittarius 1; 3rd House, Capricorn 2.
Positions of the Planets:

Sun 11-46 Sagittarius; Mercury 28-13 Sagittarius; Dragon's Head 2-29 Capricorn; Venus 28-57 Capricorn; Uranus 20-19 Aquarius; Jupiter 5-43, retrograde, Gemini; Neptune 6-56, retrograde, Leo; Saturn 14-29, retrograde, Leo; Moon 18-42 Leo; Mars 16-12 Virgo.

This is the chart of a young man who will make the world feel his influence; he will not drift with the tide but will row his boat up the stream. With the resolute, alert, martial sign Scorpio on the Ascendant, and Mars, the ruler, in the mercurial sign of Virgo and making a square to the Sun in Sagittarius, Thomas will be very quick with the tongue. Unfortunately, however, he will be very critical and severe in expressing himself. He should be taught from childhood to speak kindly and lovingly, not in a cruel and impulsive manner as are the tendencies of those who have Mars in Virgo afflicted.

We have a strange combination of planets in the 10th House, in Leo, the natural 5th House sign of the heart. Here we find the occult, prophetic, and inspirational planet Neptune on the cusp of the Midheaven in sextile to Jupiter, the benevolent and opulent planet, in the sign Gemini, the House of Mercury; this gives an inventive mind and ability to express it through

the pen. However, we find Mercury, the planet ruling the mentality, unaspected and in the sign of its fall, which will not give the mind much help. But to offset this we find Saturn in the 10th House in the inspirational sign Leo in conjunction with the Moon, which from the mental point of view is not an evil aspect as it strengthens and deepens the mind, gives greater power of concentration, and in the 10th House in the fixed sign Leo it gives diplomacy, tact, and executive ability. Even though Neptune and Jupiter are retrograde, the strong position of the Moon, Saturn, and Neptune will greatly offset this and give Thomas wonderful ability to express himself through the pen, especially in advanced or occult lines. He will be able to write under inspiration, and as Neptune is the ruler of the 5th House, the house of publications and publishers, his writings will also be accepted.

Uranus is in its own sign Aquarius in the 4th, an occult House, in opposition to Saturn and the Moon, which would make it very dangerous should this young man ever attempt to use the ouija board, planchette, or attend spiritualistic seances where development is forced. All negative lines of development should be avoided.

With Saturn and the Moon in conjunction in Leo, ruling the heart, and in opposition to the spasmodic and nervous Uranus, and with the ambitious Scorpio on the Ascendant, and Mars, the ruler of Scorpio, in square to the life-giving Sun, the weak part of Thomas's body will be the heart. And indications show that he will tend to dissipate his vitality, putting an unusual strain on the body, and in later years heart trouble may be the result,—spasmodic palpitation. Therefore it would be well for the parents to caution him as to this, teach him moderation in his work, and encourage the use of the pen as a vocation instead of something which would put undue strain upon the body.

CARMEN M. Geneva, Switzerland.

Born March 27, 1913. 6:00 P. M.

Cusps of the Houses:

10th House, Cancer 4; 11th House, Leo 9; 12th House, Virgo 9; Ascendant, Libra 3-17; 2nd House, Libra 29; 3rd House, Scorpio 29.

Positions of the Planets:

Moon 15-15 Sagittarius; Jupiter 15-31 Capricorn; Uranus 6-41 Aquarius; Mars 28-4 Aquarius; Dragon's Head 3-12 Aries; Sun 6-27 Aries; Mercury 7-16, retrograde, Aries; Venus 11-29 Taurus; Saturn 0-6 Gemini; Neptune 23-14, retrograde, Cancer.

This young man has the refined, gentle, kindly, and artistic sign of Libra on the Ascendant, with the magnetic Uranus in its own sign, Aquarius, the sign of humanity and friends, in sextile to the Sun, ruler of the House of friends. The Sun is also in its exaltation sign, Aries, in conjunction with Mercury and the Dragon's Head in the 7th House. This will give Carmen ability for public work. He will attract many friends especially of the advanced Uranian type, who will not care for the conventions of the world and who will be inclined to a bohemian life.

There is some talent for music and art, but unfortunately the ruler of the Ascendant, Venus (the goddess of music and art), although in its own sign of Taurus and trine to Jupiter, is in the 8th House and in square aspect to Uranus. This shows an ability and love for music, but Uranus on the cusp of the 5th House, strong in its own sign, square to Venus, is very dangerous and has a tendency to lead the native into laxity of morals; his associates will not always be of the safe kind, and he is apt to act under impulse.

We find that Neptune, which is in the watery sign Cancer in the 10th House and thus strong by position, is unfortunately retrograde and void of aspect. While Neptune may give the boy a roving, restless disposition, there will be little benefit derived from this planet.

We find that the Moon, the ruler of the 10th House, is in Sagittarius in the 3rd House and unaspected. When planets are void of aspects they have no opportunity for expression. The native has then a tendency to drift, making no effort to surmount obstacles or to rise above conditions; he is apt to allow circumstances to rule him. Therefore, the parents should begin while Carmen is young to teach him to carry out all his projects and plans that he may enter into

even as a young boy. See that he finishes everything that he starts, for with two planets unaspected and two planets retrograde he will be easily discouraged if everything does not go smoothly. He will require considerable urging in order to strengthen his character and overcome this tendency to drift without an aim in life.

With the good aspects between Uranus, Sun, and Mercury, the latter two in the martial sign of Aries, we would advise engineering as a vocation.

With the obstructing Saturn intercepted in Gemini, the sign of the lungs, and square to the inflammatory planet Mars near the cusp of the sign Pisces (a watery sign), Carmen should be taught to breathe deeply and expand his chest in order to fill out the lungs and to give perfect oxygenation of the blood, as there is a tendency to colds and coughs.

VOCATIONAL

HUGH, HENRY L. American Falls, Idaho

Born February 22, 1901. 6:00 A. M.

Cusps of the Houses:

10th House, Sagittarius 10; 11th House, Capricorn 0; 12th House, Capricorn 22; Ascendant, Aquarius 22-33, Pisces intercepted; 2nd House, Aries 12; 3rd House, Taurus 16.

Positions of the Planets:

Venus 16-10 Aquarius; Sun 3-12 Pisces; Mercury 20-48 Pisces; Moon 20-53 Aries; Neptune 26-30, retrograde, Gemini; Mars 2-52, retrograde, Virgo; Dragon's Head 27-3 Scorpio; Uranus 16-34 Sagittarius; Jupiter 6-41 Capricorn; Saturn 13-23 Capricorn.

We have here a young man who has asked for a vocational reading. He has the humane, steadfast, intellectual sign of Aquarius on the Ascendant, with the musical and artistic planet Venus in the first House and sextile to the ruler of the Ascendant, Uranus, which is posited in the Midheaven. Venus is also sextile to the magnetic Moon, which is in Aries in the 2nd House. This is surely a most wonderful configuration of planets for popularity and financial success. With the goddess of music on the Ascendant, so well fortified, we would by all means advise this young man to take up music as a vocation. With the Moon trine to the intuitional planet Uranus, the higher octave of Venus, and

(Continued on page 29)

Studies in The Rosicrucian Cosmo Conception

The Rosicrucian Catechism

ALFRED ADAMS

- Q. What is it that indicates right action and helps us to resist the snares and wiles of temptation?
- A. The feeling resulting from the expurgation of evil habits and the expiation of the wrong acts of past lives.
- Q. If we heed that feeling, what will be the effect?
- A. The temptation will cease. We have freed ourselves from it for all time.
- Q. If we yield to the temptation, what will be the result?
- A. We shall experience keener suffering than before until at last we have learned to live by the "golden rule."
- Q. Is it enough if we do good to others because we want them to do good to us?
- A. It is not, because that is selfishness. We must learn to do good regardless of how we are treated by others; as Christ said, we must love even our enemies.
- Q. Is it possible to live a life of purgation while on earth?
- A. It is possible, and it is of inestimable benefit to know about the method and object of this purgation, thus advancing much faster than would otherwise be possible.
- Q. How may we attain this purification?
- A. By thinking over the happenings of the day after retiring at night, reviewing each incident of the day, in reverse order; taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding action, mental attitude, and habits.
- Q. What is to be gained by thus judging ourselves day by day and endeavoring to correct mistakes and wrong actions?
- A. We shall materially shorten or perhaps eliminate the necessity for purgatory, and be able to pass to the first heaven directly after death.
- Q. What do we accomplish by this method?
- A. We make a very material advance in the school of evolution.
- Q. If we fail to correct our actions after thus judging ourselves, will any benefit be derived?
- A. We derive an immense benefit by generating aspirations toward good, which in time will surely bear fruit in right action.
- Q. In retrospection should we congratulate ourselves on the good we have done?
- A. We should, and should determine to do still better.
- Q. What do we gain by so doing?
- A. We enhance the good by approval as much as we expurgate the evil by blame.
- Q. What other factors are there in shortening the purgatorial existence?
- A. Repentance and reform are also powerful factors.
- Q. When we realize the wrong habits or acts of our past life and determine to eradicate them, what do we do for ourselves?
- A. We are expunging the pictures of them from the sub-conscious memory, and they will not be there to judge us after death.
- Q. Is it necessary to make complete restitution for a wrong?

- A. The sincerity of our regret will suffice. Nature does not aim to "get even," nor to take revenge. Recompense may be given to our victim in other ways.
- Q. Why is the practice of this important process earnestly recommended?
- A. Because much progress ordinarily reserved for future lives will be made by the man who thus takes time by the forelock.

THE BORDERLAND

(Pages 112 and 113 Cosmo-Conception)

- Q. What Regions are occupied by purgatory?
- A. The three lower Regions of the Desire World.
- Q. Where is the first heaven located?
- A. In the three upper Regions of the Desire World.
- Q. And where is the borderland?
- A. The central Region is a sort of borderland—neither heaven nor hell.
- Q. What kind of people do we find in the borderland?
- A. Those who have been honest and upright, those who wronged no one, but who were deeply immersed in business and thought nothing of the higher life.
- Q. Why is the Desire World a state of indescribable monotony for such people?
- A. Because there is no "business" there nor anything that will take its place. They have a very hard time until they learn to think of higher things than ledgers and drafts. *(To be continued)*

RECONSTRUCTION LETTERS

(Continued from page 15)

perfect orbits. Why! we cannot restore the initiative and rationale of our own mind-power until we key it back once more to its own dynamo, the Real Self.

Do not be afraid that a thing can be too good to be true. Can you not see how tragically we have lost the capacity to endure joy, to conceive harmonic beauty—when we dare to call this torture-chamber, Home? The truth is that in our most exalted moments—in our bravest song, our most lustrous faith and noblest vision, we pitifully diminish the Real—that which you adore and which unfolds for you. You may safely give your adoration to the Plan, your allegiance step by step and day by day increasingly to the Law.

NEW COVER DESIGN AND NEW ARRANGEMENT OF TABLE OF CONTENTS

With this issue we begin the use of our new cover design, which emphasizes the fact that this is the *ROSICRUCIAN FELLOWSHIP MAGAZINE*, still retaining, however, the old name of "Rays from the Rose Cross" as a sub-title. It was considered advisable to thus call attention to the fact that this magazine is the official organ of the Rosicrucian Fellowship.

The old standard form of the Table of Contents, with no change from month to month, is replaced by a table giving the actual titles of the articles in each issue, together with their page numbers and the names of their authors. The new arrangement will be of much value for quick reference.

VOCATIONAL

(Continued from page 27)

sextile to the planet Neptune from the 5th House, and the Moon also being ruler of the 6th House, employment, this young man should make a success of improvising and composing music and would be successful before the public.

Another fortunate grouping of planets, which should bring him many helpful friends is composed of the opulent Jupiter in the 11th House, trine to Mars in the 7th House, representing the public, also sextile to the Sun in Pisces, intercepted in the 1st House. These aspects show that his friends will always be ready to use their influence in placing him in positions where he will be benefited financially.

This young man is surely born under most fortunate planetary aspects, and if he does not make a success of his life, surely he can blame no one but himself.

POCKET EDITION OF COSMO-CONCEPTION

Many have expressed a wish for a pocket edition of the Rosicrucian Cosmo-Conception. We have therefore printed a limited number on thin Bible paper, hand sewed. They are bound with flexible cloth covers in black and gold. Max Heindel's portrait as frontispiece.

The Cosmo-Conception as an exposition of the Western Wisdom Teachings is well known by all occult students.

Price \$3.00. Postfree

Children's Department

How the Fairies Helped

ELLA VAN GILDER

WHAT-HO! What-ho! Hallooa!! My! what a stir and a hub-bub there was among the little people at that sound. They had been asleep so long with their knees drawn up and their heads bent over that they had hard work to uncurl themselves. Some of them were so stiff that they just couldn't, but the Fairy Queen, who was always equal to any emergency, hurried out in her thick brown wrapper which she always wore during winter, and there right before her eyes was Mercury, a young fellow all dressed in green, from the tips of his turned-up toes to the top of the helmet upon his head. On each of his heels was a pair of tiny wings, and in his hands he carried a staff that looked like two serpents twisted together; the Fairy Queen thought that the serpents winked their green eyes at her, but she wasn't sure. Just behind him was a glorious chariot drawn by four splendid horses, and the goddess Aurora who drove them was wrapped around with purple and rose and gold streamers which floated out behind her.

The Fairy Queen knew that she was in the presence of the herald of the Great Sun and his trusty messenger, so she bent her knees awaiting the messenger to make his errand known.

"O, Fairy Queen," he said, "I come from the region of the Great Sun, and bear this message to you."

"Gather your people together and set to work that the earth may be made ready to celebrate the Easter-tide, which will be the first Sunday after the full moon of the first month of Spring, and which is to commemorate the glorious resurrection morn." And before she had time to say "Jack Robinson" away dashed the goddess Aurora and the fleet-footed Mercury to summon the fairy-folk in some other part of the country to bestir themselves against the Easter morn.

The Fairy Queen called her special pages who acted as her body-guard, and sent them out with

the word to gather the clans at sunset at the trysting tree. So, late that afternoon when the sun had reached the topmost tip of the giant cedar at the end of the wood, hundreds of little people came from all sides and gathered beneath the beech tree at the foot of the hill at Faraway Farm.

They loved this place for it was Little Girl's summer home, and through long warm evenings they played together with Little Girl and her body-guard Big Dog. When autumn came, Little Girl gathered moss and leaves and made fairy nests in every hollow and gnarled root of the trees, so that her little friends might be snug and warm during the winter cold.

The low, sweeping branches of the beech made a canopy over the heads of the little people. The Fairy Queen mounted the frond of a fern that had weathered the winter snows, and waving her tiny wand she bade them all be seated to hear what she had to say.

"Know ye, my people, we have much work to do, for we must help in the great work of calling again to life the trees and plants and flowers. There are yet forty days in which we may work ere the dawn of Easter morn."

Then she divided them all into bands, so that each would have its special work to do. The little brown gnomes were to take their picks and shovels and dig around the roots of all the trees and plants. The water brigades were to take their watering pots and see to it that the roots were all well watered. The little green fairies were to uncover the sleeping plants that had been hiding beneath the fallen leaves, and help them to unfurl their tightly closed buds. The artist fairies were to mix their colors and have them ready to put on the flowers as soon as the buds opened even a tiny bit. They were to mix up a great deal of yellow because that was such a substantial color, and the daffodils and dandelions were so fond of yellow.

The fairies of the air were to get out their biggest fans and bellows and fan and fan and blow and blow, so as to make the trees sway backward and forward and start the circulation from the tips of their roots to the tips of their branches.

Away they all scampered eager to begin their work, and the next morning when the sun peeped over the top of the mists and saw them all so busily employed, he smiled and smiled, and it sent a thrill through all the growing things so that they began to send up the sap that had been sleeping all winter in their roots. In a short time, you would be surprised how *very* short a time, everything began to look different. There was a suspicion of color on all the trees; some had yellow, some had red, and some had green; the crocuses had pushed their way up and were ready to burst open, and so were the daffodils and the tulips.

The little wind flowers came out when the wind fairies were fanning and blowing so hard, and as the artist fairies had not finished mixing their paints the little flowers had to be white.

The little people worked night and day in their zeal to accomplish the task. Then one day they heard the sound of the Fairy Queen's horn and they knew it was to summon them to the trysting-tree. So there they went, helter-skelter, and there they saw their poor little queen in a terrible flutter; she had just had word from the wind fairies that their enemy, Jack Frost, was on his way to their wood to undo all they had done and make the world look bleak and dreary again.

"We won't let him," cried the Fairy Queen, and all the fairies shouted "We won't, we won't!" Then they put their little heads together to plan how they could keep him away and stop him from spoiling their work. As usual the Fairy Queen found a way.

The little gnomes were to rub and rub the little roots and keep them warm that way; the green fairies were to hold the buds tight shut so as not to let Jack Frost nip the flowers; and the wind fairies were to fan and fan and blow and blow, for Jack Frost just hates the wind and won't sit down a minute anywhere if there is a draught.

So that night when the stars were shining their brightest, and sly old Jack Frost came slipping up over the hill, everybody was ready;

the wind fairies made such a terrible breeze that old Jack Frost said to himself, "My goodness! but I'll catch cold."

So he wouldn't sit down any place, and the sun came out the next morning and relieved the little fairies. The next night the same thing happened again; the third night Jack Frost became tired of standing around, so he decided he would go off to a more congenial location. All the little people hoped he would go till he tumbled into the Arctic Circle, for that was where he belonged because it was the home of his great, great, ever-so-great grandfather.

Then what a jubilee the fairies had and how they did work! and the poor little Queen nearly wore her tiny wings out going from one place to another to see how everything was progressing. At last it was Easter morning, and you should have seen what those little people had accomplished. The pussy-willows and the red-bud and the dog-wood were out; the ground was like a rainbow with its many-colored crocuses; the japonica and the golden candle-stick stood side by side; the daffodils nodded to the hyacinths, and the lawn was so sprinkled with dandelions that it looked as though the stars had dropped down to earth.

Just as the goddess Aurora was unfurling her banners of purple and rose and gold in the eastern sky, the lark flew up as high as his wings could carry him and sang,

"Christ is risen today!"

And all the birds echoed,

"He is risen indeed!"

And all the trees and flowers nodded,

"He is risen!"

And all the little people knelt down and chorused,— "Christ is risen today!"

To Any One

Whether the time be slow or fast,
 Enemies, hand in hand,
 Must come together at the last
 And understand.

No matter how the die is cast
 Nor who may seem to win,
 You know that you must love at last—
 Why not begin?

—Witter Bynner.

The Story of Gypsie

ANITA RAU

I.

VIOLET TIME

A LITTLE hand held out the fragrant blossoms, receiving the coin which the festive strollers gave in exchange, while with the other the little maid held tightly a brother of hardly three summers, who shyly hid himself behind the enterprising sister while she courageously offered her small store and with a sweet pathetic voice called out: "Violets! Sweet violets!"

She was rather an attractive little thing with big, blue eyes and dark, tangled hair, which spoke plainly of the absence of heaven's greatest boon to children, a mother. In fact, little Gypsie hardly remembered the gentle face which she had sometimes seen, pale and worn, upon the pillow in that little room where everyone walked on tiptoe in order not to augment the dreadful pain of the long-suffering patient, until God's angels should bear her gently into the presence of Him who will dry all our tears.

One morning little Gypsie and Baby had both been held up for a little while to see and kiss for the last time the still, cold face of her whom they knew as mother only from those who took care of the unfortunate woman, who for three years had been slowly dying. Then they were told to keep out of the way as the angels would come to carry their mother to paradise. When the children returned the room was empty.

There was little change in their every-day life. The stepfather became more cross and morose. He worked from morning till night, leaving the children to the mercy of an old woman, who treated them abundantly to blows and was glad if they kept out of her sight until evening. Then she sent them off to bed without a kiss and without a prayer, so they would not annoy the man when he returned from work and who begrudged them the little food they required.

The children certainly were not spoiled by too much affection. The neighbors called the girl Gypsie because she was so independent and always looked so neglected, and because she was roaming so much. Finding that it pleased the old servant best if she took care of herself and

Baby, no sooner was her stepfather gone than she would get up, dress Baby and wash him as best she could, and off she was for the fields and woods. There in God's free country the child seemed perfectly happy with her little brother, on whom she bestowed a large store of affection. With the flowers which she carefully tied together and sold, she provided herself and her little charge with many a dainty which she could not get at her inhospitable home. No wonder she looked so happy when the coins were dropped into her hand. Then she would promise the tired brother something he liked, while her voice still called: "Violets! Sweet violets!"

II.

GYPSIE'S DREAM

The violets had long since ceased to bloom. The golden chains of dandelions had been superseded by the more lovely ones of big white daisies which the nimble fingers of little Gypsie wove from the short-stemmed blossoms that Baby playfully brought to her. People had become quite accustomed to see the two little wanderers taking their favorite road out of the small town to the pretty "erlforest," as they called the only natural park of which the town could boast.

A small brook passing through the midst of the little wood watered the beautiful square meadow, which was a general playground for the children. On this little piece of fairyland our little orphans passed their happiest days. They mingled with other poor children, and from the larger ones Gypsie learned how to bind into pretty wreaths the flowers which they gathered. At evening sister and brother would return, beaming with happiness and richly adorned with nature's jewels, to what they called home, where the old woman would receive them, usually scolding them and hurrying them off to bed.

(To be continued)

He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win,
We drew a circle that took him in.

—Markham.

Nursery Chats

NORMAN McLEOD

(Continued from April)

PART XIII.

DADDY READS A STORY

GOLDEN LOCKS laughed at Dimples when he had told her his wonderful dream, and she kept teasing him all through the dinner hour. Dimples was so sure he was telling the truth that he did not mind his sister's teasing until after dinner she ran over to tell the gardener the joke; but in telling the story of the dream she got it all mixed up so that Dimples just could not stand the torment any longer and said it was a lie that his sister had made up because he had been late for dinner. And to straighten the story out again he retold it to the gardener just the way it had happened. So earnestly did he tell it that the gardener could not help but believe that Dimples told the truth; so he scolded Golden Locks for telling a lie. Golden Locks had not meant to tell a lie in her teasing, and felt very sorry when she was scolded for it. She knew there was no rose bush growing in the beds because the slips had just been set that very morning. But for some reason or other she just went over to see, on her way back home, what they looked like. No sooner had she stepped in front of the bed in which her rose slip was set out than she heard a tiny voice say, "It's a lie!" This was too much for Golden Locks. She sat right down with her face in her hands and burst into tears, sobbing out: "I didn't mean to tell a lie." "Well, maybe you didn't, but look and see what you did." Golden Locks pecked out between her fingers towards her rose slip and saw a most wonderful sight: Instead of the slip there was a twining rose bush just as Dimples had told her, with a circle of seven roses, blood-red in color. In the second rose from the bottom she beheld two great forces fighting with all their might for what appeared to be a very beautiful picture. And as she looked it seemed that another and another picture floated into the midst of the fight and covered the beautiful picture so that it looked all out of shape, and oh! so ugly. Golden Locks was startled when she recognized that each of the ugly pictures was a picture just as she had described Dimples' dream

each time she had mocked him; her heart ached to think she had almost spoiled the beautiful picture she had seen first, and she wondered how she could help to save that picture from destruction.

"Tell the story over again just the way Dimples told you," the little voice said beside her.

When Golden Locks had repeated the story this time, she really believed it, and as she told it a wonderful thing happened: she saw her words take the form of a beautiful picture similar to the one she had seen in the midst of the fight at first; and it was attracted to the other pictures. Her heart filled with joy as she could see these other pictures—the lies—being torn to pieces by one of the great forces, while the other force was building the new picture into the old and restoring its beauty. Her heart was glad because the truth had won.

"Well, Golden Locks, you can see now what happens when you indulge in low desires to tease others. Your tears washed the scales from your eyes so you could see this beautiful rose which is called the Desire Rose, and which is a pattern of the great World of Desires all about the little Physical World in which you live. It has seven petals which we call Kingdoms or Regions, and over each Region there presides a King. Each King has rule over part of two great armies or forces called the Force of Repulsion and the Force of Attraction. The Kings of the three lower regions use mostly the Forces of Repulsion while the other Kings use more the Forces of Attraction. This battle which you saw, took place in the lowest region of Desires where the King of evil, coarse desires holds sway. This King's duty is to use the Forces of Repulsion to destroy all evil desires. He uses the Forces of Attraction to get all the desires of a similar nature together, and then he gives the order to destroy the weakest, which are most often the evil desires. If you had told many lies about that true story which Dimples told you, the beautiful picture and yours might have been destroyed together. Now run along and tell Dimples you are sorry, and be his good friend."

Nutrition and Health

Operations--Necessary and Unnecessary

LIZZIE GRAHAM

THE beautiful bodies of human beings which the Life within has taken millions of years to bring to their present state of perfection, are today being dissected and mutilated while still ensouled by the Ego or higher self, and most strange, it is usually the Ego himself who makes the request for the operation.

Men and women of the Twentieth century who profess to be followers of the Christ and to obey His commandment to heal the sick are thus pursuing a method entirely opposed to His plan of healing. No knife entered into His mode of treatment or into that of His disciples.

Why should any one desire to subject himself to an operation? You will say to relieve pain, to get rid of disease; to lengthen life. You have been life after life learning to build a body, each time a little more perfect than the last. You have now a system for the circulation of the blood and of the nerve fluids that seems nearing perfection. Why permit or request any one to mutilate it and allow the precious life force contained in these channels to be wasted and short-circuited? How can you expect your body to be more perfect, more free from pain, or stronger, when part of it is removed?

If you were weaving a piece of cloth would you want some one to cut a hole in it in order to remove a blemish or smudge? You will find that just as when weaving, the fault has appeared through some indiscretion of your own. Over-indulgence in some form or other has caused a certain part of your body to be unable to stand the strain you put upon it, and it calls out for help; it makes you conscious of pain. Perhaps you heed the call and the trouble is overcome; or perhaps you persist in the self-indulgence that started the trouble, and the tortured part cries out so loudly that you decide to have it cut out. A recent writer has said that the prayer of the man of the present day is, "Oh Lord, remove our diseases but let us keep our vices."

You go and make arrangements to have a part of your *living flesh* removed. You say: I will have an anaesthetic; I won't feel it. What happens then is this: Those whom you have called upon to help you in this scheme have to administer to you certain fumes to *drive* you out of your vehicle, your own body. They cannot tell how much it will take to accomplish this, for these anaesthetics act differently upon each person because of his individuality. When you have been ousted from your body, although you may not be very conscious of the pain, still you may not be wholly unconscious of it, for if you are at all spiritually developed, you both see and hear all that is being done to your vacated body; also you will be quite powerless to interfere, and you cannot get back again or stay the hand of the one you have persuaded to do the work as long as the effect of the anaesthetic lasts.

When we consider it calmly it seems unthinkable, even, that men would consent to abuse their bodies thus. We must join in the last prayer of the Christ when he was being tortured, "Father forgive them, for they know not what they do."

Every bone and muscle, every vein and artery, every organ and nerve, are necessary in your body for the expression of the real you. Had it not been so, you would not have been instructed to build them while learning the lessons in body building in the heaven world. If a less complicated structure would have served the same purpose, it would have been designed, for nature forces never waste a single atom of material or energy. You practically discredit the wisdom of God when He ordains that a body formed thus and so is necessary, and you decree that certain parts can be very well removed from His divine plan.

It is a fact that almost every malady is the result of wrong thinking. As a man thinketh in his heart, so is he. Thoughts of envy, hate, uncharitableness, of greed, criticism, or low desir

all create a disease in the body in the part corresponding to that thought. Christ taught us that it is not necessary for thoughts to become actions on the physical plane to produce results. You may think wrong thoughts and feel certain that no one knows of them but yourself, but the result will soon appear in your body. On the contrary, thoughts of love, joy, peace, and all the other attributes of the Spirit will build a sound and healthy body, but even these are unable to rebuild what you may have already destroyed by unnecessary operations.

We must not think, however, that surgery is without a place in the world's work. If a limb or any other part has been crushed in such a manner that it seems impossible to restore it to a degree of usefulness, or if gangrene has set in because of the injury, then the diseased part should be separated from the body as soon as possible else destruction of the entire body may result. This condition may have been the result of an accident, the sufferer not being to blame at the time.

When the vital organs are concerned, when the suffering is the result of over-indulgence in temper, eating, drinking, or the gratification of any other desires, then it is time for one to take himself in hand and find by self-examination the exact root of the trouble. Every disease has a cause which is largely preventable, but through ignorance or disinclination for action we may have allowed it to grow until it is bearing fruit. It would have been easy to have stopped this trouble at the beginning if we had recognized it, but still it may not be too late if we will but return to Nature's laws and Nature's methods of cure.

Therefore think carefully—pray earnestly for guidance—before you decide to tamper with your beautiful living temple. Build your temple carefully, preserve it by means of holy thoughts, but keep it unutilized.

HAM AND BACON!

The raising of hogs for human consumption is becoming one of the most common and profitable of occupations. In California thousands of acres are used entirely for the feeding of this animal. Between Los Angeles and Santa Barbara almost two-thirds of the country is devoted to the raising of hogs. A number of years ago the writer spent a few days with friends in the beautiful San Gabriel valley north of Los Angeles, and on

her way back to the railway station she passed one of the neighbors who with a team of horses was dragging the carcass of a dead animal up the road. When asked what he intended to do with this filthy, smelling mass, he stated that he was going to feed it to his hogs. He said that they thrived on this food, and also that he often bought animals for a few dollars when they were sick or too old to be of use, and after killing them he used them for food for his hogs to fatten them for the market.

The vulture is shunned by all birds. If you will take note as you pass through the country roads, you will often see this large, black bird followed by many little birds who keep pecking at its head; the vulture is always alone. Man thinks this bird is unfit to eat, yet many a person will go to a hotel or restaurant and order roast pork, ham and eggs, or bacon, and will think them most appetizing. His meal is not complete, in his estimation, without this food that is taken from the body of a murdered animal, which, like the vulture, has fed from the worst filth, has lived off the decomposed carcasses of animals, and which will eat what other animals shun. And yet man, a cultured, thinking entity whom God made in His own image, only a little lower than the angels, will stoop to consume the flesh of this filthy animal. God forgive him, for he knows not what he does!

THE MEDICAL TREATMENT OF CANCER

The following is an extract from a book review in the "Journal of the American Institute of Homeopathy" on "The Medical Treatment of Cancer" by L. Duncan Bulkley, A.M., M.D.:

"Cancer is a constitutional disease; the cancer tumor or ulceration is the end result of the disease, *not* the disease itself. Therefore, when the surgeon removes cancerous tissue, he is not getting at the source of the trouble, he is merely removing an end product; the cause remains. Cancer statistics seem to bear out this contention.

"Bulkley states that the body is nourished by the blood stream. Cancerous tissue is made up of faulty cell formation, hence it must get its start through faulty metabolism. Therefore, to cure cancer, metabolism must be made normal. *This can be done best through regulating the diet.*

"As cancer seems to be pre-eminently a dis-

(Continued on page 36)

Menu from Mt. Ecclesia

—BREAKFAST—			—DINNER—		—SUPPER—	
Stewed Cherries	Bran Muffins	Belgian Carrots	Potato Soup		Lima Bean Sandwiches	
Corn Meal Mush		Green Corn Fritters			Lettuce and Celery Salad	
Cereal Coffee	Milk	Whole Wheat Bread and Butter			Boiled Rice, Filipino Style	
		Milk			Orange Cup Cake	
					Milk	

Recipes

Boiled Rice, Filipino Style

The only correct method of preparing rice so as to make out of this cereal a dish fit for human consumption, is not to boil it in a large quantity of water until the kernels become very soft and mushy, but to proceed as follows: Wash rice thoroughly three times in fresh, cold water, changing the water every time, and don't be afraid to use your hands; don't merely rinse the rice. Put the washed and drained rice into a pot or kettle and add approximately three small cups (tea-cups) of fresh cold water for each cup of rice. Cover the pot and have a good fire going under it. When the water commences to boil and lifts the cover, lower your fire or push the pot to a part of the stove which is not quite so hot, and which will enable you to keep the cover on the pot, which is the important thing. Let the rice steam about fifteen minutes. All the water will boil away, and that's the secret: steam all the water out of the rice the same as you steam the water out of boiled potatoes so as not to have them soggy. Naturally, all the strength and flavor will remain in the rice. It will come out mealy, each kernel intact.

A little browning will do no harm but rather add flavor. Do not allow the rice to burn at the bottom of the kettle.

Rice thus prepared is fit for anything; serve it hot as it is, with or without butter or sugar. You can fry it in a little seasoned butter, or use it for puddings, etc. Let it get cold, and warm it up again as many times as you like; it will taste just as good as the original preparation.

Green Corn Fritters

Boil six ears of corn; when cold, grate. Mix one teaspoon of baking-powder with one cup of flour, gradually adding the yolks of two eggs, a little salt, and one cup of milk. Beat the

whites thoroughly, add to the above the grated corn and whites of the eggs. Drop with a spoon in hot oil and fry until brown. Serve while hot.

Potato Soup

Peel four medium sized potatoes, cut into cubes, and cook for ten minutes in one quart of water. Slice one medium sized onion and fry until brown, adding this to the potatoes with one cup of milk. Season with salt, paprika, and a little chopped parsley.

Orange Cup Cake

Cream one small cup of sugar and one half cup of butter or oil, gradually adding two eggs and one teaspoon of salt. Slowly add the grated rind and juice of one large orange. Mix on the side two cups of flour and two teaspoons of baking powder, stirring in one cup of milk. Bake in oiled muffin tins for twenty minutes.

Lettuce and Celery Salad

Take one head of lettuce, using the outer leaves for the salad proper and a few of the inner ones for the cups in which it is served. Cut the leaves fine, using equal portions of celery and lettuce with a very small portion of onion. Serve in cups of lettuce leaves with boiled dressing.

THE MEDICAL TREATMENT OF CANCER

(Continued from page 35)

ease of civilization and is on the increase, our author has sought for the cause in civilized man's way of eating. *He believes animal proteids, alcohol, and coffee to be the great offender in man's way of eating. He believes animal proteids, alcohol, and coffee from the diet of his cancer patients, and reports most excellent results by so doing.* The prohibition of these elements is absolute and includes milk and eggs. The only exception is a limited amount of butter."

The Rosy Cross Healing Circle

Dallas, March 22.

Rosicrucian Fellowship.

Dear Friends: How grateful I feel for the kind help extended me in my hour of need. The improvement in the condition of our dear friend was begun very soon after I wrote the letter and from my utmost heart sent a cry for help. To what extent that cry was answered I will shortly let you know. Our friend was taken with pneumonia and the attending physician did not hold out much hope of his recovery. All through the night I watched, and with faith and hope trusted to a higher help. The next morning the doctor was puzzled at the patient's improvement and said he had not expected to find him in that condition. His fever was greatly reduced and he was no longer delirious, but rather weakly asked me who was the man that had stood at the foot of his bed all night and had laughed at him every time he grew impatient and irritable. From that time his improvement has been steady and I hope very soon to send a better proof of my appreciation to the Fellowship for their kindness. Sincerely yours, Mrs. K. G. H.

Denver, Colo., Nov. 22, 1919.

Rosicrucian Fellowship, Oceanside, Cal.

Dear Friends: The painful growth on my neck has burst. After having it for nearly six years, it does seem too good to be true that it is gone, and I am too happy and thankful for words. Sincerely yours, H. P.,

Avon Park, Fla., Dec. 17, 1919.

Rosicrucian Fellowship, Oceanside, Cal.

Dear Friends: I am still improving. I of course realize that it must be slow, but thanks to the dear friends at Oceanside, I am so much happier—do not feel the same woman. I catch myself singing now and then, and am taking up my long neglected music—bless you all.

Your friend, F. M. G.

February 18, 1920.

Dear Secretary: Have been sick and twice called for help. It was given me each time and I have not the words to express my gratitude to you. I, too, want to grow and be able to help

others. It is wonderful what the Helpers do, though, of course, I know almost nothing about their noble work.

Please accept my thanks again for all that you have done for me. Yours sincerely,
Mrs. L. E. L.

HEALING DATES

May	7—14—20—27
June	3—10—17—23—30
July	8—14—20—28

HEALING MEETINGS

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 p. m. The virtue of the Cardinal Signs is dynamic energy which they infuse into every enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour: 6:30 p. m. meditate on Health, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

CHRISTIAN MYSTICISM

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

Echoes from Mt. Ecclesia.

The Sunrise Easter Service

By CORINNE S. DUNKLEE

FROM the moment the clear notes of the bugle rang through the early morning air a spirit of holiness and promise enveloped Mt. Ecclesia. The moon still held its quivering path of light across the sea, as though loath to relinquish its dominion. The blue tints of the mountains melted into the bluer tones of sky along which a line of light was playing—the harbinger of the cosmic resurrection.

The members and guests, about fifty in number, gathered about the white cross, garlanded with its wreath of red roses that rise from the heart of a five-pointed star, now all ablaze with the golden glory of marigolds in full bloom. The sacred beauty and impressiveness of this Easter service on Mt. Ecclesia can scarcely be described. But in the hearts and lives of those so fortunate as to attend, is left an impress ineradicable.

“This service commemorates the life, sacrifice, and resurrection of the greatest spirit who ever took a human body,” were the words with which Mrs. Heindel began the sunrise worship. Standing beside the cross, she spoke feelingly of the sacrifice and service of the great Sun Spirit for humanity. Those present turned in silent reverence as the sun in great brilliance rose above the mountains. The mists that hung like white wreaths of tears in the valley below were suddenly transformed into millions of dancing rainbows, while hundreds of warbling feathered choristers joined in the paean of joy and praise.

Within each soul present the Christ-life awakened anew from the benediction of this Easter service, and in each heart were echoed the words of our dear Leader, who, though passed beyond our physical vision, is ever near to help and inspire: “Loving, self-forgetting service is the shortest, the safest, and the most joyful road to God.”

After the service at the cross the regular morning service was held in the Pro-Ecclesia.

Then breakfast was served in the dining hall, which was decorated with wild flowers and baskets of Easter eggs.

In the evening Mrs. Heindel gave a stereopticon lecture on the life of Christ.

LOCAL NOTES

By I. B. B.

Mt. Ecclesia is a veritable bower of beauty and reflects the Easter spirit as nature emerges in a new spring dress of many colors. While Mt. Ecclesia is always a-bloom throughout the year, it is unusually vibrant at this particular season as new life seems to permeate every branch and twig. The background of greenery has the appearance of being washed and garnished since the recent rains. The whole vista seems to blend itself into a mosaic of bright rich coloring from the myriads of assorted flowering shrubs and plants. Here and there a tracery of the white fleur-de-lis, freesia, and calla lily exhales the spirit of Easter which pervades the Garden of Ecclesia during the early spring.

Recently a memorable day was spent by twelve of the students and guests of Mt. Ecclesia, who motored to Torrey Pines, nature's park in her primeval state of preservation. They explored cliffs, canyons, and caverns until the sun vanished in a blaze of glory reminding all that another day had dropped its curtain, leaving an after-glow of pleasant memories.

A weekly feature growing out of the extension of the Class in Expression is the Saturday evening entertainments in which the students and guests are given an opportunity to develop their talents for public speaking and original contributions. These weekly entertainments promote community spirit and include singing, in which all are urged to participate.

Editor's Note.—We publish in this department from time to time interesting letters from our students, also letters of appreciation from those who have been helped by our Philosophy and our various activities.

A DANGEROUS PASTIME

Grand Rapids, Mich.

Dear Friends.

If I were invited to a planchette party, my answer would be NO. Why I would not go is this:

It is like playing with a serpent that charms its prey, and then coils around it until it is helpless and there is no escape. We never know what entity is working the board, for there are many impersonators in the spirit world as well as on the earth plane. Many of these will take advantage of negative persons and try to obsess them. The planchette is a good opportunity for such an entity.

We take with us when we pass into the spirit world just what we have made ourselves, good or evil. An advanced spirit will not try to reach his loved ones through the planchette. We should leave our loved ones in peace to progress in the spirit world and not keep calling them back, for it hinders them. We all know that when we are very busy working out some problem and some one keeps calling us, that it hinders us. It is the same with them.

I have seen those that were nearly insane from the use of the planchette. It is a dangerous pastime, and the danger is so subtle that we may not realize it until too late. It is connected with a live wire and is best left alone.

Just previous to my coming to the Fellowship, I had a chance to investigate spiritualistic phenomena with a class in psychology. It took us a year and a half. As a result of this investigation there is nothing that could ever tempt me to have anything to do with such phenomena again.

I asked the question with which this letter opens and this is what was given me in a vision: I was standing in a large, untidy room with several others. I heard a noise behind me on the opposite side of the wall, and as I turned to see what caused the noise I saw an auger about as large as one's little finger. It kept coming through for about eighteen inches. Following the auger was a wire similar to a telephone wire; it coiled around my feet before I

noticed it, I was so intent in watching it come through the wall. I stooped to push it away and found it was a live wire. I could not let go and no one seemed to notice that I was suffering. I bent and twisted until it seemed I would die. I knew that I must get out of it alone; then I gave a mighty push and I was free. The shock was so real that I felt it all the next day.

I have told that experience to many people. Please tell me what you think of it.

God bless the Fellowship.

Sincerely yours,

E. S.

How dear to our heart is the steady subscriber Who pays in advance without skipping a year; Who takes out his money and forwards it gladly And sends to our office a halo of cheer.

He never says "Stop it, I cannot afford it," Or, "Getting more magazines now than I read." But always says "Send it, the whole family wants it,

In fact it's the one indispensable need."

—Selected.

VALUABLE LITERATURE

Mr. Heindel's monthly lessons noted below are still available at five cents each.

The Web of Destiny (in 9 parts).

Prayer, a Magic Invocation (in 2 parts).

The Sacrament of Marriage.

Our Invisible Government.

The Mysterious Magnum of the Rose Cross.

The Lock of Upliftment.

The Sign of the Master.

What Is Spiritual Work?

Christmas.

Easter.

Magic, Black and White.

The Gospel of Gladness.

The Death of the Soul.

The Philosophy of War.

The Sermon on the Mount.

Mystic Light on the Great War.

The Object of the Rosicrucian Fellowship.

God's Chosen People.

Wanted---At Mt. Ecclesia

A COOK

For particulars, address
ROSICRUCIAN FELLOWSHIP,

Oceanside,

California

Prize Competition . . .

In Writing Articles for the "Rays"

THE EDITOR OF THE "RAYS" OFFERS THREE PRIZES AS NOTED
BELOW FOR THE THREE BEST ARTICLES SUBMITTED
BEFORE JUNE 1, 1920

First Prize

Rosicrucian Cosmo-Conception
Rosicrucian Philosophy in Questions and Answers
Rosicrucian Mysteries
Freemasonry and Catholicism
Message of the Stars
Simplified Scientific Astrology
"Rays" for One Year

Second Prize

Rosicrucian Cosmo-Conception
Freemasonry and Catholicism
Message of the Stars
"Rays" for One Year

Third Prize

Rosicrucian Cosmo-Conception
Freemasonry and Catholicism
"Rays" for One Year

EXTRA—All other articles received in this competition which we can use for publication will be retained and one year's subscription to the "Rays" given to each of the writers.

Substitutions may be made if desired in any of the above cases, equivalent value being given in other books, Ephemerides, Tables of Houses, etc.

CONDITIONS:

Articles submitted must have between 1500 and 2500 words. Articles may be along any of the following lines:

- (1) Stories with a philosophical or mystical vein running through them.
 - (a) Suitable for adult reading.
 - (b) Adapted to children.
- (2) Philosophy, Religion and Astrology—articles in conformity with the Rosicrucian Philosophy—practical applications of same.
- (3) Interesting personal experiences in the occult, mystical or philosophical fields.
- (4) Nutrition and Health—applications of philosophical principles to gaining and retaining health.

All manuscripts should, if possible, be typewritten and in double spacing. However, legibly written long-hand will do if typewriting facilities are not available.

We sometimes find it necessary to make slight modifications in articles in order to adapt them to our requirements. We accept literary contributions only subject to this provision.

All manuscripts intended for this competition must be plainly marked "Prize Competition."

All articles submitted will be examined at as early a date as possible and the names of the prize-winners announced in the "Rays."

This is a valuable opportunity to obtain a complete line of Rosicrucian literature free, and also to bring out any dormant literary ability which you may possess, all of which may be the means of greatly furthering your development.