

RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
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Summer School at Mt. Ecclesia

A Summer School will be conducted at the Headquarters of the Rosicrucian Fellowship, Oceanside, California, from Monday, June 29th, to Friday, September 4th, 1925. Day classes will be held in the subjects and at the hours given in schedule on page 144 of this issue.

A number of competent teachers have been secured for this school, the names of whom will be found on page 143. Since our last issue we have added a course in Anatomy, Physiology, and Hygiene and their correlation with astrology. This course will be conducted by one of our members, a doctor, who is especially fitted to blend these subjects. Mrs. Heindel will give an illustrated lecture each week on Astro-Diagnosis and Healing, and also one on some special phase of the Rosicrucian Philosophy. The classes in Public Speaking will be conducted by a graduate of the University of California who has been teaching public speaking in the schools of San Diego for the past two years, and who is particularly well qualified to give up-to-date instruction in this subject, both practical and theoretical. The classes in the Rosicrucian Philosophy, Astrology, and Bible Study will be conducted by resident members of the Fellowship who have specialized in these subjects for a number of years. English will be taught by a teacher who has had practical experience in the public schools. One of our members who has recently made a trip around the world will give one or more illustrated lectures on the Holy Land and the Orient.

Accommodations and Rates

Board and Room (in tent) per month	\$45.00
Board and Room (without running water) per month	50.00
Board and Room (with running water) per month	55.00
Board and Room (in Rose Cross Lodge)	\$65.00 and up.

Since our last issue we have made arrangements to provide a limited number of tents at the rate of \$45 per month (including board). Those who wish to have tents should notify us at once.

Working for board and room will not be possible. A deposit of \$10.00 is required to secure accommodations, which will be applied on the first month's board. Students should bring all their Rosicrucian textbooks with them, including the "Cosmo," Questions and Answers, Web of Destiny, Mysteries, and astrology. This will avoid the necessity of procuring new copies.

This school is to be conducted for the benefit of all who are interested in the Rosicrucian Philosophy and the Rosicrucian work generally, but it is particularly designed for those who hope to become lecturers or teachers in the Rosicrucian movement. To either men or women who have any qualifications for teaching or lecturing we offer as an inducement to do so a discount on the above rates of twenty per cent, provided they will sign an agreement that when they return to their home towns, they will, as conditions permit, start a class in the Rosicrucian philosophy or astrology, or teach an existing class, or give a series of lectures on either of these subjects, preferably the philosophy.

We very much hope that a large number of representative men and women will respond to this opportunity. The people are ready for the Rosicrucian Philosophy in large numbers throughout the country, and it is imperative that workers be developed to carry the Rosicrucian message to them. If your conditions will permit, you should seriously consider taking this course. Write us for further information.

The Rosicrucian Fellowship, Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Hierarchy

BY JOSEPH WILDAR

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

Evolution in Tennessee

EVOOLUTION in Tennessee at the present time to the casual observer appears to be *devolution*, and there are some indications that it may become *revolution*! The good people of Tennessee are up in arms to defend themselves against the pernicious doctrine that they are descendants of monkeys. While we cannot blame them for disliking to admit their descent from such common stock or such plebeian ancestors, at the same time, in the interests of truth, it becomes our duty to investigate and see just what connection there may be between the human race and the lower forms of animals, particularly the manlike apes.

First, however, we will give a short resume of the conditions in Tennessee. The lawmakers of that state recently passed a law making it a misdemeanor to teach in any of the state-supported schools any theory of the

THE NEW
LAW

evolution of man from the lower forms of life. This theory is one of the leading points at issue in the battle of the fundamentalists against the modernists in the orthodox Protestant Church. The fundamentalists take the Bible literally and declare its infallibility as a direct revelation from God, not subject to change and not subject to error; where-

as, the modernists take into account not only modern science and its findings relative to the evolution of the human race, but also the known inaccuracies which have crept into the translations of the Bible down through the ages. The fundamentalists shut their eyes to all this, and resolutely pin their faith to the King James translators, in effect placing their dependence not upon the infallibility of the Bible but upon the infallibility of these translators and their predecessors who translated the earlier editions. The test case in Tennessee is that of Mr. J. T. Scopes, a science teacher in the high school of Dayton, who has had action brought against him for violation of this law. William Jennings Bryan, the archenemy of modernism, has volunteered his services for the prosecution, and Clarence Darrow, the Chicago socialist lawyer, has volunteered his services for the defense.

The occult records show that man has never been either a monkey or an ape, although he has passed through an animal-like stage, which, incidentally, is proved by a study of the human embryo. The records in the Memory of Nature show that the monkeys and apes are degenerates of the main human life wave.

THE OCCULT RECORDS In Rosicrucian terminology they are stragglers. They have not had the adaptability nor used the energy required to progress in evolution at the normal rate.

Nevertheless they are not merely animals in the materialistic sense of the term. They are virgin spirits the same as we are, only they are living in very imperfect bodies as a result of their in-

dolence. They have practically no minds, very rudimentary desire bodies composed of only the coarsest desire stuff, and their physical bodies are of the most primitive sort. We need not look down upon the apes too much, however, because they are in reality the black sheep of our evolutionary family. It is stated in the Rosicrucian philosophy that the anthropoid apes still have an opportunity to catch up with the human life wave. As to whether they will exert themselves and do it is a matter for future observation.

As to the bearing of all this upon the Tennessee case, we know that truth, and truth alone, will make us free; that is, free from the bondage of delusion and the mistakes and pains into which delusion always leads us. The right to seek the truth is man's most precious heritage. It is the heritage of the free spirit, and any institution or any man-made law which seeks to deprive us of this right savors of the methods of the Inquisition and of the barbarous practices of the Middle Ages. The issue in Tennessee is, in reality, church versus state—an issue which has been in active existence since

the days of the early
church, and which is still
an issue in European coun-
tries. The question is:
Shall the state, under the
dictation of the church, deny our right
to investigate truth and to study what we
choose, or shall we be permitted to fol-
low the leading of our own inner spir-
itual natures in the matter?

As Rosicrucian students we are firm believers in the necessity of complete separation of church and state. Only thus can the human spirit be free to work out its destiny. Any attempt by the state to limit our field of investigation in our search for truth would create a form of intellectual serfdom. The great object of the Earth Period in which we are now living is the development of

reason and the creative mind. Anything that opposes this is working directly against the Great Plan. The Tennessee case is therefore one of national, even world-wide, interest.

Fanaticism and intolerance have ever been the weapons of retrogression in the age-long conflict between progressives and reactionaries. The people of free America are focusing their attention upon this case of intolerance, and are bringing to bear upon it the force of an enlightened public opinion. We have no doubt that this will prevent Tennessee from permanently disgracing herself in the eyes of the nation, and creating a stumbling block which might hold the race back in its development for many years.

The Parole System and the Prisoner

THE paroling of prisoners in the United States is a system which has been in vogue for a considerable length of time, and which has been tried out sufficiently to demonstrate its value in the regeneration of the so-called criminal part of our population. It brings into play the quality of mercy along with that of justice, and it has been found that mercy will accomplish what strict, inflexible justice frequently cannot. The present system is that those prisoners who have a good record in their prison life, due to compliance with the rules, may through the parole shorten their sentences very appreciably.

Months ago there appeared in the public press a rather sensational attack on the parole system by one from whom we might have expected something better. This was the Reverend Charles F. Aked, pastor of the First Congregational Church of Kansas City, and formerly

FREEDOM
VERSUS
SERFDOM

MERCY
WITH
JUSTICE

— — — Current Topics — — —

pastor of the so-called Rockefeller Baptist Church of New York City. Dr. Aked referred to the parole system as "idiotic," and stated that it was his belief that the parole boards were freeing robbers, burglars, and murderers "just for the fun of the thing." He said, "I know nothing more stupid in the whole world of law and law administration."

It is very discouraging when an avowed apostle of Christ takes such an attitude. It is probably due more to being uninformed on the subject than anything else. It embodies, however, the age-old theory that the object of imprisonment is primarily to punish. As a matter of fact, the parole system is meeting with very marked success throughout the country. It has gone beyond the experimental stage and is now a fixed institution which will undoubtedly be extended in the future rather than curtailed. Such men, however, as Dr. Aked, occupying prominent positions before the public, can do great injury to the cause, and perhaps retard it for years by such unworthy utterances. Parole boards, of

SUCCESS course, are not infallible, but their percentage of success is certainly as high as that in most other lines of endeavor. It is stated on good authority that between eighty and ninety per cent of paroled prisoners make good. Of course, a certain small percentage deliberately break parole and make their escape, but that is no argument against the system as a whole.

When a man leaves prison, he is usually given five dollars and a cheap suit of clothes. Anyone will admit that this is a rather poor start in life, particularly when the prisoner is handicapped by the stigma of past prison life and the reputation of being a "jail bird." It is very easy to see that the prisoner is working under a tremendous handicap in his efforts to rehabilitate himself before society and re-establish himself as a self-

respecting and respected member of it.

The interests of the people as a whole, however, demand his regeneration if it is humanly possible, because, unless he is regenerated, he becomes in the nature of a cancerous spot in the body politic. We all know the nature of a cancer. It consists of a group of cells which have broken away from the control of the ego and which are living a separate, individual existence of their own and preying upon the rest of the body. Unless these insubordinate cells can be reformed,

they must in time bring about the death of the whole body. This is exactly the case with prisoners. Our object is not to punish them; the cosmic laws will take care of that. Our object should be to reform them for their own good and, in addition, thereby promote our own safety by preventing them from becoming a civic cancer upon the body of the state. Our own interests, therefore, as well as humane instincts should impel us to do everything we can to put the prisoner back upon a self-respecting, co-operating basis. To do this, we must help him to get a start after leaving prison and help him to build up his self-respect and his productive powers.

The parole system wisely administered is an important step in this direction, for it encourages good behavior in prison and decreases the length of time spent under its degenerating influences. It is one of the first steps toward the Aquarian Age, which we are approaching. As prophets, we predict that there will be no prisons and no executions in that age. Let us show our forward-looking qualities by beginning to get ready for the Aquarian Age, and take some of the preliminary steps which are necessary before it can be ushered in. Let us do this by supporting the parole system and helping the prisoner whenever possible.

The Mystic Light

The Rosicrucian Fellowship

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

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

Did You?

Did you give him a lift?

He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile?

He was downcast and blue,
And the smile would have helped him to
battle it through.

Did you give him your hand?

He was slipping down hill,
And the world, so I fancied, was using
him ill.

Did you give him a word?

Did you show him the road?
Or did you just let him go on with his
load?

Do you know what it means to be losing
the fight,
When a lift just in time might set every-
thing right?

Do you know what it means—just a
clasp of a hand,
When a man's borne about all a man
ought to stand?

Did you ask what it was—why the
quivering lip?

Why the half suppressed sob, and the
scalding tears drip?

Were you brother of his when the time
came of need?

Did you offer to help him, or didn't you
heed?

—*Tid Bits.*

Light and Color

BY MAX HEINDEL

(The following address was given by Max Heindel, April 2, 1911. It has never before been published.)

I HAVE a few preliminary explanations to make, a few reasons why the subject of "The Bow in the Cloud" is taken up. I recently dictated the manuscript for a book which I have since been editing. In the course of the dictation there came up certain points that required investigation, one of them

being the life force that enters the body through the spleen. Upon investigating it was seen that this force manifests in different colors, and that in different kingdoms of life it works differently; therefore much was to be looked up before making the information public. A friend, upon reading some of the manuscript, sent to his library in Seattle for a book published about forty years ago called "Babbitt's Principles of Light and Color." I referred to this book and

found it most interesting, written by a man who was clairvoyant. After spending an hour studying the book, I turned to investigation myself, with the result that a great deal of new light was shed upon the subject. And it is a deep and profound subject, for the very life of God seems to be embodied in these colors.

Among other things, in tracing back through the Memory of Nature, in regard to light and color I came to a point where there was no light, as has been shown in the "Rosicrucian Cosmo-Conception." Then I followed the different stages of planetary formation and on down to the point where the bow was seen in the cloud. The whole investigation made such a profound impression upon me as to fill me with devotion.

It is stated in the Bible that "God is Light," and nothing can reveal to us the nature of God in the same degree as that symbol. If a clairvoyant went back into the far, dim past and looked upon this planet as it was then formed, he would see at first, as it were, a dark cloud, without form, coming out of chaos. Then he would see this cloud of virgin substance turned by the Creative Fiat into light—its first visible manifestation, a luminous fire mist. Then would come a time when moisture gathered around that fire mist, and later the period spoken of as the Moon Period would arrive. Still later would come the darker and more dense stage called the Earth Period.

In the Lemurian Epoch the first incrustation of the earth began when the seething, boiling water was evaporated. We know that when we boil and reboil water, it incrusts the kettle; likewise the boiling of the moisture on the outside of the fiery earth ball formed the hard and crusty shell that constitutes the surface of the earth.

The Bible says relative to the next epoch that it did not rain upon the earth, but a mist went forth from the earth. From the damp earth at that time there

issued a mist that completely surrounded it. Then it was impossible for us to see the sunlight as we do now; the sun had the appearance of an arc light of the present time on a dark night; it had an aura around it. In that misty atmosphere we dwelt in the early period of Atlantis. Later there came a time when the atmosphere cooled more and more and the moisture was condensed into water, finally driving the Atlanteans from their land by a flood such as is recorded in the various religions.

At the time when that misty atmosphere enwrapped the earth, the rainbow was an impossibility. This phenomenon usually occurs when there is a clear atmosphere in some places and a cloud in others. There came a time when humanity saw the rainbow for the first time. When I looked upon that scene in the Memory of Nature, it was most wonderful. There were refugees who were driven from Atlantis, which is now partly under the Atlantic Ocean; it also included parts of what are now known as Europe and America. These refugees were driven eastward till they came at last to a place where the land was high, where the atmosphere had partially cleared, and where they saw the clear sky above. Of a sudden there came up a cloud, and from that cloud came lightning. They heard the roll of thunder, and they who had escaped peril by water and had fled under the guidance of a leader whom they revered as God, turned to Him to ask, "What have we come to now? Shall we be destroyed at last?" He pointed to the rainbow that stood in the cloud and said: "No, for so long as that bow stands in the cloud, so long shall the seasons come one after another in unbroken succession"; and the people with great admiration and relief looked upon that bow of promise.

When we consider the bow as one of the manifestations of Deity, we may learn some wonderful lessons of devotion, for while we look upon the lightning with awe and hear the thunder with fear, the rainbow in the sky must always

provoke in the human heart an admiration for the beauty of its sevenfold path of color. There is nothing to compare with that wonderful bow, and I wish to call your attention to a few physical facts concerning it.

In the first place the rainbow never appears at noon; it is always after the sun has passed downward and has traversed more than half the distance from the meridian to the horizon that the rainbow appears, and the closer the sun is to the horizon, the larger, clearer, and more beautiful it is. It never appears in a clear sky. It usually has for its background the dark and dreary cloud, and it is always seen when we turn our face from the sun. We cannot look towards the sun and at the same time see a rainbow. When we look upon the bow from below, it appears as a half circle above the earth and us. But the higher we get, the more of the circle we see, and in the mountains, when we reach a sufficient height above the rainbow, we see it as a sevenfold circle—sevenfold like the Deity of whom it is a manifestation.

Now with these physical facts before us, let us go into the mystic interpretation of the subject. In ordinary life when we are at the height of our physical activity, when prosperity is the greatest, when everything looks bright and clear to us, then we do not need the manifestation of the divine light and life. We do not need that covenant, as it were, that God made with man upon his entry into the Aryan Epoch. We do not care about the higher life; our bark is sailing upon summer seas, and we care for nothing else; everything is so good to us here that there seems no reason why we should look beyond.

But suddenly there comes the tempest, a time in every life when sorrows and troubles come upon us. The storm of disaster tears away from us every physical foundation, and we stand, perhaps, alone in the world in sorrow. Then when we look away from the sun of physical prosperity, when we look to the

higher life, we shall always see upon the dark cloud of disaster the bow that stands as the covenant between God and man, showing that we are always able to contact the higher life. It may not be best for us then to do so, for we all need a certain material evolution, which is best accomplished when we do not contact too closely the higher life. But in order to evolve and progress and gradually seek a higher and higher state of spirituality, there must in time come to us troubles and trials which will bring us into contact with the higher life. When we can look upon trial and tribulation as a means to that end, then sorrows become the greatest of blessings that can come to us. When we feel no hunger, what do we care about food? But when we feel the pangs of starvation and are seated before a meal, no matter how coarse the fare, we feel very thankful for it.

If we sleep every night of our lives and sleep well, we do not appreciate what a blessing it is. But when we have been kept awake night after night and have craved sleep, then when it comes with its corresponding rest, we realize its great value. When we are in health and feel no pain or disease in our bodies, we are prone to forget that there ever was such a thing as pain. But just after recovering from an illness or after we have suffered much, we realize what a great blessing health is.

So in the contrast between the rays of the sun and the darkness of the cloud, we see in the latter the bow that beckons us on to a higher life; and if we will only look up to that, we shall be much better off than if we continue in the paths of the lower life.

Many of us are prone to worry over little things. This reminds me of a story recently printed in one of our papers of a little boy who had climbed a ladder. He had been looking up as he was climbing, and had gone so far up that a fall would have meant death. Then he stopped and looked down, instantly becoming dizzy. When we look

down from a height, we become dizzy and afraid. But some one above called to him and said: "Look up, little boy. Climb up here, and I will help you." He looked up, and at once the dizziness and fear left him; then he climbed up until taken in at a window.

Let us look up and endeavor to forget the little worries of life, for the bow of HOPE is always in the cloud. As we endeavor to live the higher life and climb the sublime heights toward GOD, the more we shall find the bow of peace becoming a circle and that there is peace here below as well as there above. It is our duty to accomplish the work we have to do in the world, and we should never shrink from that duty. Still we have a duty to the higher life, and it is in the interests of the latter that we gather together on Sunday nights and by massing our aspirations advance toward the spiritual heights.

We should remember that we each have within a latent spiritual power that is greater than any worldly power, and as it is unfolding, we are responsible for its use. To increase that power we should endeavor to devote part of our leisure time to the cultivation of the higher life, so that when the cloud of disaster comes upon us, we shall by the aid of that power find the bow within the cloud. As the bow is seen at the end of the storm, so when we have gained the power to see the bright rainbow in our cloud of disaster, the end of that disaster has come, and the bright side begins to appear. The greater the disaster, the greater the needed lesson. When on the path of wrong doing we sooner or later are kindly but firmly whipped into line by the realities of life, and forced to recognize that the path of truth is upward and not downward and that God rules the world.

The Story of C---

An Occult Phantasy

BY FRANCES WIERMAN

THIS STORY begins in the childhood of C—, the son of parents of most mediocre abilities and attainments, living in a humdrum fashion. Nevertheless he was "different." For one thing, the little boy often suffered; sometimes suffered acutely from a feeling that he could describe only as "homesickness." When matters went askew in his child world, when his plans failed, his thoughts at first involuntarily, later in response to his wishes, fastened themselves upon some place where he felt sure he had lived before. In a shadowy recess of his mind there lurked memories, pictures that emerged but not clearly enough for him to grasp them. Before his wondering eyes there floated hazy images of persons and objects belonging in that other land, a country where he had been happy.

The child eagerly told the grown-ups about that mysterious "before-place," as he quaintly called it. He described the people, whom he declared were dark-skinned and taller than anyone he knew. The grown-ups asked C— foolish questions about that wonderful "before-place," and worst of all, laughed at him, which astonished and hurt him. They said he read too many fairy stories, and they peremptorily ordered him to stop talking about "nonsense"; or they tactfully tried to divert his attention. Of course it needed but little of "before-place" talk to mark him as being "queer." And it displeased his affectionate but conventional and short-sighted parents to have the adjective "queer" applied to their child.

The tender shoots of candor and reason, even of love, that had sprung up in

his nature were bruised, trampled on, and they soon died. The eager, questioning little boy learned, as such exceptional children do learn, to keep his thoughts and visions to himself and so escape ridicule. He retired within himself, but the silence which he thenceforth maintained about his experiences was as fuel. Instead of his having forgotten about them, as his family supposed, the truth was they became more vivid and numerous.

In school, C—— did but fairly well in his classes. Personally he was not attractive, being pale and thin, with flat, taffy-hued hair and great light-blue eyes that seemed to look at nothing in particular. He was neither liked nor disliked, never got into trouble, and was apparently destined for a mediocre career. Thus he impressed his mates, teachers, and even his parents, who being mediocre themselves and quite well contented with their lot, thought a similar future desirable for their son.

As he grew older, he continued to be haunted by memories and images, even sounds which seemed so faint as to be like echoes. He accepted this condition as normal to him, and never mentioned his experiences. In time he became a bookkeeper as his father had been. He married a pleasant, capable girl, and "settled down" to a meagerly safe, comfortable, uninteresting life. He continued to have his "visions," but never mentioned them to his wife.

Quite suddenly and for no reason that he could discover, C—— began to have most peculiar dreams. To himself, he called his dropping off to sleep a "falling awake," which it was, compared to his daytime consciousness. His dreams were rich with incident and color and wonderful in great spaces, whereas in the daytime he worked in solitude, peering and writing in ledgers, oblivious to aught outside his bookkeeper's cage.

But at night! Then he became one of a crowd of men, working, laughing, singing. He and his companions were built

on generous lines physically; outside his dreams he never saw men so large or magnificent. No spindling shanks nor drooping shoulders nor sunken chests there! Those men moved with such an atmosphere about them of force, of ability, that whatever they accomplished was as but a suggestion of what they could do.

No doubt psychologists might explain the dreams as being realizations of what C—— would have wished to be like and to do. A thin, stoop-shouldered man of sedentary occupation would desire to be vigorous, forceful, physically magnificent. But in these dreams were features that would not fit into a "realization" explanation. In his dreams he was never important nor superior, and there seemed to be no special significance in his acts. Further, he and his companions were black; and one cannot believe that a white man of today would harbor a wish, however secret, to be black!

The quality of that black was one of the strange features. It was not in the least negroid. The black was not dusky. It hinted of bronze tints, as do some polished woods. The hair of the men was coarse, straight, and black like that of North American Indians. Their eyes were large and black with the slightest suggestion of a tilt to the outer corners, and they were quick with sudden penetrating glances. And how those men walked! With such dignity and pride in each step that it might have been said of them as of the Homeric gods: "Whether they walked or stood or sat, one felt content."

Another odd feature of C——'s dreams was the absence of women. The world in which he moved was a working world only.

The black men seemed to possess mental faculties on as large a scale as their bodies. They performed Herculean tasks easily; the atmosphere was saturated with the joy of achievement.

C—— tried to recall the dream language, but was unable to do so. It was

totally unlike the breezy, clipped talk of his waking world. It was like the boom of the tides and with the same vigorous guttural undertones. There was a compelling, propelling power in the syllables. In his waking hours C—— recalled legends of doors that flew open at command; of voices, of sounds that healed, of magic accomplished by words. He was tormented by wonderings as to whether the voices of his dream men might not under certain conditions perform labor.

He always caught himself up sharply in such musings. He feared to follow his own reasoning. Indeed, his dream experiences were so weird, strange, and aggravatingly incomplete that he believed there was danger to his mental poise in dwelling on them. It takes a truly great man to accept with equanimity the charge of being insane, and he was far from being a great man.

From these marvelous dreams C—— woke to look almost with repulsion on his pale body. His voice sounded too thin and high in his own ears. His abilities seemed Lilliputian, his will wasted on ineffectual efforts or toward puny results, and his whole life insignificant.

Later these dreams encroached, as it were, upon his waking hours. Twice daily he was one in the crowds getting from one place to another in the usual nerve racking city style. Sometimes he recalled a dream in which he and his companions had just finished their day's work in a great city that seemed wholly given over to industrial pursuits and those allied with such. Near the place of his employment stood a semi-circular building that opened upon a large space. The building is what is now called a hangar and housed many planes, all so small and light that they would look like toys beside the planes of today. Each man seated himself in one of the planes, put on a rubber glove kept in a rack below the seat, and turned on the power, which must have been electrical in nature. Swiftly the planes rose and left the industrial city, crossed high over

mountain tops, and swooped downward in all directions, evidently to the homes of their drivers. From reminiscences like these C—— more than once emerged to find himself a strap-hanger, going to work in a bookkeeper's cage. All these strange experiences, this haunting as of memories, his dreams, his flashes of vision, were so real, so heavily blocked in upon the canvas of his thoughts, so warm with life that it was impossible for him to dismiss them lightly. Those men were *real*. He felt that he *must* find where they belonged. If he must go on to the end of his life without an explanation, he would fear, with old King Lear, that "That way madness lies." He pored over encyclopedias and books of travel to find a description of such men, but he never found one, nor did he hear of such men from the few travelers he contacted. He read so thoroughly on the subject that he became convinced that there is not in the world today such a race.

Had there ever been?

This question started him on a new course of reading in the hope of running historical peoples back to ancestors like the men in his dreams. He did not find them. The nations of antiquity rose from savages or else had remained at one stage so long that their true beginnings were lost in fabulous tales. Even among these tales he found no mention of such men as he sought. Nevertheless his hunger was still tormenting him, he still longed to know.

One sentence in a newspaper started C—— toward an entirely new goal. The sentence was this: "Scientist says there is evidence that there is a sunken continent such as Atlantis." There was but a paragraph in which the scientist cautiously and with reservations stated his belief that the Atlantis of Plato's description had a foundation in fact. Atlantis? A sunken continent? If there had been such a continent that sank with its people beneath the waves, might not C——'s big, handsome black men have lived there? He started to read about

Atlantis. He was disappointed in one respect—he found but little to read. But he was more than satisfied after all, for what he did read linked itself easily, sometimes almost instantly, with his dreams and visions and sketches of memories.

Atlantis!

That name was the connecting link between the strange experiences of C—— and the reasoning part of his mind. He accepted the existence of Atlantis; its people became as real to him as the Roman soldiers or the Athenian philosophers. The tremendous history of those people and the high peaks of research and achievement which they claimed and which are but glimpsed by moderns, were as real to him as the scientific reports he read in magazines. And the appalling fate of Atlantis filled him with a sense of inexpressible tragedy.

But he kept all these things in his own heart and pondered them. His relatives and acquaintances, who knew how much he delved into books, thought his way of getting through his spare hours was a queer and futile one. He had well learned the lesson of silence and repression in his childhood.

While C—— was living this vivid inner life, his outward life was drab enough. He earned a fair living; but an illness would have been a calamity, and the mere idea of losing his position was sufficient to turn him cold. He never even considered the possibility of owning an automobile. Nevertheless as soon as he had read all he could find on Atlantis, his mind turned to the subject of cheaper fuel for automobiles. When newspapers and magazines began to discuss this need he seized upon it as though it vitally concerned him, whereas it had no practical connection with his life. There were, in truth, a number of mechanical problems in his own small home that needed solving.

No doubt he shared with a host of other men his desire to discover or invent a cheaper fuel. But he probed his mind without results. He had by now

become rather short-sighted, and he reduced his amount of reading. Having but little money to spend on jaunts, he was reduced to an aimless sitting about, communing with his own thoughts.

On a certain Sunday afternoon he sat thus in his little living room, looking over newspapers. Nothing interested him until he noticed a two-page article concerning the waste of coal power. There was the usual Sunday newspaper type of lurid pictures and sensational and pessimistic predictions of what would happen when the coal supply failed. The supply was not inexhaustible, and yet more than eighty per cent, some said fully ninety per cent, was wasted in ashes, a labor maker, and in smoke, a nuisance. Under a startling caption the newspaper implored someone to invent a method by which more of the power of coal could be extracted.

The coal supply would last C——'s lifetime, and the problem would not have seemed to concern him, yet his mind seized on it as if it were most intimately related to him. With all his heart he wished that he could be the fortunate man to perform that service and reap the reward. If he had but a portion of the brain power and physical force of those magnificent dream men, if he knew as much as those wonderful men who so long, long ago worked and planned joyously in a land that now slept under its shelter of green waves, he *could* evolve a method. Strange emotions assailed him, almost a physical nausea, and the blood beat hard in a part of his body that he supposed to be the seat of the solar plexus, as though in a newly discovered heart. The incomplete memories that had dogged his whole life drew closer, and tugged at him as if to draw him back to the region where they dwelt.

Suddenly the feelings of discomfort centered in his head and turned to a bolt of pain that shot downward through his spine, and he was no longer C——. He was back again with his strange dream companions in the great industrial city and in a generating plant where hard

coal was used for fuel. Though large quantities were consumed, they left no traces except tiny residues of ashes that a child could handle and a trail of smoke that scarcely marked the air. He walked about as if inspecting. He listened to discussions and observed details. He seemed thus to spend a considerable time—then suddenly he was again the bookkeeper C— with his weekly check still in his pocket. The room felt stuffy, and the air resounded with shrill neighborhood noises. Odors from near-by dinners came disagreeably to him. He trembled, his head ached, and his numb hands allowed the newspaper to slip to the floor.

Unrelated details of his dream or vision drifted across his mind. Some of them disappeared altogether, some hung hazily in the background, but others remained with him in startling clearness. He became positively ill, but the various discomforts were as naught beside the details he had saved from his experience. He felt extraordinarily happy, for from the host of such experiences that had haunted and intrigued him from childhood at last he had received a token that they had a meaning; that they were worth while to a workaday world. Because of details that escaped him his results were imperfect. But he wrote and sketched all that he remembered. The graduated system of hooded fans that worked in an intricate interweaving of spiral-like metals, the pulleys of varying diameters placed at differing heights, even the peculiar construction of the roof of the power plant, all were sufficiently exact for him to evolve or invent a process by which fifty per cent of fuel value could be gotten out of coal.

C— wanted to believe that he had really earned this wonderful thing that came to him. It must, he concluded, be a result of his search for an explanation of his experiences. He had not allowed himself to be talked into ignoring what his inner consciousness presented to him. Neither had he hesitated to accept the explanation, even though it involved the

idea of a continent that had actually been forgotten by all but the few who forget nothing.

When his waking consciousness and his "common sense" were satisfied by his production of the utilitarian application of his idea demanded by a wholly material civilization, he began to feel a confidence in his own powers that added conviction to his speech and dignity to his manner. How he got and held the attention, then the co-operation, of moneyed men does not belong in this story, but he became one of their number himself.

He protested sincerely against the avalanche of praise that engulfed him, but the public in return only remarked on the modesty of true genius. He read with amusement about his "typical inventor's face." Once a reporter did hit upon something not far from the mark when he described C— as having "pale, dim eyes like an old cattle ranger's, as if *he saw little that was near but much afar off.*"

C— would have been glad to tell his story but he had had his lesson before he was ten years old. It was then he learned what can be spoken aloud in a conventional world and what should be kept in silence as in a secret chamber. He wondered if others had passed through similar experiences; and he finally determined to leave a written record. After his death that record was found in his safety deposit box, and the story of it is now made public together with his permission to readers to believe or disbelieve as their natures permit.

ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

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

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

Long Life in the Body

BY C. W. STILES

IF MAN represents God's idea and is therefore spirit, what is the body, and what part does it play in the spiritual idea?

We get constant advice about the necessity of spiritualizing our bodies, yet we have seen Helen Wilmans, Mary Baker Eddy, F. L. Rawson, and Mrs. Rix-Militz, all of whom expected to demonstrate continued life in the body, pass out at a not very advanced age. So it behooves us who remain to sit down and calmly face the question and see if we can find out what was wrong with their practices. Then, more important still, after finding the error they committed, see if we can find the right way to go about solving the problem.

Undoubtedly we are inherently spirit, but spirit in different degrees of density. We are each a spark thrown off by the Central Flame. That spark is now our ego. And what is the ego? It is the Virgin Spirit as it has been differentiated in God and encased in a threefold veil of spirit substance, thus becoming a threefold spirit. Thus it has attained individuality, and has become an imperishable entity. It is our own Divine Spark, which is always with us, ready to give us all needed instruction and to point the way.

Man is conceived of in the Rosicrucian philosophy as a threefold spirit, having a threefold body and a threefold soul. The ego or Higher Self, the threefold spirit, which has completely drawn into its vehicles, functions through the sheath of mind and in the desire, vital, and physical bodies. The mind is not yet organized, although it ultimately will be. The mind at present acts for the ego like a lens through which the threefold spirit reflects itself in matter, crystallizing into manifestation the threefold body. In operation the ego functions

through the mind to impress the desire body with an impulse, giving impetus to action. This is passed on to the vital or etheric body, causing it to vitalize the physical body and produce action according to the nature of the thought generated by the ego.

All man's vehicles are made of the same substance, which is spirit in different degrees of condensation. The densest vehicle of man is his physical body. It is a coat of flesh and bones, in which he may contact the physical world. But the physical body is just as much spirit, in essence, as are those which we consider the finer vehicles.

The idea is constantly brought forward of "spiritualizing the body." The real meaning of this is that the vibration of the atoms of the body is to be raised so as to make it more responsive to spiritual impacts, particularly in the case of the brain. The physical body is the most advanced and well developed of all man's bodies, but it is still far from perfection. Not until he can hear, taste, and smell with his whole body and until the spiritual centers in it are well developed will it reach the perfection it is designed to attain. Until that time comes, man needs the outer covering of flesh. When it is perfect and it has been spiritualized into soul, it will disappear, and man will function in an etheric body in an etheric world. He will advance from that to the desire world, and ultimately he will function entirely in a mental body.

Thus it is evident that for long eons ahead man must use his fleshly body and try to improve and refine it; while to deny it away would be simply to lose it and go out of the world without gaining the experience he came to secure. We believe that long continued life in the body is desirable and that it was taught by our Lord. St. Paul says that because

many do not discern the Lord's body they sleep. If we are desirous of long life in the flesh, what means have we of vitalizing the bodies which we are using? Let us see.

The Bible says that without vision the people perish. Emma C. Hopkins says: "There is a swift, subtle Eye possessed by us all, whereby we look whithersoever we will—to the Deity ever beholding us or to the dust beneath—without the aid of our physical eyes." The Upanishads call it "The Eye Divine." This Eye shows us "The Path of Light." "This looking faculty antedates mind, and though offering itself to the service of mind, it transcends mind in achieving power. All that the body exhibits is the result of what has come over this Path of Light. The farther toward the celestial zenith we send the limitless Eye, the deeper is our assurance of our own divine origin."

When the universe was built, there was first a plan of it in the Divine Mind. So with every child of man born into the world there has come his plan of life. But the first requisite for man's progress is a *will* with which to control his lower vehicles. This will has to be built up gradually by experience. The human or lower will is the positive pole of the desire body. It is what we have ourselves evolved. The superconscious or spiritual will is a faculty of our Divine Spirit, which we must call into action, when using the Eye Divine. It is not a part of the conscious mind, as is proven by observation of the intellectuals of the earth, who have developed the conscious mind until they are known the world around for their scientific attainments, yet they frequently lack spiritual vision.

Our flashes of inspiration come from the superconscious mind or Life Spirit. But although it is possessed of all wisdom, it only gives knowledge on demand from the conscious mind. "Ask and ye shall receive," is ever true. By recognizing the superconscious mind as the source of all wisdom and goodness, our

progress is hastened. This is why it is so necessary to keep the two minds in accord. Thus only can wisdom and all godliness be acquired by man.

The will is the spirit's power of self-direction, yet man must decide how and for what purposes this power shall be exercised. It is a God-given power, the highest which man possesses. It is inherent in him, and by it he may become a creator, but he should keep his will in unison with the Divine Will. We can work in accord with the divine plan, or we can refuse to accept it and can run counter to it. In this case some other ego may be given our work to do; the cosmic forces may crush us, but they will accomplish what was planned in the beginning.

The general plan and indications of length of life are shown in the horoscope of birth.

But you ask, "What of those maps which indicate but little?" Many maps are of this kind, the ones in which no distinct line of endeavor is shown. Well, these souls are weak vessels, of whom not much is required. To make a little progress in each lifetime is all that is expected of them. It is to the strong-willed that we must look for results.

A study of primitive peoples throws some light on the problem of long life in the body. In general, they follow their instincts, and do not use reason and will power to direct their course. Their simple mode of life, however, often enables them to reach an advanced age. I live here in a tropical island, Porto Rico, where all the children born have common signs on the angles. I set up the map of most of the children born around me and with one exception they have had common signs rising. That one exception was, I think, due to an error in the time; anyhow, the child soon died. There is a kind of advanced soul to whom common signs belong. Max Heindel says this is the soul which has finished with the material and is not yet quite ready for the spiritual. But there is no ques-

tion about the type born here. They are all *leaners*. All are weak souls without any sign of the ability to bear responsibility. This, of course, refers to the children of natives and not to the children of Spaniards or their descendants.

It is doubtful if a newcomer thrown among these people could appreciate the lack of responsibility shown. I have tried hard to think down to their level but never succeeded. They have periodically what they call "Velorias," which are very like an Irish wake, as both are supposed to be celebrated in memory of the dead. They sit in a circle on the floor with shoulders touching, and all night long sing or wail the same song. They seem to be actuated by some kind of sex impulse. I thought there might be something else to it, so one night when they were wailing near enough to my sleeping room for me to hear them plainly, I entered the vibration and swung with it until I felt what they felt. It was a dim mystical experience, unlike anything I had ever known.

From these poor humans little is required. Some of them will learn a little gradually, and probably finally come back with cardinal or fixed signs on the angles. They have not yet developed *will*. I do not believe that they are yet fully individualized. It would seem as though the ego in many of them were still in process of indrawing. Meantime they learn little by little from experience. For instance, they will learn in one lifetime that they must not steal. Most of them have learned that lesson dimly; at least they know they must not be caught doing it, although some of them still sin against the light they have. In another life a higher aspect of the moral law will undoubtedly be given them. Some of the laws it will take them many lives to master, as very little is learned in one life. Gradually more will be acquired, and they will finally become fully reasoning creatures. Then they will be able to take charge of their own evolution and use the methods

evolved by the pioneers of the race to scientifically increase their length of life in the body.

The experience of life teaches us one lesson after another. When we rebel and refuse to follow the Plan, we generally receive hard blows, from which we rise discouraged. But when we follow the Plan, the lessons are made easy for us. It is possible that the rebellious ones, those who refuse to conform to the Plan, may be learning their lessons more thoroughly than the good ones who follow it docilely. It takes will power to refuse, and when the rebellious egos are knocked down by life, they rise and after an interval of breath-getting are on their feet, ready to try again. They keep on until the truth is brought home to them that they must conform. Sooner or later, in some way, either by the easy method of growth or by that of hard knocks, we learn. Our will is developed, and the ego chooses the right way. Then long life in the body will follow.

At the center of our being sits the I AM, the ego, and what the I AM chooses to express makes the man. The I AM knows that its essence is life, and it has substance, power, and wisdom at its command. Let the I AM speak. It will tell you to conserve the creative force and fluids, for the new body which it wishes to build must have magnetism. Let your higher thought control you, for you must have wisdom in order to build well. Keep the Inner Eye fixed on the Tree of Life, which is the vital or etheric body. Finally, let the force of your desire take hold upon your inward parts and *speak* the word of life into your being.

One thing is necessary: this improved body must be the perfect vehicle of the I AM. That is to say, no thought of the lower self must mar the symmetry of the new body which the spirit is building. Build only to the glory of God. Let the whole man express only the I AM without thought of self or self-glory.

Life is everywhere present, and is an active force. Death is the negative of life—it is nothing. So when we express life, we are expressing the positive; when we express sickness, which is incipient death, we are expressing nothing.

Probably the most serious objection to continued life in the flesh is the want of desire. Many people have become imbued with the idea that their length of life is fixed, and they are deluded into constantly looking forward to and expecting its termination. The thought of age must be obliterated. Do not allow yourself to get old. It is said that a man is as old as he feels and a woman as old as she looks. I believe it is possible to so vitalize the body as to obliterate the signs of age. Think how you want to look. Make a mental picture of yourself as you want to be, and then see yourself expressing it. Live in the thought of it. Put the vitality of the Father constantly into your body. The old Rosicrucians, the alchemists, lived

hundreds of years, and always looked young.

Lately a German scientist, a member of the Prussian Academy of Physical and Chemical Science, stated that the next great advance of science will be the prolonging of human life to a thousand years. He states that this will be accomplished through a method of purifying all the various types of enzymes in the body. Insulin has mastered one type in connection with diabetes. We believe the same thing can be accomplished by the power of right thought and vision. We must keep the "Upward Watch" and the gaze fixed upon the Heights.

So the process of becoming young consists in throwing off the thought of age and the consciousness of it. Follow this method, and while I do not promise that you will live forever, you will at least live long past what would otherwise be your normal time, and have a great deal better health on your journey.

Why We Are Rosicrucian Students

BY E. G. MOE

TO GET A better idea of the origin of the Rosicrucian movement and the influences behind it, we will go back for a moment to the starting point, and explain what part certain great Beings have taken in our evolution, what compassion they have for us, how they patiently work and sacrifice themselves, and how they lead us in preparing future conditions.

Solomon was reborn as Jesus. He was immaculately conceived by parents who belonged to the Essenes, a real brotherhood. He had passed the nine Lesser Initiations and three of the Greater. Hiram Abiff was reborn as Lazarus. Christ Jesus, symbolically speaking, raised Lazarus from the dead; that is, He taught and assisted Lazarus to rise to a higher plane of consciousness, as it is

possible to become a citizen of several worlds while yet in a physical body.

Since that time Jesus and Lazarus have worked to promote religion and philosophy that we may progress more rapidly. Jesus became leader of the churches after the Crucifixion, and influences those who live by faith alone and who take the long way of evolution. There are two separate ways: the long, broad spiral path around and the short cut of Initiation.

Lazarus was reborn in the thirteenth century as Christian Rosenkreuz, whose mission was, and is, to work with the State, to develop the intellectual side of religion, and to direct secular matters. He belongs to a high occult Conclave, and is a graduate of the Greater Mysteries. He attracted to himself twelve other

highly evolved beings, now called the Elder Brothers, who had advanced beyond the necessity of rebirth, and who had reached the point of liberation from the physical body. Their compassion for us caused them to come here to assist whomsoever will to take the short cut in evolution.

Those higher beings can read in the Memory of Nature and observe the trend of humanity. They have studied the past and present; also the future is largely known to them. They have observed the activities of life here and hereafter, and understand the higher laws to which humanity is subject. They have become custodians of the truths of the Lesser Mysteries. The Rosicrucian Order represents one of the seven schools of the Lesser Mysteries. This is one reason why we study the Rosicrucian teachings.

Since the thirteenth century the Elder Brothers of the Rosicrucian Order have worked allegorically, symbolically, and directly to forward evolution through art, philosophy, and science as opportunities were found. Max Heindel in a former life strongly opposed certain abuses in orthodox religion, with the result that he was made to suffer much. But by thus taking his stand against these abuses he earned the privilege of becoming the messenger of an occult order in a later life.

Conditions are now favorable and the time is ripe for giving to the world an advanced religious teaching, better suited to our physical and spiritual unfoldment than the orthodox creeds. In the early part of the present century Mr. Heindel while in Los Angeles heard a lecture on a metaphysical subject dealing with the possibility of obtaining firsthand knowledge regarding the spiritual planes. He was then ready for spiritual activity and growth. He there and then said: "If there is anything in this, I am going to find it out." With great persistence he struck out in search of

something he knew not what. Do we believe in invisible influences? Yes; and he did find out that there was something in it, to the eternal welfare of the world. He searched until he penetrated the husk and found the kernel, by contacting the Elder Brothers previously spoken of. In the early part of 1908, after successfully passing a test of *unselfishness*, he became the authorized messenger of the Elder Brothers of the Rose Cross, and was given their teachings on condition that he be as persistent in giving them out, gratis, as he had been in seeking them.

Let us state in this connection that it is unnecessary to go to Europe or anywhere else to find Light; it is only necessary to turn within and find ourselves, because we are a spark of the Divine. In Him we live and move and have our being, therefore we possess superphysical powers, but they are almost entirely latent. The Rosicrucian teachings explain how we may unfold and develop our latent spiritual powers safely. We may then investigate and verify these teachings for ourselves, and in disseminating them be of much service to humanity. The teachings distinctly warn us against all negative methods of development. "He who would enter except through the door (the natural way) is a thief and a robber." We must, therefore, get on the right road, live in harmony with nature's laws, master our lower selves, and avoid all temptations and snares.

Briefly, this philosophy teaches that we are integral parts of the Creator; that we live in various forms for the purpose of unfolding our latent powers and evolving self-consciousness; that a life on earth is but a day at school; that we have been here many times, and must return, whether we believe it or not; that we are under divine law at all times, and any transgression is sinful and retarding; that we must reap what we sow.

It also shows how we may liquidate our many heavy debts by direct service to humanity. Is this not relief? By this method we may transmute the lower self into spiritual gold, the only thing worth while, which neither moth nor rust can corrupt.

We are distinctly taught in the Rosicrucian philosophy how we may follow the short cut in evolution and take heaven by storm, saving ourselves much time and suffering. We are also taught that it is our duty to help the various life waves below us to evolve according to the plans of the Grand Architect of the universe. By the aid of this philosophy we may intelligently help in establishing universal brotherhood, peace on earth, and good will among men.

The Rosicrucian teaching is an esoteric religion: Christian, practical, reasonable, simple, far-reaching, and age-lasting. It is an ancient teaching in modern garb, stripped of allegories and superfluous terms, and particularly suited to those who have outgrown the more primary teachings which have served their purpose.

Our motto is: A sane mind; a soft heart; a sound body. We are vegetarians. The ancient command was, "Thou shalt not kill." Also in Genesis 9:4, it says: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." What we take into our bodies has a physical and mental effect.

"The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." (Prov. 11:17.) This teaches us plainly that the mind has power over matter. If we allow cruelty, temper, hate, envy, fear, worry, or selfishness to overpower us, we must suffer for it by physical and mental debility.

If we try to bottle up these spiritual truths, an explosion takes place; sickness, nervous breakdown, irritability may follow. Thus we are taught the cause of disease, and we are also taught how it may be eradicated and prevented.

We study the Rosicrucian teachings

because they satisfy both head and heart. Both sides of the nature must be developed and rounded out before the lion and the lamb (head and heart) may dwell together and before a child may lead them. We commence to understand the Bible when we begin to acquire occult knowledge. We then also commence to understand ourselves and others, with the result that we have less friction and trouble than before. Not until we arrive at this understanding can we learn to love one another and do right. In the comparatively near future this philosophy together with its developments will become the universally accepted religion of the Western World. Our children's children will live to see that to which we are now pointing. Many changes are coming in world conditions. We have the privilege of pointing the way. We cannot keep these truths to ourselves. It is an occult law that if we wish to develop and retain things spiritual, we must use them and give them out. It is more blessed to give than to receive. The more we receive, the more is expected of us.

We are merely students of this wonderful philosophy. The heads of the Rosicrucian Order are as high above the greatest living saint as that saint is above the lowest fetish worshiper.

This philosophy is not one man's theory or teaching but the fruitage garnered by exalted Beings through several centuries of patient work, research, observation, and devotion to high ideals.

Knowing something about the teachings, their origin, mission, connecting links, and benefits we are particularly fortified in time of trouble. These teachings explain conditions before birth as well as throughout life, and are particularly helpful at death, when the whole world's knowledge is of little avail. Also the after-death conditions, which are so little understood, and which so many dread, are amply explained. Is it any wonder that we study the Rosicrucian philosophy?

Paul says to prove all things and hold fast to that which is good. The Rosicrucian teachings give a safe method of personal development, which may with benefit be practiced by all regardless of creed, belief, or disbelief. This method is that of the evening exercise of retrospection, whereby we live our purgatory and first heaven life here and now. In this retrospection we study our every act, and learn to live right. Also we learn how we may collect our rewards for well-doing, the substance or spiritual aroma of which is used in building our soul body. This is one of the great benefits which we reap now.

Max Heindel says: "There is joy

among the Elder Brothers for each one who commences to live the higher life." Think of their compassion, leadership, and help upon the Path. Could anything be worth more? If we did not need help, we should not obtain it. There is nothing left to chance in the management of nature, which gives to each one exactly what he needs for his development.

These are only a few of the many reasons why we study the Rosicrucian teachings. Because of the logical, soul-satisfying philosophy of life given by the Rosicrucians we try to follow their teachings in preference to other systems, and we invite others who wish to share the blessings thereof to investigate.

Suggestion

BY G. W. LOUITT

SUGGESTION plays an important part in our lives. Autosuggestion is of common occurrence, as in taking a bread pill if one believes it to be an emetic, he often realizes the results he expects from it. Thousands of persons who have imaginary ailments go to physicians for treatment. The physician, knowing that the trouble is with the mind and not of the body, may prescribe colored aqua pura, and if his personality is strong and the patient has confidence in his ability to effect a cure, the cure will be effected. Some may condemn the doctor for not telling the patient the truth, but if he did so, the patient would not believe him, and in addition might become angered and suffer from his hallucination in a more aggravated form; hence the giving of water or some other harmless substance restores harmony and removes the delusion by the belief in the curative powers of the medicine.

Persons have been in accidents and thought they were injured though not hurt at all, but that part of the body

imagined as being injured was found paralyzed. One case coming under my personal observation was that of an engine driver who was hurt in a railroad accident and who imagined that the lower part of his body was paralyzed. The physicians who examined him declared they could find nothing wrong; but though they stuck pins deep into his flesh, pinched and burned him, no signs of feeling or pain were shown. When raised, or rather pulled, to his feet and his support was removed, he fell helpless in a heap. This continued for a year, during which time he was confined to his bed. The railroad company believed he was feigning and had him watched, but were finally convinced that he was really paralyzed and agreed to pay him six thousand dollars damages. Overcome with joy when he received the money, the man forgot his body and jumped to his feet a well man, proving conclusively that he was a victim of false belief and fear induced by his own mind.

Mass suggestion prevailed during the

Middle Ages, and swept over large areas, causing virulent epidemics and all sorts of hallucinations. The belief that stones and relics have the power to effect cures brings the desired results mainly through mass suggestion. In the late war mass suggestion was extensively used, and people were made to believe the most extravagant and ridiculous stories, apparently having ceased to use their reasoning faculties. Religious excitement is also of this character, and sometimes great numbers fall in a faint, shout fantastic ravings, sway backward and forward upon their knees, and wail like madmen.

Let one man yawn and it is quite likely that every one near him will do the same. If vermin become a topic of conversation, it will often cause the body to itch and creeping sensations may be felt.

While walking with Mr. J—— down the corridor of an institution for the feeble-minded of which he was the superintendent, he suddenly dashed toward a boy and vigorously snapped his fingers in his face. He called him by name, and pointing out of the window told him to observe the boys outside. When Mr. J—— returned, he told me that the boy was about to have a fit, and by distracting his attention he had warded it off. "I can generally tell by their actions when these spells are coming on, and if I get them in time, I seldom fail to stop them," he said. "The trick is in distracting their attention—to take it from themselves to something else."

If a person eats some harmless food but is told it is a poison, the suggestion will often cause him to become ill. The prevailing styles, even though often ridiculous, uncomfortable, or barbarous, are often due to suggestion made by designers through the press. The recent opening of the tomb of King Tutankhamen had much to do with causing a revolution in dress. Comely maidens and even women of mature age bobbed their hair in the ancient Egyptian style, and wore dresses, shoes, stockings, and ornaments designed to make them look

like mummies; most of them were very successful in their aim.

One may have an automobile that is giving perfect satisfaction, but if told by several of its inferiority to other makes, he will become dissatisfied and may eventually give the machine away to get rid of it. Suggestion is the parent of epidemics; fear is their executioner.

Since we know the principle or law of suggestion, why not use it for good instead of for evil? During the last war the government demonstrated that the beliefs and temperament of a nation could be changed in a few months. So why not use the same means to change the beliefs and temperaments of nations for the constructive purposes of peace, for health, for prosperity, and for a higher spiritual life? This law or principle will then be a blessing and will have been used for the purposes for which it was intended.

International Marriages

From an occult standpoint there are some difficulties in the way of friendship between two persons of different nationalities, particularly of races long hostile because there are always the race spirits of the two races in question to be considered and overcome. We cannot associate on close terms with people of another race until we have risen above the race spirit and made the personal human ego dominant over it. Until that point is reached, it will be more or less difficult to maintain amicable relations between persons of different races in close association such as that of marriage. This mastery of the race spirit, however, is something that all humanity must accomplish before we can move forward into the era of universal brotherhood, in which race spirits will be a thing of the past. International marriages, therefore, are advisable when the contracting parties believe that they have a chance to make them successful.

By J. W.

The Unseen World

BY CLYLE D. GRAY

AT LAST MY opportunity had come. The family had departed to a near-by town to be gone over the week-end, and I was left alone. Trembling with expectancy, I hurried to my little room in the attic, which I had fitted up for my occult experiments. At last my long study of the supernatural was to reach its fruition.

My imagination had become inflamed through reading of the wonderful powers said to be conferred on one who develops his latent occult faculties. By hook or by crook I determined that I would possess myself of these supernatural powers. By the use of clairvoyance one could read the thoughts of others; could penetrate the mysteries of life and death; could converse with the spirits of the mighty dead of past ages; could see events transpiring at any place on the surface of the earth, yes, possibly other planets as well. Not only this, but the teachings I had studied stated that the physical body, that muddy vesture of clay, could be temporarily laid aside while the spirit soared in the ethereal realms above.

There was a little fear in my heart too, for some of the books told of the dangers surrounding these experiments: danger of insanity, of being obsessed by evil spirits. But I pushed these fears from me. Still, I knew that I was doing wrong, for I sought these powers not for what good I might do with them, but for my own power and aggrandizement alone. I felt that I would have the world at my feet.

I seated myself before the tall stand on which I had placed my crystal sphere. I began gazing intently into the translucent depths of the globe. Many times I had done so, and had finally succeeded in seeing brilliant clouds of purple and green floating through the globe. This time the colors appeared very quickly. I

had also lighted some charcoal, and had sprinkled over it a generous handful of incense which I had purchased from a very learned (?) occultist. He had guaranteed it to aid in the development of psychic powers.

Fascinated, I watched the glorious colors coming and going. The room now became permeated with the powerful but pleasant odor from the burning incense. I inhaled the fragrant fumes deeply, and it seemed that they penetrated my entire body. Forms and faces now began to appear in the crystal, but a feeling of drowsiness came stealing over my senses.

I yielded without resistance, exulting in the thought that my experiment was going to be a success. Lovely visions now appeared before my eyes in the crystal: stately gardens and in their midst a towering temple, shimmering in the light. But my eyes had grown so heavy I could scarcely keep them open to observe the rapidly evolving forms. I lay back in my chair, unable to keep awake longer. I felt myself slipping from the chair, and then I lost consciousness.

I regained my senses with a sudden start and found that I was now standing. I looked about me, but the familiar surroundings of the little room seemed altogether unreal and misty. Great clouds of gorgeous colors floated around me. I glanced down and then stepped back in dismay. A body was lying prone on the floor at my feet. It looked strangely familiar. I stooped to observe it more closely, and realized that it was my own physical body lying there. So I had really succeeded in freeing myself from the dense body and now stood clothed in my ethereal body! I pinched myself and found that the body I was now in seemed quite substantial.

"I have succeeded"; I cried exultantly, "succeeded in freeing myself

from that hampering garment of flesh, and can now wander through the glories of the spiritual plane! What power will be mine!" I was intoxicated with the power which I felt I had now gained. I willed that I should pass from the room, and found that in my ethereal body I could pass through the solid walls with ease.

I soon found myself in a beautiful woodland dell, with glorious golden sunshine bathing the landscape. Lovely flowers were blooming on every hand. Birds of wonderful, gorgeous plumage were warbling liquid notes of melody in the trees. I could hear a brooklet murmuring unseen amid the lush green grass. I was overjoyed.

Some of the books I had read stated that this realm was well guarded by fearsome entities who bitterly resented man's entrance therein. Only through the gates of death could he enter their world unmolested. Any other must be fully able to conquer and subdue these denizens of the unseen. But I had encountered none of these beings, so felt quite safe.

I walked slowly on in the shade of mighty oaks, whose lofty branches seemed to sweep the azure vault of heaven. After a time I became rather weary and lay down to rest under an aged tree. The grass was soft and tender, and I completely relaxed. I looked up through the lacy foliage and watched the great fleecy clouds drifting slowly along. I felt like remaining there forever, so free from all care was I, and it was so peaceful. I was about to doze, when I heard some one coming through the trees. I sat up and saw a group of lovely nymphs tripping gaily toward me. I arose to greet them. They surrounded me, and two of them took me by the hand.

"Come with us," they invited, "and we will show you the marble palace where we dwell."

I joyfully accepted the invitation, and we scampered madly through the aisles between the trees — wide openings splotched with green and gold. For a

time I enjoyed the exhilaration of the race through the forest, but they led me on faster and faster, and I began to pant for breath. I asked them to stop for a moment, but they only laughed gleefully and made an extra spurt of speed. I begged them to desist, but they gave no heed. I then tried to jerk loose from them, but was much surprised to find that my hands were held as in a vise. I could not believe that these slender nymphs possessed such strength. Somehow they seemed to have grown less lovely, and I glanced at them sharply. Yes, they were growing decidedly ugly and grotesque in appearance. Their laughter had taken on a shrillness which grated on my nerves exceedingly. We now slowed down, and I had time to observe my surroundings. The landscape had changed radically.

"Where is the marble palace you were going to show me?" I asked impatiently. This question angered them, for they pounced upon me and clawed and scratched me unmercifully. Their hands had now become skinny and talon-like. The tall, stately trees had given way to ugly, scraggly dwarfs bereft of leaves. The grass had become coarse and wiry and very sparse. I noticed that I was standing in deep sand. Determined to escape from the hags, for such they had now become, I turned and ran with all my speed. They shrieked uncannily and gave chase. My fear lent me wings, and I sped on over burning sand, in which sharp rocks were imbedded. My shoes were quickly torn into ribbons, and my feet began to bleed, but still I kept on at the top of my speed. The weird cries of the pursuing hags at last died away in the distance, and I was alone. The sandy waste stretched away on every side as far as my eye could reach.

Much alarmed, I trudged on despite my suffering feet. A scorching sun beat mercilessly on my bare head, and I was tortured by an intolerable thirst. For days and days, it seemed, I wandered on, seeking a way out of the desert, until black despair gripped my soul, and all

hope was well-nigh lost. Then my feverish eyes fell on a most thrilling sight—a snow-capped mountain range close at hand. These sudden changes were bewildering. Now, I thought, surely there would be a cool mountain stream, and I could quench my raging thirst in the water fed by melting snows on the mountain side.

With renewed energy I hurried on, and shortly sat down to rest in the shade of some huge boulders in the foothills of the mountain range. Sure enough a little mountain stream gurgled past me. I scooped up water in my hands and drank my fill, but instead of quenching my thirst, it only added to it a thousand-fold. I felt as though I had drunk liquid fire.

Then a shadow passed over the brazen sun, and the air became more tolerable. In fact, a distinct chill crept over me. I concluded to climb farther up the mountain side, when to my great astonishment the whole range faded away before my eyes just as a mirage would do in a desert on the earth plane. Suddenly a murky fog surrounded me, and it was shot through with flames of a dull, unearthly red hue. A black pit opened at my feet, and I barely escaped tumbling headlong into it. I leaped back and turned about for a way of escape from the dense, dripping fog, when to my horror I saw that its sinister clouds were filled with innumerable eyes watching my every move—redly glaring, baleful, menacing eyes that penetrated to my very soul and read its every secret. Fiery-winged serpents circled around me, flapping hideous wings and striking at me with flaming fangs. Somehow, some way, I must escape from this terrible place. Oh, if I had only never tried to enter this world! Why didn't I heed the warnings which I had passed by so lightly?

Completely unnerved, I fled up the steep, rocky path away from the black pit. I had nearly gained the top, when I saw a most gruesome form blocking my path. The sight fairly froze the

marrow in my bones, and I was rooted to the spot. It had some semblance to a human form, but was of an unspeakable bestiality, enormously exaggerated and out of proportion. It was of a brownish red, with flaming eyes like those that had been watching me, only a thousand-fold more penetrating. The horrible, bloated face was filled with fiendish delight at observing my abject terror.

At once I knew with what I had to deal. It was the Dweller on the Threshold, a fearsome form made up of all the unredeemed evil that I had done in all of my previous earth lives. I was utterly unprepared to face it, for I knew that one must have reached a high development before he could successfully meet and conquer this dread being. I had not lived the kind of life which would have transmuted my evil tendencies into good ones and thus weakened this Dweller and given me power to overcome it. Instead, I had given my whole attention to the acquirement of psychic powers only for my own selfish purposes. All of this passed through my mind in a flash. I tried to dodge past the Dweller, but its long grisly arms shot out and caught me in a cruel grip. My bones felt as though they were being crushed into a pulp. Holding me tenaciously and placing its sodden, clammy face against mine, it laughed mockingly, shrilly in my ear.

"What art thou doing here, mortal, before thy time in the realms of the dead?" it croaked in a hollow voice. I could make no answer—my tongue clove to the roof of my mouth. Again it laughed with fiendish glee. Nauseated, I struggled to free myself from the viselike grip of the repulsive brute, but it held me fast. It began forcing me toward the mouth of the black pit. As we neared it, my ears were assailed with a frightful moaning from its depths as though souls were suffering in torment. Clouds of sulphurous, choking vapor ascended continually, mingled with lurid columns of flame and black smoke. Slowly, for I was fighting madly and fu-

riously, I was forced toward the frightful pit.

Ever the fiend chattered shrilly in my ear, taunting me with my cowardice and telling me that as I had created it and had come to this realm before my time, it would claim me as its own forever. Then would come its hideous laugh. At last I could struggle no more and relaxed. Then the obscene creature lifted me bodily in its long, sinuous arms, and threw me with all its strength into the yawning mouth of the pit.

"Thou art lost forevermore!" the filthy monster shrieked after me, and as I fell headlong, its mocking laughter still rang out above the clamor from below.

How long I fell God only knows. It seemed ages and ages. My heart felt as though it were bursting; the blood drummed in my ears; my head throbbed, and terror unutterable possessed me. I knew that my doom was sealed. My unholy prying into forbidden things had brought me to this. No more would I walk the beautiful earth, and my loved ones would see me no more. I shrieked, wept, cursed. Still I fell. Lost—lost!

Then hope sprang up in my breast anew. I had all but forgotten the one thing that could save me. I called aloud the name of Christ and asked for help. Almost at once a great shaft of white light shot down from above and surrounded me. I ceased to fall. A bright, shining form appeared at my side. I could hardly bear to look at the radiance emanating from this visitant. A hand was placed on my head, and a great peace filled my soul. Softly and sweetly oblivion claimed me.

Suddenly I awoke. I leaped to my feet and found that I was again back in my little attic room. I glanced at my watch. At first I could not believe what it indicated. I had started my experiment at midnight, and it was now only thirty minutes past one—a lifetime of agony concentrated into that short period.

Shaking as with palsy, I went into the

bathroom and looked into the mirror. I hardly recognized as my own the ashy, haggard face that peered back at me. And my hair, God!—my hair that had been coal black was now as white as the driven snow.

For days I hovered between life and death. My parents were frantic with grief. Slowly I recovered. I had learned my lesson well. I knew there must be a sure, safe method of developing the powers of the soul, else there would be no counterfeit systems offered to unwary students. But I also knew now that the way must be sought with unselfishness and a pure, loving heart; then no evil can come near. Then and there I irrevocably determined to never again follow any but this safe path.

"If I knew you, and you knew me,
And both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less,
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me."

—Selected.

New Supplementary Philosophy Course

We have recently prepared a new Correspondence Course on the Rosicrucian Philosophy. This course includes in condensed form the practical principles and applications of the philosophy, so that the student who is unable to read all our books may still obtain the more important parts of them with a minimum of labor. This course is open to those who have completed the Preliminary Cosmo Course. It is conducted on the freewill offering plan.

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

Question Department

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

BY JOSEPH WILDAR

Demonstrating Prosperity

Question:

Is it right for one who resigns from a fairly remunerative position that is permanent and moves to a distant state, to demonstrate prosperity or ask others to assist him in doing so? While I am aware that there is an infinite supply, does one deserve to draw upon it when he abandons his immediate source of income for a reason which is not vital?

Answer:

The Rosicrucians do not believe in "demonstrating prosperity"; they follow the Biblical injunction which says: "Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you." They know that concentration and the creating of thought forms of prosperity can bring only a temporary effect at best unless they are backed by constructive righteous living and service to the race. They also know that if they live a life of righteousness and service, the law of cause and effect automatically without any assistance will bring them all the good which they have earned; and if they get by concentration anything which they have not earned, they will not be permitted to retain it very long nor will it do them very much good; in fact, there will be a reaction from it which will leave them eventually either spiritually, mentally, or materially below the point where they started from.

The Rosicrucians teach, however, that nothing can exist on the physical plane until its archetype has been created on the mental plane. Therefore it is perfectly proper to create this archetype by

visualization of the thing which one desires; but it is not right to couple this visualization with the demand that it shall materialize at any particular time or in this life at all necessarily. The attitude must be, "Not my will but Thine be done." The time must be left to the agents of destiny who will bring about materialization at exactly the right time and in such a way that all of the forces involved will be balanced. Thus only good will result, whereas if we take the matter into our own hands and try to dictate to the agents of destiny, we may temporarily accomplish our object, but we may pay for it very dearly in the end because we are, in effect, cosmic robbers, and are practicing mental assault and battery upon others. The mere fact that we do not direct concentration towards any particular person does not change the matter, because our thought forms are living, intelligent entities which will seek and find some person who is mentally weak enough to be influenced by them. This person will be practically compelled by suggestion to give us what we demand.

It is a common fallacy of this school of thought that mental concentration necessarily creates something which did not exist before; but this is not true when the materialization of our mental creations is demanded by us and taken out of the hands of destiny. If we leave them to gestate in the womb of time until they naturally come to birth, then we have created something which did not exist before, but if we demand immediate materialization, this process of gestation is interrupted and that of mental assault and battery substituted for it. Like any other form of criminal assault, this must

bring upon us the usual fate of the criminal sooner or later through loss of health, loss of fortune, or loss of friends.

Developing the Sixth Sense

Question:

How does one cultivate the sixth sense? It states in the "Cosmo" that spiritual awakening comes only by patient, persistent effort. In what direction must this effort be made?

Answer:

The sixth sense is a general term used to cover all grades of spiritual sight, of which there are primarily three, namely, etheric sight, clairvoyance of the desire world, and clairvoyance of the world of thought or second heaven. The sixth sense can be safely developed only by effort applied to leading a constructive life of service and co-operation with the plan of evolution. When such a life has been lived for a sufficient length of time, the vibrations of the pineal gland and the pituitary body are raised and certain currents are set into operation, as a result of which clairvoyance of the higher worlds is developed which is under the control of the will. Etheric sight, which enables us to perceive the etheric world and etheric entities living therein, is a much lower grade of sight, and is usually developed in the earlier stages of one's spiritual progress.

Memory and Imagination

Question:

What is memory? What relation has imagination to memory? What is the Memory of Nature?

Answer:

Memory is threefold: conscious, sub-conscious, and superconscious. The sub-conscious memory is brought about through the breath record of our life and environment, which is inscribed on the reflecting ether of the vital body. The conscious memory consists of our sense impressions, which are also inscribed upon the vital body through the agency of the mind and the creation of thought forms. These flow back into the mind

when the etheric record is vitalized by some association of ideas, causing the phenomenon of conscious memory. The superconscious memory is inscribed on the Life Spirit, which contains a record of all our past lives and to which we have access ordinarily only through intuition. Imagination is the creative faculty of the mind, namely, the visualizing power, which creates thought forms in accordance with the ideas projected into the conscious mind by the ego. The Memory of Nature consists in the records contained in the reflecting ether of the earth, in the world of thought, and in the world of Life Spirit. These different records vary in clearness and duration. The advanced occultist can consult any of them and obtain information regarding the past from them.

Prophecies of Cataclysms

Question:

I have read in various newspapers predictions about cataclysms, wars, pestilences, etc., that were scheduled for the near future. Is there any truth in these predictions?

Answer:

There is a great deal of unauthentic and misleading information being given out at the present time by various persons in regard to disasters in the near future, and a great deal of unnecessary fear is being inspired in the minds of the people by these prophets. It is perfectly true that the present time is a transition period and that in the course of the next twenty-five years we are scheduled for a good many more or less radical changes. Also there will possibly be some convulsions of nature of a rather serious type, but then this is nothing new; we have always been subject to volcanoes, earthquakes, and the like. But the end of the world is positively not near, neither is the end of the Aryan Epoch; we unquestionably have several hundred years and probably several thousand before we reach the end of this epoch and the cosmic night which is to follow. Therefore we need not have any

fear of any world-wide cataclysms at the present time. There will be more or less upheaval in our social, industrial, and political institutions, but this is all a matter of evolution and something to be welcomed rather than feared provided the race keeps its poise and does not allow itself to be disturbed by hysterical prophets.

Payment of Debts in the Next Life

Question:

Is purgatory sufficient to purge us from all sins, or do we have to pay part of the debt when we return in a new body? Some passages in the Rosicrucian literature seem to indicate that purgatory fully cleanses us, but other passages seem to indicate the contrary, for instance, that which describes the man who was born blind. How do you explain these passages?

Answer:

Purgatory eradicates from the desire body all the coarse, low, selfish, and criminal desires and impulses by tearing out of it by the force of repulsion the coarse desire stuff of a nature corresponding to these desires. Thus the ego is entirely purged of all sinful desires, and is then free to rise into the heaven worlds. This process of purging, however, does not pay his debt of destiny, which he has contracted with other egos on the earth. Neither does it neutralize the forces which he has set into operation in his earth lives but which have not yet expended themselves. . Therefore when he comes back to rebirth, these debts are still waiting for him to pay, and these forces are still waiting for him to transmute. Thus a person who in a preceding life was careless or criminally selfish in some way so that he caused some other person to become blind, may be required by destiny to pay that debt in the next life by suffering blindness. Also the association with egos in preceding lives has made either friends or foes for him, and he will be reborn among the same egos one or more times in order that he may work out his debts of destiny with

them and pay them what he owes them or receive that which they owe him. Thus both passages in the Rosicrucian literature referred to are correct.

Soul Flights to Mars

Question:

In the "Cosmo" it states that the astral or desire bodies of Mars and the earth interpenetrate. Is it possible, therefore, for one to contact and explore the desire body of Mars? How about the other planets also?

Answer:

Yes, the occultist who has developed the power of leaving his physical body in his finer vehicles may enter and explore the desire envelope of Mars; but it is not possible for him to travel to any of the other planets of our system in his desire body, because Mars is the only one whose desire body touches that of the earth. At a later stage of development, however, when an ego has developed the power of functioning in the Life Spirit, he will be able to explore the other planets of our system because the Life Spirit is the universal interplanetary medium and forms a means of contact with those planets.

The Influence of Neptune

Question:

We are told in the Rosicrucian literature that Neptune affects astrologers only, but we consider it in the charts of many others also. How do you explain this?

Answer:

Neptune affects not only the astrologer but the musician and also the occultist or mystic; likewise occult students and all sensitives. This is because Neptune is the planet which puts us into contact with superphysical entities of all grades, and those people who are psychically sensitive naturally are affected by the Neptunian vibrations. Music, being correlated to the heaven world, also comes under the rule of Neptune. These facts are all stated directly or indirectly in the Rosicrucian literature.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

The Divine Rays of Neptune

BY ALFA LINDANGER

AS A LATELY discovered planet Neptune does not properly belong to our solar system. We may consider him as the advance messenger, or the embodiment of a great spirit, from the creative Hierarchies, who will in time raise us beyond the human state and make us supermen or divine. Hence we call Neptune the planet of divinity.

He is the octave or perfection of Mercury, the planet of reason. An octave is a complete harmonic interval or unit. The quality corresponding to the octave of Mercury is spirituality, and Neptune works especially with those who are preparing for Initiation.

While studying the planet Mercury, we have learned that his symbol is the caduceus or herald's staff, consisting of two spirals or serpents twining around a central rod. The downward spiral symbolizes the involution of humanity, while the upward spiral represents evolution. The short, straight staff symbolizes the third factor in universal advancement, the path of Initiation, which is approached by epigenesis, meaning a

new and independent course in life, different from any of the old stereotyped forms, thoughts, and actions—in short, spiritual freedom.

Epigenesis means literally choosing one's path. Even with a multitude of adverse aspects in our horoscope, we can use our afflictions as stepping-stones to our higher selves. As the great mystic Goethe says:

"From every power that holds the world in chains,

Man frees himself when self-control he gains."

As Neptune represents the invisible worlds, his nature is consequently gaseous, etheric, inverting, corresponding to abstract thought—and in adverse aspects, illusion. When he is strongly aspected in mental signs or with the benefic planets, he makes people emotional, visionary, inspirational, mystic. In this class are writers, artists, poets, and musicians, who seem to receive their inspiration direct from the spiritual storehouse of the new, the unique, and the unusual.

People with Neptune afflicted are negative, lacking in stability, psychic, mediumistic, unconventional; with Neptune much afflicted they are often abnormally selfish, tricky, addicted to narcotics, or morally worthless in general.

The true Neptunian person is distinguished for his selflessness. Platonic love and service, renunciation and sacrifice are characteristic of this type. He does not usually recognize arbitrary rules and conventions as to conduct; he feels and reverences a higher code, a spiritual code of honor, hence he yields and avoids any assertive or positive claim to rights and liberty. He often is a dreamer, visionary, impractical, and illogical. For such a character a strong, good aspect of Saturn to Neptune is needed to give balance.

When the Neptunian idealism is combined with Saturnian prudence and practical justice, we have truly a noble character, capable of wonderful achievements. This is, however, a very rare combination, and marks the pioneer in true utopian democracy. Our late President Wilson was such a one. He had many planets in good aspect to Neptune. He stood out among the rulers of the world as an out-and-out idealist, working ceaselessly to put his ideals into concrete form for the betterment of humanity. In time to come he will be greatly revered as having been the champion or prophet of democracy, altruism, and idealism. He was the "White Knight" coming out of the North to save the world, as Tolstoy prophesied before the World War.

The actual astronomical discovery of Neptune occurred in 1846. Of course his influence had been felt by advanced types for ages before this, but at that time his distinctive significance relative to mundane affairs and humanity in general became more pronounced and apparent. To use a homely simile, he has acted as the yeast in a batch of dough, gradually penetrating, aerating, and leavening the dense mass of mate-

rialism into greater receptivity to spiritual influences.

At the time of his arrival from the vast unknown into the realm of physical observation he was in close conjunction with the planet Saturn, his very antithesis or opposite in nature. Saturn is cold, calculating, exclusive, haughty. Neptune is fraternal, democratic, idealistic, ingenious, transcendental. This close conjunction between the planet of worldly power and rulers and the planet of freedom was a symbolic warning that thrones and mammon would eventually be overthrown by the new brotherhood inspired by Neptune. This we now know has been already partly realized so we may judge the future by what has gone before.

Since 1919 Jupiter has been in good aspect to Neptune. As a result there has been pronounced and widespread increase of interest in occult and psychic matters, advanced thought societies have grown greatly, and there are many evidences of increasing willingness of the orthodox churches to modify their peculiar sectarian views and customs. Jupiter is devout, religious, philanthropic; Neptune is Christlike, unaffected, democratic. Hence their blending will produce that rational spirituality which will eventually lead man to realize his divinity.

This new influence is like manna from heaven to those confined and bound by dogmatic doctrines and institutions, though, alas, not all to whom it is offered will accept its blessing. We see the fraternal spirit of Neptune more and more manifested in the different sects, for brotherly love and tolerance are beginning to penetrate the denseness of selfish prejudice.

We know that Neptune's influence is cosmic, expanding from within; therefore he does not indicate any special events, but rather a stirring of latent powers which lead to more or less great events. He shows his potency most in human affairs when he is entering any given sign. His orbital revolution around the sun is calculated to be 165 years.

Divided by twelve, this gives him from thirteen to fourteen years in each sign of the zodiac. His passing from one sign to another usually is accompanied by unrest and more or less strife, as new and untried ideas struggle to vanquish the old forms.

In the history of our American nation, especially, we see how wonderfully this is working out. Neptune was ushered into human ken on the waters of birth in Pisces. He passed into Aries, the sign of the head, in 1861, at which time there came our civil war, when Abraham Lincoln, the outstanding apostle of Neptune, merged the warring sections into one nation and consolidated the United States of America. Then in 1914 Neptune came into Leo, at which time the Great War broke over the world, preparing it for the beginning of idealism and true democracy, personified in another Neptunian prophet, Woodrow Wilson.

About 1927 when Neptune enters the scientific sign of Virgo, the greatest struggle of all will occur, the last stand of dark materialism will be made, so to speak. This will be a period of ferment and turmoil before science and religion are perfectly blended into a harmonious brotherhood. However, calm and peace will later prevail; when Neptune enters Libra about 1940, adjustment, balance, equilibrium, and understanding will obtain in the turbulent world, which will then go forward with mighty strides in art and invention, with economic, religious, and political freedom for all.

At that time our children of today who have Neptune in Leo, which gives advanced peculiar insight and wisdom, will take a prominent part in conducting the world's affairs. Who the Neptunian savior will then be, who will lead the nation into the light of true freedom, is in the hands of God, but that he will come forth there is not a shadow of a doubt—and he will not be martyred or ignominiously ridiculed as were his two predecessors or forerunners, Abraham Lincoln and Woodrow Wilson.

We know, too, that at the present time,

which marks the approach of the Aquarian Age, more and more highly evolved egos are being born into the world; and as they will have sensitive bodies and highly strung minds, the Virgo-Neptune ones especially, they will be like a finely tuned instrument for bringing about the harmony of the New Age. It is the task, privilege, joy, and duty of the students of astrology to help these souls by precepts of selflessness, loving service, and astrological guidance, both for the children and their parents. In short, we can, each in his own little niche and in his own peculiar way or manner, reflect the spiritual light of Neptune in our daily lives, thereby helping the world forward toward true spiritual attainment, salvation, and liberation.

As Coue taught in his simple, child-like, but joyous message,

“Day by day, in every way,

We're growing better and better.”

Applaud us when we run, console us when we fall, cheer us when we recover, but let us pass on—for God's sake, let us pass on!—*Edmund Burke*.

CORRESPONDENCE COURSES IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

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

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

These courses are conducted on the freewill offering plan. For information address, *The Rosicrucian Fellowship, Oceanside, San Diego Co., Calif.*

The Children of Cancer, 1925



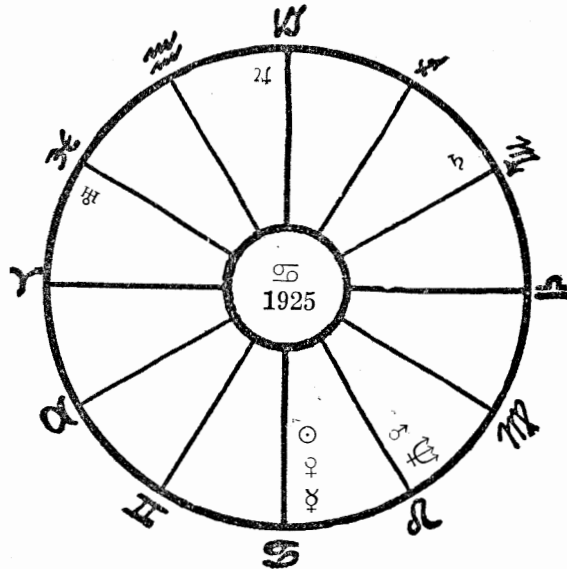
A Character Delineation of the Children Born between June 22nd and July 22nd, 1925, inclusive.

The children of Cancer are usually of a frugal, mysterious, but home-loving nature, extremely sensitive, mistrustful, and exacting, very much like the crab, which is the symbol of this sign. If you touch or frighten a crab, it crawls into its shell, and so it is with the Cancer child. It needs constant encouragement to keep it from thinking that it is not getting its share of appreciation.

Cancer children are very jealous and have a very large streak of vanity. They are very fond of pretty clothes and good things to eat, and they are usually a success as cooks.

The children born this year while the sun is passing through this watery sign will have a large amount of self-esteem, for Mars in Leo will give them a tendency to express this quality to a very great degree. This will be enhanced by Saturn in Scorpio, a passionate sign, square to Mars in the egotistical sign of Leo. In the early part of July both Venus and Mercury will enter the sign of Leo and will come into conjunction with Mars and a square to Saturn. This combination of planets and afflicting aspects will be apt to cause these children to revert to deception, and they may not at all times adhere to the truth.

Parents should be most careful as to their conduct before these children. Too often does the parent set a bad example through carelessness. It may be well to



give here an illustration of a little boy three years old who was prone to draw upon his imagination. The mother corrected him at various times, warning him against telling a lie. One day she was in conversation with a friend, and unfortunately she stretched the truth somewhat. She had not observed the

(Continued on page 131)

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

Your Child's Horoscope

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

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

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

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

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

NORA H. A.

Born August 30, 1924. 4:34 P. M.

Lat. 33 S., Long. 71 W.

Cusps of the Houses:

10th house, Scorpio 20; 11th house, Sagittarius 23; 12th house, Capricorn 25; Ascendant, Aquarius 24-11; 2nd house, Pisces 19; 3rd house, Aries 17.

Positions of the Planets:

Mars 28-24 Aquarius, retrograde; Uranus 20-02 Pisces, retrograde; Venus 21-44 Cancer; Neptune 20-46 Leo; Sun 7-11 Virgo; Moon 13-39 Virgo; Mercury 26-44 Virgo, retrograde; Saturn 28-39 Libra; Jupiter 10-55 Sagittarius.

The success of the individual depends a great deal upon the power and condition of the mind; therefore when reading a horoscope this important factor should receive the first consideration.

In this particular horoscope we have a very interesting case along this line. We find the majority of the planets in common signs and in the earthy element. Due to the centralization of three planets in Virgo we have an analytical mind, while Aquarius rising gives a strongly scientific trend, which is further sup-

ported by the trine of Mars to Saturn in Libra.

Through the sextile of Mercury to Venus we have a softening of the critical attitude of the native, which can be further overcome by making use of Venus' trine to Uranus, which gives a love of music. The sun and moon in conjunction and square to Jupiter show a tendency to find fault with existing laws and regulations, particularly with regard to religious institutions and philosophies. This can be overcome by making use of the power of Mars in the scientific sign of Aquarius, where it makes a sextile to Saturn, the planet of stability, in the sign of justice, Libra. It is through this powerful trine that the stabilization of the mentality must be made, for Aquarians are ever impatient of restraint. Often, as the result of their desire for perfect freedom and the consequent disregard of conventions and laws, they bring upon themselves much suffering, which might be largely eliminated if they would allow the steadying hand of Saturn (co-ruler of this sign) to maintain their poise and equilibrium.

Three planets being in the earthy sign of Virgo, and Mars in trine to Saturn, we would recommend the study of horticulture, in which the innate ability for decoration and designing as em-

ployed in landscape gardening may be developed.

Nora's spiritual training will have to come through the study of the laws of nature and the children of Mother Earth rather than through churches or religions, for Neptune is unsuspected, Uranus makes an opposition to Mercury, and Jupiter is considerably afflicted. Apparently the one great lesson that she has to learn is that of obedience to her superiors and conformity to law, which can best be brought about by gaining a scientific knowledge of the processes of the unfolding life about her through her work in the plant and mineral kingdoms.

In matters of health we advocate a vegetarian diet on account of the possibility of nervous trouble, together with plenty of sleep, fresh air, sunshine, and the avoidance of excessive indulgence in social activities.

DALE ARCHIE S.

Born May 13, 1919. 4:45 P. M., D. S. T.
Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Cancer 17; 11th house, Leo 19; 12th house, Virgo 19; Ascendant, Libra 15-31; 2nd house, Scorpio 14; 3rd house, Sagittarius 14.

Positions of the Planets:

Moon 10-43 Scorpio; Uranus 1-27 Pisces; Mercury 27-06 Aries; Mars 21-07 Taurus; Sun 22-08 Taurus; Venus 1-23 Cancer; Jupiter 13-04 Cancer; Neptune 6-42 Leo; Saturn 21-42 Leo.

This horoscope is a good illustration of the Libra personality, for we have not only the sign of the Balance rising, but also the two planets which exert so much power through this sign, Venus and Saturn, are very prominent in this chart. The Libran in general is very changeable due to the conflict of Saturn with the sun, Saturn being exalted in this sign and the sun in its fall. We have, therefore, a somewhat dual nature with which to contend.

We find Venus, the ruler of the ascendant, in harmony with the sign in which

she is placed, Cancer, for Venus is a moist planet and Cancer a watery sign. Venus is also powerful by being placed near the midheaven. Her sextile to Mercury and her trine to Uranus will give a very sweet, pleasing, and magnetic personality.

Saturn in the 11th house is in the sign of his detriment, Leo, and squares both the sun and Mars in Taurus. This indicates a tendency toward cruelty and temper. In order to overcome this, it is necessary that the parents explain to Dale the serious and disastrous results that follow when the above tendencies are allowed to manifest; the trine of Mercury to Saturn will readily enable him to understand these things.

With Mercury in the martial sign of Aries in the 7th house, sextile to Uranus and trine to Saturn, we have a very forceful, bright, and analytical mind. This will do much towards stabilizing the intense emotions generated by the five planets in fixed signs and four in the watery element.

Having the artistic sign of Libra rising, with its ruler, Venus, in Cancer, trine to Uranus in the musical sign of Pisces, there will be a love of music, perhaps an intense love. The sextile of the planet of beauty, Venus, to Mercury, the planet of expression, in the 7th house, will tend to bring Dale before the public if he takes up music as a vocation. Also there is the trine of Jupiter (which is exalted in Cancer) from the midheaven to the moon, the planet of rhythm, in the emotional sign of Scorpio, which augments the desire to bring forth into manifestation the powers of tone within.

In the matter of health we would advocate that no undue strain be placed upon the heart, neither should Dale be permitted to indulge too freely in sweet foods and drinks. The key for acquiring the balance of the Scales (Libra) is found in the word "*Moderation*," and if Dale will refrain from going to excesses, he will indeed realize his aspirations.

VOCATIONAL

IRENE H.

Born March 25, 1902, between 3 and 6

A. M. (Time used, 4:30 A. M.)

Lat. 43 N., Long. 94 W.

Cusps of the Houses:

10th house, Sagittarius 7; 11th house, Sagittarius 27; 12th house, Capricorn 18; Ascendant, Aquarius 17-42, Pisces intercepted; 2nd house, Aries 7; 3rd house, Taurus 13.

Positions of the Planets:

Jupiter 9-50 Aquarius; Venus 23-04 Aquarius; Mercury 7-28 Pisces; Sun 3-50 Aries; Mars 4-51 Aries; Neptune 28-44 Gemini; Moon 18-49 Libra; Uranus 21-17 Sagittarius; Saturn 26-17 Capricorn.

With four planets placed in the first house and two close to the ascendant we have a young woman who will work her way to the front through her own strength of character. Four planets being in cardinal signs and four in the airy element, we note at once the dominant characteristic of mental activity; with Aquarius rising and the sun and Mars in Aries she will desire to lead in whatever she undertakes to do.

Jupiter and Venus being practically in conjunction with the ascendant, Aquarius, we feel sure that she will be drawn to humanitarian work; therefore we would advocate the study of science, religion, and philosophy so that she may bring this knowledge to her aid in helping to solve the problems of mankind.

Mars, ruler of the second house, in his own sign, Aries, being in conjunction with the Sun, gives Irene great energy and much initiative. His sextile to Jupiter in Aquarius gives a conception of the true conditions that will bring about universal brotherhood, and this sextile guarantees the assistance of those in authority in carrying out any plans in connection therewith.

The moon, ruler of the 6th house, is in Libra, the sign of the public, and through her trine to Venus in Aquarius the work of this young woman should be

directed toward assisting humanity in their problems, for Venus is the planet of love, and "as a man thinketh in his heart, so is he." Moreover, through the sextile of the moon and of Venus, the planet of beauty, to Uranus, the planet of universality, she will feel the urge to endeavor to draw people closer together by the aid of religion and philosophy. In support of this, Uranus is in Sagittarius, the sign of religion, in the 10th house, that of ambitions and the vocation.

Jupiter, the ruler of the 10th house, is found in the 12th house in the scientific, humane sign of Aquarius, and through its sextile to the sun and Mars there is much possibility that Irene will devote herself to institutional work.

There is one thing particularly that we should like to call Irene's attention to, and that is the position of Neptune in Gemini in the 4th house, square to both the sun and Mars in Aries in the 1st house. As a result of this we would advise strongly against any mediumistic practices or entering into any negative condition, even though it might appear to favor her spiritual advancement. At the times when these aspects are excited the mind is likely not to be clear or able to judge correctly the danger in which she would be unwittingly placing herself if she engaged in such practices.

*THE CHILDREN OF CANCER, 1925.**(Continued from page 128)*

little boy playing near-by until the child exclaimed: "Oh, mother, you are a liar teller!" It must be acknowledged that parents by their conduct frequently set a sad example for the little children, who are most observant and who like little sponges absorb everything about them.

Wanted at Mt. Ecclesia

A gardener—a man experienced in raising vegetables or in the cultivation of flowers, or both. For particulars address,

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

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE LEMURIAN RACE

(Continued from June)

- Q. What further is said regarding this point?
- A. This is the key to the meaning of the "Tree of Knowledge," the fruit of which opened the eyes of Adam and Eve, so that they came to know both good and evil.
- Q. What had Adam and Eve known previous to this time?
- A. They had known only good. But when they began to exercise the creative function independently, being ignorant of stellar influences as are most of their descendants, they also came to know evil. Jehovah's supposed curse was not a curse at all but a simple statement of the result which must inevitably follow the use of the generative force without taking into consideration the effect of the stellar rays on childbirth.
- Q. For what is the ignorant use of the generative force responsible?
- A. For pain, sickness, and sorrow.
- Q. Why did the Lemurian know no death?
- A. Because when in the course of long ages his body dropped away, he entered another, quite unconscious of the change.
- Q. How is this accounted for?
- A. His consciousness was not focused in the physical world, therefore the laying aside of one body and the taking of another was no more to him than a leaf or twig drying and falling away from the tree and being replaced by a new growth.
- Q. What is said of the language of the Lemurians?
- A. To them it was something holy. Each sound uttered by the Lemurian had power over his fellow beings, over the animals, and even over nature around him.
- Q. How was the power of speech used by the Lemurian?
- A. Under the guidance of the Lords of Venus, who were the messengers of God, agents of the creative hierarchies, it was used with great reverence as something most holy.
- Q. What is said in regard to the methods of education in Lemuria?
- A. They employed various forms of brutality which seem shocking to our more refined sensibilities. But it must be remembered that the Lemurian body was not nearly so high-strung as are the human bodies of the present day; also that it was only by the very hardest measures that the exceedingly dim consciousness of the Lemurian could be touched at all.
- Q. As time went on, what change took place?
- A. The consciousness became more and more awakened. Such extreme measures as those previously used became unnecessary and passed away. However, in the beginning they were indispensable to arouse the slumber-

ing forces of the spirit to a consciousness of the outside world.

- Q. For what was the education of the boys designed?
- A. Especially to develop the quality of will. They were made to fight one another, and these fights were extremely brutal. They were impaled upon spits, with full power to release themselves, but by exercising their will power they remained there in spite of the pain. They learned to make their muscles tense and to carry immense burdens by the exercise of the will.

(To be continued)

The Nucleus for a Fellowship University

A very significant gift has recently been received from five members of the San Diego Center, namely, Dr. and Mrs. E. L. Hodges, Mr. and Mrs. R. N. White, and Mr. Paul Maiwurm. This consists of a handsome, framed wall tablet in blue and gold, bearing an inscription which is reproduced below and which is self-explanatory. A part of the design consists of two five-dollar gold pieces resting on red satin roses on either side of the Rosicrucian Emblem, these constituting the "nucleus" of gold referred to in the inscription, which follows:

Mother's Day May 10th, 1925

In order to start and perpetuate a Memorial to Max Heindel's untiring, self-sacrificing efforts in founding the Rosicrucian Fellowship, this Love Gift of Gold is the NUCLEUS, which shall draw from all corners of the earth the necessary substance to build the INTERNATIONAL FELLOWSHIP UNIVERSITY of the ROSE CROSS.

As an Institution of Learning it shall be open to all mankind, regardless of race, sex, creed, color, or caste, and in

which Art, Science, and Religion shall once more unite to teach Spiritual Fellowship as the only true basis of all Human Relationship.

The students' motto shall be "ORA ET LABORA." The Institution shall be maintained by Gifts of Love and all instruction shall be free. The student's worthiness shall be measured by Purity of Motive and Dedication of Knowledge Gained to the Service of Humanity.

To accomplish the above purpose, five grateful San Diego pupils hereby dedicate their lives and fortunes and offer this nucleus in appreciation of the Mother Love Mrs. Max Heindel has poured into the Fellowship, and pray her acceptance of it.

This gift was greatly appreciated by Mrs. Heindel, not only for the underlying purpose of it but also for its tribute to Max Heindel and for the warm personal regard for herself which it indicated. It is our great desire that its aim shall be realized and that a permanent Fellowship University shall be erected at Mt. Ecclesia in the not too distant future, not only for the purpose of teaching the Rosicrucian Philosophy and its allied subjects, but also for the preparation of lecturers and teachers to carry the Rosicrucian message to the world.

TREASURE TROVE

BY JOHN OXENHAM

Lord Christ, let me but hold Thy hand,
And all the rest may go;
For nothing is, but only seems,
And life is full of idle dreams
Until Thyself we know.

The whole wide world is nought beside
The wonder of Thy love;
And though my state be mean and
strait,
Give me but heart to work and wait,
And I have Treasure Trove.

(From "Bees in Amber.")

Children's Department

Secrets

BY LIZZIE GRAHAM

PART I.

The Expected Arrival

CHILDREN DEAR, leave your games and work for a little while and come sit by the fire with me. It is growing too dark to sew any longer, and it is too early to turn on the lights. I have a secret, a great secret, I want to tell you while we sit all by ourselves around the fire.

John, please put on some more wood that we may have a cheerful blaze. You can finish what you are doing when the light comes. Nellie, do you want to snuggle in Mother's arms? All right, dear, climb up on Mother's lap, though you are getting too big to be a baby any longer—nearly two years old!

Yes, Edwin, you may bring your little stool close to me; then you can rest your head on my knee. Not on that side, dear; the heat from the fire is too great there.

Oh no, Mary, it is not wrong to have secrets, but if we have promised to keep a secret, we should surely do so. My secret is one that belongs to all of us, and Daddy too; but we must not speak of it to anyone else till—till it comes true. Yes, it may be a Christmas present, which would be lovely; but we do not know when it will arrive, and tomorrow will be Christmas Eve. How do I know it's coming? Oh, mothers have a way of knowing many things. Will the postman bring it? No. This present is so precious that the angels have charge of it. Yes, it is alive. You may whisper, Mary. Oh, you rogue, how did you guess the secret? You say the fairies told you. Perhaps it was an angel that whispered it in your ear. You're quite

right, dear; it is a baby—a darling little live baby, that will be loaned to Daddy and me and all of us.

Children! Oh, do not shout so loud! I know it is joyful news and I felt sure you would all be very happy about it. Nellie will now have a little playmate soon. No, I cannot tell whether it will be a boy or a girl. Yes, Grace, you may pray for it to have a safe journey here.

How happy we shall all be to have a new baby in the house! We must remember that it is a great blessing from our Father in Heaven to have the care and training of a babe. I am sure you will, every one, help me to raise it in the right way. For, children, each one of you here is a responsibility which we have been given. How delightful it will be to have yet another little one in our home to love and care for! Indeed, Grace, we should be very happy that it will come about Christmas time, when the little Babe in Bethlehem was born.

Now, children dear, all remember, this is our great secret, which we must not tell to others until it comes true. Then we shall be so happy that we shall want to tell everyone.

You all know the story of the Babe of Bethlehem, who came to His mother so long ago in a stable in the middle of the night, and the angels sang songs of joy which the shepherds heard. Just look into that red glow in the middle of the fire. Is it not like the manger where Jesus was born? And that very, very bright spark in the center might be his little body. Here at the right side is a tall red piece of coal. We will call that His mother Mary, looking down and smiling at Him. The blackish piece of

wood at the other side we may call His father Joseph. The father is watching that they are not disturbed. No, we cannot see the shepherds; they are coming over the the rough black coals at the back of the grate but have not arrived yet. A lovely picture it makes, but see, it fades already!

If John will turn up the light, I know that Mary will be pleased to read to us again the old, old story of the birth of Jesus.

PART II.

By the Fireside

Is some one knocking? Come in, Mary. What is the matter? The children want me to come and tell stories by the fire-light. That is a good idea. I will wrap up baby brother and carry him with me; it will be warm there. He is very happy just now, having had his dinner. Indeed, Mary, he is a beautiful boy.

Children, here we are, little darling and all. Yes, of course you want to admire him, but may I sit down first? That is better. I shall uncover his little feet that he may stretch his toes to the heat. John, you're a good fire maker. Just see how the darling stretches out his toes: one, two, three, four, five; as many as you have, Nellie, although he has only just come to us. Wise folks tell us that each toe or finger stands for one of our senses: seeing, hearing, smelling, tasting, and feeling.

Once a great painter made a picture of how he thought Mary and the babe Jesus looked in heaven. He put the Pope of Rome in at one corner gazing upward. He painted six fingers on his hand. Some folks thought the painter, Michael Angelo, had made a mistake, and they had the sixth finger painted out. But this great painter wished to show that the Pope was a very spiritual man and had one more sense than most people. He could see into the heaven worlds. Very few people can do that. Next time you go to uncle Frank's ask him to show you a very good copy he has of this picture.

Was it not delightful that brother came the morning after Christmas? Just

after breakfast time. That makes him an Aquarian, like both Mary and Edwin. Yes, Grace, the sign Aquarius is represented by a man bearing a pitcher of water—the water of life of which Jesus spoke. The Aquarian is one who is full of love for others. He loves to help; he loves to serve and to share with his brothers and sisters the good things he has found. I feel greatly blessed in having three Aquarians in my family. Some time I will tell you more stories about each of your signs. Now let us look into the heart of John's lovely fire and find a real story.

Hark! Do I hear some one on the porch? Oh, come in Mrs. Brooks; we're all so glad to see you! You'll find us telling twilight tales and seeking pictures in the fire. Yes, this is the time of day one sometimes feels lonely, and I'm sure you miss your little Ruth. See, Edwin wants you to sit beside him. You know Ruth and he were great friends, and now since she had to leave us, he tells me she often comes to play with him. I hear him talking to her often. Oh, no, it's not extraordinary that she should wish to visit you and her friends.

What are you so excited about, Edwin?
"Ruth is here now!"

Where?

"Trying to get on her mother's knee."

No, no, Mrs. Brooks, Edwin is not telling a falsehood; he has to a certain extent what is called clear vision. Edwin, dear, don't cry; Mrs. Brooks did not mean to accuse you wrongly, but she cannot see Ruth, and does not believe she can come back to us from heaven. Mother cannot see her either, but she knows her boy is telling the truth; and you will make Ruth unhappy if you weep. She has a delightful home in the heaven world with playmates and teachers and toys, but sometimes she comes to visit her old friends. We feel that some time soon, perhaps in a few years, she will return as a dear little baby for another life on earth, which may be longer than the last one.

(To be continued)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Consistency in Humane Reforms

BY AUGUSTA FOSS HEINDEL

“**J**NASMUCH as ye did it *not* to one of the least of these, ye did it *not* to me.” (St. Matthew 25:45.)

In glancing through one of our magazines devoted to humane topics, the writer's attention was attracted to the picture of a popular society woman, the superintendent of one of the State Humane Societies, who held in her arms a beautiful angora cat, while her hat was decorated with the plumage of one of our beautiful songsters, and about her neck was a fur stole. The writer at one time also met a group of women, leaders of an antivivisection movement, who were most bitterly attacking the doctors for their cruelty to the animal. They even refused to drink the milk of the cow, claiming that the calf should have it. At the same time these leaders were cloaked in the skins of many small animals, which no doubt had been cruelly tortured in traps.

Thousands are interested and are spending their time in opposing and prosecuting those who abuse our younger brothers, the animals, and this good work should be encouraged. The writer is a staunch supporter of anything that helps towards the protection of the animal,

Each time that some one is reprimanded for cruelty, it sets an example and acts as a deterrent to others by implanting fear of the consequences in their minds. But do we really help these human brutes to become more humane through fear? Will they not be apt to express cruelty again as occasion presents itself? Is not the brute nature merely held in abeyance and not changed?

Could we not make, rather, an appeal to the love nature in a man, which would be planting a seed that in time as it grew would crush out the weed of cruelty? But how can a man implant love in the hearts of other men when he himself is clothed in a coat of fur or the skins of animals? Or how can a woman restrain the cruelty of others while she is garbed in a sealskin coat or a cloak trimmed with a massive fur collar which has cost the lives of many animals—a woman who has encouraged the cruel trapper to continue his brutal work of shooting birds, or trapping the animals, causing them often to suffer a slow and cruel death? Sometimes as the result of an animal's foot being caught in a steel trap it will hop through a lifetime on three legs, the fourth being a stub minus a foot, which it has chewed off in agony and left in

the cruel trap. The bird which often adorns the hat of our humane worker has perhaps caused some man to wantonly kill the mother bird, leaving a nest of newly hatched birds, too young to feed themselves, to starve to death. Many baby seals, too young to feed themselves, may often be found on the beach, crying in hunger for the parents which have been killed by the trappers, who coveted the skins that covered the mother seals' bodies.

Are such humane workers not attempting a thing as stupendous as the clearing away of the sands on the shores of the ocean, where the sands wash in as fast as they are carried away? How can they ever help the brutal man to develop compassion while they themselves lack this principle? They must begin at home and develop the love within by refusing to adorn themselves with the furs or feathers of brutally tortured animals or birds, the slaying of which is so brutalizing to the poor man who must spend long days over traps. They must not compel the butcher to spend a lifetime in blood-bespattered pens in slaughter houses, causing him often to return home to young impressionable children, reeking with blood and surrounded by the phantoms of the suffering animals. What will the impression be upon his sons and daughters? Will they not go out into the world with a tendency to cruelty?

The poor father, the butcher, is forced to kill that his family may live. But what about the man or woman who has heard the call of the suffering group soul of the animal, who calls for severe measures by which to punish the man who whips his horse or dog, yet who fills his stomach with the flesh of a squab, a suckling pig, an innocent lamb, a spring chicken, or a pet rabbit, the killing of which has helped to brutalize some one?

How are we as humane workers—workers who are interested in and desirous of helping to educate humanity to develop a love for the animal—to instill into the minds of the cruelly inclined the necessity of refraining from torture, and

how to teach them kindness? Is this not a stupendous task unless we ourselves refrain from encouraging the killing or torturing of the animal for food or adornment?

The shops are full of beautifully designed and handsomely colored artificial flowers which may be used to trim my lady's hat, and beautiful soft wool astrachans which could adorn her coat. There is no excuse for using the feathers of our songsters or the furs of our animals. Never has fashion been as cruel as in this advanced age.

Woman is the embodiment of love and compassion, and it is through her influence that the world must be regenerated so that love and kindness may become the predominating principles. Oh, that she would awaken to her great power for good or evil!

ROSICRUCIAN AUTO PARK AND PICNIC GROUNDS

Headquarters has recently acquired a tract of land of about three acres adjoining our property on the east. This tract has a fine eucalyptus grove, which makes it admirably adapted for a park. It has been fitted up with picnic tables and a stove. Our friends and students who come to Headquarters by automobile will be welcome to use this park at any time.

Rose Cross Lodge

Our new 20-room Lodge provides very comfortable accommodations for guests. It is fully equipped with shower and tub baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. Evening classes in the Rosicrucian philosophy, astrology, and expression are now being conducted and are open to guests. All interested are invited to pay us a visit.

For rates and particulars, address,

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian System of Healing

BY EDA CUMMINGS

THE METHOD of healing used by the Rosicrucian School is unique and different from that of all other schools. We look at life as a whole, denying nothing, recognizing that man is in the process of evolution, and believing in co-operation with the laws of nature on all planes. When a patient writes us for healing, we send him an application blank with the request that he fill it out in ink and return it to us. The object of this is to give us the data of his case and also enable us to erect his horoscope, which reveals his systemic condition. This information is used for the purpose of advising him as to diet, exercise, environment, etc. Incidentally, if the psychoanalyst would use the horoscope, he would save himself much trouble and revolutionize psychic therapeutics.

The Rosicrucian healing is spiritual, carried on by the Invisible Helpers under the direction of the Brothers of the Rose Cross. From the time that the patient pens his request for healing, the attention of the Invisible Helpers is directed to his case. While he is on the healing list, it is necessary that he write each week a few words with pen and ink, as the effluvia from the hand, thus communicated to the paper, guide the Invisible Helpers in their ministrations. If the patient fails to write his weekly letter, his connection with the Invisible Helpers is broken, and the healing work stops.

The spiritual healing is carried on from the invisible planes in a perfectly systematic way, much the same as on the physical plane when the doctor comes regularly. When the doctor does not receive a call, he ceases to come. The case is similar in this particular school of healing when the patient stops writing his weekly letters. The Invisible Helpers, as far as their numbers permit,

work with all who send out prayers or supplication for healing. They endeavor to relieve all sufferers, and they come daily to those who request it.

The object of the Western Wisdom Teaching is to assist in developing the consciousness of man to a higher degree. We know that in the Aryan Epoch thought and reason are to be evolved by the work of the ego upon the mind, which is to direct the desires into channels leading to spiritual attainment, the goal of evolution. The time has now come when the patient must be told these great truths, and he must be guided in his development so as to bring him into the realization that he is an individualized part of God, containing within him all of the potentialities of the Divine Father, including the germ of independent will. The latter gives him the freedom to generate new causes that will transform his physical body and all his material conditions. It is only as the individual is educated to know that he is a creator and that no one is to blame but himself for what he has or has not, that he can go forward in his evolution, shedding light and understanding upon those whom he contacts.

We know that all nature cures are good. Everything possible should be done on the physical plane to build up the body and make it strong and healthy. The sanitariums and the doctors are doing much valuable work along this line. But our work is to take the patient from this point on, and teach him that "in God he lives and moves and has his being"; also the facts about his different vehicles and that he is every minute of his life creating either for good or for evil.

We are told in the "*Cosmo-Conception*" that from the point where the self-conscious individual ego comes into being, he must go on and expand his con-

sciousness, and that the glory, power, and splendor which he may attain are limitless. Man cannot know anything of the outside world except through the medium of the brain. As one thinks, he cuts grooves in the brain. The mind is potentially the most important instrument possessed by man. It is the mirror through which the spirit reflects itself in the body, and it is the spirit's special instrument in the work of creation. Moreover, we know that the mind is superior to matter, for it molds the face so that it becomes a reflection of the mind. Knowing these scientific facts, we endeavor to direct the patient to work along constructive lines so that he may make himself receptive to the spiritual forces and gradually walk in paths of peace and understanding, thus getting the wonderful realization which Christ Jesus speaks of in St. John, 14:20, where he says: "At that day ye shall know that I am in my Father, and ye in me, and I in you." When a man is taught these truths and knows that his body is the temple of the living God, he is given a new incentive to direct his creative thought force in an intelligent manner.

Consider a case under the old regime: A patient goes to a fine sanitarium. He is there from a nervous breakdown, and suffers intensely with headaches. The doctor orders an electric bath and hot packs. Within an hour the patient is relaxed and fairly comfortable. The next morning he gets up, but in thinking about how he suffered the day before he is filled with fear of another attack. He tells everyone whom he meets about his suffering, and the ones to whom he relates his experience tell him of their condition. Now just what takes place when a patient does this? Our every thought, feeling, and emotion is registered upon the negative atoms of the reflecting ether of the vital body, which is the subconscious mind. This mind directs through the sympathetic nervous system all the activities of the body which we are unaware of in our con-

scious mind, including the regenerative healing processes. Therefore we can readily see that it is difficult for one to regain his health as long as he thinks thoughts of worry, fear, anger, or criticism, for all these thoughts are imprinted upon the subconscious mind, and reflect themselves in diseased physical conditions. Also, all the unkind thoughts one sends to others will eventually gravitate back to him, bearing an indelible record of their journey, which is imprinted upon the subconscious mind.

It is of immense value to know these scientific facts, for then one no longer needs to work in darkness, but can direct his thoughts and desires in a constructive manner and come into a true understanding of life and its purpose. You will hear people say, "Have we a right to try to heal ourselves?" One cannot cease thinking. Then is it wrong for him to will himself to think right and thus create health for himself, or should he continue in the old way?

A sound body is indispensable for the expression of a sound mind. It should have every care. It is the highest evolved vehicle which man possesses, and without it the finer vehicles could not evolve. We should build it up by eating only pure, nourishing food; then severe dieting will never be necessary.

Our vision relative to healing the sick is to have a health school, where those who come for healing may be taken care of on all planes. The sick, undernourished person will be given the proper food. He will be taught the beauties and sacredness of the physical body, and will then take his food with a new understanding of old truths. He will know what Christ Jesus meant, when he said at the Last Supper, "Take, eat; this is my body. And he took the cup, and gave thanks, and gave to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:26-29.) He will understand that the food of which he partakes is indeed the body of Christ, and that it is

the Christ Spirit indwelling in our earth that gives us life and sustenance.

The patient's horoscope will be gone into by the healer, who will have an understanding of psycho-analysis. To those who are familiar with astrology it opens up a vision of what the psychologist can do with its aid, for the horoscope reveals man's innermost nature and the lines along which he thinks. The healer will direct him to think along certain lines, for he will know that in the degree that the patient does this, he will be cutting grooves in the brain which will tend to reproduce that particular line of thought. He will know that every time the patient repeats certain statements of truth he will be imprinting the corresponding positive thoughts on the reflecting ether of the vital body and erasing negative ones.

The patient may have difficulty in holding the thought, but the healer will encourage him to continue, even though it is mechanical at first. The healer will know that it is the force of repulsion which is endeavoring to oust the thought form of truth, a struggle between the spiritual force within the thought and the desire body. Through constant repetition, however, the patient will eventually accomplish his purpose because repetition is not senseless; on the contrary, it is of the very highest importance that *spiritual truths* should be given utterance again and again when spiritual healing is desired, for the vital body is particularly and peculiarly acted upon by repetition. The patient will also be advised to read the Bible, for we are told in the Rosicrucian philosophy that the Bible was given to the Western World by the Recording Angels and that if we seek the Light, we shall find it there. The patient will read Christ Jesus' promises from a new point of view, and recognize that His teaching was scientific.

Instead of the patient being allowed to lie in bed and think to himself over and over again, "I am so sick and miserable!" imprinting this idea upon the

subconscious mind, he will be told to repeat statements on this order: "But if the spirit of Him that raised up Jesus from the dead dwell in you, He shall also quicken your mortal bodies by His spirit." Thus, through the various methods employed, he will in time walk forth a new being, filled with a new understanding of life and the true means of maintaining health.

To a Fur Scarf

BY FREDERICK F. VAN DE WATER

The trap jaws clanked and held him fast;
None marked his fright, none heard
his cries.
His struggles ceased; he lay at last
With wide, uncomprehending eyes.

And watched the sky grow dark above,
And watched the sunset burn to gray,
And quaked in anguish while he strove
To gnaw the prisoned leg away.

Then day came rosy from the East,
But still those steel jaws kept their
hold;
And no one watched the prisoned beast
But Fear and Hunger, Thirst and
Cold.

Oppressed by pain, his dread grew
numb;
Fright no more stirred his flagging
breath.
He longed in vain to see him come—
The awful biped, bringing death.

The day flapped past on heavy wings,
He saw the shadows longer grow—
A hopeless, racked, and dying thing,
Encircled by the trampling snow.

Then through the gloom that night came
One
Who set the timid spirit free.
"I know thy anguish, little son;
So once men trapped and tortured
me."

(From New York Tribune)

Vegetarian Menus

—*BREAKFAST*—

Red Raspberries and Cream
Pancakes
Cereal Coffee or Milk

—*DINNER*—

Vegetable Soup
Turnips and Tops
Baked Potatoes
Vegetable Stew
Whole Wheat Bread
Milk

—*SUPPER*—

Mixed Salad
Cheese Biscuit
Banana Custard
Milk

Recipes

Pancakes

One egg and one-half teaspoon of salt beaten, two cups of sour milk, and flour to make a moderately stiff batter with one teaspoon of soda sifted into it. Add one tablespoon of oil.

Vegetable Soup

Cut small one cup each of potatoes, carrots, and cabbage, one-half cup of onions, two tomatoes, and some celery leaves. Add a pinch of thyme and two bay leaves. Boil until tender, and season with salt, butter, and paprika. Add water till desired consistency is obtained—not too thin.

Vegetable Stew

Cook until tender one quart of string beans, one pint of tomatoes, eight pods of okra cut fine, and one sweet pepper diced. Season with salt and butter.

Turnips and Tops

Use small, tender turnips the size of walnuts together with the tops. Wash thoroughly and cook with a little salt until tender. Drain well, cut through a few times with a knife, and add a little butter.

Mixed Salad

Cut into medium size pieces, lettuce, sweet pepper, green onions, tomatoes, radishes, celery, and cucumbers. Add French dressing.

Cheese Biscuit

One level cup of flour blended with one tablespoon of butter, one-fourth teaspoon of salt, one-half cup of water, three level teaspoons of baking powder sifted with the flour, and one-fourth cup grated Parmesan cheese. Mix like drop biscuits. Drop by spoonfuls and bake about twelve minutes in a hot oven.

Banana Custard

Yolks of two eggs, one-half cup of sugar, one tablespoon of cornstarch moistened with a little milk. Boil one pint of milk, and add to it the above ingredients; cook, stirring frequently. Slice two bananas in a dish, and pour the custard over them. Beat the whites of two eggs stiff, and add one teaspoon pulverized sugar. Spread this over the top, place on shelf in oven, and leave until lightly browned.

VACATION NOTICE

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

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

Rosicrucian Emblem Pins

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

Price 75 Cents, Postpaid.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Kingston Jamaica, B. W. I.,
March 27, 1925.

The Rosicrucian Fellowship,
Dear Friends:

I am glad to say my eyes are getting better every day.

I am trying hard to live a clean, pure life.

My heart, too, is greatly improved. I cannot express enough thanks for your kind help.

Believe me to be gratefully yours,
—M. L. C.

Sydney, Australia., Mar. 1, 1925.

The Healing Dept.,
Dear Friends:

Am well at present. During the week I got something in my eye traveling by train, but we could not locate it at all. At last my eye got so bad I could not even touch it, so I retired, hoping it would be better in the morning. My husband wrote for help, asking the Invisible Helpers for their aid. What joy when I awoke next morning with my eye perfectly well!

How grateful I am for their wonderful help! I am,

Yours in fellowship,
—F. J.

Los Angeles, Calif., Nov. 2, 1924.

Rosicrucian Fellowship,
Dear Friends:

Will say I am just feeling fine. Have not had a headache for about six months now, and am just doing fine. I surely thank God and the Invisible Helpers, I am,

As ever,
—M. B.

Seattle, Wash., Oct. 16, 1924.

Healing Dept.,
Dear Friends:

Just a few lines of thanksgiving for the Christ life and healing power which came through you on behalf of our little

girl. Restoration began to take place shortly after the appeal was written. Today she radiates health, life, and youthful cheer.

On my own behalf I wish to try to express my thanks for the new light and life you have brought into my home, as I am beginning to realize that the tone of my voice, the nature of my words, and my personal action have had far more to do with this child's fever than appears to the casual observer.

This will release your helpers from further obligation.

Lovingly in fellowship,
—N. M. C.

HEALING DATES

June 2—8—14—21—29

July 5—11—19—26

August 2—8—15—22—29

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

All Who Are Sick

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, San Diego Co., California.

Echoes From Mt. Ecclesia

Chats With the Editor

WHAT WOULD you do if a band of 54 "Howling Wolves" were to take possession of your home? Mt. Ecclesia has had such an experience. Sunday, June 7th, at 5:30 P. M. the San Diego Press Club, known as the "Howling Wolves," were entertained at a banquet in our dining room.

Wolves as a rule are carnivorous, but these wolves surely enjoyed our vegetarian meal, and we feel certain that these newspaper men and women will have a different opinion of the Rosierucians than heretofore. Jim Heath, the reporter who was present at the planting of the first cross on Mt. Ecclesia,

October 28, 1911, an ardent admirer of the work done on Mt. Ecclesia and the man who was responsible for the excursion of the "Howling Wolves" through the Back Country, found some objections when it was suggested that they take their evening meal at the Fellowship. It was feared that we were the sombre, long-haired type of religionists. We know this opinion has been changed, for the jokes and stories, the music of the Mt. Ecclesia Orchestra, and the songs by one of our boys, have convinced them, we believe, that our religion is one of joy and laughter and good fellowship, and we know they will want to come again.

Summer School at Mt. Ecclesia

SCHEDULE OF TEACHERS:

Astro-Diagnosis and Healing	Mrs. Max Heindel
The Rosierucian Philosophy:	
Illustrated Evening Lecture	Mrs. Max Heindel
(A) "Cosmo" Class	Mrs. Kittie S. Cowen
(B) Supplementary Literature	Mrs. Verna Wilson
Astrology—Junior:	
Setting up Charts	Mr. Chas. H. Swigart
Astrology—Senior:	
Delineations and Progression.....	Dr. Sam Bering
Keyword System	Mr. Darrow
Public Speaking—Class Instruction.....	Mr. Andrew S. Hastings
Psychology of Public Speaking	" " " "
Parliamentary Procedure	" " " "
English—Grammar and Composition	Miss Clara A. Paepers
Anatomy and Physiology and their Correlation with Astrology	Dr. Franziska Lash
Bible Study—Correlation of the Bible with the Rosierucian Philosophy	Mr. Chas. H. Swigart

(See page 98 for general description of the Summer School, and page 144 for schedule of classes.)

Summer School at Mt. Ecclesia

SCHEDULE OF CLASSES

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9:45-10:30 A. M.	Public Speaking	Public Speaking	Public Speaking	Public Speaking	Public Speaking
10:30-11:15 A. M.	Rosierucian Philosophy (A)	Rosierucian Philosophy (B)	Rosierucian Philosophy (A)	Rosierucian Philosophy (B)	Rosierucian Philosophy (A)
11:15-12:00 A. M.	Junior Astrology	Bible Study	Junior Astrology	Bible Study	Junior Astrology
1:15-2:00 P. M.	English	English	English	Anatomy and Physiology	Anatomy and Physiology
2:00-2:45 P. M.	Psychology of Public Speaking	Parliamentary Procedure	Psychology of Public Speaking	Anatomy and Physiology	Anatomy and Physiology
2:45-3:30 P. M.	Senior Astrology	Keyword System	Senior Astrology	Astro-Diagnosis and Healing	Senior Astrology

(See page 98 for general description of the Summer School, and page 143 for schedule of teachers.)