

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press

Summer Session of Mt. Ecclesia College

For a period of eight weeks, beginning Tuesday, July 6th, and ending Friday, August 27th, 1926, the usual Summer Session of Mt. Ecclesia College will be conducted. Day classes will be held five days a week in the subjects noted below.

Classes

Philosophy: The Rosierucian Philosophy as embodied in Max Heindel's works. The *Bible* interpreted from the Rosierucian viewpoint.

Astrology: Setting up charts, delineations and progression, the keyword system, and astro-diagnosis and healing. The last named class will be taught by Mrs. Max Heindel.

Anatomy and Physiology: Their correlation with astrology and the Rosierucian philosophy. Taught by Dr. Franziska Lash.

English: Grammar and Composition.

Public Speaking: We have been very fortunate in securing the services of Prof. Charles A. Marsh, head of the Department of Speech of the University of California, Southern Branch. Prof. Marsh has occupied his present position for the past four years. Previous to that he had twenty years' experience in teaching public speaking in various institutions of the Middle West and in University Extension courses. His presence on our teaching staff will insure this department being handled in a very efficient manner. The psychology of speech will also be included in the course.

Accommodations and Rates

Students may obtain accommodations in small cottages at \$50.00 to \$55.00 per month, or in Rose Cross Lodge at \$65.00 per month, including board in both cases. A limited number of tents will be available at \$45.00 per month.

Working for board and room will not be possible. A deposit of \$10 is required to secure accommodations; this will be applied on the first month's board. Students should bring all their Rosierucian books with them, as this will avoid the necessity of procuring new copies.

To either men or women who have 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 successfully complete the required work of the course and sign an agreement that when they return to their home towns they will start a class in the Rosierucian philosophy, or teach an existing class, or give a series of lectures on this subject.

The Object of the School

This school will be open to all who are interested in the subjects indicated above. It has the particular object, however, of preparing teachers and lecturers to take the Rosierucian message to the world. The people are in need of our philosophy, and this course presents an opportunity to serve in one of the great philosophical movements of the day. Write us for further information.

Schedule of Classes

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9-9:50 A. M.	Philos. A.	Philos. B.	Sr. Astrol.	Philos. A.	Philos. B.
10-10:50 A. M.	Sr. Astrol.	Jr. Astrol.	Philos. C.	Jr. Astrol.	Sr. Astrol.
11-11:50 A. M.	Physiol.	Philos. C.	Physiol.	Physiol.	Physiol.
1:30-2:20 P. M.	English	Pub. Spk.	English	Pub. Spk.	English
2:30-3:20 P. M.	Psychol.	Pub. Spk.	Keywords	Pub. Spk.	Astro-Diag.

*Mt. Ecclesia College, The Rosierucian Fellowship,
Oceanside, California.*

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.

Things That Doctors Ought to Know

DR. ALEXIS CARREL, head of the medical staff of Rockefeller Institute, recently contributed an article to *The Scientific Monthly* on the progress made to date by the medical profession, this reappearing in *The Dearborn Independent*. Dr. Carrel entitles his article, "Things That Doctors Do Not Know."

It is most illuminating and of course highly authentic. After perusing it we felt impelled to add what might be termed another chapter under the heading, "Things That Doctors Ought to Know," namely, things which cannot be obtained by material investigations nor by ordinary scientific methods, but instead knowledge that can be secured through the sixth sense, which is able to penetrate into the spiritual departments of man's constitution, observe the conditions there, and report on the underlying causes responsible for both health and disease. Dr. Carrel's article brings

out in striking fashion one fact above all others, as admitted by the doctor himself, namely, the lack of knowledge of the medical profession at the present time regarding the real causes of disease and the real nature of the physiological processes upon which health depends. We will quote a few paragraphs illustrating this:

"It is far from possible to cure diabetes and disturbances of the thyroid gland or prevent their occurrence, as we are still absolutely ignorant of their causation. The insufficiency of medicine is more flagrant when it deals with tumors. What are the determining factors of cancer? What is its nature? What are the causes that render the human organism susceptible to malignant tumors? No one today can give a scientific answer to these questions. Our ignorance of the causes of chronic nephritis and of most of the diseases of the circulatory apparatus is practically complete. It is neither possible to cure nor to prevent them. Our lack of knowledge is still greater in the field of the nervous and chiefly of the mental diseases, whose nature remains almost as mysterious as it was during the Middle Ages. Our knowledge of cerebral physiology is in the embryonic stage. We are still entirely ignorant of the properties of nerve cells, the nature of nervous energy, and the significance of telepathic phenomena."

Dr. Carrel shows us that the medical profession has accomplished miracles in the matter of the mastery of infectious diseases, but he admits that he is pessimistic as to the net result of this so far as increasing human happiness goes. He says:

"But we may doubt whether this victory has so far brought much happiness to the world. Has it greatly modified the position of the average man as regards disease and death? Probably not. Although the adult individual has fewer chances of dying from smallpox, cholera, tuberculosis, or typhoid fever than

LACK OF
KNOWLEDGE

NET
RESULTS
POOR

fifty years ago, his expectations of reaching the age of seventy-five or eighty have not markedly increased. But he surely has more prospect of being tortured by some form of cancer, afflicted with slow diseases of the kidneys, the circulatory apparatus, the endocrine glands, of becoming insane, suffering from nervous diseases, or of making himself miserable by his lack of judgment and his vices."

In analyzing this subject let us start by saying that we give all credit to the self-sacrificing physician. Throughout all ages the doctor has been in the forefront of the battle of life, relieving suffering to the best of his ability wherever found and bringing solace and comfort wherever he went. True, he did not always succeed in relieving disease, but he did his best with the knowledge at his command. In later years medical science has made tremendous strides, particularly in the matter of infectious diseases, hygiene, and prophylaxis generally. It has not accomplished this, however, to any great extent through the use of medicine, but rather through knowledge of the micro-organisms with which the human body swarms. Drugs are gradually being thrown INEFFICIENCY into the discard. The most OF DRUGS progressive doctors are quite frank in saying that they depend little upon them for results. Therefore the term, "Doctor of Medicine," is logically on its way to the discard also. In place of it the more rational appellation of "Health Director" might be used.

The profession of Health Director has wonderful possibilities ahead of it. Miracles are going to be performed in the future, not through medicine but through a knowledge of the finer forces of nature and how to manipulate them for the alleviation of suffering. The knowledge of these finer forces will be obtained through the development of the sixth

sense, which puts a person into contact with the superphysical planes and with the knowledge to be obtained there. The sixth sense gives us knowledge in three distinct fields:

First, regarding the archetype of the human body.

Second, the operations of the Invisible Helpers and the methods which they use in doing away with disease.

Third, the Memory of Nature and information from it in regard to past causation affecting health and disease; that is, causation in preceding lives.

The archetype of the human body is its spiritual mainspring. It is wound up, so to speak, at birth, that is, given enough vital force to run it through the span of years assigned to the person to whom it belongs. When the spiritual force within the archetype has been exhausted, the life of the person is automatically terminated. The archetype can give to the properly qualified seer a vast amount of information about the body. It speaks to him and tells him its secrets. It tells him how the solar life force enters the body through the spleen and is distributed over the nervous system, running over the nerves as electricity runs over wires. It tells him how THE ARCHETYPE the ego, the spirit, works upon its own body through the blood and there directs the physiological processes such as digestion, respiration, and circulation.

The Invisible Helpers are those who are sufficiently evolved to be able to separate the two higher ethers of their vital body from the two lower and to function in the former as an independent vehicle. In this vehicle they go out on the invisible planes and work upon the patient, principally during his sleep, manipulating his etheric or vital body, which is the seat of vitality, and directing into it the magnetic life force so as to build it up and restore it to health. The revitalized etheric body in turn

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brings about health in the physical body.

Max Heindel states in *The Web of Destiny* that he investigated the records of several hundred persons in the Memory of Nature by means of the sixth sense, going back as far as three or four lives in order to determine how actions in a past life had reacted to make present conditions, particularly from the standpoint of health and disease. He states that under the Law of Consequence we take with us into each new body, at each rebirth, faculties and organs similar to those which we left behind us in the preceding life. The abuses of the body in

THE
GENESIS
OF DISEASE

one life are stamped upon the seed atom. In the next approach of the spirit to rebirth it is impossible for it to collect sound material from which to build its brain and body. The result is disease.

Hysteria, epilepsy, and cancer, Mr. Heindel found, result from the misuse of the creative force. Tuberculosis was found to be the result in many cases of a materialistic mental attitude in preceding lives, an attitude in which the person denied the existence of God and a life beyond the physical. Persistent holding of this thought caused rapid crystallization of the body in a succeeding life, which made it the prey of the micro-organisms of tuberculosis. Cancer, especially of the liver and breast, was found in many cases to be the result of a combination of licentiousness of a vile character and cruelty in a preceding life. Knowledge of this sort enables us to avoid repetition of the mistakes which produce such diseases.

In order to develop the sixth sense by which such information as the above may be obtained it is necessary for one to spiritualize himself. To do this one must think and study along spiritual lines, and above all live a life which is in accord-

ance with the laws of the universe, particularly a life of service, which entitles one to knowledge. It does not mean that we are to live in the clouds, however. We must be practical as well as have vision. When one has arrived at this stage, he has given up the idea that he can obtain spiritual knowledge of the life forces upon which health depends solely through the methods of the chemical laboratory. He knows that man is primarily a spirit, which through endless ages has worked to develop the physical body and the higher vehicles as instruments through which to express itself, and that the work of perfecting them will go on indefinitely in the future. He has freed himself from the delusion that life is the product of chemical action and reaction to be terminated with the dissolution of the body.

In New York City at the present time there is, we are told, a group of fifty doctors who are banded together for the purpose of studying occult science in connection with their medical research, and who are endeavoring to obtain knowledge of the finer forces of nature and apply them to the problems of health. This shows

PROGRES-
SIVE
DOCTORS

that they have become sensitive enough to the superphysical vibrations to perceive that there is truth in occult science. Doctors who have some development along these lines are being utilized on the invisible planes as leaders of the bands of Invisible Helpers. Their knowledge of anatomy and physiology gives them a big advantage over the layman in this work. The longer they continue, the greater the amount of information which they bring through into their physical consciousness, and the more highly does their intuition regarding spiritual facts become developed. These doctors are the hope of the medical profession. May their ranks rapidly be augmented.

The Mystic Light

The Rosicrucian Fellowship

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

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

The Rosicrucian Prayer

Not more of Light we ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies;
Not greater strength, but how to use
The power that we possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but how to feel
Its kindling presence near,
To give to others all we have
Of courage and of cheer.
No other gift, dear God, we ask,
But only sense to see

How best the precious gifts to use
We have received from Thee.
Give us all fear to dominate,
All holy joys to know,
To be the friends we wish to be,
To speak the truth we know,
To love the pure, to seek the good,
To lift with all our might,
All souls to dwell in harmony
In Freedom's perfect light.

—This prayer is used at the Sunday evening Devotional Services of the Rosicrucian Fellowship.

The Method of Spiritual Cognition

BY MAX HEINDEL

(This article first appeared in the year 1916. EDITOR.)

CONTRARY to the opinion of people who do not know anything about the matter of spiritual cognition it is purely a matter of training. It is absolutely wrong to suppose that because a person has developed spiritual sight and is able to see things in the worlds which are usually invisible to the ordinary human view in the present

stage of evolution he therefore by the same faculty knows everything. As a matter of fact, he does not know anything until he has acquired the knowledge by investigation. The law of analogy, which is the master key to all mysteries, should make this clear: "as above, so below," and "as below, so above." We see the telephone hanging on the wall; we know how to operate it by taking down the receiver, placing it to our

ear, and talking into the transmitter. We know even in a vague way that it is operated by electricity, but the mechanism is a mystery to the great majority. Similarly, we may turn an electric switch, the lights are flashed on, the motors begin to whirl, we see the phenomena, but we do not know the underlying forces until by investigation we have fitted ourselves and acquired the knowledge.

The very same conditions obtain in the desire world but to an even greater degree because of the superlative plasticity of desire stuff and the ease where-with it is changed into different forms by the ensouling spirit, whether super-human or elemental. On that account even the person who has voluntary control of his spiritual sight requires a thorough training, and must cultivate the faculty of seeing beyond the form to the ensouling life. It is only when he has cultivated that faculty that he is free from delusion and able to perceive the true nature and status of all the things and beings which he sees in the invisible world. To do this in the most efficient manner and have the certainty of escaping illusion it is necessary to cultivate the grade of spiritual sight pertaining to the concrete region of the World of Thought, where the archetypes which are the ensouling life can be seen.

To make this clear we may call to mind that physical sight varies and that there are certain beings which see perfectly under conditions that to us appear as darkness: for instance, owls and bats. The eyes of fishes are constructed so that they see under water. The organs of spiritual sight are also capable of being attuned to different vibrations. Each rate of vibration produces a different grade of sight and opens up to the investigator a certain realm of nature. By an exceedingly slight extension of physical sight the ethers and the beings therein become plainly visible. This grade of sight may be likened to the X-ray, for objects which appear solid to the physical sight are very easily penetrated by

the etheric vision. When one looks at a house with etheric vision, he sees right through the wall; and if he wants to find out what is taking place in a room on the farther side of the house from where he stands, the etheric rays from his eyes to the objects in that room pierce the walls and all other intervening objects, and he sees them just as plainly as if the whole house were made of glass.

This grade of sight may be applied to the human body, and it is possible with its help to look through the whole organic structure and watch its functions in actual operation. The writer had the idea until recently that the common trick of reading a letter enclosed in a sealed envelope, perhaps in the pocket of another person, was always done in the same manner. But stimulated by the articles on psychometry then running in this magazine he one day took a letter addressed to himself and tried the experiment, which succeeded beautifully, showing the person who had written the letter sitting in his room and giving the whole contents very nicely. Immediately afterwards, however, he tried another letter with the etheric sight to ascertain how the result would differ from the first, and it was then found to be very difficult to disentangle the writing on account of the letter having been folded up. There seemed to be a conglomerate mass of ink streaks, and it required the use of the next higher grade of sight, which pertains to the desire world, before the letter could be deciphered and read.

When one looks at an object with the sight necessary to see the desire world, even the most solid objects are seen through and through, but with the difference that one sees them, as it were, from all directions. Thought forms are clothed in the material of the desire world, because no thought form can compel action save through the medium of this force-matter which we call desire stuff. No one who has not made a study of it can guess how many people are actuated by thought forms which they think are their own,

but which as a matter of fact originated in the brain of some one else. It is in this way that what we call public opinion is formed. Strong thinkers who have certain definite ideas about a particular thing radiate corresponding thought forms from themselves, and others less positive and not antagonistic to the views expressed in these wandering thought forms catch them up and think that these thoughts have originated within themselves. Thus gradually the sentiment grows until that which was originally started by one man has been accepted by a large part of the community.

To learn positively the origin of such stray thought forms would necessitate examination by means of the grade of sight necessary in order to function in the Region of Concrete Thought where the ideas first took shape. There all solid objects appear as vacuous cavities, from which a basic keynote is continually sounded, and thus whoever sees a thing also hears from it the whole history of its being. Thought forms which have not yet crystallized into physical action or being do not present themselves to the observer as a cavity. In that region thoughts are not silent. They speak in a language which is unmistakable, and convey far more accurately than words can what their intent is, until the force which their originator expended to bring them into being has been spent; and as they sing in the key peculiar to the person who gave them birth, it is a comparatively easy matter to the trained occultist to trace them to their source.

Thought forms lack spontaneity; they are more or less like automatons. They move and act in one direction only, according to the will of the thinker, which is the motive power within them.

Washing the Hands and Feet

In sacred literature describing the rites and ceremonies of the ancient Israelites we are told that before the priest could go "beyond the veil" it was necessary

that he wash his hands and bathe his feet. Hidden in this sacred rite there is an occult truth which escapes the ordinary reader, but is apparent to the neophyte who is preparing to go some day "beyond the veil."

To him it is known that in the palms of the hands and the arches of the feet are etheric sense centers, and the freeing of the higher vehicles from the physical body is most difficult at these points. The aid of a teacher is necessary. The water here has reference to purifying forces from the inner planes. Thus it may be seen why it was that the Master girded himself with a towel and bathed His disciples' feet.

The palms of the hands and the soles of the feet have no hair. Physiologically it is known that through the pores of these particular portions of the body certain poisons are thrown off which are not eliminated elsewhere. Therefore it is necessary that the hands and feet be kept clean in order for the bodily processes to be properly carried on.

By F. B.

Voluntary Lack of Education

The farther the ego goes in evolution the more highly developed in humility it becomes, because of the growing realization of the unity of all life and because of its growing desire to take part in the uplift of humanity. Therefore it very often happens that advanced egos by choice are reborn in the so-called lower ranks of life among the very poor, where they may help where help is most needed and in order that they may further perfect themselves in humility, which is one of the highest attributes of spiritual development. It sometimes happens that a person under such conditions remains illiterate when he has had the opportunity of education, this being done for the purpose of serving some cause or some person, which would be interfered with by the work and time devoted to getting an education. *By J. D.*

The Mystics Hold the Key

BY ALBERT R. FISKE, A. M.

(This article was awarded first place in our recent Competition.)

"I like a church; I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles;
Yet not for all his faith can see
Would I that cowed churchman be."

THESE words, from the pen of the great American Philosopher and Mystic, Ralph Waldo Emerson, sound a responsive chord in many hearts. We can understand and appreciate their sentiment if we are Mystics. Emerson was supremely a Mystic, and he could enter into the spirit of priest and ritual though he himself did not accept the theology or ecclesiasticism of the established Church.

This has long been my experience. I have been able to attend any church, though I did not agree intellectually with the teaching, and yet enjoy the service and find much that was spiritually helpful and refreshing. For a long time I could not understand myself in this regard—how I could attend a Catholic service, a Presbyterian, Baptist, Unitarian, even a Jewish service, or a Christian Science service, or a Theosophical lecture, and really find myself entering into rapport with the words spoken and in harmony with the worship. Surely I was not a hypocrite; and I would not for the world be "all things to all men"; and yet, for some inexplicable reason, I could attend any kind of a religious service or lecture and derive real enjoyment from it and hear much to which I could entirely assent. I was perplexed about it, and wondered whether there was not something radically wrong with me, with my mental processes.

But Emerson, in these lines I have just quoted, gives the explanation:

"I like a church; I like a cowl;
I love a prophet of the soul;
* * *
Yet not for all his faith can see
Would I that cowed churchman be."

It was because the poet-philosopher was supremely a Mystic that he was able to "like a church, like a cowl," though he personally was not a Churchman nor in agreement with the theology of the ecclesiastic. He was able to see beneath the dogmas and the rituals, beneath the mere opinions and theories of men, beneath the artificial rituals, and find and share the universal spiritual feeling, attitude, and hunger of the soul. Worship, aspiration, moral passion, altruism, faith—all of these are universals and shared by all devout minds. It is merely men's intellectual explanations and interpretations that differ, not the deep, vital emotions and experiences of the heart. These are universal and common to all men.

Emerson, because he was a Mystic, was able to understand this. And, since pondering these lines of the great thinker, I am convinced that they explain my own strange ability to enter into the spirit of any kind of a religious service and derive real help and inspiration from it. Not that I agree intellectually; but my soul feels a response because God, Worship, Love, Faith, the appreciation of Goodness and Truth, are instinctive to us all, and these are the universals of religion held in common by all "cults" and churches. We may radically disagree in our intellectual interpretations, but those things which Paul tells us "abide," namely, "Faith, Hope, and Love," which are the fundamentals

of religion, are the common realities of all souls.

In the eighty-first Psalm the psalmist speaks of Joseph, whose brothers sold him into Egyptian bondage, and David says of him that while in Egypt he "heard a language that he understood not." A stranger in a strange land, he could not translate nor interpret the language that he heard all about him. Is this not our greatest difficulty today, from the spiritual standpoint? There is a spirited controversy in the Christian world between the so-called "Fundamentalists" and "Modernists." They think that they are widely apart, at total variance; yet, may it not be true that in reality they are not so far apart after all? They simply cannot translate nor interpret one another's language. At heart, in actual spiritual attitude, may they not be very close together?

In the same sense there is a golden thread of Unity running through all the religions of the world. Gautama Buddha and Zoroaster and Confucius, and, yes, some of the Greek philosophers, all were "masters" and all were revealers of the cosmic Christ Principle, and forerunners of that Christ who is the "indwelling Planetary Spirit, who impregnates the earth with life, and fills its psychic atmosphere with His vibrations, which stimulate mankind to spiritual endeavor."

It is ridiculous to say that there are "true" and "false" religions. No religion can be false, for religion is never false—it is God revealed and God manifested, else it isn't religion at all. We shall have taken a long stride forward in our spiritual evolution when we shall have reached that place where we can see the truth in all faiths and can find the common, universal truths hidden in all creeds. Paul himself had a glimpse of Universal Religion when he wrote: "There are, it may be, so many voices in the world; but none of them is without signification."

Many of us today are dreaming of Universal Peace and Brotherhood; but these can never be attained until we have

reached that spiritual plane where we can conceive of a Universal Religion, and can perceive that all true teachers and prophets were "masters" and revealed and emphasized certain distinct phases of universal truth. This perhaps is the world's greatest need today—the ability to think in universals, the ability to find and emphasize those truths and realities that we all accept in common, or at least discern more or less clearly.

This is the practical service of Mysticism in an age still creedal, provincial, racial, national, dogmatic. The Mystic, as he interprets truth for us, enables us to dig deeper, to get under and beneath the differences of men and discover the agreements, the truths that all share and hold in common, because expressing the profoundest emotions and spiritual longings and aspirations of the human soul. The Mystic charges us to minimize our differences and magnify our agreements; and he assures us that, if we will but be tolerant and permit our spiritual intuitions to control us, they will clearly reveal to us the golden thread of Unity that runs through all creeds and all so-called religions. After all, religion is one; it is Churchianity and Creeds that are many.

Personally I can agree with the Unitarian that God is One, and I like his fine intellectual perception. I can agree with him that the old Christian doctrine of the Atonement is heathenish and that the Trinity in a sense is unthinkable. On the other hand, I can enter into complete rapport with the worship of the so-called "orthodox" Christian and find in his cherished doctrine of the "Incarnation" much that is true and beautiful. Even the doctrine of the "Atonement," spiritually interpreted, comes to have a very rich meaning to me.

Of course we must believe in the "Incarnation," that God is incarnated, supremely revealed, in Christ. Infinitely more than the man Jesus is Christ, the Divine Principle, the Christ revealed in all "masters" and inspired teachers. And we will even go farther than this, and agree with the apostle that "our

spirits bear witness with His spirit, that we are the sons of God; and if sons, then heirs of God, and joint-heirs with Christ." We must believe in what Phillips Brooks once termed the "New Incarnation," namely, *the possibility in each and every one of us of a conscious indwelling of the Christ Principle*. "It doth not yet appear what we shall be," but we know that when He shall appear (*when His Spirit and Divine Principle shall actually dwell consciously within us*) then, "we shall be like Him, for we shall apprehend Him as He is." This is the glorious liberty of the sons of God; "for ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father."

The Mystic shows us these deeper spiritual truths. He enables us to get under and beneath the creeds and find the universal truth. Christianity is esoteric, while the great number of Christian believers conceive it as exoteric; that is, they just get the words and doctrines of the creedalists and miss entirely the deeper, truer, esoteric message of their Christ and their Bibles. Jesus had one message for his "inner circle" of disciples and another for the masses, the crowds who came to hear him half out of curiosity. The Mystic, for Jesus was supremely a Mystic, gains admission for us to this "inner circle," where we hear the message of the Universal Christ, and we find that it is infinitely greater, bigger, truer, more satisfying and applicable to all of our life problems than the preachers in our modern pulpits would have us believe.

Here is the hope of the world—the hope of our finally achieving Universal Peace and Brotherhood. The Mystics hold the key. All discord and inharmony and strife are the result of misunderstanding and maladjustment. It is Mysticism that enables us to harmonize the seemingly discordant voices, to understand one another, and to find that "golden thread of Unity" that yet shall bind all races and peoples together in a bond of love, truth, and understanding.

I could never be a Catholic, yet only the other day I listened to a Catholic "Sister" speak at a religious meeting, and the Mystic in me enabled my soul to enter into a real communion with her soul, and we found that we were one—one in feeling, in attitude, in worship, in spiritual hunger, although we were widely at variance in the mere intellectual interpretation of our religious experience.

I say "mere" intellectual interpretation, for I would minimize both the importance and the accuracy of our attempts to put into words or to rationalize our religious experience. Creeds at best are but milestones along the way of our spiritual pilgrimage; they serve chiefly to bind the Church of today with the Church of yesterday. Their principal value is historical. They are like the specimens, geological and otherwise, that we preserve in our museums and that tell us of the different geologic ages through which our old earth has passed.

Nobody can define God, or Religion, or Love, or Faith. "I shall not attempt to define Repentance," said one of our great preachers, "for I want you to understand it." The minute we try to put into words our experience of God, we circumscribe Him and make Him narrow and little.

Religion is a thing of the soul. It is spiritually perceived and known. It finds its supreme and truest expression not in words but in communion and realization, in a rich, triumphant, happy and unselfish life. Religion has its language of course, but it is not English or French or German or Russian—it is the language of kind, noble, generous, heroic deeds; it is the language of Character; the language of Health, Happiness, Love expressed and exemplified.

Religion isn't a static thing; it isn't primarily contemplation—it is Action, it is God, Love, Christ, finding expression through us. Even Prayer cannot be thought of as a host of words that we fling, oftentimes desperately and hope-

lessly, at God, but rather as *Faith in action*, the soul laying hold upon its inner Christ, its inner divine potentialities. Religion then is fundamentally spiritual energy, the dynamics of the soul. Understood, perceived, used, it wins victories—heals diseases, turns defeat into victory, night into day, darkness into light. It clothes a soul with immortality, it enables one to do the thing that Paul admonished Timothy to do: “lay hold upon Eternal Life,” the life of God in the soul of man. Harnack well defined Religion in his definition of Christianity: “Eternal Life by the power and in the presence of God.”

Give us more Mystics! We are tired of the futile wrangling and jangling of so-called theologians, and we are impatient with this incessant magnifying of our “differences”; we want to discover our agreements; and we want to possess that spiritual perception that we may get beneath all of the creeds and “cults” and find that common universal religious instinct and hunger and love that might unite us and enable us all to understand one another and “translate one another’s language.” The Mystic holds the key. It is he who can remove the hard shell of doctrine and reveal to us the “meat” of the Word. In the words of Whitman, “It is the kernel of an object that nourishes.”

Creeds and churches and dogmas have tended always to separate men. Theology separates, but Religion unites. It is Religion that the world is crying for—the Religion of the Spirit, the religion that is a divine, dynamic Principle in the souls of men, that liberates and saves, that heals and binds up and gives us spiritual power.

Yes, the Mystic holds the key. “Hear ye him!” He goes deeper than mere intellectual belief or definition. He gets at the heart; he deals with Life, and he finds Life. Universal Peace, Universal Brotherhood, Universal Happiness, all wait upon his educating men and women to the “universals” of religious truth!

Not only does the Mystic hold the key

to the New Age of Unity and Brotherhood, but he also holds the secret of a genuine revival of Religion.

Despite the fact that many city churches can boast of large audiences and big increases in membership the fact remains that there is an increasing apathy to religion, or at least to institutional Christianity. The old creeds satisfy less and less, for they outrage the intellect and reason, are obviously medieval and do not express either modern knowledge or present-day thinking. More and more is it true that the tides of progress are receding, leaving the churches high and dry upon the shore of outgrown and antiquated conceptions. College students find little or nothing in contemporaneous Christianity that interests them, in many instances they are in active revolt, and young people everywhere instinctively sense the artificiality of creedal Christianity.

The Mystic sees what the theologian does not see, that Religion is not Doctrine but Life; that it is not Belief nor an intellectual assent to metaphysical postulates which really have no vital connection with every-day living; but it is a spiritual dynamic in the soul of man. Jesus didn’t use the term “Religion.” His favorite term, as well as theme, was Life. He didn’t say, “I have come that ye might have Religion and more of it, and greater churches,” but, “I have come that ye might have Life, and might have it more abundantly.” And Paul, as speculative as he undoubtedly was, was the most eloquent when writing his apostrophe to Love as we have it in the 13th chapter of First Corinthians. In spite of his theological mind he was fundamentally a Mystic.

The average Christian is apt to “believe” in certain doctrines of his church, keeping his beliefs in an out-of-the-way corner of his mind, and therefore little influencing his character. Jesus and all Mystics know that what a person really believes is what he habitually *thinks* and *feels*. “As a man thinketh in his heart so is he.” “Think on these

things." Thus we can plainly see that a Religion that is but a ready-made formula, that is only a piece of second-hand furniture, a sort of antique reposing in a sequestered corner of the mind or perhaps relegated to the garret, cannot possibly serve the needs of humanity or generate allegiance and sacrifice or keep and preserve the institution that represents and dispenses it. When religion has become a thing apart from Life, it ceases to be of any particular use. This, unfortunately, is a widespread condition today among so-called Christians.

And yet there never was a greater hunger in human hearts than is apparent now. True is it of this seemingly materialistic and spiritually apathetic age that "this is the generation of them that seek Him, that seek thy face, O Jacob." It may be an unconscious seeking, but it exists nevertheless. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." And the words of St. Augustine are eternally true: "The soul of man is restless until it finds rest in Thee."

The present age is just naturally

sloughing off the "old" and is reaching out for the New, and is wanting a Religion that is related to Life and explains life's enigmas. The Mystic can furnish this need, satisfy this want. He knows what real Religion is, and he can give it to us. It will not be something absolutely New, but will be a synthesis, an eclecticism, combining and interpreting the esoteric truths of all the Masters of the ages. Emphasizing Rebirth, many rebirths through the aeons, it will give Evolution a new meaning and Life a new hope.

The Mystic and only the Mystic can meet the present world-wide spiritual condition. He can give us back our Christ; he can give us a God that is more than a word or definition; he can reveal to us our hidden spiritual powers and potentialities and set men free from bondage; he can show the way for us and help us to achieve the longed for Peace and Brotherhood. Acquainting us with the illumined prophets, he can lead the world out of darkness into light, out of its spiritual poverty into the riches of Divine Principle.

The Mystics hold the key!

Experiences of the Newly Dead

By One Who Has Passed Through Them

WRITTEN BY G. W. LOUITT

THE CHANGE from this life to that after death is more remarkable than that of the caterpillar to a butterfly. What first astonished me was that there was almost no such thing as distance on the invisible planes. Just before my transition I wanted to see my mother, who was on the other side of the continent, and instantly after my passing I found myself beside her. I remember I was very much surprised and perplexed because I could not make my presence known. However, she felt

it, for she was much agitated and told her maid that something must have happened to her William. That is what she always called me, and she also said that she felt that I was near her. Although I kissed and caressed her as I always did, she did not know it. Finally the doorbell rang, and a telegram was handed to her by the maid. Over her shoulder I read it: "William has passed away. Wire if you can come to the funeral." That was all it said, with my wife's name, Laura, at the bottom.

Poor mother! She sat dazed as the tears rolled down her wrinkled cheeks. In a way her grief hurt me, and I tried to make her understand that I was with her and happy; but, do my best, I could not ease her broken heart. Then she went to her room, knelt at her bedside, and prayed to be taken to her loved ones who had crossed the "River Jordan." The prayer eased her mind, for she murmured that she would soon be with us, meaning my father, brother, sister, and myself. Then she told the maid to telegraph my wife that she would take the first train west, and she started to pack her trunk.

I accompanied her on the train, and at the station she was met by my wife. Kissing and embracing each other, they took the automobile to my old home. Laura led mother to my room, tenderly took the white cloth from my earthly form, and kissed its brow, leaving tears like glistening pearls upon its pale cheeks. Then Laura went out and left my mother alone with my body. There mother knelt for a long time and with tearless eyes gazed into the lifeless face, to at last cover it with kisses. Later on Laura brought in some of my dearest friends.

"How lifelike he looks," said one.

"And he certainly was a handsome man," said another.

Now I had never considered myself handsome, but that was perhaps because I had given my bodily appearance but little attention. Of course I was particular about cleanliness and my dress, but I had not closely studied my face nor given its appearance much consideration. So I stood beside the casket and studied the face for a few moments, and really I was flattered. I ran my hand over it, and it felt just as natural to do so as when I had dwelt in the body. In fact, I took a real delight in caressing it, even though I had cast it off.

Finally tiring of this I would go to some other part of the earth I had wanted to see, or go and see some old friend. But somehow my body still had

an attraction for me, and every few moments I would return to it, then go to Laura and the children and try to make them understand that I was happy and having a jolly good time soaring through the air, seeing my friends and the wonders of the earth.

In my wanderings I met many spirits, but as they were strangers to me, I paid little attention to them. Like me, they had ended their earthly career. For some their bodies still had an attraction and it was hard for them to tear themselves away.

The day before the funeral I met Vance Crippen, who had ended his career but a few hours before. Vance and I had been neighbors for many years, and as he was a leader in the financial world he imagined himself to be of great importance. He also gave liberally to charity and was a devout church member, yet was heartless and selfish and did not hesitate to jeopardize the health or life of his fellow man if it added to his wealth. Vance passed out in fear, and the moment he reached the spirit world he became terror-stricken, and dashed in all directions as if being pursued by some relentless enemy. On earth he had been guided by a blind faith and took for granted that Another would answer for his misdeeds and that he would escape the consequences of his acts. He thought that he need not learn the lessons that bring us to a higher and better life. The great Teachers can show the way, but they cannot learn our lessons for us. And so Vance's spirit, frantic and terror-stricken, darted around in the spirit world, praying for mercy because of the future before him.

Nearby was one of his squalid, unsanitary tenements, where lay a half-witted woman giving birth to a child. Though she was poverty-stricken and had none of the comforts of life, Vance had made her lot more miserable by hounding her with rent collectors and threats of dispossession, the money her husband earned in Vance's coal mines being insufficient to procure for his

large family the necessities of life. Fear of retribution for his heartlessness now added to Vance's terror. The scene amazed me, and instantly I was in my old home with my family, trying but in vain to tell them of the fate of Vance Crippen.

Old environments seemed to take hold of me, and I went toward my laboratory. On one of the corners Newspaper Charlie was accustomed to greet me, for I had been one of his daily patrons, that is, when I was of the earthly life. But on this day his little daughter was in his place, and hearing her tell a customer that her father was very ill, I was instantly at his bedside, where I found his wife and some of the neighbors sobbing in sorrow. The doctor had just left, stating there was no hope and that Charlie must soon die.

So I waited and watched, meantime studying the surroundings and the people about me. The place could hardly be called a home. It was clean, but there was so little to make an earthly life comfortable. Like Charlie, his neighbors were ignorant, though they had kind hearts and wanted to help, but did not know how.

Finally I went to Charlie and touched him on the shoulder. He looked up and smiled. There was a slight quiver of his bent, misshapen body; the breast ceased to heave, and Charlie entered the spirit world.

"So you have been waiting for me?" he said.

"Yes," I replied, "I heard you were not well from your daughter who is taking your place selling papers. For old friendship's sake I came to see what was the trouble, and here you and I are together in another world, unable to make ourselves seen or understood by our friends, and yet we can understand each other without making a sound.

Newspaper Charlie looked upon his lifeless body. One leg was gone, and the features depicted the hunger and sufferings of many years.

"My! I feel so light," he exclaimed.

"I haven't a pain or ache, an experience I haven't had for years. This is the real life."

"I do not know much about it as yet," I replied, "for I also am new to it." And then I told him about Vance Crippen.

"My mother told me when I was a boy that people reaped what they sowed," he replied. "So from what you say about Crippen she was right and I have not made a mistake in trying to follow her teachings, though oftentimes I could not do it because of circumstances. When a man is hungry and his wife and children are starving, you know he is liable to forget the good teachings and violate the law."

"I suppose so," I replied. "But why should you and I take this spirit life so differently from Vance Crippen?"

"I don't know," said Charlie.

I left, going to my old home, where I sat a long time on the casket that held my body, trying to pull my thoughts together and reason it all out. The next day they took my earthly remains to the cemetery and placed them in the earth.

Of course my family and friends were heartbroken. I tried to make them understand that they need not be sorry for me, but I could not do so. However, mother had an inkling of the truth, and I knew it would not be long before she would be in the spirit world with me.

As soon as my body was buried, I lost most of my interest in it. So far as I was concerned it became of the earth, meaning little more to me than the clippings of my hair and finger nails. I became free from the influences of material things, and began to see things in a different light.

As soon as I entered the spirit world I felt a security and comfort I had never before experienced. I forgot all my troubles, and within me came a harmony—an indescribable something that filled me with joy. I was unable to comprehend this feeling for a time until I felt or rather received a message from some one near me whose love and

power impressed me greatly.

"You are now strong enough to begin instruction," were the words I caught, and beside me was a spirit that caused in me a wonderment and surprise. "I welcome our neophyte to our plane," it continued. "I have been watching you, and you are ready to take up your new duties."

"Am I to go back to my old life?" I asked.

"No, for you have passed that stage and now leave it behind you. When on earth you made the spiritual life the dominant feature, using material things for spiritual development only, and this is your reward."

"Then I am to leave my family and friends behind me?" I inquired.

"Not necessarily, for you can help them. You know it is the universal law that we help ourselves the most by helping others. Indeed, that is the way we make the greatest progress. We passed through many incarnations before we reached this plane. Yet, the man, the I, the ego has always been free to determine for itself what it should do."

"Do you know who I am?" I asked.

"Yes, we watch men such as you. Ever since you cast off your earthly form I have been with you. You see there are many of us, we have our duties to perform, and in the performance of these duties we continue to develop ourselves. From now on our development will be very rapid because we are not hampered by material things."

"Is this heaven?"

"If you call heaven a place where you are free for development, yes."

"Is God here?"

"Yes, and His many Messengers that do His will. No creature in the universe exists singly, and there are many great spiritual Beings whose means of communication are as much superior to man's as his is superior to that of the lowest form of life. Come with me."

Instantly we were at the bedside of a dying man.

"Observe this form," my friend con-

tinued. "It still breathes. Now it has ceased. This man believed his earthly career ended all. This belief will cause him to spend a long period in the Borderland, where existence is almost annihilation and also terribly monotonous owing to the persistence of the idea that one has ceased to exist. Eventually, however, he will pass beyond this stage and become aware of the spiritual realities around him."

I inquired about Vance Crippen, and reading my mind the spirit continued: "He must pay his debts; from that there is no escape. No man can reach the goal by climbing over the shoulders of others. All that counts is his own work. Although Vance Crippen believed in a future, he bent all his efforts to gaining power and material things, and imagined that he could escape the consequences of the acts he designed by having others do the real work. He was a fool for believing this, for it only added to his debt. Every advantage he wrongfully gained over his fellow man is stored against him. All the hunger, suffering, and sorrow brought on by his designs he must experience—he must pass through it all, like for like, kind for kind. Many sad experiences will he have before he can square his account. Yet there are men upon earth today who have much greater debts than Vance Crippen to pay. Some have placed themselves in bondage for thousands of years, and just for a speck of fleeting wealth and power for a mere second of time compared to the real existence."

"Who keeps these accounts?" I asked.

"Every man keeps his own account. The instant that transition takes place he is upon the plane where he belongs. His record is himself."

I wondered about the thousands who had greater debts than Vance Crippen to pay, men of influence and wealth today, but what a dreadful tomorrow awaited them.

"Does not all this suffering of humanity make you sorrowful?" I asked.

"No, because we know they are reap-

ing what they have sown. They have had their chance, but refused to listen to the 'still small voice' which is our message. When we find greed and selfishness enthroned, we cease our efforts and go where our advice will be hearkened to."

"But suppose it is your wife or son or daughter or some other one dear to you?"

"When you are with us a while you will learn to consider the whole of mankind as brothers. The unit will embrace all of creation. You will go where you can do the most good. You will look upon family ties from a different point of view because the struggle for existence will have passed. True, while man faces this problem he should be bound by family ties because he can do the most good by observing his obligations in connection with them. Besides, it draws him from self and is the first blow at selfishness. Therefore all men should observe the family tie, for the family man makes more spiritual progress than the man who has no one dependent upon him."

I was like one coming from the sunshine into intense darkness, but gradually I became accustomed to my surroundings and saw more each moment. I was beginning to notice the activity about me, for spirits were coming and going.

"You marvel at the activity," said the spirit. "The sluggard has no place here." He pointed to a far-away nebulous planet. "My brothers are taking men there to pass their dormancy, and when they awaken we will take them to their own plane and environment. In this way we help them."

"Is that purgatory?" I asked

"It is a resting place for tired souls. When they are rested and strong enough we start them on their way. As they sowed so shall they reap."

"And what about the other planets?" I inquired.

"Life exists upon every planet. Upon some it is in a very low form and upon

others at higher stages. Some are inhabited exclusively by the gods. But no one can go to a higher plane than that to which he belongs, whereas those upon the higher planes have the freedom of all planes through which they have passed."

"But what is the object of it all? Why all this struggle and use of energy in the effort for progression? Why were we not made perfect in the first instance?" The spirit replied:

"New lives are coming into incarnation continuously and eternally. They must develop and prove their worth before they can enter the higher planes. All spirits are potentially perfect, but in order to develop their latent possibilities into dynamic powers they must develop upward from the lowest form. Change is life. Stagnation is death. What is perfect today is imperfect tomorrow. But the tendency is always upward, higher, and better."

The earth, its waters and mountains, cities, plains and woodlands seemed unreal, and we passed through them as if they were sunbeams. The darkest night was as day to us. Strains of music reached our ears, and unable to resist its soothing melodies I fell asleep for the first time in my new life.

Self-Inquiry

"Let no soft slumber close mine eyes
Ere I have recollected thrice
The train of actions through each day;
Where have my feet worked out their
way?"

What have I learned where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the
knowing?

What have I done that's worth the do-
ing?

What have I sought that I should shun?
What duties have I left undone?
These self-inquiries are the road
That leads to Virtue and to God."

—Pythagoras.

Inri-Immanuel

A Rosicrucian Story of Jesus the Christ

By J. H.

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(Continued from June)

The Birth of Jesus

TO LOSE NO time and knowing that there would be no place for them at the inn Joseph turned to a cave in the hillside used as a stable by the shepherds, where he knew that they would find a warm shelter for the night. He had been in this cave before, and so it did not take him long to arrange a bed of mats and skins for Mary to lie upon and rest while he went to arouse one of the neighbors and to bring assistance for her. When he returned, he found to his great joy that Mary had already given birth to her first and only child, a son. According to the promise of the Order this child was to be called the "Son of God." The words of the Prophet had been fulfilled, viz., "Behold, a (soul) virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is 'God with us.'"

While waiting for her husband to return with help Mary had wrapped the newborn babe in some of her own clothes. The news that the wife of Joseph had given birth to a son was carried in the same night throughout Bethlehem and the surrounding district. Mary had asked that her cousin Elizabeth should be notified, and a messenger was sent at once. On his way to Hebron this man ran first to bring the glad tidings to some of his own friends who were shepherds out in the open fields, watching their flocks that night. Suddenly awakened from their sleep they were afraid, but he said to them:

"Have no fear, for I bring you good news of great joy for all the people. To-

day there has been born in the city of David a Savior. If you will go to the cave in Bethlehem you will find the babe in swaddling clothes and lying in a manger."

After he had gone, the shepherds said to one another:

"Let us go at once to Bethlehem and look at this wonderful child of whose birth we have been informed." So they went quickly and found Mary and Joseph, and the babe was lying in a manger just as they were told. Then they returned to their fields, praising God for all that they had heard and seen.

On the day following the birth a home was quickly arranged by Joseph, and Mary and the child were soon removed to a more suitable habitation.

When eight days had passed and the time for circumcising the child had come, he was called JESUS, the name given him before his conception. And when the forty days of purification had passed, Joseph and Mary took their son with them to Jerusalem to present him to the Lord, to pay the redemption price, and to make the prescribed offerings.

The Visit of the Magi

Tiberius Claudius, who lived in voluntary exile as a private citizen in a modest house at Rhodes, had been informed by the emperor Augustus of the edict which greatly restricted the military power of King Herod and gave full protection to the members of the secret Order of Adonai. These members claimed spiritual superiority for their Order even over the Mysteries of Mithras, but they did not concern themselves with political affairs and were friendly to the peace-loving Roman emperor. Tiberius had long ago ceased to regard Herod as great, and he was glad that the treach-

erous and cruel king had lost the favor of Caesar.

Tiberius was at that time greatly interested in the science of astrology and had surrounded himself with astrologers from all parts of the world. Among them there were his teacher, Thrasyllus, and three sages of the Magian priesthood: one from Chaldea named Melchior, one from Arabia named Gaspar, and one who was born in Africa named Balthazar. These wise men knew that the sun and the planets were the bodies of great spiritual Intelligences who controlled the destiny of the whole human race and exerted a strong influence upon the life of every man, woman, and child. They had predicted that with the precession of the equinox to the seventh degree of Aries there would arise a new Star, a new spiritual leader, who would establish a new religion, as Moses had done by teaching his people to pass over from the religion represented by Apis, or Taurus the Bull, to the religion represented by Aries the Lamb. They also knew that this new Star would feed the multitudes with the doctrines of a religion represented by the fishes or Pisces, while giving to his disciples the esoteric teachings represented by the loaves made of the corn of Virgo the Virgin, a teaching which was to rule the world for a period of about 2100 years.

These three Magi were on their way to Alexandria, but had visited Tiberius upon his invitation and they were staying with him at Rhodes when a messenger arrived from Palestine to inform him that a son of David had been born who was proclaimed as the spiritual king of the Jews. Tiberius consulted his astrologers about this birth, and they confirmed the report, for they saw from the horoscope that this was the great teacher of religion whose coming they expected.

When the time came to leave Rhodes for Alexandria, Tiberius instructed them that on their way back from Africa they should visit Jerusalem and let

Herod know that a new king of the Jews had been born. He also informed them that in Jerusalem they would be met by one of his own messengers, who would identify himself by a star enclosing a vine, and who would lead them to the place where the young king was.

So after the birth of Jesus in Bethlehem in Judea these Magi arrived in Jerusalem asking: "Where is the newly born King of the Jews? For we saw his Star rising and have come to do him homage. He whom you call the Messiah is born."

Report of this soon reached Herod the king, who until then had been kept in ignorance of the birth of Jesus, and it greatly excited not only him but all the people of Jerusalem. So he called together the supreme Jewish Council, called the Sanhedrin, and anxiously asked them what they knew about the birth of the Messiah. He wished to find out all he could about the Messiah, who was expected to be a political deliverer, for his coming would mean the end of Herod's kingdom. So he asked them where he was to be born.

"At Bethlehem in Judea," they replied, "for so it stands written in the words of the Prophet."

Then Herod secretly sent for the Magi and asked them what they meant by saying that a new king of the Jews had been born. They told him that they had been with Tiberius on the island of Rhodes when a messenger from Palestine brought the information that a descendant of David had been born, and that his horoscope revealed the fact that he was the Messiah, the King of the Jews. These words struck terror into Herod's heart. He then ascertained from them the exact time when this new king had been born, and sending them to Bethlehem, he said:

"Go and make careful inquiries about the child, and when you have found him, bring me word that I too may come and do him homage."

After hearing what the king had to say, the Magi left him. And, strange to say, the star which they expected to see

appeared to them and led them on until they reached the house where the child was. So they entered the house of Joseph, and when they saw the child with his mother Mary, they loved and admired him and predicted that he would be truly great. Then they opened their treasure chests and offered gifts to him—gold, frankincense, and myrrh.

These presents which the wise men offered were representative of the principal events in the future life of the great Teacher. Balthazar, belonging to the black race, offered myrrh, emblematic of the physical body, and representing the first degree of Initiation, relating to the senses of the body, which are the cause of many bitter trials, temptations, and pains. Gaspar, belonging to the yellow race, next offered incense, emblematic of the second degree of Initiation, relating to the soul. As the little spark burning within the incense slowly consumes all, so the flame of the spirit within the full grown man slowly burns away all the vices and passions connected with the senses of the body and transforms them into a fragrant spiritual essence which rises as an acceptable offering to heaven. Melchior, belonging to the white race, offered gold, emblematic of the third degree of Initiation, relating to the spirit. With these gifts the Magi offered their own bodies, souls, and spirits to the newborn king.

Afterwards, having received warning not to return to Herod who had sent spies after them, they returned to their own country by another way.

In the same night, after the Magi had departed, Joseph was awakened from his sleep by a messenger from Jerusalem, who said:

“Arise, take the child and his mother, and escape into Egypt, and stay there until you hear from us, for Herod is about to make search for the child in order to put him to death.”

So Joseph arose and took the child and his mother by night and departed into Egypt.

When Herod found that he waited in vain for the return of the Magi, he was

very angry. In his fury he sent soldiers to put to death all the boys in Bethlehem and its neighborhood who were under two years old. A short time after this event he died of a most loathsome disease at Jericho, five days after he had put to death his own son Antipater. Then a messenger was sent to announce the death of Herod to Joseph in Egypt.

“Arise,” said he, “take the child and his mother and go into the land of Israel, for he who sought to take the child’s life is dead.”

So Joseph arose, took the child and his mother, and came into the land of Israel. But hearing that Archelaus had succeeded his father, Herod, on the throne of Judea, he was afraid to go there. Upon the advice of his brethren he withdrew into Galilee and settled again in the town of Nazareth, although both he and his wife would have preferred to live in Bethlehem.

From Childhood to Manhood

It was the belief of the Initiates that the great Teacher would exemplify in his life on earth the great laws of harmony and order according to which the planets in the heavens perform their revolutions and cycles. Although they knew that this new Master would have to depend upon his own intuition as the mainspring of his thoughts and actions, they believed that his life’s work would be greatly assisted by the education which he received during his childhood and youth. Therefore the Magi and Initiates of the Greater Mysteries watched unseen over the new King. But more than others were his parents, Joseph and Mary, entrusted with the duty of preparing the “Son of God” for his great work, which was done at their home in Nazareth.

Although it seemed to be shut off from the rest of the world by nature, Nazareth was by no means a lonesome place, for the Via Maris, the great caravan route which led from Egypt and the south of Palestine to the north and thence eastward to Assyria and Babylonia, passed

through Nazareth. Men and women and children of all nations, kings and beggars, soldiers and slaves, Jews and Gentiles, went constantly in and out of Nazareth.

This was the home of Joseph and Mary where Jesus received his first training. There he watched his mother at the performance of her household duties. He went with her to the fountain and played with other boys while she drew the water or did some washing. From her he learned his first prayer and his first lessons of conduct and propriety. Long before he could go to school or to the synagogue, she had indelibly impressed upon his mind the fundamental teachings of religion.

But while the first religious instruction was naturally given by the mother, it was the special duty of the father to teach the law to the son as soon as he was able to understand, and Joseph was most conscientious in the performance of this duty. When the boy was seven years old, he was sent to school, and there the Jewish Bible was his textbook. Many brethren and friends visited Joseph and Mary at their home, and they were all deeply interested in the physical and spiritual progress of Jesus. Nothing was left undone that would help him in the future. The great work which he was to accomplish in the world was not left to chance. He was born and brought up with no other purpose in mind than to fit him to become the instrument of and furnish the vehicles for the great Sun Spirit, the Christ, who was to become the Savior of humanity, the real Messiah and spiritual King.

From sacred traditions and apocryphal writings we learn that Jesus was possessed of occult powers even in childhood, and that he exercised them on many occasions during the thirty years previous to his baptism and the descent upon him of the Christ Spirit. It is recorded that when he was seven years old he was playing one day with boys of his own age. They were playing with clay, from which they were making images of asses, oxen, birds, and other

animals, and each one, boasting of his skill, was praising his own work. Then Jesus said to the boys:

"The images that I have made I will order to walk." And he bade them walk, and they immediately began to leap; and then, when he had given them leave, they again stood still. Also he made figures of birds and sparrows which flew when he told them to fly, and stood still when he told them to stand, and ate and drank when he handed them food and drink.

Again it is written how Joseph undertook to build a house, and bought a large piece of timber to use in the building of it. It came to pass that when Joseph worked with his beam, he cut it off so that it was too short. Then he was very sorry and greatly troubled and depressed, for he did not have any money to buy another one. When the child Jesus, who was gathering sticks and bark near-by, saw Joseph so troubled, he said to him: "Be not troubled, my father, for we can easily make it longer."

"Thou speakest as a child," said Joseph. Thereupon Jesus said:

"My father, do thou pull at that end and I at this end, and thou wilt see how I shall help thee."

"But, my child, thou art too young to help me," said Joseph; "thou hast not yet eaten enough bread. There is no way of helping me here, and there is no remedy for it but to buy another beam." But finally the child brought it to pass that Joseph pulled one end of the beam and he the other, and they so lengthened it that when Joseph came to measure it, he found it so very long that he had to cut more than an ell of it off.

On another day Jesus, running and playing with the boys, passed the shop of a dyer whose name was Salem; and he had in his shop many pieces of cloth which he was to dye. Jesus then, going into his shop, took up all the pieces of cloth and threw them into a tub full of indigo. When Salem came and saw his cloths destroyed, he began to cry out with a loud voice and to reproach Jesus, saying, "Why hast thou done this to

me, O son of Mary? Thou hast disgraced me before all my townsmen; for seeing that every one wished the color that suited himself, thou indeed hast come and destroyed them all." Jesus answered:

"I shall change for thee the color of any piece of cloth which thou shalt wish to be changed." And immediately he began to take the pieces of cloth out of the tub, each of them of that color which the dyer wished, until he had taken them all out.

The many miracles of healing ascribed to the childhood and boyhood of Jesus make it clear that they were the effect of occult powers possessed and exercised by him even before Christ took his body for His public ministry.

The Temptations

Under the guidance and direction of his parents and teachers the boy Jesus had reached the time when life takes on new interest through the creative force. Joseph and Mary did not leave him alone in this period of transition but protected him on every side from the moral decadence which prevailed throughout the whole Roman Empire and had been carried also into Palestine. The world was in a terrible and desperate state. On the one side were the rich and powerful giving unbridled reign to their passions of pride and lust, which are always connected with cruelty and the murderous destruction of human life; and on the other side was the great multitude of male and female slaves whose lives were cheaper than those of horses and dogs. Since the worship which the emperor had adopted had become the state religion and the emperor himself had become inaccessible to the people, there was no one to whom the weak and helpless could look for protection. The Jews held on to their worship, but they were powerless and protested in vain against the religion of Rome in which no wife was respected, no woman protected, and no child even was safe. Such a state could not long endure, and the true worshippers were

eagerly looking forward to the time when a higher kingdom of love and righteousness would be established upon the ruins of this mighty empire of hate.

In his home at Nazareth Jesus came into contact with some of the worst vices of this morally decadent period, but his sensitive soul responded readily to the wise and moral teachings of Joseph and the brethren of the Order, with whom he now became more intimately acquainted. From the caravans which came to Nazareth from the south or from the seaport and passed on toward the new city which Herod Antipas was building on the shore of the Lake of Galilee, he learned much of the cruelties and shameless vices of the mighty, and of the unspeakable suffering of the slaves, the misery of the poor, and the despair of the sick. As his consciousness became enlarged in the comprehension of the origin of human life, he learned to understand the thoughts and acts of others from the feelings in his own heart and to recognize the common spiritual origin of all men. He saw, and heard, and felt, and the more he saw of the hatred and cruelty of men and the hopeless suffering of women and children, the more he felt that the religion of Moses, demanding an eye for an eye and a tooth for a tooth, could not save them from sin; that so long as sin remained, these terrible consequences of sin would remain also. Even in his youth he realized that the human race must be saved as a whole, and that it could be saved only through a life according to the higher laws of the Kingdom of Heaven where love reigns.

When Jesus was fifteen years old, the emperor Caesar Augustus died and was succeeded by Claudius Tiberius. The new ruler was in sympathy with the secret teachings of the Mystery Schools, as far as he knew them, and he continued the protection given by his predecessor to the brethren of the Order in Palestine and Egypt. He despised the external show of religion as taught and practiced by the Jewish priesthood. He believed that their many sacrifices and minute regulations of conduct were of no bene-

fit and a continual danger to the peace and good order of the empire, and he therefore favored the efforts of the better instructed brethren to remove these heavy burdens from the people and to free them as far as possible from their useless traditions. Tiberius himself looked forward to a great reformation in Palestine and especially in Jerusalem. The time was drawing near for the public appearance of a great Teacher who would establish a new world religion. This teacher was being prepared in the person of Jesus of Nazareth.

The best way in which the world Teacher could perform his mission was thought to be that of a traveling physician who could combine spiritual healing with natural healing and impart his instruction to the people as he traveled from place to place. In preparation for this program Jesus was placed in the Inner School of the Order, where he was given an extensive course of instruction by teachers who had taken various initiations into the Mysteries. Here in due course of time he was prepared for and successfully passed the Initiations into the Mysteries which he had not taken in earlier lives. At the expiration of his course of training he was an Initiate of all the nine Lesser Mysteries and also of the first three of the Greater Mysteries. By this course of instruction and Initiation he gradually raised the vibration of his vehicles, and thus fitted them to become the instrument of the Sun Spirit Christ during the three years' ministry of the latter.

He had now reached the age of full manhood and was nearly ready to fulfill his great mission. But before he could do this his faithfulness and strength of character had to be tested. He had already overcome every temptation to lead him away from his purpose to follow the rules of the brethren concerning marriage, and he had given evidence that he had full control over his desire nature. Now he was led by the Spirit into the wilderness of Judea, and there in one of the caves of Mount Karantel he lived the life of a hermit as a further prepara-

tion for his great mission. When he returned again to the world, weak and hungry from a long fast, there came one to tempt him. This man approached him and said:

"Since you are the Son of God, tell these stones to become bread."

It would have been an easy matter for Jesus to procure food and drink for himself by taking it from the "stones," which term in the language of the Brotherhood signified the profane who were like rough stones which must be hewn and squared before they could be used by the builder. But certain brethren of the Order were not allowed to take food which had not been prepared by their own members, and this rule had now become a law of life for Jesus. So he answered the tempter and said:

"It is written: It is not by bread alone that a man shall live, but by every word that comes from the mouth of God."

And he continued his fast instead of accepting food coming from an unlawful source.

Then another tempter brought him to the holy city Jerusalem, and there he made him an offer of the highest position in the Temple and promised him the High Priesthood if he would reveal some of the secrets which had been communicated to him. But Jesus, fully conscious of the trust committed to his care, was not moved by the offer.

Then one who claimed to have been sent by Tiberius himself came to Jesus, and showing him a map of certain principalities and describing to him their resources and their great wealth, said to him:

"Tiberius will give you authority and power over all this if you will do as he says, for he can bestow it on whomsoever he will. If, therefore, you will follow my instructions, it shall all be yours."

But even this temptation could not overcome the faithfulness and loyalty of Jesus, and he declined the offer.

Seeing that Jesus stood firm in all these trials, they tempted him no more for the time.

(To be continued)

The Master

By ALASTOR

THERE IS no joy like the joy of mastery.

A man is a master when the highest in him commands the lowest. He is in harmony when the lowest quickly responds to the highest.

The instrument of mastery is Will.

The school of mastery is the Silence.

The proof of mastery is power, wisdom, illumination.

The test of mastery is life.

There are differing fields of mastery. Napoleon was a master on the battle field; Newton a master in the starry realms of the sky; Jesus a master in all ranges of life.

As the greater includes the lesser, so spiritual mastery includes intellectual and material mastery. But material mastery will end in disaster unless it grows into spiritual significance.

The lower self of man is like a wild horse. It seeks for its Master, the Real Self, yet when that Master approaches, the steed runs away, trembling at the thought of a vanished liberty. The steed must learn to seek its Master—willingly.

A man may have achieved mastery over the tools of his intellect, and yet there may be wild and stormy seas of emotion in his Subconscious and unexplored deserts in his heart.

A master is able to say to his emotions, "Peace, be still," even as Jesus commanded the waves. He who cannot command his emotions is not yet a master.

Complete mastery is attained when the developed will of man is placed at the service of the Real Self and all the lower self is opened up for the traverse of spiritual impulses.

Then begins the foundation of the mystic kingdom in man, the subduing of the jungle, the taming of the wild beasts.

Then the "creatures" know that there is a Lord. Then they come up to be named, to be put to use. Then the Garden of Eden is re-established in the heart,

The Teachable Spirit

By F. ADALBERT REDFIELD

MANY students are in one of two general classes: those who overestimate the value of what they already know; and those who think that to be educated consists in being able to copy or to apply without modification the ideas of some one else. The first seek for a confirmation of their own ideas, treating with contempt the thought that they may be wrong. If they do not openly resent being corrected, they secretly reject that part of the advice and instruction which requires any change in their manner of thinking or acting. All they expect from the teacher is flattery and they often get it.

Those of the second class have the same conception of knowledge as of merchandise. Ideas to them are commodities to be used as one would use any manufactured article. The teacher is a manufacturer or a merchant from whom they purchase a certain quantity of information as they would buy vinegar or pickles at a grocery store. Their chief skill lies in their ability to apply what some one else has created, but when confronted with the task of supplying a need for which something has not been created they are powerless to do anything. Like the first class they lack the teachable spirit, and consequently never become original thinkers and workers.

The teachable spirit is that attitude of mind which leaves the individual open to conviction at all times, which spurns not the source from which information may come, and which is ever ready to acknowledge its own infallibility and to welcome truthful criticism. He who possesses it will be actuated by a pure desire to know the truth and to conform to it. He will look upon his teacher as a guide to show him the way, but he will expect to stand upon his own feet and proceed alone when the teacher leaves him. The teachable spirit may be summed up in the word receptivity.

Question Department

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

BY JOSEPH DARROW

The Lucifer Spirits and the Original Plan

Question:

Was it a part of the original plan that the Lucifer spirits should gain domination over man and change the course of his evolution, or were they interlopers that gained access to his consciousness surreptitiously and have unlawfully influenced his life?

Answer:

It was not the original plan that the Lucifer spirits should gain influence over man. The original scheme was devised by Jehovah. It consisted in bringing man in his evolution up to a point where the Lords of Mercury would have taken him in charge and instructed him in the development of reason and the use of the physical brain. The whole Earth Period, the fourth period in our septenary Day of Manifestation, was designed primarily to develop reason. This would have been accomplished by man through the aid of the Lords of Mercury even if the Lucifer spirits had never appeared on the scene. Man would have learned to think and would have learned the creative power of thought without the intervention of the Lucifer spirits. Max Heindel states, however, that under those conditions man would have been more or less a God-guided automaton, and would not have had the freedom and choice of action which he now has.

During the Lemurian Epoch the

Lucifer spirits, who were rebel angels under their leader Lucifer who had broken away from the domination of Jehovah, saw an opportunity to utilize the newly formed brain of man to gain experience for themselves. Therefore they insinuated themselves into his consciousness and began to influence him according to their own ideas, contrary to Jehovah's plan. However, in the economy of nature all forces are utilized for good eventually, and as a result of the appearance of the Lucifer spirits man will eventually go much higher in the scale of evolution than he otherwise would have done, for the following reasons: The Lucifer spirits instructed man in the self-conscious use of the creative sex force. This force is divine in nature, and when brought under control transforms a man into a god or demigod. Man is gaining this control at the cost of much trouble and pain. When at the end of the Earth Period he has accomplished it, however, he will be a demigod, whereas under the original scheme he would have been only a man. In other words, when he completes his present course of instruction, he will have at his command two aspects of the creative principle in nature, namely, the creative sex force and the creative thought force. Under the original scheme he would have had only the latter. True, he would have been able to use the creative sex force in the building of his own vehicles, but it would have been in an unconscious manner and not under his conscious control. Thus we see that the Lucifer spirits, although interlopers, have been or will

be eventually benefactors to man. As a result of them we shall eventually become able to create physical forms and consciously endow them with life. Under the original plan the only forms which we should have created and given life to would have been thought forms.

*The Effect of the Moon upon the
Invisible Helper*

Question:

Why attach so much importance to the moon's aspects in esoteric work? Why is the new moon especially appropriate for awakening Invisible Helpers and the full moon for building the quintessence of service into the soul body? Moonlight is only reflected light.

Answer:

The Rosicrucian teachings explain this by analogy. As Christ Jesus, the Savior of the world, was born on the longest and darkest night of the year, namely, Christmas eve, so the Invisible Helper, a miniature savior, is born on the darkest night of the month, that is, comes into conscious use of his etheric vehicle then. We know that at Christmas time the spiritual vibrations in the earth are the most intense. Therefore by analogy we know that the spiritual vibrations each month are most intense on the night of the new moon, and these vibrations make it the most propitious time for the birth of the Invisible Helper. Astrologically the vibrations are stronger at that time because the sun and moon are in conjunction, and their combined force is thrown upon the earth from the same angle.

The time of the full moon is most propitious for the building of the essence of service into the soul body. The full moon at a certain time in the fall is spoken of as the harvest moon, and the building of the essence of service into the soul body is a process of harvesting best conducted under the great illumination at that time. Astrologically at the full moon the sun and moon are in opposition, bringing into play two opposite signs, which are spiritually

correlated, constituting a positive and a negative pole. At that time a current of life or spiritual energy is flowing between the two poles, which may be utilized for the building-in process.

The Vicarious Atonement

Question:

Does the vicarious atonement of Christ have any foundation in fact, or is it just an orthodox delusion?

Answer:

The doctrine of the vicarious atonement has a partial foundation in fact, but there are a number of misconceptions about it which make it in its orthodox form partially untrue. The facts are as follows: Two thousand years ago humanity had progressed in its evolution as far as it could go in its own strength. The psychic atmosphere of the earth had become so impure that man's will power and his desire to do good could no longer cope with the forces of evil. Therefore if he was to continue in his evolution he had to receive help from a higher source. At this stage the great Sun Spirit, the Christ, the product of a higher evolution, offered His services to rescue mankind from their precarious position and make it possible for them to go onward in their evolution. Christ entered the body of Jesus, performed the three years' ministry, and then at the crucifixion entered the earth and became its Indwelling Spirit. Since then three very definite functions have been performed for humanity by Him. These are:

First, the purification of the psychic atmosphere or desire body of the earth by the permeation of it with Christ's own superlatively pure desire body. As a result humanity is now able to get pure desire stuff from which to construct their desire bodies, and thus they are able to do right and avoid evil where before they were not.

Second, Christ as the indwelling Planetary Spirit constantly sends His etheric vibrations out through the earth.

These vibrations pass through man and constitute the *inner urge* to right living which is now in evidence in the world. These etheric emanations are those of the two higher ethers, namely, the light and reflecting ethers. They stimulate man to develop his individual soul body, which is built of these same two ethers. These constitute the aura or aureola which is seen around the heads or bodies of saints and people who are highly developed spiritually.

Third, Christ makes possible the practical forgiveness of sins by virtue of the fact that He thus stimulates man toward right living and enables him to blot out his own sins; whereas before Christ came, man's will power was not sufficient to do right and to accomplish the blotting out of sin.

The fallacy in the orthodox version of the matter lies in the unfortunate term "atonement." Atonement implies that some other being makes restitution for one's sins. But Christ did not make any permanent atonement for our sins, for it is a law of the cosmos that no entity can receive and permanently retain anything which it does not itself create. The help which Christ rendered us might more properly be spoken of as a "cosmic loan" instead of vicarious atonement. In our time of need He came to our rescue and gave us the help which has been described above. But He did not take away our sins. He merely made it possible for us to do away with them ourselves. Moreover the help which He gave us was not a gift. It was only a loan, which must be repaid. This does not mean that we must necessarily repay this help which we have received from Christ directly to Him. We may repay it by service to others and also service to the lower life waves, namely, the animal, plant, and mineral kingdoms. There is a certain service which we can pay directly to Christ, however, and that is to develop our soul bodies to the point where we can function in them consciously and eventually take over the functions in

connection with evolution which Christ is now performing, leaving Him free to retire from the cramping conditions of the earth and proceed with His own evolution in higher realms. He cannot do this, however, until a sufficient number of humanity have developed spiritually to a high degree. Thus we all have an opportunity to get ready to pay back the cosmic loan which we have received, and it is our highest duty to do all we can along this line.

No Beginning to Man

Question:

Was man created by God, or did he come into existence in some other manner?

Answer:

The real man, the spirit, was not created. The spirit of man is a part of God, and as a part of God has always been in existence. God had no beginning, hence the spirit of man has had no beginning. In the earlier stages of evolution we were homogeneous, so to speak, with God. But at the beginning of our Day of Manifestation we were differentiated within the body of God and given a separate individuality, and that separate individuality is the basis of each individual man. In spirit there is no division, however. The differentiation which took place in spirit was not a division or a separation. It was brought about by means of vibration. But the differentiated virgin spirits immediately began to encase themselves in substance of the lower worlds, finally building physical bodies, and in these physical bodies they have lost their sense of unity with spirit and with one another. The unenlightened ones imagine that they are entirely separate from all other human beings. They do not know of "the fundamental unity of each with all." The esoteric student, however, knows that it is a fact, and endeavors to conduct himself accordingly in all of his relations with his brother spirits.

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.

Stars and Their Deep Significance

BY GRACE EVELYN BROWN

(Continued from June)

THE PLANETS possess a very interesting symbolism. The circle symbolizes eternity without beginning or ending. The ring is used in the marriage service because of this meaning, symbolizing eternal love and union. The sun is symbolized by the circle with a dot in the center. As the physical sun is the manifestation of God, also of the ego, individualized man, it has this appropriate symbol.

A whirling nebula to the occultist indicates the beginning of a solar system; a great Intelligence is starting a universe. He has selected his territory as a gardener selects his plot of ground, and is planting it with Virgin Spirits destined to evolve into a myriad of powerful spiritual centers. He confines himself to a certain portion of space. He builds the "ring pass not."

In this space he performs the gradually developing miracle of evolution. Thus he is a great Spirit confined by material limitations, and is appropriately symbolized by the dot within the circle.

The symbol is again most appropriate to represent the sacrifice of the Christ. He actually entered into our earth after passing from the physical body, spiritualizing the earth with His holy vibrations until humanity shall have advanced far enough to need no longer this supreme sacrifice. This is the mystery of Golgotha. The circle with a dot in the center is the symbol of each ego, a fragment of Divinity, which is limited by its former choices and the laws of manifested life within the circle of its own evolution. It bears the human form, which is symbolized by the cross. The spirit is crucified upon the cross of the human body.

The circle, indicating the immortal part of man, and the cross, indicating the mortal, or matter, are used in many of the astrological symbols. They represent the two natures of man, respectively good and evil, so-called. When the circle is over the cross, the influence is spiritual; but when the cross is over the circle, the tendencies are materialistic.

The circle with the cross below it, typifying the head with the arms outstretched from the straight line of the body, is the symbol of the planet Venus, a beneficent power, radiating love. Venus is the planet of love, beauty, harmony, and happiness. The race which inhabits the planet Venus is far in advance of the inhabitants of the earth. Compared with earth men they are as a race of gods. The beneficent influences of this planet reach the earth to uplift, harmonize, and give beauty to all earthly aspirations through the power of love. As a radio "tunes in" on certain wave lengths, so the men of earth may catch the divine harmonies of the good influences from Venus; each according to his ability to receive them.

The planet Mercury has the same symbol as that of Venus, with the addition of the crescent moon at the top of the circle. The half circle symbolizes the concrete mind, which has to do with the personality. The new moon or half circle symbolizes the young ego, ruled entirely by the lower mind, with so little evolution back of it that there is only a slight illumination from the Higher Self.

The symbol of the moon is a marvelously suggestive one. Astronomically, the moon is a dark, cold body, giving out no light except that reflected from the sun. As the sun is the source of light of the whole solar system, so the spirit of man, alone, is able to illumine the lower mind. When the spirit leaves the body at physical death, the light of the life has departed. As the light of the sun illumines the dark earth and

moon, so the light of the spirit illumines the personality. When the sun and moon are in the same part of the sky, the moon is dark. Then as they separate a little a new moon appears in the west, and the rim of the moon is illumined by the sun. This is the symbol of the moon given in astrology, and it stands for the personality. It is the occult symbol of the personality slightly illumined by the Higher Self, reflecting that Self in a limited way.

Each month the moon goes through many phases, from the dark moon in the west, to the crescent, then the gibbous form, and the full moon, when it wanes again to become the dark body that it was the month before. The increasing phases symbolize the growing light and wisdom of the advancing personality as it progresses from the stage of the young ego through the phases represented by the primitive savage, civilized man, and advanced man, to become eventually the Initiate, the Master, the Christ. The full moon, completely illumined by the sun, symbolizes the perfect man who is at last able to bring the powers of his spirit perfectly into action in the physical world through his physical body. The crescent of the moon thus gradually becomes the perfect circle of complete individualization.

Our moon was originally a part of the earth, and was thrown off that there might be a globe which could take care of the failures of our humanity. It is peopled with a degenerate race, who only live to be about seven years of age. They are quickly reborn because they are so limited in ideals that there is nothing to hold them on the higher planes for any great length of time. Keeping this fact in mind it may readily be understood why the moon exerts such an unfavorable influence upon the wrecks of mankind still upon the earth. The name "lunatic" is derived from "luna," the moon, because of its influence upon those who are suffering from mental disorders.

The planet Mars is the opposite of

Venus in nature. It has the same symbol reversed, with the cross above the circle. Thus in its lower aspect it exerts a malefic influence, although it has its good qualities. Dynamic energy is its chief characteristic. It indicates spirit dominated by matter.

Saturn has as its symbol a cross over a half circle, which shows the dominance of matter over the personality. Yet, like Mars, Saturn has its beneficent influences. No planetary influence is all evil any more than an individual is wholly evil; it always has its good points. In fact, in the highest sense all is good in the making. Evil is merely the shadow of good. Saturn specializes the force of contraction, the force which holds together.

Jupiter is the opposite of Saturn in nature, the chief benefic, with the half circle above the cross. It represents the triumph of the personality over matter. Expansion is its cardinal quality.

The symbol of Neptune, the trident of the seagod, reminds one of a human figure with arms uplifted in prayer. The Spirit ensouling this great planet is a visitor in our system, and in exchange for the information which it is gaining here it is dispensing a spiritual power which is being increasingly felt by the beings of our system.

Occult teachings state that our God in forming the details of our solar system had to choose definitely the forms that He would create for the use of the egos which were to inhabit those forms. When we consider the infinite variations and details of the forms in the mineral, plant, animal, and human kingdoms, and their appropriateness, usefulness, and beauty, it gives us a faint conception of the marvels of that creative Mind. In these creations God reveals Himself as a Master Scientist, Artist, Dramatist, and in the sounds of nature a divine Musician. He reveals Himself as the Spirit of Love, which through unselfish sacrifice limits itself in matter for the great service of giving un-

evolved entities the opportunity of evolving their latent powers into dynamic ones.

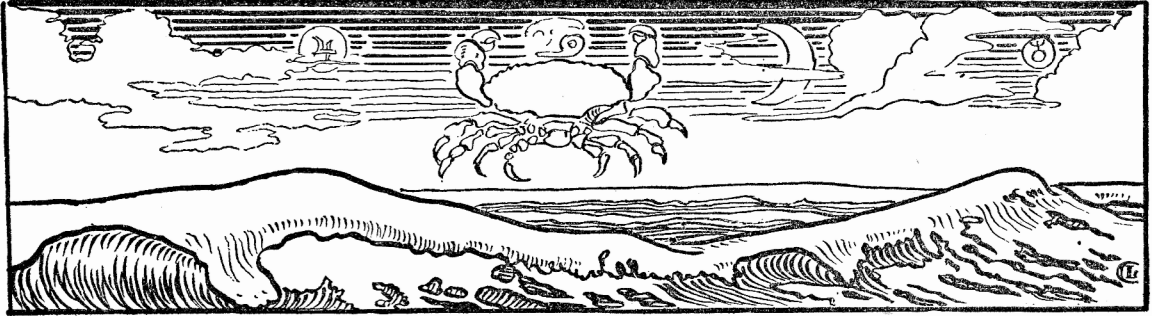
As we contemplate what the consciousness of the stupendous host of spiritual Beings manifesting through the myriad stars that fill the sky must be, we draw a little nearer to their exalted state. We think of the "music of the spheres" and of the great Beings communicating with one another in marvelously beautiful flashes of color as they plan and consider the details of their great evolutionary schemes.

The mineral is crystallized; the vegetable lives, but is confined to one place; the worm lies on the ground, groveling and crawling slowly along; the animal may walk and run, but looks down. Man has risen from the prone posture and gazes upwards. He may see his past in the stone, the plant, the worm, and the animal; but when he raises his eyes to the stars, he may glimpse his stupendous future, when he and his fellow men, having finished their present evolution, will have reached a superhuman state. The host of stars that fill the sky are silent and inspiring witnesses to the wonderful future before each human being.

Astronomy shows merely the physical aspect of this stupendous scheme. Astrology reveals the influences emanating from the spiritual Beings ensouling the planets, which weave and interweave the threads of human destiny. Occultism gives an inspiring glimpse behind the veil of materiality, where stupendous spiritual forces work, evolving worlds from star-dust to be the field of evolution of myriads of sentient beings.

Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—
Ephesians 4:31,32.

The Children of Cancer, 1926

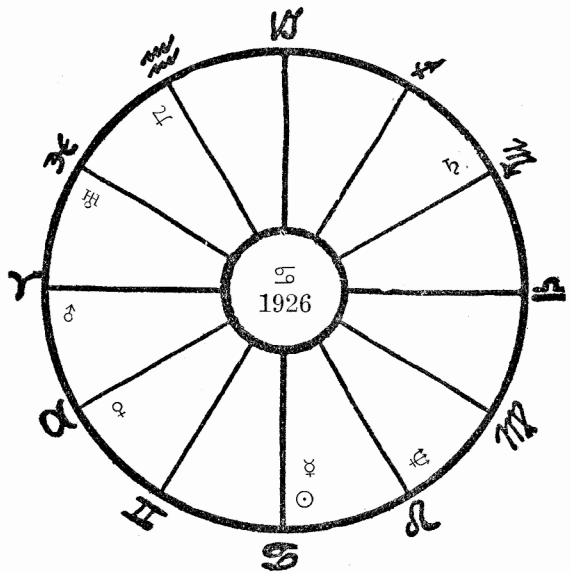


A Character Delineation of the Children Born between June 22nd and July 23rd, inclusive, 1926.

The symbol of the sign of Cancer is the crab. A crab can go both ways. When going forward he usually moves rather slowly and somewhat fearfully as though afraid to venture forth, but when he goes backward the heavy claws propel him more swiftly. The Cancer person is similar in nature. He is very timid and full of fear when going alone or starting on any new venture and is lacking in confidence in self and also in others. Cancer people must be convinced of the honesty and good intentions of those with whom they are to deal before they feel free to go ahead with any venture. But let some one say a wrong word or do something to hurt the feelings of the Cancer person and he will draw away with precision, and scarcely any persuasion will cause him to forget or forgive. Cancer people are just as quick to take offense as the crab is to go backwards.

They are very fond of their home. The women make excellent mothers and housekeepers, are very adaptable, sympathetic, craving friendship, and are very true to anyone they choose as a friend. They do not like changes, and are very unhappy and disturbed if surroundings are not congenial. Cancer people take great pride in the family tree, and love to tell of great things that have been done by the family; in fact the family group spirit is very strong.

The children born this year during



the time that the sun is passing through this watery and cardinal sign will be a little more adaptable than the usual Cancer children, for with the planets scattered over the zodiac, occupying seven signs, they will be more versatile and not as sensitive as usual. Mars, the planet of dynamic energy, is in its own home in Aries during all the month and square to the life-giving sun. This is an aspect which will give these children a

(Continued on page 322)

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

Your Child's Horoscope

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

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of 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.*

MARY ELIZABETH J.

Born May 16, 1925. 5:45 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Aquarius 20; 11th house, Pisces 21; 12th house, Aries 29, Taurus intercepted; Ascendant, Gemini 9-50; 2nd house, Cancer 3; 3rd house, Cancer 25.

Positions of the Planets:

Venus 1-07 Gemini; Mars 4-13 Cancer; Neptune 19-52 Leo; Saturn 9-55 Scorpio, retrograde; Jupiter 22-28 Capricorn, retrograde; Moon 12-10 Pisces; Uranus 24-41 Pisces; Mercury 29-31 Aries; Sun 25-09 Taurus.

We have in this horoscope a most lovable little girl, with Gemini on the Ascendant and Venus, the planet of love and beauty, just above the cusp and in conjunction with the life-giving sun. This will be conducive to happiness and a cheerful nature. Mercury, the planet of reason, which is the ruler of the Ascendant, is sextile to the active Mars and parallel to Saturn; the moon is trine to Saturn and Mars and parallel to the sun. This will give Mary a clear and active mind and good reasoning powers. She will take readily to work of a mental nature—any clerical work, such as bookkeeping or typing. She will also be

clever with the hands, for Venus is in the sign of Gemini, which has rule over the hands and arms, and it is sextile to Uranus. She will never want for friends; her friends will be particularly of the Uranian type who are prominent in public life.

With Saturn in Scorpio in the sixth house, governing sickness, she may have some trouble after puberty, also a tendency to trouble with the throat, for Neptune is square to the sun in Taurus. Taurus has rule over the throat and larynx, and is on the cusp of the 12th house, which is the house of self-undoing. Never allow the doctors to remove the tonsils or to operate on the throat, for this would enhance her trouble at puberty.

MARTIN C. S.

Born December 20, 1912. 6 P. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Aries 0; 11th house, Taurus 6; 12th house, Gemini 15; Ascendant, Cancer 18-28; 2nd house, Leo 8; 3rd house, Virgo 1.

Positions of the Planets:

Neptune 25-19 Cancer, retrograde; Mercury 8-44 Sagittarius; Mars 14-52 Sagittarius; Jupiter 26-58 Sagittarius; Sun 28-44 Sagittarius; Uranus 1-34 Aquarius; Venus 9-38 Aquarius; Moon 16-30 Taurus; Saturn 28-32 Taurus.

This is the horoscope of a very mystical young man, who has the retiring,

sensitive, and occult sign of Cancer rising and the advanced planet Neptune on the Ascendant. Neptune is sextile to the mystical moon, also to Saturn. The moon and Saturn are in the sign of Taurus in the eleventh house. To strengthen the mystical and occult tendency we find the advanced Uranus at home in its own sign of Aquarius and trine to Saturn. The moon is in its exaltation sign in Taurus, and Neptune, the life ruler, is also the ruler of the ninth house, governing religion.

We may expect from these indications that Martin will take very readily to the occult. The parents should begin early to direct his mind into the higher channels, for there will be two Martins, two distinct characters. One, as above stated, will lean toward the higher teaching. The other will be of a pleasure-loving nature, for we find Mercury in the sign of his fall in Sagittarius, where he loves to shirk his duties; also Mercury is in conjunction with Mars, the planet of dynamic energy and the planet expressing gallantry and enthusiasm. Mercury and Mars are sextile to Venus, the planet of love and pleasure. Uranus, being in its own sign, has a greater orb than when elsewhere which brings it within the limits of a conjunction with Venus. We also find the magnanimous and good-natured Jupiter in conjunction with the sun in Sagittarius.

All these positions and aspects tend to give the young man a love for the happy-go-lucky side of life, the desire for the company of the opposite sex, dancing, etc. This is all very well, for all work and no play make Jack a dull boy, and life should have a certain amount of pleasure, but there should always be a happy medium. Did not the great Teacher, Christ, admonish us in the following words, Matthew 6th chapter, 20th verse, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal"? With Martin particularly there will be the earthly path and there will be the heavenly opportunities, and the parents can do much

while he is young to help him to choose the right path.

With Saturn and the moon both in the sign ruling the throat, Taurus, and the moon square to Venus, there may be a tendency to throat trouble, especially as Neptune is in Cancer. One with this position of Neptune is prone to acquire habits of wrong eating, which may cause a swelling of the tonsils. Never allow the knife to be used should there be any tonsil trouble; regulation of the diet will remove the trouble.

VOCATIONAL

CHARLES S.

Born April 22nd, 1905. 11 P. M.

Lat. 56 N., Long. 4 W.

Cusps of the Houses:

10th house, Libra 16; 11th house, Scorpio 10; 12th house, Scorpio 26; Ascendant, Sagittarius 9-45; 2nd house, Capricorn 18, Aquarius intercepted; 3rd house, Pisces 9.

Positions of the Planets:

Moon 18-52 Sagittarius; Uranus 4-10 Capricorn, retrograde; Saturn 0-46 Pisces; Sun 2-07 Taurus; Mercury 3-40 Taurus, retrograde; Venus 9-13 Taurus, retrograde; Jupiter 10-19 Taurus; Neptune 5-45 Cancer; Mars 22-34 Scorpio, retrograde.

We find in this horoscope the fiery and common sign of Sagittarius on the Ascendant. Sagittarians have high ideals. The sign is represented by the body of a horse with the head of a man, who is shooting an arrow at the stars. This symbolizes two natures, especially so if the first half of the sign is rising. The Sagittarian has ideals as high as the stars at which he is aiming his arrow, but being of a restless nature he does not stay with a thing long enough to bring the ideals to fruition. He is usually of a pleasing, kindly nature, with a lot of faith in others; therefore he is often taken advantage of and led into trying his luck at one thing or another because some friend has advised him to do so. His ventures are therefore often failures, for he is prone to allow others to do his thinking.

The restlessness of a Sagittarian is enhanced in this horoscope, for we find the vacillating and restless moon on the Ascendant, which may give the native a craving for changes. Venus, the ruler of the 10th house, governing the position in life, the vocation, Venus also ruling the 6th house, labor, is one of the strongest planets by sign and aspect in this horoscope. Venus is in conjunction with the planet of reason, Mercury, also with the life-giving sun, and with Jupiter, which is the life ruler. All these planets, namely, the sun, Mercury, Venus, and Jupiter, are in the fixed sign of Taurus and distributed between the fourth and fifth houses. The fourth house rules the home and the fifth house theatres and places of amusement. With these aspects and positions of the planets Charles would be very apt at a vocation which gave him an outlet for his artistic and decorative talents, such as designing or decorative art applied to the home or the theatre.

The same four planets are sextile to Neptune in Cancer in the seventh house. Neptune rules corporations, and the sign of Cancer deals with home furnishings. Therefore large furniture corporations may give this young man his best opportunities for expressing the art within him. These four planets are also trine to Uranus, which indicates art of an original nature.

Charles will have to work hard to develop his will so as to overcome the retrograde influence of four planets, viz, Venus, Mercury, Mars, and Uranus. This influence may make it a little hard for him to bring his talents to fruition. For instance, when Mercury is retrograde, no matter how it may be aspected, the mind is apt to be changeable and prone to put off until tomorrow what should be done today. With the restless moon on the Ascendant Charles will have to assert himself, realizing that he and he alone is master of his fate. Saturn sextile to Mercury and the sun will steady the nature and help the young man to concentrate his efforts in one direction.

THE CHILDREN OF CANCER, 1926.

(Continued from page 319)

tendency to impulse. Especially will their energies be directed to the gratifying of the desires. As the sun is in the sign of Cancer, which rules the home, and as the sun stands for the father, these children will be prone to oppose parental rule, express irritability in the home, and want to be very dominant and masterful. The old saying, "Spare the rod and spoil the child," will not work with these children. Love alone will win them over to express the higher side of their nature.

Saturn, the planet of limitation, is in Scorpio, square to the advanced and spiritual planet Neptune in Leo, also square to the magnanimous Jupiter in Aquarius. These three planets are in fixed signs. This will restrict the children somewhat in the expression of religious ideals.

With Mars so strong in the sign of Aries, where this planet is at home, square to the sun, which is in the sign ruling the stomach, these children have a tendency to become gourmands. It would be well for the guardians to begin while the children are young to teach them moderation in food, thereby avoiding much illness.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. Being enrolled in the Regular Student Course alone makes one a member of the Rosicrucian Fellowship.

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE ATLANTEAN EPOCH

(Continued from June)

- Q. What was given to man in the Atlantean Epoch?
- A. The mind, in order to give purpose to action. But as the ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body. The faculty of cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch.
- Q. What were to be evolved in the Aryan Epoch?
- A. Thought and reason were to be evolved by the work of the ego in the mind, to conduct desire into channels leading to the attainment of spiritual perfection, which is the goal of evolution.
- Q. At what expense did man gain these faculties?
- A. The faculty of thought and of forming ideas was gained at the expense of loss of control over the vital forces, i.e., power over nature.
- Q. With thought and mind what can man do at the present time?
- A. He can exercise power over the chemicals and minerals only, for his mind is now in the first or mineral stage of its evolution, as was his dense body in the Saturn Period.
- Q. When will man exercise power over plant life?
- A. In the Jupiter Period he will have the power to work with plant life as the angels do at present.
- Q. What made it possible for man to evolve further?
- A. The loss of power over the vital forces which the Atlanteans suffered made this possible, for after that, no matter how great his selfishness became, it could not prove absolutely destructive of himself and of nature, as would have been the case had the growing selfishness been accompanied by the great power over the vital forces possessed by man in his former innocent state. Thought that works only *in* man is powerless to command nature and can never endanger humanity, as would be possible were nature's forces under man's control.
- Q. How did the Original Semites regulate their desires?
- A. They were regulated to some extent by the mind, and instead of mere desire came cunning and craftiness—the means by which these people sought to attain their selfish ends. Though they were a turbulent people, they learned to curb their passions to a great extent and accomplish their purposes by the use of cunning as being more subtle and potent than mere brute strength. They were the first to discover that "brain is superior to brawn."
- Q. What happened during the existence of this race?
- A. The atmosphere of Atlantis commenced to clear definitely, and the point at the root of the nose in the

vital body came into correspondence with its companion point in the dense body.

- Q. What did this do for man?
 A. It gave him the ability to see the contours of objects clearly and in a sharp, well defined manner; but it also resulted in loss of the sight pertaining to the inner worlds.
 Q. What law is deduced from the above?
 A. That no progress is ever made which is not gained at the cost of some previously possessed faculty, which is later regained in a higher form.

(To be continued)

Vacation Time

Why not spend your vacation at lovely Mt. Ecclesia? You will find here modern community life, combined with a beauty of surroundings that is unsurpassed. The summer's heat never touches Mt. Ecclesia, for always there are the breezes that blow from the great Pacific a mile away.

Beginning July 6th and running for eight weeks there will be day classes in the various phases of the Rosicrucian Philosophy. Our guests are always welcome to attend these classes whether they are registered students or not.

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Lecture No. 5 of our Rosicrucian Christianity Series, entitled "Death; and Life in Purgatory," has been transcribed in revised Braille, grade 1½, by one of our members, Mrs. Lida E. West. Lectures Nos. 1 to 4 inclusive have previously been transcribed. We will loan any one of these lectures to you for one month for the use of any blind person with whom you are acquainted.

Rosicrucian Christianity Lectures

The price of these lectures has been reduced to \$1.50 for the twenty consecutive numbers, provided they are all ordered at once. They give a comprehensive view of the Rosicrucian philosophy and are particularly adapted for propaganda purposes. Individual copies may profitably be given to friends and those whom one thinks might be interested in the philosophy. The twenty numbers constitute a volume of great value to the Rosicrucian student. Price 10 cents each. Twenty consecutive numbers \$1.50 Postpaid.

*The Rosicrucian Fellowship,
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Letters to Students

BY MAX HEINDEL

We have recently issued a new book under the above title, comprising ninety-seven letters which Max Heindel sent to his students during the period from 1910 to 1919. These letters form an important part of the Fellowship literature. They give much practical information and advice to the student regarding the life of the Christian Mystic and how to live it. Occult students will find this book most valuable.

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Children's Department

Bob's Awakening

BY BERTHA BEARD

(Continued from June)

AWAY HE and his gang went, leaving Bob standing helpless in the fog and mud and crying out, "Oh, what shall I do?" Conscience came out and whispered, "Pray."

So Bob prayed, "Dear Lord, show me the way home. I want my mother!"

The next instant there came a whirl and a hum that sounded like a musical top, and a bright, rosy light shone all around them. Bob and Conscience looked up and saw an airship hovering just above. A fine looking, bright-faced boy looked down and said, "You are Bob Douglas, I believe. We just got an S. O. S. from the Master to come and take you home. My name is Altruism, and my crew and ship are at your service. Courtesy, will you kindly give Bob a hand?"

As Bob hopped into the ship, Captain Altruism said, "We will rise up out of this place and leave it forever. Those who follow Boss Self and his gang think it is the Land of Self-Protection. But it is really the Land of Delusion. We are now entering the Land of Understanding, and our motto is, 'Consider the other fellow first.'"

Bob noticed that the air became clearer and clearer until everything was seen in its true proportions, and his head became much easier. He thanked Captain Altruism and looked about him at all the crew, every one a fine specimen of boyhood. There were Kindness, Justice, Mercy, Consideration, Sympathy, Courage, and many others, all husky and manly lads, and all intent on following out the orders of their beloved Captain.

Bob was surprised to see Humility

hold his head so high. Success was not one bit "stuck up," although he was swathed from head to foot with honors and his breast covered with medals. No one seemed to be the least bit jealous of him. Indeed, they all acted as if his honors were their honors. That seemed to be the keynote of the whole crew. It was so different from the ugly gang Bob had just escaped from, who were all the time fighting among themselves.

Bob had never been in an airship before, but he noticed that this one did not look like any he had ever seen. It seemed to him it was made of silver and silk, and the structure was very odd. Captain Altruism said that there were none like it on earth, but that there would be soon, for this one was the thought form of a great inventor.

Bob looked down at the beautiful landscape they were sailing over and exclaimed at the beauty of it.

"What is that sweet perfume—orange blossoms?" he asked.

"No, that is the fragrance of the loving thoughts and prayers of the understanding ones," the Captain replied. "And do you see that lovely shining river just below? It is the river Sympathy. It is composed entirely of what look like pearls, but they are the tears of suffering humanity and of those who have sympathized with them."

He spoke to his pilot: "Kindly lower the ship, Consideration, so that Bob can touch the water. It is a wonderful tonic." As Bob let his hand drop into the quickly moving current of the river for a second, his whole body thrilled through and through, and his head, which had been steadily improving, stopped aching entirely.

"Now, Bob," said the Captain, "we are almost home. We hope you will find everyone all right and that you will never let Boss Self deceive you again."

"I won't," said Bob. "I'd like to see you often, but I guess you are too busy and this land is too far from my home."

"Not at all," said the Captain. "We are never too busy to please those who need us, for that is our business; also this Land of Understanding is right around you all the time, and you can be in it if you desire to. Ah! here we are. There is your house. Consideration, please let us right down into Bob's room. Intuition, steady Bob while he climbs down into the bed. There you are! Good-bye, Bob; call us when you need us."

"Good-bye, good-bye, thank you!" Bob called as the airship went through the ceiling. Then he opened his eyes and saw his mother bending anxiously over him and his father and Dr. Wilbur standing at the foot of the bed. Seeing himself undressed and in bed, he asked what was the matter. When his mother told him that he had fallen and struck his head and that he must keep quiet, he suddenly said, "Oh, sure, I know now. Jimmy Travers punched me because I took his strap away from him. Served me right, Mother! I want to tell you the wonderful dream I just had. First, I——"

"Oh, no, son! You must keep quiet, and when you are well, then you may tell me."

* * * * *

Nearly a year had passed since Bob had learned the beautiful and invaluable lesson of considering the rights of others, and his birthday was approaching. There was much discussion of the radio that was to be his present. One evening while Mrs. Douglas was next door helping with a sick neighbor, Bob sheepishly stammered out, "Dad, I'd like to make a change, I mean, that is—have an extra privilege in my birthday present if I could without making mother trouble and bothering the whole family."

"Surely, Bob, but explain yourself," said his father.

"Well, instead of having the radio here in the sitting room for ourselves and our own friends only I'd like to have a loud speaker and be able to have such fellows in as Jimmy Travers and all those boys that don't have the things that we have. Jimmy's father is a cripple, you know, and they have a pretty hard time at home. But——" Bob paused, and his father said:

"I suppose you're thinking of Mother's new rug and the new furniture, and the boys would not feel quite free either, I guess. What shall we do—put the radio in the workshop?"

"Well, I was wondering if we could, but that would deprive the family of it."

His father had a sudden thought. "Bob, I'll tell you what we'll do. We'll fix up the side porch into a sun room. Mother has often spoken of doing that. We will do it now and put the radio in there. I wish we could fix it up some way to surprise Mother. Oh, I'll tell you! We'll send her over to Aunt Elsie's for a little trip and a visit. She needs a good rest anyway. Christmas is over and the folks next door are about well, so before anything else turns up to demand her attention we'll get her off for a week or ten days. I will get a contractor here and have the work started as soon as she leaves. Cousin Beatrice will help us furnish the room so it will look nice and stand plenty of rough wear too. How's that, Bob?"

"Oh, Dad, you're a genius! But won't that be expensive?"

"Yes, rather, but we can't eat our cake and have it too. We might do without something else to help out a little. Can you suggest anything?"

"I'll do without my new suit and the fountain pen that I've been wanting and some other little items like that."

"Good! I'll do something too. But softly! there comes Mother."

In due time Mrs. Douglas was bundled off, and the business of transforming

(Concluded on page 331)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Paying the Price

BY DR. SAM BERING

FOR AGES mankind has been striving to compensate for the inharmonymy existing in the world by making a multitude of laws. These laws deal with externals, with symptoms. But there is one law which if observed would make thousands of others unnecessary, would make the world a better one, and would bring us liberation from discord and pain, namely, the law of "Paying the Price." Humanity can be likened to a multitude of boys at the circus. Some, having earned their half dollars by useful work, are going in by the way of the front entrance, while on the other hand a great number are surrounding the tent, trying to crawl under the edges. Even when they have passed that first barrier, they find themselves confronted by mountains of seats, blocking further penetration, and presently they are cast forth into outer darkness, nursing painful memories. Cutting the corners and seeking short-cuts seem to obtain generally. People are eager for short-cuts to wealth, short-cuts to health, short-cuts to spiritual attainment.

Some say the world is getting worse, but that is not necessarily the case. Five thousand years ago the same lamentation was heard. A recently unearthed As-

syrian tablet made in 2800 B. C. has written upon it: "Our earth is degenerate in these latter days. There are signs that the world is speedily coming to an end. Bribery and corruption are common. Children no longer obey their parents. Every man wants to write a book, and the end of the world evidently is approaching." This shows there must have been a good deal of room for improvement even in the good old days.

When we hear the statement, "The world is in an awful state," we are thinking not so much about causes as about effects. When we cite war, crime, and disease, we are talking about symptoms, whose causes lie beneath the surface of man's activities in his mental processes and desires. Man has not gained an understanding of the laws and principles governing existence, and in his blindness he thinks he can get *something for nothing*. The great Law of Cause and Effect says there is no such thing as something for nothing, but many do not easily believe it.

When an individual robs another, he thinks he is getting something for nothing. When a nation wars against another, it is often with the hope of getting something for nothing. When one dis-

obeys the rules of healthful living for years, all the time striving to dodge the results, he is asking for something for nothing. We meet the psychology of something for nothing on every side. Eat what you like and as much as you like provided you swallow a certain something. Chew an XYZ tablet after even the heartiest meal and you can laugh at indigestion. If you have pain take So-and-So's nerve deadener. If your appendix hurts, get rid of it—then you won't have to change your habits of living. These are examples of man's attempts to fool nature. Violate the body for years, and when the inevitable effects of the causes begin to accrue, a few doses of arsenic or an organ or two removed are supposed to clean the slate.

Dodging effects is not all confined to these things. It has hundreds of different phases. One may say, "If I put my trust in God, it should not be necessary to take much thought about health." But if thought is not taken in one way, it must come in another. If reason and discrimination are not exercised, pain will ultimately stimulate them to action. All the trust we put in God while we neglect to play the game of life according to the rules will avail us little. God has already done His part and is constantly doing it. He asks us to do our part, and the recognition of the laws of the physical world is expected of us.

Earth, air, fire, and water—these elements are at our command. They do not control man, but man must learn to control them and use them as well as he is able. He must wisely use the earthy, chemical material we call food; he must get enough of clean, pure air; he must fan the fire of metabolism, causing cell renewal in his body, by sufficient exercise; and he must replenish the water of which the bulk of the body consists.

But there still remains something to do on the mental and emotional planes, because it is here that causes lie. Thackeray said: "Sow a thought and reap an action; sow an action and reap a habit;

sow a habit and reap character; sow character and reap destiny." It is on the planes of mind and emotion that the problem of health must be faced. The basis of health is *understanding*, and this leads us to the thought that healing alone without education in the principles of life and health is of limited use. Which is more important, healing or health? Surely we would choose health rather than healing, for no matter how often we were healed if we had not the principles of health built into our consciousness, sickness would continually reappear.

There are many movements taking up the campaign for the promotion of health knowledge by teaching the wholesome life, the life of righteousness. This word through association has acquired a sanctimonious flavor, but it simply means right-use-ness, the constructive and harmonious use of the powers that we possess. There is a rightness in thinking; there is a rightness in emotion; there is a rightness in the handling of the elements of the material world. No longer do we wait for death to pay us the reward of our righteousness, but as surely as effects follow causes we expect to reap the results in some measure right here and now without expecting something for nothing. We do not expect to reap where we have not sown, grateful as we are for what God gives us in the way of material with which to work.

A certain man was fond of saying, "It takes a lifetime to learn how to live." When we see how much so-called learning there is in the world and how little we know of how to live, we can well believe that it takes longer than a lifetime—even thousands of them. But there is a time in life when we learn more readily than at any time afterward, a time when the faculties are plastic and before the vehicles have become fixed in their modes of vibration, namely, childhood. Then it is that the foundation for the life activities can be laid. It is the children who seem best

to repay effort spent in their behalf, and those whose work is with the children have great cause for satisfaction.

How can I best help humanity? First of all by helping myself, but in a different way from that frequently considered expedient. We have seen what happens to nations and individuals according to the great law of Balance when they help themselves to what does not belong to them. I can best help myself by improving myself in every way, mentally, emotionally, and physically, for only then can I give to the world that which I have to give. Helping myself is based on the principle of giving as well as getting.

We see how the great thirst for "getting" creates suffering in the world, but it is gratifying to see how the idea of giving is more and more taking hold. The idea of giving strikes us from many different sources these days. We find it emphasized in modern business and professional clubs such as Rotary, Kiwanis, and many others of like nature. Hard-headed business people, men and women of affairs, used to weighing the elements of cause and effect in the world of business, have adopted for their motto, "He profits most who serves best." Why has modern business started to adopt this attitude? Simply because it pays. The broad-minded, generous Jupiterian outlook is the one that exerts an attractive power, oils the wheels of commerce, and gets best results. The man of business adopts the serving attitude because it pays. As a matter of fact one adopts the attitude of service because of looking on the things of others as well as his own.

"He profits most who serves best," applies to all movements dedicated to the progress and uplift of mankind. Humanity is still at the place where self-interest is the mainspring to action, but we are often mixed as to where our self-interest lies. The one who, like Sis Hopkins, "won't do nuthin' fer nobody 'cause nobody won't do nuthin' fer me," stands constantly in his own way. On

the other hand, the one who thinks of the other fellow is really being very good to himself. He cannot escape the good that he would bestow on others. It is the law of cause and effect in action. When the individual or the nation becomes convinced of the benefits to self of service, we shall have solved some problems which at present are causing us untold pain.

An excellent motto is, "a sane mind, a soft heart, and a sound body." The mind was the latest vehicle to be acquired by the spirit, and it is not hard to believe. Where among humanity can we look for perfect sanity? Only heaven knows how far short of that ideal we fall. The popular conception of sanity is "thinking the same as I do." Extensive tests show that the mind of humanity is still in its infancy. The great Intelligences that guide humanity in its struggle up the mountain path of progress have given us the ideal of sanity to strive for, so we have the urge for mental development and mental harmony. "Be ye transformed by the renewing of your mind."

It is a dangerous matter, however, to develop mental power unless at the same time we build character. A great mind with a small soul can be a tremendous power for destruction, and so we are given the ideal of the soft heart. A soft heart implies peace, harmony, friendship, brotherhood, compassion. A soft heart will transmute hatred into love, suspicion into trust, separative competition into loyal cooperation. A soft heart will not be the slave of likes and dislikes, but will judge a contemporary movement by its power to be of service to others, realizing that the spirit of truth works through a multitude of channels, imperfect because human.

And what can we say of the sound body? Why is it of great importance? Man is primarily a spiritual being, a spark from the great Flame, and as such is of the nature and substance of the Eternal Spirit, the unchangeable Reality which men call God. That spirit

which is man has been clothed with various garments, including the physical body. It is in the physical world that we are most definitely conscious, and this leads us to the idea that the physical body is the basis for the building up of the conscious phase of man's soul as the ego journeys through the ages. Since the soul will increasingly nourish the spirit in the future, we should not neglect anything that will contribute to its up-building. Realizing that the body is in the world of effects rather than causes, some strive to ignore it, but the temple of the spirit is worthy of reverent care.

The material world is the laboratory of the spirit. A noted preacher once startled his hearers by saying, "Your back yard is just as sacred as this church." In like manner we can say, "The laws of chemistry are just as sacred as spiritual laws." God is the great Chemist as well as the grand Geometrician of the universe, and if we persist in trying to build the body with unsuitable chemical material in the form of unwholesome food and dosing it with drugs and serums, God cannot suspend the chemical laws to suit our whims any more than He could suspend the law of gravity if we insisted upon stepping off a roof.

Let us picture for a moment a man stricken with a serious illness. He is in a state of great anxiety and prays for health. We might imagine God asking, "What are you willing to pay for health?" And the man might answer, "*Everything!* All that I have saved in the last forty years, and I am willing to promise more besides." And we might imagine the answer to be, "No, it is not enough. Health is not so cheap as that. The first payment is this: Stop trying to get something for nothing."

We can easily see how war and crime result from trying to get something for nothing, but how do we explain its application to disease? Is it not true that mankind wants the comfort, happiness, and efficiency to be found in a state of health? But how few are willing to pay

the price! We want healing when sickness comes, and we think it can be bought with a few dollars or a few swallows out of a bottle or a few affirmations and denials while we still continue the mental, emotional, and physical habits that caused the trouble. Healing is popular because it seems like getting something for nothing, but health is not considered so earnestly because it must be paid for in advance. The price is personal effort, the exercise of discrimination and intelligence, and the curbing of desire and appetite, and these things are not always agreeable. The price of health or wholeness is conformity to the rules of wholeness on the mental, emotional, and physical planes. That is the legal tender with which health can be bought.

The servants of the Elder Brothers are carrying out the command to preach the gospel and heal the sick. They are telling the glad tidings and conveying information of great price to a humanity suffering in mind, soul, and body. In many cases seemingly miraculous cures are being accomplished, which are testimony to the power of love. The patient has been healed, his pain has gone; why then should he not rejoice? He has received healing, and he is happy. But no one can give him health, not even Christ, for health is something he must build for himself. Christ healed the people, but He could not keep them healed any more than He could live their lives for them. He gave them healing, but He could not give them health—that lay with themselves. He could teach them the law of cause and effect, "As a man seweth, so shall he also reap," but he could not force them to follow His precepts. Healing is not something once for all imparted.

"Go and sin no more lest a worse thing befall thee." There is a world of meaning in that bit of advice. It implies that pain did not spring from nothing but rather from nonconformity to the rules. Pain, that great friend to man, teaches by a process of indirection, showing us what not to do. For evolving mankind

pain has been the guide to right conduct. Pain is still the great instructor to that part of humanity under the rule of Mars. By much experimenting with pain we learn at last that it pays to be friendly with God's laws, the laws of Nature, and to work with them instead of against them. We learn that we can have nothing that we do not pay for.

That great thinker, Emerson, understood the law of action and reaction. He said, "Always pay. A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant and pay every just demand on your time, your talents, or your heart. Always pay, for first or last you must pay your entire debt. Persons or events may stand for a time between you and justice, but it is only a postponement of the inevitable time of settlement."

That gem of philosophy pictures a great working law in the universe, the Law of Equilibrium, the Law of Cause and Effect. We may think for a time we have succeeded in getting "something for nothing" but it cannot be—God's books must balance.

BOB'S AWAKENING

(Continued from page 326)

the side porch into a solarium was commenced at once. So well did everything work out that two days before she returned everything was in its place—grass rug, reed furniture, fern box, draperies, pictures, and other little home-like touches here and there, with the radio in place and working well.

When Mrs. Douglas came up the walk from the machine on her return, which was Bob's birthday, she saw the change in the porch, and turning to Mr. Douglas asked what they had been doing.

"My dear, we just thought we would 'put one over on you,' to quote Bob. Just step into our radio room and sun parlor combined."

At Bob's plate that night was a handsome fountain pen and a card reading, "Greetings and many happy returns to

a *real man* from his father and mother."

Later, after a rollicking, glorious birthday party, Bob and his parents were standing in the hall saying goodnight, when Bob said, "Mother and Dad, I just wanted to tell you how much I thank you for the wonderful time I've had today; and there is something else too—do you remember last winter when I got my head hurt? Well, that was a lucky knock-out. You know that dream I told you about? Well, everything's been different since then. I don't know how to explain it, only it seemed that before that I had to fight all the time to get what I wanted. Now I get everything I want and more too and never have to fight at all!"

"It simply means you've found your Real Self, Bob, that's all," said his father. "Congratulations and good night!"

After Bob's door closed, Edward looked at his wife and said, "Florence, he's safe!" and Mrs. Douglas returned, "Yes, he's safe!" And then with one voice they murmured, "Thank God!"

Man learns to swim by being tossed into life's maelstrom and left to make his way ashore. No youth can learn to sail his life-craft in a lake sequestered and sheltered from all storms, where other vessels never come. Skill comes through sailing one's craft amidst rocks and bars and opposing fleets, amidst storms and whirls and counter currents.

—Newell Dwight Hillis.

1927 Ephemeris

Our Ephemeris for 1927 is now completed and ready for delivery. It is predicted that 1927 will be an important year. This Ephemeris will enable you to study the coming planetary conditions and prepare for them. Place your order now, and the Ephemeris will be mailed to you immediately. Price 25 cents post-paid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Raspberries and Cream
Puffed Wheat
Toast and Jelly
Cereal Coffee or Milk

—DINNER—

Mushroom Soup
Asparagus on Toast
Corn on Cob
Entire Wheat Bread
Milk

—SUPPER—

Lettuce Salad
Zwieback
Shortcake
Chocolate

Recipes

Mushroom Soup

Heat one quart of milk and add one pint of mushrooms cut fine. Thicken with a cream made of two tablespoons of butter, one tablespoon of flour or corn-starch, and some milk. When cooked, add to the soup. A bit of onion cut fine, fried in butter, and added to the above some think an improvement.

Asparagus on Toast

Cut asparagus in one-half inch lengths and stew in enough water to cover. Season with butter and salt, and serve on buttered toast.

Shortcake

Mix three tablespoons of butter with a quart of white flour, one teaspoon of salt, and one tablespoon of sugar. Beat one egg and add to a cup of sour cream with one teaspoon of soda dissolved in a spoonful of water. Mix all the above ingredients lightly. Roll, place half on each of two pie pans, and bake. Use strawberries lightly crushed and sugar, or any other berries, or peaches. Spread the fruit on one crust, and lay the other on top with more fruit over it. Serve with cream sweetened a little and seasoned with nutmeg.

Oriental Reverence for Life and Liberty

“He who consents to the death of an animal; he who kills it; he who dissects it; he who buys it; he who sells it; he who dresses it; he who serves it; and he who makes it his food: these are eight principals in the slaughter.

“He who injures animals that are not injurious, from a wish to give himself

pleasure, adds nothing to his own happiness, living or dead.

“While he who gives no creature willingly the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end.

“Flesh meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beatitude. From flesh meat, therefore, let man abstain. The man who forsakes not the law and eats not flesh meat shall attain good in this world and shall not be afflicted with maladies.”

CORRESPONDENCE COURSE IN GERMAN

The *Preliminary Correspondence Cosmo Course* of twelve lessons has been printed in German and is now available for our German students. This course is based upon the *Rosicrucian Cosmo-Conception* as textbook, which we also carry in German. The course is conducted on the freewill offering plan. The price of the *Cosmo-Conception*, heavy paper binding, is \$2.00 postpaid.

The following pamphlets may also be had in German:

The Object of the Rosicrucian Fellowship.

How the Rosicrucians Heal the Sick.

The Care of the Dead.

The Rosicrucian Fellowship—An Aquarian Movement.

The first two may be had for five cents each, or \$1.50 per hundred. The last two are for free distribution.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Oceanside, Calif., May 2, 1926.

Dear Friends:

I am yearning for the opportunity to express my gratitude to the Rosicrucian Healing Department for the most marvelous healing effectuated through the love of the band of invisible helpers.

For years I suffered acutely from an ulcerated stomach, leaving me unable to relish hardly any food. I applied to the Healing Department for assistance and received practically instantaneous and permanent healing, and have been able to partake of any kind of food without the least inconvenience from that time on.

My heartfelt gratitude to the invisible hosts of healers.

Sincerely and gratefully,

Mrs. G. D. J.

Brooklyn, N. Y., May 2, 1926.

Dear Friends:

I am writing to tell you how wonderfully you have helped me. In less than two weeks after my last letter to you my hearing was normal again, and in a very short while I was abounding in strength and vitality. I haven't been so joyfully alive and well since my first baby came and that is almost eight years ago.

Truly, right living and thinking according to your standards are more than worth the small effort required to shake off the old, bad habits. I feel as if I wanted to shout to all the world. It pays one hundredfold to follow Christ as closely as we are able.

I just had to express some of my joy and thanks to you who work so constantly and lovingly for the good of humanity.

Yours in fellowship,

Mrs. M. A.

HEALING DATES

June 5—11—19—26

July 2— 9—16—23—29

August 5—12—19—26

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

Sick People

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

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

A Healing Song

Madame Louise D'Artell, Musico-Therapist of Long Beach, has composed the words and music of a song entitled, "God is Love," adapted to voice and piano. It is written in the healing key of D-flat.

Madame D'Artell has presented a number of these songs to the Fellowship, the proceeds from which are to be added to the organ fund, with which we are later to purchase an organ for the Ecclesia or Temple of Healing. "Order this song now, and sing yourself into health, happiness, and peace of mind."

Price 50 cents postpaid.

Echoes From Mt. Ecclesia

International Headquarters

Mt. Ecclesia, the home of the Rosicrucian Fellowship, is situated on a high tableland about a mile from the Pacific Ocean. Here is located the Temple of Healing, where each day healing prayers are sent out to the world. The Correspondence Courses are carried on at the Headquarters' site, and there is also a Resident School at certain periods of the year. Night classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are conducted every week. Visitors and students are always welcome. List of Centers affiliated with Headquarters is given on inside front cover page.

Chats with the Editor

Our New Children's School

THE BUILDING is progressing very satisfactorily. The tiles for the side walls are being laid. Much interest is being displayed by the students in this most vital work of the Fellowship. Many realize that the children will be the future directors of the work, and if they have the right training, the teachings will be presented in a proper manner. After the present leader, members, and workers, who have had personal touch with Max Heindel, have passed into the higher life, others will have to take their places; and who will be better fitted to take up such a great work than the girl or the boy who has had a spiritual start under the direct guidance of the pioneers of the movement in the atmosphere of Headquarters? Not only will these children have the advantages of fresh air and sunshine all the year round, but their bodies will be built from pure food, not from desire-feeding flesh food. They will also have the opportunity of attending the spiritual services at the chapel morning and evening, the vibration of which will be built into their vital bodies.

Mr. and Mrs. J. P. Hennings of St. Louis have sent us a box of new books direct from the publishers, consisting of fifty-seven volumes of nursery rhymes, stories of the colors, etc. Another one of our friends, Mrs. G. D. Jenssen, has ordered lantern slides of the nature

spirits, which will be used for entertainments.

Wedding Bells at Mt. Ecclesia

BY ELOIS F. JENSSEN

UPID has just had rather a strenuous time at Mt. Ecclesia and accomplished more in one week than is ordinarily accomplished in a year. It begins to look as if he were planning his permanent residence at Headquarters. We have had two beautiful weddings in one week, Mrs. Max Heindel officiating at both.

Monday evening, May 31st, Miss Margaret Thaxton and Mr. Gerald Bryan, both of Headquarters, were married in the Pro-Ecclesia. The chapel was prettily decorated with Shasta daisies and smilax, the couple standing under a huge bell during the ceremony. Mrs. Kittie S. Cowen was matron of honor. Mr. Alfred Adams gave the bride away, and Mr. Joseph Darrow was best man. Mrs. Pearl Swigart officiated at the organ, assisted by our violinist, Mr. Svein Shudshift. Mr. Leif Jacobsen rendered the vocal solo, "Until." Mr. Arlie Houser and Mr. John Underwood were the ushers. After the ceremony all gathered in the dining hall, where refreshments were served and speeches appropriate to the occasion were made.

Friday evening, June 4th, brought another wedding when our popular organist, Miss Agnes Poersch, and Mr. R. T. Oakley, one of the workers at Head-

quarters, were married. The chapel was beautifully decorated with pink roses and smilax, the ceremony being performed beneath a rose-trimmed arch. The bridesmaid was Miss Florence Barr. Little Elois Jenssen, aged three, was flower girl, and carried a basket of pink rose leaves, which she strewed in front of the bride. Dr. Sam Bering of San Diego was best man, and Mr. G. D. Jensen of Oceanside gave the bride away. Miss Adele Donovan played the wedding march, assisted by Mr. Shudshift, while Mr. Jacobsen rendered the vocal solo, "Because." Mr. Alfred Booth and Mr. Arlie Houser were the ushers. After the ceremony the wedding party repaired to the home of Mr. and Mrs. G. D. Jenssen, where a delightful supper was served. The home looked like a fairy place, being decorated in yellow and lavender. During the supper Mr. Jacobsen rendered several solos accompanied by Mr. Shudshift on the violin. Later Mr. and Mrs. Oakley left for San Diego and a week's camping trip.

Local Fellowship Activities

Mrs. Max Heindel has recently been on a lecture tour to San Francisco and Oakland where she delivered three lectures before the local centers of the Fellowship. She finds this field a fertile one for Rosicrucian workers.

Dr. Franziska Lash has been lecturing recently in Seattle, Tacoma, Vancouver, and Victoria. She starts a series of lectures in Portland, Ore., on June 13th. She will speak in the Sacramento Center on June 27th. She states that there is a great demand for the knowledge which the Rosicrucian Fellowship has to give, and much interest is being exhibited.

Mr. Joseph Darrow of Headquarters spoke before the Truth Seekers Society of San Pedro on May 23rd and at the local center of the Fellowship in Santa Monica on the evening of the same day.

The Los Angeles Fellowship Center

has recently acquired a new room, No. 120 Coulter Building, which it is using for its library and classes. The old room, No. 112 on the same floor, is being used for lectures and the devotional service on Sunday evenings.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00.
 The Rosicrucian Mysteries, \$1.50.
 The Rosicrucian Philosophy in Questions and Answers, \$2.00.
 The Web of Destiny, \$2.00.
 Freemasonry and Catholicism, \$1.00.
 Mysteries of the Great Operas, \$2.00.
 Gleanings of a Mystic, \$2.00.
 Letters to Students, \$2.00.
 In the Land of the Living Dead—An Occult Story, \$1.50.
 The Mystical Interpretation of Christmas, 75 Cents.
 Bound Volumes of *Rays from the Rose Cross*:
 Vols. 5 and 6 (one book), \$5.00.
 Vols. 7 and 8 (one book), \$5.00.
 Vols. 13, 14, 15, 16, 17, each \$3.00.

Pamphlets

- Rosicrucian Christianity Lectures, 10 Cents
 Each, or complete set of 20 consecutive numbers, \$1.50.
 How Shall We Know Christ At His Coming? 15 Cents.
 Earthbound, 10 Cents.
 Evolution from the Rosicrucian Standpoint, 15 Cents.
 Christ or Buddha? 30 Cents.
 Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
 How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
 Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.
 Facts About Life Here and Hereafter, 5 Cents Each—\$1.50 per hundred. . .
 Postcard Views of Mt. Ecclesia, 5c. Each.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
 Simplified Scientific Astrology, \$1.50.
 Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
 Ephemerides Bound, 20 years, \$5.00.
 Simplified Scientific Tables of Houses, (3), 50 Cents Each.
 Tables of Houses Bound, (3), \$2.00.

IN FOREIGN LANGUAGES:

Several of the above books and pamphlets are published in Italian, Dutch, Spanish, and German. For list, write for our Foreign Publications catalogue.

All the above may be obtained from,
The Rosicrucian Fellowship,
Oceanside, California.

Prize Competition Awards

The following is a list of the articles submitted in our Competition ending April 15, 1926, for which prizes and subscriptions to this magazine were given:

- FIRST PRIZE:** The Mystics Hold the Reincarnation.
Key.
By Albert R. Fiske, A. M.
Ottawa, Kansas.
- SECOND PRIZE:** The Aloneness of Life.
By "Kasina," Cincinnati, Ohio.
- THIRD PRIZE:** Astrology as a Factor in Education.
By Alfa Lindanger, Los Angeles, Calif.
- Articles for each of which a year's subscription to the "Rays" was given:*

PHILOSOPHY:

- Twentieth Century Alchemy.
By Natalia M. Hoffman, Houston, Tex.
- Matter and Vibration.
By Frank R. Bowman, Salt Lake City, Utah.
- Stray Thoughts on Spiritual Life.
By E. Humboldt, West Everett, Mass.
- Telepathy.
By Grace Evelyn Brown, Newton, Mass.
- Fire.
By Helen Faulkner, Indianapolis, Ind.
- An Outline of the Phenomena of Evolution.
By Christine Crosland Taylor, Herefordshire, England.
- Imagination.
By Mary Roberts, Liverpool, Eng.
- Some of the Deeper Issues of Rosicrucianism.
By Dr. Charles E. Niles, Plattsburg, N. Y.

ASTROLOGY:

- The Symbolism of the Color Red.
By Mary Roberts, Liverpool, Eng.
- Stars and Their Deep Significance.
By Grace Evelyn Brown, Newton, Mass.
- Astrology, Its Teaching and Ethics.
By L. W. Farmer, Vancouver, B. C.
- The Master Key.
By R. A. Utley, Montreal, Canada.
- Astrology and the Training of Children.
By Isabella J. Rhodes, London, Eng.

HEALTH AND SCIENTIFIC DIET:

- Health and Le Beau Ideal.
By Marion B. Clark, Chicago, Ill.
- Eating for Nutrition and Health.
By Alice I. Anson, Mexico City.
- An Ideal Diet.
William Gordon, Winnipeg, Canada.
- Common Salt—Its Value in the Blood.
By Elizabeth A. Jackson, Marlborough, Eng.

We wish to thank all those who submitted articles, and we hope that many of them will become regular contributors to this magazine. Articles of merit are always gladly received from our students and friends, and will be published as space permits.—THE EDITOR.