

RAY'S FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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Current Topics

From the Rosicrucian Heliopoint

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.

The Royal Road to Emotional Freedom

THIS is a neurotic age; a fast age; a nerve-wrecking age; a psychic age; and all of these conditions are combining to make neurotics by the thousands. The neurologists are swamped with cases, but the percentage of cures by the practitioner of the old medical school is distressingly small. Why? Because ordinarily he has no knowledge of the inner constitution of man, which would give him a direct line on neurotic ailments.

A wonderful and scientific means of relief for neurotic conditions has been discovered in the last few years. This method is based upon a knowledge of the finer vehicles which man possesses, particularly the desire or emotional body, which is responsible for the generation of emotions and desires. This method will be outlined a little later. In order to understand it and why it gets results, it will be necessary to consider the origin of nervous and neurotic diseases.

Whenever a person experiences a desire or an emotion, there is created within his aura a living desire entity, composed of the desire stuff which surrounds the thought form of the desire. If it is found inadvisable to gratify this desire

or emotion, it is often pushed down into the subconsciousness, where it is confined or bottled up, so to speak. But this does not kill it. It is analogous to chaining a dog in the cellar. In the first stages of his confinement he is quiet, but after he has endured the loneliness as long as he can, he begins to howl. This is exactly what these repressed desire and emotional entities do. When they are shoved down into the cellar of the subconsciousness, they are quiet for a time and the person may imagine that they have gone out of existence. Not so, however! After they have been augmented by new arrivals from time to time until the subconscious

is pretty well populated with them, they become strong and insistent in their demands for release, and their howling becomes so loud that it breaks through into the waking consciousness of the individual. Then we have neurotic symptoms and the beginning of neurotic diseases. Then hysteria, the anxiety complex, and various phobias or unreasonable fears appear. The person so afflicted is greatly hampered in his work. His fears and his emotions are so strong that they interfere with the orderly processes of his mind, and he becomes unable to devote his full attention to his work. He begins to worry; also to imagine perhaps that he has committed the unpardonable sin and is scheduled to spend the remainder of his existence either in purgatory or in hell—a truly pitiable state, likewise an unnecessary one.

But the occultist and the psychiatrist with occult knowledge have come to the rescue and pointed out the way to relief

and release. Their method is based upon a knowledge of the desire body and its nature and the discovery of a method of releasing the imprisoned entities in the subconscious. Briefly, we may say that the method consists in opening the trapdoor of the subconscious cellar and letting these entities come up through it into the conscious mind. Then a strange phenomenon occurs. It has been found by experiment that when they are brought into the light of day, that is, into the conscious mind, they are unable to stand the exposure and therefore die!

Now how shall we open this trapdoor of the subconscious? A great deal of ingenuity has been employed in devising means of doing it. The description of it should be very interesting to the Rosicrucian student, because he is doing something every night which has a close connection with this matter. By the scientific Rosicrucian exercise of nightly retrospection of the activities of the day the vitality of these emotional and desire entities is taken away in the very beginning, and therefore they are not pushed down into the subconscious at all. The Rosicrucian student escapes both the trouble which they would later cause and also the trouble of getting rid of them.

The process of opening the trapdoor, then, we may see from the preceding, is in reality a form of *delayed retrospection*. If we have not practiced nightly retrospection in the past, it is still not too late, although we may have suffered much in the meantime as the result of not having done it. Delayed retrospection will open the trapdoor and allow these entities to troup before our mind's eye in the strong light of our waking consciousness, which will deprive them of their power to make us uncomfortable.

Let the neurotic patient systematically

begin this system of self-analysis, or self-confession, by which he examines the events of his past life, working backward from the present toward the time of birth, probing his memory as far as he is able, and recalling all of the striking events of his life which involved emotional stress or strain such as fear, shame, anger, greed, vanity, hate, lust, revenge, envy or sensuality. Let him examine these past experiences mentally, allowing them to float easily in the mind, analyzing them to see wherein they were wrong, and so far as possible feeling remorse and sorrow for them. He will thereby, to a large extent, extract their life force, and make it impossible for them to continue to create a state of mental and emotional inharmony within. When he does this, gradually the distressing neurotic symptoms, phobias, anxiety complexes, and hysteria will disappear. This is the key to emancipation from these devils of the subconscious. This is the wonderful panacea which the occultist has brought to the suffering humanity of the twentieth century.

Interesting variations of this process have been worked out by the psychiatrist. The most effective method is to write this self-analysis out. Clarence Foster, several of whose articles appeared in this magazine two or three years ago, is prominent among those who have developed the method of written self-analysis. An act of will in connection with the process of retrospection increases the efficacy of it. It requires an act of will to write an experience down in black and white. Therefore let the person who is suffering from a neurosis compel himself to sit down and write out this delayed retrospection of his life, one event after another in reverse order from the present to the past, enumerating fully all the harmful details which he can recall of the things he has done in former years. He will find as a result that

DELAYED
RETRO-
SPECTION

WRITTEN
SELF-
ANALYSIS

— — — Current Topics — — —

gradually, day by day, the emotional tension will diminish, and finally disappear. This process of delayed retrospection of a lifetime may require weeks or even months to complete, but it will be found to be exceedingly well worth the trouble which it takes. In fact, it is the only method which will give permanent relief. So long as the entities mentioned are imprisoned beneath the surface of the consciousness, there will be no peace within. If complete relief is not given by one analysis of the life, repeat it one or more times.

A neurosis is premature purgatory. Ordinarily the emotional entities described above are not encountered until one passes out of physical life. Meeting these desire creations constitutes the torment of premature purgatory. There a person has to endure them with no way of escape until they die out or are torn out of his aura by the force of repulsion. This is an exceedingly painful process. But what is the use of waiting until we get to purgatory to settle the matter? Why go through all this torment when we can just as well work it out in advance and avoid it? Incidentally, this system of self-analysis can be employed with great profit by Rosicrucian students to purge their subconsciousness of the evil experiences in the early years of their lives before they took up nightly retrospection.

Another method of avoiding trouble from this source is that of transmutation. When a person feels the beginning of a desire or an emotion of a destructive sort, if he will immediately turn his attention to some constructive work which will improve either himself or others, he will thereby transmute the emotional energy within that desire or emotion and use it up, and thus save himself future trouble. Transmutation is better than retrospection, but the lat-

ter is a powerful ally when transmutation has been incomplete.

The above puts into the hands of him who reads it a powerful weapon of defense. It is a boon to this neurotic age and generation. Those who are wise will intuitively grasp the truth which is but faintly sketched here.

The psychiatrist tells us that we are threatened with racial neurosis; that approximately one-third of the people are suffering from some form of neurotic trouble. This is the concealed reason why it is predicted so freely by psychics and mystics at the present time that a social, political, and religious revolution is immanent and may overtake us in the next few years. If a sufficiently large number of the rank and file of the people become so possessed by phobias, complexes, and hysteria that they are no longer capable of acting in an entirely reasonable manner, it is easy to see that a social revolution could spring up over night.

It is hoped and expected, however, that we shall pass through this crisis without experiencing a large part of the dire results contained in current prophecies.

But if we do, it will be quite largely because those who know the facts apply the ounce of prevention in time to save the pound of trouble. Occult students who know the facts can render invaluable service at this time. By practicing the scientific methods of transmutation and retrospection described they will put themselves into a sound mental and emotional condition, and thereby help to create a reserve force which will be able to control and save the weaker members of society. The race is in a more or less critical condition. Those who know the situation have a responsibility to help meet it by passing this knowledge on to others.

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.

A Spiritual "If"

BY ESTHER J. DEANE

<p>If we could feel as tiny as the dew-drop, And yet behold the great, stupendous Plan; If we could live as do the little flowers, And yet be conscious of ourselves as man; If we could feel the teardrops of compassion, And bear the sorrow of another's heart; If every single moment of our lives Could find us up and ready for our part; If we could smile when shadows are the darkest, And give a helpful hand to those in need; If we could brush away the pride that holds us And do, in spite of all, a kindly deed; If we could look beyond this earthly darkness, And see the wonders of the Only Mind— How we would strive to find the Light Eternal, That we might shed its glow to all mankind!</p>	<p>If we could lift the Veil of Time and see The Valley where God's Inner Light first shone, And realize how ages have gone by Since we as Virgin Spirits left our Home; Indeed, if we could know that as a planet Revolves and spins around its Central Sun, So man, who has an equal latent power As Spirit, circles 'round the Sparkling One, In truth our hearts would fill with adoration, And in our souls the tones of wondrous peace Would float upon the wings of admiration For our Maker, and for man, His master piece. If truly we possessed this holy wisdom, And knew what Gold the future held in store— How we would strive to pass beyond the Fire, To be with God and Love for evermore!</p>
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Symbols of Ancient and Modern Initiation

BY MAX HEINDEL

PART III.

The East Room of the Temple

HAVING mounted the first steps upon the path the aspirant stands in front of the veil which hangs before the mystic temple. Drawing this aside he enters into the East Room of the sanctuary, which was called the *Holy Place*. No window or opening of any sort was provided in the Tabernacle to let in the light of day, but this room was never dark. Night and day it was brightly illuminated by burning lamps.

Its furniture was symbolical of the methods whereby the aspirant may make *soul growth by service*. It consisted of three principal articles: The *Altar of Incense*, the *Table of Shewbread*, and the *Golden Candlestick* from which the light proceeded.

It was not allowable for the common Israelite to enter this sacred apartment and behold the furniture. No one but a priest might pass the outer veil and go in even as far as this first room. The Golden Candlestick was placed on the south side of the Holy Place so as to be to the left of any person who stood in the middle of the room. It was made

entirely of pure gold, and consisted of a shaft or principal stem, rising upright from a base, together with six branches. These branches started at three different points in the stem and curved upward in three partial circles of varying diameter, symbolizing the three periods of development (Saturn, Sun, and Moon Periods) which man went through before the Earth Period, which was not half spent. This latter period was signified by the seventh light. Each of these seven branches terminated in a lamp, and these lamps were supplied with the purest olive oil, which was made by a special process. The priests were required to take care that the Candlestick was never without a light. Every day the lamps were examined, dressed, and supplied with oil so that they might burn perpetually.

The *Table of Shewbread* was placed on the north side of the apartment so as to be on *the right hand* of the priest when

he walked up toward the second veil. Twelve loaves of unleavened bread were continually kept upon this table. They were placed in two piles, one loaf upon another, and on top of each pile there was a small quantity of frankincense. These loaves were called shewbread or bread of the face because they were set solemnly forth before the presence of the Lord, who dwelt in the Shekinah Glory behind the second veil. Every Sabbath day these loaves were changed by the priests, the old ones being taken away and new ones put in their place. The bread that was taken



THE EAST ROOM OF THE TEMPLE

away was used by the priests to eat, and no one else was allowed to taste it; neither were they suffered to eat it anywhere except within the Court of the Sanctuary, because it was most holy, and therefore might only be taken by sacred persons upon holy ground. *The incense that was upon the two piles of sheubread was burned* when the bread was changed, as an offering by fire unto the Lord, as a memorial instead of the bread.

The *Altar of Incense* or the Golden Altar was the third article of furniture in the East Room of the Temple. It was situated in the center of the room, that is to say, half way between the north and the south walls, in front of the second veil. No flesh was ever burned upon this altar, nor was it ever touched with blood except on the most solemn occasions, and then its horns alone were marked with the crimson stain. The smoke that arose from its top was never any other than the smoke of burning incense. This went up every morning and evening, filling the sanctuary with a fragrant cloud and sending a refreshing odor out through all the courts and far over the country on every side for miles beyond. Because incense was thus burned every day it was called "a perpetual incense before the Lord."

It was not simple frankincense which was burned, but a compound of this with other sweet spices, made according to the direction of Jehovah for this special purpose and so considered holy, such as no man was allowed to make like unto for common use. *The priest was charged never to offer strange incense* on the golden altar, that is, any other than the sacred composition. This altar was placed directly before the veil, on the outside of it, but before the Mercy Seat, which was within the second veil; for though he that ministered at the Altar of Incense could not see the Mercy Seat because of the interposing veil, yet he must look towards it and direct his incense that way. And it was customary when the cloud of fragrant incense rose above

the Temple for all the people who were standing without in the Court of the Sanctuary to send up their prayers to God, each one silently by himself.

THE MYSTIC SIGNIFICANCE OF THE EAST ROOM AND ITS FURNITURE

The Golden Candlestick.

As previously said, when the priest stood in the center of the East Room of the Tabernacle, the Seven-branched Candlestick was *on his left* towards the south. This was symbolical of the fact that the seven light-givers or planets which tread the mystic circle dance around the central orb, the sun, travel in the narrow belt comprising eight degrees on either side of the sun's path, which is called the zodiac. "God is Light," and the "Seven Spirits before the Throne" are God's ministers; therefore *they also are messengers of light* to humanity. They have guided us on the path of evolution. Furthermore, as the heavens are ablaze with light when the moon in its phases arrives at the "full" in the eastern part of the heavens, so also the East Room of the Tabernacle was filled with LIGHT, indicating *visibly* the presence there of God and His seven Ministers, the *Star Angels*.

We may note, in passing, the light of the Golden Candlestick, which was clear and the flame odorless, and compare it with the smoke-enveloped flame on the Altar of Burnt Offerings, which in a certain sense generated darkness rather than dispelled it. But there is a still deeper and more sublime meaning in this fire symbol, which we will not take up for discussion until we come to the *Shekinah Glory*, whose dazzling brilliance hovered over the Mercy Seat in the *West Room*. Before we can enter into this subject, we must understand all the symbols that lie between the Golden Candlestick and that sublime *Father Fire* which was the crowning glory of the Holy of Holies, the most sacred part of the Tabernacle in the Wilderness,

The Table of Shewbread.

The East Room of the Temple may be called the Hall of Service, for it corresponds to the three years' ministry of Christ, and contains all the paraphernalia for soul growth, though, as said, furnished with only three principal articles. Among the chief of these is the Table of Shewbread. Upon this table, as we have already seen, there were two piles of shewbread, each containing six loaves, and upon the top of each pile there was a little heap of frankincense. The aspirant who came to the Temple door "poor, naked, and blind" has since been brought to the light of the Seven-branched Candlestick, obtaining a certain amount of cosmic knowledge, and *this he is required to use in the service of his fellow men*; the table of shewbread represents this in symbol.

The grain from which this shewbread was made had been originally given by God, but then it was planted by mankind, who had previously plowed and tilled the soil. After planting their grain they must cultivate and water it, then when the grain had borne fruit according to the nature of the soil and the care bestowed upon it, it had to be harvested, threshed, ground, and baked. Then the ancient *Servants of God* had to carry it into the Temple, where it was placed before the Lord as bread to "shew" that they had performed their toil and rendered the necessary service.

The God-given grains of wheat in the twelve loaves represent the *opportunities for soul growth* given by God, which come to all through the twelve departments of life represented by the twelve houses of the horoscope, under the dominion of the twelve divine Hierarchies known through the signs of the zodiac. *But it is the task of the Mystic Mason, the true temple builder, to embrace these opportunities, to cultivate and nourish them so that he may reap therefrom THE LIVING BREAD which nurtures the soul.*

We do not, however, assimilate our

physical food *in toto*; there is a residue, a large proportion of ash, left after we have amalgamated the quintessence into our system. Similarly, the shewbread was not burned or consumed before the Lord, but two small heaps of frankincense were placed on the two stacks of shewbread, one on each pile. This was conceived to be the aroma thereof, and was later burned on the Altar of Incense. Likewise the soul sustenance of service gathered daily by the ardent Mystic Mason is thrown into the mill of retrospection at eventide when he retires to his couch and performs there the scientific exercise given by the Elder Brothers of the Rose Cross.

There is a time each month which is particularly propitious for extracting the frankincense of soul growth and burning it before the Lord so that it may be a sweet savor, *to be amalgamated with the soul body* and form part of that golden, radiant wedding garment. This is at the time when the moon is at the full. Then she is in the east, and the heavens are ablaze with light as was the East Room of the ancient Atlantean Mystery Temple where the priests garnered the pabulum of the soul, symbolized by the shewbread and the fragrant essence, which delighted our Father in Heaven then as now.

Let the Mystic Mason take particular note, however, that the loaves of shewbread were not the musings of dreamers; they were not the product of speculation upon the nature of God or light. *They were the product of actual toil*, of orderly systematic work, and it behooves us to follow the path of actual service if we would garner treasure in heaven. Unless we really *work* and *serve* humanity, we shall have nothing to bring, no bread to "shew," at the Feast of the Full Moon; and at the mystic marriage of the Higher to the lower self we shall find ourselves minus the radiant and golden soul body, the mystic Wedding Garment without which the union with Christ can never be consummated.

The Altar of Incense.

At the Altar of Incense, as we saw in the general description of the Tabernacle and its furniture, incense was offered up before the Lord continually, and the priest who stood before the altar ministering was at that time looking towards the Mercy Seat over the Ark, though it was impossible for him to see it because of *the second veil* which was interposed between the first and second apartments of the Tabernacle, the Holy

Place and the Holy of Holies. We have also seen in the consideration of the "shewbread" that *incense* symbolizes the extract, *the aroma of the service* we have rendered according to our opportunities; and just as the sacrificial animal upon the Brazen Altar represents the deeds of wrong-doing committed during the day, so the incense burned upon the altar, which is a sweet savor to the Lord, represents the virtuous deeds of our lives.

(To be continued)

Twentieth Century Alchemy

BY NATALIA M. HOFFMAN

HOW HAUNTINGLY interesting and fascinating are the stories we all have read of alchemy. Hidden away, perhaps in underground rooms, were men who by the dim light of candles were translating secret lore from huge books written in cipher, describing processes for making precious metal out of base substance. And there, surrounded by simple apparatus, they worked away at these processes, ever experimenting, ever hoping to achieve.

Of course these tales were usually not believed; they were given their place with legends and fairy tales. The scientific world especially scoffs at the idea of changing a base metal into gold. Science, with the cocksure egotism of adolescent wisdom, relegates everything not understood, everything at any rate that borders on the supernatural, to the realm of "Old Wives' Tales."

Recent scientific discoveries, however, are reawakening an interest, an intelligent interest, in these old sages and their work. It has been discovered that the atom, once thought to be the ultimate unit of matter, is really a highly composite structure; that around its positive nucleus, the proton, revolve electrons, negative units, governed by laws similar to those governing the revolution of the

planets around the sun; that the nature of each material substance depends upon the number of electrons in its atom; that a gain or loss of electrons in an atom will produce changes in its substance; that all matter appears ultimately to be composed only of charges of electricity. In the light of all this new knowledge the scientists are no longer scoffing at the idea of transmutation, but armed with highly complex and incredibly delicate equipment they are following the path once lighted by the dim candle of the sages of old. With radium, electrons are being "shot away" from the proton; with marvelously constructed mechanisms beyond the comprehension of the layman the atom is being photographed. Here and there one hears rumors of those who actually have worked out a process for making gold, and who for years have made sufficient for their needs, but who for obvious reasons have not heralded their discoveries.

In the light of modern science, then, it is not unreasonable to believe that similar work was done by the ancient alchemists, and that such legendary smoke must have had a basis of real fire. Some occult books are said to have seven keys of interpretation, seven meanings concealed within them. Through the

ages there have been great brotherhoods of Superhuman Men who have guided humanity, giving to each race, each civilization, yes, to individuals even, such esoteric knowledge and training as each was prepared to receive with benefit to himself and others. These brotherhoods have always possessed a knowledge of nature's processes; they have had the knowledge which has enabled them to perform what we call miracles and magic.

It can be easily seen even at the most casual glance that the possession of such knowledge puts tremendous power into the hands of him who has it. The wielding of such power is dangerous in the hands of those whose chief aim is the advancement of selfish, personal interests. Hence this knowledge is locked up in symbols, the keys to which are given to those only who have so purified and spiritualized themselves that they will no longer be tempted to use these secrets for the harm of their brothers but only in the advancement of the interests of all humanity.

Then there is another body of knowledge, given by the great Brotherhood in charge of evolution, the body of knowledge commonly known as religious truth such as is included in the great religions of the world. It is this teaching that is given to the great masses of humanity for their guidance and unfoldment. Since in earlier ages written books for the masses were comparatively few and people received their instruction directly from the teachers, some means had to be found of helping them remember what had been taught. Hence after careful and extensive instruction on a given truth, extending possibly over several lessons, the teacher summed up the teaching he wanted his people to remember in a little allegorical story such as was given by Christ. The story was easy to remember and served to recall what had been heard; it was a vessel for the easier carrying and safe keeping of the precious essence which they had received.

Such seems to be the story of alchemy. The alchemist stands for man, the ego;

the metal, for his untrained, unrefined personality; the books in cipher represent the spiritual teaching that points to him the way; the crucible is the world in which he must work; and the gold represents the spiritualized or transmuted personality which he strives to develop. The whole process of transmutation represents that part of man's evolution where he begins to see the Plan and his place in it, and begins to cooperate consciously with it, thus hastening the process.

Perhaps it will not be amiss here to explain the meaning of the word "personality." In the ordinary meaning of the word it is almost synonymous with manner; as used in this paper it corresponds more nearly with the word "disposition," though it includes as well mental qualities and faculties, bodily habits, and moral qualities. It is easy to see that a man may be a reprobate or a criminal even and still have a very charming personality in the usual meaning of the word. On the other hand, a man may appear rather disagreeable to his associates and yet have all the moral qualities developed to a very high degree. The personality as understood in occult terminology is the threefold body and the mind, the instrument of the ego, built up by him through successive incarnations, and used by him for the gaining of further experience and in order to express himself.

The personality is a comparatively evanescent, impermanent part of our being, changing from incarnation to incarnation, yes, even from year to year. The ego, on the other hand, is the permanent part of us. It is that unit of our being for whose unfoldment of latent power and skill we go through successive earth lives. It is he who comes down into earth life, drawing around himself sheath after sheath of matter—mental, emotional, etheric, and physical—through which to contact and ultimately master the corresponding planes and forms of substance.

Perhaps it would be well to look for

a moment at the place of the ego in the entire scheme of evolution. The word "evolution" has gotten to be one of the most widely used words in the vocabulary of science, being handed about by friend and foe alike. Bitter have been the discussions that have centered around this word, equaled in bigotry only by some of the acrimonious arguments and conflicts that have centered around mooted tenets of Christian theology. Evolution is but an effect, the cause of which seems not to be suspected either by the scientists who urge the acceptance of the theory, or by the fundamentalists who wage bitter war upon it. How simple it all becomes when it is understood that Divine Life ensouls all matter, that Divinity is really the evolving entity, and that matter is but the means through which it evolves. The wave of Divine Life descends from heights far above our comprehension; it ensouls in turn the elemental, the mineral, the vegetable, the animal, and the human kingdoms, gaining experience, learning, and expanding in each. With an ever growing complexity of experience this Divine Life as it presses forward requires an ever increasing complexity of form through which to express itself and through which in turn to gain further experience. "Spirit, seated in matter, useth the qualities born of matter," says the Bhagavad Gita. Ever forward urges the life wave, making for itself forms and again destroying them when they no longer serve its purpose.

Through the lower kingdoms and in the lower stages of human development the progress of this life, while slow, is comparatively easy. The progress is downward. But after a short time in the human kingdom the life wave changes its direction and begins the upward climb on its return journey. Having become completely enmeshed in matter, it must now develop its divinity by withdrawing itself from matter; and for this work it must use matter—the matter which would hold it prisoner. The difficult climb is made more so because the

life must bend its energies not only to the climb, but it must set its strength against the downward pull of the matter which it must use and whose normal trend is downward.

In the human kingdom life becomes individualized into units; it no longer seems to work for increasing complexity of physical forms, but for the shaping of the more tenuous matter of the emotional and mental worlds into qualities and faculties. To a small degree, it is true, the physical organism, especially the nervous system, undergoes some modification. But the difference in the physical bodies of members of succeeding races of humanity is less than is the difference between lower and higher animal forms or the difference between plant and animal. Bodies in the human kingdom seem to be fairly adequate instruments at this stage of evolution for the service of the ego on the physical plane. As it rises into the emotional and mental worlds, it must shape for itself out of the materials of those worlds instruments for use there.

Here it is that the process of transmutation becomes possible. Now each ego, the individualized unit of Divine Life, taking on successive new bodies and casting them off again, advances life after life, gaining ever new powers, freeing itself ever more and more from matter. Life after life it gathers experience which it changes into faculty, moving forward towards its goal as steadily and surely and inevitably as the water in the stream reaches the ocean from which it came.

Why, it may be asked, if the ego is destined inevitably to reach its goal, should there be any interference by us? Why should we seek to assist it in this work? Because by definite, directed assistance from us the ego advances more swiftly. Those members of humanity who have seen the purpose of earth life and are willing to strive consciously towards achievement, instead of drifting with the throng will reach the super-human stage in advance of the mass of

their fellows. At that stage they will be wiser and more powerful than those whom they have left behind, and they can become members of that Brotherhood mentioned above whose purpose it is to help forward the spiritual unfolding and advancement of the humanity from which they have emerged.

It seems fitting for those who have the larger understanding, to press forward eagerly, holding ever the ideal of Service aloft, for it was through just such striving on the part of the Elder Brothers that they have helped us and enabled us to advance thus far. We can best show our appreciation to this Brotherhood by striving to reach as swiftly as possible their ranks and joining hands with them in the service of man. We are now on the threshold of a new era. The best preparation we can make for it is just this conscious striving with the forces of evolution.

Then too at this particular time conditions seem to be especially favorable for achievement along spiritual lines, for acquiring through directed effort spiritual qualities instead of merely letting them develop at their usual rate. There seems to be taking place a great spiritual outpouring in the world. There is a power abroad which intensifies and quickens whatever it touches—good and ill alike. The increase in crime of late may be due to this intensifying power. The increase in intelligently directed activities along charity lines; the attempts, individual and international, to practice brotherhood; the wonderful scientific discoveries of the last half century or less, may all be manifestations of the this same power. This power seems to intensify every force, quicken every quality, each in its respective line. So it would seem a propitious time for taking ourselves in hand and building consciously a more suitable personality for the use of the ego; for we can be sure the spiritual impulse abroad will sweep us forward at a rate beyond that possible to us with our own unaided efforts.

How shall the work of making our-

selves over be done? There are two processes. The first is entirely under our control; over the second we have no direct command, yet it depends on us, as it seems to be directed from without with varying intensity according as we show earnestness and persistence in the practice of the first. In other words, the first process, which we can initiate and control, seems to involve us in the second, over which we have little or no direct influence. These two processes or methods are as follows:

By the first method a new personality is built up, atom by atom. As quickly as may be old, harmful, unbrotherly habits and qualities must be made to disintegrate by disuse, and they must be replaced by qualities better suited to the ego's use. Rigidity, however, must be avoided, for as soon as a given personality becomes unyielding, incapable of change and modification, it is discarded by the ego for one more flexible, for the ego is ever expanding and growing.

The qualities of which our personalities are composed are not rigidly determined, but depend upon the stage and purposes of the ego. Like music and color each quality seems to run a scale, each unit of which is apparently unlike every other. At one end of the scale there may be a quality that is low and vile, while at the other end the same quality has so changed that it is god-like. Consider love. It is the supreme virtue, we are told, the most important for us to possess, the one through which we are enabled to acquire all others. Yet the difference between the low, degraded thing called love by the sensualist and the love and compassion of a Buddha or a Christ is so inconceivably great that few would dare to call them kin. But they are the extremes, far distant extremes to be sure, of the same virtue—the extremes of the love spectrum, as it were.

Again, the same quality at the same part of this imaginary spectrum of virtue is not the same for all men. That quality which may be supreme uprightness for the savage may be supreme iniquity

uity for the spiritual man. On the other hand, the highly developed man may often properly do things which by the undeveloped man are considered sin; for example, parents may eat food or keep hours that would be harmful to the growing, undeveloped organism of the child.

So, flexibility is essential in this process of change. Each virtue which we wish to build into the personality must be put in place sufficiently firmly to be available for the ego's daily use; yet it must be placed loosely enough to be replaced in time by one of finer quality. Day by day after we have taken a conscious hand in our evolution we must work thus, gently and surely, not uprooting violently and leaving "holes," always replacing.

The other method mentioned partakes of the nature of violence, not in the work with single qualities but rather in the quick breaking up and reshaping of the entire personality. This is brought about by sickness, frustration of cherished plans, financial losses, the breaking up of families by death, reverses of all kinds. While the storm rages, we can see nothing but the lightning and the descending flood. We can but hold on grimly and feel all that we held dear, that we thought secure, swept from under our feet. But after the storm has cleared away, we may find ourselves with a glorious sunrise before us. And we shall find eventually that what the storm swept away was but the rubbish of our building and gathering. We may find also that this worthless debris, held so dear by us, was hiding from us a wonderful treasure, never suspected but revealed, brought to light, by the force of the cataclysm.

Perhaps the story of the sword Balmung typifies these two processes, hinting at the reason why the steady, slow building process becomes at times inadequate and must be supplemented by more strenuous methods instituted by those who guide us in our endeavors. Balmung, we are told, was the sword

which Odin gave his semidivine son, Siegmund. Being invincible it served the young hero in many battles. Finally it was shattered on Odin's lance, and the fragments came into the possession of Mimer the dwarf, whose skill in metal work was beyond compare. Under the care of this dwarf came Siegfried, the son of Siegmund. In due time he demanded a sword, and Mimer, being unable to forge one suitable for the strong young hand, bethought him of the broken pieces of what he knew to be a magical instrument. Again and again he attempted to mend this hierloom for the impatient Siegfried, but after each attempt the youth in his abundant superhuman strength broke it into fragments, into the old pieces, on Mimer's anvil. Finally, impatient at the dwarf's futile efforts, Siegfried himself undertook the reconstruction of the weapon. Filing it first to bits despite Mimer's frightened cuteries, he melted the filings and forged the sword anew, thus making at last a weapon suited to his needs. This is a violent process when applied to the personality, and it takes a strong nature to submit to it.

Those who are reading this article are proving by their very interest in its philosophy that they are a little in the forefront of the materialistic mass of humanity. Many of them perhaps have already aspired to or begun consciously directed efforts to speed up their evolution. All these have no doubt become at times discouraged at the magnitude of the task before them. However, let them observe the alchemist of old and learn from him. Let them read with care the formulae of whatever philosophy they are endeavoring to follow. Let them perform the processes laid down, coming back to the instructions after each experiment, whether a success or a failure, for correction, verification, and new direction. Each attempt will throw light on the failure of the preceding one, and will prepare for the following. Sooner or later, if they persevere, they will find their crucibles containing pure Gold.

What Is Christianity?

By REX I. MCCREERY

THE GREATEST religious Master the world has ever known asked His disciples the question, "Whom say ye that I am?" and on receiving an answer declared that on the strength of it He could build His church. It is evident, therefore, that He thought that the phenomenon of Himself was to be the very root of the Christian religion.

All other great Teachers have been profoundly conscious that they were but *pointing* to a realm of truth, but Jesus the Christ in no uncertain terms said, "I am the Way, the Truth, and the Life." To the seeker after eternal life He said, "Follow me"; of one who would see the Father He asked, "Hast thou not known me?" No other teacher spoke thus—neither Moses nor the prophets, neither Buddha nor Mahomet. Others know that they are but messengers of Truth; Christ is also the message. They are but torch bearers; He called Himself the "Light of the world." They point to Truth; He said, "Come unto me."

All this is the unique note of this great Master's teaching. He deliberately and distinctly directs us to find the data for Christianity not alone in His ideas, His teaching, or His example but in the fact of Himself.

Jesus the Christ is beyond all reasonable question the greatest character who ever lived in the body of a man. The greatness of one is measured by two things: first, by the extent of his influence upon mankind; second, by the purity and dignity of his character. Tried by both of these tests, Jesus the Christ is supreme among men. He is at once the most influential and the best of mankind. His supremacy is not comparative, it is absolute. He is the one sinless Being known to man.

Instinctively we do not class Him with others. When we read the names of the

great Teachers of the world, we are conscious that He is preeminently the greatest of all. He is not only perfection Himself, but He suffices for others' needs. His utterances, "If any man thirst, let him come unto me and drink"; "Come unto me, all ye that labor and are heavy laden, and I will give you rest," reveal one who is not only without distress but one who can aid all distress. Others are lost sheep; He is not only not lost, but is the Shepherd. Others are sick; He is not only not sick, but is the Physician. Others are sinners; He is not only not a sinner, but is a Savior.

As students of the Rosicrucian teachings we are conscious, of course, that Christ and Jesus are two distinct beings belonging to different life waves in evolution. We are aware that Christ is the highest Initiate of the Sun Period and belongs to the life wave of archangels, and that Jesus belongs to our own human life wave. But we are also mindful of the fact that unless the man Jesus had reached a proper state of perfection, his vital and physical bodies could never have been used as instruments for the Christ for a period of three years; and it is because Jesus was human and was subjected to all of the tests and trials of the human race that we choose to consider him the bearer of the world's most profound and sublime religion.

That one should live in an obscure corner of Judea twenty centuries ago, speak an insignificant dialect, and yet through wisdom and goodness, in spite of having suffered a shameful death between two thieves, be adored for two thousand years by hundreds of millions of men is the greatest testimony that He possessed some hidden powers far beyond those of the ordinary man.

In answering the question, "What is Christianity?" it is proper that we con-

sider the distinctive features of this great character. Christ Jesus possessed not only all of the common attributes which we call virtues, but in addition to these there were four outstanding virtues which have made this character distinctive and unique among men.

The first of these was *purity*. Jesus, who gave his two lower vehicles to Christ, had not only lived a stainless life, but we are told that for many lives he had so immaculately lived that at the beginning of the Christian Era he had received the Venus Initiation, making Him in effect two and one-half life waves in advance of ordinary humanity. It was possible for him to function in the world of Life Spirit, which is the realm of the Christ. The prayer of Christ, "Make clean our hearts within us," and His open testimonial, "Blessed are the pure in heart for they shall see God," point out the path to the realization of purity. Carnal thoughts, selfish acts, and sensual deeds spring from the impure heart. It is the vile heart which ever sees the mote in another's eye. When we have cleansed our hearts with the purifying fires, we will not accuse nor spend our time in pulling other people's weeds. We shall know that the only devil from which man must be redeemed is self, the lower self, and to find this devil we must look within. A great Mystic has said that "Purity is the David of the light which slays the strong Goliath of the dark and seats the Savior Love upon the throne."

The second distinctive feature in the character of Christ was *love*. Prior to His advent love to the human race was at best a selfish personal attribute. It had been at best a limited thing, and even so elevated a teacher as Plato applauded an "unadulterated hate" of a foreigner. If the ancients knew love at all, they did not know its universal realm. Under the Jehovistic regime love was limited to families and tribes, never extended beyond race or country. Christ so intensified the idea of love as to produce a practically new creation. He made it a

universal thing. His love for all men was an enthusiasm. He not only yearned, prayed, and labored for them, but in the end He died for them. He not only made love universal, but He was the first of the great Teachers to make it the guiding principle and supreme law of life. He pointed out that the only salvation of the world is love; that the kingdoms of the world are but kingdoms of sight, but the kingdom of God is one of love. The human race is slowly but surely coming to the realization that love is "the balm of Gilead, the only panacea for the world's woe."

The third distinctive feature in the character of Christ was *forgiveness*. This springs out of love, yet it was a distinct innovation that Christ made in morality. Forgiveness was a thing not unknown to the ancient mind as an idea, but it was not really expected of anyone in practice. The pre-Christian world's idea of forgiveness is well expressed in the inscription on the monument to Sulla in the Campus Martius at Rome: "No friend ever did so much good or enemy so much harm but I repaid him with interest." Christ treasured no resentments, harbored no vindictiveness, never had a thought of revenge. His prayer on the cross at Golgotha, "Father, forgive them, for they know not what they do," was not only an innovation in the human world, but it has so impressed mankind that it has become a fundamental part of the moral system of today. We are beginning to realize that if we would be discharged from all the debts we owe to God and man we must willingly seventy times seven forgive and pass by the debts of other men, for only in the measure that we mete shall it be meted out to us.

The last of the four distinctive features in the character of Christ, and by no means the least, was *humility*. This virtue was peculiarly original in the life and teachings of Christ. In the pagan world anything approaching it was despised, and the very virtues of the best ethical schools were founded on self-

pride. Not only was Christ utterly free from vanity and self-seeking, but He never even listened to applause nor looked towards the place of the popular hero. He was a Master among men, yet He was among them as one that serves. If ever there was a teacher of genius, it was He; yet He counted an afternoon not wasted that was spent with the Samaritan woman, nor a life lost that was lived for the most part with the poor and the unlearned. He who was the supreme character of history is best described as the friend of publicans and sinners. This was the humility of Christ—a revelation of true greatness. The impressiveness of a Caesar or a Napoleon commanding the world to bow at his feet fades before the realization of the power of Him who said, "Ye call me Master and Lord, and ye say well, for so I am"; yet who in the deepest humility washed the feet of His disciples. Christ had power, but He expressed it in humble service. He was a world Lord, but He was lowly among His inferiors. He was a Master, yet He ministered.

Humility is the most difficult of all the lessons we have to learn, and until we can without reservation, without hope of reward, cast aside all pride and unselfishly render the most menial service to others, until we can with grace and thanksgiving in our hearts to a beneficent and loving Father figuratively eat the husks of the field, we cannot claim even to begin to comprehend this great virtue.

Purity, love, forgiveness, and humility are the four distinctive features of the character of Christ; they are the four-square gospel of true Christianity. They are the four corner stones of the Rosicrucian teachings, and unless we who aspire to greater heights on the path of spiritual attainment make them a part of our daily lives we can never advance very far towards the goal of perfection.

Christianity is the perpetuation of the personal influence of Christ. His religion was to do good. He healed the sick, fed the hungry, made the blind to see and those that mourned to rejoice.

He formulated no creed, built no palatial edifices in which to worship. His was a labor of love without lucre. The groves were His temples, the mountain side His pulpit, the desert His sacristy, and the Jordan His baptismal font.

The civilized world for two thousand years has conceived of Christianity in the abstract; it is now time to make it a concrete reality. We have committed the Golden Rule to memory; it is now time that we commit it to life. We have preached Brotherhood for centuries; it is now for us to make it a working form for comradely love. Thoughts and words may leave their impress upon the hearts and minds of men, but works and deeds truly light the way for men to follow.

One atheistical Stephen Girard, playing the good Samaritan in a plague-swept city when the preachers had abandoned it; one deistical Thomas Paine, braving the guillotine for the rights of man; one ostracized Father Damien, freely laying down his life for the miserable lepers of Molekai; one despised Salvation Army worker, bravely battling in the reeking slums of a great city, striving to drag souls from the seething maelstrom of sin, is worth legions of those sanctified pharisees who prate of sacrificing all for their Savior, yet who never place anything but idle boastings on the altar in the service of their God.

We may profess to be Christians, but our daily lives proclaim what we are. The place to take the true measure of a man is not in the Sunday meeting place but by his own fireside. There he lays aside his mask and reveals whether he is an imp or an angel. It makes little difference what the world says of him or what his professed creed may be; if his family dreads his home-coming, he is a fraud even though he may pray incessantly in the amen corner. But if his children rush to the front door to meet him with love's sunshine illuminating their faces, you may take it for granted that he isn't so far from the great white throne of God. He may profess no

creed, may be branded an atheist among men, but he is infinitely better than the man who professes to be a Christian but who makes his home a veritable hell. The Master once told the fallen woman that she could be forgiven much because she had loved much; and we can forgive much in a fellow mortal who would rather make men swear than make women and children weep.

Those who boast so much of their works and are so prone to belittle their brethren of Faith might well emulate the monks of old. Their creed was, "Service is worship." They carried the Cross into the Western wilds despite all hardships, in defiance of all dangers. They were men whose life was ever a battle and a march, men who willingly sacrificed all for others' sake, accepting without a sigh disease and death as a worldly reward. They were real men, and real men are ever the world's heroes and its hope. The soul of the real man is never hidden behind the cowardly superficialities of worldly life; his heart is an open book which he who runs may read. Public opinion he may treat with contempt, but his ideals for a greater and better humanity are dearer to him than life.

When we learn that man was not made for himself alone, but each was made for all and all for each, we shall know the full meaning of true Christianity. If the Christian religion contained naught else of worth, its doctrine of self-sacrifice should win for it the profound respect of every atheist in the universe.

Self-sacrifice is ever the test of the Christian pilgrim. It is easy to sail with wind and tide, easy to float o'er fair seas, easy to be a good citizen and a so-called good Christian with wealth, pomp, and power; but poverty and contempt, suffering and disappointment, are the tests that try men's souls. To bear with becoming grace the arrows of misfortune, to find our heaven in other's happiness and for their sake to sacrifice and suffer wrongs which are not righted, re-

quires real moral stamina and Christian fortitude.

To be a true Christian requires that we recognize God's goodness in all things that we may learn the great lessons of life. Ever is our dearest joy wedded to our direst woe. The same air that lulls us to sleep, laden with the fragrance of a thousand flowers, oftentimes becomes a tornado and makes great cities a desert waste. The same rains that fructify the earth, pour the destructive flood. The same intellectual power that bends nature's mighty forces to man's imperial will, enables him to trample upon his brethren. The same reckless courage that breaks the tyrant's chain, oftentimes stains the hand with a brother's blood. All is the emanating force from a loving, beneficent Father, and man has been given the prerogative to use this force constructively or destructively.

As true Christians we will never use our God-given power in ruthless war nor in the wanton destruction of our younger brothers, the animals, for when we wantonly crush beneath our feet the meanest worm, we shake the very throne of God. As Christians we will employ this force to promote good will among the nations of the earth; to link together in a kindlier brotherhood the various races of men; to beat the barbarous sword into the peaceful ploughshare, and forever banish strife. We will throw down all bars of discord, and let every division of the great army of God move forward under the command of His Captain, the Christ, and with Faith as our sword, Hope as our ensign, and Love as our shield we will wage war, not upon one another but upon Ignorance, Selfishness, and Hate, hell's great triumvirate, till God's glorious world is redeemed and bound in Truth.

The black night of barbarous ignorance may for centuries engulf the world, but the Star of Bethlehem cannot go down in everlasting darkness, for eternal Truth gleams softly luminous in the dawn of a never-ending tomorrow. Old

faiths may be forgotten, but on the altar of love, self-sacrifice, and service will be built the new, greater, and more lasting Christian faith.

But the new Christianity will come only when this selfish age is past, when brutish ignorance and tyranny are no more. When the Angel of Love has banished forevermore the devil of Hate; when all men are in spirit and in truth a band of brothers, the wrongs of one

the concern of all; when the demons of greed are exorcised; when Love, the most sublime word ever whispered by celestial lips, shall become the only law, the Fatherhood of God the only faith—then and only then will our utopian dream come true; then and only then will the human race be one universal Brotherhood, containing neither millionaire nor mendicant, neither master nor slave.

Tears

A Story of Magic

BY ANNA LIERSCH

IT WAS a raging storm that made the night hideous with its clamors. Now the rain fell in torrents, then came the pelting hail; now the lightning flashed luridly over the wind-swept fields, then the thunder claps made the distant mountains echo. Through this nightmare of the elements a little fairy was tossed about till her shimmering wings were beaten and torn. Nowhere that she looked could she find a nook that would shelter her. On and on the wind drove her with relentless fury, carrying her on swirling gusts toward the lone house on the hill.

A light in the house shone fitfully through the storm, and toward it the fairy struggled. She knew that human beings dwelt there, but that she must take her chances that they were not ill-natured, for the wind had torn her wings, and she could fly no further.

The window became nearer as she was tossed forward by the hurtling gusts. Then a hailstone broke a pane in the leaded frame, and she slipped through into a warm room. Ah! what a relief to get away from the elementals who made the night hideous with their battle. They had clawed her wings; they had dashed water at her till she was breathless; they had pelted her with hailstones till her

poor body ached; they had blinded her with the flashes of lightning and deafened her with the roar of thunder. Everywhere she saw their ugly shapes, their leering eyes, their threatening hands.

Now she sank down in a tired little heap below the window, where lay a few scattered cushions and a wooden bench, and there she gasped for breath. Slowly she grew quiet and looked about the room. There by the fireplace sat an elderly man watching the flames about the burning logs. A gnawing discontent, a hopeless air of, "Oh, what's the use!" shadowed his sensitive face. The mouth was stern and repressed, the eyes sad and hopeless. As the fairy watched the man's face, her heart grew heavy and sank. Would she find mercy at his hands, or would he be ruthless and turn her out into the storm? She glanced around the room and saw tables covered with queer bottles and retorts from which came strange noises and weird, luminous vapors. Peculiar instruments lay scattered everywhere, and books lined the dusky cobwebbed walls.

A sigh escaped her as she gazed about, at which the man turned his head and saw her by the window. As the sad eyes gazed at her, a steely look of cold inquiry

and merciless inquisition flashed through them. The heart of the fairy sank in despair, for she found herself looking into the eyes of a magician. In a flash she understood the meaning of the bottles and retorts, the weird instruments and tools. And with this understanding came the memory of the fate of her sister fairy, the memory of how her companion had become enslaved by the magnetism of the eyes through which shone the powerful human will, that no mere fairy could resist. Her sister had been forced to obey commands to do evil things against which her very being revolted. Yet if she rebelled, sharp pains were shot through her delicate body till she quivered in agony. Lower and lower into the astral pits she had been dragged by the remorseless will of the black magician, till one day she felt she could endure it no longer. A black pall swept over her, and she was no more. Did a like fate await her surviving sister at the hands of this man?

Slowly the fairy was drawn by the man's will from the bench where she cowered, till she hovered in the air near his face. He gazed steadily at her weary little body, her ragged garments, her broken wings. Then he looked coldly into her frightened little face to find the keynote of her being. Here he stopped in surprise, for her eyes brimmed with glistening tears. This was something new. He had never realized before that a fairy could feel emotion. He gazed intently to read what lay hidden in her heart. Hoping against hope that she might find mercy, she let him read till he had found the key of the latent soul that would be hers in time to come.

Slowly a kindly light crept into the corners of his eyes, and slowly his stern mouth relaxed, for as he looked at her, a chord of pity was aroused in him, and he felt a queer, uncomfortable pang. Somehow he felt he could not use her for experiments as he had done so often with others. It seemed a very sacrilege, and he was surprised at his own hesitation. A smile flitted over the fairy's face as

she stretched out her tiny hands to him in confiding trust.

Then he decided he would let her remain with him as a pet, and study deeper into her puzzling nature. There was plenty of time for laboratory experiments at a later time. Tonight he was too tired in body and mind because of his long and futile search for the riddle of life. Why not let her amuse him with her fairy capers and thus relax the tension of his tired brain?

A slow smile stole over his face, and he began to croon to her in low, murmuring snatches of song as though she were a child. Memories of his own childhood came trooping before his mind's eye. Again he saw his gentle mother as she sang soft lullabies while she watched the flickering evening fire. Again he heard the chirp of a stray cricket on the hearth, the hum of the spinning wheels of the maids, his grandmother's stories of ghosts and goblins, of fairies and gnomes, of the princess and the cruel witch. These memories were like beautiful tantalizing phantom dreams of things that had never been. How long ago it seemed, how far away.

Here he was, an old man, weary of life, weary of the ceaseless search for that will-o'-the-wisp, the answer to the riddle of life. Many an experiment had he made at bitter cost to himself and others; many a little being had he sacrificed in his laboratory tests that came to nothing. It was true that he had thereby stolen many a secret from nature, had acquired power over many forces, many beings. Nature spirits and elementals were at his beck and call. Queer phenomena had been produced in his hidden study. If the outside world knew the extent of his secret knowledge, his hidden powers, how people would shiver with dread. With a sinister smile he recalled instances where he had used his powers to destroy enemies who defied him, and how none knew what truly happened when the doomed ones were struck down. Let them rot! What did he care?

And yet, why this gnawing discontent, this aching sense of uselessness? Yes, why? What was the good of it all? Of what use to him were his achievements if they left an empty void? Nothing he had accomplished gave him lasting satisfaction. Why, oh why, go on doing all these things when they meant so little to him? Why do them at all?

Thus he brooded through the long night. The storm died down as the dawn broke in the east. The little fairy noted how his amusement at her flitting capers had given way to a musing silence as he remembered the long ago. With misgiving she watched him sink into melancholy brooding, and nothing she did roused him from his stupor of despairing thoughts.

A dancing sunbeam flashed into the room as the sun rose, and the fairy flitted and whirled about the ray of light in her very best manner. Oh, would he never look up and see her? Suddenly she sped toward him, whirling her draperies as they glistened in the early light. She hovered near his face, dancing madly till she seemed a swirl of shimmering colors. At last he looked up and spied her. With a glad smile glowing in her face she whirled and capered and danced, hoping to break the gloom that shrouded him. When he began to smile, she trembled with joy. She would make him happy yet. A soft sweet song trilled from her lips, and her rippling dance slowed down. His eyes softened as he watched her. Suddenly she made a tiny leap, and cuddled against his cheek in an ecstasy of glowing love. This human would never harm her. He would respond slowly yet surely to the radiance of the love within her, the love that lies buried in the heart of all beings, the love that makes all the world kin. She felt herself floating in a sea of love, of joy, of bliss—at one with all, at one with God.

The man held his breath in bewilderment. What a strange glow of peace was this that stole over him! He felt at peace, at rest—that the world was good, that God was within all. What did this

mean? God, whom he had spurned as mere church twaddle—why did he think of Him now? He relaxed. The feeling of peace wrapped him with a soothing glow. The restless discontent vanished like a mist before the sun. The room faded out and became an endless sea of translucent color, over which hovered songs of celestial harmony. He felt himself lifted into this sea of bliss, he melted as one in a sea of glory. Then the Voice in the Silence spoke, spoke to his heart so long numbed by his tyrannous mind, and its words became one with his being.

As the Voice told him how he was straying in paths leading to confusion and despair, a vision formed in the mist floating over the luminous sea of color. The figure of a man appeared, tenderly smiling, gloriously beautiful, majestic and calm. The Voice spoke on, pointing the path to peace, to unity, to attainment. The path shown was the thorny path of duty, wherein he must release all beings held bound by his spells, repent of the wrongs done those helpless before his magnetic powers, make restitution for all he had taken by force, and learn to serve humbly all mankind. Before his eyes spread many lives filled with bitter trials, debts of destiny to be paid in full, a slow purging of his haughty pride, the giving up of his ruthless dominance over those weaker than he. Yet beyond these weary lives of restitution flowed the ocean of peace, reaching to the very throne of God.

Tears welled in his eyes as he thanked the silent Voice for showing him the path—the path he had sought so long in vain. The vision faded, and he was alone, alone with the little fairy. He glanced at her with a smile, and found tears glistening in her eyes. They were tears of joy, for she had beheld the vision the same as he. For a long time he sat quietly and pondered. He stood at the crossroads and must choose, choose for all eternity.

Days flew past, and weeks grew into

months. Indecision tortured him. When he wavered and appeared to forget the vision, the fairy's tears brought him to a halt. When he sought to follow the Voice, though the fairy sang and danced with joy, behind her lurked the demon fear. He knew that if he followed the Voice, he must unbind the demons and elementals chained by his spells—and that meant death. He knew that if he released his cruel sway that held them cowed, they would turn and rend him. Often he had tortured them when they revolted against his commands. Should he loose them, they would seek revenge. With glee they would claw and tear till they had rent him limb from limb.

Listless and weary, he pattered among his retorts and instruments, pondered over musty books, lit a blaze in his chemical furnace. Then he sat before the fireplace and brooded. The fairy coaxed and wheedled, sang and trilled and danced, all to no purpose. He prepared to make his decision, final through all eternity. Slowly he gazed down the two roads between which he must choose. The old road he had traveled, the path of ruthless power, led to ultimate destruction, to the pit of despair, of gloom, of hideous darkness. The road which the Voice pointed out to him was thorny, lined with jagged rocks over which he must struggle ever upward, a road ever steeper, now shrouded in gloomy darkness, now swept by icy blasts, till at times he saw his very soul sink down upon it in exhaustion. Yet ever along that path an inner light would lead him on, and often radiant beings would guide his stumbling feet over the danger spots. On that road, where he saw the figure of himself struggling upward, glowed a fairy light, tiny yet bright as a distant star—the light of the little fairy who had become his constant companion during the past months. When the tiny light brightened, the radiant ones drew near to help. The fairy's tears would shine during these future lives as a signal that he needed help. Thus their

lives were to be linked along the upward path.

The two roads floated before him in a vision. He glanced around the room, and surveyed the chained demons who must be loosed if he hoped to travel the higher path. Calmly he walked toward the center of the room, stood proudly erect, cuddled the little fairy in his bosom, and looking upward chose—the path of the silent Voice.

He began to chant the spells. The demons flocked around him. He drew the magic circle with their symbols, spoke the freeing words, and pandemonium broke loose. In swirling torrents the demons rushed toward him, clawing his limbs, tearing his flesh, gouging his eyes, choking him with foul stenches that sickened his very soul. Every muscle, every tendon, every nerve, quivered in agony from the strain. Yet he yielded not an inch. Not a move did he make to stop them, not a hand did he raise to bind them. He gave them full power to wreak their spite. Dizzily he swayed, and the pain ceased. He saw his mangled body lying at his feet amid the strewn wreckage of his shattered laboratory, where the peasant woman would find it next day. She would marvel about the accident, and remember her foreboding of evil because she had seen ravens flying in the moonlight. There below him lay the body, and he floated upward into the Light. He had passed the valley of shadows that are Illusion, into the Dawn of God, for in losing his life he had found it.

The Heart of Man

There's beauty in the heart of man—
 Unseeing eyes, behold!
 Look for and find it where you can.
 There's beauty in the heart of man—
 Love's ashes into embers fan,
 And find the purest gold!
 There's beauty in the heart of man—
 Unseeing eyes, behold!

—William James Price.

Occultism, the Golden Thread of All Religions

BY W. STUART LEECH, M. D.

ANYTHING whose nature is unknown is mysterious or occult until solved; it is a thing or doctrine misunderstood until revealed. Although there are occult mysteries connected with all religions, some of their truths have been taught in secret during the past, and some are being taught at the present day. Much of this teaching is from mouth to ear.

No school of thought has any particular claim upon the use of the word "occult." Rightly used it is a sacred word with a holy meaning. Occultism is a matter of higher sight and individual experience. A knowledge of occultism is an attainment of the evolved soul and comes from the unfoldment of consciousness. Scripture teems with references to the "Mysteries"; and to begin the subject we may look up Romans, 16: 5; I. Cor., 2:7; Col., 1:26; and Rev., 1:20.

Christ said unto the disciples, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Under no circumstances can we consider ritualism and parliamentary rules as occult or mysterious, and Christ had no reference to them when He spoke as quoted. Some of our modern ecclesiastical teachers think that they know the Mysteries and that the Mysteries are wrapped up in the ritualistic sacraments. I admit that several of the sacraments contain a bit of real occultism, but not one person in a hundred is acquainted with the truth about them. Hidden therein are mysteries which cannot be made public in a trivial manner. The occult schools tell us many wonderful things of the Greater and the Lesser Mysteries, which if given to a half enlightened public would produce only contemptuous sneering.

The English navy uses a rope with a red thread woven into it; and at what-

ever wharf in the world we find a rope with a red fiber running through it, the chances are that it belongs to the British navy. In all of the Old and New Testament, in the Bhagavad-Gita, and throughout the Stanzas of Dzyan we find the golden thread of occultism. Strip our Scripture of this occultism and it would be as devoid of all life as a marble quarry.

Christ's parables have an esoteric side and therefore belong to the occult regardless of their exoteric teaching. The laity would laugh one to scorn and the foolish would indeed deride him if he placed the great truths before them without warning. Tiny doses of ipecac settle a rebellious stomach, but a huge dose produces emesis immediately. It is the same with a host of other drugs. In all things we are taught to draw our lessons from nature.

Nineteen hundred years ago Paul taught by allegory, and so did the seers in the time of Abraham. Origen, who lived sixty-five years after the Crucifixion, taught and held strongly against the literal interpretation of Scripture. As he lived that near to the Christian era, which was twice as near as we are to George Washington's day, we are in duty bound to consider him an authority. St. Gregory, one of the early church fathers, was against the literal interpretation of sacred Scripture. In the time of St. Dionysius the church sacrament was divided into three degrees, "purification, initiation, and the accomplishment of perfection"; and as part of the ceremony there is mentioned, "the bringing to sight."

From the days of Origen up to the council of Nice in the year 325 A. D., the occultism of Christianity was taught throughout the known world, and was the main factor that brought on the per-

secution of the Christians. In the apostolic constitutions we find this: "These regulations must on no account be communicated to all sorts of people because of the mysteries contained in them." Tertullian, one of the classic writers of about 200 A. D., just about as far from the Crucifixion event as we of the present day are from the Declaration of Independence, states concerning the followers of Christ: "None are admitted to the religious mysteries without an oath to secrecy."

Cyril, Bishop of Jerusalem, about 350 A. D., writes thus: "We employ obscure terms with others." St. Basil the Great, Bishop of Caesarea, about 350 A. D., has this to say: "This is what the uninitiated are not permitted to contemplate." Gregory, bishop of Constantinople, writes: "Our mysteries are not to be made known to strangers." "All the mysteries should be kept concealed, guarded by faithful silence," said Ambrose of Milan. Then again we have this from Bishop Hippolytus: "Besides those things which belong to all Christians in common, we are not to discourse to you sublime mysteries, which none are qualified to hear but those who by the masters' favor are partakers of them."

St. Chrysostom and St. Augustine speak of Initiation in their writings more than fifty times. Besides, there are innumerable instances in the early writings where we can in the translation substitute the word "Initiation" for the word "salvation" and be more in keeping with the meaning. In the fourth century Father Chrysostom stated: "I wish to speak openly, but I dare not on account of those who are not initiated. . . . When the holy mysteries are celebrated, we drive away all uninitiated persons, and then close the doors. . . . I here pass over in silence, for it is forbidden to disclose such things to the profane." Cyril of Alexander in the year 412 A. D., said: "These mysteries are so exalted that they can be comprehended by those only who are enlightened."

Papal Rome and all the Spanish mon-

archs have opposed the Mysteries and their philosophies from the beginning of their history, and they have waged a relentless war against all these ancient discoveries of the human mind; however, we notice that an occult artist once painted one of the popes with six toes, indicating the possession of a sixth sense.

Eusebius, the father of ecclesiastical history, is generally regarded as having knowledge of the exoteric part of Scripture alone. His lecture on "The Living Temple," however, is an esoteric masterpiece, one of the greatest of the past 1900 years. The golden thread of occultism glistens through it, and its principles are applicable even in this day.

In Matthew, 13: 10-11, and other parts of the four Gospels we come in contact with certain short allegories or obscure teachings given by the Christ. All of these parables are peculiar in that they present four distinct phases, viz.:

First, an esoteric or secret message.

Second, an everyday occurrence.

Third, one or more moral principles.

Fourth, the dark and the bright side of humanity.

Do not forget that the Scriptures give the drama of the soul. Notice also that five of these parables pertain to Initiation, and five others show the soul's relation to future and higher planes interpenetrating our physical world. Occultism is a golden thread woven into the Scriptures from Genesis to Revelation.

Occultism and mysticism teach that man can now attain to an immediate consciousness or knowledge of the higher realms, and can there approach Absolute Truth and the eternal forces. Occultism is above and superior to all commercialism. There can be no real understanding of Christianity without a knowledge of occultism. Man is a spiritual being and in his very constitution requires this knowledge.

All things I thought I knew; but now
confess

The more I know I know, I know the less.

—J. Owen.

Worth-While News

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

Atoms Hold Utopian Key, Says Science

The unlocking of the tremendous latent power of the atom will be the means of freeing mankind from the bondage of excessive physical labor. The billions of foot pounds of energy which are expended at the present time in mining coal and the construction of cumbersome machinery operated by steam and electricity are more or less wasted energy. The latent power of the atom will furnish us with energy that can be adapted in thousands of ways for doing our work without the laborious processes in operation at the present day. The discovery of methods of doing this, however, and their practical application cannot come about until man has learned thoroughly the lessons which physical labor has to teach. Then a very much larger percentage of time will be available for education and general culture. The article quoted below from a Los Angeles paper shows the quite wonderful progress which physical science is making at the present time.

Remaking of the entire social order in mastery of the atom by science, was foreseen by Professor James F. Norris, of the Massachusetts Institute of Technology, in his annual address tonight as president of the American Chemical Society.

"We know that atoms consist of unthinkable amounts of bound-up energy. They are like a jack-in-the-box. When we learn how to touch the button, the energy will spring out and we can use it," he declared.

"There will then be no underground slaves and no coal barons. A limitless supply of energy will make over the world. Every man will have time to taste of the joys of life."

Pointing out that such a discovery would destroy our present system of social values, he predicted, "an economic upheaval would force upon the world a change from the present unsatisfactory system based upon gold, to a more rational one based on something more fundamental—perhaps the value of a man's labor, or necessary commodities"

He declared property rights in natural resources would disappear.

"A family would not live," he said, "for generations in affluence and produce nothing, as the result of the purchase by a forefather of a copper mine when the demand for the metal had not developed. It is impossible to conceive of the extent of the social revolution that would follow practical transmutation of the elements."

Science Explains "Crowd Waves"

Mob psychology has always been an interesting study. The following article from the Los Angeles Examiner gives some interesting information which has been worked out by the psychologists:

The intensive study which is being made nowadays in etheric waves of different lengths and amplitudes—ranging through the scale of heat waves, wireless waves and light waves—is bringing to light a number of developments going to prove that most substances, if not all, are continually sending out vibrations, like those of a wireless station. This is especially true with living beings, and men are more active than animals.

It has long been known that the psychology of a crowd differs radically from the psychology of the individuals of the crowd.

Every person sends out waves or vibrations, each differing slightly from the other. Very few people are so highly powered that their vibrations cannot be affected by the vibrations of others. These waves are not only physical, but also mental.

What happens in a crowd is this: the waves or vibrations of all the individuals are irregular at first; they interfere with each other. But, as time passes—and especially if there is a common thought dominating every one—the frequency of these waves begins to co-ordinate. A composite of the waves is formed, in much the

same way that a composite photograph may be made of a hundred persons of a somewhat similar type, in order to procure a composite that is characteristic of the type.

This, in turn, reacts upon the crowd. The various individuals find themselves in the rare position of being "in tune" with a mass of their fellows. An unconscious solidarity sets in.

A very keen student of mob psychology has declared that the surest way to intensify the possible harm of a crowd is to attack it, or to oppose its aims. That will only deepen the unity of the crowd. But the intrusion of any other subject, on which the crowd has not been brought to unity, may destroy the baneful composite vibration in an instant.

To the occultist the emotional waves which surge through and about an audience under the spell of a magnetic speaker are very interesting to watch. These waves are brought into being through the agency of the speaker, who directs the thoughts of the people in such a manner that they form a powerful composite thought form. To this the corresponding type of emotional desire stuff attaches itself, and becomes the origin of the waves of emotion.

Atheist Society Denied Articles of Incorporation

When a man becomes so firmly encased in his vehicles and those vehicles become so crystallized and unresponsive to spiritual vibrations that he cannot conceive of the existence of God, it indicates a rather serious condition. Persons who are in this condition are to be pitied rather than condemned. Our pity should go out to those who are so spiritually blind as to endeavor to form an atheistic society such as mentioned in the succeeding clipping from a New York paper. They may have a function, however, in inducing the Church to abandon some of its absurd man-made dogmas.

The American Association for the Advancement of Atheism, whose announced purpose is to abolish belief in God, was denied articles of incorporation Wednesday by Supreme Court Justice Mitchell.

The articles of incorporation gave as part

of the association's mission the conduct of "general propaganda against the church and clergy." The articles read:

"In prosecuting its work, which shall be purely destructive, the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates and discussions, of the subjects of science and religion; publish and distribute scientific and antireligious literature and conduct general propaganda against the church and clergy. Specializing as it does in mental reconstruction, the society shall contribute to the building of a better civilization by operating as a wrecking company, leaving to others the designing and establishing of the new order. Especially shall it endeavor to free American scientists and statesmen of the necessity of patronizing religion."

Masonic History

The Masons show signs of waking up and coming out of the lethargy that has seemed to envelop them during the past several decades. The Masonic movement is an extremely important one in promoting the aims of evolution. The book mentioned in the clipping below gives valuable information regarding the exoteric side of Masonry. It is interesting to note that occultism and movements devoted to it, such as that of the Rosicrucians, constitute the esoteric side of Masonry.

J. Hugo Tatsch, formerly assistant cashier of the Union Bank & Trust Company of Los Angeles, recently appointed curator and associate editor of the Iowa Masonic Library at Cedar Rapids, has contributed a new volume to the literature of Freemasonry entitled, "Short Readings in Masonic History."

Mr. Tatsch traces the rise and development of Freemasonry from the cathedral builders of the middle ages, and departs from the usual custom of writing Masonic history by presenting it, not as a thing separate and apart from the times in which it flourished, but as the outgrowth of economical and social conditions of English medieval life. The phenomenal growth of the fraternity in England after the formation is fully covered, and beginning with the formation of the Grand Lodge in England in 1717, its story is carried along until 1813, when the two rival Grand Lodges of England united in what is now the largest and most influential Masonic body in the world.

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

Information About Other Societies and Leaders

Max Heindel stated his position in this matter in a short article in the "Echoes" of September, 1914, which we quote herewith:

"It is a frequent occurrence to receive letters from students saying that such and such a society teaches so and so in regard to a certain matter, and asking if it is true, or how we reconcile it with our teachings, or why ours are different. I wish to say once and for all that it is impossible to answer such questions, because it is not the policy of the Rosicrucian Fellowship to decry or disparage the teachings of other societies. It takes all our time to spread our own, and if our literature is studied, the reason for our teachings will always be found. There is no statement made by the Rosicrucian Fellowship that is not backed up by reason and logic, and this we are always willing to reiterate and amplify, and in every possible way give students satisfaction; but we positively cannot undertake either to explain or controvert the teachings of other societies."

The above still represents our policy: and whereas we are always very glad to give our students help in their problems, still it will be appreciated that it is impossible for us to discuss other societies, their philosophies, or the personalities connected with them.

Difference between Our Christ and the Cosmic Christ

Question:

Is the Christ who descends into the earth at the autumnal equinox the Cosmic Christ, or is He a lesser being bearing the same name?

Answer:

Max Heindel states in *Gleanings of a Mystic* that "the Cosmic Christ is the highest Initiate of the Sun Period, inhabiting the central sun and guiding the planets in their orbits by a ray from Himself, which becomes the indwelling spirit of each planet when it is sufficiently ripened to contain such a great Intelligence."

From the above quotation, we may see that the Christ who died upon the Cross and then became the indwelling Planetary Spirit of the earth was only a ray from the Cosmic Christ. The latter has jurisdiction over all the planets of our solar system, not merely the earth. To say that the indwelling Planetary Spirit of the earth is a ray from some greater being is merely a symbolical way of saying that the Cosmic Christ projects a part of Himself into the earth to act as the Earth Spirit. A highly evolved being like the Cosmic Christ is capable of functioning in several vehicles at the same time; therefore He may simultaneously be the indwelling Planetary Spirit of several planets. The Rosicrucian philosophy gives no information as to whether or not He has yet become indwelling in the other planets of our system, but since some of them are much

farther advanced in evolution than the earth, it is reasonable to suppose that He has become indwelling in them.

*Pushing Disagreeable Personalities
Away*

Question:

A certain person is very disagreeable to me, and apparently has a sort of subconscious animosity against me. We are associated in the same work. I am so situated, however, that I could eliminate this person from my environment if I wished to do so. In the interest of harmony would it be advisable to do this?

Answer:

Nothing can exist in our environment that is not a reflection of that which we have within us. In other words, our environment is a perfect reflection of ourselves and our stage in spiritual development. Therefore if we have disagreeable conditions about us, it is perfectly evident that we shall not get rid of them by pushing personalities away. The thing to do is to look within and find out what our own personal deficiency is; then go to work to remove it, building up our character in spiritual grace and self-mastery until we have arrived at the point where we have nothing within which will attract to us disagreeable experiences. When we arrive at this point, the subconscious animosity between us and other personalities will have disappeared. It will have been transmuted through the higher vibration of love which we have built into our aura by self-mastery and the practice of tolerance. The desire to have more room for self-expression is the secret motive in pushing others away. This involves the force of repulsion, which is the active principle of hate. Therefore we would advise you to continue in your present environment and not add to your debt of destiny by trying forcibly to eliminate any personality associated with you at the present time, leaving that to the great Law of Consequence, which will do it automatically

at the proper time without increasing your debt.

Common sense, however, must always be used in all of the problems of life. If two personalities are so antagonistic to each other that when they attempt to associate, extreme friction results, it would be better to stay apart for a time until greater self-control is gained by both.

Fasting and Psychic Negativeness

Question:

You state that people who are psychically negative should avoid much fasting, for it increases their negativeness. How may one know if he is psychically negative?

Answer:

Lack of emotional control is one very good evidence, and lack of will power is another. Both of these lead to psychic negativeness even if that condition has not already arrived. Thought wandering or mental negativeness is another evidence which comes in the same class. If a person has no control over his thoughts, if they jump about and flit from one object to another at their own pleasure, if he is unable to concentrate at least to a reasonable degree, it is an indication that he is either psychically negative or on the way towards it. When a person has this form of negativeness, it means that he is sensitive to influences from the unseen side of nature, and that these influences or entities either invade his aura or project their impressions upon his mind. In both cases they are likely to upset him emotionally and mentally and thereby make it difficult or impossible for him to concentrate. Of course, a person may lack concentration and still not be psychically negative, that is, he may never have cultivated concentration, thus proving that he is somewhat backward in evolution. If a person receives impressions of a psychic nature mediumistically, he of course is negative psychically, because mediumship is a negative psychic process.

In all of these cases fasting should not be engaged in to any great extent until the condition is overcome. Fasting makes the physical body somewhat negative, and this in turn is communicated to the desire body and the mind. But if a person's mind and emotions are under moderately good control, it will ordinarily be safe for him to reduce his food to much less than what is considered necessary by the people of the world, and in case of sickness he will be able to fast safely for a few days until the condition is overcome or improved.

The will is the means of mastering the desire nature, and its use is the natural corrective for emotionalism. Training in abstract thought is also a corrective for it, because the World of Abstract Thought is correlated to the Desire World. The use of these methods will tend to eliminate psychic negativeness.

Were We Once Animals?

Question:

My understanding is that we have never really been animals in past ages of evolution, but only like animals so far as knowledge or senses are concerned. Is this correct?

Answer:

It is quite true that we have never been animals. Darwin's theory of evolution, which is stirring up so much trouble in the fundamentalist world at the present time, is incorrect in this particular, although it has basic truths underlying it of great importance. In an earlier stage of our evolution we passed through an animal-like stage, but we were not animals. We were merely animal-like from the standpoint of consciousness. We were presided over as egos by Group Spirits as are the present animals. In the Moon Period our Group Spirit was Jehovah. At a certain stage in our evolution, which science has marked by the discovery of fossilized remains of early life, a small part of our life wave began to retrograde or straggle

behind, and these stragglers have become the anthropoid apes. This does not mean that we have ever passed through the anthropoid stage, but that the apes are degenerate men.

We passed through a mineral-like stage in the Saturn Period, and the lowest region in which we then functioned was that of concrete thought. We went through a plantlike stage in the Sun Period, the lowest region of which was that of desire stuff. We passed through an animal-like stage in the Moon Period, and the lowest region in which we then worked was the etheric region. In the Polarian, Hyperborean, and Lemurian Epochs of our present Earth Period we recapitulated these earlier mineral-like, plantlike, and animal-like stages. In those early epochs we occupied physical bodies of a most rudimentary character, over which we had comparatively little control. They were not as good in some respects as those which the animals now possess; nevertheless we were not animals even then.

AN ADDITION

In this department of the "Rays" for October, 1926, page 458, there occurred an article entitled, "The Size of the Invisible Bodies of the Sun and Planets." There it stated that the World of Thought may be regarded as the mental body of the sun and that the Desire World may be regarded as its desire body. This passage was susceptible of misconstruction, and we therefore wish to supplement it as follows:

Every planet has its separate desire world and its separate world of thought, which respectively constitute its desire body and its mental body, and the same is true of the sun. There is no universal desire world or mental world which includes all of the planets and the sun. The World of Life Spirit is the first universal world which includes all of these bodies.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

The Pairs of Opposites

BY ISABELLA J. RHODES

DOUBTLESS all have observed that most attributes are dual or two-sided in their nature, and when looked at superficially each side or half appears to be contradictory and even diametrically opposed to the other; but when considered more fully they are found to be one harmonious whole. These attributes may be described as "pairs of opposites."

We may say that the study of the pairs of opposites tends to logical reasoning, and without logical reasoning one cannot advance very far along any line of thought without coming to grief. Especially is it useful in helping us to avoid the pitfalls which await us when we take up the study of occultism and astrology. We will enumerate some of the "pairs," and then consider a few in greater detail, beginning with our beloved science, astrology, and its opposite, astronomy.

Altruism and Selfishness.
Art and Science.
Belief and Doubt.

Cause and Effect.
Cosmos and Chaos.
Day and Night.
Eternity and Time.
Health and Disease.
Involution and Evolution.
Joy and Sorrow.
Macrocosm and Microcosm.
Optimism and Pessimism.
Opulence and Penury.
Pleasure and Pain.
Truth and Error.

We may consider these pairs of opposites from various points of view. First from the view of opposing forces or the powers of Light and Darkness; second, as it were, from the reverse sides of a medal, each side different and distinct from the other, yet each incomplete without the other; third, in terms of astrology, from opposite characteristics such as given by Jupiter and Saturn. Jupiter is known as the great benefic and Saturn as a malefic planet, but both the Jovian and Saturnian influences are necessary to make the fully developed,

useful, and powerful character. Astronomers, or at least many of them, speak of astrology with scorn and derision, but astrology is spoken of by its adherents as the soul of astronomy. Astronomy gives us very valuable facts about the starry spheres, but astrology gives the spiritual meaning of these facts. Astronomy may be likened to the body and astrology to the soul; both, however, of value, one to the other. The so-called malefic planet Saturn gives steadfastness, endurance, fortitude, patience, chastity, and fixity of purpose. The opulence and impulsiveness of Jupiter would run riot but for the restraining influence of the slower vibrations of Saturn.

Therefore we see, if we delve beneath the exterior or surface of things, that everything in the universe is good and ruled by unerring wisdom. It is only when we allow ourselves to be influenced by the personality with its likes and dislikes that we become ruffled by the conduct of others or by distasteful circumstances. What does it signify if we are rudely jostled in a bus or spoken to slightly in a shop or have disagreeableness to encounter? Nothing whatever can hurt us or ruffle our spirit unless we *allow* it to do so; the fault if we do become agitated is in ourselves, not in others. If we feel antagonism to our conditions, it is a sure and certain indication that we are still bound by the pairs of opposites, otherwise we should know that whatever occurs to us each day is what is needed for our soul's advancement, and also that we have *chosen* this particular incarnation. So we should not be annoyed or perturbed by what we ourselves have chosen to experience.

We all desire and strive to possess joy and happiness, each in his own particular way. These attributes are considered the most desirable, and their opposite, sorrow, the least so, to be shunned if possible. But does joy teach us many valuable lessons? I venture to say not many. Let us ask one who has passed through seas of trouble which

state has taught him most, and he will admit that sorrow has taught him all he knows of fortitude, endurance, sympathy, patience, and compassion. Lessons learned from joy are fleeting, but those learned from sorrow endure. Therefore sorrow as well as joy is good.

Then let us consider the states of night and day, sleeping and waking. The student, the philanthropist, and the very busy person in any walk of life are apt to regret and curtail the hours spent in sleep, forgetting in their eagerness for action that during the hours of sleep, when the ego is released from the bondage of the physical body, far more work both for oneself and one's fellow creatures can be accomplished than could ever be done in the waking hours. In the darkness and in sleep our vital functions are renewed. The poisons from destroyed tissue which have been caused by the mental and physical activities of the day, are eliminated. Also during sleep the ego takes the mind and desire body into the Desire World, there to restore their rhythm and harmony. These two bodies when strengthened restore the vital body, which in turn works upon the physical body, bringing to it renewed life and vigor for the next day's activities. When the physical body sleeps and the ego is released from the lower vehicles, much more work can be done in healing and comforting the sick and troubled than when awake. Those who are doctors and those who study and practice the art of nursing, if spiritually developed, are able to do their greatest work of healing during what we call the sleeping hours. Sleep, then, instead of being so many wasted hours is to be desired and cultivated for the restoration of the ego's several vehicles and for the help which through it we can give to mankind.

The first half of each pair of opposites corresponds to the positive principle and the second half to the negative. If we take each pair separately and meditate upon it sufficiently long and earnestly, a host of enlightening thoughts will flood

the mind. For instance, consider involution and evolution. To the average mind the former word conveys little or no meaning, and the latter is applied only to the physical body. But in esoteric philosophy involution describes the flight or journey of the Virgin Spirit through revolutions, periods, epochs, and aeons of time until at last it reached the earth as we now know it and became enmeshed in the physical body. The spirit having reached the nadir of materiality, then began the upward and return journey. We are now upon the ascending arc, the evolutionary stage, and shall by a gradually accelerating process reach at last our zenith, having then the added knowledge, experience, and power which we shall have acquired during this long, long journey.

Words are sacred, and many have a spiritual as well as a literal meaning. Small and seemingly insignificant pairs of opposites, such as up and down, to and fro, back and forth, high and low, far and near, ebb and flow, all typify in their esoteric or spiritual meaning the involution and evolution of the spirit, or man's gradual unfoldment from a trance-like state to the stature of a god.

For a moment let us consider health and disease. Health we regard as one of the greatest blessings and illness as a calamity. But in sickness how frequently the soul of the sufferer advances by leaps and bounds. Experiences are then gained upon the higher planes which influence all the remainder of life and teach as no earthly experience could. Also those who attend upon the sick often mature in gentleness and patience, therefore we do not call sickness evil.

We are apt to think, especially those of us who are still to some extent creed-bound and who have not quite freed ourselves from the narrower teaching of early childhood, that the period of the earth spent in chaos is one of inactivity, a time of utter uselessness. But in the light of greater revelation we know that

cosmos is the *manifested* order of creation, and that when the earth passes through a period of chaos, it is far from being a state of uselessness and inactivity, for "chaos is the seed ground of cosmos." It certainly gives a rest from manifestation, and it is a time of assimilation of cosmic experiences which enable the earth to evolve and emerge into a higher and fuller development when the dawn of the next great Cosmic Day arrives.

The aim and intention of life is not happiness, as we are so prone to think, but experience, to gain which we must of necessity pass through *all* phases of emotion and thought, through all the experiences which the pairs of opposites bring. As the plant and grain are brought to maturity by the interplay of sunshine and rain, so the soul reaches perfection by experiencing both joy *and* sorrow, elation *and* depression, faith *and* doubt, truth *and* error. But when we have gained all the experience which these seemingly opposing forces can teach us and can transcend them, then will come the time when we shall no longer be stretched upon the cross of the pairs of opposites. We shall be able to cast off the conditions that fetter the spirit as with bands of iron, and we shall be loosed forever from the thralldom of the pairs of opposites. Then for us there will be no longer any darkness, for all will be light. Doubt will be swallowed up in belief, ignorance in knowledge, sorrow will be merged into perfect joy, and hate will give place to love. Then shall we have freed ourselves from the Wheel of Destiny, and we shall become pillars in the Temple of our God, whence we shall go no more out.

We live in deeds, not years; in thoughts,
not breaths;

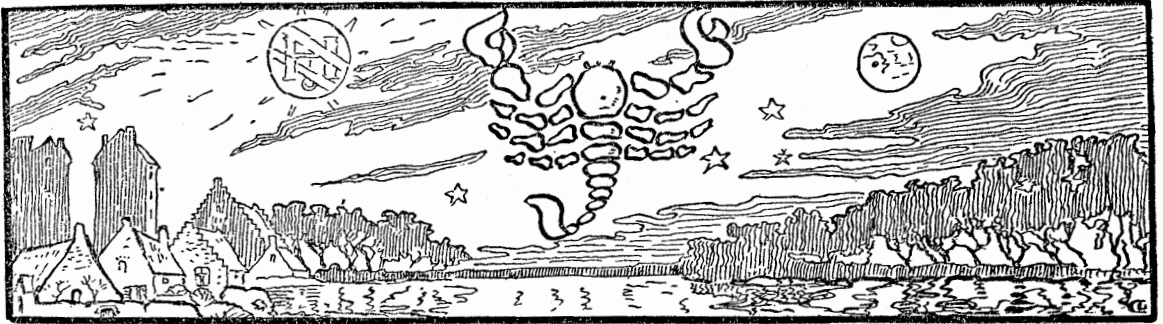
In feelings, not in figures on a dial.

We should count time by heart-throbs.

He most lives

Who thinks most, feels the noblest, acts
the best. —Bailey.

The Children of Scorpio, 1926

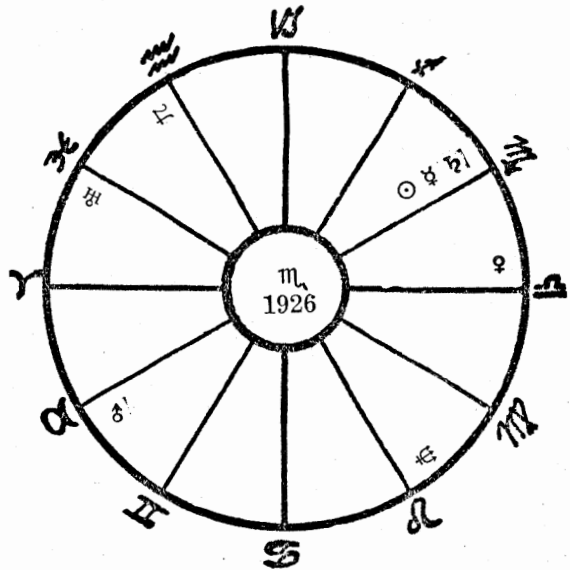


A Character Delineation of the Children Born between October 24th and November 22nd, inclusive, 1926.

The children of Scorpio are as a rule brusque and sometimes most exacting. They do not like to put themselves out to accommodate others, preferring to have others wait on them. They have good executive ability, but are at times very critical, and they have an exacting and domineering nature. They do not succeed very well where they must deal with others, and on account of their lack of patience and their brusqueness they are often denied the opportunity to make use of their executive qualities. Failures and disappointments often cause the Scorpio people to draw a shell of reserve or pessimism about themselves, which makes recluses of them.

The children of Scorpio have a keen and analytical mind, given to scientific investigation. They are especially drawn towards the study of the human body and its ills, and Scorpio people make the very best physicians and nurses.

The children born this year while the sun is passing through this martial sign will be a great problem to their parents, for four of the major planets are in fixed signs and making a cross. Saturn is in Scorpio square to Neptune in Leo, and Jupiter is in Aquarius square to Mars in Taurus. On the thirtieth of October Venus will also pass into the sign of Scorpio, which will bring her into the sign of her fall. As Mars is also in its fall in Taurus, these two planets



will be in mutual reception, which will give them greater strength to express their malefic side through the powerful signs in which they are posited, viz., Scorpio and Taurus. The parents will need to instill the idea of chastity into the minds of the children born during the time when both Venus and Mars receive the squares of other planets. The desire nature of these children will be

(Continued on page 516)

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.

SUZANNA ELAINE G.

Born Feb. 16, 1921. 9:00 A. M.

Lat. 41 N., Long. 82 W.

Cusps of the Houses:

10th house, Capricorn 4; 11th house, Capricorn 26; 12th house, Aquarius 24, Pisces intercepted; Ascendant, Aries 7-37; 2nd house, Taurus 17; 3rd house, Gemini 13.

Positions of the Planets:

Mars 2-35 Aries; Venus 13-54 Aries; Moon 7-32 Gemini; Neptune 11-58 Leo, retrograde; Jupiter 16-04 Virgo, retrograde; Saturn 23-14 Virgo, retrograde; Sun 27-23 Aquarius; Uranus 5-10 Pisces; Mercury 15-20 Pisces.

We have here the horoscope of a girl who will not take kindly to the old saying, "Children should be seen and not heard," for Suzanna will not be happy unless she is both seen and heard. She will be bubbling over with energy. With both Mars and Venus in conjunction with the Ascendant and sextile to the moon, and with the vivacious, martial sign of Aries on the Ascendant, she will be a most attractive young miss who, if the parents are not careful, may be

badly spoiled because of people praising and paying attention to her. As she grows up to young womanhood, this may lead to egotism and a desire to expend an unnecessary amount of time and money on dress and pleasure, for the moon is the ruler of the fifth house, governing theatres, entertainments, etc. The moon is also the ruler of the home. This will draw her towards social life and give her a desire to entertain and to shine socially. With the planet of impulse, Mars, in its home sign and in conjunction with the Ascendant she will be apt to rush into these activities and go to excess, which may lead to self-undoing as far as health is concerned.

Musical ability is indicated, and a public career is also shown, for Venus is in conjunction with the Ascendant, sextile to the moon and trine to Neptune, and Neptune is in the sign of Leo in the fifth house, Venus also being ruler of the seventh house, governing the public. All indications point therefore to a desire for and fair success along musical and public lines. But public life will hold dangers for this girl, which should be guarded against. There are severe afflictions in the horoscope from common signs and from the sixth and twelfth houses. Jupiter has rule over the arterial blood. It is in the common sign of Virgo in the house ruling the

health, the sixth house, and it is in conjunction with Saturn and opposition to Mercury. Mercury is in the home of Jupiter, Pisces; thus Mercury and Jupiter are in mutual reception, that is, they have exchanged signs, which gives both planets greater strength. Uranus is in the twelfth house in Pisces, square to the moon in Gemini, the sign ruling the lungs. In these afflictions lies a danger of contracting colds while scantily clothed in theatres and before the public. This child should sleep in the open as much as possible, and should be taught to breathe deeply in order to get lung expansion. These precautions, coupled with a healthful vegetarian diet largely free from desserts and sweets, may build a good physical foundation which will save her from many dangers in later life.

LOIS M.

Born March 30, 1912. 12:20 A. M.

Lat. 44 N., Long. 93 W.

Cusps of the Houses:

10th house, Libra 10; 11th house, Scorpio 7; 12th house, Scorpio 28; Ascendant, Sagittarius 16-27; 2nd house, Capricorn 22, Aquarius intercepted; 3rd house, Pisces 4.

Positions of the Planets:

Jupiter 15-23 Sagittarius; Uranus 2-51 Aquarius; Venus 13-38 Pisces; Sun 9-11 Aries; Mercury 27-36 Aries; Saturn 17-58 Taurus; Mars 26-40 Gemini; Neptune 20-59 Cancer, retrograde; Moon 4-24 Virgo.

Lois is a girl who will draw to herself many friends. She is a genial, kindly soul, who will be ever ready to go out of her way to do some one else a favor; but she is full of fire and energy, quick in action, somewhat impulsive in speech, and likes to be noticed. She has a very well aspected Mercury, which gives her good reasoning powers together with executive ability. Mars is in Gemini in an angle, and sextile to Mercury and the moon. Mercury and Mars are in mutual reception, that is, these two planets have exchanged signs, which gives them

greater affinity for each other. Therefore this girl should be given every opportunity to develop mentally. In the study of law she would find a splendid field for her ability; also in writing.

With Jupiter, the natural ruler of the ninth house, governing law, in its own sign of Sagittarius in conjunction with the Ascendant and trine to the sun, and with Venus exalted in Pisces, sextile to Saturn, and trine to Neptune, Lois will have a power of persuasion which will be difficult to resist. Therefore if she should express herself through writing or the law, she should be quite successful. With Uranus strong in Aquarius, which is its own sign, square to Mercury, she should, however, be taught to adhere strictly to the truth, and to be very careful when borrowing money that she returns it; also to be very careful that her promises are always kept.

With Mars in Gemini, sextile to Mercury, she will be very clever with the hands, and would be apt at architectural drawing or drafting. With Saturn in Taurus, sextile to Neptune in Cancer, and with Uranus in its own sign of Aquarius, sextile to the sun, she will be strongly drawn to occult studies.

With Venus exalted in Pisces, square to Jupiter in Sagittarius, there will be a tendency to coughs and colds. To offset this she should be given plenty of outdoor exercise to keep the blood in good circulation, which will also offset a tendency to sluggish circulation.

VOCATIONAL

LOUISE McC.

Born April 24, 1907. 9:30 A. M.

Lat. 34-30 N., Long. 82 W.

Cusps of the Houses:

10th house, Pisces 16; 11th house, Aries 20; 12th house, Taurus 29, Gemini intercepted; Ascendant, Cancer 3-45; 2nd house, Cancer 25; 3rd house, Leo 18.

Positions of the Planets:

Jupiter 5-33 Cancer; Neptune 10-09 Cancer; Moon 16-12 Virgo; Mars 9-55 Capricorn; Uranus 12-42 Capricorn, retrograde; Saturn 23-03 Pisces; Venus

26-33 Pisces; Mercury 7-43 Aries; Sun 3-15 Taurus.

This is the horoscope of a woman who has come into a life which will be full of most interesting experiences. Many lessons are awaiting this soul. We judge this by the many planets in angles and in cardinal signs, and by the many aspects which the angular planets are making. Jupiter and Neptune are in conjunction with the cusp of the Ascendant, and they are making eight aspects each. Mars, which is also in an angle, is making eight aspects, and the planet of impulse, Uranus, has seven aspects. All these, we may note, are wonderfully strong planets. The watery and cardinal sign of Cancer on the Ascendant and Jupiter and Neptune in conjunction there will give this young woman very high ideals and a keen desire to do something out of the ordinary. But Mercury in the fiery and impulsive sign of Aries, square to the rash and fiery Mars, and also square to the Ascendant, will be apt to make her act rashly and do things under impulse which would be the means of interfering with the carrying out of her ideals and would cause her much unhappiness.

We would advise a musical career, for with the sun in Taurus, sextile to Jupiter and Neptune in Cancer, Venus exalted in Pisces in the tenth house, and Neptune sextile to the moon, she should have talent for stringed instruments; especially would she enjoy the harp.

She will probably marry before the age of twenty-four. Marriage will bring many trying lessons in life.

THE CHILDREN OF SCORPIO, 1926
(Continued from page 513)

very strong and unruly. Firmness, love, and harmony in the home will do much to guide them. Saturn in Scorpio and Mars in Taurus, in opposition, will give wrong tendencies to these children, which should be carefully watched, such as a tendency to hold a grudge, to be

unforgiving, and also to be untruthful.

On the thirty-first of October Mercury passes into the sign of Sagittarius, and it will then be in mundane trine to Neptune and sextile to Jupiter. This will give a more kindly tendency to the children then born. Their interest should be aroused in music and art in order to offset the tendencies of Saturn in opposition to Mars.

If trouble should arise from adenoids or swollen tonsils, never allow the knife to be used. Due to the planetary conditions under which these children are born throat trouble and also some generative troubles at the time of puberty may arise. A carefully chosen vegetarian diet together with plenty of fresh air and exercise will do much to relieve these conditions.

A CORRECTION

In the delineation of the horoscope of Paolino L. which occurred in the September "Rays," page 418, the date of birth was stated to be March 5, 1914. It should have been March 15th. The delineation as given was correct for the latter date.

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 October)

- Q. What races have spread over the earth during the Fifth Epoch?
- A. The Aryan, which went south to India; the Babylonian-Assyrian-Chaldean; the Persian-Graeco-Latin; the Celtic; and the Teutonic-Anglo-Saxon, to which we belong.
- Q. How many more races will be evolved in our present Epoch?
- A. Two more. When the sun because of the precession of the equinoxes shall have entered the sign of Aquarius, the Russian people and the Slav races in general will reach a degree of spiritual development which will advance them far beyond their present condition.
- Q. What will be the chief factor in bringing this about?
- A. Music, for on the wings of music the soul which is attuned may fly to the very throne of God, where the mere intellect cannot reach.
- Q. What is said about development attained in that manner?
- A. It is not permanent because it is one-sided, therefore not in harmony with the law of evolution which demands that development to be permanent must be evenly balanced; in other words, that spirituality shall evolve through or at least equally with intellect.
- Q. Why will the Slavic civilization be short-lived?
- A. For the reason given above. But it will be great and joyful while it lasts, for it is being born of deep sorrow and untold suffering, and the law of compensation will bring the opposite in due time.
- Q. What people will descend from the Slavs?
- A. A people which will form the last of the seven races of the Aryan Epoch; and from the people of the United States will descend the last of all the races in this scheme of evolution, which will run its course in the beginning of the Sixth Epoch.

THE SIXTEEN PATHS TO DESTRUCTION

- Q. What are the "Sixteen Paths to Destruction"?
- A. They are the sixteen races. They are paths to destruction because there is always in each race a danger that the soul may become too much attached to the race; that it may become so enmeshed in race characteristics that it cannot rise above the race idea, and will therefore fail to advance; that it may, so to speak, crystallize into that race and consequently be confined to the race bodies when they start to degenerate, as happened to the Jews.
- Q. What is said regarding the Periods, Revolutions, and Epochs in which there are no races?
- A. There is then much more time to evolve, and the likelihood of becoming fossilized is not so great nor so frequent. But the sixteen races are born and die in such a relatively short time that there is grave danger

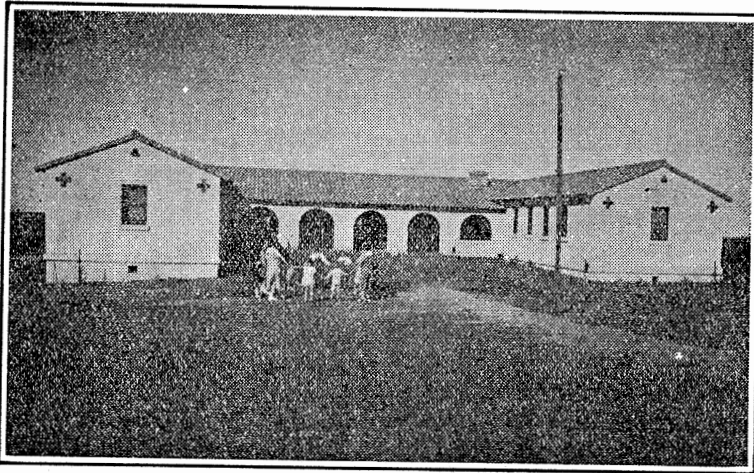
that the one who gets too much attached to their conditions may be left behind.

- Q. Who will be the great unifying Leader of the Sixth Epoch?
- A. Christ will be that Leader. He enunciated the above truths when He uttered those little understood words: "If any man come to me and

hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple and whosoever doth not bear his cross and come after me cannot be my disciple Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

(To be continued)

The Mt. Ecclesia School for Children



Our new School for Children is now open, and children between the ages of four and seven years are given the opportunity to share the advantages offered. The environment of this school and the methods employed are somewhat unique. Spiritual services are conducted morning and evening, these being designed according to the Rosicrucian philosophy. Each child's development is individually directed in accordance with the indications in its horoscope so as to foster the dormant good, eradicate the evil, and develop the latent talents shown. An experienced kindergarten teacher has charge of the school work, while an accomplished dietitian meets the dietetic needs of the child individually.

The playground offers a variety of amusements, and the Fellowship car is occasionally the medium of picnic trips, either to the woods or to the near-by beach.

We should be glad to have our many students and friends help to acquaint the public with our school and its advantages. Those who have children between the ages of four and seven and who are desirous of having their instruction and training conducted under the auspices of a New Age school of this type are invited to communicate with us.

Full details will be furnished upon request.

*The Mt. Ecclesia School for Children,
The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

Wild Animal Pets

BY N. L.

WHO HAS tamed wild animals for pets? Some have done so, and found they were most interesting. Away back in the early part of 1860 a boy caught a little striped squirrel and tamed it. When the war of 1861 broke out, he was among the first to enlist, and he determined to take the squirrel with him. It was a great pet in camp, and when the soldiers went into battle, the little fellow crawled inside his master's shirt and stayed there until the fight was over.

No doubt many girls and boys will remember the eagle, "Old Abe," who went to the same war with some of the Wisconsin boys. During the battles she (for "Old Abe" was a hen bird) flew high in the sky until they were over, and then came back to her company.

Others have tamed coons, prairie dogs, wolves, deer, rabbits, skunks, bears, coyotes, rats, mice, and in fact almost everything, even snakes.

Who has seen how the animals, birds, bugs, etc., are watched over and guided? Who has seen the Group Spirit which has charge of them and has seen how it is done?

Some nice day sit and watch a swarm of bees or a nest of ants and see if you can discover the shining white thread that connects them with their Group Spirit. We will try to draw a mental picture of it so you will know how it looks. Imagine that you see a large, white, fleecy cloud. Call that the Group Spirit. Then from it imagine that you can see shining silvery threads running

to the species it has in its charge. Whether you look at birds, animals, bees, or ants, you will see that each is connected with a Group Spirit by means of a thread, if you are able to see clairvoyantly.

This thread is like a telephone wire, and through it the Group Spirit controls its charges by suggestion. It thus guides them to where the best food is to be found, where they can get water, and tells them when they are in danger so that they can run or fly away, and so on, just as your parents would speak to you and tell you what is best for you until you are old enough to take care of yourself. But the animal, bird, bee, or ant is never free from its Group Spirit. It could not take care of itself alone, as it has no Spirit *within* as we have to tell it what is best to do.

We do not always listen to what the Spirit within tells us to do, but we know well enough. The first thought is usually a good one, and if we would follow its suggestion, we should have a much easier and happier time than we sometimes do. But when the Spirit within tells us to do a good deed, we sometimes think of something we want to do for ourselves, refusing to listen to the good advice, and get into lots of trouble for our selfishness.

There are a lot of other little beings called nature spirits. These work with the trees and flowers and with all the plant kingdom. If you are near when a large tree is being cut down and look closely, you may perhaps see a large

swarm of them filling the air around the tree and flying in all directions in great excitement. When the tree falls, if you will listen closely, you will hear a wail of sorrow because it has been killed after all the many years of hard work they have spent in helping it to grow and become so beautiful by making the sap flow through it and by bringing the green chlorophyl to color its leaves.

Did you ever plant a garden of flowers, and did you notice how happy it made you and what lovely thoughts you had from it? That was because the angels work with the flowers, and it makes them happy when we love to do this work. The nature spirits also help with it. Caring for the plants, flowers, and trees, is much the same to them as if these things were their babies, and it pleases them when we take good care of them.

An explorer once went away up north to a remote part of Greenland where no one had ever been before. The Group Spirits there hung over a large mountain like a great white cloud. The animals and birds were so tame they could be handled. They did not know fear because none of them had ever been caught or hurt or killed.

Would it not be lovely to have every wild creature unafraid of us? Then they would not harm us. If you will notice you will see that many wild animals will stop and look at us to see what we are going to do. If we are thinking of hurting or killing them, they will try to get away; but if we watch them calmly, they know that we have no designs against them and will not run.

What a happy world this would be if everything were tame and unafraid like our own cats, dogs, and birds. Let us try to have them that way around our own place at least. Put up poles with a board on top and there put feed and water for the birds. Put tin around the pole for a few feet so the cats cannot get up. Then see what a pleasure it is to watch the birds eat and drink and bathe.

Little houses and cans for nests put on poles the same way, tinned to keep the cats and snakes from getting the eggs or young birds, will attract some of the lovelier song birds and add much to your pleasure and happiness. Try it.

The Rosicrucian Seal

The Rosicrucian emblem is one of the highest spiritual symbols on earth, and will in the years to come carry its message of Purity and Wisdom to thousands who are now unaware of its deep significance.

Would you not like to help in this work by putting on your stationery our new ROSICRUCIAN SEAL? It not only can be used to seal envelopes, but when placed at the top of a sheet of letter paper it transforms it into an attractive letterhead. It will stimulate the curiosity of many who see it, who will inquire for information regarding our teachings.

We send these seals in packages of fifty at 15 cents a package.

*The Rosicrucian Fellowship,
Oceanside, California.*

Twenty Rosicrucian Lectures for \$1.50

There is a world of wisdom in Max Heindel's twenty lectures known as the Rosicrucian Christianity Series. They are in elementary form and clearly and concisely written so that the beginner can read through the series and gain thereby a comprehensive understanding of the Rosicrucian philosophy. Even to the older student these lectures are invaluable, for they contain information not found elsewhere in Mr. Heindel's writings.

These lectures are in booklet form, durable paper binding.

The twenty consecutive lectures may be had for \$1.50. 10 cents for single copies.

*The Rosicrucian Fellowship,
Oceanside, California.*

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.

Eating for Nutrition and Health

BY ALICE I'ANSON

*"The proper study of mankind is man."
To this we add—and DIET!*

THE GREAT matter of eating for health's sake is really a simple one after all, if rightly understood. Nature has instituted certain laws for our well-being, but men often think they can improve on these, especially in the blending of certain food elements to please their palates. As far as taste and appearance go, they are successful, but the nutritive qualities of many of their complex viands are sadly impaired, and the human system registers disturbance.

In giving up the eating of meat there are certain rules to be remembered, which non-meat eaters are often likely to disregard.

Eggs, the most concentrated protein food which one turns to on renouncing meat, are excellent builders and much relied on, but it is easy to overdo in the consumption of this very solid form of nourishment. Usually only one a day should be eaten, and the person of sedentary habits is sometimes better off without any as they are apt to make him bilious. This applies also to dishes containing eggs and to egg drinks.

Milk should be sipped slowly and taken warm (not boiled) as it is then slightly laxative, but it has just the opposite effect if cold. Those troubled with constipation will find this hint a help. The addition of one-third hot water to two-thirds milk will make it more digestible.

Fruit is best eaten early in the morning on an empty stomach. Its tonic and medicinal qualities are then most active. Thus goes the wise old "saw" that amused us in childhood days:

"Fruit in the morning, Gold;
Fruit at the noonday, Silver;
Fruit in the evening, Lead."

But this is not wholly true as regards some constitutions, for I find that orange juice or a very ripe apple may be taken on retiring with beneficial results.

Never combine fruit with starchy products, such as bread, potatoes, beans (not the string variety), rice, tapioca, etc. This acid and starch combination is a bad one, often causing gaseous fermentation, and it is a dietetic error

that many people unconsciously commit.

Then, too, do not mix your starches. How often we see people who keep strictly to vegetarian menus eating very largely of bread, potatoes, rice, etc., at the same meal, to fill up the void, so to speak. By eating in this way the proper balance of food elements is not maintained. The chemical laboratory of the human system will convert into nourishment as much as it requires of one kind of starchy food, and the surplus is mere undigested material, often causing a marked dyspepsia and seriously overworking the kidneys.

Eat your starchy food, the one you select, with plenty of cooked vegetables or a salad to give necessary bulk and the roughage that the starch lacks. But right here may be a good place to admonish the reader not to eat tomatoes with any starchy viands, as is often done. Why not? Because they are classed as a fruit and are of too acid a nature. Consider the ordinary practice of stewing tomatoes and adding bread crumbs, or the Mexican dish of rice and tomatoes. While very appetizing, these dishes are not at all good mixtures for our digestive apparatus and are almost certain at some time or other to cause trouble.

These are some of the mistakes in diet that people in every-day life are constantly making. Especially is it true that in restaurants where only vegetarian food is served the meals are seldom well balanced. On the contrary there is generally a superabundance of starchy food, which is cheap, quickly prepared, and for the moment filling. Very good "fodder," if we do not care whether the cells of our bodies grow old prematurely or youth remains with us indefinitely.

Pineapple juice is frequently an aid to digestion. A pineapple salad with cheese is a nice little light luncheon for the tired business man or woman. Vinegar should be eschewed as it retards the action of the digestive fluids. Substitute lemon juice in dressings for salads. It is quite as agreeable to the palate and far more welcome to the stomach. A

cold vegetable salad (cooked ones are a bit more substantial) with mayonnaise, toasted whole wheat bread, and a cup of weak cocoa make an ideal supper for the health enthusiast.

In Mexico where the writer is at present residing, the natives have a pleasant custom of steeping in boiling water the leaves of a certain grass which has a flavor strongly suggestive of lemon, due to a fragrant volatile oil. This makes a delightful beverage which has a soothing effect on the nerves if taken before retiring. They employ the same method to make a sort of tea of orange leaves and lemon verbena.

Now as to the cooking of vegetables. Use no more water than is absolutely necessary and cook in a covered receptacle until the water is all but gone. Do not use a great amount of liquid to be later poured down the sink carrying with it all the essential juices which the body must have in order to preserve its health. Vegetables practically cooked in their own juices have a flavor and deliciousness which to many people come as a great surprise as they have never eaten anything but the watery masses improperly prepared by some indifferent or ignorant cook. Do not think that vegetables are not nourishing cooked in this manner; they are highly so.

Some good brand of whole wheat bread cannot be too much esteemed by seekers after health, as the "staff of life," so-called, can never be found in fine flour products. These may be eaten occasionally, but not as a substitute for bread containing the whole substance of the wheat.

It is really better not to take sugar on your fruit. Rather, eat only the sun-ripened varieties in which the natural fruit sugar is abundant. This may not prove such a Spartan resolution as it seems. However, if a little sugar is eaten on strawberries, grapefruit, etc., to give a pleasanter flavor, it will not be so harmful if no cake or bread is taken in combination with the other things.

After all it is this mixing of food sub-

stances which are incongruous that makes our present day system of eating so often a cause of much serious illness. Also we constantly overeat. This is not true as a rule of primitive peoples. They are satisfied with one or two dishes at a meal, but we who are highly civilized, though not so sensible in this regard, must have a large variety.

And when we are indisposed, our anxious friends or relatives think we are about ready to starve if we do not keep on eating. So they prepare all the so-called invalid dishes to tempt a fickle appetite. This is crass disobedience to the mandate of the great Mother of mankind. Do not force yourself to eat when Nature says NO. Animals invariably fast when out of health. The first symptom of convalescence in an animal is the renewal of appetite, for then Nature is once more ready to take up her duties of digestion and assimilation.

The meal at which a starchy food is taken in any quantity is best eaten at noonday as then our nervous energy is greatest and our activities aid in the digestion of starch. It is not a healthful habit to eat this kind of food late at night or upon retiring. That is essentially the time to partake of something light and readily assimilable, if food is eaten then at all.

Cottage cheese is a food rich in vitamins and an excellent meat substitute. If onion flavor is relished, one of the many succulent varieties of that family, namely chives, may be chopped fine and added to this dish, making a delicious relish. It is one of the most healthful combinations that Dame Nature has to offer.

Legumes are good. Lentils are excellent, and a very sustaining food for those engaged in laborious exercise; but the brain worker, who usually has a delicate stomach and highly developed nervous organization, will find that they are not as quickly converted into nourishment as cottage cheese and dishes made of milk curds.

Mushrooms make a very appetizing addition to many dishes and lend to them a flavor strongly suggestive of a meat basis. Cultivate a liking for these delicious fungi, if you have it not already, and learn to distinguish the edible varieties, of which the common field mushroom is the most generally known. They are not, it is true, as highly nourishing as some other things, but in combination with butter, bread, milk, etc., as in mushroom saute, there can be no objection on this score.

Mushroom saute is prepared in the following manner:

Do not peel mushrooms if very fresh, otherwise remove the skin with a sharp-bladed knife. Let simmer in a little water in a saucepan until tender. Add milk and a small quantity of flour for thickening mixed with a little of the cold milk. Stir all together until mixture is creamy and soft, add a good piece of butter, and serve on slices of brown buttered toast. Vegetarians should smack their lips over this; it is a whole meal in itself, and in the regions where mushrooms are plentiful nothing lends zest to the meal so much as gathering in the lovely morning hours a basket full of the dainty pink-fleshed "Agaricus" for either a toothsome saute or a luscious stew.

I wish to speak of the custom of serving potatoes three times a day as is done in some homes. It is a good thing for the potato growers, but unhealthful for the consumers. Once a day is quite enough for all who do not labor mightily with pick and shovel. There are some people who find them entirely too starchy who had better let them severely alone. The best way to eat a potato is baked in the skin. Wash the skins carefully, grease them with olive oil, and when baked they will taste as sweet as nuts. The eating of the skin is, by the way, a good method of neutralizing the starchy contents of the inside. We should always eat some of the skin with a potato. That is one reason why the "old folks" in Ireland

have ever been healthier than their descendants in the U. S. "Praties," skins and all, form a part of their daily meals, together with good sour buttermilk; but when they have made money and wish to indulge their children, into their poor little mouths they put mashed potatoes creamed to the last degree of refinement, white bread, well sugared tea and coffee, and fancy pastry. What wonder that the staunch old constitutions of the parents are not repeated unto the second, third, and fourth generations! Such a weakening process is apt to produce tuberculosis and rickets in the unfortunates for whom are desired only the soft things of life—desired because the parents remember and regret their own self-denial and say to themselves, "Our children are going to have the best this world affords." From their viewpoint it is the "best," since they have not been taught the laws of health and nutrition.

Simple foods—those prepared with a minimum of effort, discarding nothing that Nature has put in to make them complete and satisfying to our internal economy—build up the bone, blood, and muscle of growing children and preserve the youth and health of adult mankind.

It is a wise plan to begin early to teach children to eat a little of every kind of vegetables the markets afford. To be sure, they often rebel and are allowed to grow up with a distaste for wholesome spinach and beet greens, the blood-purifying turnips, cabbage, cauliflower, etc. that they should properly enjoy. Mothers often say more or less despairingly: "I cannot get Willie to eat vegetables, or Bessie to take anything but meat and potatoes." They have only themselves to blame. Children have a liking for sweets, but there should be no pie, pudding, or cake served until the appetite is satisfied with the more wholesome articles of diet. A great deal of trouble for parents and later digestive misery for their offspring could be averted by simply insisting that vegetables will

taste good if served with a sauce of hunger.

It is really a lamentable thing to notice in many of the public restaurants in Mexico and in our own country as well, the large number of grown people who have not learned to like vegetables in their childhood, and for that reason when these are served they push them aside and gourmandize on meat, bread, potatoes, sugar, and rich desserts. They are men and women in years, but they are children still in heart and mind, seemingly unwilling to learn the lessons in wholesomeness and right living to which we must apply ourselves, the earlier the easier for us, in order to make this fine old world the wonderful abiding place it should be.

Never, if possible, let a day elapse without partaking of at least one salad composed of raw vegetables—they are, literally speaking, the "salt of the earth."
(Continued on page 525)

A Christmas Remembrance To Your Friend

Max Heindel's little book, "*The Mystical Interpretation of Christmas*," is just the thing for a Christmas gift. It is printed on eggshell paper and nicely bound in heavy paper binding. We have had specially made for it an attractive Christmas box, in which it will be mailed.

The chapters listed below give but a hint of the mystic truths which it contains:

The Cosmic Significance of Christmas.
Spiritual Light—The New Element and the New Substance.

The Annual Sacrifice of Christ.

The Mystic Midnight Sun.

The Mission of Christ and the Festival of the Fairies.

Let us all do what we can in spreading the wondrous Christmas message given by the Rosicrucians.

75 cents postpaid, including Christmas box.

The Rosicrucian Fellowship,
Oceanside, California.

Thanksgiving Menus

—BREAKFAST—

Baked Pears
 Potato Patties
 Breaded Eggs
 Bran Muffins
 Cereal Coffee or Milk

—DINNER—

Mushroom Soup
 Nut Loaf
 Sweet Potatoes
 Peas
 Nut and Date Bread

—SUPPER—

Banana Salad
 Graham Raisin Loaf
 Christmas Pie
 Milk

Recipes

Baked Pears

Halve the pears and take out cores. Bake with skin side up; sprinkle sugar and a bit of pulverized cloves over them, adding sufficient water in which to bake. Serve with the syrup dipped over them.

Potato Patties

Boil small potatoes with the skins on; peel while hot, and mash fine, adding a piece of butter. Chop an onion fine, and fry in butter without browning. Add this to the potatoes. Beat one egg into the mixture, and add one cup of walnut meats chopped and rolled fine. Make into flat cakes, dip in beaten egg, then in grapefruit juice, and fry in hot oil until they are a light brown.

Mushroom Soup

Chop fine one-half pound of mushrooms, and let simmer in vegetable stock for thirty minutes. Add one teaspoon of salt, and let simmer ten minutes more. Put two tablespoons of butter in saucepan and add three tablespoons of flour; mix and cook one minute without browning. Add one-half pint of thick cream to the mushrooms, then the butter and flour, and stir till the soup boils. Serve in bouillon cups with toasted and buttered bread.

Christmas Pie

Mix one pound each of seeded raisins and currants, one-fourth pound of candied cherries, one-half pound citron and orange peel shredded, one-fourth pound blanched almonds chopped fine, one level teaspoon cinnamon, four tablespoons sugar, the grated rind of an orange and the juice of two oranges, one

cup dry cracker crumbs, one level teaspoon of salt, and add grape juice to moisten the mixture. Add cracker crumbs when ready to bake. Make the pie with two crusts.

EATING FOR HEALTH

(Continued from page 524)

earth." I cannot praise too highly grated raw carrots served with other things—celery, a bit of onion, lettuce, etc.—in a mixed salad. The latter make an attractive garnish, and their vitamin content is very great. Chop up parsley and sprinkle it into your cream soups. Eat lots of celery, raw or served in a cream sauce. Slice the cooling cucumber into your salads, or stuff with bread, cheese, butter, etc., and bake in the oven. Make Nature your comrade, adviser, servitor. Test her reliability and also rely upon her infinite and superior wisdom. Be assured you will never regret it.

New Illustrative Charts

We have recently had prepared for us by Mr. J. J. Lippincott of the Los Angeles Center, a life cycle chart and a chart of the zodiac containing the keywords, elements, colors, and a star map of the twelve constellations. These charts will be very useful to students of the Rosicrucian philosophy and astrology. Lithographed 8 in. by 11 in. 5 cents each or 40 cents per dozen.

*The Rosicrucian Fellowship,
 Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Los Angeles, Calif., Aug. 23, 1926.

Dear Friends:

Thank you ever so much for your loving kindness and the message you sent me. This week has been a wonderful one for me, for when I wrote you last, my strength seemed to leave me entirely and I felt very sick. But the next morning I woke up with a wonderfully renewed vitality and a sensation of happiness in every fibre of my being. During the next three days I had to work hard, and little by little lost it. But the following night I not only was given help again, but I to some extent knew how it came to me. I saw a gentle blue light and a hand with its fingers outstretched towards me. First I felt a pang of fear, but then I heard, "Fear not, just touch it." I lifted my hand and touched those fingers, and the moment I did, something like myriads of sparkles flew from them into my hand and into every atom of my body. I felt that they vibrated with great rapidity. With a strange sensation of being in a wonderful bath of light I fell asleep, and woke up in the morning happy and oh so much stronger, repeating all the time, "I am light."

My beloved ones, how great my gratitude is words cannot tell. I know I am coming so much nearer and nearer to our Lord and Savior, and I am learning more and more to find peace and joy amidst the storms of life.

God bless you.

Yours in fellowship,

—E. A. R.

Essex, England, Jan. 14, 1926.

Rosicrucian Fellowship,

Dear Friends:

This is my weekly letter and I am pleased to say I have not had any return of the gallstones up to the present, and I am pleased to say I am feeling much better in health generally.

Yours gratefully,

—H. E. H.

Hutchinson, Kans., Aug. 31, 1926.

Rosicrucian Fellowship,

My Dear Friends:

I am being blessed in so many ways. My eyes are not bulging so badly, and my back is fully adjusted, I believe. I feel well and my body is building up better than it has ever done before. I feel a joy in living, and am so thankful for your ministrations. I am a changed person. I know I shall enjoy the lessons as soon as I can concentrate my attention more on them. Just now I am resting.

In deepest appreciation,

—G. E. B.

HEALING DATES

October 6—13—19—26

November 2— 9—16—22—29

December 7—13—20—27

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.

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 during the greater part of the year. Visitors and students are always welcome. List of Centers affiliated with Headquarters is given on inside front cover page.

Chats with the Editor

Headquarter's Birthday Party

WE WISH to announce that on Thursday, October 28th, we shall celebrate the fifteenth anniversary of the founding of the Headquarters of the Rosicrucian Fellowship at Mt. Ecclesia. On that date, fifteen years ago, the first spadeful of earth was turned by Max Heindel in the planting of the Rose Cross which still adorns the lawn in front of the Library. Nine members were present to take part in that dedication ceremony. That was the beginning of the work on Mt. Ecclesia, which then looked almost like a desert in its drabness, but which since has bloomed with a multitude of flowers, shrubs, and tropical trees.

All our friends who can attend are invited to be with us on our birthday. We have decided as one of the features to have a real picnic! At 12:30 in the afternoon automobiles will leave Mt. Ecclesia for Live Oak Park, near Fallbrook, where we shall have our picnic. We shall return that evening in time to hear Mrs. Heindel give an address on "The Birth of the Fellowship and Its Work during the Past Fifteen Years." We hope there will be a good attendance. Those who intend to be here for the picnic will favor us if they will let us know in advance; also whether they will come in their own cars, and if so, whether they will have room to take one or more persons with them.

Evening Classes

During the eight weeks while the Summer School was in session and the succeeding period up to October 1st. the resident workers had a vacation from their class work in the evenings, but now that the fall season is here some of the evening classes have started, and others will follow. We have two classes each in the Philosophy and in Astrology, and a Public Speaking class. Every Thursday is devoted to community singing, at which time the workers and visitors gather in the Library for that purpose. Sometimes there is a special entertainment on that evening. On Thursday, October 7th, Mr. John Young and Mrs. William Hargreaves of Oceanside gave us a most entertaining reading and interpretation of "Hamlet."

Local Fellowship Activities

We have just received the following interesting report from our Liverpool Center:

"We have had a delightful surprise over here in Liverpool. Mr. and Mrs. Dudley West, who are visiting England from Australia, wrote saying that they would like to visit our Center. Needless to say they received a very hearty welcome.

"They appeared delighted with our little Center, in which they said the 'love element' was strong. When they

were asked to say a few words to our group, Mr. West told us that in all the ten years in which they had been affiliated with the Fellowship they had *never before* met a fellow student! His talk was a most encouraging one. I only wish it could be entered here in full. But one thing stood out so clearly that I am compelled to mention it.

"He said: 'Now that we have seen your charming little Center, it makes us long to have one of our own. How you must all love it; and what a joy and a privilege it is for you to be able to meet here every week.'

"We are hoping to hold another public meeting in December at the Palatine Cafe, Lord Street, Liverpool.

—*Beryl Dean, Secy.*"

Mrs. Corinne S. Dunklee of the Los Angeles Center recently gave an address at Headquarters on the subject, "Bible Mysteries." She followed this with a lecture at the San Diego Center of the Fellowship, and also delivered an address before one of the women's societies of Oceanside. Mrs. Dunklee is a pleasing speaker, thoroughly conversant with her subject, and her lectures are always much appreciated.

Dr. Lash's Lecture Tour of the Middle West

Dr. Franziska Lash of Headquarters, one of our field lecturers, has recently left for an extended lecture tour of the Middle West. She will be in Detroit from October 12th to 31st, inclusive, where she will give lectures and conduct classes. Further information about these may be obtained from the local Rosicrucian Center, 303 Lincoln Building, 333 State St. The library there is open from 10:00 A. M. to 5:00 P. M. daily.

Dr. Lash will be in Cleveland from November 2nd to 21st, inclusive, for lecture and class work. The Cleveland Study Center is located in Carnegie Hall, 1220 Huron Road, Room 414, where in-

formation about the lectures and classes may be obtained.

The other cities that Dr. Lash will visit will be announced in the next number of the "Rays." It is hoped that all those who can hear her will do so, and also make known her lectures to their friends, in order to make her trip the success which so excellent a lecturer as she deserves.

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.

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