

# RAY'S FROM THE ROSE CROSS



## A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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## Prize Competition--Extension of Time

There is still time to submit an article for the "RAYS" in this Competition. We have extended the time to May 15th in order to give everybody a chance to complete any article which he or she may have in preparation.

THE FOLLOWING PRIZES ARE OFFERED:

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

Acceptable articles which do not receive prizes will be given a year's subscription to the "RAYS."

YOU MAY WRITE ABOUT ANY OF THE FOLLOWING SUBJECTS:

Occult Philosophy in its technical or story form. Personal Experiences in occultism. Astrology, practical or theoretical. Scientific Diet and Health.

Articles must contain not less than 2500 words. If possible they should be typewritten and in double spacing. We reserve the right to make slight modifications in articles to bring them within the requirements of the Rosicrucian Philosophy.

THIS IS A CHANCE TO GET YOUR IDEAS INTO PRINT

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## Summer School at Mt. Ecclesia

We shall have the usual session of Mt. Ecclesia College this summer, beginning July 5th and extending over a period of eight weeks. Day classes will be held five days a week in the following subjects:

*The Rosicrucian Philosophy*: A comprehensive study of the "Cosmo-Conception," "Web of Destiny," Rosicrucian Mysteries," and the Bible interpreted from the Rosicrucian viewpoint.

*Astrology*: Setting up and reading charts, the keyword system, astro-diagnosis and healing. The last two subjects will be taught by Mrs. Max Heindel.

*Anatomy and Physiology*: Their correlation with the Rosicrucian Philosophy. This class is taught by Dr. Franziska Lash.

*Public Speaking*: Practical instruction by a teacher from the University of California. Grammar and English Composition as an auxiliary to the course.

This school will give instruction in the above subjects to all who are interested, and it also aims to prepare teachers and lecturers for the field. There is a great need among the people at the present time for the Rosicrucian Philosophy.

Rooms in small cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$30 per month. A limited number of tents will be available at \$10 per month. Vegetarian meals are served in the cafeteria at reasonable rates.

Working for board and room will not be possible. A deposit of \$10 is required in advance to secure accommodations. This will be applied on the first month's room rent.

Occult science gives us the key to life and success. Those who have the opportunity to study this science should not neglect it. Write for further particulars.

MT. ECCLESIA COLLEGE,  
**The Rosicrucian Fellowship, Oceanside, California**

# Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

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

## College Suicides and Racial Neurosis

WE read in the newspapers that there is a sort of epidemic of suicides among the college youth of the country. The question arises as to why there should be more suicides among college young men and women now than in the past, and incidentally whether they are accomplishing by suicide what they think they are accomplishing.

We are told by psychiatrists that the race is developing a racial neurosis at a rapid rate, that a high percentage of the people are showing the symptoms of it, and it is predicted that this condition is likely to increase somewhat in the next few years rather than decrease. At the same time we are told by occultists that the vibrations of the planet are being speeded up. The result is that in the case of human beings whose vehicles are particularly weak in certain respects a process akin to electrical short-circuiting may take place. May there not be some connection between the epidemic of college suicides and these neurotic and planetary conditions? We affirm that there is.

The race has reached the point where a great deal of ripe destiny is due to be precipitated, which means that the forces that humanity has set into operation in

the past by its style of living are now bringing their reaction. This is the reason why we are developing a racial neurosis. A neurosis is characterized by various kinds of "complexes," the most common one being the anxiety complex, that is, a fear complex. When the race has violated the laws of the cosmos for ages through hate, anger, greed and sensuality, the individuals of that race have within their auras the corresponding vibrations and their invariable accompaniment, fear. When they vibrate sufficiently to fear, they begin to manifest the symptoms of a racial neurosis.

What is the result? Simply that this disturbed condition of the desire body of the race will cause mental and emotional inharmony and suffering and stress and strain until finally the destructive auric forces have spent themselves. Then the racial mental condition will gradually become normal. The disturbed, neurotic state of so large a percentage of the people at the present time is unquestionably the reason for the prevalence of suicide. The young men and women who are attending college are very likely, as a rule, somewhat more high-strung and of a more nervous temperament than the rank and file of the people. Therefore it is possible that they may be more affected by these conditions than others. The chances are, however, that there is no larger percentage of suicides among college youth than there is among other people. The college suicides are merely getting a little more publicity than the others.

We have before us a paper printed in the Leavenworth Federal Prison at

## Current Topics

Leavenworth, Kansas. One article in it is entitled, "The Anti-Suicide Club." It may be interesting to our readers to know what some of those inside of prison walls think about suicide, because it may be inferred that they have less to make life worth while than those outside. We quote as follows:

"Suicide is always the result of the drifting, unbalanced mind of a coward. When you find an individual who has not the courage to meet the problems of life, sudden attempt at self-destruction is the next possibility."

But even supposing that there are conditions about us today which may urge some of the weaker members of the race to commit suicide, the question is, Are not these suicides deluded? Do they not fail to accomplish their object and fail to obtain the relief which they seek? We are in a position to state most emphatically that they are terribly deluded, and that they not only do not accomplish their object but instead they put themselves into a condition where their sufferings are at least one hundred times as great as they were before. The occultist has a great deal of reliable information on the subject of suicide. The general public should know the facts, because knowing them and believing them will certainly put an end to at least ninety-five per cent of the suicide epidemic. If the people become convinced that suicide is merely jumping from the frying pan into the fire and that the fire is at least one hundred times hotter than the frying pan, they are not likely to take the jump.

The occult facts are as follows: First, when we enter earth life, the spiritual archetype of the physical body is set spinning with a certain amount of spiritual force, which is calculated by the Agents of Destiny so that the archetype will continue to spin for exactly the time

that it was designed that the individual's earth life should continue. The function of the archetype is to attract material from which the various bodies are built, that is, the physical body, the etheric body, the desire body, and the mind. When a person destroys his physical body, it has no effect whatever upon the archetype. It keeps on spinning just the same, and it keeps on attracting material as before, but there is no form upon which this material may be assembled. The result is a gnawing pain over the entire body, which has been described by occultists as similar to that of intense toothache. This is not exactly agreeable. Toothache is bad enough when it is restricted to a single nerve.

The suicide is also in a state of terrible loneliness on the invisible planes, and he seeks, therefore, to get into contact with human beings still in the flesh, not only for companionship but also in order that he may extract their vitality in the hope that he may improve his condition thereby. Thus he frequently becomes a vampire, and vampirizes those who are sensitive enough to make it possible. In addition, he often influences those who are still living to commit suicide. He does this by projecting into their minds suicidal thoughts, in the hope that they may be with him and thereby diminish his loneliness. But he is only deluding himself; they are never permitted to come near him, and he has only shut himself off from others the more completely by his criminal influence in this direction.

The suicide is also surrounded by a most horrible pall consisting of thoughts of despair, agony, remorse, and the belief that he is a lost soul. These thoughts form a black envelope about him, within which he suffers the most excruciating torment, and the unfortunate part of it is that he cannot be helped while he is so surrounded. On the invisible planes there

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are bands of spiritual helpers whose duty it is to assist struggling souls to obtain their poise and adjust themselves to the conditions around them, but these helpers are powerless in the case of this black blanket of destructive thoughts. They cannot penetrate it. Therefore as long as it endures, they cannot infuse any hope into the person imprisoned within. Such a person can do nothing but wander up and down in the very lowest regions of the Desire World until the force of repulsion gradually tears an opening in this black aura and disintegrates it enough so that the spiritual helpers can get messages through to the imprisoned spirit. Then gradually the pall will be more and more disintegrated, and finally when the process is complete, the Ego will be liberated and become free to pass into the higher regions on its way to re-birth.

The Bible says that he who commits self-murder cannot inherit the kingdom of heaven. This is not a perpetual sentence, however. It merely refers to the fact that the suicide shuts himself out of the heaven life which he would otherwise enjoy after the particular earth life in which he committed self-destruction. In succeeding earth lives he will again have the opportunity of heaven experience if he refrains from committing suicide.

The above described penalties are not in the nature of a cruel punishment, but are a perfectly natural reaction to the destruction of a God-given instrument like the physical body. As the result of the post-mortem experiences which the suicide is compelled to endure he is very likely to come back in his next earth life with a deep instinctive horror of self-destruction which will effectually prevent him from committing the same mistake again.

It is unfortunate that so many men and women have brought themselves to

the point where they feel the urge toward suicide, but when the present wave of emotional disturbance has spent itself, the race will become normal again, and we shall have a happy and prosperous era in which great progress will be made. Therefore the occult student is optimistic under the present conditions even though he realizes the fact that the race is sick.

### Twentieth Century China

CHINA is departing from her ancestor worship, her worship of things of the past, and is becoming an actual world citizen of the Twentieth Century. The other nations have long looked upon her as a weakling, a big, over-grown racial infant, but she is now showing signs of passing out of the infant stage into that of virile youth. China is composed of the descendants of the seventh Atlantean race, the Mongolian. Throughout the Atlantean races the pictures of ancestors ran in the blood of all the people, so that through this medium they could actually see and review the lives of their predecessors. This was the origin of ancestor worship. China still has something of this old faculty of picture consciousness, as a result of which she has clung tightly to the things of the past instead of looking forward.

China has been the great apostle of nonresistance, but apparently she is now departing somewhat from that policy, and America has had a great influence in bringing this about. Following the Boxer Rebellion the Chinese began sending their young men to American universities—Yale, Harvard, West Point, and Annapolis—to be educated in the ways of the Western world. These young Chinese have gone back home, and are slowly but surely re-educating their people in the ways of the Twentieth Century. All of these ways may not be good, but nevertheless this awakening means progress for China.

# The Mystic Light

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## The Rosicrucian Fellowship

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

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

## The Starry Heavens

BY FREDERICK R. BROWN

<p>The starry heavens, round about the earth, Contain infinitude of twinkling stars And planetary systems, which are so far Removed from earth in the vast abyss Of space unfathomed, that their speeding light, Sent forth when they were born in ages past, Has not yet reached the earth on which we live.</p>	<p>Thus man his thoughts into the Cosmic sends, To gather form and substance from the Mind Which permeates the planes above the earth— Sends them into vast reaches of the universe. Our schemes are there conceived, and made complete, Until our dreams at last become concrete.</p>
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## The Christian Mystic Initiation

BY MAX HEINDEL

### CHAPTER II.

*(Continued from March)*

#### BAPTISM

**I**T IS noteworthy that nearly all religious systems have prescribed ablutions previous to the performance of religious duties, and the worship performed in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was no exception, as we have seen from the previous articles on "Symbols of Ancient and Modern Initiation." After having obtained justification by sacrifice on the brazen altar, the candidate was compelled to wash in the laver of consecration, the molten sea, before he was allowed to enter upon the duties of his ministry in the sanctuary

proper. And it is in conformity with this rule that we find the Hero of the Gospels going to the river Jordan, where he underwent the mystic rite of baptism. When he rose, we learn that the Spirit descended upon him. Therefore it is obvious that those who follow the Christian Mystic Path of Initiation must also be similarly baptized before they can receive the spirit, which is to be their true guide through all the trials before them.

But what constitutes baptism is a question which has called forth arguments of almost unbelievable intensity. Some contend that it is a sprinkling with water, and others insist upon the immersion of the whole body. Some say that it is sufficient to take an infant into church, sprinkle it with water despite its protests, and presto! it becomes a Christian, an heir of heaven; whereas should it unfortunately die before this sacred rite is performed, it must inevitably go to hell. Others take the more logical position that the desire of the individual for admission into the church is the prime factor necessary to make the rite effective, and therefore wait until adult age before the performance of the ceremony, which requires an immersion of the whole body in water. But whether the rite is performed in infancy or in later life, it seems strange that a momentary immersion or sprinkling with water should have the power to save the soul; and when we examine the subsequent life of those who have thus been baptized, even in adult age and with their full consent and desire, we find little or no improvement in the great majority. Therefore it seems evident that this cannot be the proper rite, because the spirit has not descended upon them. Consequently we must look for another explanation of what constitutes the true mystic rite of baptism.

A story is told of an Ottoman king who declared war on a neighboring nation, fought a number of battles against it with varying success, but was finally

conquered and taken captive to the palace of the victor, where he was compelled to work in the most menial capacity as a slave. After many years fortune favored him, and he escaped to a far country, where by hard work he acquired a small estate, married, and had a number of children, who grew up around him. Finally he found himself upon his deathbed at a very ripe old age, and in the exertion of drawing his last breath he raised himself upon his pillow and looked about him, but there were no sons and daughters there. He was not in the place which he had regarded as home for so many years, but in his own palace which he thought he had left in his youth, and he was as young as when he left it. There he found himself sitting in a chair with a basin of water close to his chin and a servant engaged in washing his hair and beard. He had just immersed his face in the water when the dream of going to war had started, and a lifetime had been lived in dreamland during the few seconds it took until he raised his face. There are thousands of other instances to show that outside the physical world time is nonexistent and the happenings of millenia are easily inspected in a few moments.

It is also well known that when people are under water and in the act of drowning, their whole preceding life is re-enacted before their eyes with crystal clarity, even the minutest details which have been forgotten during the passing years standing out sharply. Thus there must be and is a storehouse of events which may be contacted under certain conditions when the senses are stilled and we are near sleep or death.

To make this last sentence clear it should be understood and borne in mind that man is a composite being, having finer vehicles which interpenetrate the physical body, usually regarded as the whole man. During death and sleep this dense body is unconscious on account of a complete separation between it and the finer vehicles; but this separation is only

partial during dream-filled sleep and prior to drowning. This condition enables the spirit to impress events upon the brain with more or less accuracy according to circumstances, particularly those incidents which are connected with itself. In the light of these things we shall understand what really constitutes the rite of baptism.

According to the Nebular Theory that which is now the earth was at one time a luminous fire-mist, which gradually cooled by contact with the cold of space. This meeting of heat with cold generated moisture, which evaporated and rose from the heated center, until the cold condensed it and it fell again as moisture upon the heated world. The surface of the earth being thus subjected to alternate liquidation and evaporation for ages, it finally crystallized into a shell which perfectly covered the fiery center. This soft moisture-laden shell naturally generated a mist, which surrounded the planet as an atmosphere, and this was the cradle of everything that has its being upon the earth: man, animal, and plant.

The Bible describes this condition in the second chapter of Genesis, where we are told that at the time of the first man a mist went up from the earth, "*for it had not yet rained.*" This condition evidently continued until the Flood, when the moisture finally descended and left the atmosphere clear so that the rainbow was seen for the first time, the darkness was dispelled, and *the age of alternation*, day and night, summer and winter, commenced.

By a study of the cosmology and the pictorial account of evolution given in the Northern Eddas, treasured among the sages of Scandinavia before the Christian Era, we may learn more of this period in the earth's history and the bearing which it has upon our subject. As we teach our children, by means of stories and pictures, truths that they could not intellectually grasp, so the divine Leaders of mankind were wont to

teach the infant souls in their charge by pictures and allegories, and through these prepare them for a higher and nobler teaching of a later day. The great epic poem which is called "The Lay of the Niebelung," gives us the story of which we are in search, the cosmic origin of the rite of baptism and why it is necessarily the preliminary step in the spiritual unfoldment of the Christian Mystic.

The cosmogony of the Eddas is similar to that of the Bible in some respects, and in others gives points which bear out the theory of Laplace. We quote from the poetical version of Oehlenschlaeger:

"In Being's earliest Dawn  
All was one dark abyss,  
Nor heaven nor earth was known.  
Chill noxious fogs and ice,  
North from murk Niflheim's hole,  
Piled up in mountains, lay;  
From Muspel's radiant pole,  
Southwards fire held the sway.

"Then after ages passed,  
Mid in the chaos met  
A warm breath, Niflheim's blast,  
Cold with prolific heat.  
Hence pregnant drops were formed,  
Which by the parent air  
From Muspel's region warmed,  
Produced great Aurgelmer."

Thus by the action of heat and cold Aurgelmer, or as he is also called, the Giant Ymer, was first formed. This was the pregnant seed ground whence the spiritual hierarchies, the spirits of the earth, air, and water came, and finally man. At the same time the All-Father created the Cow Audumla, from whose four teats issued four streams of milk, which nourished all beings. These are the four ethers, one of which now sustains the mineral, two feed the plants, three the animal, and all four the human kingdom. In the Bible they are the four rivers which went forth out of Eden.



Eventually, as postulated by science, a crust must have been formed by the continued boiling of the water, and from this drying crust a mist must have ascended as taught in the second chapter of Genesis. By degrees the mist must have cooled and condensed, shutting out the light of the sun, so that it would have been impossible for early mankind to perceive the body even had they possessed the physical vision. But under such conditions they had no more need of eyes than a mole which burrows in the ground. They were not blind, however, for we are told that "*they saw God*"; and as "spiritual things (and beings) are spiritually perceived," they must have been gifted with spiritual sight. In the spiritual worlds there is a different standard of reality than here, which is the basis of myths.

Under these conditions there could be no clashing of interest, and humanity regarded itself as the children of one great Father while they lived under the water of ancient Atlantis. Egoism did not come into the world until the mist had condensed and they had left the watery atmosphere of Atlantis. When their eyes had been opened so that they could perceive the physical world and the things therein, when each saw himself or herself as separate and apart from all others, the consciousness of "me and mine, thee and thine," took shape in their nascent minds, and a grasping greed replaced the fellow feeling which obtained under the waters of early Atlantis. From that time to the present stage egoism has been considered the legitimate attitude, and even in our boasted civilization altruism remains a utopian dream not to be indulged in by practical people.

Had mankind been allowed to travel the path of egoism without let or hindrance, it is difficult to see where it all would have ended. But under the immutable Law of Consequence every cause must produce an adequate effect; the principle of suffering was born from sin

for the benevolent purpose of guiding us back to the path of virtue. It takes much suffering and many lives to accomplish this purpose, but finally when we have become men of sorrows and acquainted with grief, when we have cultivated that keen and ready sympathy which feels all the woe of the world, when the Christ has been born *within*, there comes to the Christian Mystic that ardent aspiration to seek and to save those who are lost and show them the way to everlasting light and peace.

But to show the way, we must know the way; without a true understanding of *the cause of sorrow* we cannot teach others how to obtain permanent peace. Nor can this understanding of sorrow, sin, and death be obtained from books, lectures, or even the personal teachings of another; at least an impression sufficiently intense to fill the aspirant's whole being cannot be conveyed in that way. Baptism alone will accomplish the purpose in an adequate manner; therefore the first step in the life of a Christian Mystic is baptism.

But when we say baptism, we do not necessarily mean a physical baptism where the candidate is either sprinkled or immersed and where he makes certain promises to the one who thus baptizes him. The Mystic Baptism may take place in a desert as easily as on an island, for it is a spiritual process to attain a spiritual purpose. It may take place at any time during the night or day, in summer or winter, for it occurs at the moment when the candidate feels with sufficient intensity the longing to know the cause of sorrow and alleviate it. Then the spirit is conducted under the waters of Atlantis, where it sees the primal condition of brotherly love and kindness; where it perceives God as the great Father of His children, who are there surrounded by His wonderful love. And by the conscious return to this Ocean of Love, the candidate becomes so thoroughly imbued with the feeling of kinship that the spirit of egoism is

banished from him forever. It is because of this saturation with the Universal Spirit that he is able later to say: "If a man takes your coat, give him your cloak also; if he asks you to walk one mile with him, go with him two miles." Feeling himself one with all, the candidate does not even consider the murder of himself as mistreatment, but can say:

"Father, forgive them." They are identical with himself, who suffers by their action; he is the aggressor as well as the victim. Such is the true spiritual baptism of the Christian Mystic, and any other baptism that does not produce this universal fellow feeling is not worthy of the name.

*(To be continued)*

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## The Miracle

### Struggles on the Path

BY AUGUSTA FOSS HEINDEL

**T**HE GREATEST world Teacher, our immortal and divine Christ Jesus, in speaking to the masses at all times veiled the truth. To the people he could not give the entire truth, but spoke only in parables, for they had not yet reached that stage of understanding where they could take the truth unveiled, just as a portion of the rays of the sun do not strike directly upon the earth, but instead their tremendous power and light are reflected by the moon; if they were all sent to the earth direct, they would destroy life instead of giving it.

In ages past infant humanity was taught by divine Hierarchs, and being yet childlike it had to be taught in a childlike manner; divine truths could only be given through myths and legends. These have been handed down to later generations, but many are yet unable to read the underlying truths taught in them. Only the mystic and the occultist are able to find the gems within these ancient stories.

Richard Wagner, the great German mystic, preached his spiritual sermons through his operas. They are legends of old which this mystic has woven into soul-stirring operas. His last masterpiece, "Parsifal," portrays a simple Christian truth. It preaches the sermon

of purity, and its underlying lesson is the experience of the soul on the Path to Initiation. The legend of the Grail Cup and the Grail knight has been written about for centuries. This medieval tradition has been woven into many stories. Tennyson in his *Sir Galahad*, and James Russell Lowell in his epic poem of *Sir Launfal*, have depicted the path of the soul and the soul's struggle to attain to the heights of spirituality.

There is one writer whose version is unique in that he has changed the masculine knight to a feminine principle, that of the Holy Virgin and the nun. This is Carl Vollmoeller, who, assisted by Max Reinhardt, Maurice Gest, Frederick Schirmer, and others, has recently produced the pantomime of "The Miracle." Many who attended the performance of this great play, this marvelous wordless drama, could only see the extravagant coloring of the cathedral decorations, or enjoy the songs of the nuns and the choir boys. Remarks were frequently heard that the play was Roman Catholic propaganda. Only a small number who attended were really able to perceive the wonderful underlying mystical story of the struggles of the soul on its path to Initiation.

The theater was transformed to represent a vast ancient cathedral and a nun-

nery on the banks of the Rhine. The scene opens with a young and beautiful maiden taking the veil and becoming one of the nuns. She is also entrusted with the keys of the cathedral. As she unlocks the doors for service on a beautiful morning in May and rings the bell which calls to service, a great procession of people of all stations in life begins to pour into the cathedral. All crowd about and kneel to a statue of the Madonna with the Child in her arms. Princes and beggars alike all worship at this shrine. The lame, the maimed, and the blind crowd the church to its doors. A hopeless cripple lying on a stretcher is carried in and placed at the feet of the Madonna. The priest zealously repeats his prayer, while the organ peals out its beautiful music and the choir boys sing.

As the priest finishes, a great silence rests over the prostrate and beseeching mass of human beings. Only one stands, and this is the young nun, who remains in the rear, spellbound. It is her first attendance at such a great meeting, and she eagerly watches this strange scene. Of a sudden a cry rings out in the great cathedral, and the man on the stretcher leaps up and walks out of the doorway—lealed. A miracle of healing has been performed by the Madonna as a result of the faith and the prayers of the people.

It is night. The cathedral is empty. All is still. The new nun, Megildis, has locked the doors. Her new life is so wonderful that in adoration she kneels at the feet of the Madonna, dedicating herself anew to God. How many neophytes have started on the Path and have dedicated themselves to service to the higher life, thinking that their life would then be one of uninterrupted bliss. But at the root of the rose tree or in the bud of the lily we often find a worm which is ready to destroy, and wherever God's work is carried on, there too are the brothers of darkness, ever tempting, ever placing obstacles in the way of the aspirant. The powers of negation make the struggle for mastery harder than it

would otherwise be, and also make the prize more precious because of the difficulties placed in the way of winning it.

Megildis the nun is young and full of life, which makes her striving for mastery over the lower desires much harder than otherwise. While kneeling alone in prayer she hears music and laughter outside the door of the cathedral. How it stirs her! Her prayers are disturbed. While her lips are voicing the prayers, her ears are listening to the sounds outside. This is usually the time when the neophyte is faced with temptation. When one stops his striving, rests on his oars with hands playing in the waters of the stream of pleasure, the spiritual boat is often turned about to drift with the stream. The young nun feels the influence of the tempter, who is depicted in the play as a mischievous young piper lurking in the shadows and playing on a flute.

As Megildis pauses in her prayers, the piper dances in the shadows of the cathedral, making passes at her as if to draw her to the door. She yields to the temptation. Her desire to respond to the music leads her to unlock the door. The piper opens it wide. A crowd of young people glide in and dance about the nun. She is led to dance with them to the tune of the piper. Of a sudden he leads a handsome young knight in at the door. This knight is strongly attracted to the beautiful young nun. He joins with her in the dance, but when the dancing has reached its height, several nuns come upon the scene. The dancers with the knight and the piper rush out of the door. In horror the nuns rush to call the abbess, and poor Megildis is severely reprimanded. The keys are taken from her, and she is ordered to remain all night alone in prayer in the cold, dark cathedral.

This is a scene of terrific struggle for this aspiring soul. Sometimes temptations come to a person which take him to the valley of the shadows. Here poor Megildis is torn between her spiritual

nature and her desires. The fight is on between the God and the Satan, which are within each and every mortal. The piper, who represents the desire body of man and the desire side of the cosmos, is again lurking in the shadow of the cathedral, tempting the nun, who unconsciously feels the vibrations sent to her by him. She prays one moment, and the next is torn with longing for the world and its pleasures. She tries the doors, but they are locked. She is a prisoner. On her knees she appeals to the Madonna for her liberty. In her mad struggle she tears the figure of the Christ Child out of the arms of the statue of the Madonna, and hurls it across the cathedral. A terrific peal of thunder is heard. Everything becomes black. The figure of the infant Savior vanishes. The walls behind the altar open, admitting the knight in silver armor, led by the piper. Through the persuasion of the knight the nun loosens her veil and her mantle, placing everything tenderly at the feet of the Madonna, whom she had robbed of the Christ Child a short time before. She leaves the cathedral in the arms of the knight, again to take up her life in the world.

A neophyte who has once taken a vow to serve God, be it as a nun or a member of any spiritual movement, or as an independent worker who has answered the call of the spirit, woe unto him if he listens to the call of the piper or, we may say, Satan, Mephistopheles, or his own desire body, which is really the tempter. Were it not for man's lower desires nothing nor no one could lead him astray.

After the young nun has disappeared from the cathedral, the statue of the Madonna begins to move and slowly take on life. The Virgin Mother looks to her empty arms, from which the nun has taken the figure of the Christ Child. Slowly and sadly the figure steps down from the pedestal upon which she had rested since the erection of the cathedral. Sadly and humbly she dons the veil and cloak of the fugitive sister. She goes to the tower and rings the bell. Then she

kneels down before the empty pedestal upon which she was wont to stand. At first the abbess and nuns, as they enter, rejoice in the repentance of one who they think is the wayward sister. But when they discover the empty pedestal, fear seizes them. Their beloved Madonna has been stolen. Alarm bells ring. Priests and nuns run about, making a rush at the supposed wayward nun. At this moment, when they lay hands upon her, she is lifted above the ground by invisible hands. A miracle has again been performed. They all fall to their knees before the holy sister, whom they had first judged as wayward.

In the meantime Megildis is led by the knight into the life of pleasure. The figure of the piper is ever lurking in the shadows, luring them on, dancing before them while playing on his flute. Yes, ever are the desires of man leading him onward and ever downward. Megildis' life in the world was one sad lesson after another. Fate buffeted her about. Misfortunes met her on all sides. Death was everywhere. Her beloved knight was killed in a duel with a robber chief. This chief then claimed her as his bride. A young prince who also desired her slew the robber. During her struggle against the prince, his father, the old emperor, arrives on the scene, and in an endeavor to shield the young woman from the unwelcome advances of his son accidentally slays him. At each of these fatalities the piper is ever at hand to lure and incite to strife. The desires of man expressed in hate, sensual love, passion, or greed have ever been the cause which leads to loss of life.

The unfortunate soul which is depicted in the character of Megildis is always the unfortunate and innocent cause of the attending fatalities. The old emperor, when he realizes that he has murdered his own son, loses his mind. Megildis then becomes the empress, the wife of the insane emperor. The coronation service is a gorgeous affair. Money flows through the fingers of the emperor and empress like water. Here again the

piper, the desire body, tempts the empress with fame and glory. She is raised to the height of her ambition, but alas! her spouse is a madman, who can only be kept contented by playing with a puppet which resembles his murdered son.

The empress' glory is of short duration. How true this is in the pseudo-occult world! How often do we hear of men and women who have dedicated their lives to God, but who later are led by the piper in the guise of ambition to sell their souls to Satan through the temptation to use and to teach the methods of the brothers of the shadow, making bold announcements of some wonderful power which has been entrusted to them. In their desire to gain more power and glory they too are led by the piper, ambition, who eventually lures them to the precipice. Many a leader and teacher has gone over the brink, and great has been his fall.

The extravagance and riotous living of the insane emperor and his consort, Megildis, stir the wrath of the underworld, and the revolutionists rise up against their frivolities. The emperor is hanged on a cross, while the empress is subjected to every indignity. She is later led to the block, but at the last moment, just before the knife is to drop, the crowd relents. Her youth and beauty have saved her life. But she has still more lessons to learn. She must be still further degraded. Homeless, friendless, she wanders alone. Her babe is in her arms. The piper is ever shadowing her, luring her on to greater misery. But all through her life in the world, when in greatest misery and degradation, the vision of the cathedral and nuns and the divine Madonna always arises before her as a sweet memory, ever calling to her. So it is with the erring soul, in fact with all mankind. No matter how deep man may sink into sensuality, no matter how crystallized and materialistic he may become, there are times in the life of everyone when glimpses of the higher life flit into the consciousness, times when the moral and spiritual nature cries out for

expression, when the divine spark which is within each one calls to him if but for a moment.

“Not only around our infancy  
Doth heaven with all its splendors lie;  
Daily, with souls that cringe and plot,  
We Sinais climb and know it not.”

—(Lowell in “*The Vision of Sir Launfal.*”)

Megildis in her dire need and suffering, during a snowstorm and in the middle of the night, instinctively finds her way to the door of the cathedral, her freezing and starving infant clasped lovingly in her arms. She stumbles into the open door of the cathedral. Here we again find a symbol of the spiritual plane. No matter how man may wander from the Path, how far he may stray, how low he may sink, Christ is ever beckoning him upward. The doors of the higher life are ever open to him, and there is always a rejoicing and a welcome awaiting the return of every sinner.

Megildis having staggered into the cathedral, sinks down in a swoon. During this unconscious state the piper, whom we have before stated represents the desire body, is still hovering near, and over the unconscious body there floats a black form with a death's head. This same form during the entire play is shown at each death scene, hovering about or over the body of the slain one. From the Rosicrucian standpoint this represents the invisible vehicle which is ever with the living man and which at death and in unconsciousness leaves the physical body. This is what we term the vital body. All through the play it is represented as a shadowy death body which hovers about the dying.

As Megildis lies unconscious, the piper stands over her causing more suffering by forcing her to view a procession of forms in the Desire World of those who have lost their lives for love or desire of her. First the shadow of the knight passes before her, followed by the robber chief, then the prince, and lastly the

emperor. Her suffering as she views them is keen. Conscience is now awakening. While her physical body sleeps, her soul is passing through a purgatorial experience, which will again awaken the higher nature in her.

But let us leave Megildis and call to mind another scene. The Madonna, who came to life at the departure of the wayward nun, has taken up the work of the sacristan, and has served faithfully, being known also as Sister Megildis. She has reached a stage in her work where she stands with an expectant, happy smile, listening, waiting. Sometimes she waits at the door as if expecting a call. As the wayward wanderer nears the door of the cathedral, the Madonna removes the mantle and the veil which she has been wearing, and returns them to the foot of the pedestal where the real Megildis upon leaving had placed them. The Madonna's face and body begin to become rigid. She returns to her pedestal, which has been empty during all the years that the wanderer has been away. The Madonna again becomes the holy statue, but her arms are still empty. The infant Jesus of which the angry nun had robbed her is still missing. At this period of the play the cathedral doors open as if by magic, and the ragged and bedraggled Megildis staggers in out of the snowstorm, with her babe clasped in her arms, and falls unconscious on the floor.

When she returns to consciousness, her first thoughts are of her babe. She uncovers its face, and, horrors! she finds that it is dead. Oh the agony, the grief! Her mother love cries out to God to return to her the babe. The piper again begins to shadow her. Also the shadow of death clings to her. Oh! with what fervor she repeats the Lord's Prayer. The piper, who has been tempting her with death, begins to tremble. His legs become weak. In fright he cowers behind the statue of the Virgin, and crumples up and falls to the floor. Prayer does ever overcome the desires. Then Megildis' soul rises above the lower nature. The spirit is victorious.

With a happy look she rises. She recognizes the cathedral. The statue of the Virgin Mother with arms empty faces her. She realizes with grief and shame her great crime. She can do no more than offer up her dead babe, which she lays with the greatest of humility at the feet of the Madonna. On her knees she begs forgiveness, and lo! a miracle takes place before her eyes. Her babe is taken up by invisible hands and placed in the empty arms of the Virgin Mother. A great light is seen rising skyward from the statue. The repentant and reformed Megildis again dons her mantle which she finds where she had placed it, and picks up the keys. She kneels at the feet of the statue in a prayer of deep thanksgiving. When the abbess and nuns come in for early worship, they see her at the feet of the returned statue of the Virgin Mother, the Madonna, and great is their rejoicing.

This legend with its underlying lessons depicts the path of the soul and its struggles from the stage of infant humanity when it dropped away from divine leadership and sank deep into matter, to the stage where it is on its way back to its divine inheritance. The great power of love, mother love, is also shown—the divine Spirit, the Virgin Mother, watching over her wayward child. The mother love of the wayward nun led her back to the higher life, for true motherhood lifts the soul up to an extension of consciousness. The sacrifice of motherhood and the love which it brings to woman transfigures and lifts her up to a divine state. Truly, every woman who has made this sacrifice is a mother of God in embryo.

“God thought to give the sweetest thing

In His almighty power

To Earth; and deeply pondering

What it should be, one hour

Of fondest joy and love of heart

Outweighing every other,

He moved the gates of heaven apart

And gave to Earth—a Mother.”

—(Selected.)

## A Purgatorial Awakening

BY MATHILDA MCNEMAR

**“M**HO'RE YOU? Where did you come from? . . . . What concern is it of yours what I do or why I do it? I've never told people my business, and I don't intend to begin to do so tonight. Go away and leave me alone. I despise you for your insolent curiosity.

“I never could tolerate meddlers, but I've always had them to contend with. Every time a note on the house comes due, some one is sure to snoop round and inquire into my affairs. I have often told the whole cursed bunch to mind their own p's and q's, but they've been up to their meddlesome antics again.

“But in spite of them I've paid the last note on the house. A thousand dollars! I celebrated tonight by taking the cash. Some roll it was, too! The old house free from debt! Four thousand dollars in five years! My Lord, what a pull it has been! But there were Caroline and the kids. I could do anything for them.

“That time that Caroline had the operation about busted us for keeps. And the interest eating every spare cent! But that's over now. The last payment has been made, and I'm a free man again.

“But let me see . . . . . I can't seem to recall paying it to Bowser, the old skinflint! I started out with it, all right. Could something have happened to me, I wonder? I was all O. K. when I left. Caroline kissed me at the door, and called, “Luck, boy!” after me.

“Where am I, anyway? Where did you find me? Nobody waylaid me, did he? Did you see anybody? I thought I heard somebody a while back. I turned to look, and something hit me on the head; but it didn't amount to much, and I didn't see any one. Now I am here . . . . . Odd! . . . . . Odd!

“Say, have you got that money? Are you trying to play a joke on me? A

mighty poor joke, I'd say! You ain't acting natural. Where's that money? You must'a taken it! You are thieves! Still, I never s'posed thieves looked like you. Where'd you get the fine duds? Stole 'em, too?

“Can't you talk? Say something, men, say something! I'll go mad if this thing continues. Why are you all so solemn? Is this some kind of a court? Have I been haled before a judge?

“I told you the truth before. I got that money honestly, by hard work. See—I raise my right hand and swear I've told the truth. Can you do as much? Why don't you tell the truth? I don't trust you. You have my money.

“Keep your hands off me. You've had your hands on me once too often already. You think you are Jesse James, but I will bring you to justice yet. Just wait till I get where honest men live!

“A gang of thieves all right! They've taken my money . . . . and my knife . . . . and my keys . . . . and all my papers . . . . and yes, even my pocket piece that Caroline gave me when I was a young fellow! It's gone, too, the curs! A wonder I've my suit left.

“I'd better be getting out of here. If they'd only stop looking at me long enough to give 'em the slip! But that sharper over there could look a curve.

“I'm trembling! I'm getting scared! I'm growing sick! I'm getting weak; if nobody helps me, I'm going to faint! I might die out here all alone, and Caroline and the kids would never know what happened to me. More'n likely these skunks would bury me and never tell anybody. Then they'd think I'd run away with the money, and there'd be no end of talk. But I must get out of here somehow!

“That old fellow looks half-way decent. Wonder if he'd take pity on me and tip me off what's going on here.

"Say, mister, would you tell a fellow what to do? I'm in a fix. I don't seem to know which way to start for home. Help me out and you are welcome to the money, all of it. I'll raise more for the man that gets me home alive. Take me back, and I'll never molest any of you. All I want is Caroline and the kids. Won't you help a fellow that has done no man any harm to get straightened out?"

"I can't understand you. Make signs! For God's sake, make signs, can't you?"

"Huh? . . . I know I was hit down. That's no matter . . . I don't get you . . . Yes, I suppose I was stretched out, but I got up. I must have. I got here somehow. I'm not laid out now."

"My God, he's digging! Are they going to kill and bury me here? Take your cursed hands away!"

"They fill the dirt back; they smooth the grave over. They're crazy! They point to me and to the grave. I'm not dead!"

"What? . . . You mean the folks think I'm dead and buried? Oh, my Lord, my Lord, my poor Caroline! I must get to her and tell her it's a lie, a dirty lie! For God's sake, take me home! Caroline will be frantic, and her heart ain't very strong. She might die from the shock. Can't you hear me? Take me home this minute. Point out the way! I must go! I must hurry!"

"Who're these people who come and go and look so queer and quiet? They seem to see through me and beyond me. My God, what's happened to the world? I must be delirious."

"Brother Will! Hello there, Will! Merciful saints, my dead brother Will! Ain't you dead, Will?"

"My God, my God, you *are* dead! They're *all* dead! And *I'm* dead! That was *my* grave, and Caroline is alone or grieved to death! I'm confused: I'm all wrong; everything's all wrong! I must rest and think. I'll be all right, I guess, after a bit. I'm so tired."

"What? . . . Rest? Rest? God, man, can't you see a fellow can't rest when he has to be getting home to his wife and the kiddies?"

"My money? That doesn't matter any more, does it? Have you got it? Keep it, if you have, until I can think a little better. I guess I couldn't be trusted with it now."

"Stop saying 'rest' to me! I can't rest . . . A bed? Where'd that come from? . . . Yes, I'm weary and getting sleepy. If I lie down a minute, will you get word to Caroline that I'm all right and that it's a lie about me getting hit over the head and dying and getting buried? It's a lie! Tell her I'll be back as soon as I rest a little."

"I'm listening, old man . . . Say it again . . . never mind the money, I tell you! Just tell Caroline about its being a lie that I'm dead."

"Yes, I'll lie down and rest, but don't let me sleep."

"Will, is that you again? Where's Dad? Dad was strong on the honesty stuff, wasn't he, Will? Do you remember, Will? I don't believe I'd have done it if Dad had lived."

"Done what? Oh, Will, Will, I stole the money! Out of the vault where old Williams keeps his poker money. He'll never find it out. He'll think he must have been drunk and lost more'n he figured. He was awful drunk, Will, and it wouldn't have done him any good anyhow."

"My God, what have I told? What made me tell? Will, it wasn't much. Only a thousand. And there's Caroline and the kids. I'd do anything for them. Is Dad around, Will? . . . No? I'm glad. But I forget. Dad's dead. But so'm I dead! Oh, my head, my poor aching head!"

"What did you say? Is that you, Dad? . . . You'll tell her right away? Tell the kids, too. . . . Huh? . . . Yes . . . Tell Caroline . . . that's a lie . . . 'bout my . . . being dead . . ."



## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### TEXT

“Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

“Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?

“Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

“Marvel not that I said unto thee, ye must be born again.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit.”

—(John, 3:3-8.)

### INTERPRETATION

These verses contain perhaps the most profound teaching given by the Master during the three years of His ministry.

Man’s physical body is built through the reactions of Fire and Water under the guidance of the Celestial Hierarchies. Later in his development, through the reactions of Fire and Water, he learns to build himself a new body of spirit—the living stone of Revelation, with its new name.

### Initiatory Processes

The work of the Fire and Water Hierarchies for humanity:

*Aries*—Gave the initial power of motion.

*Leo*—Awakened the Divine Spirit in man, and gave the germ of the dense body.

*Sagittarius*—Gave the link of mind.

*Cancer*—Awakened the germ of the Life Spirit.

*Scorpio*—Originated form.

*Pisces*—Rules the Virgin Spirits for whom the work of evolution in our solar system is being done.

### Preparatory Work for Initiation

*Sagittarius*—Begins the work of regeneration.

*Leo*—Its power awakens the esoteric centers as Roses upon the Cross of the Body.

*Aries*—Awakens the power of the pineal gland and pituitary body.

*Cancer*—Works with the Christ force (life substance in the body).

*Scorpio*—Turns generation into regeneration.

*Pisces*—Represents the Egos who work toward the Christing of consciousness.

To be born of water is the natural birth through generation. To be born of Spirit (or Fire) is the new birth through regeneration or Initiation.

Cancer is said by esoteric astrologists to be the sign through which incoming Egos enter the physical world. Cancer is governed by the Moon, the symbol of generation, and represents the birth through water. Cancer is also the exaltation sign of Neptune, the planet of Initiation. Initiation is the birth through Fire.

The kingdom of heaven is within us as Christ Jesus said: it is the consciousness of the Initiate. This kingdom can never be found until we are born into the unbroken consciousness of life.

The last verse is an accurate description of the Ego liberated from the body. Living the life of loving, selfless service weaves the Golden Wedding Garment in which to “travel in foreign countries,”

and causes one to be born of the Spirit. This must eventually be the attainment of all humanity.

The New Testament holds the truths of the Aquarian religion studied esoterically now by students of esoteric Christianity. When the sun enters Aquarius, these truths will be publicly taught and understood by the masses.

Jacob Boehme says: "Man sows fire and reaps spirit. Woman sows water and reaps soul." Both together through interaction build the body of water in generation. When they learn to work in conjunction, the deathless body, born of Spirit, will be built through regeneration. This is a part of the sublime truth taught by the Master in these verses.

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## Mankind and the Mineral World

BY ETHEL ROSS BARKER

**H**ENRY FORD has been able by the help of resources from the mental and physical worlds to make a motor car which has been of benefit to thousands, so I have taken him as the text of these jottings of thought on the subject of man and his powers and responsibilities in connection with the mineral world of today.

In my youth we were religiously taught that creation was the attribute of Godhead alone; that to create, something must be brought into being out of nothing. This we know now to be a fallacy. Nothing can be made of nothing, since there is no "nothing," all being spirit in some stage of condensation. So it seems natural to inquire whether man has not some of the divine attributes of creation where it concerns the materials of the mineral state apart from life and consciousness.

Mr. Ford invented a motor, different in several respects from other motors, and filling a real need in the world at the time when it was acutely felt. To do so his mind must have first contacted in the continental region of the World of Thought the archetypal idea of this motor, from which in due course of time and study and by means of mineral products and the labor of others he formed an engine which he was able to imbue with a capacity of movement foreign to the mineral state. One may smash every

particle of which the engine is made, but no one can ever destroy the invention of Mr. Ford. Granting this, is not the inventor then a creator?

In an earlier part of the Earth Period the Lords of Mind radiated from themselves into our being the nucleus of mind. They were called "Powers of Darkness" by St. Paul, because they came from the humanity of the dark Saturn Period and had a tendency to exalt reason above the more divine qualities of love and unity. The Lords of Flame worked upon us when we were in the mineral stage to help us in our evolution; similarly we owe a duty to the minerals of today. This duty we fulfill by working them into various forms, such as that of the motor and the motor car. By so doing we may impregnate them, even though but slightly, with some of our own qualities, in the same manner that the Lords of Mind impregnated us with the germ of mind. This being the case, such inventions as that of Henry Ford, which has brought benefit and pleasure to many thousands, may impregnate the materials in which they are embodied with the kindly germ of philanthropy. Will not our Bibles and our books of philosophy also have impregnated in the paper on which they are written some of the inspirational thoughts of their writers?

But what of the mineral that is given

to the deadly purposes of hate, the deadly contrivances of murder? What of the guns and the poison gases and the bright steel whose gleam is dulled with abhorrent red? What of the shining gold debased to be a medium of greed and fraud? What of the pages sullied with impure thoughts? Do these things not open before us a vista of responsibilities to the mineral kingdom both grand and appalling in its possibilities?

The tools we use, the clothes we wear, all the every-day things we regard so lightly as ours to make or mar as we choose, have we not the power to help or harm them in their evolution, and have we not a duty in connection with them? Alas for us with our engines of death and our misused wealth! We are massing

for ourselves a debt whose claim must be met to the uttermost.

Already the world is awakening to the rights of creatures who share with us conscious life in the animal stage, and there is an evident trend toward the recognition of our responsibility in the cultivation of the life that exists but is not conscious in the plant. It is logical, therefore, that these facts should stimulate us to additional effort in behalf of the most helpless embodiment of all life, namely, the mineral kingdom. In our work with this kingdom we should endeavor to impregnate it only with the germs of good, so that in the future ages of the cosmos the spirits who now ensoul this kingdom may rise and call us blessed.

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## An Outline of the Path of Evolution

BY E. HUMBOLDT

(Continued from April)

**G**OD IS LOVE, and that love is life. It enfolds the world, and supports and nurtures the whole of His creation. In God we live and have our being. One with Him in essence as the spark is one with the flame from which it sprang, and returning to Him ultimately with a full consciousness of our immanent Divinity, we are bound to all our fellow creatures by ties of brotherhood which cannot be broken. Neither should they be ignored or treated lightly by any one who thinks of turning his steps toward the Spirit:

“This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.”

When, conscious of the all-enfolding Divine Love and aware that nothing matters except serving God by helping all His creatures, man resolves to con-

secrate himself to service and tenders his feeble hands to the Powers who guide the world, he has fulfilled the first condition: Right Purpose. It has often been called renunciation, and so it is at the beginning; it means giving up everything endeared to us from the past. But when man has dropped the deadening load of his fears and of his desires, he soon sees that his idea of renunciation is also a thing of the past, and his life fills up with a joy and a peace heretofore unknown to him, namely, the “peace that passeth understanding.”

### RIGHT THOUGHT AND RIGHT ACTION

“As a man thinketh in his heart, so is he.” The thought is father to the act. Before any action takes place in the physical world, a thought must have sprung into existence, more or less perfect, which after having clothed itself with the material of the various planes through which it has descended becomes the motive power behind the act.

Whether the thought is one's own or

whether it is an outside suggestion received and accepted by the mind, the process is absolutely the same: everything that happens in the physical world is the working out of an archetype first formed in the region of concrete thought; and every act is essentially the result of a thought which may have been more or less perfect and elaborate, more or less powerful, according to conditions.

Our daily thoughts are, broadly speaking, of two kinds. Some are born within the mind of the man himself, and are formed from his own mind stuff as the result of will, desire, or as the reaction to outside influences. Others are born or formed outside and come to the man either under conscious direction from some one else, or simply happen to be caught as they are drifting along aimlessly. These outside thoughts, as they strike the mind, are either received or repulsed; and according to the way they are received they either become a powerful incentive to action, or else they sink down below the level of consciousness, out of sight and out of the way, but ready to reappear at the first opportune time or to make themselves felt through the bodily organs which are not subject to volition.

With most of us, sad to say, the thoughts which are really our own are a very small minority. But, nevertheless, every one is responsible and accountable to the Law of Causation both for his own thoughts and for the reception he accords those coming from outside sources. In most cases, the desire body being so much more powerful than the mind, it is not an easy matter to control one's thoughts and give them the treatment they deserve; yet it must be done. Only by trying, over and over again, with a vim and grit undaunted by successive failures is it possible to succeed.

Yielding and hoping that satiety may sooner or later destroy desire is not only a waste of time, but will generally work in exactly the opposite way. In the physical world excesses will naturally

bring about exhaustion and finally incapacitate the man for any further performances; but it is not so in the other worlds where fatigue does not exist, and where every bit of indulgence is merely so much oil thrown on the fire.

Control of thought can only be attained by compelling the mind to work along the desired lines of effort, repeatedly and tirelessly, while weeding out thoroughly all stray or improper thoughts. Meditation on love and service will prove a great help, though at first it is well to concentrate one's mind on some suitable subject which happens to be rather agreeable and familiar. The minds of most people have never been subjected to any strict discipline; and trying to harness the mind and train it to find expression along desired lines is a good deal like taming a wild mustang and teaching him to understand and obey his master. It is really very hard work, but it can be done; and it *must* be done.

Toying with an undesirable thought and petting it, as it were, while disapproving of the corresponding act, or trying to repress it with a feeling of shame, fear, or distrust means only nursing that thought into strength and power. While it may for a time seem to disappear, yet it is very much alive, and will without fail come to the surface during the dream life. The only way to get rid of such a thought is to examine it boldly and impartially and then reject it as something unfit to consider and unworthy of any further consideration, in exactly the same way you would throw away spoiled fruit you might happen to pick up by the wayside. Unless the rejection is perfectly free from hesitancy, the thought will probably appear again at some other time; if the treatment is repeated, however, the unwelcome visitor will lose its strength very quickly and finally disappear altogether.

Strict discipline and steady exercise of the will in the right direction are the

only helps to self-confidence and power; there is no royal road to the goal.

The man who has set his feet on the Path recognizes no enemies: he sees only the good in all, knows that even the roughest material will ultimately be polished with the brightest finish, seeks for nothing but the occasion to serve and help even as the Father Himself does. And service is always tendered in a gentle and unassuming way. "Take heed that ye do not your alms before men. . . . Let thy alms be in secret, and thy Father which seeth in secret will reward thee openly."

Fear, worry, and impatience are feelings which should immediately be made the subject of discipline and finally must be completely eliminated; they cannot find any place in the spiritual life. They disturb the higher vehicles, and the reaction hinders and inhibits more or less all the bodily functions. Worry, particularly, is bad: it unfits one for serious thinking as well as for appropriate action at the time when it is needed the most.

If any harm or any evil has been wrought in the past, you cannot undo it; overcome it with good and thus endeavor to atone for it and learn your lesson. By all means "let the dead bury the dead." All the strength and all the resources of the inner man are needed for the struggle which is on *now*; none of it can properly be wasted in silly whimpers over the past.

Like a soldier in the battle the man who has devoted himself to the service of the Spirit is simply an instrument in the hands of the divine Powers; his duty is to work and help as it is shown him day by day. A greater One than he will take care of the results.

Meekness, mercy, purity of heart, and absolute trust in the Father are some of the first virtues to be striven for. "Take ye therefore no thought for tomorrow, for tomorrow shall take care for the things of itself. But seek ye first the

Kingdom of God and His righteousness, and all these things shall be added unto you."

One of the commands which stands out most emphatically in the beautiful Sermon on the Mount, and one which is most easily and most often ignored, is a most important guide post for the aspirant. It is, "Judge not, that ye be not judged." The command is plain: judge no one; never; under no circumstances whatsoever. Judging others is the result of selfishness and ignorance; it is the outcropping of that self-esteem and self-sufficiency which lead us to consider ourselves as superior to others and to think that whatever we do or say is always the right thing. As a matter of fact, when we judge others, we are simply applying to them our own measure, examining them from our own point of view and according to our own standard; in other words, we are simply imputing to the other fellow the motive which we know would be ours under the same conditions, and thus we are, in a way, judging ourselves more or less accurately. Truth is many-sided, and no finite being can comprehend it all. Our conception of it changes and evolves constantly as do we ourselves. And because no two human beings are exactly alike, their points of view must necessarily also differ. No one can possibly know all the causes and motives prompting another man's actions. There is, of course, a kind of criticism which is constructive and free from any spirit of animosity or fault finding, but even that kind should be withheld unless called for. Mabel Collins says in *Light on the Path*: "The self-righteous man makes for himself a bed of mire; abstain because it is right to do so, not that yourself may be kept clean."

Ignore anything that may have a tendency to irritate you, and remember that only your own thoughts can hurt you. How easy it is to prove this by noticing that you are never hurt by another person's unkind words until you know

about them. It is only the reaction of your own mind which affects you; control your mind and prevent it from reacting in the wrong way against your better nature.

Where true love is present, it is all-absorbing, and no other feeling can exist. A loving mother does not hate her own child even though it may be ill-tempered or cross; rather does she look for the cause with a view of applying the proper remedy. In the same way enemies are nonexistent to the philosopher as well as to the disciple on the Path. These know that all such appearances of evil are only one small aspect of the truth, the result of ignorance; and they look deeper within a man, finding a brother and a God in the making, knowing full well that later on that man must mature and mellow as the result of experiences painfully acquired.

#### DEATH AND LIFE

Death is the unavoidable ending of the drama which we call life. To many it is the finish of the battle, the loss of the fight, and the descent into oblivion—or rather it seems to be so. The occult student knows, however, that death is only a change; a period of rest terminating the days' work which will be resumed on the morrow with refreshed faculties.

The ordinary individual has practically no control over his higher vehicles, which are at best only partly developed, and consequently his activities in the higher worlds are sadly limited. His life out of the physical body, his "dream life," is a mere jumble and has but very little continuity. All the desires and thoughts which may have been repressed during the waking state and which have sunk below the level of consciousness are ready to spring into activity as soon as the conscious guidance of the individual is relaxed in sleep; and they do so as the occasion presents itself. The activities during sleep are unceasing, but they are not as a rule correlated to one another to form a logical sequence.

Moreover, the memory of them brought back to the waking consciousness is more or less distorted and ephemeral, meaning nothing whatever to the untrained person.

However, when one begins to live a cleaner and better life, he very soon increases his control over his higher vehicles, which he is evolving and perfecting through love, service, meditation, and retrospection, with the result that after a little while the dream life takes on an entirely different aspect: it becomes more and more rational and orderly and resembles a good deal the normal daily waking life. Even long before it is possible to function consciously on the higher planes, one becomes conscious of the continuity of his activities during sleep, picking up his work every evening where he left it the morning before on awakening, exactly as he does with the ordinary routine of his daily labors. At first the memory of the dream life brought through on awakening is more or less imperfect and consists merely of disjointed scraps, which, however, fit in with one another. Later on as the memory becomes clearer, the reality of the life outside of the body becomes a fact which no argument can disprove. The truth cannot be proved to an outsider, but one knows from the very depths of his being that life is continuous and that there is no stop to the activities of the Ego, whether in or out of his physical vehicle.

From that to a consciousness of the continuity of life beyond its operation in the physical body, through and past the portals of that change we call death, is but a mere step. And it comes very soon to the one who lives the life of the spirit as well as he can, listening to the "still small voice," and letting it guide him. These things are not capable of demonstration through reasoning, but everyone can easily find out for himself by electing to live the life by practicing those virtues which the Father must find in

His children before they can expect to come back to the heavenly estate which is theirs by right of birth and descent.

There is no death; there is only a change. When the caterpillar spins its cocoon, it first transforms itself into a chrysalis; and while to an outsider there may not be any visible signs of life within the hard, ugly shell, yet in a very short time that shell will be broken, the cocoon pierced, and a thing of beauty, a butterfly, will come out. After a few moments spent in drying and sunning itself, it will enjoy the freedom of space and live a life vastly different from that of the caterpillar. In like manner, when man lays down his mortal body, when the heavenly clock which keeps time on his actions calls a recess, then does the real Man become alive in a way far surpassing anything existing in the physical world.

In the same way that a man by right living develops and controls his higher vehicles and finally becomes able to function in them consciously and at will, commanding the memory of his actions while out of the physical body, so will he also eventually command the memory of his past births.

According to the way a man has used the time given him for working in a physical body and according to the care he has taken of his higher vehicles will the ability to work while out of the body be acquired. Then sooner or later, when the lessons of life have been learned, will he realize within himself the great truth proclaimed by the Master, "I am the resurrection and the life."

The realization of that truth is but the dawn of a broader and deeper consciousness; a better understanding of Christ and the Father and of their works; an eagerness to be one of those who are privileged to work with them and for them; and the entrance into Life Eternal: "For it is Life Eternal to have known Thee, the only true God, and Thy Son that Thou hast sent."

### Why We Publish Occult Stories in the "Rays"

**O**CCASIONALLY one of our readers writes to us inquiring why we print occult stories, and saying in substance that it would appear advisable to give out our philosophy only in its pure or analytical form. They seem to feel that a serious philosophy like that of the Rosicrucians loses something if it is translated into story form unless the story represents the actual first-hand clairvoyant experience of some person. In order that our readers may clearly understand why we use occult stories in the "Rays" and to answer such inquiries as the above we are here setting forth our reasons in the matter.

The foremost reason is that probably more than one-half of the readers of the "Rays" are comparative beginners in the study of occult philosophy; they are not deep esoteric students. To readers of this type philosophy presented in the story form makes an appeal which the heavy technical form of presentation cannot make. This type of student will frequently read a story involving the principles of occult philosophy and obtain a valuable lesson from it, whereas he could not be induced to read a philosophical article of the heavier sort. Therefore we feel that we must cater somewhat to the needs of this class of readers as well as the other, and in due time a great many of them will become thoroughly interested in the philosophy and take it up in its more technical form.

In preparing the stories which we publish we are very careful to see that they are in accordance with the general principles of the Rosicrucian Philosophy. We print no story unless it can be made to comply with this condition. Personal experiences are always of more interest and value than fictional articles, but it is our belief that even the latter, if kept in accord with the occult facts, are a valuable supplementary means of disseminating the higher knowledge.

# 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.*

## Failure of America to Enter the World Court

It is to be regretted that America, as noted in the following clipping, has lost her opportunity to take part in demonstrating in a practical manner a principle which must be put into effect if universal brotherhood is ever to become a fact, that is, the universal arbitration of international disputes. In order to have such arbitration there must be an international tribunal with sufficient authority to make its dictates respected and accepted by the various nations. If a certain kind of work is to be performed requiring a certain kind of machinery, that machinery must be built and installed ready for operation. The World Court is such a piece of machinery for this work of international arbitration. It is exceedingly unfortunate that American public men do not see that this machine, which is the product of centuries of experimentation, is a most valuable means of accomplishing the international peace about which statesmen have talked a great deal but about which heretofore they have done little.

It is perfectly true that America is not called upon to become entangled in the Old World feuds. Nevertheless, due to the principle of the fundamental unity of each with all, we are spiritually a part of the Old World, and the Old World is a part of us. Therefore it is futile to attempt to withdraw and isolate ourselves entirely from the Old World. We must work with it to solve our mutual problems.

Unfavorable replies from several of the nations to the reservations adopted by the Senate regarding this country's entrance into the World Court practically decided the issue that has for sometime been a subject of debate, since the Senate stipulated that the other members must accept the American reservations before American membership could become effective.

The objections were directed particularly at the reservation which would have permitted American withdrawal from the court at any time, and at the further Senate stipulation that advisory court opinions on questions in which this country claims an interest could not be given without this country's consent.

*Scottish Rite News Bureau.*

## A Case of Mental Telepathy

Mental telepathy is a reality, as thousands of people can testify. The case noted in the following clipping gives a very good example of this faculty. It consists in the transmission of thought messages direct from one mind to another without the aid of the senses. It requires a certain sensitiveness of the finer vehicles in order for it to be brought about. People like those described below have developed this sensitiveness to a high degree.

When reports came into New Orleans that two United States prohibition officers had been kidnaped aboard the French rum-running schooner *Arsene J.*, Mrs. J. B. Mathews, wife of one of the missing men, said: "He's safe. My husband and I always have been able to communicate by mental wireless or telepathy." And he was safe.

## Science and Religion

The following short article on the unnecessary conflict between science and religion describes the situation very well. Both science and religion are vitally important in their respective fields, and neither can take the place of the other.



One deals with physical facts, the other with superphysical facts, and if either of these two departments is ignored, a very one-sided development results. We seem to be approaching an era of religious intolerance and fanaticism. As between this and its opposite, namely scientific atheism, there really isn't much to choose. Both should be equally avoided, for both are destructive of real human progress.

Churchmen who oppose science as an un-Christian pursuit were dealt telling blows today in the addresses of Dr. Frank Dyer, pastor of the Wilshire Boulevard Congregational Church of Los Angeles, and Dr. William C. Bitting, pastor of the Second Baptist Church of St. Louis, before the Pacific Coast Theological Conference at the Pasadena Presbyterian Church.

In fact, Dr. Dyer declared flatly that the church should "sit at the feet of science" and learn. If an attitude of alienation and opposition between science and the church should be set up definitely, it would place the church in the position of defending ignorance, while at the same time it would cause a dangerous situation if the vast power of scientific knowledge should be uncontrolled by the humanitarian motives which the church should properly supply, he said.

"The church has enough opposition in human selfishness and sinfulness without setting about the creation of unnecessary opposition," he added. "And science, if the church should make it an enemy, would be the most powerful enemy conceivable. The church would array itself against the best minds and the most highly educated men in the world."—*Los Angeles Times*.

### Prison Philanthropy

Helping the man within prison walls along educational lines is one of the most practical forms of philanthropy, because it is helping to keep the mind of the prisoner constructively occupied, which means turning his thoughts away from plans of revenge and criminality. It also enables him to acquire at least the rudiments of an education. All this helps to rehabilitate him and send him out into the world at the expiration of his term a better man than when he went in. This is the only ultimate solution of

the criminal problem. Men are criminals through lack of education and lack of self-control, often due to mental sickness. Therefore we must improve the mental health of the criminal, re-educate him, and thereby help him to gain self-control. Then and then only will he cease to be a criminal. The following article shows some important work which is being done at the present time in our prisons along this line.

In the field of prison work, philanthropists are seldom found. Save in a very few and isolated instances the philanthropist—the mitigant of social evils by benevolence—has ventured all too infrequently within prison walls. The W. A. Clark Library and Chapel at the Montana State Prison at Deer Lodge is the sole instance of such effort, in a large way, within knowledge.

There are, of course, numbers of endowed organizations devoted to the relief and assistance of prisoners *after* they leave prison, but few concern themselves with constructive social welfare work inside prison walls, aside from the purely religious organizations.

The few exceptions are so distinctive as to merit attention—veritable oases in a desert which may be made to bloom so fruitfully. The Artists Council of New York, headed by Professor Algernon Tassin of Columbia, is one notable exception. Their efforts to encourage and develop artistic talent in the various prisons of the country have met with splendid success. Their assistance has been practical from every standpoint.

Some months ago, a man of some wealth conceived the idea that the distribution of the *National Geographic Magazine* in all State and Federal Prisons would be productive of splendid results. His idea was carried into execution, which has made files of one of the most valuable and interesting educational magazines in the world available to prisoners everywhere. The identity of the donor is unknown but there is reason to believe that it is the same as that of the philanthropist who has quite recently made *The Yale Review* (quarterly), available to all prisons of the United States.

There is a marvelous field in the prison world for intelligently formulated philanthropy; particularly is this true along educational lines. There is a well founded movement looking toward bringing the Rockefeller Foundation and the Russel Sage Foundation into active prison work. Their inclusion will bring two forces to bear on inadequate facilities for turning men out of prison as assets rather than liabilities to society, viz., almost unlimited wealth re-inforcing competent personnel.

—*Island Lantern, McNeil Island.*

# Question Department

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

BY JOSEPH DARROW

## The Ancestors of the Rosierucians

### Question:

In reading "Freemasonry and Catholicism" by Max Heindel, I find that the Rosierucians acknowledge themselves to be the descendants of the fallen Lucifer spirits; also that they call themselves the Sons of Cain, and Cain was the first assassin. Our ancestors do not appear to have been all that could be desired. Will you please throw a little light on the subject?

### Answer:

There are two main divisions of humanity. The first, known as the Sons of Seth, represented by the churchmen, the wards of Jehovah, are content to obtain their knowledge of spiritual matters from a selected few who have been ordained as priests or church dignitaries. The other class, spoken of as the Sons of Cain, demand to know spiritual facts for themselves, and desire to work out their own spiritual salvation. At a certain stage in the early history of mankind on the prehistoric continent of Lemuria the Lucifer spirits, who were the rebellious stragglers of the angelic life wave, insinuated themselves into the consciousness of infant humanity, and since that time have exercised a strong effect upon us. These Lucifer spirits needed to use mankind, who have a brain, in order to gain experience in evolution for themselves, and thereby if possible catch up with the first section of their life wave, the angels. The Lucifer spirits are semi-divine. They specialize the creative element. After they worked themselves

into the consciousness of man, those who responded to their vibrations began to develop the creative instinct very strongly, and they became the ancestors of the present Sons of Cain. The latter are the artisans of the world, the occultists, the Freemasons. The other branch of humanity, the Sons of Seth, the churchmen, did not respond to the creative Lucifer vibrations to any great extent, and this accounts for the fact that they are much more docile and tractable than the Sons of Cain.

The esoteric explanation of the legend about Cain killing Abel is as follows: Abel is a name symbolizing that part of Lemurian humanity which adhered to Jehovah's plan of evolution, that of accepting the spiritual authority of the priests. Abel also symbolizes this plan itself. The Sons of Seth are the descendants of Abel. Lucifer and the Lucifer spirits interfered with Jehovah's plan by causing a very large section of humanity to depart from it and take their spiritual development into their own hands through the exercise of the creative instinct. Thus Cain (those under the influence of the creative Lucifer spirits) killed Abel (Jehovah's plan of evolution).

Thus it may be seen that there is no discredit and no reproach connected with the fact that the occultists, which include the Rosierucians, are the Sons of Cain, and that the Lucifer spirits have had much to do with their evolution. It simply means that they have developed the creative investigating spirit to a much higher degree than the churchmen. Both branches of humanity fell into generation under the influence of the Lucifer spirits, and more or less abuse of

the generative function has resulted. This was the so-called Fall. The Lucifer spirits incited humanity to sin in this respect as well as arousing in them the creative instinct. But nevertheless, Lucifer has been a benefactor to humanity and has been a potent factor in helping them to develop the creative brain mind upon which evolution very largely depends. Therefore we need not be ashamed of our Luciferian ancestors. They are not all that could be desired, but they have been of immense benefit to us in spite of the fact that they have led us into some paths which have not been good.

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#### *Occult Objections to Tobacco*

##### *Question:*

What are the occult reasons against the use of tobacco?

##### *Answer:*

The chief objection to tobacco from the standpoint of the occult student is that it caters to and strengthens the desire nature, whereas the chief work of the aspirant is to master the desire nature and eliminate from it the urge toward all forms of sensual gratification. The Bible says, "To be carnally minded is death, but to be spiritually minded is life and peace." This does not mean that to be carnally minded is death of the Spirit, however, but only death of the vehicles or bodies, that is, the physical, etheric, desire, and mental bodies.

When we cater to desires which serve no building-up purpose, we first crystallize the desire body and the mind. This crystallization in due time is communicated to the vital and physical bodies, thereby impairing their usefulness as instruments of the Spirit. In this respect tobacco is a distinct opponent of evolution, although not such an active one as alcohol or morphine, for it does not admit invisible entities of so destructive a nature to the aura as do the latter. Tobacco in addition is a physical poison, which injures the nervous system and thus interferes with the cultivation of poise. It may formerly have had a minor

evolutionary function as did alcohol and meat, but that stage is practically past. Therefore the aspirant must make up his mind to rid himself of tobacco just as soon as he can bring his will to the necessary point of action. The desire for tobacco is eradicated in purgatory with approximately three times the discomfort required to do it here. Therefore it is only good sense to choose the easier way of doing that which must be done sooner or later.

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#### *Christian Sorrowfulness a Delusion*

##### *Question:*

In various places in your literature you dilate upon the agony of Christ at the cross and upon His suffering in His previous work among the people, also in His subsequent work as Earth Spirit, emphasizing the idea that sorrow, pain, suffering, and misery were and are His constant fare. If we as potential Christs have nothing to look forward to but this, is it not a rather dismal prospect? If this is the case, Christianity is not a very alluring system of philosophy. What do the Rosicrucians think about it?

##### *Answer:*

The Rosicrucians believe that the Christian life when actually lived is one of most intense and superlative satisfaction. They know that the joy and compensations of the Christian mystic so far outweigh the disagreeableness and pain of arriving at the Christian stage of evolution that there is no comparison between the two. Christ was no exception to this rule. In exchange for the sacrifice which He made for humanity by becoming the indwelling Earth Spirit, He gained greatly in spiritual power and glory, for even the highest spiritual Beings are evolving ever higher the same as humanity. Therefore Christ had His compensations for the painful and self-sacrificing task which He performed for us, even though it was done from a great love of humanity.

The Rosicrucians know that the suffering which the aspirant undergoes

from time to time in his upward journey is merely a refining process which is extracting the spiritual gold from the worthless ore of human life. They know that the aspiring mystic could not go any higher if the crystallized conditions in and around him were not broken up from time to time. This process may be painful, but it is most beneficent, and it is succeeded by so much satisfaction and so many compensations that the cost is really insignificant in comparison. True enough, the lower human tendencies which are correlated to the lower Desire World of hate and greed and lust have to be crucified, but in their place come the vibrations of the heaven regions, which mean life and peace and harmony. The aspirant gives up only worthless pleasures and gets in return soul satisfaction. Therefore the unconscious attempt to make him appear in the role of a martyr is uncalled for and misleading. The sorrowful Christian is a very poor kind of Christian. Sorrow as a basic element in Christianity is a perverted notion. The Bible says, "Eye hath not seen nor ear heard nor the mind of man conceived of the joys that the Lord hath prepared for them that love Him." This means for those who actually live the Christian life. Therefore we should give up this idea of the Christian life being one of misery, agony, and sorrow.

*The Superiority of Knowledge  
Over Faith*

*Question:*

Do you believe in faith, that is, faith in regard to religious things? The New Testament has a great deal to say about faith and believing on this thing and that thing as a requisite to salvation. What is your interpretation of this?

*Answer:*

The Rosicrucian Order belongs to the School of Knowledge. Therefore it does not believe in faith or the necessity of faith in regard to spiritual matters, because it has something which is infinitely better than faith, namely, knowledge. The definition of faith is, "An instinc-

tive belief in something for which one has no direct proof." The occultist has no need for anything of this sort, because he has first-hand knowledge of the spiritual planes through the sixth sense, otherwise known as clairvoyance and clairaudience. Consequently he has no need for faith, which at the best is a very poor substitute for knowledge. The real occult student (as distinguished from one who is only dabbling in occultism) even in the beginning of his studies has an intuitive knowledge or subconscious memory of the truth of occult lore, even though he has not yet developed spiritual sight. This is a phase of knowledge rather than faith.

The School of Knowledge is represented by the occultist and the Freemason. But there is another great class of human beings who belong to what is known as the School of Faith. They are represented by the catholic church—not the Roman Catholic Church, but the universal church. They become mystics in time, whereas the graduates of the School of Knowledge become occultists. Faith as a means of spiritual development is particularly suited to the class of Egos who are taking their instruction in the School of Faith. They are not as progressive a class as those of the other school. They are more content to follow and to take other people's word for things rather than work them out for themselves. They are more indolent in nature. This does not mean, however, that many of them do not attain to great spiritual heights in the end, because they do. The mystic follows the path of the heart, and the heart development is absolutely essential and leads to great spiritual power. The occultist specializes in the head development. The two schools must eventually coalesce. Every aspirant must eventually cultivate both the heart and the head side of his nature. However, this does not militate against our statement that knowledge is always far superior to faith based upon somebody else's knowledge, even though that individual may be a high spiritual being.

# 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.

## Frenatal Astrology

BY ELEANOR JENNINGS

**A**LL OUTLINES of occult science declare man to be a spirit, using several vehicles or bodies in the world of form. The best known systems of astrology are wholly based upon natal charts, and profess to find within that limited field all knowledge of the inner bodies. Students would scarcely expect to limit their conclusions as to these inner bodies to a brief survey of the physical body; they would naturally wish to talk with the object of scrutiny, hear his voice, and estimate his type of mind and his field of emotion by some exchange of thought and experience.

But these same students accept the chart of physical birth as sufficient in making this same study through astrology. The fact that the given time of birth may be far from accurate is another reason for wishing a wider range of facts. In these days a doctor frequently hastens birth—for reasons which seem sufficient and good to him. This may be in terms of minutes, hours, or days. There is often deliberate delay

in delivery, even when it is natural in type. This again results in a birth time certainly not accurate. I have data based upon personally known facts that prove the moment of the "first cry" to be open to much doubt as the time of astrological birth. In one case it gave an ascendant open to conjunction of Saturn at presumably 19 degrees. The person felt the corresponding strain at 12, and the shift in ascendant accorded with the lunar epoch statement as to birth time. It is a case where the mother knew the child would be born within a minute, normally. But the physician had her rendered unconscious and delayed the birth twenty minutes. This amounted to quite a difference in the degree ascending.

That natal astrology has persisted and given results worth accepting in the face of such lamentable lack of accurate data is almost a miracle. And it seems logical that students should have worked over the matter, and that in the present age of open-minded research new willingness to examine new methods should be so common.

Natal astrology sufficed while man was chiefly occupied with his material life and its attendant circumstances. An astrology which dealt with material affairs and which could be measured by the proof of event following fairly accurate prediction was enough to arrest attention and to command respect. The more so as this fragmentary presentation even in its incompleteness was immeasurably superior to other systems of delineation and analysis, such as palmistry and phrenology, used either for prediction or for estimate of character. The only knowledge surpassing it was and is the vision of those very few seers whose sight is true, yet who are very few in number and almost unknown, and whose supernormal knowledge was not meant to be used for the personal and commercial advantage of humanity.

It is clearly illogical for an occult student to limit his study of astrology to the natal chart. Every treatise describing the law of rebirth describes clearly the stages of development, the epochs in time, which mark the assembling of the four vehicles generally accepted as man's tools in the world of form—the lower mental body or concrete mind; the emotional body, also described as the body of energy or desire; the double physical body, which includes the lunar or etheric body of function and vitality, and the dense physical body, that of activity and expression.

The description of these bodies, the seed atoms which determine potency and type, the laws concerning their shaping, can be found in all books giving the fundamental facts of man's periodical return to activity on earth. After working out a theory of the related epochs in time, it was a very great comfort to me to find that the process which I had come to believe must be correct was described in *The Rosicrucian Cosmo-Conception*, pages 133-135, in *The Web of Destiny*, pages 15 and 103, and in *A Treatise on Cosmic Fire*, vol. 2, pages 779-791 and

936-947. I also found a reference to the four charts which I had felt must be basic, in *Teachings of the Temple*, page 230. Thus encouraged I have gone on in my study of the related series of epochs. I am quoting the following reference, as it is so clear in its statements:

“So the planetary rulers mingle with each other and affect each other according to the action of natural laws . . . and only the Mystic who can observe these reflections and is competent to decipher their mysteries and compute their power and the purpose of each one, can possibly set the true horoscope of a human being. Possibly a less developed person might cast the horoscope of the physical body, but how about the horoscopes of the *next three bodies*, the astral (vital), mental, and psychic (desire) bodies? . . . and they must be cast if a true delineation of that fourfold entity, the human being, is to be found. An honorable astrologer will never promise to bring forth the mysteries of the stars relating to the interior sheaths for the eyes of the profane to degrade. He realizes the enormity of the sin of such an attempt.”

On page 937 of *Cosmic Fire*, volume 2, you may find:

“The first step of the Ego towards producing a ‘shadow’ is expressed in the words, ‘the Ego sounds his note.’ . . . According to the tone and quality of the voice, so is the nature of the responsive agents. According to the depth or height of the note, and according to its volume, so is the status or grade of building deva (angel) which responds to his call.” (In this connection see previously mentioned references to the *Cosmo-Conception* and *Web of Destiny*.)

We are deeply indebted to Sepharial, whose pioneer work laid the foundation for all the later amplification of epoch work. He very logically concluded that there must be some law of correspondence between the period of conception and the period of birth. Following up his thought on the prenatal epoch, he worked out still another law of correspondence and presented what he calls the solar epoch, in a little book entitled *The Solar Epoch*. In this he assembles the theory of prenatal epochs, and his arguments are appealing and reasonable. All students have the unquestioned right to accept or to reject any theory, in whole or in part. My study of man's evolution, his debts of destiny, his varying amenability to planetary influence, led me to question the place assigned to the solar epoch, but to accept its truth as a theory.

Sepharial gives the relation to planes or states of consciousness thus: solar epoch, spirit; lunar epoch, soul; natal epoch, body. With this I cannot agree, as the lunar epoch relates to a definitely physical period in the series, and is descriptive of the lunar or etheric body, which is the higher physical. I cannot accept the solar epoch as of the spirit, for I regard spirit as of the formless planes, but I can see that the Ego on the abstract mental plane can "sound his note," and that this sounding would call into activity the building forces on the lower planes.

But I note that the astrological series ignores the fact that the desire body, or emotional body—whichever term you use and like—was built as certainly as was the mental body or the etheric or the physical. It seems almost impertinent to question the judgment of so fine a student as Sepharial, but it is very clear to me that there must be an astrological epoch for the vivifying of the astral or emotional seed atom, and that it fits into the sequence of prenatal epochs. For the present may I state that such an epoch can be found, can be proved by events just as any other logical

epoch can be proved? It is the key to action or inaction, to energy or inertia, and has a very potent influence upon the mental and physical charts.

Briefly, may I set out the table of the epochs which seem to me normal and logical?

Solar or mental epoch—concrete mind in terms of qualities.

Emotional or desire epoch—desire body in terms of energy.

Lunar epoch, called the prenatal—etheric physical body in terms of functional trend and vitality.

Birth epoch—dense body, activity in the physical world, environment.

It is stated that the desire body is a very deep mystery; that it has been veiled from human contemplation and understanding, and is the key to many still unknown facts in human psychology and experience. It is said that fifty per cent of the ills of the race are rooted in the emotional or desire body. Yet an epoch series which did not include it could not describe this fifty per cent of difficulty.

In reality, there could be very definite epochs related to the coming into activity of the developing or maturing bodies, and I have found it immensely interesting to trace the impetus given by a force coming into power in the mental chart, its being blocked or helped in the desire chart, and its final fate in the charts of the physical bodies.

All this restates astrology. I don't expect many to be willing to consider so devastating a process. It will mean discarding many of the laboriously written tomes of occult astrology based upon the natal chart alone. It gives so minute a picture of the human being that it is almost too intimate for general use. It requires a very deep intuitional sense in the student, for the pitfalls are many and you have to *know you are right*; it's a sort of bell that rings when you hit the bullseye—deep inside.

(To be concluded next month)

## The Master Key

BY R. A. UTLEY

*The following article has been written for purposes of research. Its conclusions are not necessarily final, and will require to be verified by observation and study.*  
—EDITOR.

(Last Installment)

**T**HERE IS another phase of ambition which has in it little of the element of energy, but much of the element of pride. It is the desire for eminence and belongs to Jupiter. The term "pride" itself includes several quite distinct qualities. Mars gives pride of achievement, which degenerates into the boastful, "Look at what I did." Venus is modest and deprecating. Uranus, cloaking pride with modesty, gives a quality which is more often conceit but sometimes the true pride of an independent spirit. The Uranian is never a beggar nor a quitter. His bearing is stately though he be in rags. Libra is truly humble, often bashful, yet there is something of pride in Libra's humility, just as there is modesty in the pride of Uranus. Indeed, the distinction between any two of the "inner" or "higher" signs, such as Aquarius and Libra, is very subtle, and it is out of the question to attempt in this short treatise to reconcile such apparent contradictions as Libra's humility and her social exclusiveness and caste instinct.

Jupiter has a superiority complex, Saturn an inferiority one. Jupiter's noble nature degenerates into haughtiness and arrogance; Saturn's spirit of service into servility and abasement. The distinction between Jupiter's pride and that of the sun is best seen in their less virtuous manifestations. Jupiter disdains, the sun condescends. Scorpio, uniting inferiority and superiority, gives a sense of equality which shows as dignity and self-respect. The sun lends dignity, but it is the dignity of greatness,

not of mediocrity as is that of Scorpio.

Of all the terms used to describe human characteristics courage is perhaps the most meaningless. There is not a sign nor a planet which does not confer some brand of courage. In order to define the various types it will be necessary to collate certain allied qualities. Venus seeks peace, Mars war, Libra safety, Uranus danger, Saturn security, Jupiter risk, Scorpio certainty, the sun chance. Venus is timid, Mars bold, Libra, prudent, Uranus rash (desperate), Saturn cautious, Jupiter reckless, Scorpio careful, the sun careless. Mars attacks, Venus retreats; Mars drives and compels, Venus yields; Mars is militant, Venus deferent; Mars truculent, Venus pacifistic. But the pacifist has the courage of his convictions, and the same troops who are bravest in the attack may become panic-stricken when a retreat is ordered.

The moon's forte is defense, that of Neptune is passive resistance, of Mercury circumvention, of Virgo prevention. Where Neptune awaits attack, Virgo forestalls it, while Mercury's alertness and presence of mind enable him to escape. The same quickness that enables Virgo to get in the first blow often induces precipitate flight. Virgo threatens, Neptune dreads, Mars scares, Venus becomes frightened.

Uranus confers a quality best described as nerve. He ventures, dares, defies danger, while the too well balanced Libra hesitates nervously. Both are nervous, but the nerves of Uranus are taut, high-strung, whereas Libra might more properly be called nerveless. Uranus is not merely independent, rebellious, defiant, but he is also indomitable. His keynote is struggle, as that of Libra is submission, surrender. Yet even as Mars becomes panicky in retreat, so does Uranus get desperate when cornered and



go mad with terror, while Libra knows the courage of despair.

Saturn fears, Jupiter hopes; Scorpio, both fearing and hoping, is worried and suspicious. Saturn is always in a state of preparedness; improvident Jupiter never so. Scorpio strikes the happy mean in being vigilant and wary. The sun, on the contrary, is fond of surprises, for he is the acme of self-confidence and assurance, sometimes called *sang-froid*. *Sang-froid* in its literal sense is an attribute of Scorpio, who is cool and collected in the presence of danger despite his burden of worry and care. Saturn, cold with fear, nevertheless stands his ground obstinately. Reckless Jupiter wavers under attack, or even if his own attack is delayed for any reason.

Where the authorities got the notion of Venus being cheerful is hard to discover. She is emotionally sorrowful, tearful, and subject to the blues. Libra is melancholy, Uranus joyous, Saturn sober and gloomy, Jupiter cheerful and jovial, Scorpio grave and serious, the sun buoyant and playful, Mercury earnest, the moon frivolous. The connection between Saturn's pessimism and his inferiority complex is patent. Scorpio is often morbid, as befits the house of death, and the phrase "morbid curiosity" points to the close connection between Scorpio and Mercury.

The gradations of humor are interesting. Virgo's mockery shows the transition from the stinging sarcasm of Scorpio to the glee of Mars, in which there is ever a hint of triumph. The mirth of Uranus springs from a sense of the incongruous, the jocular of Jupiter from a sense of the ridiculous, while the laughter of the sun is sheer merriment. Both Jupiter and the sun are "good-humored," the former heartily cordial, inclined to sweet flattery, the latter genial, urbane, mellow. The sun, or Leo, gives a mellow voice, and casual observation will show how many singers of that type are of the leonine build. The ill-humor of Saturn is a matter of sourness

and bitterness; Scorpio's of tartness and asperity.

Saturn's strictness is hard-hearted; Jupiter's leniency is soft-hearted. The harshness and severity of Scorpio are not entirely malevolent, while the sun's mildness and tenderness may accompany a rebuke. The altruism of Uranus is true unselfishness, as opposed to the egoistic individualism of Libra. Jupiter's benevolence looks down on the recipient, but the compassion of the sun stoops to comfort others. Scorpio is as callous as the sun is humane, as relentless as the sun is magnanimous; but his vengefulness and spite are over when he has had his eye for an eye, whereas the cold hatred of Saturn endures for a lifetime.

As previously remarked, this is a Piscean age, in which Venus is glorified inordinately. Far from being generous, she is covetous, greedy, avaricious. She wants everything she sees, asks for everything she wants, and breeds art collectors, not artists. Her house is likely to be cluttered up with furniture, bric-a-brac, and unnecessary china. She hates to destroy or get rid of anything. Mars cannot get rid of money too fast, and since he is not a collector, and there is a limit to what he can spend on himself, he spends it on others or gives it away, for he loves to give, whether the gift be money or blows, flowers or curses.

Communitistic Uranus manages to unite giving and receiving by sharing. It is notorious that Bohemians share lodgings, clothes, and intimate belongings with equal readiness. When anything is held or used in common, it is only human that less care be taken of it than otherwise, hence Uranus is as extravagant and wasteful as Libra is thrifty and economical. Saturn's true quality is neither avarice nor stinginess but parsimony. He does not want anything that is not due him, but what his fist has closed on he is loath to let go of. And let it not be thought that this is entirely a vice, for Saturn is the planet of self-

denial. Rather should it be considered a manifestation of his desire for security. Jupiter, the gambler, is open-handed and spends lavishly, but it is the sun who is truly generous. Scorpio is mean and stingy, but nevertheless he does spend, though carefully, and he does give if the gift be deserved. Saturn asks nothing and gives nothing, and spends only for his simplest needs. Jupiter's liberality is due to an entire lack of a sense of future need; the sun's spirit of abnegation is best expressed by the words of the mortally wounded Sir Philip Sydney: "Your need is greater than mine."

Mercury is the god of business men and thieves. The expressions, "business turnover" and "slippery customer," deserve comparison with the terms previously used to describe Mercury's basic nature. Midway between bargaining Mercury and fighting Mars comes competitive Virgo, opposite whom is co-operative Neptune. Virgo manages, while Neptune is easily managed. Mercury is evasive, insincere, the father of tricksters, as Virgo is of forthright, quick-spoken liars. The moon is sincere, confiding, gullible. Uranus is natural and genuine, Libra given to affectation and pretense, the qualities which distinguish politeness from real courtesy. Saturn is secretive, reticent, taciturn, whereas Jupiter is candid to the point of effusiveness. Scorpio's inscrutability is the politician's best card, the ability to answer questions without either divulging information or letting it be seen that he has failed to do so. The words of Scorpio are subtle, his ways devious and obscure: the sun is frank and straightforward, and he speaks clearly and lucidly. Saturn is cunning, Jupiter ingenuous, and Scorpio, combining these, is shrewd or astute. The sun, either for good or ill, is simple, and sometimes makes simpletons, as the moon does lunatics.

In the sphere of religion Venus gives piety and devoutness, Mars zeal. Libra gives worship, humility, and also sectarianism. Uranus, the iconoclast, gives

missionary leanings and ability for propaganda. Mars incites to profanity, man's antidote for feminine piety. Uranus incites to blasphemy, his reaction to overdoses of worshipfulness. Jupiter's reverence should not be confused with worship. The worshiper kneels and bows his head in prayer; the reverent man lifts up his face to God. Prayer belongs properly to Venus, of course, as burnt offerings do to Mars. The age previous to our own was the Arian, and the Old Testament is as full of burnt offerings as the New Testament is of prayer. Saturn's religion is one of bigotry and fear of Satan's hell. Jupiter's religion is one of hope and tolerance. Scorpio is responsible for religious dogmas and equally for occult science. It would not be inapt to call dogma the science of religion. Jupiter is hope, the sun charity, the moon faith. Faith degenerates into superstition, Mercury's reason into skepticism.

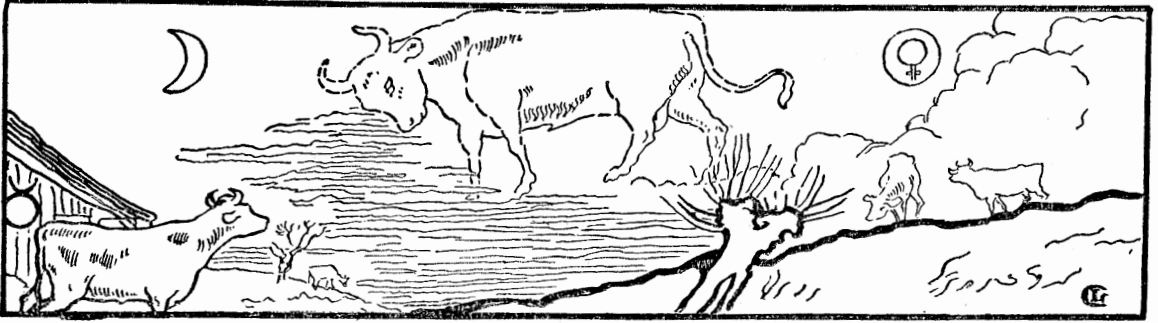
The thesis is finished. Skepticism will cause some to reject it *in toto*. Reason will induce others not merely to read but to study it and note how the key qualities of each sign link together all the individual qualities which follow. The thesis is admittedly a theory, but it is based on four years' study of astrology, both Western and Hindu, and a lifetime's study of human nature. It has been tested for years by endless practical applications and has stood the test. Its chief value lies in the fact that it offers a simple and accurate method of synthesis, where orthodox astrology offers only the advice that practical experience is the best guide. It is fervently hoped that it may also save a few from the idolatry of treating as divine revelation the excellent but often fallible and contradictory teachings of the recognized authorities.

(The End)

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Nothing can bring you peace but yourself.—Emerson.

## The Children of Taurus, 1927

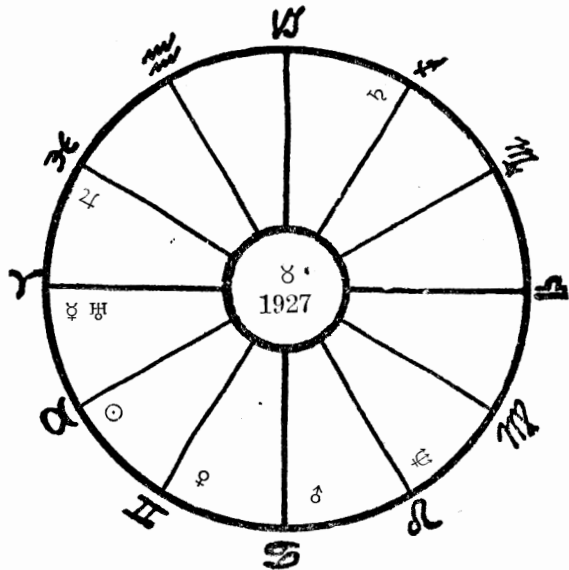


*A Character Delineation of the Children Born between April 21st and May 21st, inclusive, 1927.*

The children that are born during the time when the sun is passing through the fixed and feminine sign of Taurus are usually of a stolid, stubborn, and determined nature, kindly and patient when unprovoked. But hurt their feelings, which are very easily ruffled, and they may become furious. When the Taurian has many afflicted planets in his horoscope, he usually has an ungovernable temper. Things easily turn red before his eyes, and the unfortunate part of it is that he does not forgive. He holds stubbornly to a grudge, and waits his time for revenge. The Taurian is extremely cautious, almost to timidity, just the opposite characteristic from that of the impulsive and aggressive Arian.

A Taurian child is of a retiring nature. He never pushes himself forward as his Aries brother does. Therefore the parents of these children will find it necessary to give greater encouragement to them than to children of some of the other signs. The Taurian child requires some one to do his asking for him, but when his reserve is once broken down, he is often curious and sometimes a little domineering. The Taurian child is very fond of good things to eat, and unless instructed may form the habit of overeating.

The children born this year while the sun is passing through this earthy and



feminine sign will have less of the Taurian fixedness and stubbornness than is usual, as the planets are scattered all over the horoscope. This will make these children a little more pliable, but inclined to be changeable. They will be very quick and keen mentally, for Mercury is in Aries, square to Mars but trine to Saturn. Mars will give impulse  
(Continued on page 230)

**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.*

JOHN S.

Born September 15th, 1918. 11 A. M.

Lat. 42 N., Long. 79 W.

*Cusps of the Houses:*

10th house, Virgo 3; 11th house, Libra 5; 12th house, Scorpio 0; Ascendant, Scorpio 20-30; 2nd house, Sagittarius 21; 3rd house, Capricorn 26, Aquarius intercepted.

*Positions of the Planets:*

Mars 19-13 Scorpio; Moon 16-18 Capricorn; Uranus 24-43 Aquarius, retrograde; Jupiter 12-10 Cancer; Neptune 8-26 Leo; Saturn 22-26 Leo; Venus 4-15 Virgo; Mercury 4-35 Virgo; Sun 21-59 Virgo.

We have here a boy who will want to rule or ruin. If he cannot be the leader, he will not play. He will be most impulsive, for Mars is strong in its own sign of Scorpio on the Ascendant, square to Uranus, and Uranus is in its own sign of Aquarius. These two planets will rule the boy's life to a very great extent. Saturn is in the sign of Leo, elevated in the 9th house, square to Mars and in opposition to Uranus. This will give John's impulse a cruel trend, and he will want to fight and hurt at the least provocation.

But every cloud has its silver lining, and we find a very bright sun shining in the 10th house of John's horoscope, in Virgo; the sun here is sextile to Mars and the Ascendant. The moon is also sextile to Mars and trine to the sun. The two lights, the sun and moon, in good aspect with each other and the ruler, Mars, will offset the above evils. The parents can work through this channel to reach the very best within the boy.

Mercury, the planet of reason, is in conjunction with the Midheaven and the lady Venus. As Mercury is at home in Virgo, its orb is greater than usual, and therefore we may say that it is sextile to Jupiter. The boy should be given an opportunity to choose between the professions of healer, doctor, dentist, or dietitian.

If John is allowed to give away to his explosive temper, which he will be inclined to do, it may in later years cause Saturn in Leo to give him some valvular heart trouble. This may, however, be offset, while he is young, since by proper training his explosive energy may be directed into love and compassion for suffering humanity. Sometimes these highly explosive and impulsive people may be saved much suffering in later years if such a channel is opened for their surplus energy.

NANCY C. S.

Born March 18, 1915. 5:10 A. M.

Lat. 41 N., Long. 74 W.

*Cusps of the Houses:*

10th house, Sagittarius 14; 11th house, Capricorn 5; 12th house, Capricorn 27, Aquarius intercepted; Ascendant, Pisces 0-36; 2nd house, Aries 19; 3rd house, Taurus 21.

*Positions of the Planets:*

Mars 6-59 Pisces; Jupiter 10-11 Pisces; Sun 26-44 Pisces; Moon 26-14 Aries; Saturn 25-45 Gemini; Neptune 24-47 Cancer, retrograde; Venus 13-31 Aquarius; Uranus 14-05 Aquarius; Mercury 29-08 Aquarius.

We have for this reading the horoscope of a young girl with the watery and mystical sign of Pisces on the Ascendant. Pisces people usually have a weak constitution, or at least they do not make an effort to stand up under strain; they give way to outside influences, and are very susceptible to emotion.

In this girl's chart we find the fiery Mars on the Ascendant, in conjunction with the mental planet, Mercury, in Aquarius, which will endow her with a very excitable nature, that will cause much wear and tear on the sensitive Pisces body; Mercury in conjunction with Mars gives impulse of a worrisome and a restless kind. Nancy's impulses will drive her to excitement and change due to the moon in Aries. Mercury, however, is trine to the persevering and cautious Saturn, which will give balance to the mind, making it thoughtful and practical. Mars in conjunction with the Ascendant will give this girl a very active nature, and his conjunction with Jupiter will give a very benevolent and kindly disposition. Jupiter will soften the bluntness of Mars, and the former being strong in its own sign of Pisces, politeness and benevolence will be developed to a great extent and will have rule over the nature.

This girl should be given every advantage mentally, for the moon and

Mercury are making the greatest number of aspects. With the greater number of planets in Pisces, the twelfth house sign, and in Aquarius in the 12th house, she would no doubt prefer a vocation away from the masses where she may be in seclusion; for instance, institutional work for the blind or work in hospitals or occult organizations as matron, clerk, or stenographer would appeal to her. With Venus in conjunction with Uranus in Aquarius, and Jupiter in conjunction with the sun in Pisces, she will have great sympathy for the afflicted.

Saturn in Gemini, square to the sun, and the moon square to Neptune give a tendency to coughs and colds, which will lower the vitality. This girl should exercise in the open air, and begin early to sleep in an open-air sleeping porch.

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VOCATIONAL

SYLVIA B.

Born February 17, 1902. 8:30 A. M.

Lat. 43 N., Long. 74 W.

*Cusps of the Houses:*

10th house, Capricorn 5; 11th house, Capricorn 26; 12th house, Aquarius 24, Pisces intercepted; Ascendant, Aries 9-56; 2nd house, Taurus 19; 3rd house, Gemini 14.

*Positions of the Planets:*

Moon 23-26 Gemini; Neptune 28-48 Gemini, retrograde; Uranus 20-41 Sagittarius; Saturn 23-09 Capricorn; Jupiter 2-26 Aquarius; Venus 23-44 Aquarius, retrograde; Sun 27-58 Aquarius; Mercury 0-45 Pisces, retrograde; Mars 6-47 Pisces.

This young woman has a most pleasing and sociable personality, one which attracts many friends to her through her pleasant ways, friends who are ready to use their influence in her favor. She will, however, be thrown among and attract to herself also friends who by the ordinary man of the world will be classed as queer, because they will be of the advanced type such as occult and mystical students. In her previous life she has no doubt neglected to grasp her oppor-

tunities along mental lines, and therefore she has come into this embodiment handicapped by a Mercury with limitations, which will not lead her to make any great effort along mental lines. Mercury is in Pisces, intercepted in the 12th house and retrograde, and his strength is partly burned up by the rays of the sun. We would advise a vocation as saleswoman, the handling of woman's apparel, an artistic pursuit, original designing, fancy needlework, or practical art, for with Venus in conjunction with the sun, trine to the moon and Neptune and sextile to Uranus, the artistic tendencies are strong, and with the moon and Neptune in Gemini she will be very clever with the hands.

This young lady will have a natural leaning towards the occult. It may be, however, that this will appear more after she has had experience and disappointments in the world. We would caution her strongly against ever attempting to develop along mediumistic lines, for she will bring disastrous results should she once be persuaded to sit for development. We would advise her also to remain away from all spiritualistic seances.

### THE CHILDREN OF TAURUS, 1927

(Continued from page 227)

and ambition, while Saturn will balance this ambition. With Venus in Gemini, sextile to Mercury, these children should be given an education along musical lines; also along practical artistic lines, for instance, landscape gardening, where they can do creative work. They will be very clever with the hands.

With Mars in Cancer, which has rule over the stomach, and with Mars square to Mercury, if these children are not corrected, they will eat very fast, and also want highly seasoned and rich food, which would have a deleterious influence on the mind, for Mercury is in the impulsive sign of Aries, ruling the brain.

### The Orb of a House

The orb of a house is five degrees in length; that is, the influence of a house extends five degrees backward from the cusp of that house into the preceding one. Therefore when a planet is situated at a point which is within five degrees of the cusp of a house and to the rear of it, its influence is exerted in both houses. For instance, a planet which is situated two and one-half degrees to the rear of the cusp of a certain house has half its influence in each of the two houses, and must be so delineated in reading. A planet which is one degree to the rear of the cusp of a house has four-fifths of its influence in the succeeding house; therefore practically all of its influence should be considered as operating in that house and almost none of it in the preceding one. We have known astrologers in such a case to delineate it as being entirely in the preceding house, which of course was almost totally wrong. This point should be carefully noted by those who wish to get the correct interpretation of a chart. —J. D.

### 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 application blanks address,

*The Rosicrucian Fellowship,  
Oceanside, California.*

# “Cosmo” Studies

*This Department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the “Rosicrucian Cosmo-Conception.”*

BY ALFRED ADAMS

(Continued from April)

- Q. What record was kept of the fate of the Jews?
- A. Those rebels had a written record, the Old Testament, of how their Leaders had dealt with them. It set forth how they had been chosen and had rebelled, were punished, but were yet hopeful of ultimate redemption.
- Q. How may this record be used by us?
- A. It may be profitably used by us to show us how not to act. It is immaterial that in the course of ages this record has become mutilated, and that the Jews of today are still under the delusion of being a “chosen people.”
- Q. What lesson may be drawn from their experience?
- A. We may learn how a “chosen people” may harass their Leader, frustrate His plans, and become bound to a race for ages. Their experiences should be a warning to any future “chosen people.”
- Q. What similar lesson does Paul teach in Hebrews, 2:3-4?
- A. He says: “For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation.”
- Q. To whom was Paul speaking?
- A. He was speaking to Christians, for the Hebrews to whom he wrote this were converted, had accepted Christ, and were people whom he expected would in some future life be among the new “chosen people,” who would willingly follow a Leader and evolve the faculty of love and spiritual perception, also the intuition which would succeed self-seeking and reason.
- Q. To whom does the Christian teaching of the New Testament particularly belong?
- A. To the pioneer races of the Western world. It is being specially implanted among the people of the United States.
- Q. Why is this being done?
- A. The object of the new race of the Sixth Epoch will be the unification of all the races, and the United States is becoming the “melting pot” where all the nations of the earth are being amalgamated. The Christian religion is particularly the religion of unity and hence of special value in this process of amalgamation.
- Q. What will be the outcome?
- A. From this amalgamation the next “chosen people,” the nucleus of the new race, will be chiefly derived.
- Q. Why are the American-born Jews different from the Jews of other countries?
- A. Those spirits from all countries of the earth, Jew as well as Gentile, who have striven to follow the teachings of the Christ, consciously or otherwise, will be born here for the purpose of giving them conditions suitable for the next development. Hence the difference.
- Q. What fact shows that the American-born Jew is becoming emancipated from the Race Spirit?
- A. The very fact that he has been re-born in the Western world shows it, and that he is consequently in advance of the crystallized Old World

orthodox Jew, as were his parents or they would not have conceived the idea of severing the old ties and moving to America. Therefore the American Jew is the pioneer who will prepare the path which his compatriots will follow later.

(To be continued)

### New Postcards of Mt. Ecclesia

We have just had made for us a new series of photographic views of Mt. Ecclesia, 18 in number, which show all the principal features of the Rosicrucian Fellowship Headquarters. These views will be very interesting to our students. A list of them with the corresponding number of each is given below. Price 5 cents each postpaid.

- 1.—Main Entrance.
- 2.—Administration Building.
- 3.—Entrance to Administration Building.
- 4.—Walk and Pergola in Front of Office.
- 5.—Entrance to Office.
- 6.—Bananas in Blossom.
- 7.—Rosicrucian Emblem.
- 8.—Bird Fountain.
- 9.—Cottages.
- 10.—Dining Hall.
- 11.—Ecclesia Cottage.
- 12.—Pro-Ecclesia or Chapel.
- 13.—Rose Cross Lodge.
- 14.—Children's School.
- 15.—Healing Temple or Ecclesia (close view).
- 16.—Altar in Healing Temple.
- 17.—Healing Temple (distant view through trees).
- 18.—Healing Temple (slightly closer view than No. 17).

*The Rosicrucian Fellowship,  
Oceanside, California.*

### A New Rosicrucian Lecture for the Blind

Our Rosicrucian Christianity Series, No. 7, by Max Heindel, entitled, "Birth, a Fourfold Event" has been been tran-

scribed by Mrs. Lida E. West in revised Braille, grade 1½, for the use of our blind readers. The preceding six numbers of this series have been previously transcribed. We will loan any one of this series to any blind person for one month upon request.

*The Rosicrucian Fellowship,  
Oceanside, California.*

### A New Magazine Binder for the "Rays"

We have just had specially made for us a supply of binders designed to hold a year's copies of the "Rays." This binder has a strong flexible cover with the words, "RAYS FROM THE ROSE CROSS," printed in gold letters across the front. There is a special and very simple fastening device by which the magazines can be quickly inserted from month to month in such a way that there is no possibility of their tearing or pulling loose. The binder will hold fourteen magazines of the present size. This is a very convenient form in which to keep the "Rays" together for reference. Price \$2.00 postpaid.

*The Rosicrucian Fellowship,  
Oceanside, California.*

### Steps to Self-Mastery

A very interesting and instructive book under the above title has just been published by Mr. S. R. Parchment, one of our national lecturers. Many phases of occult philosophy are treated in this book, including such subjects as the following:

- Spiritual Psychology.
- Mystic Masonry.
- The Mystery of Christ.
- Spiritual Attainment.
- The Coming Force.

We carry these books in connection with our own, and will supply them upon request. The book contains 223 pages and is beautifully bound. Price \$2.00 postpaid.

*The Rosicrucian Fellowship,  
Oceanside, California.*



# Children's Department

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## Three Wise Men and How Their Faith Was Tested

BY MARY-ABBY PROCTOR

**H**UNDREDS of years before the story of the Wise Men was written as we now have it, it was told over and over to the children of Israel by their parents. It shows the importance, impressed upon these children, of strict and exact obedience to the laws given by their Lord Jehovah. Only by trust and obedience would they be protected and prospered.

The lesson in this story of courageous loyalty to the faith of their ancestors was one much needed at that time. It is a story that takes strong hold of our minds, for it shows the power of faith—a faith that was so strong that it became not only belief but knowledge.

King Nebuchadnezzar was a great and powerful ruler. Daniel called him a "king of kings . . . to whom God of heaven hath given kingdom, power, strength, and glory." Among the king's many possessions there was none that he loved more than the city of Babylon. It has been called "the apple of the king's eye." He did everything to make it the most beautiful as well as the largest city in the world.

Through it ran the great river Euphrates so that part of the city was on one side of it and part on the other side. It was surrounded by a wall sixty miles long. This wall was made of bricks. Years and years after Babylon was destroyed and in ruins, some of these bricks were found. One of them is now in the British Museum, with the name of King Nebuchadnezzar stamped upon it. There were one hundred great gates of brass in this wall about Babylon, and upon the top of the wide wall were built tall towers.

King Nebuchadnezzar had seen and declared the power of the One God, but he did not serve Him any length of time. He soon went back to his idols. He caused to be built a great and terrible image. It was made of gold. It was ninety feet high and nine feet wide. The building of this image was to celebrate a number of victories in which the king's armies had conquered neighboring nations.

The beautiful city of Babylon was surrounded by large meadows, or plains as they were called. These were watered by canals dug from the river Euphrates, and were always green and lovely. On one of these plains, the plain of Dura, the king had a very big foundation built, and upon it he placed the great golden image. It was an awesome sight. When the sun shone upon it, the glare and dazzle of its splendor might be seen for a long distance round about the city.

"Then Nebuchadnezzar, the king, sent to gather the princes, the governors, the captains, the judges, the treasurers, and all the rulers of the provinces to come to the dedication of the image."

The king made the command that when they heard the "sound of cornet, flute, harp, and all kinds of music," they should fall down and worship the golden image!

The king also said, "Whoso falleth not down and worshipeth shall the same hour be cast into the midst of the burning fiery furnace."

There was a great gathering of people on the plain of Dura. They awaited the signal. Then at the sound of the cornet, flute, harp, and other music the people fell down and worshiped the image which

the king had set up. Shortly afterwards some men from the province of Chaldea came to the king and asked him if it were not true that he had commanded every one to bow down and worship the great golden image he had set up, and that if they did not do this such persons should be cast into the fiery furnace. The king said that he certainly did give this command.

These men then told the king that certain men whom he had made rulers over provinces in Babylonia had not bowed down and worshiped this image. They also told him that these men, whose names were Shadrach, Meshach, and Abednego, not only did not bow down to the golden image, but that they worshiped their own God rather than the idols of the king.

The king was very angry, and in his rage he commanded these three men, who formerly were young boys from the tribe of Judah, companions of Daniel, whom the king had educated and whom he had greatly honored, to be brought before him. Soldiers sought them out and brought them before the king.

"Is it true, O Shadrach, Meshach, and Abednego, that ye do not serve my gods nor worship the golden image I have set up?" said king Nebuchadnezzar.

The king then told these men that if they would fall down and worship the image whenever they heard the music, it would be well with them. Otherwise he would have them cast into the burning, fiery furnace. And he said, "What God shall then deliver ye out of my hands?"

The men answered the king that the God whom they served was able to save them from being burned in the fiery furnace. Their faith was so great that they knew this. On the other hand, their love for their God was so strong that if He should feel it not wise to save them from the furnace, they would still worship Him, and would not fall down and worship the golden image or any other idol of brass or stone.

The king was more angry than ever.

His anger was so great that it changed the expression of his face. He ordered that the furnace be heated seven times hotter than it had ever been before, and that the most mighty men in his army bind these three men and throw them into the fiery furnace.

"Then were they bound in their coats, their hosen, their hats, and their other garments, and were cast into the midst of the burning fiery furnace."

The fire was so great that a tongue of fierce flame darted out and struck the executioners, and the heat was so great that it killed the men who were putting Shadrach, Meshach, and Abednego into the fiery furnace.

As they were thrown into the raging, roaring flames, they fell to the bottom and lay upon the hot coals. Of course, everyone expected to see them burned to ashes as soon as they touched the fire. Instead they rose up and walked about on the coals in the midst of the raging flames!

Nebuchadnezzar was astounded. He called his counsellors and asked them if the three men were not tightly bound when thrown into the furnace. They answered, "True, O king!"

Nebuchadnezzar said, "Lo, I see four men, loose, walking about in the midst of the fire. And they have no hurt! The form of the fourth man is like that of the son of a god!" Then the king went to the mouth of the fiery furnace and called: "Shadrach, Meshach, and Abednego, ye servants of the Most High God, come forth and come hither!"

The three men came out of the furnace and went to the king. The princes, the governors, the captains, and the king's counsellors saw these men upon whose bodies the fire had no power. Not a hair of their head was singed, neither was their clothing burned. The smell of fire was not on them!

Nebuchadnezzar spoke and said, "Blessed be the God of Shadrach, Meshach, and Abednego who hath sent His Angel

*(Continued on page 237)*

# 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.*

## Radicalism in Diet

BY T. A. MILLER

**I**N DIETING we have one of the most important and powerful accelerators of spiritual development. But herein lies a great danger. The average person on the average diet is fairly well balanced in his general feelings, but when he begins to think along the lines of spiritual development, he often begins a change of diet, which if not handled properly will lead to a somewhat serious condition.

To maintain poise the body must be in harmony with the mind. Spiritual aspirations raise the vibratory pitch of the mind, and if the body is not looked after accordingly and the diet regulated, there will be discord within the individual. A great many make the mistake of adopting a too sudden change of diet from cooked heavy foods to raw light foods. This may raise the vibratory pitch of the physical body to such a degree that the mind cannot control the nerves, and sometimes a more or less severe nervous breakdown results.

The writer has had some very interesting and educational experiences along this line. He had been searching for something (he knew not what), and had left school at an early age. He worked here and there for six years, then trav-

eled three years. He became a thorough pessimist. At this stage he met a student of Higher Thought, and adopted a strict raw food diet, which he soon cut down to raw fruit and nuts. He went to the Bahama Islands and engaged in solitary study living mostly alone on his farm in the bush. The raw food diet raised his physical vibrations so high in a short time that his body became a mass of sores, which were running continually. This condition lasted a month, during which time he was in misery. The sores then passed away, but his sleep was restless and fitful, and many times he had to use all the mental control he could muster to prevent the taking over of his body by another entity while he slept. His change of diet was too radical, and had it not been for his very positive will there is little doubt that he would now be a comparative wreck or worse.

So we may see that the esoteric student or anyone who aspires to esotericism must be very careful in the selection of his food. He should make any change gradually. As the mind develops positiveness, food of finer and higher vibrations may be used.

We hear of pirates here and there on our globe, but few realize that there are

spiritual pirates, disembodied entities who are at a low and vicious stage of development, and ever ready to seize the body of a weak individual. But it may be truly said that there is naught to fear from such sources as long as we use discrimination and apply common sense to our methods of living. It is only through radicalism and fanaticism that we place ourselves in danger. And so we may offer this little aphorism as to change in diet: "Look before you leap."

### Growth of the Rosicrucian Sunday Schools

Oakland, Calif., is the banner city in the matter of Rosicrucian Sunday Schools. There are three of them there. The first is at the Fellowship Center, 2537 E. 29th St., the second at Museum Hall on Oak Street, and the third at Mrs. Martha K. Bartl's home, 1456 74th Ave. The following members are active in the work of these Sunday Schools: Mrs. Mary Jane B. Sturgeon, Pres. of the Fruitvale Center, Mrs. Alice Tripp, Secy. of the same Center, Dr. Parrish, Miss Eunice Gibson, and Miss Margaret Sturgeon.

A new Sunday School has recently been established by Mrs. A. Thompson at 941 Vermont St., San Francisco, with nine members at the initial session.

The Sunday School in Calgary, Canada, is in a flourishing condition. The average attendance last month was twenty-four. The junior class is taught by Mrs. Olga S. Dunn, and the senior class by Mr. Harold Grey. Miss Birdine Dunn, Secretary, reports that the children are showing great interest, and are eagerly absorbing the beautiful Rosicrucian teachings.

All this is very encouraging. The children who are now attending the Rosicrucian Sunday Schools will be the backbone of the Rosicrucian Movement in the next generation.

### Dr. Lash on Her Return Trip

Dr. Franziska Lash, national lecturer of the Rosicrucian Fellowship, is now conducting classes in Washington, D. C. at the Playhouse, 1814 "N" Street, N. W., and will continue there until April 26th. Then she will start on her return to California, giving a series of addresses at the local Fellowship Center at 108½ So. High St., Columbus, Ohio, between April 28th and May 12th. She will be in Cincinnati, Ohio and give a lecture series in Room 400, Odd Fellows' Temple, between May 16th and May 26th.

Dr. Lash will be in Kansas City, Mo., from May 29th to June 13th, and will deliver addresses at the Hotel Baltimore. Mr. Robert H. Hammond, Secy. of the local Center will prepare the field for Dr. Lash by giving a series of eight lectures on the Rosicrucian Philosophy at the Hotel Baltimore between April 4th and May 23rd.

Dr. Lash has devoted several months to her present trans-continental lecture tour, and will have delivered more than one hundred lectures by the time she returns to Headquarters. She has accomplished a great deal thereby for the Rosicrucian cause, and has stimulated the interest of many in higher thought.

### Our Children's School

Our new Mt. Ecclesia School for Children has now been in operation for several months, and is getting into its stride. We have an experienced kindergarten teacher, who is getting excellent results with the children. The instruction includes regular kindergarten work, music, nature study, etc. The Rosicrucian Service is used morning and evening, and Astrology is used to determine the possibilities of each child. The school is open for new pupils between the ages of four and seven, either day or boarding pupils. For further information address,

THE MT. ECCLESIA SCHOOL FOR CHILDREN  
*The Rosicrucian Fellowship,  
Oceanside, California.*

## Vegetarian Menus

### —BREAKFAST—

*Strawberries and Cream*  
*Oat Flakes*  
*Entire Wheat and Cream*  
*Biscuits*  
*Cereal Coffee or Milk*

### —DINNER—

*Vegetable Bouillon*  
*Pea and Potato Loaf*  
*Steamed Spinach*  
*German Rusk*

### —SUPPER—

*Artichoke Salad*  
*Baked Cheese Shells*  
*Fruit Pudding*  
*Entire Wheat Rolls*  
*Fruit Juice*

## Recipes

### *Pea and Potato Loaf*

Two and one-half cups split peas which have been cooked to a mush. Add to them one tablespoon grated onion and one and one-half cups mashed potatoes. One cup thick white sauce stirred into one and one-half cups bread crumbs, and add this to the pea mixture. Season to taste with salt, paprika, and one tablespoon of butter. Shape into a loaf, brush with melted butter, and bake twenty or thirty minutes in a slow oven.

### *German Rusk*

One cup milk in a sauce pan and four level tablespoons butter. Shake pan until the butter is melted. Put one pound of flour in a baking dish, add four tablespoons loaf sugar, and mix well. Beat three whole eggs thoroughly, and add one-half cake compressed yeast dissolved in a little warm milk or water. Add milk, eggs, butter, and yeast to the flour, and work into a smooth dough. Let rise quickly, knead, and divide into twelve pieces. Mold to biscuit shape, place in an oiled pan, and bake twenty minutes. Split rusks open (do not cut), place in oven, and let inner side get brown. Put in a tin box; they will keep indefinitely.

### *Fruit Pudding*

Make a rich biscuit dough, roll out about one-third inch thick, and spread with any kind of canned, stewed, or fresh soft fruit. Roll like a jelly cake, wet the edges and pinch together, and bake till thoroughly done. Serve with any preferred sauce.

### **THE THREE WISE MEN**

(Continued from page 234)

and delivered His servants that trusted Him and yielded their bodies that they

might not serve nor worship any god except their own God .... There is no other God after this sort!"

Then Nebuchadnezzar made these three men still more powerful in the provinces. He gave them greater honors, and left them free to worship their One True God.

### Please Leave Postage

When you change your address, please leave 4 *CENTS* with your postmaster for the forwarding of each copy of your "RAYS." Otherwise it will not be forwarded to you, as letters are. Moreover, your copy will come back to Headquarters and the Fellowship will have to pay postage to send it to you the second time. You can be of great help to us, both financially and in the matter of relieving our Mailing Department, by attending to this little detail.

### 1928 EPHEMERIS Just Off the Press

Our Ephemeris for next year has just been calculated and printed and is now ready for delivery. This gives the planets' longitudes, latitudes, declinations, new and full moons, and eclipses. The arrangement is such that the student can find the information he seeks with a minimum of effort. The type is large, and eye strain is avoided. A superior Ephemeris at the low price of 25 cents postpaid. Get this Ephemeris and see what the transiting planets have to offer you in 1928.

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

## The Rosy Cross Healing Circle

### PATIENTS' LETTERS

Pasadena, Calif., Feb. 16, 1927.

My dear Friends:

I wired you in regard to my daughter Gloria. Gloria is getting better every day. Her burns are in wonderful condition. Her doctor called in consultation a surgeon who said he never saw burns do so well or look so clean. Said she was getting along fine, for which we sincerely thank God, and our sincere thanks and gratitude to our dear Rosicrucian friends. The morning after I wired you, Gloria fell asleep, and as I sat there thanking God, the room was filled with wonderful people. There seemed to me at least twelve. I felt such a strong healing power and such wonderful perfume permeated the air. Gloria awakened and said, "Mamma, there are two doctors from the other world here, and I will get well." She fell asleep again. This spiritual presence filled the room for hours and a calm and peaceful vibration rested upon us, and I knew that she was saved, she would live.

Then I had a vision of Gloria doing some great work for humanity.

Sincerely,

—Mrs. C.

Victoria, B. C., Jan. 10, 1927.

Healing Dept.,

Dear Friends:

Your letter of January 4 received and I cannot thank you enough for your generous efforts in my behalf.

Every one that knows me sees the wonderful change in my health. I have been years trying to come up out of the valley.

Yesterday I climbed Mt. Douglas, a climb of several hundred feet, something I have never even been able to think of doing in the three years I have lived at the foot of Mt. Douglas. So you can understand my feeling when I say that indeed my cup runneth over!

You may use my letter as a testimony if you wish. With sincere gratitude to the Invisible Helpers and all who labor in this service,

Sincerely,

—A. H. M.

### HEALING DATES

April . . . . . 1— 8—15—22—29

May . . . . . 5—12—20—26

June . . . . . 1— 9—16—22—29

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

### 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.*

### Wanted at Mt. Ecclesia

A chauffeur who can run all makes of cars, and also one who can repair cars. A member of the Fellowship preferred, but others will be considered. For particulars address,

*The Rosicrucian Fellowship,*

*Oceanside, California.*

# Echoes From Mt. Ecclesia

## Chats with the Editor

THE WRITER HAS often tried to picture the various countries of the world and their different climates and compare them with the sunny climate of southern California. The Golden State (California) is well named; the name specially applies at this time of the year. Everything is golden. Wild flowers are in bloom: sand verbenas, wild sunflowers, tidy-tips or daisies, sun cups, buttercups, brass buttons, wild mustard, and the dainty little yellow violets or Johnny-jump-ups. They are found in large patches on the hillsides. One of the most glorious flowers here is the California state flower, the peerless golden poppy. Fields are covered with them, and Mt. Ecclesia has its share. Besides these there are the Egyptian daisies, which border the walks and make a floral star at the Emblem. This is now a great golden mass of bloom, with the cross in the center, and a red rose bush planted at the foot. At this Emblem we shall conduct our sunrise service on Easter morning.

The requests for Easter reservations are now coming in so fast that our genial Mr. Adams is kept busy setting cots and arranging every possible space where visitors may be placed.

The writer is crowding into her already full days the added duty of painting her lantern slides for "The Miracle." Through friends she has been able to procure from Maurice Gest a beautiful set of pictures of this pantomime, which have now been transferred to glass slides, and she is coloring them as nearly as possible to represent the scenes as she saw them at the play. She will give the esoteric interpretation of this play at Mt. Ecclesia on Good Friday night.

The grown-ups at Mt. Ecclesia are having great joy at the morning chapel service. Our little kindergarten "kiddies'" voices ring out sweetly in the song, "Nearer, My God, to Thee," the words of which they have learned by heart. What a privilege it is to these young souls to have this spiritual training, but no doubt each of them has through past striving earned just such a privilege.

Our vegetarian cafeteria continues to be an attraction to week-end parties who drive from Los Angeles and San Diego, also from the little town of Oceanside.

The Fellowship is growing so rapidly and the work at Headquarters is speeding up so that we are compelled to add workers and still more workers. The office is becoming crowded with desks and the available workers' rooms scarce, and it will soon be a problem how to provide for this fast-growing movement. But isn't it a *joy* to know that our wonderful, soul-satisfying Philosophy is reaching so many? Never in the history of man has there been a greater need for this Philosophy, so let us all do our very best to spread it still more.

## The Easter Season at Mt. Ecclesia

We have a full program arranged for Easter beginning on the evening of Good Friday and continuing until Sunday night. As noted in "Chats with the Editor," Mrs. Max Heindel will deliver a stereopticon lecture on Friday night on "The Miracle," which recently played in Los Angeles and the story of which appears on page 202 of this number. This lecture will be open to the public.

On Saturday evening there will be a musical entertainment. The talent will include Mme. D'Artell, Miss Virginia

Burge, and Mr. Eugene Muller of Los Angeles, also the Fellowship Orchestra and a number of resident musicians.

A sunrise service will be held at the cross on Easter morning, at which Mrs. Heindel will give an address on "The Crucifixion and the Resurrection." At 11 A. M. a special Easter service will be held in the Pro-Ecclesia, at which an address entitled, "He Has Risen, Even as He Said," will be given by Mrs. Corinne S. Dunklee of Los Angeles. In the evening another service will be held in the Pro-Ecclesia, at which Judge Carl Davis of Los Angeles will give the address.

All our friends and students, also all those of the general public who are interested, will be cordially welcome at any or all of these entertainments and services. We expect that this will be a most enjoyable and profitable spiritual season at Mt. Ecclesia.

### Mrs. Jenssen's Lecture Tour

Mrs. Alois Jenssen of Oceanside, Calif., a member of the Board of Trustees of the Mt. Ecclesia School for Children and a trained child psychologist, will leave on a tour of California and the Northwest on May 12th. She will give a series of lectures on "The Child of the New Age," speaking at the local Centers of the Fellowship as follows:

San Francisco, May 15th, Oakland, May 16th, Sacramento, May 17th, Portland, May 20th, Tacoma, May 21st, Seattle, May 22nd, Vancouver, May 25th. The addresses and hours at which these lectures will be given will be announced in the next number of the "Rays."

Mrs. Jenssen is a magnetic speaker, and handles her subject in a broad and capable manner. She thoroughly understands the character and needs of the modern child. Those who are interested in child culture will be well repaid by hearing her.

### The Taurus S. S. Lessons

The fifth of our series of Sunday School Lessons, covering the month of Taurus, from April 21st to May 21st, is now ready for delivery. We feel that this is a very important part of the work of the Fellowship. Each lesson booklet contains four lessons. The booklet sells for 15 cents or \$1.60 per dozen, and the accompanying Manual of Instructions is 10 cents.

### 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, each \$3.00.

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

#### Pamphlets

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

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

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian,

5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick,

5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics,

8 Cents Each—\$3.00 per hundred.

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.*