

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press

Summer School at Mt. Ecclesia

We shall have the usual eight weeks session of Mt. Ecclesia College this summer, beginning Monday, July 9th, and ending Friday, August 31st. 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 subject will be taught by Mrs. Max Heindel.

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

Public Speaking: Practical instruction by a qualified teacher. Grammar and English Composition as an auxiliary to the course.

Accommodations and Rates

The rooms in Rose Cross Lodge are all taken, but we are having four new rooms in a cottage fitted up which will rent for \$16 per month. There is a limited number of screened tents at \$12 per month. In addition we have arranged for rooms in a good hotel in Oceanside, a mile and a quarter distant, two blocks from the ocean beach. The rates are \$7 to \$8 per week, one in a room, and \$8 to \$9 for two in a room. Our car will make regular trips to and fro between the hotel and Mt. Ecclesia, bringing students to the classes. 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. The expense of conducting the course will be met by voluntary contributions from the students.

Students should bring their Rosicrucian textbooks with them to avoid purchasing new ones.

The Objects of the School

This school will give instruction in the above subjects to anyone who is interested, and it also aims to prepare teachers and lecturers for the field.

This is an opportunity for students to prepare themselves to realize two objects: The first is to become able to cooperate to better advantage with the hidden laws of nature and thereby make a greater success of their lives; the second is to prepare themselves to serve in the great cause of human enlightenment.

The school is conducted during vacation time and will afford students a chance to combine profitable instruction with a pleasant vacation at Mt. Ecclesia, which is situated on a cool slope facing the Pacific.

Schedule of Classes

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

MT. ECCLESIA COLLEGE,

The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Heliopoint

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.

"Mother India"

THE book by Katherine Mayo which recently appeared under the above title has created a great stir both in this country and India. It goes into the subject of conditions in India very exhaustively. It is written, however, entirely from the materialistic standpoint; it makes no inquiry into the religion or philosophy of India, but confines itself to material, mental and moral conditions. The Indians have been up in arms as a result of some of the statements made in this book. However, it seems to be pretty well supported by documentary evidence and the testimony of other travelers who have visited India.

In discussing this subject, first let us say that we have a high regard for the many contributions which India has made throughout the centuries to the philosophy of the world.

INDIA'S CONTRIBUTIONS The Hindu is a natural mystic. His daily life is governed quite largely by mystical principles. The religion of India, Hinduism, contains some of the deepest and most sublime truths of any philosophy in the world. During the last fifty years a modified form of this philosophy has appeared in the United States and Europe carrying to Westerners the very important knowledge regarding rebirth, the law of cause and effect, the creative

power of thought, and kindred doctrines. These doctrines have been disseminated throughout America and western Europe by various societies, which have thereby performed a very important and necessary service.

Perhaps in examining the present-day situation it would be well to quote a little summary which Katherine Mayo gives in her book. This is as follows:

"Inertia, helplessness, lack of initiative and originality, lack of staying power and of sustained loyalties, sterility of enthusiasm, weakness of life-vigor itself—all are traits that truly characterize the Indian not only of today but of long-past history. All, furthermore, will continue to characterize him in increasing degree until he admits their causes and with his own two hands uproots them. His soul and body are indeed chained in slavery. But he himself wields and hugs his chains and with violence defends them. No agency but a new spirit within his own breast can set him free. And his arraignment of outside elements, past, present, or to come, serve only to deceive his own mind and to put off the day of his deliverance.

"Take a girl child twelve years old, a pitiful physical specimen in bone and blood, illiterate, ignorant, without any sort of training in habits of health. Force motherhood upon her at the earliest possible moment. Rear her weakling son in intensive vicious practices that drain his small vitality day by day. Give him no outlet in sports. Give him habits that make him by the time he is thirty years of age a decrepit and querulous old wreck—and will you ask what has sapped the energy of his manhood?

— — — — — Current Topics — — — — —

“Take a huge population, mainly rural, illiterate and loving its illiteracy. Try to give it primary education without employing any of its women as teachers—because if you do employ them you invite the ruin of each woman that you so expose. Will you ask why that people’s education proceeds slowly?”

“Take bodies and minds bred and built on the lines thus indicated. Will you ask why the death rate is high and the people poor?”

“Whether British or Russians or Japanese sit in the seat of the highest; whether the native princes divide the land, reviving old days of princely dominance; or whether some autonomy more complete than that now existing be set up, the only power that can hasten the pace of Indian development toward freedom beyond the pace it is traveling today is the power of the men of India, wasting no more time in talk, recriminations, and shiftings of blame, but facing and attacking with the best resolution they can muster the task that awaits them in their own bodies and souls.”

It has been said, and truly, that any nation’s status in civilization may be determined by observing the position which women occupy in it. The man and the woman represent the two poles of a composite entity, and this being the case humanity cannot progress as a whole without the equal development of both poles of this magnetic unit. The first fact by which we are struck in “Mother India” is the utterly deplorable condition of the women. They have few rights and receive very little consideration. Women in child-birth are considered unclean, and are subjected to barbarous superstitious practices. The widow in India has a particularly terrible time of it.

Child marriage is one of the most serious propositions in India. Twelve years is the legal age of marriage for a

girl, and the majority are married at that age or shortly after and assume marital responsibilities. It goes without saying that for girls of twelve and thirteen to be subjected to child bearing is enough to sap the vitality and virility of any race. The whole testimony of Miss Mayo’s book is that sex is rampant in India to an alarming extent.

Now, what light does the Rosierucian Philosophy throw upon the Hindus and their status in evolution? We will quote from Max Heindel’s writings on this subject. The following is taken from one of his lectures entitled, “The Coming Force”:

“We of the Western nations at one time inhabited Hindu bodies; that was the time when India was in its glory, when the race was evolving both physically and spiritually. That was in the so-called *Golden Age*, when the sacred writings came into existence, when the great temples were built, when the spiritual and material evolution of India was at its height.

“But man was destined to master the material world to the full. While he thought of himself as a spirit principally and had an absolute and unswerving faith in the continuity of life, while he knew positively that birth follows death as surely as death follows birth, he also felt that there was endless time to progress in, and therefore made only indifferent efforts to develop the resources of the material world. Therefore it was necessary that he should forget for a time the doctrine of rebirth and think of the life he was living as the only one so that he might concentrate all his efforts on making the most of his opportunities for material advancement. Thus we (the spirits now inhabiting the Western race-bodies) left the Hindu bodies and built in turn the bodies of the succeeding races, gradually attaining higher

WOMAN’S
STATUS

gress as a whole without
the equal development of
both poles of this magnetic

Current Topics

and higher levels of material development.

“The Hindu race was the first in the Aryan Epoch; it has been degenerating ever since we left it, and is now inhabited by the most backward spirits born into Aryan bodies. As we implanted such strong spiritual tendencies in them, heredity has yet preserved that trait in the Hindu bodies so that they are more amenable to spiritual im-

SPIRITUAL
STATUS

acts than the more material bodies of the later races, yet it is not as high an order of spirituality as expressed when we were in Hindu bodies. The race (now) distinguishes itself more by a highly analytical mind than by true spirituality.

“Having retained a full realization of and an implicit faith in the doctrine of rebirth which the Westerner has lost *temporarily*, and being backward, the Hindus are naturally indolent and do not seek to improve their physical conditions in earth life or between incarnations. As a consequence the country has degenerated with the bodies. The resulting suffering has for its purpose to awaken them to the necessity of concentrating on material things that they may learn to conquer the earth as we are doing; they are to follow in our footsteps and forget for a time their spiritual being in order to master the important lessons of this material world. Lack of worldly goods is to drive them to abandon the spiritual side of their development and take up the material phase. Our plenitude and material prosperity have the opposite end in view; it is destined to cause in us the nausea of satiety, to drive us to a realization of the worthlessness of material things, to cause us to turn anew to the spiritual, and in the degree that new inventions and better means of distribution make life easier will the desire for the higher life overrule the desire for worldly success.”

Max Heindel elsewhere states that the

breathing exercises which Indian swamis have brought to America and taught to many people, in many cases to their serious detriment, are perfectly adapted to the Hindu, because the atoms of his body are vibrating at a very low rate, and such exercises are necessary to partially liberate the vital body from the physical atoms so as to raise his consciousness into the realm of the superphysical. But in the case of an American or a European, these exercises raise havoc by tending to lift the etheric body too quickly out of the physical. Insanity and disease frequently follow.

The philosophy of India contains many of the cardinal principles of Christianity. As a matter of fact they are eternal and appear in all great religions. The doctrine regarding Christ and His having become the indwelling Planetary Spirit of the earth, helping us forward in our evolution, is the greatest difference between the Hindu religion and esoteric Christianity. The Hindu points out that the Christian races are still addicted to various barbarities, for instance the eating of meat and the drinking of alcoholic liquors. This is true, yet Christianity has a Great Sidereal Year of nearly 25,000 years yet to go, during which time it will become the dominant religion of the world. Therefore it cannot be expected that in the short space of 1900 years, less than ten per cent of the total period, it should have accomplished perfection. This is not an excuse for the defects mentioned but merely an explanation. In due time the adherents of Christianity will undoubtedly make a much better showing.

The above survey, undertaken in a sympathetic spirit, shows that India is at the parting of the ways. She has a hard road to follow, but it must be traversed and great individual and national reforms made if she is to continue among the evolving races of the world.

The Mystic Light

The Rosicrucian Fellowship

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

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

The Tournament of Man

Clear the field for the grand tournament of the nations;
The struggle to think the best thought, and to express it;
The struggle to do the greatest deeds, and lead the noblest lives;
The struggle to see clearest, and know truest, and love strongest.
Your blood and bludgeon contests but postpone the real fray.
The true knights are yearning to enter the lists, and you block the high festival with your brawling.
Is it possible that you mistake this for the real event of history?
Away with your brutal disorder, and

clear the field for the tournament of Man.
And who will lead the way?
The good and wise must lead.
He that loves most is the best and wisest, and he it is that leads already.
Violence will not yield to violence. Tell the great secret to the people.
Love comes! Clear the way, ye institutions, ye laws and customs of ages of hate!
Love is the true Revolution, for Love strikes at the very root of ill.
Let the people love, and they will lead.
Let the people love, and theirs is the power.

—*First Unitarian Society.*

Hoodooos and Witches

BY MAX HEINDEL

(*This article first appeared in July, 1916.—EDITOR.*)

VOODOOISM BELIEVERS SENTENCED TO DEATH

HAVANA. May 19.—Three negroes, practitioners of voodooism, have been sentenced to death for the killing of their centenarian father. They believed that by washing in the blood of the centenarian they too would live to be one hundred years old.

THE ABOVE newspaper clipping has been sent to us, and we have been requested to give an opinion on it.

It is a mystic maxim, that all occult development begins with the vital body, and this applies whether the aspirant follows the white or black path. But there is one cardinal difference: he who

follows the white path aims to attain *by sacrifice of self*, by dying daily to the old sins and giving his own life blood for others. Nor are these things mere figures of speech; the mortification of self is an actual fact in the lives of those who attain. The black magician, however, who is not prepared to sacrifice self *must sacrifice some one else* to obtain the products of his or her vital body. For that purpose he takes certain substances from the physical body of his victim which are particularly rich in the specialized ether whereof the vital body is composed. With them as nuclei he may draw upon his victim's vital body, so that the person thus abused soon wastes away and often becomes insane.

In Europe there is in many places a "*superstition*" that it is dangerous to leave combings of hair and clippings of nails about lest the witches get them. This according to some is only believed in by "ignorant servant girls and old women in their dotage." Nevertheless, there is more truth in the tale than the wiseacres suspect, for the hair and nails contain and retain a larger share of the etheric vital body than most other substances, as seen by the fact that they are preserved in the grave long after the rest of the body has decayed. These substances can therefore be kept for a long time and used at the convenience of the sorcerer. The placenta discharged after birth is also surcharged with ether, and is much more potent in magic than the hair and nails, but it must be used at once for obvious reasons. It is a favorite medium with negro devotees of voodoo magic.

Next comes the blood. This is better still, but it involves the murder of the victim in a manner traceable and punishable, hence it is not often that the sorcerers attempt it nowadays. This sacrifice usually is made at the instance of an elemental who agrees to serve the murderer in consideration of it. By bathing in the victim's blood this entity absorbs all its ether, and attains to a degree of intelligence with ability to function in the

dark border-region between the visible and higher worlds. Such entities keep to their bargains scrupulously. There are numerous instances of this relationship consummated in the described manner in the far East, in southern Europe, and among the votaries of voodooism.

We do not believe for a moment that the negroes in question killed their father with the idea stated in the newspaper clipping, that is, if they were really voodoos. Maybe an elemental had served the father and now demanded another sacrifice, for they can only live upon the ether of a victim a certain number of years. Then it evaporates, so to speak, and it becomes necessary to replenish it by a new sacrifice. The elemental then often makes a bargain with a son, who is the more easily influenced because he has seen the benefit accruing to the father, and may therefore commit parricide as in the above instance.

There is still another substance which is very efficient in black magic, and may be obtained with comparatively little danger to the perpetrator of the deed involved. A certain "teacher" of occultism who lectured in America about a decade ago caused quite a scandal by a certain practice. His purpose was thought to be quite different from that of black magic, but one of his "pupils" told the writer that this man always "*saved*" the extract obtained from his victims, and he wondered why. That chance remark made the purpose plain to us, and the man's adherence to the practice despite many dangers and loss of reputation among many thousands of former followers seems *prima facie* evidence that he is devoted to the black art without reserve or rescue.

He who would reform the world must first reform himself; and that, if he do it honestly, will keep him so employed that he will have no time to criticize his neighbor. Nevertheless, his neighbor will be benefited, even as a man without a candle who at last discerns another's light.— *Talbot Mundy*.

The Wisdom of the Middle Ages

BY GEORGE S. WOOLLEY

The Days of Chivalry.

LOOKING backward from these days of materialistic endeavor and achievement, we are prone to consider with great indulgence the "sentimental frivolity" of the Middle Ages, with its armored knights and impossible ladies, its groaning boards and its tedious and garrulous bards. Truly it seems a great waste of time, and judged exoterically this would be the case. Unless we can find some greater moving cause than the mere parade of physical courage, the age of chivalry were indeed a silly age and knighthood an unnecessarily vainglorious undertaking; but happily we who search with opened eyes do not have to wait long for results, so close to the surface are they.

Bullfinch tells us at once what Max Heindel so thoroughly teaches—the seven periods of man, and the investitures at these ages of the different bodies or sheaths that make up the human being and their correlation with life. These seven year periods had an esoteric meaning in heraldry and an exoteric expression for we find in the noble families that the sons were kept at the mothers' sides until the age of seven; they were then sent to the household of the knight under whose tutelage and guardianship they were to be instructed in the manual of arms and the code of manners of the day; from the age of seven to fourteen they served in his kitchen as knaves or at table as pages; at the age of fourteen they took up the practice of arms and served as esquire to a knight; and at the age of twenty-one they were themselves dubbed and undertook their tests in valor and arms.

Whence came this knowledge? may be asked, to which one must reply, "Time never was when it was not." Perhaps it

came down through the ancient Druidic teachings; or again perhaps it was brought from the Orient by the returning Crusaders who while in the East had contacted Masters and Seers by whom they had been initiated. We find however in the songs of the bards of England, Wales, and Ireland the threads of this mystery, and they were sung before the days of the First Crusade. In truth, it must have come from both sources, for it is in everything and pervades all languages and folklore; it is the very essence of life; it was breathed into the body of man with his first breath. It is indeed the "undying fire." To the masses it may be quite dead, but in reality it is undying; and of this occult truth the vestal virgins of ancient Rome were symbolic, for their duty it was to keep alive the material fire upon the altars in correspondence to the the spiritual fires which never die.

The Bards.

What might appear to be the least important function of the age of chivalry turns out to be the most important upon deep investigation, and thus earns its own elevation while fulfilling the prophecy that the least among you shall be the greatest. To the bards in the British Isles, the troubadors of Italy and Spain, the trouveres of France, the minnesingers of Germany, and the scalds of Scandinavia was delegated the greatest vocation of all time, that of carrying the torch of esoteric knowledge down to the different courts of the civilization of their day. Those ages, however, were still the "dark ages," and it was necessary that those messages be veiled from the eyes of the vulgar. There is another very important reason for this secrecy, i.e., the persecution by the orthodox church. This persecution is as real today as it was

when knighthood was in flower, the only difference being that it takes place now almost entirely on the mental plane, whereas in the Middle Ages physical torture and murder were cheerfully resorted to, as witness the entrapment and massacre of the Albigenses in the south of France and the subsequent scattering of that spiritual body over all Europe.

So wary were the messengers of that day that their art was made to consist in the number and the depth of the veils under which the germ of truth was hidden. The art and intelligence of the listener were gauged by his aptitude in unveiling the mystery and applying the symbolism of the inner consciousness to the outward parade, sifting through the bombastic display of physical courage and finding concealed within the journey of life, the spiritual battles by the way, the final journey with death, the unveiling of that mystery, and the finding of the life beyond.

So holy was the vocation of the bard considered that kings and princes were enrolled among their numbers, and so careful and artful were they compelled to be that they were able to enter freely if they desired into the bosom of the church itself; and this without treachery, for true spirituality was their aim, and the church *should be* their sanctuary. One instance in history was that of Dante, the great poet and troubador, "in love with love," who lived and died revered a good Catholic, which in fact he was, but not in the exact sense that the church fathers of his day would have appreciated.

They were the travelers, their appearance was hailed with joy, and theirs the best seat at table should they seek it; but imbued with the spirit of humility, that unfading badge of the pure in heart, the footstool by the king's throne was just as acceptable, though oftentimes their rank was as great as that of him who held the sceptre.

Among the bards of the British Isles Malory stands out quite distinctly as re-lator of the tales known as *L'Morte*

d'Arthure, that allegory of birth, the journey through life, the temptations by the way, and the final return to the all-giving Father. *L'Morte d'Arthure* contains many short stories of the adventures of knights, some of which have been embodied in "Idylls of the King," by Alfred, Lord Tennyson; among them that of "Gareth and Lynette," which the writer has selected as being the most complete in that the hero is a real earth-born man with full natural instincts, who journeys through life meeting honorably all tests and emerging finally as the conqueror of death.

Tennyson.

All humanity may be divided into two groups, namely, those who have experienced the "rebirth," and those who have not. Furthermore, all vocations and all walks of life are filled from both groups; for instance, the clergy is made up of materialistically minded men and spiritually minded men, and the laborers in the field and the rough fishermen also are made up of both groups. This fact holds particularly well with regard to the literati, for we have the intellectual who tabulates facts in his literature, and the writer who records the dictates of the heart.

There are great men in both groups, and as the present article deals with bards and writers, and as we are discussing "Idylls of the King," some investigation of Tennyson and his work will not be amiss.

The subject matter of "Idylls of the King" Tennyson found ready at hand, for they were taken from legends and folklore handed down from mouth to ear for centuries, through Geoffrey of Monmouth to Malory, who embodied them in his "Morte d'Arthure." Through that source they are a repetition to some extent of the legends of the court of Charlemagne and of the "Niebelungen Ringen," the Parsifal of which becomes Percivale in "The Search for the Holy Grail." In other words, these legends were the universal heritage of Europe,

and in themselves are evidence of the intercommunication of the bards of all countries in the Middle Ages.

In Tennyson's treatment of these works we find his trend of mind. The minor parts added by him to the original are readily distinguished, for the original carries with it the symbolism and figures of speech of the true ancient bards, whose lips were seared with coals from the Divine Altar. While their names have mostly all perished along with the myriad nameless whose deeds have remained like the lime of the coral insect to rear above us that spiritual structure clearly visible to those whose eyes have been lifted, they themselves enjoy in the realms of the blest those further constructive labors to which all followers of the teachings of Heindel earnestly aspire.

The closing lines of "Gareth and Lynette" are particularly significant:

"And he that told the tale in older
times
Says that Sir Gareth wedded Lyonors,
But he that told it later says Lynette."

Lynette is symbolic of the soul of man, and Lyonors of the spirit. Tennyson would have us believe the soul the more important.

Whether or not Tennyson ever experienced the awakening of "cosmic consciousness," or the "rebirth," is doubtful. Bucke, in his "Cosmic Consciousness," that very comprehensive resume of the illumined spiritual geniuses of all times, gives him place only in the doubtful cases. A fairly thorough reading of Tennyson's life and works would lead one to believe that, great intellectual genius that he was, while he had a yearning for wisdom, it was a yearning conscious of the great depths possible to the true seeker but unconscious of the vast fields of learning almost within the grasp did one but realize that yearning as a soul-awakened state rather than as a mere literary style and desire for just one grain more of wisdom.

All things considered then, we must come to the conclusion that Tennyson, great master of rhetoric though he was, was an "unconscious mystic"—an intellectual who saw in the occult little more than the dogma of orthodox religion, a literary style, and a means to an end.

The Story.

The hero of this idyll, Gareth, is the last of three sons to leave his mother's side and seek the court of King Arthur. He is still very young, and his mother is reluctant to have him go; but finally she grants her permission with one proviso: that he must go incognito and first seek employment as a kitchen knave in the great court. She is sure he will refuse this obligation, but he shows his metal with these words: "The thrall in person may be free in soul." He accepts the terms and with two followers departs to the court. The followers, lacking the faith of their master, doubt if there is a real city and court, and whether it is more than a vision and the work of fairies. Finally they catch a first glimpse of it through the mists, faery and evanescent, seeming to be made of light only.

When they arrive at the gate they find the arch supported by the beautiful figure of the Lady of the Lake:

"All her dress
Wept from her sides as water flowing
away;
But like the cross her great and goodly
arms
Stretch'd under all the cornice and
upheld:
And drops of water fell from either
hand;
And down from one a sword was hung,
from one
A Censer, either worn with wind and
storm;
And o'er her breast floated the sacred
fish;
And in the space to left of her, and
right,
Were Arthur's wars in weird devices
done,
New things and old co-twisted, as if
Time
Were nothing, so inveterately that men
Were giddy gazing there; and over all

High on the top were those three queens,
 the friends
 Of Arthur, who should help him at his
 need. (*)

They meet the seneschal, to whom Gareth tells the misgivings of his followers as to the reality of the city. The seneschal mockingly assures them that the city was built by the music of harps, and there is nothing in that city as it seems, for it is enchanted; that if he dare pass the archway he will become a thrall to those enchantments and be bound by terrible vows. He ends with this paradox:

“Seeing the city is built
 To music, therefore never built at all,
 And therefore built for ever.”

Entering the city he finds everywhere the work of Merlin, the enchanter. He enters the court and finds the king delivering justice. The king is truthful and his courtiers honorable, and they have great faith in their king.

After he faithfully serves for a month in the kitchen his mother repents, sends him arms, and frees him from his vow. Immediately he goes to King Arthur and demands the first quest, but he is told by the king that his knights must be tested for hardihood, gentleness, utter faithfulness in love, and uttermost obedience to the king. Gareth meets these points in argument. Finally the king is won over by the enthusiasm of the boy and grants his wish.

That same day a damsel of high lineage appears in court and demands pro-

tection from the foe within now that the king has punished the foe without. She complains that her sister, the Lady of Lioness, is held prisoner in Castle Perilous, which is situated at the end of a river; that this river has many bends, at each bend a bridge is thrown over the stream, and each bridge is guarded by bandit knights. She demands the most powerful knight of the court, Lancelot, as protector. In this allegory we see the river of life along which man journeys. There are three bends in the river, i.e., the critical points of youth, middle age, and old age finally ending at Castle Perilous in death.

Lynette herself is symbolical of the soul, and her sister, the lady of Lioness, the spirit. The bandit knights who obstruct the bends call themselves collectively The Day, and individually Morning Star, Noonday Sun, Evening Star, and Night.

While the king considers, Gareth demands the quest, and the king grants his wish. Then Lynette becomes most indignant that she should be given a kitchen knave, a mere scullion, as protector. The king remains firm, and they leave the court, Lynette leading and Gareth following humbly in her footsteps. He is given his armor, and they set out. Lynette refuses to walk with Gareth, all the while heaping insult and abuse upon him, gibing at his valor, and reminding him of the strength of his antagonists and his sure defeat. She

(*)—Interpretation: The Lady of the Lake represents the true religion. She stands as sponsor and protector of the king. She gives him the sword to show that his authority and power are derived from and based on divine justice. She is present at his wedding and thus gives sanction to the institution of marriage. And when his life approaches its visible ending she receives back the sword and thus confers upon him the blessing of immortality. Her dress ripples away like water to show that the forms of religion are ever changing. Her arms like the cross support the cornice, thus showing that the substance of religion is unchanging. The drops of water symbolize the life-giving and refreshing influences of religion. The sword is the emblem of di-

vine justice. The censer symbolizes the purifying and sweetening influences of religion. “Worn with wind and storm”: the world antiquity of religion. The sacred fish, the emblem of Christ: the initial letters of Jesus Christ, Son of God, Savior, in the Greek form the Greek word which means fish. Arthur’s wars carved around: the warfare of right and wrong. “New things and old”: ancient conflicts are always repeating themselves in new forms. We are confused unless we remember that differences in time are as nothing, for the deep principles of the strife are the same. The three queens: Faith, Hope, and Charity.—

From Tennyson’s “Idylls of the King” edited by Chas. W. French, A. M.

laughs in anticipation of his overthrow.

They arrive at the first bend in the river where they see a beautiful pavilion, gay with gold and beautiful in color, symbolic of the glamor of youth. There they see the knight, Morning Star, and even then Lynnette continues her abuse of Gareth. The combat ends with victory for Gareth. Lynnette sings, "My love hath smiled on me," but immediately starts again to abuse her protector. They arrive at the second bend where they see, seated on a tall bay horse, in armor burnished to blinding, Noon-day Sun with "red face of rounded foolishness." Gareth is again victorious and Lynnette sings, "Twice my love has smiled on me," but then continues her abuse. Then at the bridge of treble bow they meet Star of Evening who, "rapped in hardened skins that fit him like his own," dons his tarnished armor. During this combat Lynnette encourages Gareth to victory, after which she permits him to ride at her side and she

sings, "Thrice has my love smiled on me."

They travel onward till they come to a place where on the rock is engraved symbolically the war of Time against the soul of man with Phosphorus, Meridies, Hesperus, Nox, and Mors all armed figures pursuing and running down the soul. (*) Here they come upon Lancelot disguised, and by him Gareth, also in disguise to Launcelot, is overthrown—the defeat of man by the master in spiritual learning. Strengthened by this defeat Gareth makes his last encounter with Death at Castle Perilous. Gareth throws the enemy to the ground, whereupon Death suddenly changes into a chubby, smiling boy who surrenders and begs for life.

In the ancient tale Gareth marries the Lady of Lioness, but according to Tennyson he marries Lynnette.

(*)—*This engraving may be seen to this day on a cliff in Cumberland.*

The Curious Experience of a Belgian Painter

BY W. STUART LEECH, M. D.

IN THE Wiertz Art Gallery at Brussels there are three pictures of a guillotined head supposed to be the outcome of a gruesome experiment.

Antoine Joseph Wiertz was a Belgian painter born at Dinant, Feb. 22, 1806, and died June 18th, 1865. About the year 1836 Wiertz sent a painting on canvas, size twenty by thirty feet, to the Paris Academy, where it was refused admission. He accordingly forged his own name on a genuine Rubens and sent it to Paris. The Academy judges quickly turned it down as an unworthy production and refused it. This evidence of biased opinion of the judges so incensed Wiertz that he wrote and circulated a severe criticism, which attracted international attention.

Some of Wiertz's most noted pictures are: "Thoughts and Visions of a Head Cut Off"; "Precipitate Inhumation"; "A Second after Death"; "A Scene in Hell"; "Christ at the Tomb"; "Hunger, Folly, and Crime"; "The Birth of the Passions"; and "The Last Canon," which represented the triumph of peace over war. Wiertz bequeathed all of his paintings to the nation, and still it is recorded of him that he died not leaving sufficient funds to pay funeral expenses.

So many horrible and grotesque pictures cause us to look for some special inspiration; and we find it in Larelig's biography of Wiertz, also in a corroborative record in the catalogue of the Wiertz Museum published in 1865, where is given a detailed description of a very

curious hypnotic experiment. Wiertz had longed to learn if thought persisted in the head after it was severed from the body. The opportunity presented itself for him to make the discovery to his own satisfaction. He and Dr. D—, the prison doctor at Brussels, who was a good hypnotist and a very intimate friend of Wiertz's, were both interested in a noted murder trial in the Saint Gery. The trial ended in the accused being condemned to the guillotine. Wiertz and the Brussels doctor obtained from the prison physician permission to hide beneath the guillotine where the head of the executed man would roll into a basket. Dr. D— had put the painter through a number of hypnotic rehearsals in order to be as proficient as possible for the occasion. The doctor considered him a first-class subject. When in the hypnotized state the suggestion was given him to read the very thoughts of the criminal by penetrating the physical and mental condition of the man prior to and immediately after execution. The following is given in "Le Progreis Spirite":

"On the day of the execution, ten minutes before the arrival of the condemned man, Wiertz, accompanied by his friend the doctor, with two witnesses, ensconced themselves underneath the guillotine, where they were entirely hidden from sight. The painter was then put to sleep and told to identify himself with the criminal. He was to follow the latter's thoughts and feel any sensations that he had, which he was to express aloud. He was also instructed to take special note of mental conditions during decapitation so that when the head fell in the basket he could penetrate the brain and give an account of its last thoughts. Wiertz became entranced almost immediately, and the four friends soon understood by the sounds overhead that the executioner was conducting the condemned to the scaffold and that in another minute the guillotine would have done its work. The hypnotized Wiertz manifested extreme distress and begged to be demagnetized

as his sense of oppression was insupportable. It was too late, however, the knife fell. 'What do you feel, what do you see?' asked the doctor.

"Wiertz writhed convulsively and replied, 'Lightning. A thunderbolt falls. It thinks; it sees.'

"'Who thinks and sees?'

"'The head. It suffers horribly. It thinks and feels but does not understand what has happened. It seeks the body and feels that the body must join it. It still waits for the supreme blow for death, but death does not come.' As Wiertz spoke, the witnesses saw the head, which had fallen into the basket and lay looking at them horribly, its arteries still palpitating. The painter continued: 'I fly through space like a top spinning through fire. But am I dead? Is all over? If only they would let me join my body again. Have pity! Give it back to me, and I can live again. I remember all. There are the judges in red robes. I hear the sentence. Oh, my wretched wife and children. I am abandoned. If only you would put my body to me, I should be with you once more. You refuse? All the same I love you, my poor babies. Miserable wretch that I am I have covered you with blood. When will this finish? Or is a murderer condemned to eternal punishment? No, such suffering cannot endure forever. God is merciful. All that belongs to the earth is fading away. I see in the distance a little light glittering like a diamond. I feel a calm stealing over me. What a good sleep I shall have, what joy!'" These were the last words the painter spoke during the seance.

Love and Light

There are many kinds of love, as many
kinds of light,
And every kind of love makes a glory in
the night.
There is love that stirs the heart, and love
that gives it rest,
But the love that leads life upward is
the noblest and the best.

—Henry Van Dyke.

The Symbolism of the Serpent

BY A. H. FEAR

AMONG the many varied facts which students of occultism meet in the course of their investigations is that of the existence of a wonderful series of hieroglyphics or symbols. These take many different forms and are found all over the globe. They seem to have come down to us from the very dawn of human history. A rather curious feature is noticeable concerning them: it is the strange ignorance in evidence among all classes of people, no matter how great may be their erudition, as to what these symbols stand for. To read an article by a writer of the conventional school of scholarship when attempting the elucidation of the origin or meaning of one or another of the symbols is to discover how sadly astray such scholarship is in these matters. This is regrettable, especially today when so many of the general public are evincing a deeper interest in religio-philosophical subjects, because the great spiritual truths hidden in these symbols are of vital importance to every human being.

Of these symbols there is one of more than passing interest. It is that known as the serpent symbol which, veiling as it does a spiritual truth of deep significance, will when it becomes more generally known lead to a better and fuller understanding of the Christian religion.

One of the earliest known forms in which we meet this symbol of the serpent is that of the "egg and serpent." This particular form seems to have been predominant among many primitive races. It was well known by the Egyptians, Assyrians, Greeks, Hindus, Celts, and Chinese, and it has even penetrated into America for it is conspicuous in the mythology of the ancient Mexicans. In Europe the Celts erected sacred structures in the form of a serpent, one such instance being that of the great temple of Abury in England. There

is no doubt but that many readers know of the occurrence of this symbol in Norse mythology for in the Elder Edda, which voices the ancient religion of the North, a certain degree of Initiation is described as follows: "Comes forth the glorious offspring of Earth, Thor, to strive with the glistening Serpent. Lone serpent slayer and shield of men, he baited his hook with the head of the Ox, and he whom the gods hate gaped thereat, the girdle lying all lands beneath. Then Thor drew mightily, swift in his doing, the poison-glistening snake to his side. His hammer he lifted and struck from on high the fearful head. Moaned the wild monster, the rocks all rumbled, the ancient earth shrank into itself; then sank the serpent down in the deep."—*(The Elder or Poetic Edda, Olive Bray's translation.)*

America possesses a very celebrated example of the egg and serpent symbol. It is to be found in Adams county, Ohio. This specimen is situated on a high spur of land which rises a hundred and fifty feet above Bush Creek. In "Prehistoric Times," by Sir John Lubbock, appears the following description: "Conforming to the curve of the hill and occupying its very summit is the serpent, its head resting near the point and its body winding back for several hundred feet in graceful undulations, terminating in a triple coil at the tail. The neck is stretched out and slightly curved, its mouth is wide open as if in the act of swallowing or ejecting an oval figure, which rests partially within the distended jaws. The Indians, though they look upon this figure with reverence, can throw no light upon its origin."

Another land which is rich in this particular symbol is Persia. A statue found in this ancient country is in the Gallerie Di Firenze (Florence), and shows a large serpent entwined around the body of a

man. A special feature of this monument is that the man's head is replaced by that of a lion, a factor possessing a deeply spiritual meaning. A somewhat similar monument is in the museum at Modena. It is that of a man whose feet rest in flames, while a serpent is entwined about the body. The whole is surrounded by an oval frame on which are carved the signs of the zodiac. This brings to mind that the sign of Aquarius is said by some to be formed from two serpents.

In the "Staff of Mercury" we meet another form of this symbol, and students of the "Rosierucian Cosmo-Conception" will of course be familiar with the very detailed account appearing therein concerning this. It is a symbol associated with Hermes, the messenger of the gods. On a Greek coin issued 350 B. C. which was found at Phenus in Arcadia and is now in the British Museum, London, Hermes is represented as bearing a caduceus, the gift of Apollo the sun god, and an emblem of that god's message to mankind. The staff of Mercury is symbolical of many occult facts. In certain instances it represents the spinal canal of the cerebro-spinal nervous system, which is the wand of the magician in the tarot cards, a pack of cards of which the symbols thereon veil many interior doctrines concerning man, God, and the universe. The two entwining serpents symbolize the positive and negative currents of the solar force directed upward for the stimulation and evolution of man's higher powers. In passing we may mention the fact of Moses setting up the brazen serpent in the wilderness, but this will be more fully gone into later.

The serpent symbol played an important part in the mysteries of ancient Egypt. Its rulers in the golden age of that land were true hierophants of the divine Mysteries and wore on their brows the Uraeus, or Sacred Serpent, emblem of the double Bridle of Leviathan, signifying that they had full control of the spiritual forces at work in the lower hu-

man nature of man, which we as esoteric students are likewise endeavoring to control. It was also a symbol of positive spiritual sight when worn on the forehead, but when it was worn over the region of the solar plexus as in the case of certain priestesses known as Pythonesses it disclosed the fact that they were involuntary clairvoyants, possessing only a negative form of psychic development. Another form of the serpent symbol familiar to most readers is the one showing a snake in the act of swallowing its tail. This is a symbol of the ever present eternal and of the indestructible nature of the universe. It likewise represents Nature ever becoming herself. There are many great cosmic truths veiled by this particular symbol.

While the above examples by no means exhaust our subject, they afford sufficient evidence that something more than mere vagaries of mind on the part of the ancients is necessary to account for the existence of these symbols. It is ridiculous to imagine that opinion is a creditable substitute for knowledge, or to think that the people of the past were so unintelligent as not to secure the safety and continuity of the subject matter of which these symbols are but the veils. In orthodox circles it is still the tendency to look with suspicion on statements made with a view to bringing before people information concerning this continuity and the fact that conventional scholarship is not qualified to interpret or pass judgment on these esoteric questions and writings. That this unfortunate attitude is not merely a thing of the present is proved by Christ's denunciation of the orthodox and the conventionalists of his own day in Luke 11:52: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." A rendering of this verse nearer to the original is: "Woe unto you conventionalists for you took away the key of the Sacred Science; you did not go in and those who were about to go in you prevented."

Today there are many signs of an awakening of the masses and of a response to an inner urge, but at present the lower psychic elements have more or less possession of the stage. There is, however, evidence of a desire for something beyond these. People are sensing that they are merely the shadows of the "Real." Thus the way is being cleared for all who can shed a little light upon the great spiritual truths lying hidden in all scriptures, even as within the old Biblical tales with which we all are familiar, yet which to so many seem absurd.

But what has a Hebrew writer to say concerning such matters? One, Rabbi Moses Maimonides, has written: "Every time you find in our books a tale the reality of which seems impossible, a story which is repugnant both to reason and common sense, then be sure that tale contains a profound allegory veiling a deeply mysterious truth; and the greater the absurdity of the letter the deeper the wisdom of the spirit." How much better then, dear reader, would it not have been if the higher critics, agnostic writers, and free thinkers had but exercised a little more sensibility and patience in their so-called search for truth instead of perpetrating senseless fallacies in their works on the Christian and other scriptures, betraying thereby the same deplorable ignorance of the subject matter as do the official custodians of these sacred books.

Fortunately time is rectifying much of the past error, and ecclesiastics are now, many of them, taking more than a passing interest in such subjects as Neo-Platonism and others of a similar nature having very evident connection with the early beginnings of Christianity. All movement in the direction we have just noted is but in keeping with what one may call the "Intention of the Times," for "God moves in a mysterious way his wonders to perform." In the light of reason all stands revealed as a perfect unfolding of Divine Purpose.

From the foregoing the reader will

have gathered something of the extent of serpent symbology, and perhaps of the "whyness" of the nonappreciation on the part of the masses of the people in general, and of scholars in particular, of the truths veiled by this symbolism. We can therefore now pass on to a consideration of these spiritual truths and their relationship to humanity. For this purpose the writer does not propose going outside the confines of our own Scriptures, beyond perhaps a passing mention of some fact culled from another source that may help in the illustration of our subject.

We shall speak broadly of the spiritual forces as "Solar Force," including in this term the lunar forces for Paracelsus says that the essence of "regenerate beings" is the sun and moon. In his own words, "The material of the Philosopher's Stone is nothing else but sun and moon." Our sun is in essence the very life of all that lives and moves in our world, and it is of the forces poured in upon us by this universal fire that serpent symbolism veils the purpose. Occult students are aware of the existence of a spiritual sun behind the sun. In other words, our visible sun is but the veil or body of an invisible spirit. Thus the forces flowing down through the realms of the spirit eventually reach and energize physical forms. These forces both build up and destroy, for change and decay are the great universal law governing the material plane. Thus, although one and the same force in essence, yet in action their results vary according to polarity.

Here we will open our Bible at Genesis. The first mention of the serpent is in relationship to the Fall. The Fall symbolizes the result of the misuse of the solar or serpent force in the lower or animal nature of Eve, which led to dire results to our race. Directed downward through the lower physical centers of generation, unhallowed by a consciousness of responsibility to God and the incoming soul, this force or fire brought knowledge of evil. When, however, it is

directed upward toward the brain for regeneration and the formation of a deathless solar body, the "Golden Wedding Garment," it brings knowledge of good. The dual operation may therefore symbolize the "tree of knowledge of good and evil." Then we read that God cursed the serpent, saying: "Upon thy belly thou shalt go, and dust thou shalt eat all the days of thy life." An interpretation of this is that during a certain period of human evolution most of the human race remain in ignorance of the law governing the serpent, which manifests in our lower or earthly vehicles misgoverned by the human mind. Today we are fast approaching a new age. The dawn is already with us, and so there are many who are ready for instruction concerning the "Government of the Serpent."

If now we turn to the book of Job, 40:15, we shall discover the key concerning the mystery of our serpent relative to humanity as apart from its wider cosmic significance. God said: "Behold now behemoth, which I made with thee." This word "behemoth" has been interpreted by the conventional scholar as referring to the hippopotamus. The word means really, "a colossal beast" (Encyclopedia Biblica), and the words, "Lo now, his strength is in his loins" show behemoth to be the vital energy. He is also mentioned as being "chief of the ways of God." We know from this the superlative importance of this force.

Where, perhaps you will now say, does the serpent come in? It enters into our theme by the way of the word leviathan in the 41st chapter. This word in Hebrew is made up of two roots, *Levi* and *than*. "Than" is the root meaning serpent or dragon. It is a symbol of transgression, but also of power or influence, and the whole word means literally the "than" or serpent of Levi. Levi is of course the name of the tribe of Israel whom God chose specially as his priests. The opening chapter of the book of Numbers will give the necessary information concerning this. They were, however,

priests specially instructed in the art of governing behemoth or the Serpent Fire (solar force). When in Job, chapter 41, we read: "Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?" we are to understand that it is only after the upward flow of the Serpent Fire through the spine that the tongue of leviathan can be drawn out, for then it passes through an opening in the top of the skull, called by the early Christians "The door of Jesus." When this happens it is visible to the seer as a tongue of bright flame. This stage in the life of an aspirant on the path of the divine Mysteries is marked by a very important event as illustrated by the cloven tongues of flame which descended upon the disciples of the great Master in the upper room at Pentecost.

Behemoth therefore denotes the vital energy (solar force) manifesting uncontrolled in the lower or animal nature of man. This animal nature is referred to in those special incidents in the life of David and Samson wherein they slew a lion, not, however, that animal to which the name applies. Lion is here used as a synonym for man's lower nature, which it is necessary for him to overcome ere the Serpent Fire can be safely liberated and directed upward for his advance from the animal or earth stage to that signified by the zodiacal sign of Aquarius. Thus the ancient Persian monument previously mentioned as having a lion's head shows the deep significance of its symbology.

A reference here to the book of Numbers, 21:5-9, reveals how the children of Israel turned away from divine direction and gave way to the desires of the carnal nature. When the suffering which such falling away eventually entailed was too great for them to bear they approached Moses for relief, and we hear then of the setting up of the Brazen Serpent. This means that Moses was instructed to give the people knowledge of the upward direction of the Serpent Fire that they might govern it, be re-

generated, and live. In connection with this significant fact the verse in St. John's Gospel, 3:14, having reference to the details given above is very illuminating: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." It is also to be noted that in Masonry the Templar and Philosophical degrees have the serpent as an emblem of Christ.

From all this it becomes very obvious that the symbol of the serpent is deeply mysterious and intimately connected with man's spiritual being. It will be remembered that in the allegory of Eve and the serpent God is related to have said, "I will put enmity between thee (the serpent) and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." The word "heel" is used here for that part of man nearest the earth, which means the body, the lower emotions, and the mortal mind; for it is this part of ourselves which is injured by the misgovernment of behemoth. With regard to the cosmic application of the subject we read in Job, 26:13-14: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

From what has been set forth in this article the reader will gather that the serpent stands for much in the symbolism attached to religions. It is just as great a factor in our Christian religion as those considered pagan, and has been a term used to veil important doctrines in them all. To the Rosierucian student it affords interesting light on the ethers and the forces playing through the desire body.

We can now realize the importance of control over all our lower propensities, the importance of bodily purification, and above all the necessity of prayer for the mind. And as written in Job, resignation to the Great Oversoul, to Him who is the supreme Architect, is necessary so

that the true purpose of our being may become fulfilled and our lives be lived in harmony with all creation. Not an easy task at first by any means, yet at the end the way becomes less difficult for we are drawn into that upward stream of the spirit which radiates love, peace, and harmony throughout all time.

At the Funeral

BY ANNIE RAYNOLD HAWLEY

It was as nearly perfect a funeral as I ever attended. The man had used his body for eighty-four years. Life had indeed been very full and satisfying to him. And now here was his dear companion with their four children and some of their grandchildren. Oh, how full of love and pride he felt for them all! How good to have them all home at the same time again.

But why were their hearts so heavy? Oh, they thought he was leaving them! But they were mistaken; they were his, he wouldn't leave them. He saw their thoughts, and he wished to comfort them.

The invitation was given to view the body. He was a little bit startled, he was so alive! How could there be a body, his body, among those flowers? Oh, but there was a body there, an old one. It looked like him, but—he was alive! He just couldn't be mistaken!

All right, if that body was dead, he was ready for a new one.

.
I can find no words to tell of the change I saw.

Remember, he was eighty-four years old, a grand old man. But now he had added to the knowledge and full experience of a long life more strength and power than youth could ever hold. The change was made in an instant of time. It seemed to me that all there must see and rejoice with him.

Beware what you set your heart upon, for it surely shall be yours.—*Emerson* . .

My Garden of Revelation

A True Experience

BY TILE BRILE

VOICES, visions, phantoms, and what I saw and heard one night in June took a little more than three months to bring to fruition. I heard a very loud voice close beside me say:

“Saint John!”

The voice was so loud that it rang in my ears and seemed to vibrate through the room. Immediately following the voice the vision of a garden presented itself to my view, or was presented to me; how it happened I do not know. The garden was not in full bloom, but the tender little shoots were just breaking through the earth.

I marveled at the voice but did not for a moment think that it was Saint John who spoke to me, and proceeded to drop the matter from my mind. I have now the interpretation: one would naturally associate Saint John with “Revelation.” I saw the garden when I heard the name; therefore it signified that the meaning of the vision was to be revealed. That is very clear, is it not? I seemed to be as a little child at school—a school that was visionary, chimerical, if you will, and presided over by unseen teachers. Visions came, dreamy and fanciful, but no longer impracticable and unreal. How can a thing be impracticable that brings about happy results? Unreal? Where is the unreality in a cause that accomplishes an effect? But let me proceed with the revelation.

The owner of the house in which I lived built another house next door, and by a kind fate or possibly a kind law he left a small space of ground between. There was the usual width of cement walk and then about six feet of ground, which was just a few steps from my door. Though late in the season I began to plant seeds, using a large cooking

spoon to dig with. That spoon may have been fashioned only to accompany pots and pans or to serve a succulent vegetable or a luscious dessert, but it answered for me a better purpose; a spoon can be used for more than it was originally intended for.

It was not very long before dainty little tendrils began to peep through the dark soil. Plants were given to me but it was difficult to dig with the spoon. The gardener who was putting in the shrubbery went away and left the very implement I needed sticking in my flower box. This was very considerate of him for I had broken the spoon. Each morning I would look at my garden. I watered the garden twice a day and tended it with zealous care. As the little shoots sprang out, I cared for them tenderly, spoke to them, loved them, and they seemed glad to work for me for they put forth a most prolific growth.

One day when the plants were several inches high I stood and scanned the garden. I blinked my eyes, I held my breath—“Saint John and the garden!” The very same garden I had seen when I had heard the name.

I did not yet know why I had heard the name. I raked and hoed and dug, and built little mounds of earth to support the baby shoots. The garden was my first thought on arising in the morning. It was my keenest delight and became very dear to me. Midsummer came. The flowers bloomed and I sang: “Thank God for a garden!” I wanted flowers and more flowers to gaze upon and to place at the shrine of my unseen friends. I became selfish. To no one would I give of my garden. To the landlord’s wife I said: “The property is yours but the garden is mine.”

One day my next door neighbor, a

young woman, cut some of my flowers. I called to her: "Please do not cut my flowers!" She was very sorry, but I was very selfish. Flowers, I think, are the only things in the world that I am really selfish about. I worship them. To me there is nothing so lovely. Each soft petal responds to my caress. Each little face speaks to me, and its fragrance tells me of that God within us both. It touches some spot of my subconscious self and I see, hear, and feel the subliminal sphere.

The garden was mine—it was given to me! Had I not been presented with it in a vision? Yes! Therefore it was mine. There had been so few flowers strewn on my pathway through life that now I wanted them all to myself. I thanked God for a garden.

The summer was hastening to its close, and with dignity the stately cannas bloomed. Those in my garden were more perfect than others that bloomed so profusely elsewhere but which quickly fell apart from lack of proper care. How proud I was of one particular beauty. From my door my eyes rested on it in admiration and love. It answered me with a glow of splendor. I left this one flower to live and bloom; plucked, it would perish so quickly. A touch of the hand to the velvety petals and they would have withered and died.

A night in September brought me the vision of my garden dug up and I had not long to wait for the meaning of this. It came early the next morning when I heard the crunch of shears as they snapped together. It cut me to the heart and gripped at my very vitals. I went to my door and looked out then turned to move away. My neighbor, the landlord's wife, saw me and questioned: "Are these your flowers too?"

I answered: "I told you before that it was my garden!"

She came into my home and offered the flower to me but I told her I did not want it. She was sorry, so I said: "It must have bloomed for you—it is yours."

When she was outside my door, she

broke into tears and sobbed: "I will never pick your flowers again."

I quickly drew her back into my apartment. "Do not cry," I said. I took her in my arms. I apologized; "overwrought nerves," I explained. I should have been sweeter about it at first but the crunch of the shears sounded so horrible to me. She went to her home. A few moments later I followed and stepped on the rear porch when I heard a woman's harsh voice say: "Don't you come in here!"

I looked in the direction whence the voice came; it was from the laundry room next to my neighbor's apartment. Again came the menacing voice: "Don't you come in here!"

I answered: "I'm not going in there; I'm going in here," pointing to the door for which I was headed.

"No you don't! Don't you dare go in there!" and with a bound she was out of one door and into the other, latching the screen before I could say Jack Robinson. As I had no intention of forcing myself into the presence of anyone and my motive in going over was most pacific to say the least, there was nothing else for me to do but turn on my heel, which I did. The excited person, who I learned later was my neighbor's roommate, flung at me: "All over a flower!"

I returned to my apartment. The words rang in my ears: "All over a flower!" *My* garden! Was it for this I fostered you? To bring this sorrow to me and to my neighbor? I could not now sing, "Thank God for a garden!"

My garden! I loathed it! My soul revolted at the thought of it. I no longer wanted it—no—I—did—not! But—how could I live without my pansies? I approached the shrine where I daily placed a bowl of these flowers. I saw how meekly their expressive little faces looked at me and tried so hard to talk. There was something to say, but words would not come for they could not articulate. The little faces looked sad because speech would not come, yet they must express

themselves somehow. They found expression however only in unfolding velvet petals in variegated hues. They somehow made me think, and I asked myself the question: "How have I expressed myself?"

I thought of the voice and Saint John and the revelation—the revelation had come!

I gave a sob and the hardness melted from my heart. The garden *was* mine! It was mine to use for the happiness of

all but not mine to fill me with selfishness. Hastily I seated myself and wrote a little note: "Please forgive me if I have caused you sorrow; I am so sorry. The beautiful flower is an expression of God's great purpose and should not mean inharmony. So please forgive me and be happy." I placed the note in an envelope and slipped it under my neighbor's door. Again I could sing, "Thank God for a garden!" for I had had a revelation.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

The Resurrection.

2. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The Last Message to Daniel.

4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5. Then I, Daniel, looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

—Daniel, 12th Chapter.

INTERPRETATION

Many statements of the Bible cannot be properly understood unless we know something of the spiritual meaning of astrology. The book of Daniel astrologically represents the sign Leo. The first verse of this chapter refers to Michael, "the great prince which standeth for the children of thy people." Michael is a great star angel, the Ambassador from the sun to the earth. He has especial charge of the people referred to as being in the hand of Daniel, as Daniel represents Leo, and astrologically speaking, the sun governs Leo.

In this book the Master or Teacher called Daniel describes his experiences through at least five of the lesser Mysteries. This book has always been one of the most puzzling of the entire Bible to the majority of its readers for the reason that it contains certain formulae of Initiation. But the student of the inner Mysteries finds through its pages spiritual signs that are like mileposts along the way of spiritual attainment.

In chapter twelve, Daniel is summing up the destiny of our Earth Period. He is showing the two paths that humanity follows and the causation that each holds.

Verse two does not bear the literal interpretation given to it for so long in the past, but means the sleep of materiality (there is no sleep more dense). And again, "some to everlasting contempt" does not mean the eternal punishment of orthodoxy, *but only age-long punishment*. The Greek word *aionian*, translated "everlasting," has no such meaning as "infinite duration." It really means *age-long*, a period of time. Those who are saved find an age-lasting happiness in a new era of unfoldment, while those who fail are given an age-lasting punishment by being placed in a lower grade of life's school.

Verse three describes beautifully and accurately the "golden wedding garment" that St. Paul tell us of, that radiant body built of the two higher ethers. This is one of the most important of the

teachings given out by the Rosicrucian Brotherhood.

Verse five refers to an experience of every neophyte when he reaches a certain degree of spiritual development.

Verse seven describes the time when this phase of spiritual power shall have become the heritage of all humanity (for we are all Christs in the making), the time that the Rosicrucian School speaks of as the Vulcan Period, the seventh or final Day of Manifestation.

Verse eight says, "I heard, but I understood not," meaning that Daniel had not yet reached the exalted degree of attainment of the Vulcan Period. He was reading in the archetypal region, as did St. John in Revelation, of the glorious destiny awaiting man.

Verse ten gives conditions that are applicable today as they were when this marvelous book was written, about 586 B. C.

Verse eleven again refers to the deplorable estate of man when he turns away from the things of the spirit, when he makes a god of self and mammon, forgetting his spiritual heritage, forgetting the divinity that is within him, and forgetting the statement of the Master that the kingdom of heaven is within.

The numbers mentioned in verses eleven and twelve by esoteric addition give us the number twelve, which is the number of occult development, the number of the signs of the zodiac which encircle the sun, the number of the sons of Jacob, who represent the spiritual attainment of the Old Testament, and the number of the disciples of Christ Jesus, who symbolize the spiritual attainment of the New Testament. It is the number that shall belong to every man when he "has been purified and made white and tried."

The experiences of Daniel shall some glad day become the personal experience of each one of us. The time shall come when each of us shall also receive that glorious promise that was given to the great master called Daniel: "For thou shalt rest and stand in thy lot at the end of the days."

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.

Predictions of War

The United States is to be plunged into one of the worst internecine wars that has ever occurred on this planet between the years 1940 and 1943, according to Miss Evangeline Adams, the celebrated American astrologer, who is now in Paris.

"Each time that the planet Uranus has entered the earth's orbit in a line covering America, a war has broken out," said Miss Adams in an interview.

"It occurred in 1776 and the War of Independence followed, and again in 1860, and there followed the Civil War. It will occur next time between the years 1940 and 1943, and the war which follows will be a terrible racial, religious and economic battle. It will be a frightful struggle."

Evangeline Adams is one of the most noted astrologers in the United States and a very successful one. In the above clipping she predicts a war in the United States about 1940. She bases this upon the entry of Uranus into the sign of Gemini, Gemini being the sign of brothers and sisters and the sign which rules the United States. This is what she means when she speaks of Uranus entering the earth's orbit. Wars, however, are not created by the planets. They are created by the forces of racial and national strife, hate, and inharmony generated by mankind. All the planets do is to pull the trigger and liberate these forces at certain times, then if the forces are great enough war follows. If, however, humanity comes to its senses and learns enough from the past to reduce the generation of hate and evil there naturally will be no war because there will be comparatively few destructive forces to liberate.

Miss Adams bases her prediction entirely upon the movement of the planet Uranus. If humanity does not change

before that time then her prediction may come true; but if we do come to our senses and institute both individual and national policies looking towards the establishment on a more definite basis of the brotherhood of man, then her prediction will not materialize.

Get Out and Vote

There has become noticeable an alarming tendency towards apathy in public affairs, especially the selection of public officials, on the part of the citizens of this country. The percentage of eligible voters voting has shown an almost steady decline for the last two or three decades.

Statistics show that in 1896, 80 per cent of the eligible voters in the United States went to the polls and voted. In 1900 the percentage dropped off to 73; in 1908 it went down to 66 per cent, and in 1920 the President was elected by a majority of the minority, since only 49 per cent exercised their privilege of franchise. In 1924, after an active "Get Out the Vote Campaign," this was raised to where the majority voted.

The approaching elections are not far off. Again it will be up to the people to decide upon the right man to occupy the highest office of our country. This privilege should not be ignored, or regarded lightly. In fact, it is not only a privilege and a right but it is a duty. Those who shirk this duty are not performing their part in the administration of the country. In this country where the administration is in charge of representatives of the people that have been selected by those people, it is essential that everyone should educate himself in the necessary qualities of a candidate, that he may judge wisely.—*Scottish Rite News Bureau.*

The above extract calls attention to the fact that the people of the United States are neglecting to an alarming degree the duty of voting and the duty of familiarizing themselves with political conditions. The native-born American who understands the history, the traditions, and the ideals of the United States is going to sleep and allowing the foreign-born to graft upon it the Old World ideals of government. This means retrogression. The Old World politics and

social and economic ideals were all right for their time and place, but they are out of place in America. America was withheld from discovery until evolution in the Old World had accomplished certain objects, then when a new era was to be inaugurated the new continent was brought to the attention of civilized man so that it could be colonized and form a new field of evolution where government by the people could get a start. Every American citizen should take a part in the government to the extent of informing himself about local and national political conditions and then voting accordingly.

Do We Live After Death?

One question men ask, have asked for a thousand centuries and will ask for a million centuries to come, as long as this earth shall roll on.

We come here without asking, we leave at an hour beyond our control, and against our will.

Never can we know whence we came or why, whither we go or what happens when we are gone.

No question is really important except this one: AFTER DEATH, AND BEYOND THE GRAVE, WHAT?

Science teaches and demonstrates that matter and force are indestructible. Burn a ton of coal, and you have only caused matter to change its form. Collect the smoke and ashes and you have all the substance that you had before the fire. Your smoke and ashes from the ton of coal will weigh one ton. Laboratory experiments prove it.

Three things make up this universe, MATTER, FORCE, SPIRIT.

In a universe with eternal laws that forbid annihilation of force or matter, how is it conceivable that spirit or SOUL, third and most important element in the cosmic trinity, should alone be destroyed, annihilated, created, wiped out and re-created through eternity?

Call it what you will—mind, consciousness, spirit or soul—reason tells you that it exists and DOMINATES. Spirit rules your body for good or ill. And with faith unshakable, the mass of humanity believes that infinite Divine Spirit moves and controls the universe, as the finite spirit of man rules in his small individual brain and body.

Death wins NO victories. And as fire does not destroy one single atom of that which appears to burn and disappear, so

the grave will not destroy the spirit that rules both force and matter.—*Los Angeles Examiner.*

The above editorial by Arthur Brisbane, the noted editorial writer, is instructive, and shows that he is neither atheistic nor agnostic. To the occultist the existence of higher beings and the reality of a life hereafter on higher planes have been conclusively demonstrated by first-hand knowledge. The advanced occultist can leave his physical body in a higher, finer vesture or vehicle and penetrate into the higher realms of nature, converse with the beings who live there, and bring back information about them. These are the planes to which human beings proceed after passing out of the body in death. Mr. Brisbane through reason and intuition arrives at the conclusion that there is a God and a hereafter, but still to him they have not yet been proved. The occultist occupies a much more satisfactory position. He knows! He no longer takes anything on faith.

In one detail Mr. Brisbane errs, and that is in the statement that matter has been demonstrated by science to be indestructible. The development of the electronic theory by the physical scientists has proved that physical matter is composed of electrons, which are only a form of electrical energy. The scientist has been able to break matter up in the laboratory into its constituent electrons. This being the case, the old law of the conservation of matter has now been proved to be a fallacy. Matter can be transformed into energy and therefore goes out of existence, as matter. The occultist knows in addition that energy is only spirit in motion, and therefore that matter is condensed spirit. Moreover at the end of a Great Day of Manifestation all matter composing the planets and the suns is resolved back into spirit and absolutely ceases to exist as either matter or energy. Then at the beginning of a new Day of Manifestation spirit is again condensed into matter for the purposes of a new scheme of evolution.

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 KITTIE S. COWEN

Christ and the Sins of the World

Question:

Did Christ actually die for the sins of the world and may people be forgiven their sins by believing on Him? To what extent was Christ divine?

Answer:

Christ is a mighty Being belonging to another life wave than our own. To Him was assigned the special work of coming to the planet earth to assist mankind in their evolution during a certain period. Christ is divine and so are we. His divinity is of a higher grade or degree than ours because the life wave to which He belongs is two steps in advance of our own, and He is the highest Initiator of that life wave; therefore He is much nearer the divine Source than we.

On Golgotha Christ gained access to the earth through the flowing blood of Jesus, whose body He had inhabited for three years, and from that time on He has been the indwelling Planetary Spirit of the earth. Through Christ the vibration of the earth was raised, the etheric region made less dense, and the desire world cleansed so that we have since been able to obtain purer desire stuff with which to build our desire bodies, thereby rendering our desires more amenable to the spirit within than they were formerly. In consequence of this we have been able to exercise self-control in a

greater measure, which is enabling us to work out our own salvation. Moreover, Christ is constantly influencing us by the spiritual vibrations sent out by Him from the center of the earth, which emanations constitute the inner urge toward right living and spiritual endeavor which all mankind feels at the present time. Thus Christ is in reality the Savior of the world and did take upon Himself the sins of the world, but not in an individual sense, however; that is left for the person himself to attend to. But the aid which the Christ gave and is still giving makes it possible for him to do this, when otherwise he would have failed and eventually gone back into chaos, his evolution thereby being incalculably delayed.

It does not matter so much whether we do or do not believe in Christ provided we live the right life. We are saved by living the life, by purifying our vehicles and performing our duties toward our fellow men, not by believing this, that, or the other creed or doctrine. There is, however, a distinct advantage in knowing the truth and in believing the doctrine which is based upon truth, for we are thereby better able to cooperate with it. Since the sacrifice of Christ and His assistance to mankind is based upon truth, it is a distinct advantage to know this fact and believe it, although it is not absolutely essential. The so-called heathen races are progressing in their spiritual evolution and are being helped by Christ just the same as we are despite the fact that they do not yet know of His great sacrifice.

*Investigating Previous Incarnations**Question:*

Is it possible clairvoyantly to investigate a particular Ego's previous incarnations or one's own?

Answer:

Yes, when an individual has reached a point in his spiritual development where he is able to read in the "Memory of Nature" inscribed in certain super-physical realms, it is possible for him to read the record of all his previous lives in this Day of Manifestation, also the previous lives of any other ego belonging to this life wave.

The Memory of Nature exists in three regions, namely, the reflecting ether, the Region of Concrete Thought, and the Region of Life Spirit. The pictures found in the reflecting ether are but reflections of those found in the higher realms. They are vague and blurred, and for this reason they are inaccurate and consequently not reliable. Those who read in the reflecting ether have no choice; in fact, they generally do not know in what substance they are reading. Most mediums and involuntary clairvoyants read there. The reflecting ether records pictures of all that has happened in the world for the last several hundred years, and records of important events may last one or two thousand years. These pictures appear almost as the pictures on a screen with the exception that the scenes shift backward.

The second region is found in the fourth subdivision of the World of Concrete Thought. Here a much clearer version of the Memory of Nature is found than the one in the reflecting ether. Only those who have had four Initiations or more are able to read the records inscribed in this region. These records last for the entire Earth Period.

The third record, which is the true Memory of Nature, is located in the World of Life Spirit. It is said by the Elder Brothers of the Rosicrucian Order that the events here recorded begin with

the earliest dawn of our present manifestation. Only the Elder Brothers of the various Mystery schools, together with the graduates of the Lesser and Greater Mystery schools, are able to read the events recorded there.

Information relative to past incarnations must be obtained either from the Region of Concrete Thought or the World of Life Spirit in order to be reliable.

*Chosen People a Possibility in Evolution**Question:*

Did God ever have any "chosen people," or is this only a figment of the imagination?

Answer:

The original Semites, the fifth of the Atlantean races, by their own efforts developed the first germ of corrective thought. This placed them at the head of the Atlantean peoples so far as evolution was concerned and fitted them to become a seed race. It was for this reason that they were selected by the Great Ones in charge of evolution to become the forebears of the Aryan race which was about to be evolved. Therefore these "chosen people" were segregated and placed under special regulations as regards living, propagation, etc., so that they might acquire a still higher state of being than the ordinary races for the great function which they were to perform. This selection was made for exactly the same reason that we now save the best specimens of any crop to be the seed for the next crop because we get better results when the best specimens are used.

These ancient Semites were the "chosen people" only in the sense that by their own efforts they had become fitted to perform a certain work. They were in no way the recipients of divine favor. As a matter of fact, a large percentage of them rebelled against the restrictions that were put upon them, and

instead of becoming the chosen people they became exiles and outcasts, the present-day Jews being their descendants. This part of the original chosen people thereby lost their opportunity of becoming the forebears of the great Aryan race, which function was performed by the faithful ones who became amenable to race spirit control. Those who rebelled became the "lost tribes," and are even to the present day having great difficulty in catching up with the rest of the race.

*Sensitiveness to Physical Conditions
after Death*

Question:

After our friends have passed out in death and during the time preceding the funeral are they conscious of our being around them, and do they hear what we may be saying at such times? Does the fact that they are reviewing the panorama of the preceding life interfere with their sensing what is going on around them? Also if we grieve over their passing even though we are at a distance, do they feel it?

Answer:

Under ordinary circumstances the departed person is acutely sensitive to all that is going on around him during the first few days after the passing. He is also sensitive to grief expressed by relatives even though they are at a distance, because in the desire world, which acts as a medium for the transmission of emotion, there is practically no time nor space. The process of reviewing the panorama of the preceding life is very easily disturbed by surrounding conditions inasmuch as it is a mental process and depends upon mental concentration. This is much more easily interfered with on the invisible planes than on the physical plane because the brain acts during physical life as a sort of insulator or deadening agent to reduce the intensity of the outside impressions which come to the mind. Hence it is much easier to

concentrate during physical life than it is after passing out. Therefore we should avoid all disturbances around the body during the first three and one-half days after death, and also all demonstrations of grief and lamentations so far as possible regardless of how far we may be from the person who has passed out.

The Human Mind a Radio Instrument

Question:

Is not the mind in reality a radio receiving instrument?

Answer:

Yes, in one sense the human mind is such an instrument. That is to say, it is capable of receiving thoughts generated by others through the medium of what is generally called mental telepathy or thought transference. It is also capable of getting in contact with the thought currents from the higher spiritual regions where exist the concrete thought archetypes of all that is, bringing down knowledge from this high plane which may be utilized upon the earth in the form of inventions, etc. Getting into contact with such thought currents, however, requires the development of the mind to a high rate of vibration.

The human mind is also a broadcasting as well as receiving instrument. It depends entirely on the active or passive state of the mind as to whether it is a transmitter or receiver. Telepathy is usually indicative of a low rate of vibration or a negative state of mind, which is detrimental to progress and is in almost all cases dangerous. This does not mean that mental telepathy cannot be made use of by highly developed individuals for it can, but it does mean that the ordinary person endeavoring to practice it is likely to become negative mentally and allow many vagrant thoughts to enter his mind, which are a positive detriment to him instead of any real value.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

The Aquarian Age and Its Religion

BY R. A. UTLEY

BETWEEN the years 1658 B. C. and 498 A. D. the vernal equinox was passing through the sign Aries, and this period is known as the Arian Age. In the year 498 A. D. the equinox entered the sign Pisces, and the age we are now living in is the Piscean. In the year 2654 the equinox will enter the sign Aquarius, and the Aquarian Age will then commence.

Each age differs from every other in its ethical-religious system, and in its social-political system to the extent that the latter is influenced by ethical considerations. While it is true that the same ideals have been common to the ethical systems of all ages, yet each age emphasizes and concentrates its energies upon the attainment of certain ideals which thus become peculiar to it in comparison with other ages.

Approximately five centuries prior to the commencement of each age there is born an Initiate whose mission is to sow the seed from which will spring the new Dispensation, to sound the keynote of its ethical system, and to enunciate its special ideals in words which will live

through the centuries to come. He is called its Messiah, or Messenger. Successive Messiahs are not successive incarnations of the same ego, but are as distinct one from another as they would be were they contemporaneous. They have this in common, that all are alike *informed* or inspired to the fullest extent by the same Christ or invisible spiritual Teacher of mankind, whose human messengers they are.

Before the seed can be sown, the ground must be made ready by ploughing, and for nearly two centuries before the birth of a Messiah, the way is prepared for him by lesser messengers who are inspired by him, but not to the full extent that the Messiah himself is.

Throughout any age there is but one dominant religion, however many and diverse may be the creeds, churches, and sects through which it finds expression. During the first third of the age it is engaged in consolidating its supremacy over the dying religion it has displaced, during the middle third it passes through a phase of intellectual adjustment, and during the final third it

struggles with slowly decreasing success against the new religion to which it in turn is destined to give place. The soul of each religion is the message of its Messiah, but no Messiah ever founds a church or enunciates a formal creed. Creeds and churches are essential needs of humanity, but they are the work of purely human hands and brains. They undergo vast changes as the centuries roll on, whereas the religion they seek to express persists unaltered throughout its age, to be reborn yet more perfect twenty-five thousand years later when the equinox again enters its sign.

Despite its allegorical nature, the Christian Bible has preserved many significant dates. One such is the year of Abram's removal from Ur, 1971 B. C., about three centuries before the Arian Age, whose Messiah he was. He is known as the father of Israel. Israel means warrior. Mars, god of war, is the symbolic ruler of the sign Aries. That Abram was the progenitor, not of the Jewish race but of the Arian warrior-religion should be obvious. It is not seriously disputed that the historic Jews borrowed both their language and their religious beliefs from Babylon, and that the Old Testament presents an ethical-religious system common to nearly all the nations of that age. The rebellion and exodus of Israel and the conquest of Canaan are an allegory which epitomizes the rise to ascendancy of the Arian religion over the Taurian, the Apis-Bull religion of the symbolical Egypt.

Mars is a zealot, glorying in his strength, exulting in conquest and domination over others. What he wants he demands in a loud voice, but what he has he either destroys or gives away. The Old Testament is full of such expressions as, "I am the power and the glory," "The Lord is my strength," "The Lord is as a man of war, Almighty is his name." The Lord makes demands upon his people, and the people make demands upon him; the people are forever discontented and rebellious, the Lord equally prone to wrath. On the other hand, the Lord gives much and often

while the burnt offerings of the people are endless.

Orthodox astrologers to the contrary, the nature of Pisces is identical with that of the planet Venus, and the nature of Venus is both the antithesis and the complement of that of Mars. They represent two poles: war and peace, zeal and piety, strength and gentleness, glory and meekness, demand and prayer, destruction and preservation, fire and water, father and mother.

The Piscean religion, the New Testament, is therefore in direct contrast with the Arian, the Old Testament. Its Messiah was Jesus the Christ, of Nazareth, Prince of Peace. Instead of Abram, Father of Israel, the warrior, there is Mary, mother of Jesus the Savior. All Messiahs are not Saviors, but only the Piscean Messiah, and it will be twenty-five thousand years before another Savior shall come. Christ, the second aspect of our Deity, is the Messiah not only of the Piscean Age, but He will also be the Overlord of the entire precessional Christian cycle of twelve signs, covering a period of over twenty-five thousand years. The Piscean Age is only a preliminary stage of this Great Cycle.

Jesus of Nazareth came at his appointed time, five centuries before the Piscean Age began. Little as we know of the lesser messengers who preceded him, the organizations founded by them during the first two centuries B. C., in preparation for his coming, are familiar to all students of Christian origins. Amongst these messengers was another Jesus who preceded him by about a century and who has been confused with him by some of the best known writers of today.

The Aquarian Messiah will come at his appointed time, five centuries before the Aquarian Age begins. Preparations for his coming have long been under way. The activities of the Bahaists, of the Theosophical Society, of the Rosicrucian Fellowship, of the Order of Christian Mystics, of the Order of the Star in the East, are consciously or unconsciously directed toward the same end—the

ploughing of the ground ready for the sowing.

At the beginning of the Christian Era the world was agog with expectation. But though it knew the time was at hand, it failed to realize that it was a Piscean and not a second Arian Messiah who was due. A world steeped for a thousand years in the Arian ideal of power and glory failed to recognize the meek and gentle Messenger when He came. They demanded a sign of His power, and not receiving it they rejected Him, just as they had rejected John the Baptist and the others who had been busy with the ploughing.

Today a world steeped for two thousand years in the Piscean ideal of meekness and piety looks for another Jesus. The coming Messiah and those who prepare the way for him will be no more acceptable to a Piscean world than Jesus and John the Baptist were to an Arian. Only those who realize the vast difference between Piscean and Aquarian ideals and who are capable of understanding, feeling, and living the latter will follow him, and these will be few.

To the majority everything about Aquarianism will seem abominable. The nature of Aquarius esoterically is a sublimation of the combined natures of Aries and Pisces, but since it is a masculine sign, it has more in common exoterically with masculine Aries than with feminine Pisces. Its nature is identical with that of the planet Uranus, whose symbol represents a combination of the symbols of Mars and Venus. Ours is an age of law and order, and doctrines appropriate to Uranus will seem poisonous to those who have fed on Piscean teachings all their lives.

Where the Arian with eyes uplifted *demand*ed of the Lord, and the Piscean, with eyes cast down and on bended knees *prays* to Him, the Aquarian, tempering self-respect with respect, will seek to grasp the hand his God extends in friendship. Instead of "leaning on the Lord" in time of trouble or praying to rest "safe in the arms of Jesus," he will dare

to walk alone, to rely on his own efforts, saying in effect: "Never mind, God, I can handle this job myself."

Arianism, emphasizing the virtues of manliness and virility, encouraged the rearing of huge families by sanctioning polygamy and concubinage, with the result that woman became more or less of a chattel. The Piscean institution of chivalry elevated woman to a pedestal, in the abstract at least, enforced monogamy, advocated celibacy, and so magnified the womanly virtues of chastity and modesty that they are now considered synonymous with virtue itself. Aquarianism will place both sexes on an equal footing.

In this age children are taught to beware the dangers of sex, but tomorrow they will be taught to tame and harness it to high purpose, as in the material world electricity has been tamed and harnessed. The Aquarian tomorrow, however, is still seven centuries away, and humanity must learn more thoroughly the lessons of today.

In the Aquarian Age deliberately every effort will be made to modify the home and its family relationships in the interest of a wider Brotherhood. National patriotism will be regarded as a criminal instinct. Each will seek to associate, not with those of like race, nationality, creed, and social position, but with those from whose unlikeness to himself he can gain new experience and still more new experience.

Class distinctions will be eliminated as far as possible, yet the distinguished gentleman or gentlewoman will be the Aquarian's ideal. Class is not actually a matter of distinction but of uniformity. Its essence lies in the exclusion of all who do not conform to a certain standard. The passion for originality will inspire the Aquarian with a desire to be the Perfect Man or Woman, not by comparison with others, but each in his own peculiar way.

If those who prate so prettily of Brotherhood would but drink of the Hid-

den Wisdom, they would learn that Brotherhood is synonymous with independence. Its spirit lies in agreeing to disagree. It will be the very soul of the Aquarian religion, wherefore inevitably this Piscean world will have none of it. As preached by Piscean idealists of today Brotherhood is but an alias for universal conformity. To the Christian it means

universal Christianity, to the political prophet a United States of the World, to people in general it means almost anything but what it is. The lesson of compulsory cooperation is but half learned. To live and let live is an ideal impossible of attainment for the mass of humanity until Armageddon shall have been fought and won.

Is Astrology Worth as Much as Philosophy?

IS ASTROLOGY of as much value and importance as the Rosicrucian Philosophy, and in the Rosicrucian Movement are they placed on an equal footing? Some people have got the idea that they are. In answering this question we will quote from a recent letter from the New York Union Center of the Rosicrucian Fellowship:

"We are entirely of your own mind regarding the importance of the Rosicrucian Philosophy, and that our publicity should in all cases make it clearly evident that our emphasis is primarily on this subject, and that our attention to astrology is secondary.

"It is lack of sufficiently careful consideration on our part that the one *Bulletin* to which you refer, gave an undue prominence to astrology, which to anyone unfamiliar with our work would, as you point out, lead to conclusions with regard to its importance which we do not attach to it. You may have noticed that the announcement of the several new classes in the last *Bulletin* gives rightful place to the Philosophy classes.

"Almost from the first astrology has had a disproportionate attention in our Center. We have been aware of this, and have all the while been trying to strengthen the Philosophy classes. The fact is, we have had quite a number of capable teachers and lecturers in astrology but comparatively few who have been able to lead the work in the 'Cosmo.' In this respect we find ourselves

better situated now than at any previous time. We now have four classes in the 'Cosmo' and only three classes in astrology. For the past two years the proportion has been reversed; that is, we have been having four or five classes in astrology with only two or three in the Philosophy."

This is a subject in which we are much interested. We regard the Rosicrucian Philosophy as being by all odds of first importance and astrology distinctly secondary in rank. The Philosophy gives us a knowledge of the laws of life and the cosmic laws which rule us whether we are aware of it or not. It also gives us a knowledge of the forces all about us on the invisible planes with which we must cooperate if we are to make a success of our lives, either spiritually or materially. Astrology gives valuable information regarding the nature of the astrological influences under which we are all living. If we know what these influences are we can adapt our course so as to make it easier and so as to make more rapid progress in evolution. Nevertheless if one has the Philosophy he can get along very well without astrology, but if one were to have astrology only without the Philosophy, he would sooner or later run into a blind alley so far as making real progress in evolution is concerned.

Max Heindel stated that astrology is the backbone of the healing work, not of the Rosicrucian Philosophy as has been erroneously reported. In his proba-

tioners' letter of May 20, 1912, devoted entirely to healing, he says:

"The Law of Systemic Receptibility with its companion law, the Law of Compatibility, will make the Rosierucian system of healing both speedy and certain in its results. I am glad that seventy-five or eighty per cent of the Probationers are also students in our astrology classes, for naturally this science is the backbone of the teaching, and even the most elementary knowledge thereof is a great help."

The above passage has been used as the basis of a claim by some of our students that Mr. Heindel regarded astrology as the backbone of the Rosierucian Philosophy, whereas it is clearly evident from the context that he meant that it was the backbone of the teaching regarding healing only.

Max Heindel also stated that he would rather have his knowledge of astrology than his clairvoyance as a means of helping people, but he did not say that he would rather have astrology than the Rosierucian Philosophy, as has also been erroneously reported.

A somewhat widespread idea has grown up in the past few years that the Rosierucian Fellowship is largely a school of astrology. But this is not true, and those who put this idea forward are putting the Fellowship in a false position before the world. Astrology is a fascinating subject, and the temptation exists to exalt it far out of proportion to its importance, allowing it to eclipse the Philosophy. This is not right, and we strenuously advise against such a course. There is only one main pillar of the Rosierucian Movement and that is the Rosierucian Philosophy.

The Spirit of Love

As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day

by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the sun to all the planets, giving a rhythmic urge to the evolving creatures there.

—Max Heindel.

A Song of the Square

By ANITA OLIN

"I will sing a song of the Square,"

The poet said.

"I will sing of the sorrowing souls,

Both the quick and the dead,

"Whose hearts have been caught and torn

In its deadly snare.

As my God is a living God,

I will break the Square!"

"I will sing a song of the Square,"

The angel cried.

"I will sing of the happy ones

Whom the Square has tried.

"Woe unto him who idly dreams,

Thinking dreams are rare;

But joy, joy, joy to the man

Who can rule a Square!"

Correspondence Courses

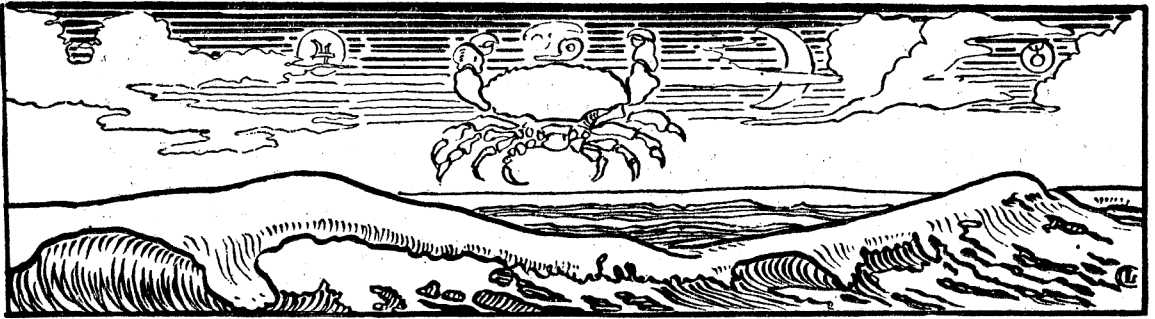
Rosierucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel.

Astrology: The Beginner's Course consists of 26 lessons, 3 new ones having recently been added. The Advanced Course consists of 12 lessons.

These lessons are not sold; *the Rosierucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information and application blanks address,

*The Rosierucian Fellowship,
Oceanside, California.*

The Children of Cancer, 1928

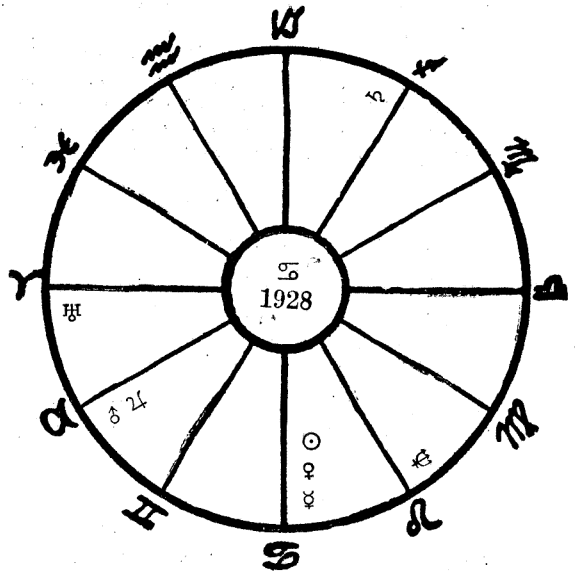


A Character Delineation of the Children Born between June 22nd and July 22nd inclusive, 1928.

The children of Cancer are as a rule very timid and shy. They shrink from meeting strangers and are very fond of home and of the comforts of the home; but when things are not to their liking in their surroundings they may be very miserable, and they must set things to rights before they can be happy. They are what are called "home folks." Mothers born under the sign of Cancer are usually good cooks.

Cancer people are very sympathetic. They lay great stress upon friendship, and when they are fond of a friend they want his friendship morning, noon and night. But they are also very jealous, and their feelings are easily hurt; when they are hurt they are prone to hold resentment for a long time. They find it hard to forgive and forget. The girls are very artistic and fond of pretty decorations in their homes, also fond of pretty clothes.

The children who are born this year while the sun is passing through the watery sign of Cancer will be especially fond of pretty things, for Venus will be in conjunction with the sun and sextile to Jupiter and Mars. With Mars in conjunction with Jupiter in Taurus, the Venus sign which has rule over the 2nd house, the house of finances, they will be very free in spending money on good clothes. These children should be taught the value of the dollar. But Mars and Jupiter in conjunction in Taurus



have another side which will be of great benefit: the children born with this aspect will be good earners. They will always be looking for ways and means of acquiring wealth. Much of this they will use to clothe themselves and also to procure good things to eat, for Taurus has rule over the palate and throat.

Mercury is not at its best in watery signs. He does not as a rule care to exert himself there, and prefers to get

(Continued on page 324)

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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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. 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 as nearly as 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.*

DOROTHY CAMILLA G.

Born April 19, 1920. 10:30 P. M.

Lat. 46 N., Long. 74 W.

Cusps of the Houses:

10th house, Libra 7; 11th house, Scorpio 4; 12th house, Scorpio 25; Ascendant, Sagittarius 12-42; 2nd house, Capricorn 18, Aquarius intercepted; 3rd house, Pisces 0.

Positions of the Planets:

Uranus 4-41 Pisces; Mercury 2-34 Aries; Venus 9-54 Aries; Sun 29-46 Aries; Moon 16-40 Taurus; Jupiter 8-31 Leo; Neptune 8-45 Leo, retrograde; Saturn 5-03 Virgo, retrograde; Mars 1-24 Scorpio, retrograde.

Dorothy has the common but jovial Jupiterian sign of Sagittarius on the Ascendant, and the life ruler, Jupiter, in the hearty and jovial sign of Leo, which will give her a very kindly and pleasing personality. With Mercury conjunct the suave and lovely Venus in Aries she will have a very pleasing way of expressing herself. We find a very strong Mars in his home sign of Scorpio, trine to Uranus, which will give impulse and freedom in expression. This will be coupled

with diplomacy for Saturn is elevated in the 9th house in Virgo, sextile to Mars. However, with Saturn in opposition to Uranus the girl may at times express herself a little cruelly and unkindly.

Mars elevated in the 10th house, sextile to Saturn, trine to Uranus, and in opposition to the sun will give a great deal of ambition and energy. This should be directed into channels where Dorothy can accomplish the most with the least effort, for the Sagittarian is prone to go beyond his strength. With Mercury and the sun in Aries and Mars elevated this girl will never be able to measure her strength; so she should be taught to conserve her energy, stop and think out everything that she wishes to do, and never act under impulse. In the case of one with her nature, the sun being in opposition to Mars, and Mars square to Jupiter and Neptune in fixed signs, when the strength has been dissipated in youth and middle age comes she may experience some trouble through the strain that has been put upon the heart. The proverbial "stitch in time" may save much trouble in later life.

This girl will have unusual inventive ability. The woman of today no longer hesitates in taking up vocations which were at one time considered for men only. Dorothy could successfully take

up something along electrical or radio lines. She has an original and inventive mind, and if encouraged in this direction she may be of great service to womankind in her inventions to lighten the labors in the home.

ANDREW JEAN B.

Born February 3, 1920. 11:25 A. M.

Lat. 38 N., Long 122 W.

Cusps of the Houses:

10th house, Aquarius 0; 11th house, Aquarius 27, Pisces intercepted; 12th house, Aries 3; Ascendant, Taurus 18-51; 2nd house, Gemini 16; 3rd house, Cancer 8.

Positions of the Planets:

Moon 6-14 Leo; Neptune 10-04 Leo, retrograde; Jupiter 13-07 Leo, retrograde; Saturn 10-09 Virgo, retrograde; Mars 1-02 Scorpio; Venus 6-26 Capricorn; Mercury 12-12 Aquarius; Sun 13-42 Aquarius; Uranus 0-38 Pisces.

We have here a young boy who will know what he wants to do and how he wants to do it, for with the fixed and unyielding sign of Taurus on the Ascendant, with fixed signs on all four angles, and with six planets in fixed signs,—well, he will be exceedingly fixed and very determined. He will have a wilful mind, for Mercury the planet of reason is in the fixed and airy sign of Aquarius, conjunct the sun and in opposition to the moon, Neptune, and Jupiter in the fixed sign of Leo. When Andrew has made up his mind to do a thing, Andrew is bound to do it.

However, with Mars in his own sign of Scorpio, trine to the impulsive and inventive Uranus and sextile to Venus, this boy has a very mechanical and inventive mind and should be given every opportunity to develop the corresponding talent. His interest may run to radio, aeroplanes, or automobile mechanism, which should by all means be encouraged by the parents.

There is one side of this boy's nature which should be watched so that he does not develop a liking for speculation,

gambling, or get-rich-quick methods. Neptune conjunct the moon and Jupiter in Leo and in opposition to the sun and Mercury, the moon being square to Mars, will have a tendency to lead him into untruthfulness and the using of methods whereby he may get the best of others. Also the use of cigarettes and narcotics may have a very great temptation for him. If he should get into the wrong environment or acquire companions who would lead him in this direction, it might ruin his future. We would advise the parents to keep him busy at something all the time, something constructive and creative, and this will bring to the fore a most beautiful and practical nature.

VOCATIONAL

KATHERINE S.

Born November 9, 1912. 10:54 A. M.

Lat. 44 N., Long. 66 W.

Cusps of the Houses:

10th house, Libra 28; 11th house, Scorpio 23; 12th house, Sagittarius 13; Ascendant, Capricorn 1-8; 2nd house, Aquarius 11; 3rd house, Pisces 25.

Positions of the Planets:

Uranus 29-56 Capricorn; Saturn 1-43 Gemini, retrograde; Neptune 25-59 Cancer, retrograde; Mars 15-27 Scorpio; Sun 16-50 Scorpio; Moon 23-28 Scorpio; Mercury 6-56 Sagittarius; Jupiter 17-50 Sagittarius; Venus 19-30 Sagittarius.

We have here the horoscope of a young woman who has the cardinal sign of Capricorn on the Ascendant and cardinal signs on all four angles. The ruler of the Ascendant, Saturn, cannot be designated as the life ruler in this horoscope for he is retrograde and in a common sign. But we find a very strong Mars, which will have a powerful rule over the life. He is in the 10th house in his own sign of Scorpio, parallel to and in conjunction with the vital sun, also in conjunction with the moon. People with Mars and the sun in Scorpio and elevated usually have aptitude for nursing and surgery. These planets conjunct,

parallel, and in the 10th house indicate a life which will very possibly bring this young woman before the public.

With Venus, the planet of music, as ruler of the 5th house, which governs theatres and places of public entertainment, Venus also being ruler of the Mid-heaven which indicates the public, and with the restless, romantic, and original Uranus in the 1st house, sextile to the moon, the moon being trine to the inspirational Neptune, the native will naturally take to a life in the moving picture field or on the stage. Dancing will have a fascination for her. But this life is fraught with dangers, and we would advise against it. As a nurse or as a New School doctor or healer she could do so much to relieve the suffering of humanity, and she would thereby also gain much soul growth.

THE CHILDREN OF CANCER, 1928.

(Continued from page 321)

things mentally without much labor. The Cancer children of 1928 will have to be specially urged to get their lessons in school, for Mercury is retrograde in Cancer, which will weaken his influence. As to vocation, they will make excellent caterers, and they will be very successful financially in anything which caters to the appetites of the people.

Extracts from a Letter to Headquarters

January 10th, 1928.

Fifteen years ago Max Heindel said to me, "How can you expect to help others if you cannot help yourself?" I have thought about this remark and it has helped me many times. Many people who call on me for help suffer from fear—often the things which never happen. It seems to grip, crush, paralyze them so they cannot put up a good fight and win out. How could I have the nerve to tell these people that nothing can hurt them but themselves, for them to brace up and snap out of it, if I my-

self were afraid of a so-called bad aspect of Saturn. I could not make my talk ring true, could I? Probably I would do little good, and it would just make me feel like a fool and a hypocrite.

If we really believe what we are taught—that we are sparks from the Divine Flame, a part of God, and that nothing can hurt us but ourselves,—why not put it into practice? Saturn never can really win out. He may cause delays, sickness, even death of the body, the latter of which is no more to me than stealing of an old suit of clothes; but he can never hurt the real "I." Anyone who keeps smiling and fighting can *not* be beaten.

Saturn may be harsh and cruel. I prefer to think of him more as a kind, wise father, sending us apparent trials just to make us stronger and better able to carry on the work ahead of us in this world and the next.

Sincerely— E. W. OGDEN.

Rosicrucian Books for the Blind

The work of making the Rosicrucian teachings available for the blind is progressing steadily. Two of our friends, Mrs. Lida E. West and Miss Anna Ruttman, are giving their time to transcribing the Rosicrucian books into Braille. As a result of their efforts we now have the first sixteen Lectures of the Rosicrucian Christianity Series as well as "The Rosicrucian Mysteries" transcribed. The latter book is in three volumes. The big task of transcribing "The Rosicrucian Cosmo-Conception" is also under way.

Those who have been deprived of their physical sight are often sensitive to the inner planes. If any of our readers know some blind person who would be interested to read the Rosicrucian books, here is an opportunity to do such a friend a real service by sending his name to us with a request for any one of the Braille books. They are lent for a period of six weeks, free of charge. All books are in Braille, grade 1½.

*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 June)

Involution, Evolution and Epigenesis

- Q. What is to be noted in connection with the first, second, and fifth chapters of Genesis?
- A. The first chapter deals chiefly with the creation of form; the second chapter is devoted to the consideration of life; while the fifth chapter deals with consciousness.
- Q. What is the key to the meaning of this?
- A. It is that we must differentiate sharply between the physical form and the life that builds that form for its expression. Although the order of the creation of the lower kingdoms is not as correctly given in the second chapter as in the first, it is true that if we consider man from the life side, he was created first, but if we consider him from the standpoint of form, as is done in the first chapter, he was created last.
- Q. Through the course of evolution what happens to those who do not improve by the formation of new characteristics?
- A. They are held back and immediately begin to degenerate. Only that which remains plastic and adaptable for moulding into new forms suitable for the expression of the expanding consciousness, only the life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls, can evolve with the pioneers of any life wave. All else must straggle on behind.
- Q. What is the kernel of the occult teaching?
- A. Progress is not simply unfoldment; not simply involution and evolution. There is a third factor, making a triad—Involution, Evolution, and *Epigenesis*.
- Q. What is stated regarding involution and evolution?
- A. While it is generally admitted that the involution of spirit into matter takes place in order that form may be built, it is not so commonly recognized that the involution of spirit runs side by side with the evolution of form.
- Q. During involution where were man's activities directed?
- A. The same force which he now sends out from himself to build railways, steamboats, etc. was used internally in building a vehicle through which to manifest himself. The same power by which man is now improving outside conditions was used during involution for purposes of internal growth.
- Q. What are the means of devising improvements?
- A. The form was built by evolution, the spirit built and entered it by involution, but the means of devising improvements is *Epigenesis*.

(To be continued)

1929 Ephemeris

The ephemeris for next year, 1929, is ready for delivery. This is a superior ephemeris on account of the arrangement of the various data. It gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now, and the ephemeris will be mailed to you at once.

Price 25 Cents, Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The White Rose Chain

There are so many children that we love dearly—and they love us too—that we are wondering whether they would like to make a chain of white roses that will stretch all around the world. That would be beautiful. If we keep our hearts pure and sweet, just like a pure white rose, then Love will bind our hearts together. Let us begin right now. Each morning let us say to ourselves:

Today I will think good thoughts.
Then I will do only good deeds.
I will be kind to every living thing.
My heart will then be pure as a white rose,
And I shall see God in everything.

The Land of Joy

BY FLORENCE BARR

HAVE you ever fallen asleep before your head touched the pillow? Well, that is just what happened to John. He and his faithful friend Bruce, a beautiful collie dog, had just said good-by to Rosalie and Dick and the rest of the merry party as they started on their homeward way.

What a wonderful day it had been—a glorious Fourth indeed! The dear friends, the merry games—everything had gone so delightfully.

How gracefully Old Glory had floated on the breeze and how John's heart was thrilled when the colors were carefully lowered at sunset. How tenderly he had laid Old Glory away for the night. It had been quite the most thrilling day ever. John and Bruce were agreed on that. They were both supremely happy, but both very tired as they sat down to rest for just one minute. It was hard work to keep his eyes open, so John rested his head on his hands and then—and then—he was far away in the land of joy, the land where dreams come true.

Standing in front of a huge gate that opened into a magic garden he wondered

how he could ever open it. While he was trying to find some way to do so the gate swung wide open and in he went. All around were pretty flowers and a little brook ran through the garden. He wandered all about the place, enchanted by the flowers and the soft babbling of the brook. Then all at once he paused, for by the water's edge stood a stately flower of dazzling blue. A wee voice from it greeted him in a friendly way: "Welcome, little lad."

"Thank you," replied John, and then he timidly inquired: "Who are you?"

"I am the spirit of the fleur-de-lis, the flower of chivalry. My leaf is a sword and my heart a lily. And in my heart dwells Truth."

John was spellbound, for coming right up out of the beautiful fleur-de-lis was a tiny creature—just like a human being, only very, very tiny, with dainty transparent wings. And then he heard another welcoming voice—not a voice really like the ones you and I have, but a tinkling sound like that of a tiny bell. There right in front of him stood a wondrous bit of loveliness.

"Oh, you beautiful one, who are you?" said John.

"The Rose has been queen among the flowers in all ages and in all times and

in all countries," replied the sprite. "I am the Red Rose of Courage, a spark from Heaven's bright throne."

Then a dazzling whiteness shone right in front of John, all radiant and bright, and it too was a rose! Yes, it really was. A soft voice whispered: "Through all ages and until the end of time, yes forever and ever, I am the White Rose of Purity, sacred to the god of silence. I live in the hearts of mortals and bind them with Divine Love to the Heart of the World."

All around the flowers, in long flowing robes of shining white, the Angels who tend the flower spirits in dreamland floated as they softly sang:

"Truth is imaged in the Blue;
In the Red is Courage True;
And hidden deep where naught can stain,
Forever pure shall the White remain.
These virtues live in every flower,
For all to see, a blessed trinity.
And over all who live aright
There floats a banner bright;
The Red, the White, and Blue,
Shall have a guard of Angels true."

Then suddenly above the singing of the Angels hovering over them a beautiful radiance appeared and shed its loveliness all around. One of the Shining Ones it was, who watches over this land of ours. He does so want us to make our land a land of joy, and so He sends us thoughts of truth and courage and purity. He wants us to keep our hearts pure so that our thoughts and acts may be noble, brave, and true.

The music grew softer and softer and the colors faded away. Then all at once the garden had gone altogether, and John awoke with a start. For just a second he did not know where he was, for the trip to the land of dreams, the beautiful land of joy, had been so real to him. He could still fancy himself right there in the midst of the whispering flowers and singing Angels. But soon he was

wide awake. Bruce was still fast asleep, so John tiptoed softly over to where Mother and Daddy were recalling the happy events of the glorious Fourth. John told them of his dreamland visit and how the Angels help the lovely colors—the Red and White and Blue—to live in the flowers for all the world to see, a blessed trinity of Truth, Courage, and Purity.

Then his mother kissed him tenderly and told him to return to the land of joy, and perhaps he would learn more from the flowers, "for," she said, "flowers preach to us if we will but hear."

How the Bluebird Was Made

"When God had made enough of them,
One little flower still lacked a stem
To hold its blossom blue.
So into it He breathed a song,
When suddenly with petals strong as wings
Away it flew."

—Anon.

The Rosicrucian Children's School

The outside class room just added to our Children's School is proving very satisfactory. The school is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSICRUCIAN SCHOOL FOR CHILDREN,
The Rosicrucian Fellowship,
Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

White Bread Starvation

BY A. W. McCANN

THREE times each day for three hundred and sixty-five days in a year the housewife in each of the twenty million households in the United States spreads a table with food for the pleasure and nutrition of her family. How many times is that? Answer, you of a mathematical turn of mind! And each one of those billions of times—at least the exceptions are too few to count—the housewife places one article of food on the table, whether in a mansion or a hovel, whether the table be loaded with the luxuries of life or whether this be well-nigh the only article of food on the board. Is it to be wondered at that we call bread the “staff of life”?

But what if the staff on which one leans be broken? What of the man’s progress then? Let us look at a few things about our modern bread.

The flour advertisements in the newspapers and publications tell us peculiar and wonderful things. Hundreds of thousands of dollars are spent to tell us that our flour is washed, brushed, scoured, screened and sifted through silk so that we get utterly perfect flour! Hundreds of thousands of dollars are spent to exploit anemic crackers, biscuits, and cakes.

Nature never made a white grain of wheat, and man never made a white loaf of bread until about one hundred years ago in the city of London, when an idle epicure conceived the fetching idea of startling his guests with bread as white and lifeless as the aristocratic cloth on which it was served.

The organic grain of wheat contains in organic form all of the sixteen mineral substances needed by the animal body. Chickens, guinea pigs, or monkeys fed on whole wheat bread will thrive, but chickens, guinea pigs, or monkeys fed on an exclusive white bread diet will die.

How does the white bread get white? White bread gets white because from the ground grain of wheat three-fourths of the minerals, including the phosphorus, iron, lime, chlorine, silica, sulphur, potassium and magnesium are removed. These elements are contained in the brown outer skin of the wheat berry, called the bran, and in the “shorts,” “middlings,” and “tailings,” which are sifted and bolted out of the ground flour, leaving principally the white starchy part of the interior part of the berry.

Nature in her divine effort to teach us that we cannot interfere with the laws of

life through thousands of years of agricultural experience has failed to teach us the priceless value of these subtle substances which she goes through so many diverse ways to assemble for our needs.

Let it be remembered that from the hundreds of thousands of bushels of wheat "milled" every year in the United States, from the hundreds of thousands of bags of rice "polished" every year in the United States, from the tons of barley "pearled" every year in the United States, from the enormous quantity of oats soaked, scoured, bleached, and "prepared" every year in the United States the phosphorus is removed. We are now beholding the tragedy that is being enacted under our eyes as we remove phosphorus from our bread and from our bodies. More than half the insane are consumptives. A singular fact has been noted in connection with the bones of the insane. They are very brittle and easily broken. This brittleness is due to phosphorus starvation. Where calcium phosphate is present in normal quantity the bone is tough and resilient.

The minerals which nature put into our wheat, and which we so deliberately remove, are lost to us forever, and the vitalizing missions which they would have naturally and beneficently performed are never performed at all. Hundreds of tons of these "useless" by-products are annually removed and devoted to purposes for which they were never intended. This debauching has been going on now for a century, and yet we stand in stupid bewilderment before the advancing scourge of tuberculosis. We cannot seem to understand that we are deliberately reducing our national vitality by every ounce of organic mineral salts that we take out of our food and destroy.

Just as chopped meat surrenders its mineral salts to the water in which it is immersed, through processes of osmosis, so also does the bran of the wheat surrender its minerals to the body in the same way. But—the bran not only furnishes indispensable mineral salts to

the body, but it is a regulator of the peristaltic action of the alimentary tract by which its contents are kept moving onward.

One of the curses which white bread, or robbed bread, has inflicted on the people is constipation. Read the patent medicine ads to get an idea of how many thousands of people require "pills." Inhibited peristalsis is the malevolent origin of the woes of so many American women who are afflicted with uterine and ovarian diseases.

In Dr. Albert Westlake's book on *Babies' Teeth to the Twelfth Year*, he says: "Babies' teeth should receive consideration at least six months before the child is born. Necessary elements in their building up are furnished at this period by the mother's blood, hence the need of the purity of the latter. Teeth require more organic phosphate (particularly phosphate of calcium and carbonates of lime) than other parts of the body; therefore bone food is necessary for the mother: cow's milk, eggs, especially yolks, peas, beans, lentils, whole wheat, outer grains, etc. For this reason the mother should not be robbed of the potassium, sodium, magnesium, iron, phosphorus, sulphur, silica and chlorine which genuine whole wheat bread affords. The millers will never know how many babies they have handicapped by their disregard of the laws of nature or by the assumption that they know more than nature may teach.

Three chemists at Columbia University devoted months to a study of three of these minerals, determining nothing as to the quantity of them required, but determining everything as to their necessity. The millers and bread makers do not know the trail of wreckage which they have left in the wake of their mineral contempt. They do not know how they have burrowed into the vitality of human life. They do not know to what extent they have been responsible for tuberculosis, diphtheria, pneumonia, measles, and anaemia.

If we could launch in the same man-

ner our indictment against barley, rice, oats, corn, many prepared cereals, and many breakfast foods, all of them with a few lonely exceptions being robbed as wheat is robbed, we would achieve our goal of putting you on guard against the food crimes of the nation and show you how to prevent those crimes.

—*New York Globe*, (1916).

Fellowship Charters

It has been reported to us by Dr. Franziska Lash, who recently returned from an extended lecture tour, that she found in some localities a misunderstanding regarding the charters which the Fellowship issues to local Centers, and some apparent dissatisfaction with them. We feel that this is the result of not understanding the nature and purpose of the charters. We therefore wish to make a statement on the subject so as to remove any misapprehension regarding it.

The charter is in the nature of a *certificate of membership* or a certificate of affiliation of the local Center with Headquarters. It might logically have been called a Certificate of Affiliation. Its aim is merely to furnish the local Center with evidence that it is a member of the Rosicrucian Fellowship in good standing. The charter was not designed for the purpose of interfering at all in the management of local Centers. The only thing that is requested of the Centers which receive charters is that they comply with the few general instructions given in our Manual of Directions.

This Manual was issued primarily because we had very many inquiries from new local Centers asking how they should be organized and conducted so as to get the best results. There are only two regulations in the Manual of any particular consequence, and those were copied word for word from an earlier manual issued by Max Heindel himself several years ago. These two regulations are in regard to the platform of the Fellowship being open only to Rosicru-

cian members and students, and that books which are kept in the libraries of the local Centers be restricted to those of a Christian mystic character, our own publications, and the Bible. The regulation in regard to the platform being open only to Rosicrucian students and members applies only to the conducting of technical lectures and classes by the representatives of other societies. It does not apply to the giving of addresses of good will and good fellowship by such representatives in the interests of co-operation and brotherhood among the occult societies which are working along legitimate lines. The Rosicrucian Fellowship does not believe in isolating itself from other organizations which are engaged in similar work. It does not, however, believe in recognizing societies which engage in practices that we cannot endorse, such as hypnotism, mediumship, etc.

We feel that this explanation should clear up any misunderstandings on the subject. We wish to obtain the greatest possible cooperation from all our Centers, and we also want them to be self-reliant and to settle their own difficulties. Headquarters has no desire nor intention of interfering in local management.

The most unhappy of all men is the man that cannot tell what he is going to do, that has got no work cut out for him in the world. For work is the grand cure of all maladies and miseries that ever beset mankind.—*Carlyle*.

ERRATUM

In the article entitled, "Water and Soap," by Dr. Franziska Lash, which appeared in the June issue of the "Rays," the sentence on page 281 which begins as follows, "Very fine blood vessels, capillaries, lie just below the delicate skin of a person," should not have contained the words, "of a person," because the author intended this description to apply to the earthworm which she had just previously been discussing. The inclusion of these words was due to an editorial error.

Vegetarian Menus

—BREAKFAST—

Prune Nectar, 20 min.
before breakfast
Cantaloupe or any fresh
fruit
Fruit Muffins and *Honey*
Brown Rice with *Chopped*
Dates and *Top Milk*
Fig-Co or *Kaffee Hag*

—DINNER—

Cream of Corn Soup
New Potatoes Baked
String Beans, *New Carrots*
Cucumber Jelly Salad
Iced Peaches

—SUPPER—

Cottage Cheese,
Stuffed Prunes
Cinnamon Toast
Raspberry Mousse
Vanilla Wafers

Recipes

The hot days of summer demand cool dishes in your menu, and the ones best adapted for this purpose are the salads and simple desserts. Always remember to plan the day's menus so as to have proper food combinations. With a little practice it will come easy.

Prune Nectar

Prunes soaked in orange juice over night.

Fruit Muffins

One cup whole wheat flour, one cup corn meal, four teaspoons baking powder, one-half cup chopped raisins for sweetening or four tablespoons brown sugar, one-half teaspoon salt if desired, one cup milk, two tablespoons melted butter, one egg well beaten. Beat all together well. Drop into hot oiled muffin pans.

Corn Soup (for six)

One can corn or equal amount of fresh corn. Let simmer in one pint water for ten minutes. Slice small onion, scald in one pint milk, remove onion. Add milk to corn. Melt two tablespoons butter; add two tablespoons whole wheat meal and two-thirds cup cream. Mix all together in double boiler. Let simmer thirty minutes. (A dash of salt if desired.)

Cucumber Salad (for four)

Four cucumbers; scrub well. Do not peel; cut in cubes. Cook in one cup water till tender. Dissolve two and one-half tablespoons agar gelatine in one-fourth cup cold water. Add this to cucumbers, using water they were boiled in so that you will have one cup of liquid. Add two tablespoons lemon juice and one

teaspoon chopped parsley. Pour into individual molds; cool three hours.

Iced Peaches

One can peaches packed in pail of ice and salt for two hours. When ready to serve cut can all around edge. Loosen frozen peaches by setting can in warm water for a moment. Serve in six portions.

Raspberry Mousse

One box raspberries crushed. One-half cup honey or brown sugar. Let stand one hour. Add one cup whipped cream. Freeze in ice trays two hours, or in a regular freezer.

The "Rays" Posters

In continuation of the program started last month we are issuing posters 12x17 inches in size, advertising the leading articles in the current number of the "Rays." These are being sent to all local Centers and all news dealers handling the "Rays." They are designed to be hung in conspicuous places where they will call the attention of people to our magazine and thereby stimulate the sale of it. We should be very glad of the cooperation of our members in seeing that these posters are placed in prominent places, not only in the local Center rooms but also in public places where it is thought they will accomplish the result stated above.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Brooklyn, N. Y., May 22, 1928.

The Rosicrucian Fellowship,
Dear Friends:

A broken-down little woman, both in spirit and health. The doctors, and there were three of them, ordered an immediate operation if life were to be saved. Then came a telegram from my parents in Los Angeles to make a desperate effort to come home for the operation, which, though it took all the will power and strength there was left in me along with a medicine which one kind doctor gave me to help me keep up, I did.

Then when I did arrive my vitality was so low from the exertion and strain that an operation was impossible. While waiting to gain strength for the operation a sister of mine suggested that I try Rosicrucian healing, which I did, and gained not only strength but perfect health. I did not go under an operation. On my return to Brooklyn I thought just to satisfy myself I would have an examination of my condition. The doctor wanted to know who performed the operation, and I asked, Why? He said I was in such perfect condition and still had not had any of my anatomy taken out. I told him of the Rosicrucian system, and though a doctor he said he thought it was wonderful and would hereafter recommend it to his patients whenever possible. He says that the only trouble with operations for removing parts of the anatomy is that they *always* bring on other conditions which again need treatment.

I shall never be without the Rosicrucian teachings, and only hope to be able to keep spreading the good word.

Sincerely,

—Mrs. J. J.

North Chicago, Ill., May 11, 1928.

The Rosicrucian Fellowship,
Dear Friends:

I wish to tell you that the ache which I complained of has left me, and I am so grateful. I have been feeling greatly relieved. We are now having wonderful weather, and I take a long walk every day, trying to get as much fresh air as possible. I have had a number of people say they think it is queer that I don't have any swelling of the legs and hands, etc. I only wish I might tell them, but I cannot for they would not understand.

Very sincerely yours,

E. G. P.

People Who Are Seeking Health

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 supported by freewill offerings. For further information and application blank, address,

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

HEALING DATES

June 5—12—18—25

July 2— 9—16—22—30

August 5—12—18—26

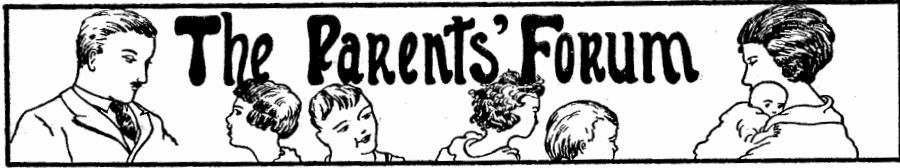
Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing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

A New Book on Children

BY MAX HEINDEL

"The Rosicrucian Principles of Child Training," is the title of a book just off the press which includes the greater part of the writings of Max Heindel on the subject noted. These have been collected and made available for parents and teachers who are engaged in the training of children. This book contains very valuable information, and will be found to be of great service to people who wish to apply the Rosicrucian principles in the bringing up of their children. It contains forty-one pages, and is attractively bound in a leatheroid cover. The price is fifty cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this Department.

BY ELOIS JENSSEN

"The most fascinating, the most stimulating problem in research today is in the field of child development."

Motion Pictures

Listing motion pictures in this column is done at the request of busy parents who find the "movies" a problem, and to help them get the cooperation of their local producer in bringing the best pictures to their community.

"*Why Sailors Go Wrong.*" A real comedy, one you can take all the family to see and can laugh about for days.

"*The Night Flyer.*" Good entertainment for the children as well as the grown-ups.

"*Trail of 98.*" (Fox). One of the best Klondike pictures ever produced. See it with the "kiddies" on a hot day and you can shiver to your heart's content.

"*The Chaser.*" (First National). Another of the funny comedies with Harry Langdon, the clever comedian, at his best—"very funny."

Vacation Activities

We trust the mothers who read this column are sufficiently modern so that to them vacation time really means a time of vacating old mental habits, a time of closer cooperation with the children, and a real opportunity to try some first-hand experiments in child psychology. After the children have had their first few days of entire freedom from school and home activities, it is best to plan some sort of regular schedule where each child has his own chores to do, because all children need definite responsibilities for character development; other-

wise they will not acquire the habit of service and forethought for others nor become socially well adjusted. Appoint committees to prepare for the various activities. Let the boys form a group that will construct rustic bird houses, nesting boxes, and feeding stands. Simple bird baths may be made by the smaller ones who like to model with clay. Get bird lore magazines at your library that tell all about bird life. Use them for the story-hour discussion.

Plan picnics in the near-by woods and fields where the children can gather wild flowers and leaves to press. Let them join the Junior Club of the Wild Flower Preservation Society; they will receive buttons and circulars. (Address 3740 Oliver St., Washington, D. C.) Have the children prepare the picnic lunches. Add to your study of botany that of geology. There is nothing more fascinating and absorbing than gathering rocks, metals, and crystals, which can be done in the home neighborhood with an occasional day in the hills.

Vacation Books

A child should be taught early to love books. Some children acquire it naturally, but the majority need guidance. The MacMillan Company gives us, "*Dr. Pete of the Sierras,*" by Mary Davis, a thrilling tale of a boy's summer spent in the gold mines, the forest, and among cowboys of the old West. "*East of the Sun and West of the Moon*": these are famous fairy tales from the North. (The Children's Classics). For the older girl who is thinking about a career there is nothing better than "*Girls who Did,*" by Helen Ferris. (Dutton). For the growing boy Howard Pyle's books are excellent such as, "*Men of Iron*" (Harper), or Russel Bond's, "*With Men Who Do Things.*" (Mann).

Echoes From Mt. Ecclesia

Doings of the Month

BY GLADYS RIVINGTON

THE New Era school is growing fast. We know you will all be glad to hear this good news. The concrete proof of its growth is to be seen in the new schoolroom that has just been finished. The original building had become so crowded that it was necessary to add an outside schoolroom, and this was dedicated on Sunday afternoon, May 20th. Mrs. Elois Jenssen, superintendent of the school, extended greetings to the friends. Eighteen children took part in the opening exercises, and gave a very charming program, including several songs and a march "A Paris." Mrs. Heindel gave an address in which she outlined the work that is being done, and touched upon what it is hoped will be done in the future. At the present rate of growth it will not be long before a new dormitory will be required.

We all had a hearty laugh on Thursday, May 24th, when a farewell party was given for Mr. and Mrs. G. H. Stone. The program took the form of a (so-called) "Musical Evening," with some original and hair-raising numbers. After the burlesque part of the entertainment refreshments were served, and then Mr. Stone gave some real music on the violin. Mr. and Mrs. Stone have been at Headquarters for eight months, and have entered into all the activities with the greatest zest and helpfulness. They are returning to Australia, and we know will do much to spread the Rosierucian work there.

Dr. Lash is back again after her nine month's lecture tour. She is in excellent health and brings inspiring news of the work that is being done in the various

Centers. She also tells us of the vast, untouched fields lying "white unto harvest." Wherever we have active, devoted workers they find ready listeners to the Rosierucian message. Occasionally there drifts into Headquarters some one who perhaps hardly knows that he is a seeking soul. The writer has just been talking to one of these. In the half hour at our disposal he eagerly drank in the teachings, just as a thirsty plant will drink in water. For one who finds his way to Mt. Ecclesia, there are thousands outside. This should stimulate us all to work with greater zeal and devotion to carry to them the Rosierucian teachings. Plans are now being made to send Dr. Lash to Germany, Holland, and England in the latter part of the year. We already have many students in those countries.

The Summer School this year promises to be a great success if numbers can make it so. Already nearly all the available rooms and tents at Mt. Ecclesia are booked. We have made arrangements for rooms in a comfortable hotel in Oceanside for those who cannot be accommodated on the grounds. The Fellowship car will take them to and from every day. (See further information on page 290). The Summer School is a very important event in our year, for we hope those who attend will go out filled with the desire to pass on the Message. Until we can erect the much-hoped-for Mt. Ecclesia College with regular sessions throughout the year, the Summer School must serve as our training school. We hope great things from the class of 1928. We need more workers in the field,—and more,—and then more.

Local Fellowship Activities

On June 10th Mrs. Max Heindel lectured at the Open Forum at Pasadena on the subject of "Capital Punishment." On the evening of June 11th she delivered an address at the Los Angeles Library before the California Astrological Association on the subject, "Astrology as a Help in the Guidance of Our Children." On June 12th she gave another lecture at the Pasadena Public Library under the auspices of the Psychology Club on the subject, "The Present Crime Wave." All of these lectures were very well attended and enthusiastically received. On June 17th at 11:00 A. M. she will speak before the Church of the People in Los Angeles on the subject, "What Price Glory?"

Mrs. Anna C. Cooper of the Los Angeles Center gave an address at Headquarters on May 20th on the subject, "The Four Evangelists." This was a very interesting study of the lives and history of the four Apostles of the New Testament.

Mrs. Jennie Warder Wilkinson of the Los Angeles Center acted as assistant to Dr. Lash during the latter part of her recent lecture tour, which included Sacramento, San Francisco, and Oakland. She also delivered lectures on astrology and gave numerous interviews on vocational guidance. Mrs. Wilkinson is a talented speaker, well equipped to deliver the Rosicrucian message, and she hopes to take the lecture platform as a regular part of her work in the not distant future.

Miss A. E. Smith of Headquarters gave two stereopticon lectures on May 28th and 29th at the Ocean Beach, Calif., Study Center of the Fellowship. Miss Smith is including in her lecture itinerary various small towns in southern California in preparation for a more extended tour later.

Mr. Louis T. Culling of Encinitas spoke at Headquarters on June 10th on the subject, "The Ascendant and Midheaven." Mr. Culling is a research stu-

dent of planetary influences, and the results of his experience which he gave us were very interesting.

Mr. Alfred Johnson who has been lecturing in St. Paul and Chicago, recently visited Kansas City where he delivered lectures on the Rosicrucian Philosophy on June 10th, 12th, and 14th. Mr. Johnson is becoming a national lecturer in the real sense of the word by virtue of extending his lecture activities over a large area of the country. We are informed that he is having very excellent results in his work.

The Oakland and Fruitvale Centers have recently consolidated into a Union Center, which meets at the Stewart Building, 532 16th Street, Oakland. This combination will make our members in these localities very much more effective in their work because in union there is strength.

Mr. John Wierz who has been lecturing and conducting classes in the newly organized Pasadena Center at 331 Walnut Street, is still engaged there and reports good progress. Several classes have been organized with a membership of from twelve to fifteen, and much enthusiasm in the work is displayed.

Local Bulletins

We are pleased to note that there are four monthly news pamphlets or bulletins issued by our local Fellowship Centers, located respectively in New York, Chicago, Los Angeles, and San Francisco. The New York bulletin is issued by the Union Center at 1823 Broadway, and the Chicago bulletin by the Loop Center at 159 North State Street. These bulletins are devoted to local news in connection with the work of the Rosicrucian Centers, including schedules of classes, lecturers, etc. Also in some cases inspirational articles that have a bearing on the work are included. These bulletins are a very good feature because they not only give publicity to the local work but create enthusiasm for it.

We note from the New York bulletin that Mr. Theodore Heline is scheduled to give addresses in Jersey City and Philadelphia. Space does not permit us to mention all the various workers and activities which are described in these bulletins.

Mr. and Mrs. Stone in Australia

Mr. and Mrs. G. Harry Stone, who spent several months recently at the Rosicrucian Fellowship in Oceanside, Calif., are returning to Australia and will leave San Francisco by the S. S. Makura on August 8th. They will be pleased to meet anyone in Australia wishing to know of the Rosicrucian work as it is carried on at Headquarters. Their address will be Box 2372m, G. P. O., Sydney.

Capital Punishment Leaflets

The article entitled, "Capital Punishment Increases Murder," which was published in the June issue of the "Rays," has been printed in leaflet form for distribution by our members and local Centers where they think that good can be accomplished thereby. This leaflet will be sent in any required number on request. A charge of ten cents a dozen or fifty cents per hundred is made to cover cost of production and distribution.

*The Rosicrucian Fellowship,
Oceanside, California.*

Making the "Rays" Larger

We would call attention to the announcement which we made in the June issue stating that we contemplated adding a new department to the "Rays" which would be devoted to printing news of the local Centers of the Fellowship, of which we have sixty-five. We believe that this would be a means of creating a great deal of interest and cooperation between the local Centers and would enable them to get acquainted with one another to some extent. The addition of this department will involve extra work and

extra expense, and therefore we feel that we should first have an increased circulation to justify it. We stated last month that if one thousand new subscribers were obtained within four months we should feel justified in going ahead with this expansion. If our members will help us to obtain these new subscribers, we will add the new department. All subscriptions sent in for this purpose should be labeled, "MAKING THE RAYS LARGER," so that they may be credited against the thousand subscribers required.

*The Rosicrucian Fellowship,
Oceanside, California.*

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.
 Teachings of an Initiate, \$2.00.
 The Mystical Interpretation of Christmas, 75 Cents.
 Bound Volumes of *Rays from the Rose Cross*:
 Vols. 13, 14, 15, 16, 18, 19, 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.
ON ASTROLOGY:
 The Message of the Stars, \$3.50.
 Simplified Scientific Astrology, \$1.50.
 Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
 Ephemeris Bound, 20 years, \$5.00.
 Simplified Scientific Tables of Houses, (3), 50 Cents Each.
 Postcard Views of Mt. Ecclesia, 5c. Each.
*The Rosicrucian Fellowship,
Oceanside, California.*