

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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SHOOTING STARS!

ONCE UPON A TIME, so astronomers tell us, a certain comet visited our solar system, then mysteriously disappeared. And one day as the earth sped about the sun in her orbit, instead of the expected comet she met a swarm of meteors . . . shooting stars! Where had they come from? They were fragments of the "once-upon-a-time" comet, so science surmised, pursuing its ancient elliptical orbit.

WHAT ARE COMETS? the student of life wonders. If all the visible universe is the result of unseen but marvelously dynamic spiritual forces, what is the cause of comets? In *Questions and Answers* Max Heindel tells us that great spiritual Hierarchies have charge of creation. These great beings are not above mistakes, though their errors are incomprehensible to us.

"*WE KNOW*," SAYS THIS ROSICRUCIAN INITIATE, "that when bringing a child to birth there may be a miscarriage. The foetus is then expelled from the system and at once commences to decay. There is a similar risk when a world is in the making, namely that it may crystallize or set before it has completed the period of gestation." It is then a shapeless, useless mass. *When this happens in the making of a world, we have what is known as a comet.*

Such absorbing topics as this, and numerous others subjects of equal interest, are discussed in *THE ROSICRUCIAN PHILOSOPHY*. Here is the intellectual religion, the religion of science, for which the modern age is seeking. It reveals the spiritual laws of the universe, giving a rational explanation of life, so that as the imperious intellect is satisfied, the heart may speak, prompting us to live the spiritual life which alone brings true fellowship.

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The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

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

Life After Death

SIR Oliver Lodge the celebrated English scientist, and Sir Arthur Keith the noted biologist, had articles in a recent issue of *The New York Times* on the subject of life after death. These articles were written with the idea of representing respectively the affirmative and negative sides of the question. Sir Oliver

Lodge is greatly interested in the subject of communion with the dead, having experimented along this line for a number of years. Keith, however, takes the typical scientific stand, namely that of the agnostic. As both of these men have made their mark in their respective fields, their opinions carry a great deal of weight, and therefore it is particularly interesting to see what they have to say on this important subject. We will first quote from Lodge's article:

"There is no reason to suppose that a personality goes out of existence merely because it has ceased to act on matter and is no longer able to appeal to our sense organs . . . Those who have departed this life are able every now and then to enter into communication with those they have left behind. Their testimony, whether we accept it or not, is that they find themselves in a world just as real as our world, that they still possess their intelligence, their memory,

their character, and their tastes; and that they recognized and were welcomed by those who had gone before. Moreover, they tell us that they regretted the sorrow of those they had left behind, and wished to mitigate it; for they remain very much themselves and are not really deprived of a bodily instrument, though it is now no longer made of matter, and they are happy in the consciousness of progress, continued affection, and ultimate reunion. . . . The fact is that we are so limited and hidebound by our present senses, which are stimulated by nothing apart from matter, that we are liable to attach too much importance to it, and to forget or not realize that in all the mysterious depths of space particles of matter are but an occasional episode, comparatively few and far between. Space, which is full of ether and contains boundless stores of energy, is infinitely more important than matter."

Such are Sir Oliver's conclusions after years of study. To be sure, many of his investigations have been conducted through the aid of mediums. We regard mediumship as a negative and more or less dangerous phase of psychism, but at the same time we recognize its reality and

the fact that it is possible to get in touch with the inhabitants of the spiritual world through mediumship even though we consider it an undesirable form of communication. It does nevertheless prove the reality of life after death. Instead of mediumship we believe in the development of positive clairvoyance, which is under the control of the will and which makes one independent of any other entity in his investigations of the superphysical regions.

— — — — — Current Topics — — — — —

Sir Arthur Keith, as will be evident from the following quotations, is purely an agnostic. His instruments will not register spirit, and therefore he can't affirm its existence. He doesn't deny that it may exist, but as he has no direct proof of it he can't concede its reality. He says:

"We survive, if we survive at all, only in the lives of our descendants. Every man and woman is born with the seeds of immortality within their bodies. . . . Life as we know it has always a material basis. A physiologist cannot imagine how life could be possible apart from matter. If our minds are to survive, our bodies must bear them company. . . . I have spoken of 'life as a web on the loom of time.' Who, then, is in charge of the loom? Who is the weaver? As far as biologists can perceive, the loom works automatically; the threads spin themselves Biologists do not know how life began; they have no explanation to offer of its inner existence and ultimate meaning For the honest biologist spirit and body are one and indissoluble."

Here we have scientific agnosticism in the fullness of its bloom. But the agnostic must not be blamed. He has no faculty by which he may perceive that which lies behind matter, therefore he cannot accept its reality. Why does the occultist believe in spirit and in the higher or inner worlds? Simply because he has a sixth sense. He

THE SIXTH SENSE has a sense which Sir Arthur Keith has not developed as yet, and this sense opens up to him an entirely new and wonderful universe. The mole lacks eyes, or at least it cannot see in daylight. In time, however, it will develop eyes. Probably some moles are already evolving embryonic eyes and are able to catch glimpses of things as we see them. We can imagine the mole who cannot see,

saying to one of these pioneers who has begun to develop the fifth sense of sight, that he is deluded, that the things which he thinks he sees are only products of his imagination, and that he is very likely losing his mind. This is an exact analogy to what happens when the materialistic scientist says to those who have developed the sixth sense that what they see is an illusion, a product of the imagination.

Not only are we using a sixth sense when we investigate the superphysical worlds, but we are penetrating into a world which has four dimensions instead of three. But the existence of a fourth-dimensional reality cannot be proved with three-dimensional instruments. Therefore the man who possesses only five senses cannot be given physical proof of that which is perceived only through the sixth sense. Thus will the materialistic man ever ask vainly for material proof of spiritual things. We have had people say to us in all seriousness: "Your philosophy relating to a superphysical world and life after death is very plausible. If you can just give us one little bit of proof of its reality, we will accept the whole thing." But such people know not what they ask; they are asking for that which can never be given. The things of the higher worlds can be discerned only with finer senses, and those who lack these senses must wait for proof until they have developed them.

Previous to the development of the sixth sense there is a preliminary stage of sensitiveness to the superphysical vibrations, during which one senses those vibrations and indirectly is able to perceive the truth connected with them. Such a person knows, therefore, the reality of superphysical things and is able to accept a philosophy which describes them, because he senses its truth even

though his clairvoyant sight is not developed to the point where he can actually see. The great mass of occult students come in this class of sensitives, although comparatively few of them have actually developed the sixth sense to any great degree.

The agnostic scientist even from a materialistic standpoint is really taking an absurd stand when he holds that that which is intricately designed, that which bears the indisputable evidence of having had the quintessence of design employed in its formation, has no designer. He knows that in this world of cause and effect nothing ever "happens," and yet he throws his knowledge to the winds and says that this wonderfully designed universe has neither Designer nor Operator. Such are the lengths to which spiritually blind materialism will go!

Has Anastasia Returned?

THE Duchess Anastasia, daughter of the late Czar Nicholas of Russia, was murdered together with the rest of the royal family in 1917 or 1918. Recently there has appeared in Paris a Mme. Tchaikowsky who exhibits in many ways a remarkable likeness to the duchess. The theory has been advanced by the Grand Duke Alexander, former chief of the air service of the Russian army, and by Duke George of Leuchtenberg, at whose castle Mme. Tchaikowsky resided last year, that Anastasia has taken possession of Mme. Tchaikowsky's body. Alexander's view of the matter is given in the following newspaper account:

"I am convinced that Anastasia's spirit has returned to this world and incorporated itself in the material body of Mme. Tchaikowsky. There is simply no other explanation of the amazing

similarity of the contents of their minds. Mme. Tchaikowsky can recall clearly all the mental images and impressions that existed in Anastasia's thought. She can remember everything that Anastasia did, and every one that Anastasia knew. There is no trickery in this, but a good example of the reincarnation theory."

The above quotation shows a common use of the word "reincarnation." The use of this term was discontinued by Max Heindel in the later years of his life, and he used instead the word "rebirth," for the reason that reincarnation may mean ob-

session, as in the present case, or it may mean rebirth, and this double meaning is a source of confusion. If the theory regarding Anastasia is true, it is in reality a case of possession or obsession, that is, Anastasia has appropriated Mme. Tchaikowsky's body. This case could not be one of rebirth, because Anastasia was murdered about 1918, and if she had been reborn within a year she would now be not more than ten years old, whereas Mme. Tchaikowsky is older than that.

If Mme. Tchaikowsky is now obsessed by the spirit of Anastasia, it would account for the fact that she has access to the mental images and impressions that existed in Anastasia's mind, also the record of many of the things that Anastasia did. The probabilities are, however, that Mme. Tchaikowsky is a medium, very possibly in touch with the real Anastasia on the invisible planes, or with the shell of her desire body which she may have cast off, the shell in such cases containing temporarily the memory of the preceding life. If either of these hypotheses is true, it would be possible for the medium to obtain information in regard to the contents of Anastasia's mind, which would account for the facts noted above.

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.

Emerging Man

BY FRANCES WIERMAN

"It doth not yet appear what we shall
be."

Sometimes the fair young crescent of
new Moon
In slender arms upholds
A faintly luminous ring,
Prophetic of the splendid orb-to-be;
Then I behold, as from a small embrasure
Of my own soul,
A vision of a glory yet to come.

* * * * *

One of the visions showed to me the form
Of our Humanity:
A frame tremendous, shaped as is a man;
Each atom of that form a nation, such
As we call dead—not truly so
But, like a body stripped of life,
Absorbed in other destinies.
Against the heavens loomed a face most
marvelous,
Benign, with all the calm assurance of a
god;

A smile to soothe the aching heart of
worlds;
And eyes with power to overlook a Uni-
verse;
All dignity and will and kindliness
In its great brooding glance.
But of that most majestic Man,
The head and shoulders only could be
seen.
For Matter, thick and turbid, clung
about
His form, as if he stood
In dark and heavily lapping seas
Wherein desires, bemired and sharply-
clawed,
Forever tugged at the slow-emerging one.
Such is Humanity!
Though eons man has dwelt in leas
Of every falsity,
With struggles heaving up his bulk,
And infinite labor freeing him, till now
His eyes may greet the everlasting dawn.
His mighty task is but begun.
How great, how noble, wonderful will be
Emancipated Man!

Allowing Defective Children to Die

BY MAX HEINDEL

(*This article first appeared in June, 1918.—EDITOR.*)

ARE doctors justified in allowing a child to die that is bound to be an idiot and physically helpless, when an operation would enable it to live? Does an idiot gain any experience during life? Is the ego within aware of the physical disability of the mind and body during such a life, and does it learn thereby? Can insanity be classed among the hereditary diseases?

Suppose a child met with an accident while playing, a blow on the head, and hence became abnormal, or perhaps was put into a state of coma; no one would hesitate for a moment to have the operation of trepanning performed so that by taking the pressure of the skull from the brain the child might be restored to its normal state of consciousness. And why should a newborn child not receive the same care and have everything done for it that is possible? It would be considered criminal to allow an older child to die for lack of care, and it is just as indefensible in the case of a newborn child, for when the ego has gone through the womb in order to gain the experience of this physical life, we are in duty bound to support its efforts in every possible manner.

Then it is asked, Does the ego gain experience by a life of insanity? Yes, it does, for the ego itself is never insane; it is the improper connection between its various vehicles, the mind, desire body, vital body, and dense body which makes insanity. When the connection between the brain centers and the vital body is imperfect, then we have what is called the idiot, often melancholy but generally perfectly harmless. When the faulty connection is between the desire body and the vital body, the conditions are some-

what similar, but include the class in which the muscular control is defective, as in the case of epilepsy, St. Vitus dance, et cetera. When the connection is broken or faulty between the desire body and the mind we have the raving maniac who is violent and dangerous. And when the connection is defective between the ego and the mind, we have what we might call a soulless man, the most dangerous of all, gifted with a cunning that is usually at some unexpected time put to a most diabolical use.

If we consider the body or the different bodies as musical instruments upon which the ego is playing, then when every connection is perfect the ego can bring out a more or less beautiful symphony of life according to its stage in evolution; but when the connections are faulty or broken, the ego is like a musician forced to exercise his talent with an instrument lacking a number of strings, and therefore is unable to bring out anything but discords. To a musician it would be torture to be forced to play upon such a defective instrument, and it is the same with the ego which is immersed in an insane personality. For reasons to be sought in past lives it is forced to stay with a body that it cannot control. It suffers more or less acutely according to its stage in evolution, and thus it learns the lessons in the School of Life which are required to make it perfect. It is a sad condition, but though a lifetime appears to us very long, it is but as a fleeting moment in the unending life of the spirit, and we may console ourselves with the knowledge that when the ego comes back to earth again it will have a normal body, provided of course the lesson has been learned.

With respect to the last part of the question, Is insanity hereditary? we may answer either in the affirmative or the

negative according to which phase of the problem we are considering. From the spiritual point of view, as we have already stated, insanity is not a defect in the ego, but because of a twist in its character it cannot build a normal body, hence by association it is drawn to a family that is similarly inclined. This is on the very same principle that we see people of like character always seeking one another's company. As the old saying goes, "Birds of a feather flock together." Musicians congregate in music halls, at concerts, and similar places. They also seek birth in the families of musicians because there the instrument needed, long slender fingers and an ear in which the semicircular canals are properly placed, et cetera, give them the ability to express music. Sporting men and gamblers flock together on race tracks and in gambling dens. Thieves have their resorts and so on. Similarly those with a certain defect in their characters are attracted to people and families which have the same defect. Hence if we view the problem of in-

sanity from the *form* side, it may be said that it is hereditary.

Scientists who view the matter entirely from the form side are of the opinion that by limiting the reproduction of defectives they may stamp out disease. But just as the soft juices which at one time formed the snail's body are gradually sent out and crystallized into the hard and flinty shell it carries upon its back, so the former acts of the soul have crystallized themselves into a body wherein the spirit must dwell until that body is worn out. Relief will never be obtained by working with and upon the physical body alone, any more than operating upon the shell would cure a sick snail. Emerson said truly that "a sick man is a scoundrel who has been found out in breaking the laws of nature." The insane are in that category, and if we wish to cure them we must apply the spiritual means of education, for all other methods are simply palliative, they do not reach the source of the disease.

Do the Sacraments Have Any Present Value?

BY JOSEPH WILDAR

BY THE sacraments we refer to baptism, communion, marriage, and extreme unction. We know that the sacraments are a great feature in the orthodox church, and the question arises as to why it still lays such a stress on them, whereas the Rosierucian Philosophy does not. The answer is to be found in the fact that the church represents the old regime, the regime of faith under the reign of Jehovah, at which time esoteric knowledge of life and the Mysteries was confined to the priesthood.

Max Heindel has given occult information in regard to the sacraments. In one of his lessons to students he states that "the doctrines and sacraments of the church are the very keystones in the arch

of evolution, for they inculcate morals of the loftiest nature." He also states that "when a person is admitted to the church, which is a spiritual institution where love and brotherhood are mainsprings of action, it is appropriate to carry him under the waters of baptism in symbol of the beautiful condition of childlike innocence and love which prevailed when mankind dwelt under the mist in yon far bygone past." Later he said: "Baptism is to remind us of the blessings attendant upon those who are members of a brotherhood where self-seeking is put into the background and where service to others is the keynote and mainspring of action." In regard to communion he makes the statement that

since the earth is the body of Christ, every time we partake of food we are literally partaking of the body of Christ, and therefore every meal is to the esoteric student a sacrament.

From the above we see that the sacramental ceremonies are only symbols. Under the old dispensation they were used to symbolize the occult facts of life and evolution. In that sense the sacraments were, as Max Heindel says, keystones in the arch of evolution. In the case of the esoteric student, however, symbology has been largely superseded by occult knowledge. To him the daily life is a sacrament from morning till night, and he therefore no longer has need of ceremonial.

Marriage is not only a sacrament to be lived day by day, but it is also a civil contract, and hence requires a civil ceremony to make it binding under the law. The Rosicrucian Fellowship through its ordained officials performs the legal rite or ceremony, but it does not attach to this any occult significance.

The sacrament of extreme unction performed by the Catholic church is supposed to induct the passing soul into the invisible realms under auspicious circumstances and give it a start upward in its spiritual journey. The Rosicrucian Fellowship has a funeral service, but its idea is to show respect to the departed person, not to produce any effect upon his spiritual state, with the exception that the good thoughts toward the deceased person which prevail at the funeral will of course be of assistance to him, as good thoughts are always of assistance to any person either living or dead.

The orthodox rite of christening a child is akin to the ceremonial of the sacrament. In this rite the child's parent or guardian goes through certain forms which are supposed to induct the child into a religious life, with the hope that the child itself, when it comes to maturity, will follow along the lines thus laid down. It is very well for the parents to take a resolution to guide a child into the religious life, but they can do no more than surround it with religious in-

fluences. The child must determine its own course when it comes to the age of discretion, and the religious influences with which it is surrounded are the thing that counts, not a ceremony performed in babyhood.

The question may be asked, Does not the performance of the sacraments with their ceremonial produce some occult effect upon those taking part in them? Is not the ceremonial participated in by unseen agencies from above which thereby help to make it a potent means for accomplishing spiritual objects? In reply we may say that the principal effect is that produced by the creative thought of those taking part in the ceremony. At such functions the participants are usually inspired by high ideals, and those ideals find expression in thought forms, the resulting composite thought form being at least a temporary force for good. We know, however, that we are surrounded by a crowd of invisible witnesses, both good and bad. When we perform good acts, the good entities on the invisible planes are drawn to us and take part in those acts and help us to perform them. Only in this sense does the ceremony of the sacrament have any occult effect. Such effects, however, are not confined to the sacrament but are an accompaniment of every good act of daily life.

In view of the preceding we may say that the esoteric student has entered into a regime where sacramental ceremony has ceased to have a function. He is supposed to live the religious life or philosophical life every day and make his progress thereby, rather than depend upon ceremonies which at no time were anything more than symbols of desirable conditions, and a means of imparting knowledge to the aspirant through symbology.

He drew a circle that shut me out—
 Heretic, rebel, a thing to flout.
 But love and I had the wit to win:
 We drew a circle that took him in.

—Edwin Markham.

The Warfare of Flesh and Spirit

BY W. A. ROWDON

IN EVERY day life we are often so affected by our environment and the immediate demands of home or business that our ideals and altruistic leanings are overruled and forgotten. We find more than ever that we are double-natured, that we do the things we wish to avoid and omit to do that which we really desire.

It is the oldest struggle in history, the eternal warfare of flesh and spirit, the soaring aspirations of the higher nature weighted down by the coarser and less volatile lower desires. What depression or sadness compares with the realization of the crude realities of existence after a period of spiritual inspiration and exaltation during which all was *couleur de rose* and glorious. Yet hope rises again, and the struggle continues.

A period of spirituality and high endeavor is normally followed by a period of materialism and a general subservience to the immediate demands of everyday existence. During the period of spirituality we receive illumination and we absorb spiritual truths. Unless these truths can be used for the benefit of humanity, they are mere shells and husks—there is no life in them. In the ensuing period of material life and general social intercourse we receive opportunities for applying the instruction we have received during the period of spirituality.

It must never be forgotten that the study and the enjoyment of spiritual and mystical thought and life are strictly a selfish pastime if unaccompanied by the practical application of the knowledge obtained to the hard problems and difficulties of humanity. Failing this application the dreamer and philosopher becomes a more or less useless member of the social body and cannot justify his spiritual convictions. A man either

helps or hinders. No man has any right to indulge in metaphysical speculation and argument alone. It must be justified by his relationships and actual dealings with his fellow creatures. He cannot denounce selfishness as a crime and at the same time refuse to give something to help others. His actions must always speak louder than his tongue.

No experience has always the same effect on our lives. We are always learning a slightly different lesson from an experience even if it is similar to other experiences. That is the way in which our knowledge is being increased. Knowledge, merely as knowledge, is barren. It is capital bearing no interest and out of circulation, stagnant, giving no benefit to its possessor or to the needy, nor does it cause any healthy, natural action in any sphere. It is a clogging, inert condition, and unless vivified by use remains unjustified and an indication of wasted energy and ignored opportunities. It can easily lead to a subtle mental conceit and contempt for noble character in others, forming a shell of intolerance. When usefully applied there is an immediate spiritual response from every plane, analogical to the life-giving effect of a stream of pure water flowing into a stagnant pond.

To what use is the knowledge obtained from the Rosicrucian teachings being put? This is a question which may cause some heart searching to many thousands. There is not any department of human activity, mental, spiritual, or physical, to which these teachings cannot be applied, because they are so catholic in the largest sense that all human existence can be referred to them. It is becoming increasingly true that some of the most beautiful experiences of the Christian life are made still more beautiful by the

kindly light shed by Rosicrucian knowledge.

In this age of reason an explanation of spiritual truth is more in demand than in the past, when a simple faith in the teaching of Christianity was more universal than nowadays, and when education had not created a critical, intellectual humanity which must have a faith amply supported by the approval of a keen intellect. Although in some quarters this new state of things is deprecated, yet it is not such an undesirable development as may on the face of it appear. It must be realized that mankind is gradually evolving, and in centuries to come will attain to the role of a creator. To fill such a position faith alone does not suffice. Knowledge is what we are obtaining now. It is a long, slow process beset with many dangers, the chief of which is the suppression of the higher spiritual nature. Love is an equal necessity in man's nature. Neither knowledge nor love by itself makes the perfect man. Each must be supported by the other: love lighting the way so that the man may avoid the pitfalls of conceit and arrogance; knowledge indicating the pitfalls of misplaced sympathy and undue impulsiveness.

The periods of spirituality and materialism in alternating sequence referred to above have an obvious connection with these two balancing factors of love and knowledge. One naturally identifies love with spirituality and knowledge with material effort. Spiritual love is essentially a feminine quality, but nevertheless just as beautiful in a man when in proportion to other qualities. Knowledge is associated with masculinity. Thus we have a reasonable explanation of the eternal warfare of flesh and spirit. Man is of a dual nature, masculine-feminine, and alternately expresses one or the other aspect. So it is a good sign when we find the struggling of two souls within our breasts (as Goethe has said), and we should not be unduly depressed, for it shows that our character is being evenly developed and that we are not being de-

veloped from a spiritual point of view at the expense of a lack of knowledge, or vice versa.

On the other hand, one who has never experienced this struggle should carefully examine his or her life, for there is some lack either of spirituality or intellect. We cannot afford to develop the traits of indifference and selfishness. We all have a great responsibility for our actions and thoughts both as regards ourselves and the way they affect others. There is such a swirl and welter of activity that it is often impossible to trace the effects of a cause, which shows how careful one should be before acting. Thus the problem resolves itself into a matter of training in self-control and judgment in order to act for the best.

It is interesting just here to study how the masses of general humanity are being trained in self-control and judgment. It is only of comparatively recent years that sport and its numerous ramifications have taken hold of the nations. In every country sport is getting a firmer hold on the people. They are learning self-control and judgment and learning it when young so that it is being built into their characters. Once the English-speaking nations were the only exponents of modern sport, but now all nations are busy training and competing in international events. The Japanese, Chinese, Germans, French, Scandinavians, Spaniards, Indians, etc. are enthusiasts nowadays, and it is obvious that such an international interest in sport must eventually have a great effect on politics and life in general. This means a greater interest in and a better mutual appreciation of one another. Obviously the effect on international relations will be considerable. The Rosicrucian ideal, "A Sane Mind, A Soft Heart, A Sound Body," is being realized universally, though unfortunately the soft heart is at present the least sought after and the least developed. This will be remedied as the schemes for our development are unfolded and come into action. It must be realized that these schemes are so large and far-reaching that many cen-

turies may pass before their effects are seen. Being concerned with the more or less illusory objects and environment of the immediate present, it is often very difficult to obtain a correct perspective, but to have understanding as to the scheme of evolution in which we are taking part is to have a source of contentment and inspiration. To know that everything is ordered and part of a logical scheme is a great help when things are not going well and depression casts its grey cloak over us.

Although the expression, "It is all for the best," is frequently used, it is applied more often than not in a pessimistic sense and without any deep conviction. This is so because there is no definite knowledge or realization of the facts behind it, our attitude being chiefly a matter of faith. What a difference it makes in our mental attitude if we have some definite proof of it! We at once change to positive agreement and active harmony, and we realize better our place in the scheme of life. That this is so is shown by the enthusiasm and interest which have been aroused in every country where the philosophy of the Rosicrucians has found a nesting place.

One great appeal that the philosophy makes is its relation to all human interests. Religion should not be a thing apart—it should influence and control every act and every thought. Its relation to art can never be defined by any strict line of demarcation. It should not be possible to take a beautiful painting or a symphony or a poem or any creation of art and say, "Here art reigns; religion has no part in this," for correctly understood, religion includes all art because art is the creation of beautiful harmonies and thoughts, beauty is but an expression of love, and love is the corner-stone of all religion. A philosophy which can engage the attention of the craftsman, the musician, the poet, and the literary man as well as that of the scientist and priest can well be termed universal.

Take Wagner's beautiful drama "Parsifal," read the Rosicrucian rendering of the spiritual meaning underlying the familiar words, and see how a new world of wonderful possibilities is made for your study and enjoyment. The same applies to the mystical interpretation of Christmas. Everywhere we see divine love in some form or expression of beauty. To all the followers of art in its countless forms we say that they realize in their souls—perhaps only subconsciously—that love in the grandest and purest sense is the moving force in their spiritual life, and that it requires but a short step in the right direction to become linked up with a greater realization of art.

In entering this greater realization through philosophy we enlarge our consciousness and become attracted by fresh interests. The particular branch of art which we study and practice takes on a new meaning, and we see a vista of strange yet wonderful possibilities. Above all, the relationships of hitherto unrelated phenomena in all branches of human study are made plain so that instead of living the old agnostic life with its depressing axioms, we find ourselves a unit in an organized, controlled whole in which chance does not rule. Law rules throughout. To believe this and to have that belief buttressed by logic (the soul of intellect) is no small attainment. It may well prove to be the salvation of many who can at present find no gleam of spirituality amidst the welter of intellectual and material activity which is prevalent all over the earth today. Harassed by the demands of their intellect, yet half conscious of a greater and finer appeal, there are thousands of people eager for a message which will satisfy both demands and free them from the mental and spiritual bondage of the agnostic state.

The intensely personal appeal is very much stronger than the general appeal. There is nothing to the average person more interesting than his own affairs, and anything which has a close bearing

on those affairs is of great importance to him. The health of our bodies is very essential, and the Rosicrucian philosophy has much to say regarding the functions and health of this most highly developed instrument. It furnishes much occult information that proves step by step how wonderful is the relationship of spirit to matter.

Surely no other age has had such a profound philosophy presented for guidance and inspiration. We have only to refer back to the Grecian Mystery Schools or to those of the Egyptian Hierophants and similar organizations for a parallel. The difference is that in those days only a very few persons were qualified to study these mysteries, whereas now the necessary mental and spiritual development is shared by a much larger number, so that mysteries which in past centuries were carefully hidden because of religious or political persecution and bigotry are now exposed to the examination of any earnest student. In this century of scientific achievement wherein the demands of commerce, of political economy, of rapid communication, of pleasure, and a host of other things are being supplied by increasingly complex processes and organizations, it is only logical that the demands of the human spirit should be more fully met. Humanity has altered and advanced in many ways in the last thousand years, and there are many requirements from a spiritual point of view which have either been ignored or wrongly dealt with by the priesthood generally.

The lessons of Christ are still as vital as when they were first taught, but what interpretations and alterations they have undergone in nineteen hundred years! Fortunately we now have them renewed and revealed in such a manner that they retain their original beauty and clarity and yet appeal to the present-day humanity, which has been denounced as faithless and hopeless. We can advance with a wonderful hope, for we realize what part we are playing in a scheme of evolution which is appalling in its im-

mensity, intricacy, and grandeur, and yet which also soothes and strengthens by reason of the wonderful love and wisdom which are everywhere to be found in it. In such a wonderful scheme we can calm the fear and sorrow which too often beset us on our way, and snatch a moment of peace and trust from the crash and thunder which are the accompaniment of civilization.

Whatever Is--Is Best

ELLA WHEELER WILCOX

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong, somewhere
There lies the root of Right;
That each sorrow has its purpose,
By the sorrowing oft unpurged,
But as sure as the sun brings morning,
Whatever is—is best.

I know that each sinful action,
As sure as the night brings shade,
Is somewhere, some time, punished,
Though the hour be long delayed.
I know that the soul is aided
Some times by the heart's unrest,
And to grow means often to suffer;
But whatever is—is best.

I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward,
In its grand eternal quest,
I shall say as I look back earthward,
Whatever is—is best. —*Selected.*

My son, the wise are few; for wisdom very seldom pleases, so that they are few who seek her. Wisdom will compel whoever entertains her to avoid all selfishness and to escape from praise. Wisdom seeks those who are worthy, discovering some here and there unstultified and uncorrupted by the slime of cant, with whom thereafter it is a privilege to other men to tread the selfsame earth.—*Talbot Mundy.*

Personal Experiences

BY JANET MACLAREN

THE experiences recorded in the following pages have covered a period of years. I can give no explanation of them. I only know that they are true.

One hot summer night in New York City years ago I turned out the gas to lessen the heat, and was lying on a couch which I had pulled out in the middle of the room to try and catch a passing breath of air. I was alone in the small apartment and had been lying there over an hour when I was startled by hearing an inner voice say very distinctly, "Get up and go to the window." I paid no attention to it as I thought it must be my subconscious mind that was speaking. The message was repeated many times during the next twenty minutes until I finally said, "All right, I will get up."

On going to the window I was shaken out of my lethargy by seeing a small boy, evidently asleep, standing in a window opposite me across a wide street, three stories up from the ground. I knew then why I had been called, and regretted not having responded to the message when I first heard it. I prayed that no one on the street would see the child and scream, and thus startle him and cause him to fall out of the window. Then the realization came over me that the same power that reached me was guarding the boy.

As I looked through the darkened room where he stood, and through several rooms in a row beyond, I could see the mother seated at a table, and by the way her arms moved I knew she must be playing cards. I knew that I must reach her in some way. Going to my couch I drew off the dark cover, wrapped it around me to hide my white gown, and taking a pillow I placed it on the

floor by the open window and knelt down so that only my head showed above the window sill. I then spoke the following words, "You are all right. Mother will come and get you," and kept repeating them in the same tone of voice so that the vibrations of sound, all of the same pitch, would continually beat against the mother's consciousness as the waves of the ocean beat against the shore. At the same time I did not speak loud enough to be heard on the street.

How long I remained in that position I do not know, but just as I began to think my task was a hopeless one I saw the mother move restlessly in her chair. I knew then that the sound waves were reaching her, and I renewed my efforts. Finally I saw her move her chair back and rise. I continued to repeat the message in the same tone of voice as she walked through the intervening rooms toward the boy. She put her arms gently around the little fellow. As she did so I waved my arm to her, and she gave an answering wave. I retired and slept the balance of the night.

About ten o'clock the next morning a ring came at the door, and on opening it I saw a lady and a little boy standing there. Intuitively I knew they were the mother and the boy of the incident of the previous evening. I invited them in. She asked me how I had discovered the boy standing in the window, so I told her. I could see that the information startled her, but before she left I had convinced her that it was all true. She admitted getting my message before she reached the boy. She was indeed grateful, and before leaving stated she would have slats nailed across the window to protect him, as he was in the habit of walking in his sleep. I told her I felt sure that the same power that had di-

rected me would also protect her boy in the future.

* * * * *

I had two friends, H— and his sister, who were very devoted to each other and very fond of me, as I was of them. They always called me their oldest cousin. Both were taken ill, but the brother grew rapidly worse. One day while I was wiping up the floor around the edges of the rugs and my mother was writing at the table, I felt H— pass by me, and turning around to my mother I said to her, "H—is gone."

Mother said, "Did you see him?"

"No," I replied.

"Did he tell you?"

"No. I only felt him pass by me."

Mother looked at the clock and wrote the time and date down. Two weeks later I met H—'s father on the street. After greeting me he said, "I suppose you know H— is gone."

I replied, "Yes."

"Who told you?"

"H— did himself."

The father started with surprise and gave me a sharp look. I asked him if it were not true that on a certain date and at a certain time H— had passed on. He replied, "Yes, and just before going H— said to his mother, 'I should have liked to see Janet once more, but I know she must be very busy with her mother (an invalid) or she would have been out to see me;' and with that last remark he passed on."

The sister, M—, joined him in six weeks, and for years they came to my bedside at night. I could feel them near me and feel the kiss that M— gave me on my cheek. It is about eighteen years since their last visit.

* * * * *

The following experience was related by a French physician who was attending my mother at the time it happened. He said:

"How long I had been asleep I do not know, but I seemed to be awake, to

be separate from my body, and my right wrist was in the clasp of the hand of a figure by my side. There was no feeling of fear.

"We passed together out through the roof of the house and went up in the air, then passed over New York City. The sky overhead was black, but the lights of the city were very bright. I had an aeroplane view of the city before aeroplanes were practical. I did not know who my escort was, and not a word was spoken during the entire trip.

"I have no recollection of re-entering my room, but I do remember standing by my bedside alone looking at my body asleep on the bed, and I recall making this remark: 'Now I know just how you look to everybody.' My next sensation was the violent trembling of my body as I awoke in my bed. I was not afraid, and I recalled everything that had occurred."

* * * * *

While reading a magazine article I came across a quotation from a recently published book that aroused my interest. I made a note of the name, and at the first opportunity went to the public library in search of it. While looking along the shelf for this particular book I repeatedly found myself in front of and looking directly at another book. I finally came to the conclusion that that book, entitled "Our Unseen Guest," was the book I was to read, and took it home with me. I was glad I did so as its philosophy regarding life explained many things in the Bible that had not been clear to me.

* * * * *

I had a peculiar experience one winter while in the mountains nursing a sick boy. The boy had asked me to rub his stomach, but even with a light touch it seemed to hurt him, so I suggested that he try it himself and perhaps he could do it without hurting himself. I went back to my chair by the stove in the next room, and while casting around in my mind

for something I could do to relieve him I was startled at hearing what seemed to be a man's gruff voice say, "*He can't rub his own stummick.*" I jumped from my chair, went hurriedly to the bedside, and as I did so I realized that the voice I had heard was from the other side, not of this world. I asked the boy if he wanted me to rub his stomach, and he said, "No, it hurts too much."

As I stood by the bedside I heard a sweet, gentle woman's voice say, "Will you kindly get him a glass of water?"

I asked the boy if he would like a drink, but he replied, "No."

I went back to my chair to think it over. Both remarks meant nothing outside of the fact that they showed that others were watching over the boy. Later on in my telling of the incident to an old friend of the family she recognized both voices from the imitation I gave of them. The man's voice was that of a grandfather who had crossed the great divide years before I had come into the country. The woman's voice was that of a cousin whom I had met before she passed on. I had never held a conversation with her so did not recognize her voice.

* * * * *

Several years ago while employed at a hospital in the Yosemite Valley, one night about 8:30 P. M. I was suddenly seized with a restlessness that portended some unusual occurrence. I wandered from my tent to the hospital building and out on the grounds, and finally took some writing material to the dining room table and sat down. The night nurse asked me several times why I did not go to bed, but I told her I could not, that I had the feeling that something was going to happen. After midnight I did retire but not to sleep. I still had the feeling that some one was around for no good purpose. Every few minutes until dawn I would lift the flap of my tent and turn my flash light all around toward the hospital and buildings near it.

At noon it happened. Some one set fire to the garage which housed the doc-

tor's Buick roadster, which was totally destroyed, as well as the adjoining woodshed. The hospital was saved, also the internes' quarters, but some of the tents were damaged.

When I heard the cry of fire, I knew that my watchfulness of the preceding night had prevented the fire from taking place then.

* * * * *

A number of years ago while residing in Oakland, California, I was asked to act as one of the judges of three musical contests conducted by a large furniture house as an advertising scheme. The two ladies who were the other judges were an elocution teacher and a public school supervisor of music.

The contests, for children only, consisted of vocal and instrumental music and readings. The prizes were pieces of furniture. None of the judges knew the others, and none of us knew any of the contestants.

The day of the first contest I had been asked to come early to meet the other ladies. As I walked through the store, I saw the advertising man coming toward me with a lady, but before I reached them I seemed to be struck on the chest a blow as with a clenched fist. I took the warning and on meeting the lady was extremely tactful, as I sensed her antagonism. This was confirmed later when I was shown a write-up by her speaking in an uncomplimentary way of my musical training and my girlhood.

"I have discovered that love is omnipotent. All the forces of earth cannot prevail against it. Hatred, war, cruelty, greed, and lust must all give away before it. It will overthrow all tyrannies. It will empty all prisons. It will not only emancipate the human race eventually, but to a great extent it lifts us individually above the struggle while we are in the thick of the fight for human brotherhood."—*Eugene V. Debs.*

Capital Punishment

BY CHRISTINE CROSLAND TAYLOR

IT IS NOT so long ago that capital punishment was applied for a variety of comparatively petty crimes. Now the extreme penalty is inflicted only in the case of murder. At the present time there is an increasing number of people who would abolish the death sentence altogether.

This year the California legislature introduced an "Anti-Hanging" bill. Its provisions would inflict capital punishment only when the trial jury so directs. Mayor Walker Tuller, Chairman of the California Crime Commission, states that this would mean the virtual abolition of the death penalty, for it would be a comparatively rare case in which one member of the jury would not stand for leniency.

Such a bill indicates that in the matter of executions the public conscience is not easy. It chafes under the yoke of responsibility, and would provide a means of escape. Collectively society would seem to be developing the conscience of the ordinary individual, and like him it is shrinking from that which creates a doubt in its own mind.

The safety of the community demands a deterrent to murder, and as a preventive measure we have life imprisonment as an alternative to the capital penalty. The life sentence has many points in its favor. Psychologically viewed, the criminal is in almost all cases a morally sick man. Setting aside cases of actual insanity, execution is subversive of moral reform. There is always a chance that imprisonment may bring about a change of character.

While it is true that under certain conditions the Old Testament ruled "an eye for an eye and a tooth for a tooth," the modern regime has substituted treatment for retaliation.

From an evolutionary standpoint the

moral status of a nation has a direct relation to its methods of dealing with the criminal problem.

A consideration of capital punishment must take into account the psychology of suggestion. There is evidence to prove that a wave of criminality often follows a notorious case of murder extensively reported in the newspapers. In the light of spiritual consideration, survival of criminal intent after death is as entirely logical as survival of the personality. With this in mind, it is possible that suggestions which influence the degenerate and the weak may emanate from this source as well as newspaper reports. Be that as it may, life has a purpose for everyone, and if by imprisonment the murderer has opportunity to reform, we do well to hesitate before we deprive him of that which may be his birthright.

Creeds

BY EDGAR A. GUEST

Each for himself should make a creed
And base upon it every deed,
And out of it should every thought
Which shapes his character be wrought.

I care not what that creed may be
If good is the result I see,
Nor what the framework of the plan
If out of it is grown a man.

I have no pride in forms or words,
For thus a rustic drives the herds,
But kindness, truth and actions clean
Are signs by which man's soul is seen.

World-wide the strong man and the good
Is recognized and understood;
A high example all will teach
For deeds have universal speech.

—Selected.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

THE PARABLE OF THE GREAT SUPPER

INTERPRETATION

16.—Then said he unto him, A certain man made a great supper, and bade many:

17.—And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18.—And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19.—And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20.—And another said, I have married a wife, and therefore I cannot come.

21.—So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22.—And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23.—And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24.—For I say unto you, That none of those men which were bidden shall taste of my supper.

25.—And there went great multitudes with him: and he turned, and said unto them,

26.—If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

—*Luke 14:16-26.*

If we carefully and reverently study the life story of the Master, Christ Jesus, as it is given to us by His disciples, Matthew, Mark, Luke, and John, we shall find somewhere in those wonderful pages that He has given us light upon every problem that we as neophytes can ever meet upon the Path which we must follow as we learn to walk in His ways. In those pages we learn to attain that form of consciousness wherein the mind becomes Christed, wherein we no longer see and judge with our finite minds, but lift ourselves through love and adoration above personal likes and dislikes. Then we are able to sense the divinity in everything that lives, to see, in the words of Mrs. Browning, "every bush afire with God." It is only as we approach a study of the Bible in this manner that the veil is lifted and we find the inner meaning of its teachings. "He who lives the life shall know the doctrine."

There is perhaps none of the Master's lessons that makes such a universal appeal as the words of St. Luke's gospel previously quoted for it concerns all that is so pertinent to the daily living of all of us. The inner meaning of these verses takes us back to the first commandment given by Jehovah to Moses upon Mt. Sinai and repeated by the Master to His disciples: "Thou shalt have no other gods before me." This same commandment, which is the most important of them all, is the keynote of this lesson. When this commandment has become the foundation stone of the life of the spiritual aspirant, the living of the spiritual life becomes an easy matter.

The Great Supper represents the opportunities of the spiritual life that have been spread so bountifully before us. The guests bidden represent humanity for whom Christ Jesus made His great sacri-

vice, and for whom He has opened the way; "whosoever will" may come.

"And they of one consent began to make excuse." These words are as true of man today as they were on the day that they were written. We find large numbers of people who are eager to read occult books, who willingly attend classes and lectures upon occult subjects, but when the great testing time comes, when they are required to give up worldly pleasures and personal loves, we hear the same voice that has echoed down through the years ever since the Master gave this parable to the people, "I pray thee have me excused." Many who appear most enthusiastic in the beginning turn away from the beautiful school of esoteric Christianity when they are requested to discard furs and give up meat and nicotine. These are only the elementary requisites on the way of spiritual progress, the very beginnings of the Path that leads to the table of the Great Feast.

Verse 21, "Go out quickly . . . and bring . . . the poor, and the maimed, . . . and the blind," refers to the fact that the way of Initiation, namely, the understanding of the inner mysteries of spiritual things, is no longer trod by the priestly caste alone. At the coming of Christ Jesus the veil of Initiation was rent so that all who make themselves worthy may enter into the Holy of Holies.

Verse 26, "If any man come to me, and hate not his father," etc., does not mean literally, of course, that we must hate our family, but it does mean as said in the beginning of this study, that the first commandment is the keynote of the lesson. No one can really progress upon the spiritual path who permits any personality to come between him and his love of the things of the spirit. This is one of the most subtle temptations the neophyte meets. In that wonderful story of Initiation, Parsifal, this place on the path is symbolized by the flower maidens who tempt Parsifal and endeavor to win him away from his pursuit of the Holy Grail. This verse does not

mean that one may shrink any responsibility, any family obligation already incurred, for if he does he is incurring a heavy debt of causation for the future, which may endure perhaps for many lives. He may then hear the words, "None of those men which were bidden shall taste of my supper."

Those of us who have come to fully understand the meaning of the words in verse 26, know that they mean learning to bear the cross. We must learn to be in the world and yet not of it, to bear persecution and insult, to bear doubt, suspicion, and misunderstanding, and give only love in return. Christ's words are very simple and plain: "If any man hate not his own life also, he cannot be my disciple." But after we have suffered and endured, after we have made ourselves worthy to hear His voice when He says, "Come, for all things are now ready," after we have made ourselves worthy to sit at the Great Supper beside Him, (which means to partake of the spiritual joys of the celestial realms), then we shall know that our sorrows and renunciations were but seeming, for His infinite love and wisdom will return to us a thousandfold all that we renounced for His sake.

When I Come Back

BY RUTH SKEEN

When I come back again, dear heart,
I shall not cause you pain;
I shall know better how to love
When I come back again.

When I come back again, kind friend,
I shall more clearly understand,
More deeply sense what friendship
means,
More closely clasp my comrade's hand.

When I come back to tread once more
Life's old familiar starry track,
I shall know better how to work,
And live, and love—when I come back.

He Who Dared to Rend the Veil

BY GRACE EVELYN BROWN

(Concluded)

HE HAD invested at the advice of his employer and lost. He knew now that his hard-earned dollars had gone to still further increase the wealth of his false friend. There was no redress. His dismissal was the only answer. He turned away and descended to the street. Goddard followed him to his humble home, and saw him take a pistol from a desk drawer; but he could not bear to see more.

Heartsick, Goddard decided to give up the quest and return home. There at least he would find love and truth. He would be able to see into the lives of his wife and his friend and know that after all there was good in the world. His wish to see them would take him unerringly to them. He would go to his friend as he sat at the convention contemplating the beautiful truths of religion or rising to address the delegates in words of inspired devotion. To his surprise he found himself before one of the large and luxurious hotels of the city where his wife was visiting. He had only been there a few times, still he recognized the entrance and lobby in which he found himself.

He seemed to be drawn to enter a long dining room. An orchestra at one end of the room played dance music, and dancers glided by a large archway dividing the room into two parts, beyond which rows of candle-lighted tables were filled with diners. Obsequious waiters glided through the softly lighted room with trays of ordered delicacies. To Goddard, with his plain scholarly habits, the place seemed filled with a sensuous love of ease and luxury, a refined and soulless selfishness, the acme of forgetfulness of all responsibility and idealism, a dropping off of all the cares and duties of life for mere enjoyment.

His eyes searched the room, for what he knew not; yet he felt there must be a force to draw him there. Ah! he knew now! There was Alan West sitting at one of the small candle-lighted tables. He was bending forward, eagerly talking to some one seated opposite him and almost hidden by a large palm. Goddard went nearer. A mirror across the alcove met his glance, and in it he suddenly saw the face of Helen, his wife, her eyes ardently looking into those of his friend. How strange it all was! What were they doing here? Then a quick intense doubt swept over him, leaving him weak with apprehension. It was the first doubt of them that he had ever had. Perhaps he should go away, return to his body and wait. Helen would probably go home by the evening train and tell him that she had happened to meet Alan as he was about to take his train for the city in which the convention was to be held.

Something in their mutual attitude, however, aroused such uneasiness within Goddard's soul that he seemed compelled to go still nearer. Helen was looking unusually well. She had always been a handsome woman; and now there was about her a girlish charm that took him back to the days of their honeymoon, when they had dined in places of this kind and he had sat opposite her and gazed into her eyes as Alan was now doing. How handsome Alan was with his finely shaped head and strong ascetic features. No wonder that Helen was attracted by him—and he had left them so much alone together. What a trusting fool he had been!

Then he forgot that he was only a soul, an intangible essence with only a mind and emotions, but capable of the most intense suffering that he had ever known—and he spoke to them. They were utterly oblivious to his presence, each intent upon the other. He stood be-

side them and heard what they were saying. Alan was pleading for her love. He bent forward, still nearer, and spoke even more softly, his dark eyes eloquent, his voice tremulous.

Helen's hand lay upon the white cloth of the table, toying with a withering rose. In the agony of his growing apprehension Goddard placed his hand upon hers as if he would crush it to his heart and keep it there forever. Did she feel his presence? She looked down at her hand with its circle of purest gold, there for so many years, and said: "Oh, I cannot. Think of Julian."

Alan's mood changed and he spoke a little louder, more aggressively:

"Don't waste any sympathy on him. Julian isn't human,—never was. You know it as well as I. It might cause him a momentary shifting of his mind to adjust himself to new conditions. Then he would forget all about it in his laboratory among his musty tomes, bottles, and test tubes. I'm through with putting up with this abominable state of affairs. It has been a long, dreary time of it. I'm giving you this one chance, and ask you for the last time to make up your mind. If you refuse, then I will go forever. What will your life be after that?"

His friend was untrue to him, but Helen—he gazed apprehensively at her. He longed to speak, but he remembered that she could not hear him; so he threw out his longing until it seemed to encompass her with a roseate hue, but she only seemed conscious of Alan. Her face became dark with despair.

"I couldn't live without you," she said. "Think what my life was before you came. I never really loved Julian. He is, as you say, not one to call forth love. I didn't live, didn't know the meaning of joy or even of happiness until you came. No, I couldn't live without you."

Alan West motioned to a passing waiter. "My bill and a taxi."

Goddard turned to leave the room. He had nowhere to go now. He drifted outside the hotel and stood at the edge of

the curb in an agony of suffering. Then Helen and Alan were there with him. A taxicab drove up and they entered it. Goddard heard the liveried footman say: "To the Grand Central Station."

The soul of Julian Goddard drifted away. High over the city he floated, then he turned slowly toward home. Passing the house, the garden, and the laboratory he went on up the hill to the cemetery. There over the ancient tomb that held his body he hung hesitant for a time. Then he floated away again, over the country, above large bodies of water, and then up to the clouds, passing so far above them that they appeared as soft, filmy masses below. As he looked down at them, they seemed a beautiful barrier to separate him from all the ugliness and sham of a sordid world.

Then, being something of a philosopher, the thought came to him that if he could only take up above these clouds the souls of those whom he had met, they would lose their earth-stained grime and become as pure and white as the radiant upper sun-illuminated portions of the clouds. No sooner had he thought these things than the lower purple part of the clouds was revealed to him as a field where men left their burdens and sins; and rising higher to the upper portions they became as pure as unconfined spirit could make them.

While he meditated on these matters he drifted over the battle field which he had previously visited. Where hell had reigned with bursting shells, the roar of explosives, the shrieks and groans of the wounded, now all was quiet except for the stealthy movements of sentinels and spies. Descending to the lower portion of one of the clouds Goddard came upon the souls of the men whom he had watched in deadly combat. Now they were no longer contestants but were talking together in spirit language. Goddard's interest drew him very near. Then he heard the man who had taken the ring from the other, say as he searched his pockets for it: "I want

to give your jewel back to you, but I can't seem to find it."

"It doesn't matter," the other returned. "I have no use for it here. Just look at the upper part of this cloud! It's more beautiful than a million gems. It's like a mountain of diamonds, pearls, and opals. Even its shadows are beautiful, perfect mines of amethysts, and it's just over our world."

"Yes, over all our countries," replied the other. "How foolish the little walls that divide men appear in these great spaces!"

Julian noticed that the mutilated hand of the victim was healed and whole.

"There is good everywhere," thought Julian. "I will return to Helen. If she has left me, it was because of my absorption in my work and my neglect of her. I will try to make amends if it isn't too late."

He floated down, lower and lower, and guiding himself through the power of his will went to the tomb of his ancestors. His optimistic mood, which he feared might desert him upon his descent to the world, remained, and as he silently drifted through the cemetery, it appeared to be a field planted with seeds that were to yield a harvest of discriminating good: the love of bereaved relatives, hope of reunion with those who had passed on, merged with a faith in God and His good and wise plans.

"This little span of life is short," Julian thought, "but it is important. I will return and try to make the most of what is left. Now that I have had the experiences I craved, I will profit by them and give them to others to make life more intelligible."

He passed into the tomb and stood before his prostrate body, willing himself to enter it; but his will seemed impotent. Would he never be able to return? The thought filled him with terror. Then his ideas and theories concerning the batteries came into his mind. They must exhaust their power before his body could respond to his will. What should he do in the meantime? To remain in this

morbid atmosphere was not advisable. Ah! he would go to Helen. Then he thought of where he had last seen her—with Alan. Even at that the new faith which he had brought with him down from the white spaces of the cloud did not desert him.

Then another idea came to him. He would go to Alan first. If he were not with Helen, he would know that they were true to him, and he would then go to her. His wish took him straight to Alan's home. He floated up the walk and through the closed door. The study was just beyond, and the telephone on the table was ringing. Morning sunlight flooded the room. The night was over; the new day had come. The telephone continued to ring with wild peals of insistence, which made Goddard wish that he had his body so that he could answer it. All that he could do was to send an ardent wish that Alan would hear and come to answer it. Presently Alan entered and did so. Helen was calling to tell him that she had just returned home, and wondering at Julian's absence, having experienced a premonition that all was not well, she had gone to the laboratory and read his message. She was greatly alarmed and wanted Alan to go with her to the cemetery at once. Julian, mentally acute and more than ever alive in the freedom of his liberation from the body, caught every word as it flashed across the vibrant wire.

When the conversation was over, he floated quickly home and found Helen distraught with apprehension. He tried to reassure her with mental suggestion, and she seemed to be slightly impressed. When Alan arrived, she poured out her fears and her love for Julian. Alan showed only friendship and loyalty. Nothing whatever was said about the episode at the hotel, although Julian expected it from moment to moment. Yet he only seemed to be conscious of Helen's love and loyalty and the faithful friendship of Alan.

As they started for the cemetery, the soul of Goddard floated ahead, and ar-

living there bent over the silent form that he had once considered himself. It was still inert and deathly cold, and he tried to resuscitate it before Helen and Alan arrived. Finally they came, but paused at the door of the tomb, unable at first to enter because Julian had locked it from the inside. Then Alan placed his strong shoulder against the door, and the rusty lock snapped. He entered the gloomy vault, while Helen shrank back in horror. The soul of Julian stood beside Alan as he threw off the coils of the electric instrument.

A sudden sense of relief came to Julian, a warming and positive attractive force manifesting itself. The scale turned from death to life. He was soon able to merge into his body, but found it still cold and untenable. It was odd to be as if dead and yet conscious.

Alan remained quietly expectant, Helen in a trance of fear. Then Julian knew that she had entered the tomb. She went to him and kissed his cold lips and pressed her soft warm body against his cold heart. He could not speak nor move, yet he heard her calling him back. Even while he eagerly longed to break the icy bonds which held him, he lay there passively reviewing his experiences. His mind tried to reason out all that filled it. Then as he thought and thought, he became convinced that his memory of seeing them at the hotel was only a nightmare. Perhaps it was caused by the fear that he would not return, as the pointing finger of the angel on the monument had indicated, and that Helen would then turn to Alan. He had gone too far perhaps in filching from destiny secrets which were wisely withheld from mortals until they should become strong and wise enough to bear them philosophically.

This new and hopeful explanation of what had so depressed him caused his heart to beat again. He opened his eyes to look through the gloom into Helen's, lighted with twin flames.

"Julian! dearest!" she cried.

That afternoon when they were alone

together at home Helen begged Julian never to try any more experiments upon himself.

"I never shall try a thing like that again," he assured her. "It's too terrible. I've learned that a little knowledge is dangerous. I'm content to apply what I've learned to my own life and that of others;—and Helen, please tell me,—think carefully now,—where were you night before last?"

"Why do you ask? I was at a concert with mother and Florence."

"Do you remember just what you were thinking as you sat there listening to the music?"

Helen suddenly turned scarlet and looked confused.

"You don't need to answer me, dear. I know already. You were picturing yourself at a hotel, dining with Alan."

"How did you know?" exclaimed Helen. "Are thoughts so real as that,—out there where you were?"

"I learned that they were. I didn't know the difference at first, and I decided not to come back at all. But we'll forget all that, dear," he hastened to add, noticing her horrified expression. "Then I went up higher, so high that I realized many things—what is worth while, how to forgive, what is real and true, lasting, worth our efforts to hold. I found that good grows out of evil. I came in touch with both and passed from one to the other. Here they are merged together."

"Then you can forgive me too. I have been so lonely without you, Julian, and Alan was so kind and companionable. But I love only you, dear. I found that out through this awful experience; and now that I know that thoughts are visible things I'll be careful of mine."

"And I'll see to it that I give you more of my time, for I realized as never before how much more essential you are to me than my work. Work is all right, but alone in the great spaces I knew that all that mattered were you and love."

The End.

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.

Hate as a Boomerang

This is a true story.

Once upon a time, several people did me a wrong. No piffing little affair, a Regular Dirty Deal. So I hated them.

Now, as a Hater I was a steady, conscientious worker. I rose with the lark and hammered away at my hating job hour after hour, taking only 15 minutes off for lunch. I never slowed up, I did not mind overtime. I loved my art.

Nor was I content with spending all my own time and strength on my Hate. I thought my friends should spend their time, too. I expected them to mobilize themselves immediately into a standing army for the execution of Revenge. So I rushed from one friend to another, relating my grievances and expecting large gobs of sympathy and mob violence in return. I wrote letters to them, I hung on the phone, I neglected all my other work to carry on my hate campaign.

Which was most exhilarating for a while.

But, after a time, things began to go flat and I was forced to face an unpleasant fact. HATE WASN'T PAYING! It was, in fact, proving a total flop.

I was doing a record job of hating but it wasn't getting me anywhere. My regular work, my disposition and my digestion were all shot to pieces. I hadn't had a hearty laugh in a month nor had I enjoyed a good book or a sunset or a quiet hour in front of the fire.

THE HATE I WAS SENDING OUT WAS COMING BACK TO ME A THOUSANDFOLD IN MENTAL DISTRESS, PHYSICAL ILLS AND SOCIAL UNPOPULARITY.

HATE WAS A BOOMERANG!

So I stopped hating. I stopped hating because I found it didn't pay.—*Elsie Robinson in Seattle Union Record.*

The above clipping shows one woman's experience with hating. She found it was a poor proposition. It didn't pay. That is the conclusion that everyone must eventually come to who indulges in this destructive emotion. It is a cosmic law that hate must fail. Hate is the disintegrating force of the universe. Repulsion is its characteristic vibration,

which is counter-clockwise in direction, whereas all constructive vibration in the universe is clockwise. When we say vibration we do not mean to include all motion, because some of the cosmic motions are counter-clockwise. We mean atomic, subatomic, and molecular vibration on all planes. When we hate others we really hate ourselves, through the cosmic fact of the unity of all life. That is the reason why hate comes back to us bearing its burden of weakness, disability, and misery. We simply can't afford it. It is too expensive a luxury.

The Mission of Machinery

"The greatest of emancipators" is what Thomas Edison calls machinery. "Human slavery," he says, "will not have been abolished until every task now accomplished by human hands is turned out by some machine, if it can be done as well or better by a machine. Why chain a man, thus wasting him, to laborious work which a machine could do?"

Thomas Edison is well qualified to speak on this subject. In the short extract above he has given his idea as to the future of machinery. As he says, machinery is liberating mankind for more important tasks than manual labor: It enables men and women to devote more time to cultural pursuits. It enables them to give themselves more to the development of the mind and the purification of the emotions through such agencies as music, poetry, and art.

It carries with it, however, some disadvantages. Operating or guiding a machine does not exercise the creative instinct. It is mechanical in nature. In the Middle Ages when the craftsman manufactured the various articles of his trade from start to finish, doing all the various processes himself, the creative instinct was fully occupied. The result was contented craftsmen. The creative instinct must be satisfied through adequate exercise; otherwise a man be-

comes discontented and unhappy. Machinery, however, has come to stay. The creative instinct must be exercised through the designing and developing of machinery and through the other activities previously mentioned, which are made possible through the time gained by the use of machinery.

Good Citizenship and Masonry

Masonry is one of the best agencies for the making of good citizens, said J. S. Martin, Grand Master of Canada at a reception given in his honor. He said in part:

"The days of operative masonry are over. We are all Speculative Masons for we take the rude apprentice and mould him into good material for the temple. There is no organization that has the same opportunity to make good citizens as Masonry. For a few moments I would like to apply masonry to immigration, which is a vital question in this country at the present time. The first thing that Masonry requires is obedience to all laws of the country and in this way you can help the stranger to our shores."—*Scottish Rite News Bureau.*

The above extract indicates the fact that Freemasonry is an important agency in the making of good citizens. Masonry inculcates the highest principles of morality, and teaches service, both to the individual and the State. Masonry is one of the two great institutions designed for the promotion of the evolution of the race. The other one is Catholicism; not the Roman Catholic Church, however, which is only a small part of it, but universal Catholicism, the School of Faith. This school includes that part of the population of the earth which makes progress best through religious faith.

Freemasonry is the School of Knowledge. Masons believe in delving into the secrets of nature and mastering nature through knowledge on all planes, including the planes which to the ordinary sight are invisible. Exoteric Masonry, that is, the Masonry of the ordinary Masonic Lodge, has lost the knowledge which it formerly had regarding the invisible planes. Esoteric Masonry, namely occultism and mysticism,

has retained that knowledge, which is being made use of through such agencies as the Rosicrucian Fellowship and other metaphysical organizations.

The Lost Atlantis

Astonishing as it may seem, the old Egyptians seem to have known that on the other side of the strait of Gibraltar far to the west, there existed a continent that was known to the old ancient people long before America was discovered by Columbus; formerly, it was easy to reach because this island of Atlantis lay between Europe, Africa, and America. It was one of the greatest riddles of earthly history. In an unhappy day and a frightful night, as the Egyptian priests tell us, nine thousand years before the birth of Christ, it sank into the sea. This was the end of the Atlantis so rich in traditions; it became a troublesome question, that for centuries was investigated in vain for an answer by geologists and biologists, by sea navigators, ethnographers, geographers, antiquaries and astronomers. A few years ago the question came up whether the picturing of Atlantis in the works of Plato was a fable or actual history. Many have left the question to such authorities as illustrious linguists, who claim that there was no doubt that it was only a poetical invention, but others have gone further in their researches. Today we hardly credit the idea that Plato was romancing in his story.—*Science and Invention.*

The possibility of there having been a continent in ancient times situated between Europe and America is discussed in an article in the current number of *Science and Invention*. Plato left descriptions of this ancient continent which have been accepted by many and discounted by others. Soundings have proved that the bed of the Atlantic Ocean is of such a contour as to indicate that portions of it might have originally been above water, forming a continent.

It is interesting to note that scientists have arrived at the point of seriously considering the past existence of this continent. The occultist has always known that it existed. Occult records and the Memory of Nature both give extensive information in regard to it. This continent was the seat of the civilization of the Atlantean Epoch, which preceded the present Aryan Epoch.

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

The Lost Word

Question:

Is it true that there is such a thing as the "Lost Word," known and carefully guarded by the members of the Mystery Schools? If this is a fact, can you give me some idea regarding what the "Lost Word" is?

Answer:

Yes, there is such a thing as the "Lost Word." It is the spoken word which expresses the divine creative power inherent in man. There was a time in the very distant past when mankind, then under the direct guidance of the gods, were in possession of this Word and used it as a means of creation, working with it formatively on the animals and plants. As a result of selfishness, cruelty, unbridled anger, and passion mankind became unfit for mastership over the lower life waves, and this spoken Word of power was taken from them.

The true esoteric Mystery Schools, all of which are etheric, are in possession of this Word, as are also all individuals who have graduated from the nine Lesser Mysteries and from the first of the four greater ones. Such persons are then known as Adepts, and have learned to use this creative Word of power which humanity lost in its descent into materiality.

All persons possessing this Word naturally guard it most carefully, for it is a dangerous secret, the possession of which may prove most disastrous to one

not spiritually evolved to the point where he is fitted to use it.

When each individual has become sufficiently spiritualized, he will again be entrusted with the "Lost Word," in which is incorporated the creative power of the divine man of the future age.

The Tests of Initiation

Question:

I have been told that a candidate for Initiation must pass certain tests before the initiatory ceremony can be performed. If this is true, can you give me some idea in regard to what these tests are like?

Answer:

It is quite true that the candidate for Initiation has to pass a number of tests before he is considered worthy to take this most important step. These various tests, however, come to him during the course of his daily life. He is never taken to any particular place and there tested and tried. This work with respect to the candidate is carried on under the direction of the Elder Brothers, who are always sure to pick out the most vulnerable points in each individual and test him along those lines.

This method of procedure is used for two particular reasons: to call the attention of the candidate to certain weaknesses in his character, and to give him an opportunity to correct them when they are discovered. Therefore it is quite evident that no two individuals would ever be given the same identical tests, for the reason that no two persons

are ever exactly alike. Where one might completely fail, another would not even be tried. Tests, however, are always given in order to benefit the individual, never to discourage or cause him to fail.

A considerable part of the process of Initiation consists in showing the candidate how to change into dynamic energy the latent powers that he has stored up within himself by his own efforts, which energy is then under the direct control of the will and ready for use at any moment. Each individual generates this power by a life of loving service and the development of strength of character in passing his various tests. No one can be initiated who has not thus first prepared himself.

Dreams, Their Cause and Value

Question:

What is the cause of dreams, and how can one tell whether they have any real value?

Answer:

Man has four vehicles in which he functions during his ordinary waking consciousness, namely, the dense body, the vital body, the desire body, and the mind. During the daytime, or when the individual is functioning in the dense body, all of his vehicles are concentric, but at night during sleep the spirit, clothed in its finer vehicles, withdraws, leaving the dense and vital bodies on the bed. When the withdrawal is complete, there is no connection between the higher vehicles and the two lower except that which is formed by the silver cord.

There are times, however, when the individual has become so interested in the events of the day that the desire body, having become tensed, refuses to entirely leave the lower vehicles, and only half withdraws. Then the connection between the sense centers of the desire body and those of the brain is only *partially* ruptured. At such times the spirit is half in and half out of the dense body, and is in touch with the scenes of the Desire World while still ruminating

over the events of the day. This produces a confused state of consciousness in which the fantastical, illusory scenes of the Desire World are transmitted to the brain centers without the fitness of their combinations being subjected to the light of reason. The result is the grotesque, fanciful, foolish dreams.

When the ego is entirely outside of the dense body functioning in the Desire World, it sometimes sees an event which is about to materialize on the physical plane. An event which is soon to take place on the material plane always manifests first in the higher worlds. If on awakening the spirit can succeed in impressing on the physical brain what it has seen, we have what is called a "prophetic dream," which in due time will materialize unless the ego is permitted by the Lords of Destiny to modify or circumvent the occurrence by some new action.

There is still another kind of dream which comes to the individual when he begins to live the higher life of loving, self-forgetting service, and couples it with the performance of the Probationer's morning and evening exercises. This dream is the result of true dream consciousness. One of the first indications of the development of this consciousness while out of the body at night is that the experiences had in the invisible worlds become clear, logical, and rational. In other words, the individual in the course of time becomes perfectly conscious in the invisible worlds, and after returning to the dense body is able to remember the events that took place there.

Confused dreams are of no value. Prophetic dreams may be, provided we heed them. The third class of dreams after a time cease to be dreams at all and become a *remembering* of occurrences which take place while out of the body at night. This remembering will at some future time be the attainment of all. It is invaluable in the acquisition of knowledge and for spiritual development.

*The Spirit's Mode of Travel**Question:*

Will you please tell me something of the spirit's mode of travel when out of the physical body?

Answer:

Comparatively speaking, there is no weight to the invisible vehicles. It is the will that determines where we are in relation to the earth. When functioning in those vehicles we may by an act of will walk along the street, get into a car and ride, or we may glide over the ground or float through the air. To the individual traveling in his finer vehicles, time and distance are practically non-existent. A trip to Europe and back could be accomplished in a few seconds, the rate of speed being greater than that of electricity.

Locked doors are no barrier to the invisible vehicles, for they pass easily through solid walls. If an individual who has learned to function in his higher vehicles wishes to go to a certain place, he has only to think where he desires to go, how he wants to travel, and then by an act of will he propels himself through space and almost instantaneously arrives at his destination.

*Group Spirits Belong to the Archangelic Life Wave**Question:*

Is the Group Spirit an animal spirit or is it a human spirit which loved animals

Answer:

It is neither. Group Spirits are archangels and belong to a life wave two steps in advance of our own. There is a Group Spirit for each species of animals. The Group Spirit, which is in the Desire World, guides and directs its charges from *without*. It does this by means of the third part of the animal's silver cord. By means of this elastic bond it governs each member of its species with equal facility regardless of where it may be in

the physical world. A Group Spirit usually assumes a body similar in form to that of a human being, the head of which is shaped like that of the species whose evolution it is directing.

*The Insect Pest Problem**Question:*

Is it all right to spray trees and plants to keep the insects from destroying them?

Answer:

Yes. Insect pests represent a very low order of life, and in many cases, so far as the form is concerned, are the materialized product of our evil thought creations. Insect scourges in general are the result of unspiritual thinking on the part of mankind.

Spiritual regeneration, together with sanitation, will cause their eventual disappearance. In the meantime humanity is forced to resort to physical destruction in order to protect itself. This, however, we should always remember in connection with any killing: It is wrong to kill for sport, for food, or for profit from that which is killed.

*Purgatorial Experience not Continuous**Question:*

Is the purgatorial experience continuous until the ego has become purged of all evil, or is there a respite between the end of suffering for one deed and the beginning of another?

Answer:

The ego's purgatorial existence is about two-thirds shorter than its previous earth life, and the suffering is intensified in proportion, but it is not continuous. There is a period of respite after each period of suffering. During such intervals our friends from the invisible worlds are often around about us, and feel for us the same solicitude and love which they surrounded us with while they were here in the flesh.

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.

Spiritual Astrology

BY ALFA LINDANGER

IN THE first chapter of Genesis we read:

"And God said: Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years: . . . and God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also."

This is the brief Biblical description of the creation of our solar system, when the triune God—Will, Wisdom, Activity—gathered together the cosmic Root-Substance and set it in motion. The rings thrown off from the revolving mass, the nebula, formed the planets, which are the dense bodies of the Planetary Spirits, the "Seven Spirits before the Throne" of God.

Occult science teaches that God, "the spirit brooding over the waters," instituted this process of formation, and is constantly guiding the planets of our solar system in a definite path. This path, called the zodiac, is a band or belt

across the heavens, extending about eight degrees on either side of the ecliptic, or sun's apparent path. The zodiac consists of twelve signs, and also includes twelve constellations of fixed stars, within which circle the earth and the other planets with the rhythmic, mathematical motion which marks man's progress in time and space. The great creative Hierarchies ensouling the twelve signs have had charge of the evolution of man since his ingress in the Saturn Period, when as Virgin Spirit he descended into matter to gain consciousness, life, and form in the seven worlds of active manifestation. The first two of these creative Hierarchies, correlated to the zodiacal signs of Aries and Taurus, have finished their special work and have withdrawn to liberation. The three following orders, Gemini, the Seraphim; Cancer, the Cherubim; and Leo, the Lords of Flame, worked of their own free will to help man-in-the-making through the Moon, Sun, and Saturn periods respectively.

The following seven of the heavenly Hierarchies, correlated to the signs noted, are active now in this the Earth Period:

Lords of Wisdom Virgo
 Lords of Individuality Libra
 Lords of Form Scorpio
 Lords of Mind Sagittarius
 The Archangels Capricorn
 The Angels Aquarius
 The Virgin Spirits, our humanity, Pisces

Our present humanity has slowly but steadily evolved through periods, globes, rounds, and races, through ebb and flow, in alternating cycles, as male and female, in an orderly progression towards perfection, prodded and coerced by the impacts of environment and assisted by divine beings called Planetary Spirits. The history of humanity during the past ages we may read from the zodiac and the planets as from a book; and they also give us a key to the future which is in store for us.

The twelve signs of the zodiac represent fundamental principles inherent in all forms, and in the signs all the mysteries of life are to be found. The divine science of astrology is the key to all knowledge. It is the oldest science known. The universal acceptance of astrology among the ancients seems never to have had a beginning. All nations held it in reverence and benefited by its teachings. It is the soul or spirit of astronomy, which teaches the constitution and mechanics of the celestial bodies. In the early history of mankind astronomy and astrology were *one* science; their symbology was, and still is, the same.

To the Chaldeans and Egyptians we owe the first record of astronomical observations and their practical application to human life. The Phoenicians and the ancient Romans and Greeks also made these practical applications. The Chinese have always been and still remain a nation of astrologers.

Pythagoras in the 6th century B. C.

founded his great school of philosophy and mathematics upon teachings obtained from the priests of Egypt. Pythagoras was the first to apply the ideas of color and sound to the vibrations of the stars. He thought that the heavenly bodies were separated from one another by intervals corresponding to the harmonic length of the strings of musical instruments. He held that the movement of the planets gave rise to a pleasing sound which he called "the music of the spheres."

In Alexandria, Egypt, about 150 A. D., the astronomer and geographer Ptolemy wrote his *Tetrabiblos* and *Almagest*, two most remarkable books expounding all the then known science of the stars and their influence upon human life. Up to the 17th century these books were regarded as the most complete and scientific description existing of the heavens and the earth; furthermore, much of the wisdom and truth contained in them is incorporated in our present works on astrology.

In the 16th century Paracelsus, a Swiss physician and naturalist, put forth his theory of the universe, stating that disturbances in the human microcosm corresponded to and were determined by the movements or pulsations of the all-embracing macrocosm. In other words, he taught the occult truth, "As above, so below."

Contemporary with Paracelsus was Nikolaus Copernicus, a Prussian. He is called the father of modern astronomy. He proclaimed the theory that the earth revolves upon its axis and that the sun is the center of our solar system; hitherto it had been almost universally believed that the earth stood still while the sun and planets moved around it. Copernicus' theory was later called the heliocentric theory, and was proved and enlarged upon by other masters of astronomy.

Of these we note in the 16th century Galileo Galilei, an Italian. He was the first to prove that the moon is a reflecting orb rather than a self-luminous one as before was thought; also that its reflection affected physical growth, not

only of the planets but also in the animal and human kingdoms. He discovered four of the satellites of Jupiter, and was the first to notice movable spots on the disc of the sun, also that they affected atmospheric conditions.

Contemporary with Galileo was Johann Kepler, the great German astronomer, who after twenty-two years of study and numberless failures discovered certain fixed planetary laws later known as Kepler's three laws, considered the starting point of modern astronomy.

Another was Tycho Brahe, a distinguished Danish astronomer and the best known astrologer of the renaissance period. In consideration of his great work in astronomical lore, but especially for his wonderful and exact predictions of coming events and his clever interpretations of the horoscopes of the King of Denmark and other monarchs, the former presented him with an entire island for his own use. Upon this island he built a famous observatory, which he called "Uranienborg," meaning "castle of the heavens."

Sir Isaac Newton, born in the 17th century, is perhaps the greatest of all astronomers and astrologers. To be sure, history does not recognize him (or any of the other astronomers for that matter) as an *astrologer*; they are called *naturalists*, or natural philosophers. As all know, Isaac Newton's greatest discovery was that of the law of universal gravitation. He was the first to develop light analysis, and he invented certain improvements of the telescope.

The majority of these great scholars, and others of lesser renown, used astrology. Fable, however, in time came to be substituted for fact; the spirit of the occult teaching coarsened into mere materialism; practical observers of and workers with planetary influences became degraded into visionary, fantastical, extravagant fortune tellers. The sublime truth of astrology was dragged in the mud through corruption, greed, and selfishness, so that the light of this divine science was at last obscured and

hidden from the people. But down through the ages an occasional student or solitary philosopher kept the flickering flame alive as he delved into the celestial mysteries alone and in the silence of the night. And concealed in metaphor, allegory and symbols the stellar knowledge was passed on to his disciples.

To our beloved Max Heindel, who is—and in time to come will be still more—honored and revered as a great Rosicrucian mystic and teacher, we owe immeasurable gratitude for his beautiful, clear, concise, simple, and truly spiritual explanation of the star science. While he is one of the outstanding teachers of this science, there are yet many others, men and women of high character and learning, who within the last few decades have endeavored to resurrect and restore to astrology its pristine beauty and dignity, and to teach and use its precepts for the guidance and help of souls who are striving toward perfection—toward God.

Throughout all nature we perceive a wonderful working for perfection; that is evolution. Christ said, "Be ye perfect even as your Father in Heaven is perfect." But we know very well that we are far from perfect—so how could He command this? He knew that the destiny of humanity was to return and merge into God as pure spirits when they had transmuted their latent possibilities into dynamic, creative power after assimilating all the fruits of the experiences of the septenary period of manifestation. But between the time of man's first dip into matter and that of the last perfected state there is a long, slow, agonizing pilgrimage of self-development and purification, for it is necessary to the growth of the soul that we should experience all the conditions that life on earth can give us.

Let us see what astrology teaches us in regard to this pilgrimage of the soul. There is an outer teaching and an inner teaching—exoteric truth and esoteric

truth. The world at large is slowly, though as yet but dimly, beginning to be aware of the beautiful esoteric conceptions of astrology. Briefly its basic teaching is that man is an immortal spirit, placed in earth life as in a school of training; that he has obligations to meet and duties to perform, and in doing them is prepared for more advanced and greater work. Astrology proves that all life is governed by immutable laws, which if transgressed cause misery and loss; yet it assures us that there are blessings in pain, and that sorrow and suffering are our most efficient teachers. It teaches that if we fail in our duty during this one mundane life, we shall return again and again in other bodies to undo the wrong we have done, to learn our mistakes, growing ever purer and more God-like, rising higher and ever higher, closer to the Divine within.

Astrology teaches that all life is regulated by unchangeable laws of eternal justice, that our weaknesses and sin must be conquered of our own free will, and that if this is not done voluntarily the laws of nature eventually will compel us to do it. Through the knowledge of astrology we get a better understanding of the twin laws of rebirth and consequence, for through interpretation of the horoscope we see the cause for the event.

As we sow, so must we also reap. Past actions result in present environment and potential character. Therefore we are born at a time when the vibrations in the ethers caused by the positions of the planetary bodies are in accord with our individual stage in evolution as determined by our past lives. This gives us the conditions necessary for our advancement in the school of life.

"To everything there is a season, and a time to every purpose under the heaven; a time to be born and a time to die, a time to plant and a time to pluck up that which is planted."—*Ecclesiastes*.

Astrology in its higher sense is a true guide of life. To be practical, it must always combine the spiritual side with the material, endeavoring to solve and ameliorate everyday problems and conditions. It must point the way to better living and thinking. It must prove beyond the shadow of a doubt that virtue is its own priceless reward, that happiness and success are rightfully ours in the exact proportion that we have earned them through unselfish service. We may be given fortunate opportunities, but only in so far as we exert ourselves to grasp them will that which is foreshadowed come to pass.

The horoscope shows only tendencies and probabilities—the material with which we start out to build our character and destiny. But it does not show the strength of our will. We can rise above our horoscope. The more highly we become developed spiritually, the less we will allow the planets to dominate us. The weaker or less developed soul is driven unresistingly along the tide of life in whatever direction the planetary vibrations impel him. But an advanced soul will keep to the true course of upright living regardless of whatever happens to upset his equilibrium.

Thus when astrology has been generally accepted and practiced, the man of future generations will be better enlightened concerning his conditions, his tendencies, and the orientation of his faculties for acquiring knowledge of his evolution. He will enjoy the glorious privilege of governing himself, gaining nobility of character and moral greatness as he intelligently directs his energies. In other words, he will enjoy liberty under the law. This new liberty, rightly understood and wisely used, will enable him to repulse the assault of blind fatality, which caused the ancients to tremble, and will give him power to overcome the tyranny of chance and the sense of futility which torment the moderns.

Astrology is destined to become in-

corporated into the religion of the future. We are nearing the Aquarian Age, when the ideals of Christianity—love and compassion—will become actual facts. The mission of Christ was to establish the religion of peace and love, showing humanity the way to the union with its higher self. But it has taken nearly 2000 years for this sublime ideal to begin to penetrate the minds of the people. Aquarius, the sign of the Man, represents the superman who at last has crucified his carnal, animalistic desire nature, and has risen as the spiritual man in whom God may dwell. This can only be accomplished through the *Christing* of the mind; therefore the perfecting of the mind is the distinctive work of the ego.

The mind or mental body is one's most important instrument for conquering matter, but it is as yet in its infancy. No wonder the spirit has not been able to make much headway in the material world, let alone in the World of Abstract Thought. The mind is the focusing point through which the ego becomes aware of the material universe. The purpose of the ego, the threefold spirit, is to work with and to control its threefold body through the mind; but unfortunately this body has a will of its own, which is the lower desire nature, often aided and abetted by the mind, thus frustrating the divine impulse of the ego. "The measure of man's stature is the measure of man's mind."

The mass of humanity does not like to think: it hurts to think. It is easier to follow the emotions. But the age of unbridled emotion is passing; the time has come when the mass mind must be stimulated and quickened. The mental body must begin to take definite form. This is done by giving the mind work to do. The study of astrology, which involves precise and mathematical thinking, is of the greatest aid in mental development.

The kernel of occult teaching is that progress is not simply unfoldment—not simply *involution* and *evolution*. There is a third factor, *Epigenesis*, which means

the creation of something new, something not done before—the formation of new characteristics, the expansion of consciousness, originality, creative energy—Genius. The study of the sacred science of astrology is a supreme factor in developing *Epigenesis*, encouraging the original and constructive tendencies of the people, and directing them into the best and most natural channels of individual expression.

We are in reality entering into a period of something phenomenal—a new world with new ideas and new views which need to be adjusted and assimilated. There is the conflict, the struggle, incident to the breaking up of the old and the rushing in of the strange and the untried. As students of practical, spiritual astrology it is for us to take a strong and active part in this period of reconstruction. We can help to promote true understanding regarding astrology in chaotic, doubtful, or scoffing minds, and we can stimulate respect and true reverence for this sacred science as an important instrument for the promotion of peace and progress.

Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt.—*Shakespeare*.

Correspondence Courses

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

Astrology: The Beginner's Course consists of 26 lessons. The Advanced Course has 12 lessons.

These lessons are not sold; *the Rosicrucian 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 Rosicrucian Fellowship,
Oceanside, California.*

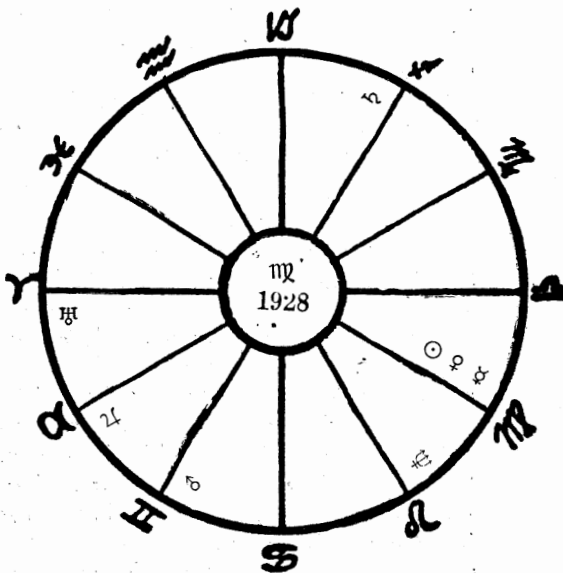
The Children of Virgo, 1928



A Character Delineation of the Children Born between August 23rd and September 22nd, inclusive, 1928.

The children of Virgo are usually of a timid and retiring nature, and their feelings are very easily hurt. Their ambitions are high, but they very seldom attain to the heights of their ambition on account of their tendency to take offense very easily when their feelings are injured by those with whom they are associated. They just cannot put their feelings in their pocket and forgive and forget. This is apt at times to spoil what high ideals they may have had in association with their friends or relatives.

The children who are born this year while the sun is passing through this mercurial sign will be less retiring than the average Virgo. They may be a little aggressive and impulsive, for we find Uranus, the planet of impulse, in the martial sign of Aries, sextile to Mars, which is in the restless and mercurial sign of Gemini. Especially will this aggressiveness manifest in those born during the period between August 23rd and 31st. If the energies of these planets are directed rightly, they may be used to very great advantage, for Mars in the sign ruling the hands gives dexterity, and when sextile to Uranus there is quickness of action and cleverness with the hands. These children should be encouraged to take up the mechanical arts, typewriting, linotyping, or office work. They will be very quick at mathematics, and their minds will work overtime.



Venus, the planet of music and art, will pass out of the sign of Virgo into its home sign of Libra on September 5th. This will add artistic ability to the mechanical side of these children's nature. Architecture or the building arts would therefore be a field into which the energies of the children born during the latter part of the month, namely between September 5th and 22nd, could profitably be directed.

(Continued on page 421)

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.

MARY S.

Born January 5, 1921. 8:06 A. M.

Lat. 39 N., Long. 84 W.

Cusps of the Houses:

10th house, Scorpio 24; 11th house, Sagittarius 16; 12th house, Capricorn 8; Ascendant, Aquarius 2-35; 2nd house, Pisces 19; 3rd house, Aries 26.

Positions of the Planets:

Venus 28-32 Aquarius; Mars 0-13 Pisces; Uranus 2-59 Pisces; Neptune 13-06 Leo, retrograde; Jupiter 18-54 Virgo, retrograde; Saturn 24-48 Virgo, retrograde; Moon 5-05 Sagittarius; Mercury 8-01 Capricorn; Sun 14-44 Capricorn.

In looking into the horoscope of this young girl we wonder what may have been the deeds that were done in past lives by this soul to have woven for herself this strange web of destiny. It looks to the one who reads the mystic scroll of her life as though the life just previous to this was one of drifting, lack of effort, wasted opportunities. There is little to predict for the future, there being very few aspects between the planets, and such aspects as are found are of a nature to foster a life of least resistance, a life of seeking after pleasures of a butterfly sort.

Mary will be of a sunny and cheerful disposition. She will love dancing, singing, and pleasure of all sorts, for we find the pleasure-loving Venus in the last degrees of Aquarius in the 1st house and in conjunction with the audacious Mars and the unconventional Uranus. These three planets are square to the dreamy and restless moon, which is in the sign of entertainment and games, Sagittarius. This will give Mary an inordinate desire for pleasure and entertainment. The pleasures sought will be fraught with great danger, however, for with Venus conjunct Mars and Uranus there is a desire for unconventional freedom, and with the square aspect of the frivolous moon in the 10th house to these planets, if the freedom of action and the modern standard of morals are adopted, they may bring her public scandal. Unless she is taught to conduct herself with the modesty becoming to and so lovable in a true woman, and to avoid the excessive freedom which the average young woman demands today, she will experience much unhappiness and regret.

There are two planets, however, which may act as a balancer. They indicate channels into which the energies may be rightly directed, and the life as a result would bring satisfaction to the soul through good deeds. The sun is in Capricorn in the house ruling hospitals and kindred institutions, the 12th house, trine

to the conservative and benevolent Jupiter in Virgo, the sign that has rule over sickness and nursing. If Mary's energies are directed toward nursing the sick or toward work in hospitals, it would be likely to save her from the dangers pointed out. Jupiter and Saturn will be retrograde during all her life, which will make it advisable that the greater part of her energies be directed toward the realization of the sun-trine-Jupiter possibilities. The planets only show tendencies, for the soul is ever the master of its house if the will is brought into play.

The parents will be prone to foster the pleasure-loving side of this girl's nature, for Venus and Mars, being the rulers of the 4th and 10th houses respectively, indicate the parents, and these are the two most dangerous planets in this horoscope. So we would caution the parents to be very careful. We would advise that they place Mary in a reliable boarding school, which would furnish the proper environment for her training, and give greater protection and be safer than a public school.

KATHRYN J.

Born July 9, 1919, 3:00 P. M.

Lat. 44 N., Long. 89 W.

Cusps of the Houses:

10th house, Virgo 1; 11th house, Libra 3; 12th house, Libra 28; Ascendant Scorpio 18-34; 2nd house, Sagittarius 19; 3rd house, Capricorn 24, Aquarius intercepted.

Positions of the Planets:

Moon 8-20 Sagittarius; Uranus 1-16 Pisces, retrograde; Mars 0-32 Cancer; Sun 16-34 Cancer; Jupiter 24-41 Cancer; Neptune 8-11 Leo; Mercury 11-34 Leo; Saturn 25-58 Leo; Venus 1-57 Virgo.

In this horoscope which we have for a character reading, we find the martial sign of Scorpio on the Ascendant, and the ruler, Mars, in the 8th house in Cancer, trine to Uranus. This will tend to give desire for action, and indicates a craving for constant change. With Venus in the Midheaven, sextile to Mars, dancing and the social life will have a great

lure for this young girl. If the energies given by these planets can be directed into a constructive channel, they may be made most useful. Now let us see how this may be accomplished.

We find a very well placed Mercury in the house of the higher mind, the 9th house, and in the positive sign of Leo. Although Leo is intercepted, still the cusps of the houses have moved since birth so that Leo was freed when Kathryn was six years old. This gives free expression to Mercury, the planet ruling the mind. Mercury is conjunct the mystical planet Neptune, the higher octave of Mercury, and trine to the moon. The moon has an affinity for all things mystical and occult. With Venus elevated and with Neptune in Leo, music and harmony of an unusual nature if cultivated would give a higher expression to the Mars-Uranus energies. Playing the pipe organ in a church, where the environment is of a spiritual nature, would be of inestimable value to help balance the tendencies in connection with the more frivolous side of the nature which are indicated by Venus square to the moon and opposition to the restless Uranus. If these frivolous tendencies are left to develop, they will bring much suffering, and they are fraught with the greatest dangers. The same dangers are found in this horoscope that we have spoken of in the previous one, that of Mary S. Venus and Uranus afflicted are likely to attract the licentious man, who is ever ready to lead girls astray.

We find the same dangers here in the influence of the parents that were shown in Mary's horoscope, for Uranus in Pisces indicates the home and the mother, the latter being restless, desiring much pleasure and activity. With the 10th house afflicted (Venus square to the moon and in opposition to Uranus) the father is likely to unduly love the pleasures of club life. Unless the parents do their part in the culture of their daughter, this beautiful little human plant, and will give up their pleasures to make the home harmonious and attractive, they may live

to regret lost opportunities which they failed to grasp; the very bright and liberty-loving youth of today bring great responsibilities to the parents. May God give the parents of both these young girls the wisdom and understanding to fulfill their duties to the fullest, and thereby give to the world examples of one of the most beautiful of all gifts—pure, healthy, and holy womanhood.

VOCATIONAL

I. H. B.

Born July 29, 1910. 4:00 P. M.
Lat. 40 N., Long. 80 W.

Cusps of the Houses:

10th house, Libra 2; 11th house, Scorpio 0; 12th house, Scorpio 24; Ascendant, Sagittarius 13-3; 2nd house, Capricorn 17; 3rd house, Aquarius 26, Pisces intercepted.

Positions of the Planets:

Uranus 22-44 Capricorn, retrograde; Saturn 6-12 Taurus; Moon 12-06 Taurus; Venus 5-29 Cancer; Neptune 19-42 Cancer; Sun 5-49 Leo; Mercury 16-48 Leo; Mars 25-29 Leo; Jupiter 9-8 Libra.

We have for our vocational reading the horoscope of a young man who has the common sign of Sagittarius on the Ascendant, and the ruler, the suave Jupiter, conjunct the Midheaven in Libra. This will give the native a very kindly, pleasing, and loving nature, and make him very popular with his friends. Yet this popularity is fraught with danger, for things come to him too easily, and this smooths the way for him too much, which tends to kill the desire for individual effort. The Sagittarian is prone to plan in accordance with his high ideals and then forget to carry them out. The sun in Leo, however, may give force, and being sextile to Jupiter, the life ruler, it will help him to make more effort. With so many planets posited in the 8th house, however, and with Saturn and the moon in conjunction and both square to the sun in the 8th house, there is likely to be a tendency in the native to put off until tomorrow what

might be done today, and procrastination therefore may interfere with the accomplishment of success in life.

With the moon conjunct Saturn and sextile to Venus from the 5th house, and with the sun, Mercury, and Mars in Leo, the natural 5th house sign, the teaching of the young or work in publishing houses as pressman or linotyper would be a very good vocation, and one which would bring good returns financially. We would advise against speculation and investments in large corporations.

THE CHILDREN OF VIRGO, 1928 (Continued from page 418)

These Virgo children should be taught deep breathing and to stand erect with shoulders back, for with Saturn in Sagittarius in opposition to Mars in Gemini they may have a tendency to coughs and colds. But if they are taught rightly and are led along the proper lines as to diet, they may overcome this tendency.

There Are No Malefics

“ ‘Good’ and ‘bad’ are terms one often hears applied to horoscopes, aspects, and planets, and it therefore seems necessary to emphasize that in reality all is GOOD. In the Father’s Kingdom, the universe, there can be nothing permanently ‘bad,’ and that which we so designate is really only good in the making. . . . At present the influence of the so-called malefics seems evil to us because we have not learned to work in harmony with them for the highest good.”—*Max Heindel*.

There are no malefics. All planetary influence is good, and everything it brings to us is good in the making. Certain planets are sometimes miscalled malefics because we have not yet learned to control their vibrations. It is like handling electricity. If we use it ignorantly and short-circuit it through our bodies, we may be electrocuted, but that does not prove in the least that electricity is a malefic. Let us get out of the habit of calling any planet a malefic.

"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 August)

- Q. What would seriously limit the ability of a builder?
- A. A builder would be but a sorry craftsman were his abilities limited to the building of houses after only one particular model, which during his apprenticeship his master had taught him to imitate, but which he was unable to alter to meet new requirements.
- Q. What must he do to be successful?
- A. He must be capable of designing new and better houses, improving on that which experience teaches was not serviceable in the earlier buildings.
- Q. For what was this force of Epigenesis used in past Periods?
- A. To build new and better vehicles for the evolution of the ego.
- Q. What did the life, which is now man, do?
- A. Starting with the simplest organisms it built the form to suit its necessities. In due time, as the entity progressed, it became evident that new improvements must be added which conflicted with the lines previously followed.
- Q. Why and how did a new start have to be given to the ego?
- A. This had to be given it in a new species so it could retrieve any previous mistakes which experience had taught would preclude further development if the old lines were adhered to. Thus the evolving life was enabled to progress further in a new species.
- Q. What was done when the new form was inadequate?
- A. It too was discarded and still another departure made in a form adapted to the necessary improvement. Thus by successive steps does the evolving life improve its vehicles, and the improvement is still going on.
- Q. What progress has man made in building bodies?
- A. He has built them from the amoeba up to the human form of the savage, and from that up through the various grades until the most advanced races are now using the best and most highly organized bodies so far developed on earth.
- Q. What is going on between deaths and rebirths?
- A. We are constantly building bodies in which to function during our earth lives, and a far greater degree of efficiency will yet be reached.
- Q. If we make mistakes in building a body between lives, what is the result?
- A. They become evident when we use the body in earth life. It is well for us, therefore, if we are able to perceive and realize our mistakes so that we may avoid making them afresh life after life.

(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 see what the transiting planets will do for you in 1929. Orders filled at once upon receipt.

Price 25 Cents, Postpaid.
*The Rosicrucian Fellowship,
 Oceanside, California.*

Children's Department

The White Rose Chain

Our thoughts are living things,
And like the birds have wings;
On errands of kindness they fly,
Linking our hearts with love's tie.

"Today I will do good deeds."

The Palace Under the Big Oak Tree

BY FLORENCE BARR

"**H!** YOU horrid, horrid little creatures. Go away! go away!" said Rosalie, stamping her little foot. The tears sprang to her eyes and her mouth was pouting. "Go!"

Just then Secret Thoughts kissed her right on her pout. "Sh! Rosalie dear, remember, only this morning you said, 'I will be kind to every living thing.'" Then Secret Thoughts gently brushed away the tears, whispering, "Tears always splash the windows of the soul. There, I guess I got here just in time, for I think I hear Kind Heart whispering, 'Tell the ants you are sorry you were unkind.'"

Rosalie was ashamed, and she was very still for a few minutes. Then she said: "I am sorry; truly I am. But you see, I never had a piece of wedding cake before. And I laid it down just for a minute, and when I turned around to get it, it was covered with black ants."

A soft laugh from somewhere near made Rosalie's face brighten up, and her smiling mouth called: "Where are you, Elf-kin?"

"If you take another step I shall be under your feet," said he.

That made Rosalie laugh right out loud. Then she looked a little sad as

she said: "Did you hear me a minute ago, Elf-kin?"

"Yes, I heard," replied Elf-kin, "but since you are really sorry, it is best to forget it now. The trouble is, you don't know about all the wonderful things around you. Come with me and I will take you to a royal palace. Be sure you take Kind Heart along though, for Love rules this palace in the hill."

Across the garden Rosalie followed Elf-kin, wondering where on earth there could be a palace. She had never heard of one nearby, but she never doubted Elf-kin for a minute. Finally they stopped under the big oak tree. Rosalie looked about her, then down at Elf-kin. He was all smiles and he was looking straight ahead.

"Where is the palace?" whispered Rosalie.

Elf-kin pointed to the ant hill under the big oak tree.

"A palace!" exclaimed Rosalie.

"Yes, a palace," laughed Elf-kin, "and we are just in time for the wedding."

Above the ground this ant palace was made of a strange mixture of bits of leaves, stalks of plants, little pieces of moss, and tiny stones all held together by little bits of earth. And then underground were tunnels, and long passages, and great halls and galleries, each having a special use. The inside of the ant-hill was almost like a small city, with its streets and many houses. There were other houses in the ant hill beside the palace.

"Inside the palace," said Elf-kin, "are many rooms, and it is a busy place. In the palace live many queen ants, and there are hundreds of ant children. They were once tiny eggs, and then they became funny white, roly-poly ant babies, with neither hands nor feet. They had to be fed quite like baby birds, and they had to be bathed and combed and cared

for. But now they are all grown up, and this is their wedding day. The brides are quite gay in their wedding dresses of black with touches of red, and they have tiny red shoes. Be sure you notice their gauzy wings, Rosalie, for they wear wings instead of veils. The grooms are dressed all in black. They have wings too. All is excitement inside the gloomy palace, for this will be the first trip out into the great wide world for the royal princesses."

"Princesses!" exclaimed Rosalie.

"Yes, princesses," said Elf-kin. "Every little bride is a princess of royal blood. Sit down, Rosalie, but keep your eyes bright and watch for the opening of the palace gates."

"Who takes care of the queens and princesses and babies?" asked Rosalie.

"The slaves do all the work," replied Elf-kin. "There are thousands of slaves in every ant colony, for there is always so much work to do. They have no wings, so they can't fly away. Some are builders and dig tunnels and build bridges. They are helping the mineral kingdom by pulverizing the earth, breaking it up into powder. Others keep the streets clean. Some do the work in the palace and wait on the other ants. Others go out and milk the cow ants to get milk for the baby ants. This milk is so sweet that it is called honeydew, and the baby ants are very fond of it. The slaves feed the queens and princesses and keep them well and happy. Others tidy up the long halls, carrying out any bits of grass or straw that clutter up the entrance to the palace!"

Just then the gateways of the palace were thrown open wide, and out came some of the slaves making everything ready for the wedding party. When all was quite ready, the slaves passed the word along and out rushed the wedding couples—hundreds of them. Oh, how happy they were to have their first taste of sunshine! They swarmed on the pretty flowers nearby and stretched and unfolded their gauzy wings. How good the warm air felt! Oh, it was lovely in

the great outdoors. Then all at once they rose like a tiny cloud, all flying up, up, up, and then they were lost to sight.

"Where did they go?" whispered Rosalie to Elf-kin.

"Far away from here, but they will come back tomorrow," said Elf-kin. "And when they come back, the brides will be different, for they will have lost their beautiful gauzy wings, their wedding veils. They will go back into the gloomy palace and live just as all of the other queens have lived. They will lay eggs, and by and by they will have baby ants of their own."

"And what will the groom ants do, Elf-kin?"

"Oh, they will never be allowed to go back into the palace again. No, indeed; only queens and slaves live in the palace under the big oak tree."

"Oh, I am truly sorry I was such a stupid little girl. Just think, Elf-kin, I never knew how wonderful the little ants are. I just thought they were crawly insects." Then of a sudden a thought came into Rosalie's mind: "Elf-kin, those must have been some of the slaves that took my wedding cake—they wanted crumbs for the wedding feast. Don't you think so?"

"Well, I shouldn't be surprised if that were the reason; anyway we will pretend it was. Run along now, Rosalie, I have to be about my work. Good-bye." And Elf-kin was gone.

Ants

Ants, ants, little ants, what are you about,
Running all so busily, climbing in and out?
Do you build a city? Do you choose a king?
Are you laying up a store of grain, or any other thing?
You seem to be so busy, have you no time to play?
Ants, ants, little ants, where have you run away?
—Anon.

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.

The Little People

BY FRANCES RAY

“**F**REDERIC Van de Water recently dipped his pen in fire and wrote the following lines in the *New York Tribune*. The verses are dedicated to all those who see in the little people of the wood only targets for a ruthless and cruel gun; or to satisfy the lust to kill, ‘to hear the boom of a gun and see the gleam of a tousled thing falling through the air.’”

The Lord of the Little People,
Gentle and wholly wise,
Walking His woods in the twilight,
Harks to His children’s cries,
And His tender mouth is wry with pain,
And terrible are His eyes.

The snare that has throttled the rabbit
Jerks to its dying strain;
Trapped by his rush-thatched dwelling,
The muskrat whimpers its pain;
And here the bird with the shot-smashed
wing
Hidden three days has lain.

The Lord of the Little People
Wistfully goes His way,
Seeking in vain His children;
Few and afraid are they
Of the mighty beast who has ravished the
world
With his hunger to slay, slay, slay.

Lonely the fields at twilight,
Empty the darkling wood,
There in the woodchuck’s burrow

Dead lies the orphaned brood;
Here where the bobwhites cowered to-
gether
Are feathers and drops of blood.

The Lord of the Little People—
Who may divine what stirs
His heart as He waits in the twilight
For songs from His worshipers,
And hears but whimpers and squeals of
pain
From his creatures of plumes and furs?

The partridge rots on the upland,
The wild duck drowns in the sea;
Beasts on the wide-flung trap line
Perish in agony,
That the human thing with the weasel’s
lust
May wallow in mastery.

The Lord of the Little People,
Who can His thought surmise?
He knows, He knows when a sparrow falls
And terrible are His eyes.

Truly the writer of this poem has penned his words in fire, and, like Ella Wheeler Wilcox, has taken up the fight for the kingdom over which man has dominion and which in his blindness he is causing untold suffering. Man is delaying the evolution of millions of creatures whose lives are not lived to the allotted time and who have come to fear him as their worst enemy because of the suffering inflicted upon them, his younger brothers in God’s great family

of evolving life. Taking the life of the animal was in the far distant past a necessity: it meant food for the savage. As man evolved, the Ten Commandments, which represent the law from without, were given by Moses to guide humanity in their evolutionary journey until they should develop love from within, of which is born compassion.

Doesn't it seem a strange paradox that some of the so-called "heathen" nations do not kill to eat? Before man is awakened to the reality of his error and feels he must partake of flesh food, the reaction from killing is not so great; but when he enters into the slaughtering of dumb and helpless creatures for sport and amusement, "just to hear the boom of a gun" and to see some hunted creature brought to bay or a "tousled thing falling through the air," the spiritual reaction upon him is a serious matter.

How can there be joy in such sport? Did you ever look into the eyes of a wounded animal or bird? There is something there that pleads. To the truly awakened soul comes the realization that life is an essence born of the breath of God and given impartially to men and animals. The only difference is that man is one step higher on the spiral of evolving life. Life is a supreme possession, and we must understand the value of individual life, that it is an absolute possession of *the spirit within the form*. To kill is to interfere with the rights of the spirit. Think with what tenacity every living being clings to life!

It is said that "one who eats of the flesh of that which had life commits a crime which paralyzes his inner gift—that which opens the gates of the inner world." It is stated by a noted occult writer concerning the sportsman who has destroyed innumerable bodies of animals and birds that each time he kills he is attacked in that part of his astral shape which has to do with *movement*, and especially with the power of astral floating. Have you ever experienced flying during dream consciousness? You know it is a most exquisite sensation. But when a man who has taken the life of the

animal or of feathered creatures leaves his physical body, he cannot soar or float. He can only walk painfully. If he has killed many animals, he will be correspondingly worse off.

The bird kingdom is friendly to man. It is said, however, that on account of man's continued activity as an enemy to bird life, and were it not also for the inexorable necessity of fulfilling their destiny, the bird spirits would withdraw altogether from this planet; those marvelous creatures of motion, flight, and song would altogether be denied man.

We must never forget that we *are* our brother's keeper, and "our brother" includes the "little people" to whom the preceding poem is dedicated, who live, move, and have their being in God just the same as you and I, and who are evolving toward the human kingdom. When the animals reach the human kingdom, they will be on a higher arc of the spiral of evolution. They will have etheric bodies, as we shall then all be living in the Jupiter Period.

Let us remember the legend of Parsifal, who killed the swan for the sport of it, but who, after his soul was awakened, lived the harmless life, and in whose heart compassion was born. He felt the suffering of all living creatures.

Love is the great vibratory principle of God which ensouls every atom of every living thing in the universe. It is the golden thread which binds us all together in the body of God as one great family. Some have been going to life's school a little longer than others. It is our mission to serve and help those who are on a lower spiral of evolving consciousness, just as the Great Ones who are above us reach down from the heights and lighten the way for us. Otherwise evolution would cease.

As we realize more and more the sanctity of life, we will not willingly destroy the form that houses any spirit that came out from God as a divine spark with divine potentialities to begin its pilgrimage from impotence to the power of a self-conscious Creator.

Vegetarian Menus

—BREAKFAST—

Baked Apple with Raisins
Cracked Wheat Mush
French Toast with Maple Syrup
Cereal Coffee or Chocolate

—DINNER—

Celery
Baked Parsley Omelet
Spinach with Lemon Juice
Frosted Watermelon
Wafers

—SUPPER—

Grated Carrot and Cucumber Salad
Hot Corn Bread and Honey Fruit or Agar Jello

Recipes

Baked Apples

Core six apples, fill with seedless raisins, dust with cinnamon. Line pan with one tablespoon nut meal, one teaspoon flour, one cup brown sugar or honey, two tablespoons butter. Stir all together. Place apples in pan; add one-half cup water. Bake slowly.

French Toast

Six slices whole wheat bread, two or three eggs, two tablespoons brown sugar, one cup milk. Beat eggs slightly, mix with sugar and milk. Soak bread in the mixture until soft. Cook on well greased griddle till brown on both sides.

Baked Parsley Omelet

Six eggs, six tablespoons milk, three tablespoons butter, two tablespoons chopped parsley, one tablespoon chopped nuts, salt if desired. Beat whites and yolks of eggs together thoroughly. Add parsley and nuts. Pour into greased pan. Bake in moderate oven.

Frosted Watermelon

Watermelon, lemon juice, sugar. Cut pulp of melon into cubes. To one cup of cubes add one tablespoon powdered sugar, one teaspoon lemon juice. Chill in ice box several hours.

Carrot and Cucumber Salad (Serve Six)

Four carrots, two cucumbers, lettuce. Grate the carrots. Scrub cucumbers well, then slice without peeling. Place cucumbers on shredded lettuce, then the carrots, previously having mixed them with cooked salad dressing.

Corn Bread

One cup cornmeal, one cup flour, four teaspoons baking powder, two tablespoons brown sugar, one cup milk, one egg, two tablespoons melted butter. Combine in order given, pour into well

greased pan, bake in hot oven until well browned, usually about twenty-five minutes.

Fruit or Agar Jello

Use any jello that is not an animal product. Follow recipe on jello box.

The most important points in the preparation of meals are:

First, so to combine different foods that they will be correct from the standpoint of physiological chemistry.

Second, supplying in the course of the day all the elements necessary for the body's maintenance and growth.

A New Book on Child Training

We have recently published a new book entitled, "The Rosicrucian Principles of Child Training," compiled from the writings of Max Heindel on this subject. This book is particularly adapted to the use of parents and teachers who are engaged in the training of children. It contains information of a vital character in regard to the nature of the child and its development during the first seven years of its life. The book has forty-one pages and is attractively bound in a leatheroid cover. Price 50 cents, postpaid. *The Rosicrucian Fellowship.*

The Rosicrucian Seal

The Rosicrucian Emblem seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. These seals are sent in packages of 50 at 15 cents a package.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Mt. Ecclesia, July, 1928.

The Rosicrucian Fellowship,

Dear Friends:

The morning before a long planned hiking trip into the mountains of Tenancingo, Mexico, I awoke with a scarlet, burning cheek—erysipelas! I rushed to the only osteopath in Mexico City, who is, by the way, also interested in occult study. Upon my return home I wrote to the Fellowship for help. Within four days of the commencement of the disease it had disappeared, although it usually runs its course through two weeks. Twice before I have had serious attacks with medical care only, and suffered from three to four weeks.

Perhaps this time the attack was milder, perhaps the osteopath controlled it quickly, perhaps the osteopath's knowledge of magnetic healing alone was responsible for the speedy cure; but perhaps, too, a Higher Healer helped a trusting patient to health and stronger faith. —A. C. C. B.

Guntakel, South India, July 5, 1928.

Healing Department,

Dear Friends:

About 1919 my sight began to fail. Went to an eye infirmary and was told that I had cataract on both eyes, and nothing could be done till they ripened in about 15 years' time. In 1926 when taken on the railway, in my eye test I was given one year, and when the year was drawing to a close I applied for help from the healing department. But I was irregular in my letters, with the result I came through with six months for the next test. This is the last stage for a man to look around for something else to do before he gets settled. But on the advice of the healing department I kept on the books, sent in the weekly letter, and the result was that when the six months were up I came through the test with flying colors, getting the full period, one year for a man of 45 years. I thank the healing department for the kind interest taken in my case and those Invisible Helpers for looking after me and bringing me through my test and improving my sight. Ever grateful for the help and kindness shown at a time when everything looked hopeless.

Yours sincerely,

—H. C. M.

Cleveland, Ohio, June 18, 1928.

The Rosicrucian Fellowship,

Dear Friends:

I am feeling very good. I hiked eighteen miles yesterday over rough, rugged, country with very little fatigue. I think you may discontinue the treatments for me. Thanking the Invisible Helpers, I am,

Very devotedly yours,

—E. M. H.

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

August 5—12—18—26

September 2— 8—15—22—29

October 5—12—20—27

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

Evolution

Evolution is a subject that is engaging the attention of millions of people. What is the truth about it? Have we descended from the apes? The Rosicrucians say no, but they also say that evolution is a reality. "Evolution from the Rosicrucian Standpoint" by Mrs. Max Heindel goes into this matter thoroughly. Darwin's theory is compared with the occult theory. Those in doubt on the subject would do well to read this pamphlet. Price 15 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 JENSSON

"A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—Milton.

The above lines bring to mind Max Heindel's new book, *The Rosicrucian Principles of Child Training*, which I hope all parents, especially those of small children, also teachers, will not fail to read. This little book contains much valuable information for those parents who wish to apply the Rosicrucian principles to the education of their little ones.

World Day for Animals

The various societies organized against the practice of vivisection have set aside October 4th as "World Day for Animals." We trust all parents will remember to impress upon their children the importance of kindness to the dumb creatures evolving in the animal kingdom. A visit to the nearest zoo or the reading aloud of some good animal story will help in this. Animals often suffer needless torture in the name of medical science through vivisection, the process of cutting into living animals for laboratory experimental purposes.

We would advise parents to subscribe to "Dog World." Here the youngsters will find much material to help them develop unselfishness toward the animal kingdom. We would also suggest the reading aloud of Felix Salten's book, "Bambi." It is the story of a deer in the Austrian forests. John Galsworthy

says of it: "Bambi is a delicious book. For delicacy of perception and essential truth I hardly know of any story of animals that can stand beside this life study of a forest deer."

Life Savers

A most interesting group of dogs, 600 in number, were gathered together recently in San Francisco at the Dog Show. The famous Arnold von Minklereid was there wearing his Abraham Lincoln Humanitarian Medal, an award for life saving. We venture to say it might be a bit difficult to gather together a like number of life-saving human beings.

Parental Education

During the past few months mothers' clubs, parent teachers' associations, a large number of child-study groups, also "Children," the magazine published for parents, all have been urging the United States Commissioner on Education to establish a section of parental education. We trust they will succeed. Such a section would be most desirable, as it would distribute to parents everywhere the best possible information on the rearing and guidance of children.

Well Fitted to Serve.

Dr. Mariana Bertola, whom Governor Young has appointed as a member of the commission to study juvenile delinquency in California, is pre-eminently qualified to serve in such a position. Dr. Bertola is an idealist whose practical common sense and experience demand programs that produce results. Due to her interest Child Welfare Week was inaugurated in California some years ago, and now yearly thousands of little ones are given free examinations and treatments in special wards for children in every county hospital in the state.

Echoes From Mt. Ecclesia

Chats with the Editor

THE RESIDENTS at Headquarters have had such a busy month—so many interesting visitors and students and so many things to bring laughter and happiness that the month has been very full. It is sometimes good to have these diversions from the usually serious routine, for really humanitarian work is serious and often very sad; so many heartbroken, health-broken ones come to Headquarters for help or advice or are writing to us to receive a little comfort. Often this is a means of unburdening a sad and sorrowful heart, and it is a blessed work to help them. One can imagine the busy lives of those at the helm of this big international association, to whom thousands all over the world are sending letters. It is such a sad and sorrowful world today, that laughter and fun are necessary to counteract these conditions. While the summer months bring extra work, still the new life and the enthusiasm which the visitors bring with them are a god-send to us.

On July 19th the children of our New Era School gave the students of the Summer School an entertainment which was unique. Their clever teacher, Miss Esther Kjellberg, wrote a little play expressly for the children. The visitors were greatly pleased at the knowledge of astrology that the little kiddies had. They told about the star angels, the qualities and characteristics of the signs of the zodiac, and the keywords, for this play was a "Cosmo" lesson and astrology lesson combined. The knowledge which these little children displayed was a great surprise to the students. We

hope at some later time to be able to print this play in the Children's Department of the "Rays." It would have done your heart good to hear the little tots of four and five give their recitations and sing the French songs they had been taught.

With our lecturers and prospective lecturers sojourning at Headquarters now we are having some very fine lectures as well as classes. Mr. Manly P. Hall of Los Angeles, who with friends has been spending some time with us here at Headquarters, gave us a fine lecture on the New American Philosophy, on August 3rd.

The passenger bus is frequently packed with those going to the beach for picnic or bathing parties. Thursday evenings are always set aside for community singing or social gatherings. Last Thursday evening was spent at the beach. It was supposed to be a moonlight picnic, but Mr. Moon, while he should have been full, hid his face behind a high fog. This did not spoil our fun, however, for a large bonfire lighted the sand, and both young and old joined in popping corn and toasting marshmallows. Each week a new committee is chosen to put on something to entertain us. On July 26th the committee staged "The Vocal Teacher and Her Pupils." Miss Louise H. M. Brucker of Utica, New York, who is a very talented violinist, has been adding to our pleasure at these social gatherings.

A number of our students are contemplating attending the Astrological Convention in San Francisco between the 16th and 20th of August.

Local Fellowship Activities

A Rosicrucian Young People's Union was inaugurated a short time ago in the Los Angeles Center. The purpose of the Union is to increase the interest of youth in the Rosicrucian teachings, give them an opportunity to express themselves, and provide an environment favorable to their spiritual development. Activities of a recreational sort will be included. It is also planned to visit various churches and during the week following such visits discuss what has been seen and heard. The Union is designed to be an intermediate between the Sunday School for children and the regular adult classes. Its membership is restricted to unmarried young men and women under the age of thirty. It will particularly appeal to the type of mind of the new generation. Mr. Carl Trapp is class leader and Miss Alma Crosier is secretary. We are much pleased to know of the formation of this Union, and believe that it will have an important function among the other activities of the Los Angeles Center.

We note from a recent issue of the *Center Bulletin* of the New York Union Center that Dr. Edmund J. Hogan recently gave a series of health talks on "The Law of Crises." These talks explained the science of nature cure and showed its correspondence with the Rosicrucian Philosophy. We note in the same issue of the *Bulletin* that it has just passed its first half-year period, and that it is "moving happily forward in its efforts to scatter more seed in the fertile Aquarian fields that stretch out before us." The *Center Bulletin* is doing very good work. We hope that more of the Centers will start news bulletins.

Mr. Alfred Johnson, who during the past year has been lecturing for the Fellowship through the Middle West and who is now at Headquarters, expects to conduct in the near future a campaign designed to build up the organization of the Anaheim, Calif., Center, and extend its activities and influence.

New Study Centers in Germany

We are pleased to hear from Mr. Adolf Brinkmeyer, president of the Dusseldorf Center, that two new Study Centers have recently been formed in Germany through his instrumentality, one in Berlin and the other in Hamburg. The Rosicrucian teachings are spreading rapidly in Germany and are being enthusiastically received. The Centers in Berlin and Hamburg expect soon to be in full operation. They will in each case become a radiating center for the dissemination of the Rosicrucian Philosophy to an increasing number of people. We are very glad to know that this expansion of the work has taken place.

The Astrological Convention

The annual convention of the National Astrological Association will be held at the Hotel Whitecomb in San Francisco beginning on the evening of August 16th and continuing until the 20th. Mr. Llewellyn George, editor of *The Astrological Bulletin*, is president of the Association, Mrs. Jennie W. Wilkinson is secretary, and Miss Mary C. Bell is manager in charge of the preparations for the convention. This convention is expected to attract attendance from all over the United States as the one last year did which was held in Hollywood.

The slogan of the National Astrological Association is, "Make Astrology Scientific." The idea is to eliminate the fortune teller and the astrological faker, and make astrology safe and sane by avoiding sensationalism in connection with it and by emphasizing its scientific features. This is a very worthy object, and the Rosicrucian Fellowship is cooperating in this plan as far as possible. Mrs. Max Heindel will deliver a lecture on Sunday evening, Aug. 19th, on the subject, "The Delinquent Child, the Present Crime Wave, and Capital Punishment." This lecture will be illustrated with lantern slides. Dr. Franziska

Lash of Headquarters will speak on Friday afternoon, Aug. 17th, on "Astro-Diagnosis," and in the evening on "Correlation of the Astrological Signs with Physiology and the Bible."

The convention will be a means of drawing together those who are interested in the legitimate use of astrology, and establishing greater cooperation between astrological students all over the United States. Those of our students who are able to attend will undoubtedly be well repaid by so doing. Information and programs may be obtained by addressing Miss Mary C. Bell, 1371 Masonic Avenue, San Francisco, Calif.

Making the "Rays" Larger

The campaign is under way for getting one thousand new subscriptions for the "Rays" as a preliminary to establishing a new department devoted to the publication of local Fellowship news from our various Centers. Results have not been all that could be desired so far, but we expect that with the coming of September more energy will be put into the work by our local members. We feel that this new department if instituted will stimulate a great deal of interest in Fellowship work, and bring the various local Centers together into a closer union, helping them to become acquainted with one another. The extra work and expense of this project make it necessary that we have a larger subscription list to justify it. Subscriptions sent in for this purpose should be labelled, "MAKING THE 'RAYS' LARGER," so that they may be credited against the required number.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Sunday School

The Rosicrucian Sunday School is being found of great value in the training of children. The lessons are sent out from Headquarters in the form of booklets, each containing the lessons necessary for an entire solar month and illustrating the particular virtues which

should be inculcated during that month. They are furnished to the Centers and also to individuals who wish to conduct classes in their homes. The booklets are 15 cents each, and the manual of instructions for conducting a Sunday School is 10 cents. An entire year's lessons consisting of twelve booklets and the manual of instructions are sent for \$1.70.

We hope that those local Centers which have not yet instituted Sunday School classes will consider the matter, as it is an important phase of the Rosicrucian work.

*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.
 Rosicrucian Principles of Child Training, 50 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.
 Astro-Diagnosis, \$3.00.
 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.
*The Rosicrucian Fellowship,
Oceanside, California.*