

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press

Summer Session of Mt. Ecclesia College

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

Classes

Philosophy. Intensive instruction in the Rosicrucian textbook, the *Cosmo-Conception*, will be given. Also Mr. Heindel's occult investigations as embodied in his later works, *The Web of Destiny*, *The Rosicrucian Mysteries*, *Questions and Answers*, etc., will be compiled for class instruction. The *Bible* will be interpreted from the Rosicrucian viewpoint.

Astrology. This useful branch of the philosophy will be covered in four classes: The Setting up of Charts; Delineations and Progression; The Keyword System; Astro-Diagnosis and Healing. The last named class will be taught by Mrs. Max Heindel.

Anatomy and Physiology. Correlation of the human body with astrology and the occult teachings will be made. Knowledge of this character is invaluable to the Invisible Helper. This class will be conducted by Dr. Franziska Lash.

Expression. Classes in Public Speaking and Psychology of Speech will be held to prepare the student for the platform. We are negotiating for the services of a teacher of public speaking from the University of California. Grammar and English Composition will also be taught.

Purpose of the School

This school will be open to all who wish to study the great causative principles of life so as to better understand themselves and to help others; but it is particularly designed for those who hope to become lecturers or teachers in the Rosicrucian movement. Certificates of Credit will be issued to all who take the courses and pass the examinations.

Accommodations and Rates

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

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

To either men or women who have qualifications for teaching or lecturing we offer as an inducement to do so a discount on the above rates of twenty per cent provided they successfully complete the required work of the course and sign an agreement that when they return to their home towns they will start a class in the Rosicrucian philosophy, or teach an existing class, or give a series of lectures on this subject.

An Opportunity for Advancement

Occult Science holds the Key of Life, and those who study it can best understand themselves and the lives of others. There is a great need for teachers and lecturers to take the Rosicrucian message to the world, and we offer you an opportunity of beginning a course of study which some day will enable you to help in this great work.

Write us for further particulars.

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

Current Topics

From the Rosicrucian Hierarchy

BY JOSEPH DARROW

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

"The Revolt Against Civilization"

CIVILIZATION is threatened and the forces of reaction and disintegration are in the ascendant, with a possibility of becoming overwhelming in their onward sweep of destruction, according to a comparatively recent book by Lathrop Stoddard, Ph. D., which bears the same title as this article. Dr. Stoddard is a graduate of Harvard University and a writer of note. He has made an exhaustive study of some of the present phases of our modern civilization and as a result has reached a state of genuine alarm. In his book he describes very graphically what he calls the menace of the "under man." By the

THE
"UNDER
MAN"

under man he means the lower strata of society—the undeveloped, the degenerate, the feeble-minded, and those who are distinctly below par in the mental scale. He believes that a large part of humanity is more or less definitely on the road back to the jungle.

He goes on to analyze exhaustively the rise of socialism, anarchism, nihilism, syndicalism, and bolshevism, all of which he claims are symptoms of a more

or less definite social malady. All of these movements, he says, are characterized by hatred of the advance which civilization has made and hatred of those who have risen in the scale of human life through the mechanisms of civilization. Their idea, according to Dr. Stoddard, is the reduction of the entire human race down to a dead level of mediocrity. The means which are being used to accomplish this are class war, sabotage, intimidation, destruction, riot, and revolution.

In his analysis of the French Revolution he notes that the object was not only to kill off the aristocracy, but also to beat down and practically annihilate the middle classes, reducing all to a common level. The idea which underlay this was that thereby happiness would be achieved for the masses by removing the odious class distinctions which separated groups of people from one another.

CLASS DIS-
TINCTIONS

Dr. Stoddard believes that Russian bolshevism and syndicalism in other countries exhibit the same characteristics. Industrial and social chaos he thinks are seriously threatened, and may be averted only by a radical awakening on the part of the better elements of society.

Added to this state of affairs, statistics regarding the large number of feeble-minded persons in the United States and other countries introduce another alarming factor. The feeble-minded apparently are multiplying at a much greater rate than normal individuals. It is stated that there are in the United States

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300,000 feeble-minded persons at the present time.

This looks rather serious for all of us if these conclusions are correct, and if so the human race is in for a bad time. But are these conclusions correct? Let us analyze them briefly in the light of occult science. We shall find, we believe, that they are partly correct and partly incorrect. No world movement is ever the product merely of caprice or whim on the part of the populace. There are always underlying factors which are real and which have to be reckoned with. In examining this question the first great underlying principle which appears is the Law of Spiritual Unity, namely, the fact of "the fundamental unity of each

LAW OF
UNITY

with all." In spirit humanity is all one exactly as the individual drops of water in the ocean are all one, and the molecules of air in the atmosphere are one. There are no dividing lines or surfaces between the various drops of water or the various molecules of air. All the apparent separateness and divisions of the human race are due to the veils of matter in which the spirit is encased.

All progress, all happiness, all well-being for the human race depend upon our gradually working our way back to the state of spiritual unity in which each recognizes his identity with his brothers, and in which each realizes that his interests and those of his brother are inseparable. Then action will follow by which both will work to promote their mutual welfare, neither seeking to advance at the expense of the other. The doctrines of the Christian religion are merely statements in different words of these principles—principles which are as old as the universe. In a world made up of separate units there can be no permanent happiness or well-being except through co-operation, mutual helpfulness, and the realization that the welfare of one is the welfare of all.

This being true, it follows that any social or economic regime which tends to bring about this condition of affairs is on the right track. Therefore it may be seen that our new industrial, political, and social movements, so far as they endeavor to make the welfare of one the welfare of all, are moving in the right direction.

But in our investigation we run across another cosmic law which must equally be reckoned with. It is the Law of Consequence. This law requires that every force which is set into operation by any person must have an equal re-

LAW OF
CONSE-
QUENCE

action at some time in the future, and the person who set that force into operation must experience the reaction. Human progress depends primarily upon the development of the will and the subordination of the desire nature to the will. The individual who through self-mastery develops his will power and his lower vehicles so that they become serviceable instruments with which to obtain for himself the things which he desires, by the Law of Consequence not only is entitled to those things but must receive them. The law is, "Your own will come to you." Moreover, it cannot be prevented from coming to you because the laws of the cosmos are inviolable. That which you have created, good or bad, must come to you eventually.

In view of the preceding, how about property, wealth, social distinction, and the pride which they may involve? It is easy to see that if we are all one in spirit, all things which tend to separate us from the mass of humanity act as clogs or weights to impede us in our forward march towards spirituality. When a group of people have so separated themselves from the mass of humanity through external and artificial conditions that they are no longer working for the good of the whole but seek only their

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own selfish advancement, they have become in the nature of a cosmic cancer. We know that cancer if unchecked will destroy the physical body. Likewise cosmic cancer if unchecked will destroy the cosmos. Therefore society must

COSMIC
CANCER

avoid those things which are separative and cancerous in their nature.

When any class has crystallized to the point where it has regard only for itself, seeks only its own advantage, and disregards the rights of others, it is ripe for dissolution. Cosmic dissolution will overtake it without outside help, however, because it has within it the seeds of disintegration. But it has been a matter of history that when such conditions arrived, men were not content to stand by and let the cosmic processes perform the disintegration alone, but they had to take a hand in the matter. The passions of the masses were often aroused, and wholesale destruction followed. In such cases the Agents of Destiny who direct our evolution utilize the destructive powers of humanity to cut out the cosmic cancer, and thus seeming evil is transmuted into good.

But how about the masses who take things into their own hands and start revolutions whereby millions are made miserable, destitute, and unhappy? They are evoking the Law of Consequence, which must bring to them a reaping of the same nature as that which they have sown. They are sowing the seeds of future national, racial, or class destruction, suffering, and want. Their destructive passions may have been utilized, but they do not escape the penalty of those passions. Thus we see that orderly processes of reform are far superior, both from a mundane and a cosmic standpoint, to methods of revolution and riot.

What is the solution to the problem? Max Heindel says, "Applied knowledge

is salvation." Knowledge of the spiritual principles of Unity and Consequence, also of the various inner planes of nature and the forces and laws which operate there, together with their reaction upon humanity, constitute the means of deliverance from the demon of ignorance and the forces of vice and reaction. The so-called upper classes must come to know that they are a unit with the rest of the great human family. They must discover

KNOWL-
EDGE IS
SALVATION

that service to that human family is the only means of true service to themselves, and that they advance only by being of use in the upliftment of those around them. They should learn that service to others multiplies service to self by the number served. Those in the lower ranks of society must come to know that self-denial and mastery of the passions and desires through the development of will power is the only road which leads to happiness and well-being.

When this knowledge becomes general, we shall find that the present signs of degeneracy among the ranks of the people will begin to disappear. The menace of the feeble-minded will decrease. The revolt of the "under man" against civilization will be transformed into co-operation with those who are fitted to direct the works of civilization. The social and economic chaos predicted by modern writers will not materialize, though there may be much intervening strife and misery before the human race learns these lessons, which they not only must but will learn.

Hence we are optimistic. The predictions of doom leave us comparatively undisturbed. All is good in the making, and though the way may be long and hard, the goal is certain. The occult student knows it.

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.

I Shall Tread Softly All My Days

BY E. M. ARMISTEAD

I shall tread softly all my days
For fear my feet a tiny bloom shall
crush,
A blade of grass destroy or insect kill—
Or e'en a tiny grain of dust
Keep from the moistening rill.

I shall tread softly all my days
That when I pass no winged thing will
fly;
No crawling one delay; nor turn in
strife;
Full well I know the sacred tie
That binds us life to life.

I shall tread softly all my days
That man may know me as his friend;
For in my eyes he'll see a light Divine
And feel "a love that casteth out all
fear"
Within this soul of mine.

I shall tread softly all my days
Because rough-shod upon my heart an-
other strode;
My feet were washed within its crimson
stream,
I stood within "The Presence," and I
caught the Gleam—
"I shall tread softly all my days."

—Original Publisher Unknown.

The Cause and Cure of Infant Mortality

BY MAX HEINDEL

(This article first appeared in Sept. 1916.

EDITOR.)

A WRITER in the *British Medical Journal* discusses the mortality of boy babies. He finds that they start life on the average with an advantage in weight over their little sisters, but not notwithstanding this the girls seem to have a greater power of resist-

ance with respect to the inimical influences which ravage the ranks of infants during the first years of life. He writes:

"The first indication of a distinct pathological predisposition is shown by the greater mortality among male infants, so much so that even though more males are born, by the end of the first year of life females may predominate.

Tetany is said to be more frequent in boys and convulsions in girls, and the latter display an overwhelming liability to suffer from chorea The difference can not be due to any lack of care affecting the male infants; on the contrary, in most countries the birth of a boy is the source of special congratulation. No influence can be invoked to explain this excess of male deaths except less resistance to disease—a proclivity that operates in all latitudes.

“Taking the coefficient of mortality among female infants as 100, that of boys has varied from 123 in England and 121 in France to 110 in Servia and Japan. This proportion holds good even in countries with a high all-round infantile mortality, and the ratio is much the same during the age period 0-5 years. In the age period 5-15 the rates for the two sexes are almost identical, but after 20 years of age the mortality among females again falls. Speaking generally, it may perhaps be said that the boy reacts more violently to disease than the girl, is more easily knocked over than the latter, does not recuperate as quickly when the illness takes a favorable turn, and does not offer as much resistance when suffering from chronic affections.”

The writer quoted does not seem able to give any reason for this condition of things nor to offer a remedy or any suggestion that may reduce the condition; but to the occultist versed in the Rosicrucian teachings concerning the polarity of the vital body the seeming anomaly is easily accounted for, together with many other facts known to the medical profession but not explained by them. Man, who has the positive physical body, has a negative vital body. Thus he is not able to resist disease as well as woman, who has a negative physical body but a positive vital vehicle. For that reason woman is able to endure a siege of sickness that would kill a man twice her weight and apparent vitality; she suffers more keenly than man, but bears pain with more fortitude. And when the favorable turn comes, her positively

polarized vital body seems to suck in, as with a million mouths, the solar energy; it swells and begins almost immediately to radiate the streamers so characteristic of health, with the result that the physical body recuperates apace. On the other hand, when a man has been brought very low by sickness and the turn of the tide sets in, his negatively polarized vital body is like a sponge; it will absorb all the solar energy it can get, but the avidity noticeable in the vital body of the woman is lacking; therefore he lingers a long while in the shadow of death, and as it is easier to give up than to fight, he succumbs oftener.

There is also another reason for greater mortality among boy babies. Students of the Rosicrucian philosophy are acquainted with the law governing infant mortality, namely, that when the ego in passing out at death is very much disturbed by the loud and hysterical lamentations of relatives or the turmoil incident to death through railway accidents, fires, war, and the like, it cannot concentrate its attention on the panorama of life which then passes in review much like a picture film thrown on a screen. This panorama should be etched into the desire body to form the basis of feelings of pain in purgatory and pleasure in the first heaven; the pain is transmuted to conscience to warn the soul in future lives not to commit again the mistakes of the past, and the pleasure felt on account of good deeds in life generates virtue to spur the soul on to better things in later lives. When the soul is seriously disturbed in its concentration on the life panorama, the etching does not work on the feelings as it should, and thus the life experience would be lost did not the higher Powers interfere and let this soul die in infancy when next it comes to re-birth. The subtle vehicles are not born at the same time as the physical body. The fruits of the former life are incorporated into them after death in infancy, and in a few years the soul seeks a new embodiment and lives its normal span of time on earth.

Under this arrangement an enormous number of children are pre-destined to die in infancy, for wars, wakes over the dead, and lamentations have deprived millions of souls of peace at the time of death. The World War will add a few more millions, and so infant mortality must continue to grieve our hearts until we learn the science of death and how to help the passing soul as we have learned to care for the incoming babe. We with our small and finite minds have already learned to use the lines of least resistance to attain our ends. We have studied the conservation of energy, and we may be sure that the great Divine Hierarchs who have charge of evolution make use of similar methods with greater efficiency. Hence, as babies must die for the reasons given, what more natural than to let as many as possible of those thus predestined take a male body with a negative vital body, which will most easily succumb to the rigors of physical existence?

It is not to be denied, however, that a great many deaths in infancy are due to a lack of understanding of the complex constitution of a human being, which includes subtler vehicles than the one seen and commonly believed to constitute the whole organism. Although the vital body of infants is still comparatively unorganized at the time of birth, the ether which is to be used for its completion is within the aura, ready to be assimilated, and if anyone in its surroundings happens to be weak and anemic, an unconscious vampire, he or she draws from the unassimilated store of ether of the infant much more easily than from adults whose vital bodies are fully organized; also naturally they draw more easily ether that is negatively polarized, as in the body of a boy baby, than the positive ether from the girl baby. Hence also in this way is the greater mortality of boy babies to be accounted for, together with many deaths not due to the more fundamental law previously stated.

If this were known and believed, a long step could be taken to save the in-

fants, for precautions could then be adopted. In the first place, infants should sleep in a crib as far from the mother as she can reach so that her aura does not mingle with that of the child. A weak mother should not nurse her child, but obtain if possible milk fresh and warm from healthy, well-fed cows or, better still, from goats. Fresh milk is supercharged with the ether of the animal and has a vital energy not appreciated by the chemist who makes merely a physical analysis of its chemical constituents. And last, but not least, massage of the spleen and stimulation of the splanchnic nerves, *carefully and conservatively practiced*, will aid the etheric counterpart of the spleen in its activity of specializing the solar energy upon which the vital processes are as dependent as the lungs are upon air.

Lost With God

ELLA MACK URAY

Lost with God in the hills in June,
 Finding at last myself in tune
 For a summer's day with Nature's God;
 Why, even the violet-sprinkled sod
 Thrilled with life and throbbled in rhyme
 On this day that seemed too short a
 time.
 The story I heard this sweet June day
 Was perfect peace that may ever stay
 In the heart of one who is lost with God,
 Who learns through Him as he walks
 abroad.

As I wandered on through the fragrant
 wood,
 A whisper came that God is good—
 Is everywhere present, and using man
 To unfold His laws and wondrous plan.
 But the ones He calls and ever uses
 To reveal His truths in the way He
 chooses
 Must tune their lives to the Master's tone,
 And yield their wills to His perfect
 own.
 Thus His Word through them He freely
 gives;
 It returns not void, it ever lives.

Iuri-Immanuel

A Rosicrucian Story of Jesus the Christ

BY J. H.

The Silent Brotherhood.

IN THE twenty-fourth year of the reign of Caesar Augustus there arrived in Rome a messenger of unusual appearance. An old man, a Jewish rabbi, with a long white beard and dressed in a flowing white robe rode in the evening twilight up the Palatine Hill to the residence of the emperor. He was surrounded by a military escort which showed him every mark of respect. This man brought letters from Tiberius, the stepson of Augustus, who in the preceding year had celebrated a great triumph in Rome, and after receiving the tribunician power had retired to the island of Rhodes, where he now lived in solitude. After Augustus had received the letters addressed to himself and to the empress Livia, he ordered that the messenger should be treated as his guest and should appear before him the next morning.

That night the mighty Caesar, who had scarcely recovered from an illness and was not in the best of health, could find no sleep. His mind was too much occupied with the contents of the letter which he had just received. Tiberius wrote how a few days after his arrival in Rhodes he had saved a certain young man who had seemed to him to have been unjustly imprisoned, and how the Jewish rabbi who was his present messenger to Caesar had come to thank him for what he had done. On this occasion the old man had given him some very important information and advice and proved himself to be in the possession of knowledge which concerned the government of the Republic. And since he was also a physician who had healed many after others had failed, Tiberius had thought it wise to befriend him and to send him with an escort to Rome to speak

with the emperor himself and to advise him concerning his health. The man had claimed to be a true prophet of the invisible God of the Jews, and Tiberius in his letter had mentioned incidents which proved that he knew the innermost secrets of the imperial family which could be known only to their closest friends. Augustus, also known as Octavianus, was never entirely free from the fear that he might at any time share the fate of his murdered uncle, Julius Caesar, and at times he suspected even his son-in-law Tiberius. The contents of the letter which he had received aroused anew his fears that his best friends might be traitors and scheming to destroy him. He could not understand how any man living in Rhodes could come to know what had happened at Rome before Tiberius knew it, and why one should endanger his life by telling what he was not supposed to know. So his mind was restless, his fears and suspicions kept him awake, and he was anxiously waiting for the morning.

When morning came and the messenger appeared before him, all his suspicions vanished in the presence of the prophet, whose personality inspired love and confidence and banished fear. The rabbi seemed to be able to read the emperor's mind, for he assured him at once that there was no cause for suspecting treason, and perceiving his need of sleep and rest he advised him to take care of his health before doing anything else. Later he told him that the knowledge which he possessed was given to him in order to help and bless men and not to hurt or injure anyone, and that he had been sent to restore him to health and not to poison him. He prophesied for him a long life provided that he would not wilfully expose himself to danger and

that he would continue to protect the worship of the triune God. He told him that the invisible arm of God was a greater strength and protection to him than all his servants and soldiers, and that his government would be successful in restoring order and in keeping peace only in so far as it was based upon love of the true God instead of resting upon the fear of men. He spoke with such fearlessness and freedom and consciousness of inward and concealed power that Augustus felt convinced that all he said was true.

Augustus was not altogether ignorant of the religion of the Jews, but he had never before met a man of such powerful influence. Augustus had interested himself in the building of the Jewish Temple at Jerusalem, and he and his wife Livia had sent costly presents for this temple and were continually sending large contributions for sacrifices, so he might expect some gratitude on their part. He knew that this peculiar race were dispersed throughout the whole extent of his dominions and that they were everywhere in closest agreement as to the tenets of their religion, but this religion was a mystery to him. In his superstition and fear of the gods he was afraid to displease any of them, so he was glad of the opportunity to become better informed. He therefore asked the prophet many questions concerning the invisible God, and what he should do to please Him. The rabbi then gave him an account of the belief and the life of the members of his Order, who were worshipers of the triune God, who was above all other gods.

To the Jews he said had been given the Mosaic religion, but most of them merely kept the traditions of their fathers and knew not what they worshiped. Interspersed among these ignorant worshipers there were, however, a select few who had been given advanced teachings, which were communicated only from mouth to ear. In these teachings were revealed the love, the wisdom, and the power of the triune God. They had been

kept secret from the beginning and were concealed from the ignorant multitude. They had formed the basis of every religion. They were known to the Babylonians and had long been practiced in Egypt. They were known to Samuel and to Solomon, and had been transmitted unimpaired to a school of prophets which now preserved and practiced them.

The rabbi then went on more fully to describe the belief and the life of these prophets. He said that they formed a sacred order, a silent brotherhood, a secret organization, whose work was unknown to the world at large. Many of them had no certain dwelling place but traveled from house to house recognizing each other by particular signs. Some lived near Alexandria in Egypt on the shores of Lake Marcotis, some on the shores of the Dead Sea at Engedi, and some on the shores of the Sea of Galilee at Capernaum and Magdala. Their names and their number were known only to themselves. They usually appeared clothed in the dress of the country in which they lived or traveled, but wore a distinctive white dress when they were in their own company or on a special mission. They admitted no one into their fellowship without placing him on a long period of probation.

They had a system of Initiation into their Mysteries consisting of three distinct and separate degrees which were governed by a fourth. The first degree was preceded by three years of preparation. The candidate was then tried for a period of twelve months, and if he was found worthy he received certain of the secret teachings of the Brotherhood. At the end of two more years of probation he was presented with a spade, an apron, and a white robe. A solemn oath was then administered to him that he would never reveal any of the secrets entrusted to his care nor conceal anything from his brethren, that he would never add thereto nor take away therefrom, and that he would continue to live the life which he had thus begun. After this he became a full member or

disciple of the Order, and was allowed to partake of the common meal and to share in the community of goods.

These brethren were of one heart and one soul, and not one of them said that aught of the things which he possessed was his own; but they had all things in common. Neither was there among them any that lacked, for as many as had been possessors of lands or houses gave them up, and distribution was made unto each according as he had need. Special officials were appointed in every place for the distribution of goods and to see that traveling brethren found hospitality. The full admission into the organization as a disciple was a step of supreme importance to the candidate, as he thereby gave up every connection with his former life in the world. He ceased to be a man of the world and became a member of a spiritual community.

The disciples of the Order who had studied the secret remedial properties of plants and minerals traveled as physicians from place to place, healing the sick in mind and body wherever they found them. Others worked as carpenters, builders, weavers, or as similar handicraftsmen. Their food was procured by those who preferred an agricultural or pastoral life. They were never engaged in any commerce for gain, nor in the manufacture of articles of war, for their first duty was love to all mankind. Believing all men to be children of one common Father, they repudiated slavery; and their care and protection extended even to animals. Telling the truth at all times, and because silence was considered to be the worthiest praise of God, they used no vain or profane language. Besides renouncing all animal passions, they ate and drank in moderation and used wine and oil only in their mystic rites.

Abstinence from marriage was the usual practice, and as a rule they adopted their children, but a few were permitted to marry and to have offspring of their own. These regarded the marriage covenant as more sacred and binding than

any other. They were most careful in the selection of a wife, and only married in the hope that she would become a mother. Sexual relations were kept free from animal passion and used only for the purpose of procreation. The training of the offspring began with the moment of conception. Being in all things obedient to their superiors, their life was regulated by strict discipline, which enforced self-denial as the highest law, so they could help others but would not save themselves.

The religious doctrines of these mysterious disciples differed greatly in many respects from those of the traditional Jews. The Initiates had their own secret books containing doctrines which had been accepted by the Order at all times and in all places. These books were closely guarded as their most sacred possession. While the candidates lived strictly according to the law of Moses as interpreted by the priests of the Temple, the Initiates rejected the Aaronic priesthood and its ordinances. They made no animal sacrifices, and regarded the breaking of their daily bread as more sacred than any sacrifice. They had their lustrations and mystic purifications, and their prayer was always directed toward the rising or setting sun. For them the Sabbath was more a day of good works than of rest.

They believed that the soul is by some natural law attracted to the body and imprisoned therein, but that it is liberated at death and can then live independently of the body. For this reason they knew no fear of death but rather welcomed it as a kind messenger who opens the prison house of the body to let the soul go free. Immortality, or the resurrection from the dead, was to them an absolute truth proved by experience, for they could see and follow the life of the spirit through rebirth to that blessed state where it is free from incarnation. And since they knew the life after death to be a continuation of the life in the body, they exemplified in their life in the world that charity which extends be-

yond the grave and which is the consummation and culmination of every virtue. This charity they expressed more in practical and helpful works of mercy than in beautiful doctrines, and therefore the common people honored and loved them more than they did the other teachers of the law.

The greatest difference between the traditional Jews and the followers of the secret teachings of Moses was in their doctrine of the Messiah. While the traditional Jews generally believed in and expected a political Messiah who would deliver them from the yoke of the Romans, the better informed disciples knew that the kingdom of the true Messiah would be a kingdom of the spirit extending over the whole earth and not merely a restoration of the Jewish monarchy.

To this account of the religion of this Mysterious Order Augustus listened with deep interest. Although he was the head of the Roman dominions and had more power than any other man and more riches, he was weak in mind and body, tired of war and bloodshed, and he sought to establish peace and restore order in the Republic. He was unable to find satisfaction and happiness for himself and his family. But in this Jewish rabbi he saw the peace of mind and tranquility of spirit which he himself lacked. An invisible spiritual influence had attracted this man to him, and the more he saw and heard him the more he liked him. This prophet was different from any priest or physician he had ever met. He spoke with a power and an authority which carried conviction and removed doubt. What influenced him most in favor of his new physician was the fact that his health improved perceptibly from day to day. And so it happened that within a short time the ruler of the world had become the friend of the messenger from Rhodes, who had convinced him that even Caesar was ruled by the invisible and intangible power of a God who could not be conquered.

Through this messenger Augustus also was informed concerning the real con-

ditions in Palestine. When he heard that Herod the Great was exciting the Jews to new rebellion through his cruel murders instead of preserving peace and order, he was displeased and planned to make a change, for he wished as far as possible to win the good will of this peculiar people. He knew, however, that in order to rule the Jews best it would be advisable that he himself should become initiated into their Mysteries, and he therefore inquired how he could obtain the secrets of the Order. The old prophet informed him that the laws of the Order to which he belonged regarded not the person or station of any man; that all the wealth of Rome could not buy these secrets, nor could they be extorted through torture. He said that the only way for Augustus to obtain these secrets would be to submit himself unconditionally to the will of the Head of the Order, who would ask nothing but what was just and honorable. Augustus then asked how he could communicate with the Head and by what means he might recognize the brethren. Perceiving that the mighty ruler was sincere in his purpose, the rabbi revealed unto him as a sign of recognition a star with a vine in the center, but gave him solemn warning that any hostile use of this token would bring certain disaster upon himself, of which the superstitious head of the Roman Empire was fully convinced.

Augustus would have kept his newfound friend and physician near him in Rome, but the messenger desired to return. So the former made careful preparation for his safety and comfort in traveling back to Rhodes. With his own and his wife's letters to Tiberius he sent a special edict addressed to the generals of the more important legions in Palestine, in which he greatly checked the military control of Herod, but left him in nominal authority as king and ruler of the Jews. In this edict he also gave almost unlimited power and protection to the members of the mysterious Brotherhood whose secret sign of recognition was a star with a vine in the center.

Preparations for the Great Event

The edict of Caesar Augustus meant that the reign of Herod the Great would soon come to an end, and it was received with great joy by the military leaders in Palestine, for they all hated and despised the cruel tyrant. Greater still was the joy of the silent brethren of the Order when they received the homage of Caesar, and the light in their eyes shone brighter than ever before. While they themselves had no use for worldly wealth and power, since they had renounced all earthly things for the Order, they were glad for the sake of the people to have been thus favored by Augustus. They also felt that the time was drawing near for the appearance of a real king of the Jews, a true Messiah, who would reveal openly to the world the sacred teachings of Adonai which they taught and kept in secret. It was now their privilege to prepare for the coming of this great Teacher.

With this purpose in mind they investigated the genealogical records of the more important descendants of the house of David. Among them they found the records of Joseph of Bethlehem, the son of Jacob, and that of his cousin, Mary of Nazareth, the daughter of Heli. These two seemed to them the best representatives of the house from which the Messiah must come, whom they would especially prepare to furnish Him with a body. Joseph being over fifty years old was a brother of the Order who had long ago given up the intention of marrying. Mary, his cousin, had lost her father when she was but three years old. Her mother had married again, and Mary was sent to relatives in Jerusalem, who had brought her up in the atmosphere of the Temple. She had now reached the age when she should be given in marriage.

For this purpose several relatives and friends had come together in Jerusalem, and among them was Joseph of Bethlehem, who had known his cousin as a child. He had been for many years like a guardian to her and had always treated

her with great kindness and affection, for which she felt deep appreciation and gratitude. She was now a beautiful virgin with blond hair, blue eyes, and a form which was physically perfect. She was well instructed in the Scriptures, knew how to cook and spin and sew, and promised in every respect to become an ideal wife and mother. But Joseph had never thought of marrying her until his brethren in the Order expressed their opinion that it would be best for this good daughter of David to be married to him. They voluntarily gave him their consent and approval should he desire to make her his lawful wife. Under the continued pressure of persuasion on the part of his brethren and relatives and following the impulse of his own kindly nature Joseph finally gave his consent. The betrothal was soon arranged, and Mary went to Nazareth to live with her mother's sister until Joseph should come and call her to the wedding.

After Mary and her friends had departed for Nazareth, Joseph returned to Bethlehem. When he was alone and undisturbed and able to think over the prospects of the future, many doubts came to him whether it was right and just for him to marry his cousin. First of all he thought himself too old for the young virgin. Although his simple life and peaceful occupation as a carpenter had preserved his mental and physical faculties in their full vigor, it seemed to him that a younger man would be more suitable. He feared also that in spite of all the good reasons for this marriage given by his friends the Head of the Order might not approve of it. He was therefore in great mental anxiety to know what he should do.

As a member of the mysterious Order Joseph took part in the secret assemblies. It was at one of these sacred communications at Jerusalem attended by Joseph that the brethren were informed concerning the decree of Augustus, i.e., that he had instructed his generals to protect the members of the Order and render them every assistance they might re-

quire. As in all other places where the decree had been communicated to the brethren, this information was received with joy. After one of the brethren had announced these glad tidings, he raised his hand and with a sign which demanded particular attention he said to Joseph of Bethlehem:

"Joseph, remember that you are a descendant of David the King. Fear not therefore to take your cousin Mary for your wife. She will give birth to a son; then you shall give him the name Jesus, for it is he who shall save his people from their oppression and their sins."

When Joseph heard these words he was filled with great delight. Now he knew that it was the will of the Head of the Order, and all his fears vanished. It was now his duty to follow the instructions and to take Mary for his wife, hoping for the fulfillment of what was promised.

While he was preparing for the joyful event, a messenger arrived in Nazareth with an important message for Mary. He found her alone in the house and greeted her:

"Hail, Mary, full of grace! The Lord is with you. Blessed are you among women."

Mary was much disturbed at these words, and was wondering what such a greeting from an unknown man could mean when the messenger spoke again:

"Do not be afraid, Mary, for you have found favor with God. You will be with child and will give birth to a son; then you shall give him the name Jesus. He will be great and will be called 'Son of the Most High.' He will become an Initiate of our Order. At the age of thirty he shall give his body to become the vehicle for the great Sun Spirit, the Christ, who will become the Savior of mankind."

"How can this be?" Mary asked, "for I am not married and have not known my husband."

"Joseph, your betrothed," the messenger answered, "is already on his way to make you his wife. Through him this shall come upon you in perfect purity

and without passion. Thus your child will be immaculately conceived."

"I am a maidservant of the Lord," Mary answered humbly; "may your words be fulfilled."

Then the messenger left her.

The Birth of Jesus

Soon after Mary had received the heavenly message that she had been highly favored by God, Joseph came to celebrate the wedding and to take the bride to his own home. In due time his wife made the joyful announcement that she now carried in her womb the hope and expectation of Israel. This knowledge filled Joseph with increased love and reverence for his wife. The brethren of the Order had a highly developed system of prenatal education. They believed that all things in nature were the effect of spiritual causes, and that the course of a human life could be directed and greatly influenced through the mind of the mother during the antenatal existence of the child. For this reason Joseph used every opportunity to impress upon the mind of the prospective mother the high origin and the divine mission of their child as it had been revealed to him by the brethren of the Order, who were then fanning among the people the flame of hope for a mighty Deliverer.

Thus the months passed by, and the day came near for Mary to be delivered. About this time an edict was issued by Caesar Augustus that a census should be taken of all the inhabitants of the Roman Empire. In the case of Joseph and Mary it was most important that they should be registered in Bethlehem, because they belonged to the family and house of David from which the promised Messiah would come. So they left Nazareth in Galilee to go to Bethlehem. On their way they met many travelers, and the inns were crowded. As they came near to Bethlehem, Mary felt that the long journey had greatly affected her. Her time had come, and they had to find shelter at once. They reached Bethlehem just before midnight.

(To be continued)

As Seen From Above

BY HERBERT A. STAGGS

THE DREAMER sat alone in his study. It was New Year's Eve, and but a half hour remained ere the city bells would joyously chime the advent of the new year.

The Dreamer felt keenly the responsibility of his position. He had been chosen chief executive and would represent in the eyes of the world a hundred million people. He would be their mouthpiece; through him a nation would speak, and the attentive world, keenly observing his manner of conduct in the delicate situations certain to occur, would judge them through him.

He must bear the domestic burdens of the nation of which he was head. To him the people looked for protection against financial wolves and fleecers; he must guard them against corruption and dishonesty in a hundred ways; he must arbitrate in the dissensions which in the present discordant age would inevitably arise between the members of the huge national family; and to a great extent he must stand alone as guardian of their interests.

Immersed in the struggle of life and waging unceasing warfare under a cruelly inefficient economic system against the increasing cost of living, his people had scant time for reflection upon the causes of present conditions. If graft were discovered and the offenders unmasked, a cry for punishment would go up; a brief storm of indignant invective would play about the culprits, and then the swift rush of life would obliterate the memory of the occurrence, and the hordes of corruption, themselves the product of the system, would again creep in upon their prey.

So often had the people been deceived in their chosen guides that they looked suspiciously upon any who labored, apparently unselfishly, for their welfare.

Suspecting ulterior mercenary aims they would be quick to condemn any defects and slow to appreciate the merits of any scheme of reform which would tend to ameliorate social conditions.

The Dreamer loved his people. Amid the faults characteristic of a young nation and the vices and excesses due to a too great national (though not individual) prosperity he discerned inherent traits of character which would in time, if they were wisely directed, make of his people, in whose veins was mingled the blood of all the civilized races of the earth, a firmly knit, progressive power, wielding a most potent influence in the councils of the nations. He was thoroughly convinced of his country's fitness to play a leading role in the mighty drama of an evolving world; and so believing he sought ever to mold this country to his ideal conception of its ultimate destiny.

Tonight he felt very much alone. The immediate future was pregnant with unpleasant possibilities, both in domestic and foreign affairs. At home the gulf between the masses and the so-called classes was apparently broadening, and labor and capital seemed massing their forces for a final chaotic, bitter, death struggle. Abroad the situation appeared equally acute. Very carefully must his country, banker of a war-ravaged world and rich in gold and lands, walk amidst her sister nations who had risked their all in the desperate game of war, and which, winning or losing, were losers still.

A new year was beginning. What would it bring to the desolate world? In his own land what hope for happiness could there be for the tenement-housed, poverty-stricken millions, many of whom even at this holiday season did not possess sufficient means to fully satisfy their hunger? What hope for the count-

less children destined to spend their half starved youth in the slums of great cities and grow up to become criminals, or only less tragic, become the ill-educated, underpaid drudges of the social system? What of the other millions higher in the social scale who, knowing something more of the possibilities of life, must yet spend year after year in the office or shop, forced by the bitter struggle for existence to stifle their highest hopes and aspirations?

Across the sea did the outlook seem brighter? Thousands of men writhed in the agony of shell-torn bodies to die and join the myriads who had preceded them. At home their loved ones, bereft of their chief support, must face a tax-ridden future, doomed until death to pay for the mad squandering of resources then taking place. Nations clothed in mourning and faced by the spectres of privation and insolvency yet grimly put forth their final efforts for the cause with which, whether rightly or wrongly, they had identified themselves.

From his devout ancestors the Dreamer had received and maintained a high lofty faith in the existence of a benign Providence that worked for the good of all. Yet tonight he doubted. Was there really an inner meaning to life? Why should there be the ever present and apparently ever increasing misery and suffering in the world? What final good could compensate for the agony now being endured, for the crucifixion of humanity on the cross of sorrow? Was man indeed but a pawn in the hands of the blind god of chance, under whose uncertain rule our little planet whirled through an unknown universe to a nameless goal?

Carried away by a sudden emotion, the Dreamer flung up his clenched hands and challenged the Unseen:

"God, if there be a God, why hidest Thou Thyself? We suffer and die, we cry to Thee for aid, and dost Thou hear our cry? In Thy Name, calling down Thy benediction upon ourselves, we slay our brothers, and Thy silence is un-

broken. Are all our dreams in vain and is this our civilization to go down in a welter of carnage and destruction, never to emerge again? We are weary of age-long struggle and yearn for leaders who will direct us into paths of understanding and harmony. Why dost Thou leave us to grope unguided in the darkness of misunderstanding and antagonism?"

He paused half hopefully as though expecting an immediate reply. The silence of the darkened room was heavy upon him, and the outstretched arms fell despairingly. A clock somewhere near struck the hour of twelve. Then a strange sense of peace descended upon him. His consciousness widened and expanded; he seemed to be floating in air, and then—

The Dreamer found himself upon what seemed a vast plain, bright with flashing colors of indescribable luster. Before him stood a radiant Being who seemed a part of the splendor surrounding him. Form he had, but it seemed composed of colors delicate and soft yet definite in outline and incomparably ethereal and beautiful. The eyes, deep, brilliant, and piercing, betokened infinite authority and wisdom, and before their clear, calm gaze the Dreamer felt abashed and bowed himself at the feet of the Stranger. He felt himself transparent and knew that his innermost thoughts and emotions were understood by the Being before him, yet he felt no shame nor uneasiness.

Then a deep resonant voice, which though mild and gentle held the suggestion of controlled power, bade him rise, and he did so feeling not wonder nor fear but mental exhilaration, as though capable of surmounting all obstacles. The gentle voice continued: "You have sought a solution of the problem of life and have failed to find it. You have doubted the existence of justice and have questioned the wisdom of the Infinite. Because of the power you wield among men and your sincere desire to use that power for their advancement and well-being it is given to you to know the

hidden causes which in that outer plane of being that you call the world have produced the conditions at which you stand aghast."

The plain disappeared; they stood under the shadow of tall tropical trees looking into a moonlit clearing, dotted here and there with huts filled with sleeping natives. A company of soldiers commanded by a European stealthily emerged from the forest and surrounded the village. Fire was applied to the huts, and all the men who escaped the flames were killed, together with the older women and young children. The survivors, the young women, were carried off, and an hour later the little clearing, dotted with smoking debris and the bodies of the slain, lay once more silent in the moonlight.

The Being spoke quietly: "The chief of the village refused to submit longer to the indignities and unjust extortions of his self-appointed rulers—and Belgium now atones for the atrocities committed in her name in the Congo."

The tropical forest vanished, and other scenes appeared. The Dreamer and the Unknown rehearsed the past of Europe for hundreds of years. They saw the wrongs committed by nobles and priests and kings and the misery of the masses during the midnight hour of the Dark Ages. They saw the Inquisition at its dreadful work; they noted the dismemberment of Poland and the stifling of her national ideals and culture, together with many an ancient wrong long since forgotten. Coming to modern times, they saw the Age of Force replaced by the Age of Greed, and the growing power of gold. They perceived the elevation of the few at the expense of the many, the concentration of wealth in the hands of individuals, and the growing want and misery of the majority of mankind.

Again they stood upon the plain, and the Being spoke:

"Never can a civilization endure which is built upon the misery of its weaker members. Never can there be lasting peace while such conditions as you have

just seen are prevalent. Do you now see why strife was inevitable, why bloodshed and conflict were permitted to rouse the conscience of nations and by means of war to impress upon them the lessons they steadfastly refused to learn in peace?"

The Dreamer replied:

"I see that the wrongs of the past have produced the misery of the present, but yet—I do not understand. The past is dead; why must we of the present atone for the errors of those who have gone before, for crimes in which we had no part?"

Once more the plain disappeared. From a high peak they looked down upon a great circular highway. The greater portion of this highway was invisible to the Dreamer, being covered with white mist; but a part of it was visible, marked by two arches, one at each end, the latter giving entrance to the invisible part of the highway. And he was aware that the highway was the Path of Life, and the arches the Gates of Birth and Death.

He saw the souls of men, clothed in colors, some dull and some more brilliant and beautiful, issue from the nearer arch and pass along the road. Some hastened, others went more slowly, but all finally disappeared through the further arch, only to emerge after a time from the mist and again disappear, their robes with each round becoming more brilliant in hue and their step firmer and more vigorous. He saw himself treading the highway and knew that he had trodden it many times before, and by that knowledge he at last discerned the innate justice of life. He knew that each soul in reality carved out its own destiny, and that which occurred, either for good or ill, was the result of causes previously set in motion either by the individual or the nation, and upon whom these causes later reacted.

The Being spoke again, sternly, though His eyes were soft with understanding and compassion:

"Today is the judgment period of

your race. For centuries you have been lords of the earth; your dominion has extended over all its kingdoms, and the destinies of your brother races of darker hue have been given into your hands. Now the time has come when you must give an account of your stewardship. Many have been the crimes committed in the name of your civilization and culture. Let those nations which have betrayed their trust hasten to cleanse themselves, for the feet of the warrior whose arm is raised to strike will slip in the innocent blood unheedingly shed by him in the past.

"Your country also, O Dreamer, is not guiltless. Grave errors have been made in the past and are being made at the present time. Have justice and equity always been meted out to those with whom your country has come into contact? What of the millions who have poured from the four corners of the earth into your land? Were they given to you for exploitation so that your prosperity might increase, or are they indeed younger souls on the highway of evolution who have been guided to your shores to learn the lessons of freedom and liberty which you can best teach them?"

"The cries of the destitute who perish amidst wealth which if rightly utilized would be more than sufficient for the proper sustenance of all your citizens have not gone unheeded. Broad and fruitful lands have been given your people in which to grow and become a mighty nation; into their hands has been given the torch to indicate the way of progress for the West. Let them examine themselves lest they fail in the trust and their place and power be given to a worthier people."

"What then of the future?" asked the Dreamer sadly. "Is it too late to learn the lessons we have neglected so long? Must there always be strife and contention? Are the dreams which mankind has dreamed for ages—dreams of an ideal state and a more perfect civilization wherein there will be no poverty or want and every opportunity will be given

to all for self-expression, never to be realized?"

Then the form of his Companion became blinding in its dazzling beauty. He touched the Dreamer, and lo! his consciousness was blended with that of the Stranger, and he saw the earth as it would be when the whirlwind of war and destruction had passed and the period of reconstruction was over. He saw the world, cleansed of its age-long weight of injustice and resultant misery, blossom as a rose under the ministrations of wise leaders who arose in East and West to guide it aright. War and the possibility of war had passed, for all the foremost nations were united in one mighty Democracy of the World, whose dominion extended from north to south and from east to west and included all the less developed peoples in its boundaries. Each nation was self-governing, but all sent representatives to the international governing body, which controlled the small armed forces considered necessary to preserve order, and which at its yearly sessions settled all questions of international law and policy.

Poverty and want were no more; the least favored of fortune had all the necessities of life and many of its luxuries. The economic system had shared in the general reconstruction which took place, and in the improved system of economics, which retained full scope for individual initiative and enterprise, each found his proper niche in the world and shared in the general prosperity. With the release of thought and energy from the heretofore dominating ideas of competition and selfish aggrandizement, invention and science made swift progress, and greatly improved methods in all departments of human activity were the result.

He saw his country, purged by trials, lying in the womb of the future. He saw it take its place in the foremost rank of nations, linking the West to the East and admired by all for the noble qualities of its citizens. Refined by suffering, the soul of the nation awoke, and searching in the depths of itself it discovered its

true destiny. Over all the broad lands he loved, stretching from sea to sea, peace reigned. Brotherhood had become a reality, and its magic touch had turned internal discord and turmoil into concord and harmony; thereby the rights of each division of society were clearly defined and equitably adjusted to the best good of the State.

With a heart filled with reverence and gratitude, flaming with an enthusiasm which he knew that nothing could ever quench, the Dreamer knelt at the feet of the Unknown and humbly queried:

“Who art Thou, Lord?”

Then the Being smiled, a smile of unearthly beauty in which were gathered up all the hopes and fears and sorrows and joys of humanity, and his listener thrilled in the realization of the destiny of mankind as in a voice tender as a mother's he replied:

“I am an agent of the One Life which is in all things. That Life you have, and you share it with the bird and beast and creeping plant and the earth which you tread under your feet. What you are, that I was; what I am, that you will become. The goal of existence is sure, a goal whose heights you cannot now conceive, and the way thereto lies in unselfish service to all living beings. You yourself determine the rate of progress toward perfection. Go back to your world, O Dreamer, and teach your people this truth: that naught in life can equal the joy of self-sacrifice, and swift will be the progress of those individuals and races whose chief thought is the advancement and benefit of others; who use power for helpfulness and in all things subordinate private interests to the general welfare of all. Into their hands shall be given ever more wisdom and authority, and increasingly will they understand the One Life which is Reality.”

* * * * *

In the dawning, with the sun of the new year shining in upon him as he reclined in his chair, the Dreamer awoke.

A Creed

BY JOHN MASEFIELD

I hold that when a person dies
His soul returns again to earth
Arrayed in some new flesh-disguise;
Another mother gives him birth;
With sturdier limbs and brighter brain
The old soul takes the road again.

Such is my own belief and trust;
This hand, this hand that holds the
pen,
Has many a hundred times been dust,
And turned as dust to dust again.
These eyes of mine have blinked and
shone
In Thebes, in Troy, and Babylon.

All that I rightly think or do,
Or make, or spoil, or bless, or blast,
Is curse or blessing justly due
For sloth or effort in the past.
My life's a statement of the sum
Of vice indulged or overcome.

I know that in my lives to be
My sorry heart will ache and burn
And worship unavailingly
The woman whom I used to spurn,
And shake to see another have
The love I spurned, the love she gave.
And I shall know, in angry words,
In gibes and mocks, and many a tear,
A carrion flock of homing birds,
The gibes and scorns I uttered here.
The brave word that I failed to speak
Will brand me dastard on the cheek.

And as I wander on the roads
I shall be helped, and healed, and
blessed;
Kind words shall cheer and be as goads
To urge to heights before unguessed,
My road shall be the road I made,
All that I gave shall be repaid.

So shall I fight, so shall I tread,
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show the scars,
Until this case, this clogging mould,
Is smithied all to kingly gold.

The Temple Service

A Talk in the Pro-Ecclesia

BY GLADYS RIVINGTON

EVERY Sunday evening in this little chapel the Rosicrucian Temple Service is read. Although the words of this ritual are so familiar to us, yet they never become stale, they never tire us, but at each reading we find some new beauty. In this service is set forth the highest ideal known to man at the present time—the Christ ideal. It is nearly two thousand years since the Christ teaching was first given to men, yet it remains still an ideal far beyond the attainment of the great majority of the human race. The progress of the masses is very slow. A new idea must be preached to them for ages; they must hear the teaching continually before they begin to practice what has been preached. In fact we may say that with the masses progress is almost automatic. Not until the ethers have become so impregnated with an idea that action is almost compelled will they begin to put the idea into actual practice.

So it is with our Temple Service. It takes but a few minutes to read it but a lifetime and more to put its precepts into practice. We hear it read Sunday after Sunday, and the teaching sinks deep into our subconscious through this repetition, but we need not follow the example of the masses and wait until our subconscious is so saturated with the idea that we can hardly help making our actions conform to it. We can by taking conscious thought hasten matters a great deal. We have set out to live the life of fellowship and we must do all in our power to understand what this life is and how it may best be lived; so let us for a little while consider ways and means of attaining its ideal.

Let us go back to the words of our Service to find out what fellowship really is. It is plainly described there as

“the realization of the fundamental unity of each with all, the fellowship of the Spirit.” So that is what fellowship is—the realization of the fundamental unity of each with all. Now let us see whether we have this realization. If we have, it will appear in our actions.

The early Christians were very near to the spirit of the Christ. They had His words still ringing in their ears, they were filled with the fresh enthusiasm that came from actual contact with this great Spirit. We may learn much from them in regard to the practice of the Christ ideal. We read that they had all things in common. This seems to us ridiculous, and we know that it would never work in this day and age. But let us see what lies back of the idea.

If we realize the fundamental unity of each with all, then we know that we can never shut ourselves off from our kind, and not only that, but we can never, even in thought, exclude our brother. We know that we do not own anything, that all is given us by God, our Father, for our use for the good of the whole. If we have this realization very strongly, then we know that as we own nothing, nothing can be taken from us. The great bulk of our laws are laws for the protection of personal property; the greater part of the crimes committed are crimes against property. If no one can take anything from us, then there can be no thieves. The fact that we do not think of ourselves as owning property does not mean that there will be confusion in the community. We know that we need certain things for our personal use on this earth plane, and we shall still have these things, but we shall not, even in thought set a barrier between these things and our fellows, but shall know that we are merely using them as a convenience.

Does this seem impracticable? It is the most practical thing in the world if we have the deep spiritual understanding such as the early Christians had. You say, "But I have tried it, and it will not work. I have trusted my fellow men, and they have deceived me." Then your realization of fundamental unity did not go far enough.

You remember Victor Hugo's story of the bishop. This bishop was a very saintly man who practiced to the very best of his ability the Christ ideal. One day he befriended an escaped convict. He gave him food and shelter. The convict repaid him by escaping during the night, taking with him a basket full of the bishop's silverware. The next day a policeman found the convict with the silver in his possession, and suspecting him of theft brought him back to the bishop, thinking, of course, that the bishop would have him punished by the law. However, when the bishop saw the convict returning in the custody of the policeman, without a word of censure he went to meet them, taking with him a pair of silver candlesticks, which he handed to the prisoner, saying, "I am glad to see you. Why did you not also take the candlesticks? I gave them to you as well as the forks and spoons." As the bishop did not admit that the man had stolen from him, he was allowed to go free.

The bishop might have argued: "This man is ungrateful. I helped him once, and he stole from me by way of thanks. The Christ ideal will not work. This time I will let the law deal with him." Instead of this he put into literal practice the words of the Christ, "If a man shall take away thy coat, let him have thy cloak also." He helped the man the second time, and this time he was not ungrateful. He remembered the bishop's kindness, and it was the turning point in his life. The bishop had the true realization of the fellowship of the spirit, so much so that the apparent failure of his first attempt to help the man could not discourage him nor make him lose

his faith in the Christ ideal and its practicalness.

How may we also obtain this realization? Let us go back again to the words of our Temple Service, for it is very plainly stated there. "To reach that realization, let us endeavor to forget each day the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within, which is the basis of fellowship." The keynote of the Rosicrucian Fellowship is "service." Yet we may sometimes think that "this service business can be overdone." When we feel like this, let us examine ourselves and see how we are serving, to make sure that we are seeking for the divine part of our fellows and serving that. This isn't easy, because we often have to do quite a little digging before we find it. We have to go deep, not only as regards our brothers, but in ourselves also, for we cannot recognize the divine essence in our associates unless we are at least on speaking terms with the divine in ourselves. So it means a great deal of perseverance and a constant endeavor to look below the surface. Yet if we seek the divine in others, we shall eventually find it, and the more we look for it, the plainer it will become to us.

Some years ago a play by Jerome K. Jerome was put on the stage embodying this idea. It was called "The Passing of the Third Floor Back." The scene was laid in a second-rate London lodging-house. The characters were average people. None of them appeared to have high ideals; they were engaged largely in cheating, backbiting, and getting the best of each other. There was the landlady, whose chief aim was to give as little to her guests as she possibly could, and charging them all they would pay. There was the lodger who would stoop to all manner of mean, petty thefts and pilfering of the landlady's property. There was the financier who was trying to get his fellow lodgers' money from them through crooked schemes. There was the artist who was about to prostitute his talent for monetary gain. There was the

scolding wife, the faithless husband, and the girl who was considering selling herself in marriage to a man she did not love, whom she despised in fact, but who would give her worldly wealth. And there was the little maid of all work, slovenly, of loose morals, but who yet realized that surely the sordid life she saw about her could not be all, and who wondered what was the good in any of them.

Into this company came a stranger, quietly, unobtrusively. He did not preach, he did not denounce their way of living, and yet under his influence the whole atmosphere changed. The landlady ceased to cheat and began instead to serve her guests; the guests became willing to pay for what they received; the artist followed again his high ideals; the girl realized that true love meant more than worldly possessions; the husband and wife saw again in each other something of what they saw in their early days of courtship; and the little maid of all work found in her humble circumstances the chance to serve lovingly.

How did the stranger accomplish this? He looked at each with the spiritual sight, and beneath the "unprepossessing exterior" he saw the true self, the better self, that which each might be and in time would be. He spoke to that higher self, and it awoke. Speaking to this higher self, refusing to recognize anything unworthy in any of them, he brought to light what had been hidden under the accumulation of years. He made each one realize what he might achieve, filling him with shame for the way he had been living, and set him on his way imbued with fresh ideals and renewed courage. The stranger stayed in the lodging house only a short time, but when he went he left behind him a changed group, each filled with the determination to at least endeavor to live up to his or her true nature. All this had been accomplished by one who was able to pierce the dis-

guise and to see in each apparently ignoble creature a divine being, and by his recognition of this divinity he made of it an actual reality.

We too may do much to help others in this way. It is not easy for us, because we find a certain satisfaction in dwelling on the shortcomings and failures of others. It gives us a virtuous feeling by comparison. But let us remember that what we see without is but a reflection of our own self within, and we shall then be more anxious to see the good in others. Our philosophy teaches us that the occult scientist seeks always for the good, even in seeming evil, for he knows that by so doing he will in time transmute the evil into good. In this as in all else we cannot stand alone nor progress alone. If we seek the divine essence in others, we shall come in closer contact with the divine in ourselves; and, conversely, as we live nearer to the spirit within, we shall also see this spirit reflected in those with whom we are associated.

In this connection there is a thought that is brought out in the third verse of the Rosicrucian closing hymn:

"God be with you in your hour of pain,
When temptations surge around you,
With helpful thoughts we will surround
you,
Till your darkness turns to light again."

We sing these words every Sunday, meaning them and intending to live up to them, yet in actual fact it is when our brothers most need our help that we often fail them. Why is this? Because when one is in mental pain, surrounded by all manner of doubts and trouble, he is usually least attractive—the "unprepossessing exterior" is most in evidence. Not seeing with the spiritual eye and not realizing the inward conflict we become impatient and turn away in disgust. Next time anyone seems particularly trying and difficult to get along with, let us stop to think of the words of our hymn and remember that then probably is the time when help is most needed. Let us

endeavor to seek and to serve the divine essence, because even if it is hard to find at such times still our efforts will be of the utmost help to the suffering one.

So then let us remember that if we wish to live up as well as we may to the ideals of the Christ as expressed in our Temple Service, the ideals of love and fellowship, we must strive with all our might to gain a realization of the unity of each with all; and the way that we can gradually gain this realization is by look-

ing always for the good in others, not dwelling on the mistakes but emphasizing the good points, looking for the God within. It is not easy, but we must practice it if we wish to make fellowship a reality. We are told that God is of too pure eyes to behold iniquity, and we must gradually purify ourselves also so that we may "walk in the Light as He is in the Light." Then we shall see our brothers and sisters as they really are and have fellowship one with another.

The Rosicrucians

A Brief Exoteric History

BY FRATER AGRIPPA 32 K. T.

IN THE world today there is a great and growing tendency toward a general study of the occult and a strange interest in any organization which is in any nature secret. We have in our midst all kinds and conditions of Brotherhoods and Sisterhoods, some officially organized to protect religion and the church, others openly organized to fight against the church whether in a Catholic or Jewish form. There are still others which are organized simply with the intention of developing good fellowship and conviviality, having nothing to do with faith, religion, politics, or development of the soul.

What must be the wonder and the uncertainty of the lay mind as in its young manhood it is brought face to face with religious sects innumerable and with secret societies by the score? And where may Truth be found, and what is to point the way to the seeker?

Maat, the Egyptian Goddess of Truth, was worshiped many thousands of years ago in the valley of the Nile. The Greeks represented truth by the figure of a nude woman holding a mirror. The Jews taught and yet teach that Truth is only to be found in the worship of the Lord

on Mount Moriah. Pythagoras, our ancient brother, spent many years in Egypt, and there from the priests learned mathematics and gave us that theorem known as the forty-seventh problem of Euclid. This philosopher while in Egypt enriched his mind abundantly in the knowledge of geometry and Masonry, the latter of which is exoteric Rosicrucianism. He carried to Greece, as also did our brother Plato, the secrets which were later taught in their great Mysteries. In Egypt there were the Mysteries of Osiris, Isis, and other gods. In Greece there were later the Bacchic or Dionysian rites and those of Apollo as well as others. In Babylonia there were Mysteries dedicated to their especial gods. From Scandinavia we have the story of the death of Balder and from Germany the legend of Parsifal. Rome took her Mystery rites and philosophies mainly from Greece and Egypt, but somewhat also from Babylonia, Assyria, and Persia.

In those far-off days there existed these many Mystery Schools, all of which without doubt held some part of the Great Truth, which was taught in such a way that the neophyte learned that man was immortal. During the life of

Jesus in Palestine there existed the white-robed Brotherhood known as the Essenes. We have reason to believe that the Master himself was a member of this Society. It existed for the study of truth and to give service to men, and their houses dotted Palestine from northern Galilee to the Egyptian boundary.

The student should know that back of the outward expression of many religious orders and secret societies there will be found the influence of the great Brotherhood known as the Rosicrucian Order. Masonry has long been the outward expression of the Rosicrucian Order. In fact we learn that when the Grand Lodge in England was organized during the eighteenth century members of the Rosicrucian Order were the means which thus brought Masonry out from its long and secret seclusion within the monasteries and trade guilds of the middle ages. Such men as Elias Ashmole, Raymond Fully, Richard Wharton, and others show by their works that they were intrusted with this task by the officers of the Order.

Masonry is the best known and the most trusted of the secret fraternities. In its doctrines and philosophy, taught from the Entered Apprentice degree through that of the Master Mason and thence through the degrees of the Scottish Rite, it gives us the pointers which if the eyes of the soul are open show us the way to the footstool of Maat, from whose throne the neophyte may take the Torch of Truth.

In the ceremony and ritual of the eighteenth or Rose Croix degree of the Scottish Rite we have open to our view many of the secrets and a presentation of the basic truths of the Rosicrucians. This degree in spite of the many changes in ceremony and ritual of many of the other degrees has yet remained true and faithful to the scientific truths of religion, which are the basis of tolerance and brotherly love. In the word charity, which is the embodiment of all good, we find the key which will unlock the first portal of the Temple of Silence. The

sages of old and those of today tell us that silence is golden, and the Bible says to us, "Be still and know that I am God."

While we have learned that silence is golden, yet because of the great demand for truth in the world the Teachers of the Rosicrucian Order have given to certain men and women, students of esoteric science, permission to give to the world and to those who truly seek some of the keys to truth and to a life of usefulness and noble service. Faith is for the many, knowledge is for the few.

The teachings of the Rosicrucian Order are for the strong, for the fearless, for the man who wants to *know*. No Rosicrucian student who may be a teacher of his fellow man will ask you to take any Rosicrucian teachings upon his fiat. To those who wish to open the Portal of Truth there will come the time when they will learn that all fear must pass away, for the man who is fearful is lost. And the aspirant can never dare to stand in the presence of Maat if he cannot cast off the shackles of prejudice, ignorance, pride, and intolerance.

We look back upon the works of the Rosicrucian magicians and alchemists as either miracles or claptrap. These deeds were neither one nor the other but the practice of certain truths learned in meditation, concentration, and in the study of the Genus Homo.

The word Rosicrucian means Rose Cross, that is, a cross crowned with a wreath of roses and sometimes with a single rose upon it. Christian Rosenkreuz, the Head of the Order, takes his name from this cross.

At different periods in the world's history the Order has sent out certain men with a message for their age. The Elder Brothers in their vast wisdom and with a foreknowledge of coming events have used a number of men to present a part of the Secret Tradition in such a way that the people of the age in which they worked might respond to their vibration. In the beginning of this article we spoke of Pythagoras. He had a mes-

sage from the Order to give to the world. Roger Bacon, whose scientific knowledge is being relearned today, had a message for the world, but because of the power of the Church and the ignorance of men in general he was held a prisoner within a monastery cell, and his knowledge was almost lost to the world. William Shakespeare in his great plays gave to the world in the form of drama many of the occult truths of the Brotherhood. Francis Bacon, living in the same period with Shakespeare, gave to the literary world in his *New Atlantis* and his *Novum Organum* much of the philosophy and truths of the Rosicrucians.

In Italy at almost the same period Dante gave to the world his four great occult poems which throb and vibrate with the symbolism and philosophy of the Rosicrucians. In Germany in the 17th century the *Fama Fraternitatis* and the *Chemical Marriage of Christian Rosenkreuz* were given to the world. In England Dr. Robert Flood, known as the "English Rosicrucian," taught and practiced as a physician in the early part of the 17th century. And so we could go on enumerating the great ones who in former periods have brought Light to the world. Today discerning men realize the great work which Max Heindel has done in becoming the exponent of the Order. He received his authority direct from the Hierophants of the Order, and has presented Rosicrucianism in such a way that many have been compelled to pause and study his splendid teaching.

Rosicrucianism is synonymous with truth, and to those who are truly in search of Wisdom its philosophy, presented with the hallmarks of age and authenticity, will give satisfaction. There are many throughout the world who have searched long but who have received husks for the golden grain. To such a one the Rosicrucian teachings come as a comfort and a staff to lean upon. Some will say of course that "they are too deep"; but if the mind is weak the Order cannot be blamed for it. We live today in an age of scientific truth when all

things must be proved, and the individual must learn to "hold fast to that which is good."

Rosicrucianism has in its hands the opportunity of giving to the world today those deeper truths which explain life on this planet, also the purgatorial and heaven states and rebirth. There must be the realization, however, that one who starts must continue upon the Path of Attainment. Why this rule is we do not know; but it is known that if one starts upon the Path that leads to the overcoming of the Dweller on the Threshold, there can be no return.

Truth is not always presented in the same cloak. While many of the occult truths presented by our ancient Egyptian brethren are of course still true, yet there are new teachings which must be presented today and in a different manner. The Rosicrucian Philosophy is the Western Wisdom Teaching, and today is being given in the form most suitable for the Western mind, as are also those introductory truths found within the first three degrees of Masonry known as the Blue Lodge, which teach in ceremony, lecture, and ritual many doctrines held necessary by the Egyptian priesthood.

India is held by certain followers of occultism to be the home of the occult, and they would introduce to us of the West the teachings and interpretations of the Hindu. The development of occult science in India took its rise with and beside that of Egypt, and in a certain sense they were synonymous because of the common stock of the ruling castes in Egypt and India. Both nations were Aryan, developed from the same stock, and to a certain extent alike. But as the years passed, the great Semitic empires of Assyria and Babylonia came into power, causing a separation between these people.

Indian influence and culture were developed east of these Semitic empires, and today are represented by the Hindu philosophy and the great religious caste system of these people. Egypt's influ-

ence spread in a westerly direction through Europe and developed a new home in the western hemisphere. Greece took the art of Egypt and gave it a lightness and purity which have never been surpassed. Greece also adopted the Egyptian philosophy, and through her it has come to us in our time in all its beauty and profundity.

During the Christian Era there came two other great Egyptian influences into the thought of the West. One is to be found in the rise of the Neo-Platonists; the other in the rise of the Gnostics. This latter school of thought, called at various times Rosicrucian and Masonic, combined the secret Wisdom Teachings with the newer truths of Christianity. Some of the early Church Fathers knew the esoteric truths but the majority did not, which caused the secret wisdom to be hidden and eventually lost to the Church. The Gnostics carried on the esoteric teachings outwardly for awhile, but as time went on this remnant of the Mystery religion was hidden in other organizations. We see a little of this teaching in the organization known as the Culdees of Britain and note its outcropping in the Cathedral Builders. Masonry, the daughter of the Rosicrucians, prides itself on its Gnostic wisdom, and in its degrees points the way in symbolism and ceremony to the secrets of Egypt. Some of the Kabbalah of the Jews, being a part of the Secret Tradition, is depicted in the ceremonies of Masonry.

The Rosicrucian Philosophy as we have it today portrays in word pictures that knowledge which was given to the neophyte of old, and many of its doctrines if compared carefully with those taught in the Egyptian *Book of the Dead* will be found to be similar. When we see the word Rosicrucian it brings to our minds the glory of that noble Order which is older than the Christian Era. It brings to our minds the self-sacrificing life and martyrdom of some of the greatest thinkers that the world has ever known. We rejoice that in our age there has been given to us the Torch of Knowledge. Let

our object be, so long as we tread the earth in this embodiment or another, to be worthy of the fellowship of this great band of thinkers.

A Vision of the Night

BY REBA RAY

LOOKING overhead, far, far up in the heavens mine eyes beheld a many-colored gossamer floating through space. One portion of the fabric was Dresden; the other was a Paisley design.

Indescribably lovely, the soft, filmy fabric held my gaze fascinated as I watched it drifting. Then seized with an intense longing to touch and hold this priceless treasure, I stretched forth eager hands, murmuring: "I want you . . . want you . . . want you!"

Drifting slowly, oh! so slowly, its course gradually changed, and slowly, slowly, as if drawn by some impelling invisible undercurrent it drifted in the direction of my outstretched hands until it came within reach of my triumphant grasp.

Alas! the soft, filmy gossamer gave to my touch only the crispness of a cheap taffeta; the elusive ethereal blending of innumerable tints assumed the bold coloring of the most common tones, crudely mingled.

In the bitterness of my disappointment I allowed it to slip from unresisting fingers, exclaiming: "I want you not thus!"

Then spake the Voice of The Silence:

"Even so learnedest thou, my child, the un wisdom of striving by the force of thine own selfish desire to draw within thy grasp those things which belong to a higher plane, of which thou mayest catch betimes a fleeting glimpse, and thus cause them to assume the coarser vibrations of materialization. Strive, rather, by purity of heart to rise to that higher plane where these things shall by the right of attainment be thine to enjoy in all the beauty and glory of their perfection.

"This is the Path of Wisdom,"

Question Department

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

BY JOSEPH DARROW

Mediumistic Messages

Question:

How do mediums receive messages, and are they reliable?

Answer:

A medium sees pictures or hears voices or gets impressions apparently at or near the center of his own brain. These messages come from entities in the desire world who stand behind the medium and manipulate certain sense centers in the cerebellum. The medium makes use of the sympathetic nervous system, which is connected with the solar plexus, and through this system he sometimes gets a negative mirror-like impression of the scenes in the desire world. The process of receiving messages by mediumship is entirely different from positive clairvoyance. The latter is caused by a connection being established between the pituitary body and the pineal gland, by which the positive clairvoyant gets into conscious touch with the invisible worlds at any time he chooses, the process being under the direction of his will.

The messages usually received by mediums are not reliable; in fact, quite the opposite, because they come from unreliable entities on the other side. A quite large percentage of these entities are working against the plan of evolution instead of with it. They are known as the Brothers of the Shadow. Lying is one of their fine arts. They frequently pose as some deceased friend or relative. There are infinitely more liars on the

other side of the veil than on this. Amateurs in mediumship and people who have not developed positive clairvoyance are very frequently deceived by these entities. They believe the messages which they get to be gospel truth, and often proceed to pass them on to friends with the result that people are misled and induced to go into enterprises which bring them trouble or disaster. But the worst feature of the medium, particularly the irresponsible type, is that he sometimes receives lying messages from the Brothers of the Shadow which are derogatory to the character of a person, and may then give them out as facts. All messages from the other side should be checked up very carefully with material facts before they are given out as truth to others. Many reputations have been blackened by irresponsible and credulous people who were slightly mediumistic. These people are piling up a very serious debt of destiny, which in due time will discredit them before the world and throw them down from the positions which they may happen to occupy. Such irresponsible blackeners of reputations, particularly if also afflicted with a diseased imagination which causes them to give out its false creations as truth, may become a menace to any community which is devoted to esoteric work. Such communities can easily be disrupted by them and the work which they are doing discredited and seriously interfered with. The person afflicted with such a negative form of development should carefully examine himself and take the necessary steps to transform it into positive devel-

opment, so that the information which he receives will be true and so that he and others will no longer be deluded.

Spiritual Affirmations

Question:

What do you know of the value of constantly repeated texts or Bible readings? I am using, "The Christ in me is my strength, and all my weaknesses are transmuted into light and regeneration."

Answer:

It is always helpful and uplifting to repeat mentally or orally texts or passages which contain inspiring thoughts relative to right living. Repetition is the keynote of the vital body, and all religion which sticks and amounts to anything depends upon the reconstruction of the vital body. The repetition of such texts, if repeated long enough, brings out the latent powers of the subconscious and makes a definite change in one's character, thereby making it easier to do right and avoid wrong. In devising affirmations along this line it is advisable, however, to avoid statements that one is perfect or that one possesses all wisdom, etc. The process of changing one's character by holding spiritual thoughts as embodied in spiritual texts and affirmations is gradual. The statement that it is accomplished in the beginning is not true, and any statement that is not true will have bad reactions.

The Dweller on the Threshold

Question:

Has the Dweller on the Threshold a certain intelligence, or does it act unconsciously, automatically? Can it so influence a man that he will yield to his passions?

Answer:

The Dweller on the Threshold is the entitized product of all the past evil thinking and acting which a person has done throughout all the lives which he has lived. In the purgatorial state between lives all the coarse portions of the desire body and the thoughts which vi-

brate to evil, sensuality, etc. are torn out by the force of repulsion. But they are not destroyed; they are merely torn out. These torn-out evil portions, or their essences, coalesce and are added to life after life. They constitute the composite entity which we know as the Dweller on the Threshold. All these various evil thought forms and desire forms await transmutation after a person has reached the stage where he is ready to enter the invisible planes consciously. Before he can enter there he must first face and master the Dweller on the Threshold. If he is able to do this, he is free to go on into the invisible worlds and take up higher development there. Then there devolves upon him the duty of transmuting the Dweller into good. He created him in the past, and now he must reform him. He cannot progress beyond a certain point in his work on the invisible planes until the Dweller has been completely transmuted.

The Dweller has a sort of intelligence and acts in a semi-conscious manner for the reason that it is composed of the essence of thought forms and desire forms. People are partly protected from its influence during earth life by the insulation which the physical body affords. However, if one takes up negative psychic development, he is likely to break down this insulation, and the Dweller then might appear to him prematurely and might force him to yield to his passions. But a person will not be unduly influenced by the Dweller unless the latter has appeared to him.

Evolution Previous to the Saturn Period

Question:

Why did some of the virgin spirits enter involution with greater enthusiasm than others? Was it because they had gained something in a previous evolution?

Answer:

The *Cosmo-Conception* explains this by saying that some of the virgin spirits even at the dawn of our day of mani-

festation were "more adaptable" than others. But why more adaptable? The fact of greater adaptability would show that they did not all start equal, which would create the presumption that injustice had been practiced upon them by the God in whom they were differentiated as living sparks. But we know that there is no injustice in God, therefore there must be another explanation. Max Heindel has furnished this in some of his unpublished notes. There he tells us that the virgin spirits had had an evolution previous to the beginning of the Saturn Period. Having had no beginning, the virgin spirits have always been in existence within the body of God, and therefore have taken part in all the previous experiences and evolutions of God the same as the cells in our body take part in our evolution as individuals. Hence they had had previous opportunities of progressing or retrograding or standing still. As a result, when they arrived at the beginning of the Saturn Period there were differences in their status and powers and development the same as there are differences in the members of the human race at the present time. The more advanced ones, as stated in the "Cosmo," entered evolution with more enthusiasm than the less advanced ones, and therefore have made greater progress since.

How Faith Cure Works

Question:

What is faith cure? How are the so-called miracles brought about?

Answer:

They are effected by the raising of the vibrations of the mind and desire body under the stimulus of an extraordinarily strong belief. When the vibrations have been sufficiently raised and harmonized, there is an influx of solar life force in such quantities that in some cases it is enabled to almost instantaneously remove the inharmony which may be existing in some part of the physical body. In other words, it is exceedingly rapid mate-

rialization of creative thought. Moreover, the intense belief which accompanies such manifestations also stimulates the will, and the will, the highest aspect of the ego, is a powerful factor in directing the subconscious bodily processes which build up the physical body. The ego contacts the physical body through the blood. Through intense belief and the raising of the vibrations of the entire mechanism the ego is given much greater freedom in the blood than is ordinarily the case, and therefore it is enabled to exert its spiritual power in a regenerative way to a far greater degree than usual. Thus it may be able to throw off physical disease almost instantly which previously had been handicapping it because it was not in close contact with its vehicles.

Another important element is the fact that intense belief in the power or potency of any remedial agency kills fear by replacing it with confidence. Fear is the great crystallizing, inhibiting agent. It paralyzes more or less all of the physiological processes, and the result is imperfect functioning and eventual disease. If we can kill fear, we have taken one of the greatest steps possible towards averting disease. Therefore if our faith in the healing power of any being or object can be stimulated, the result is the killing of fear and an instant removal of its crystallizing effect. Then the life force jumps through the tissues and through the blood at a great rate the same as a vehicle jumps forward when the brakes are removed. The result is an instant improvement in the functioning of the various parts of the body and in extreme cases instant cure. Under certain exceedingly unusual circumstances the thought forms created under the stimulus of faith in some higher being may actually attract that being and enlist its aid in raising the vibrations of a person and bringing about a cure. But in the great majority of cases the process is carried on solely within the organism of the individual himself without the interposition of any outside being or agency.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

Stars and Their Deep Significance

BY GRACE EVELYN BROWN

ASTRONOMY, dealing with the obvious material aspects of the universe, may be compared to physiology, which deals with man's physical life. Astrology, giving the subjective influences of the heavenly bodies, has its parallel in psychology. Occultism, merging with philosophy, gives esoteric information about the spiritual constituents of both the mighty macrocosm, the stellar universe, and man, the microcosm.

It is well to study the complete trinity of any subject. Body, mind, and spirit exist simultaneously, and a true understanding of their association is only possible when the study of them is taken up in its entirety from the physical, mental, and spiritual points of view. It has been truly said that if we could know everything about a single object, we should know the whole universe. The geological history of even a pebble, the power that produced it, the forces that acted upon it as revealed by the perfect psychometrization of it would all reveal the hidden laws of life of the universe. The occult saying, "As above,

so below"—as the greater, so the lesser, and its reverse—shows that all things are interwoven one with another in the stupendous fabric of creation.

The microscope and the telescope reveal life at both its extremes. Minute creatures live as unseen parasites upon greater beings, which are a macrocosm to the smaller. A microscope magnifying five thousand diameters reveals a new world to us. Minute creatures live their infinitesimal lives as tiny marine forms in a drop of water. Other forms resembling evil-looking prehistoric creatures of incomprehensibly small dimensions exist in certain fermentations. At the other extreme the telescope reveals majestic heavenly bodies. Both of these manifestations show motion, revealing life which animates form; in one case greatly inferior to the human, and in the other infinitely superior to it.

It is difficult for the human mind to understand the consciousness of germs and microbes. It is vastly more difficult for it to raise its limited understanding to a realization of the lofty immensity

of the life animating a star. This is because the greater can know the lesser, but the lesser cannot comprehend the greater. Therefore we are able to see through the microscope the actual manifested life of a creature below us in evolution, but we cannot see in the manifested life of a star or a planet more than a physically illuminated and revolving center.

Astronomy, dealing with the purely scientific aspect of stars, planets, comets, and nebulae, finds them in various stages of development. Through ages astronomers have noted changes in the heavenly bodies. Stars have grown brighter, changed their colors, and grown dim. Comets and shooting stars have come forth and passed on. The planets of our system, the "wanderers" of the ancients, continue to wander along the zodiacal belt accompanied by their moons or satellites, sometimes appearing to go forward and at other times seeming to retrograde.

This retrograde movement is only apparent and could easily be demonstrated by a group of people walking in different circular orbits around a central point. It is due to the varying diameters of the orbits of the planets and their different orbital velocities. On account of the limitations of the human mind the personality always sees itself as going forward, while it is prone to criticise others for retrograding. To a higher Intelligence there is constant progression for all beings even though at times they may make mistakes and appear to go backward. All the time the true man is drawing slowly nearer and nearer to his evolutionary goal. From the sun the planets always appear to go forward, which symbolizes the wisdom of the Higher Self that sees back of the personal point of view to the true realities of being.

Astronomers assert that our solar system is one of a myriad of others, and their observations have led them to believe that the same cosmic laws hold them all together as a single unit. They have

discovered that the so-called "fixed stars" are other suns with distances from the earth so great that they appear stationary. They have also observed that these distant suns have dark bodies revolving about them and accompanying them through space, indicating that each star is the center of a solar system like our own.

Another interesting observation of the astronomers is that there seems to be a limit to stellar manifestation. Light, traveling at the rate of nearly eight times around our earth in a second, at last appears to reach the limit of the stellar universe. Telescopes of the greatest power seem unable to discover any stars in addition to those revealed by less powerful lenses. This seems to indicate to them that there is a limit to stellar manifestation, which, however, is not proved.

Our earth, one of the innermost planets, is at so great a distance from the sun that it is hardly comprehensible to the human mind. However, the earth, completing a revolution around the sun in a year, seems very near to it when compared to the planet Neptune, which is almost three billion miles away from the sun and takes a hundred and sixty-five years to complete a revolution around it. Yet if the earth were reduced to the size of a grain of sand in the Mississippi Valley, the nearest fixed star would be as far away as the coast of the Atlantic or the Pacific Ocean. The nearest fixed stars are about three "light years" away. Sirius and Canopus are the two brightest stars in the sky. The distance of Sirius from our solar system is five hundred thousand times as far as our sun is from the earth, and Canopus is more than twelve times as far distant as Sirius. What then must be the size of Canopus to shine out as it does as the second brightest star in the sky?

To astronomers our solar system reveals itself as one of many and one of the smallest isolated in space. It has eight principal planets, their satellites, and the

asteroids, which are the remnants of moons that once encircled Venus and Mercury. As seen from the earth the planets move along the sky in the path of the ecliptic or plane of the earth's orbit. This comprises a line of twelve constellations, which are groups of stars associated with certain figures that roughly suggest men, beasts, or objects of various kinds. These twelve constellations of the zodiac played an important part in the early history of astronomy. Many of the stars have moved considerably since they were first observed.

The nebular theory, accepted by most astronomers and affirmed by occultists to be true in many particulars, postulates that unorganized nebular matter gradually acquiring a whirling motion, and becoming more and more condensed gradually forms a sun. Portions of the nebula are left behind during this shrinking process, which forms rings that gradually condense into the planets. Another theory, closely allied to this one, is that the condensing sun throws off the planets. The satellites are thrown off by the planets in their turn.

The physical peculiarities of the planets are an interesting branch of astronomy. Mercury, nearest to the sun, is the densest and the smallest. Venus and the earth are very nearly the same size and density. Mars is slightly smaller. The comparative sizes of the sun, Jupiter, which is the largest of the planets, and the earth may be seen by comparing the sun to a football, Jupiter to a plum, and the earth to a pea. The outer planets are accompanied by more moons than the inner group. Saturn has rings, being the only planet with this peculiarity. Neptune does not belong to our system, being merely an observer here.

Our solar system is going through space at a rapid rate. This causes the apparent changes in the constellations even more than the fact that the stars are also moving. Due to the precession of the equinoxes in the course of time Vega will be our pole star; the north pole will then point almost directly to it.

Like the beginnings of ancient astronomy the science of geocentric astrology takes this globe upon which we live out our lives as the center of the universe. While astronomy was wrong in doing this, astrology correctly considers the birthplace of each individual and his moment of birth as preeminently important in his own specific life. Man comes to birth in a physical body to carry on the activities necessary for his advancement. He is born at a certain time when the planets indicate just what lessons he must learn, what debts he must pay, and in what way he must progress. The moment of birth shows the influences which are to dominate his life. His progressed chart shows when these forces are to be met.

Nations, individuals, and events of all kinds are under astrological law and subject to unseen forces which operate beneficently.

Each solar system affects other systems of worlds; comets and nebulae perform their functions as parts of a stupendous whole; while the play and interplay of subhuman, human, nonhuman, and superhuman forces combine in the marvelous growth of an onward sweeping evolution. Our own solar system traveling onward to fulfill its own tremendous destiny, is constantly coming into different relationships with other systems and powers.

The great ages of the zodiac follow one another in orderly sequence, each one taking approximately two thousand years. The early Egyptian worship of the Bull indicates the Taurus age, which was followed by that of the Ram, or Lamb, the age of Aries. Christ is referred to as the Lamb because He was the outcome of the Aries age. But He was also connected with the age that was just coming in, Pisces, the Fishes, and so the fishes became the symbol of the early Christians. Ancient lore depicts this symbol as a black fish going down and a white fish coming up, emblematic of involution and evolution. The twelve fishermen, the disciples, are symbols of the

twelve signs of the zodiac. The twelve tribes of Israel bore the same significance in an earlier age.

We are now approaching the cusp of the air sign Aquarius, called the water bearer because we are bearing the fruits of the water age of Pisces and are required to dispense them for the good of mankind in the new age. The water carrier is pictured as pouring the water from his vessel to the earth. The influence of this age of air is already beginning to manifest itself in such inventions as the airship and radio, as well as in new inventions in electricity and the beginning of more unity and brotherhood in religion.

Astrologically the sun is considered as the symbol of spirit as well as the life-giver, sustainer, and dispenser of light to our planet and all upon it. The occult teachings assert that the sun is the physical manifestation of the great Intelligence called God. His Life, manifesting as a trinity, extends to the boundaries of the solar system to unify and sustain all within it. Subordinate to Him are the seven great Beings who are manifesting as the Spirits of the seven planets: Mercury, Venus, the earth, Mars, Jupiter, Saturn, and Uranus. Each of these seven as well as the visiting Neptune exerts its own special influence upon man.

There are also the twelve great hierarchies symbolized by the signs of the zodiac, which cooperate with God and the seven Planetary Spirits to carry on the myriad activities of manifested life. Each of these twelve has a specially close correlation with one of the seven planets, which astrology states is its ruler. As there are only seven Planetary Spirits, and twelve zodiacal signs some of the former rule two of the latter. (* See footnote.)

The signs may be considered as different countries and the planets at birth as certain ports between which sail the progressed planets and the transiting planets like vessels carrying merchandise. When the progressed and transiting

planets are in certain positions, they are beneficial; when in others they are adverse in effect. All aspects are good in the highest sense, for sorrows, catastrophes, and bereavements are lessons which evolving beings need at certain times in order to liberate them from wrong premises and false values. These ships of fate sail on and on to the end of each mortal life, bearing their gifts even to the higher planes; for each man is born into physical life under certain essential and merited conditions, and similarly goes onward into the next life, arriving there under appropriate astrological influences. The positions of the stars not only control mundane affairs but extend their powers on to the subtler regions of being. The astrological forces are continually playing upon all creatures in every phase of life.

(To be concluded next month)

* (The signs of the zodiac are thirty-degree divisions of space starting from the vernal equinox. Each division is ruled by and takes its qualities from the corresponding zodiacal hierarchy. The signs are entirely independent of the constellations of the same name. The signs and the constellations coincide once every 25,868 years. At present they are about twenty degrees apart. The twelve signs measured from the vernal equinox constitute the intellectual zodiac, as contrasted with the natural zodiac. The signs of the intellectual zodiac are used exclusively in astrology. The fixed stars have a slight effect in the personal horoscope, but in general not a great deal of attention is paid to them by astrologers. The constellations, however, have an effect upon evolution by virtue of the fact that as the vernal equinox by precession passes through them, the World Ages such as the Piscean Age, the Aquarian Age, etc. are brought into manifestation.—EDITOR.)

The man who realizes his ignorance has taken the first step toward knowledge.—Max Heindel.

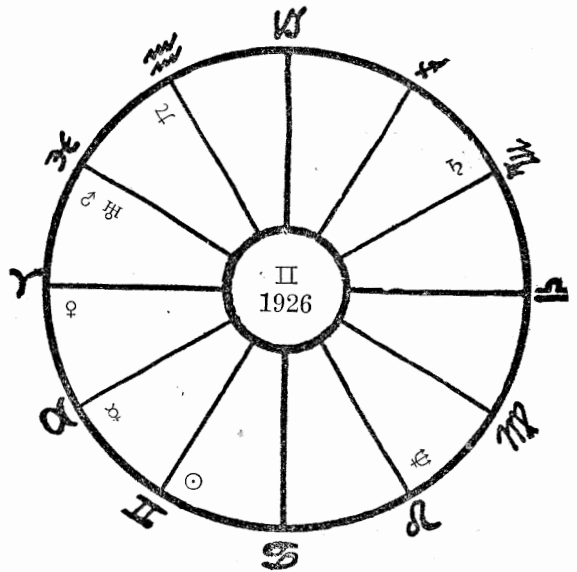
The Children of Gemini, 1926



A Character Delineation of the Children Born between May 22nd and June 21st, inclusive, 1926.

The children of Gemini are usually of two types. The symbol of this sign is the Twins, and truly Gemini expresses itself through two personalities, two types. We have the strong intellectual type, that of the ingenious inventor giving out new ideas; also the person fond of literature and science. Then we have the negative, vacillating type which is lacking in strength of will. The man of this type expresses his negativeness even in his walk, with shoulders drooping, chest in, and feet dragging. He also sits with back humped. This type is ever dependent upon others to instill in him the energy to do something to keep from starving. The average Gemini person, however, expresses a part of both of these personalities. He is easily influenced by others.

The children born this year while the sun is passing through the mercurial sign of Gemini will express the duality mentioned above more than is usual, for we find the planets scattered all over the horoscope, seven signs being occupied. This enhances the changeability of the nature, still it has this in its favor that these children will be very adaptable and able to fit into any place or environment. Adaptability is a splendid quality to have where one must mix with a family and a community, also in business and in relations with friends. These Gemini children will be kindly, sweet-tempered, and ever ready to serve others, but they will be easily taken advantage of by the selfish ones. The necessity of repetition



should be impressed upon them and to keep steadfastly at one thing until they have finished it, for they will want to do something new every day and will tire of it the next day. The guardian should see to it that they finish what they start, for inconstancy will be one of their strongest faults.

With Jupiter square Saturn and opposition Neptune the circulation will be sluggish. Gemini people are prone to

(Continued on page 277)

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

Your Child's Horoscope

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

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine and in connection with our Healing Department. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth if known. If these data are not given, the reading cannot be made.

NOTICE:—When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.

MARY J. S.

Born December 5, 1911. 6:40 P. M.

Lat. 33 N., Long. 117 W.

Cusps of the Houses:

10th house, Pisces 26, Aries intercepted; 11th house, Taurus 1; 12th house, Gemini 8; Ascendant, Cancer 11-19; 2nd house, Leo 3; 3rd house, Leo 27.

Positions of the Planets:

Neptune 23-23 Cancer, retrograde; Venus 26-26 Libra; Jupiter 29-08 Scorpio; Sun 12-50 Sagittarius; Mercury 3-37 Capricorn; Uranus 26-56 Capricorn; Saturn 14-44 Taurus, retrograde; Mars 28-04 Taurus, retrograde; Moon 12-21 Gemini.

The horoscope of this young lady shows a timid and reserved nature due to the sign Cancer on the Ascendant and the mystical Neptune near its cusp. This will give her, however, a very spiritual nature, one that will be little understood. She will not have a robust body on account of the life-giving sun being in the 6th house in opposition to the moon, both in common signs. Cancer people as a rule have less resistance than others. In the case of this girl we find Jupiter, the planet which has rule over the arterial

circulation opposite to the inflammatory Mars; also Venus, which rules the venous circulation, is square to both Neptune and Uranus. With Neptune in Cancer, the sign of the stomach, and the above configurations she should be careful of her diet, never overeating, and should exercise plentifully in the open air. Ice cream sodas, desserts, and denatured foods should not be used, and the diet should consist of plenty of fresh fruits and vegetables.

We would not advise a vocation where she would be thrown among persons of the opposite sex, for with Venus so strong in Libra, where it is at home, and square both to Neptune and the indiscreet and unconventional Uranus there is danger that she might meet those who would take advantage of her. This danger is enhanced by Mars in Taurus, where this planet of impulse expresses its most evil side, and Mars is in opposition to Jupiter in Scorpio. This affliction is from the 11th house, ruling friends, to the 5th house ruling pleasures, theatres, etc. We would caution Mary at all times to conduct herself most discreetly when in the company of young men. The young woman of today, with her freedom of speech and action, and sometimes immodest manner of dress, is prone to encourage the worldly and licentious man to misjudge her, and Mary should be most cautious or she may

fall the victim of some one who may pose as a friend.

She should choose a vocation where she has the home environment, for Cancer women are lovers of home, and with Venus in the 4th house she will take pride in beautifying her surroundings. With the sun in opposition to the moon and the former in the 6th house, ruling labor, she may at times find it difficult to find employment, so it would be well if she would study art or embroidering or dressmaking, which would keep her independent of employers.

She will take readily to occultism, but we would caution her against attending spiritualistic seances or at any time attempting to force development.

JUNE LOLIX E.

Born June 10, 1922. 4:15 P. M.

Lat. 42 N., Long 88. W.

Cusps of the Houses:

10th house, Leo 20; 11th house Virgo 23; 12th house, Libra 19; Ascendant, Scorpio 10-48; 2nd house, Sagittarius 10; 3rd house, Capricorn 14.

Positions of the Planets:

Mars 18-47 Sagittarius, retrograde; Moon 4-46 Capricorn; Uranus 13-34 Pisces; Sun 19-13 Gemini; Mercury 29-59 Gemini, retrograde; Venus 19-33 Cancer; Neptune 13-46 Leo; Saturn 0-51 Libra; Dragon's Head 5-9 Libra; Jupiter 9-0 Libra.

The child whose horoscope we have for delineation was born with the martial sign of Scorpio on the Ascendant and the ruler, Mars, retrograde and opposing the ruler of the Midheaven, the life-giving sun. This girl will truly cast her own shadows unless the spirit within awakens. The sun being in the eighth house, she is likely to be at cross purposes with herself and with others. With Mars in opposition to the sun and both sun and Mars square to the planet of impulse, Uranus, she will be apt to act first and rue it afterwards. The unfortunate part of it will be that she will find it hard to see and to admit that she is ever wrong, for Saturn is exalted in

the sign of Libra and square to Mercury, the planet of reason, which gives a stubborn will, particularly as Mercury is at home in its own sign of Gemini, strong but afflicted.

We may say that unless these characteristics are overcome through careful training when June is young, they will cause not alone herself but her parents much unhappiness. Much of this will come through a lack of understanding of the care of things pertaining to the house of finance. This will at times bring inharmony in and from the home, for Uranus is in the 4th house, square to Mars and square to the sun.

June will, however, respond to the best within her if she is given a religious training, especially along occult lines, for her strongest planet is the mystical Neptune, which is near a conjunction with the Midheaven and strong in the sign of Leo on the cusp of the Midheaven. It is sextile to the ruler of the Midheaven, the life-giving sun, and also sextile to the benevolent and ecclesiastical Jupiter. Jupiter is in the sign of Libra in the 11th house, governing friends, and in conjunction with the Dragon's Head, which is of a Jupiterian nature. It would be well for June to cultivate friends among religious or occult people.

The mystical Neptune is the planet through which she may overcome the afflictions of Mars square Uranus and opposition the sun, for Neptune is sextile to the sun and trine to Mars. It would be to the advantage of the world's future if parents could all study the science of astrology and by the knowledge gained see where they might help their children to overcome their evil qualities and strengthen their good ones. June's parents may do much while she is young by not allowing the weeds to grow but cultivating the flowers within the horoscope.

With the sun in Gemini, sextile to Neptune, and Neptune also sextile to Jupiter, she would find good financial conditions in secretarial work for large corporations.

We would advise that the parents teach her deep breathing and permit her to sleep in a room with plenty of fresh air, for with the afflicted planets in common signs and Mercury opposition the moon and square Saturn there is a tendency towards poor oxygenation of the blood, which may if neglected cause coughs and colds; a stitch in time saves nine.

VOCATIONAL

MARGARET L. C. M.

Born February 5, 1904. 6 A. M.

Lat. 39 N., Long. 105 W.

Cusps of the Houses:

10th house, Scorpio 17; 11th house, Sagittarius 10; 12th house, Capricorn 1; Ascendant, Capricorn 24-15, Aquarius intercepted; 2nd house Pisces 7; 3rd house, Aries 17.

Positions of the Planets:

Mercury 20-06 Capricorn; Saturn 12-09 Aquarius; Sun 15-19 Aquarius; Mars 13-15 Pisces; Jupiter 24-26 Pisces; Neptune 3-32 Cancer, retrograde; Moon 8-59 Libra; Uranus 28-31 Sagittarius; Venus 7-25 Capricorn.

We have the horoscope of a young woman for our vocational reading this month with the cardinal sign of Capricorn on the Ascendant, with two cardinal and two fixed signs on the angles, and with the sun in the fixed sign of Aquarius. This will give her great persistence and perseverance. Saturn, the ruler of the Ascendant, is strong in the sign of Aquarius in the 1st house in conjunction with the sun.

With this position of Saturn and with Mercury in conjunction with the Ascendant, sextile to Mars, the ruler of the Midheaven, and also sextile to Jupiter Margaret will have executive ability. She will be able to handle or be at the head of large projects, for Mercury in Capricorn gives deep and sound reasoning powers, and the sextile of Jupiter adds a sense of justice. The sextile of Mars to Mercury will make the mind quick and active; therefore she will be very quick to grasp a subject and to see it from dif-

ferent angles. A person with these aspects would be a valuable manager for some corporation.

Margaret will have some difficulty with friends, especially women friends, for with Uranus in the 11th house in opposition to Neptune and square to Jupiter her friends will be ready to use her and may in some cases turn against her in the end.

This young woman has good earning capacity and will also have a keen desire for wealth, for Jupiter is in the second house in Pisces, where he is at home, and he is also sextile to Mercury. But there is another side, i.e., Mars is also in Pisces, sextile to Venus, which indicates that she will spend her money freely for beautiful clothes and finery for self.

Planetary aspects are very strong this year for a love affair for her which may result in marriage. However, Saturn when in conjunction with the sun delays marriage. Venus is also square to the moon, which will strengthen this tendency to delay.

THE CHILDREN OF GEMINI, 1926

(Continued from page 274)

cultivate a stooping position, with chest in, with the result that the lungs are pressed, and this afflicted Jupiter may cause them to suffer with colds and coughs. These children should be taught to walk with head back and to breathe deeply, and they should always sleep where there is plenty of fresh air circulating through the room.

1927 Ephemeris

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE ATLANTEAN EPOCH

(Continued from *May*)

- Q. What was particularly appealed to by the method of education among the Toltecs?
- A. The instinct; this and not the reason was appealed to and aroused, and by this method of education the son, in the great majority of cases, readily absorbed the qualities of the father. It is thus evident that there was at that time good reason for bestowing honor upon the descendants of great men, because the son almost always inherited most of his father's good qualities.
- Q. Does the son still inherit the attributes of the father?
- A. Unfortunately not to any great extent. Although we still follow the practice of honoring the sons of great men, we have little reason for doing so.
- Q. Why did experience among the Toltecs come to be highly valued?
- A. Because the man who had gained the most varied experience was the most honored and sought. Memory was then so great and accurate that our present memory is nothing in comparison.
- Q. When occurred the beginning of separate nations?
- A. In the middle third of Atlantis.
- Q. What was inaugurated at that time?
- A. The Leaders of mankind initiated great kings to rule the people, over whom they were given great power. The masses honored these kings with all the reverence due to those who were thus truly kings "by the grace of God."
- Q. What eventually happened with reference to this state of affairs?
- A. This state had in it the germs of disintegration, for in time the kings became intoxicated with power. They forgot that it had been put into their hands by the grace of God as a sacred trust; that they were made kings for the purpose of dealing justly by the people and helping them.
- Q. What was the result?
- A. The kings began to use their power corruptly for selfish ends and personal aggrandizement instead of for the common good, arrogating to themselves privileges and authorities never intended for them. Ambition and selfishness ruled them, and they abused their high, divinely derived powers for purposes of oppression and revenge.
- Q. What particular classes were thus affected?
- A. Not only the kings but also the nobles and the higher classes. When one considers the power possessed by them over their fellow beings of the less developed classes, it is easy to understand that its misuse would bring about terrible conditions.
- Q. Of whom was the fourth Atlantean race composed?
- A. Of the original Turanians.

Q. What description can be given of them?

A. They were especially vile in their abominable selfishness. They erected temples where the kings were worshiped as gods, and they caused the extreme oppression of the helpless lower classes. Black magic of the worst and most nauseating kind flourished, and all their efforts were directed towards the gratification of vanity and external display.

Q. Who were the original Semites?

A. They were the fifth and most important of the seven Atlantean races, because in them we find the first germ of the corrective quality of thought. Therefore the original Semitic race became the "seed race" for the seven races of the present Aryan Epoch.

Q. What did man acquire in the Polarian, the Hyperborean and the Lemurian Epochs?

A. In the Polarian Epoch he acquired the dense body as an instrument of action. In the Hyperborean Epoch the vital body was added to give power of motion. In the Lemurian Epoch the desire body was given to furnish incentive to action.

(To be continued)

Back Numbers of "Rays"

In May of 1915 the first issue of "Rays from the Rose Cross" appeared. The old copies are now greatly prized, expensive, and difficult to obtain.

The more recent ones, from May 1921 to date, can be supplied in bound volumes at \$3.00 for each volume of twelve numbers.

It is an excellent idea for students to keep back numbers of the "Rays" for reference, and the low price at which they are now issued should enable them to do this. Complete your Rosierucian library by ordering the volumes of the "Rays" which you lack.

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Children's Department

Bob's Awakening

BY BERTHA BEARD

"**F**LORENCE," asked Edward Douglas her husband thoughtfully, "have you noticed Bob's actions lately? He's getting to be very selfish and a regular bully. I can't understand where he gets such a disposition."

"Yes, it has given me many an anxious moment. It's a delicate subject to reason with him about. I have tried to touch on the matter as much as I dared, hoping he would be influenced by the general atmosphere and teachings of his home. It's only recently that he has exhibited this attitude. I am certainly praying that he will respond to our influence. I can't understand it!"

"I think it is nothing to be greatly alarmed about," said Edward. "He is a little spoiled over his phenomenal success at school and in his athletics. The boy is a born leader, but he has a wrong conception of leadership—only temporary I hope. It would do him good if some of these boys he picks on would turn around and give him a sound thrashing."

"Well, Edward, I will confess that I'm living in fear of his coming in with the blood streaming down his face or hurt in some way."

"Now, Florence, just forget that! What would a broken nose or a black eye count against his growing up an overbearing "smart Aleck"? Understanding the law as we do we know the misery such a disposition would create."

"Yes, I believe he would almost be better dead."

Almost as though to bear out the conversation a little fellow came running up the walk calling wildly to Mr. Doug-

las, who, jumping to his feet, opened the door.

"Mr. Douglas, Bob was picking on me, and I-I hit him, and he fell down and hit his head, and I'm afraid he's d-dead! His head is all b-bleeding and he never answered me when I s-spoke to him!"

By the time the boy had finished telling the above Mr. Douglas was out in the front street picking up his son from where he had fallen.

"He's not dead! Don't worry, Florence. It's just a scalp wound, I believe. Get a basin of water, and I'll call Dr. Wilbur. Don't cry, Jimmy, it wasn't your fault. Run along home now; Bob will be all right."

Mr. Douglas was right. It was only a scalp wound, Dr. Wilbur said, and that Bob would be all right in a day or two.

Edward and Florence Douglas were a splendid couple, advanced and well balanced, and they understood thoroughly that "no man liveth unto himself." But each knew the other was more deeply affected by their son's recent egotism and selfishness than he or she would admit.

* * * * *

Bob Douglas while still unconscious found himself facing an impudent-faced and repulsive looking shape, which said, "Did you call me?" Bob answered, "No, I just told Jimmy Travers that that strap was mine. I don't care if he did find it. He found it in front of my house, and that makes it mine! I don't care if I didn't lose it. Anyway, if I want anything I'm not going to let a little snipe like Jimmy Travers keep me from having it. I can lick him any time!"

"Ah! then you *did* call me," said this evil creature, leering at Bob. "I thought I was not mistaken. Perhaps it might enlighten you to learn that I am Boss Self, and thoughts and speeches of that nature are a direct summons to me. You did well to call upon me, for I can show you a wonderful time in life. Come on and I will show you through the Land of Self-protection, where everybody pleases himself. Our motto is: 'Look out for Number One!'"

Then he called to a group of hideous-looking boys standing in the background. "Egotism! come here! and you, Ignorance! Envy! Cruelty! Hate! Hypocrisy! Vanity! Come on, and call all the rest of the gang! We've got to help Bob Douglas have his own way."

So they started out. The first scene they came to was that of a boy trying to do a problem in algebra.

"Oh, he's a dub!" said Vanity. "Show him how much smarter Bob is than he is, Egotism."

So Bob did the problem in a trice, but could not forget the crushed look on the boy's face as they walked off. He noticed that his footing seemed insecure all the way, and he could not see well. There seemed to be a fog hanging all about, and everything appeared distorted. Every time his foot slipped his head would hurt dreadfully.

Presently they came to a little kitten trying to get away from a dog. Bob started to help the kitten when Indifference and Cruelty both called out, "Say, let it alone! Aren't you looking out for yourself? You might get a good scratch or a bite!"

As the way got rougher and Bob's head ached harder, Conscience, who had been tugging away at his heart ever since he started, came out and sat on his shoulder. She was just about to speak, when Boss Self said, "What have you got her along for? Can't you leave her behind?"

"No," Bob replied, "I'll *have* to bring her."

"Well," Boss Self returned, "keep her out of sight then. She will only be a kill-joy." But Conscience whispered to Bob just the same.

Shortly afterwards they saw Grace Mannering talking to Frank Swayne, and Jealousy and Vanity and Hate and Hypocrisy all said to Bob, "You are better looking than he is. She likes him because he is a goody-goody. There's your chance for a grand-stand play. Help that old lady across the street so Grace will think you are kind-hearted." So he did, but with a hang-dog air for he felt like a hypocrite.

Then they went on, but the atmosphere got thicker and the way under foot more and more uncertain. Bob fell several times and cut and bruised himself. Conscience at last whispered to him, "You'd better get out of here before you get into serious trouble."

Bob called to Boss Self and told him he had a splitting headache and that he'd like to go home. Boss Self replied, "What! Don't you want your own way? Are you going to be a quitter? Just wait, we'll have a wonderful time as we go on."

Ignorance joined in, "Yes, here's the place to have the best of everything, and conquests for ourselves. Hurrah for Self! This is the life!"

Bob quailed at this outburst from the repulsive-looking Ignorance, and Conscience was very restless nestling under his coat. After going through a number of scenes of this kind Bob reached the limit of his endurance when he saw Cruelty knock a lame boy off into the slimy mud because he wanted more room on the sidewalk than Cruelty thought he needed.

Bob then told Boss Self that he desired to go home at once regardless of everything else. Then the impudent creature said, "Well, we can't take you home. Find your way out the best you can."

(To be concluded next month)

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 Traveling Man's Stomach

A Soliloquy

BY AUGUSTA FOSS HEINDEL

MY MASTER just loves to travel on the Santa Fe Railroad between Los Angeles and Denver, where there are a number of stops at the famous Harvey eating houses. He smacks his lips at the very thought of the meals, but poor me, how I dread them! My master is sitting in the smoker enjoying the fumes of one of his favorite Havana cigars, while he is thinking of what he is going to order. He is visualizing the pleasant-faced waitress and the immaculately clean linen and silver on the tables. The salivary fluids are coming down quite freely to me, but they are filled with that horrible nicotine, which just makes my little workers feel dull and stupid. I know from the amount of saliva coming down that we are getting close to a stopping place for dinner. Well, the nicotine has stopped, so I know that my master will now have a real feast, and poor me, how I fear what is coming!

Oh! oh! it has started. A glass of ice water is chilling all my little workers, who have closed their doors and are now refusing to open their little oil cups. What is it that follows? My! but it

tastes nice and sweet. It is that pretty little cup of yellow fruit which my master calls a fruit cocktail. But what am I going to do with it? I have lost some of my help by being frozen, and I cannot do my stunt of churning. My little workers have closed their doors and have refused to help me.

Mercy me! what is this coming down the chute now? Oh, this is the vegetable salad, made of bell peppers, celery, potatoes, tomatoes, onions, and lettuce and covered with oil and that poisonous fermented vinegar. Mercy! how can I expect to mix and churn this mess? Listen! Something else is knocking at my upper entrance. The palate is taking in more visitors. Another chilly mess—ice tea to wash down the salad!

Now the temperature is changing. Mr. Palate is admitting another mixture after the iced tea, and it sends out a lot of steam. Oh, but this is terrible! This is that steaming hot chicken soup. My, but it burns! My little frozen workers are now beginning to thaw out. I do hope they will turn in and give me the needed help to get rid of this mass of fruit, salad, ice water, and tea, and especially those

green bell peppers. I must get busy now and try to get the vitamins out of this mess. Oh, if those little workers would only hurry and get busy, but they seem to be only half awake. I guess that first big dose of ice water was too much of a stunner for them. Like the pugilist, it gave them a knock-out blow, and they are just beginning to recover. Well, I just cannot chop that food until they wake up.

Here comes another mass. What do you think this is? Fish! away out here in the dry desert, and it is flavored with hot sauces to cover the spoiled taste, for of course you know fish which are caught a thousand miles away will not keep fresh in this hot desert. Next comes a chunk of something which is sticky and in a ball. It is what my master calls a hot biscuit. Surely this will stick to my sides and smother my workers, so I must hurry and churn a little harder.

Here comes a lot of half ground up chicken. My! but it is tough. Must have been a hen from Noah's ark. This is mixed with mashed potatoes and gravy. I can just imagine my master smacking his lips at this food. The time is short, for trains only stop thirty minutes, and he must hurry and get all there is on the bill of fare. I must also hurry and try to digest some of the food before Mr. Palate admits the rest.

Well! well! Now we get a dish of frozen pineapple sherbet, and then comes a piece of apple pie and that dreadfully heavy cheese that must follow. But master is now really in a hurry to get finished, but to make things worse for poor me he sends me a black, bitter mess of hot coffee! Of course he is under the impression that this black coffee will help me to do my work. I know from experience that all that has gone before will be washed down with a glass of ice water.

And now master returns to the smoker and gives us our last dose, and that is the dreadful nicotine from his Havana cigar. My! but he feels satisfied. He has enjoyed his dinner, but I shall have

to work overtime to pass all this food on to my partner, the intestines. And I am afraid if I do not hurry and chop this food well my master, if he feels my distress, will pour a glass of burning hot bootleg into me to deaden the pain, which will surely paralyze my work. I will not promise what the after result will be. Perhaps the doctor will have to come and pump out that awful mass which I cannot take care of.

Oh, if my master would only think of my misery when he is enjoying the tickling of my neighbor, the palate, and understand that if I am comfortable and carefully fed I can do my work better and he will reap the benefit by a long life and a happy and cheerful mind!

PRIZE COMPETITION

Pressure of work and the large number of manuscripts received in our recent prize competition have prevented us from completing their reading and classification.

The prize winners and those who will receive subscriptions to the "Rays" will be announced in our next issue.—
EDITOR.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

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

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Red Raspberries and Cream
Oatmeal
Muffins
Cereal Coffee or Milk

—DINNER

Vegetable Soup
Hot Slaw
Buttered New Potatoes
Entire Wheat Bread
Milk

—SUPPER—

Avocado Salad
Rusks
Cherry Pie
Milk

Recipes

Muffins

Sift together two cups of flour, two level teaspoons baking powder, one-half cup sugar, one-half teaspoon salt. Beat one egg and add to it a cup of milk, three tablespoons of melted shortening, and stir into the dry ingredients. Bake in a hot, well-oiled muffin pan about twenty-five minutes.

Vegetable Soup

Into the desired quantity of strained vegetable stock put asparagus, peas, and string beans all cut about the same size. Cook till tender and season with salt and butter.

Hot Slaw

Slice cabbage fine and cook until tender, usually about fifteen or twenty minutes, in one-half cup of water so that all the water will be absorbed when done, adding a bit more if necessary to keep from burning. Season with salt, butter, and a little lemon juice.

Avocado Salad

Peel and cut in eighths, or smaller if the fruit is large, ripe avocados and serve on lettuce leaves, with a salad dressing if liked.

Rusks

Sift together three cups of flour, three level teaspoons of baking powder, two tablespoons of sugar, one-half teaspoon salt, and one-third teaspoon each of nutmeg and cinnamon. Beat two eggs, add one cup of milk, and stir into the dry mixture. Roll, cut out, and bake. Serve hot.

Epilepsy and Convulsions

BY MRS. M. C. SAMPSON

From close observation I have noted that there is a wide difference between epilepsy and convulsions. Epilepsy generally results from an injury or shock in childhood. This with its reaction is retained in the subconscious and is dormant generally until puberty, at which time epilepsy may result. It can generally be overcome by a non-meat diet, a calm mind, and sane living.

Convulsions result from supersensitive nerves, which aid in disarranging the digestive organs and interfere with proper elimination. These conditions can be overcome by a light non-meat diet and cool enemas which contain a little baking soda.

With hope and faith a cure is possible in most cases. Purifying the mind as well as the body works wonders.

New Edition Cosmo-Conception

The new DOUBLE INDEX ninth edition of the *Cosmo-Conception* was recently completed. It includes Mr. Heindel's topical index and a new ninety-six page alphabetical index. Price \$2.00, the same as the old edition.

We have a few copies of the seventh edition on thin paper with topical index only, at \$1.50.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Oakland, Calif., March 16, 1926.

Dear Rosicrucian Friends:

It is with great love I am able to write that I am practically cured of the glandular trouble. All the swellings including a very hard and stubborn one have entirely disappeared, with exception of two very small ones under my chin, and they are diminishing gradually.

My whole physical condition has improved, and I am so much happier in the knowledge of love and understanding that are surrounding us at all times. The little I have gleaned of your wonderful teaching has meant so much to me, and I thank our Heavenly Father for the blessings he has showered on such an undeserving person. May I become worthy!

With thoughts of love,

—E. J. B.

Washington, D. C., Jan. 2, 1926.

Dear Friends:

Through your kind ministrations my skin is steadily improving. Truly it is wonderful, and I thank you with all my heart.

I had almost given up hope of ever finding anything to cure it after so many years of disappointment and after trying different doctors and medicines. But you have worked a seeming miracle. The texture of my skin has changed and is almost as fine as that of a child. I can hardly believe it.

Such beautiful lives of love and service as yours give worlds of encouragement and strength to the wavering ideals and beliefs of many longing souls.

May God bless and keep you in your marvelous goodness,

Sincerely yours,

—Z. E. B.

HEALING DATES

May 2— 8—15—22—29

June 5—11—19—26

July 2— 9—16—23—29

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

Sick People

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

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

Evolution

This much talked of subject is a vital issue among thinking people at the present time. To be familiar with the occult version of it is of the greatest importance, not only for general information but also for the purpose of hastening one's own evolution.

Mrs. Max Heindel has prepared a twenty-four page treatise entitled, "EVOLUTION FROM THE ROSICRUCIAN STANDPOINT." Price 15 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

International Headquarters

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

Chats with the Editor

THE WRITER wishes that she could take all her readers for a walk with her through our rose garden. Mt. Ecclesia has had many friends who have donated rose bushes, until today we believe we have nearly two hundred, and they are now a bower of blossoms. Mr. E. W. Ogden, one of our probationers, who in 1913 presented Headquarters with the beautiful palms that ornament the drive from the gate to the Pro-Ecclesia, has again visited Headquarters, and this time presented us with a beautiful cactus bed. He and our superintendent, Mr. C. H. Swigart, journeyed to Pasadena, Calif., where they purchased some of the rarest of cacti. These are planted on a knoll close to the main drive.

The mischievous Cupid is again lurking among our palms and roses, and he permits me just to whisper that he will stir things very soon. Who his victims are we shall be able to tell in our next issue.

The foundation of our Children's School has been started, and we hope to be able to receive our little visitors about August 15th. Much interest has been shown in this school, and quite a few friends have sent in donations to help along with this work. We have a number

of applications from parents who are desirous of placing their children in a spiritual environment and away from certain disadvantages of the cities, but unfortunately a number of these applicants are beyond the age at which we can receive them. We shall not be able to take children beyond the second grade until we are able to erect the second building. We do not feel it is wise to house the larger boys in the same dormitory with the smaller ones. It may be possible later, if we find that we have the room, to accept girls above the age of seven, but this will depend upon the qualifications of the teachers, whom we have not yet chosen. We wish to have personal interviews with the teachers before we accept their services, for we do want the love and the mother side of the nature to be developed in them. The Mt. Ecclesia School for Children must not be devoted to "brain-cramming," for we wish to specialize in the development of the love side of the nature. Our request last month for suggestions as to the training of the child brought a letter from one of our Los Angeles members, who is also a mother. The ideas expressed are so similar to those which we expect to employ in the school that we are printing the letter herewith.

A LETTER ABOUT THE CHILDREN'S SCHOOL

By MRS. E. A. REMUS

IN THE April issue of the "Rays" I read an invitation to send suggestions concerning the school that is to be opened at Headquarters. Teaching in kindergarten is my most loved work, and during my experiences as a teacher I found some valuable methods of conducting the work along easy and successful lines. I wish to tell you about them as it may happen that they will be of some value for our new school.

Due to the ability of children to respond to colors I found that when a story is illustrated on the blackboard with colored chalk, it is easily assimilated; the attention is kept all the time on the theme if a series of sketches are thrown on the blackboard in accordance with the events of the story. A single artistically drawn picture representing the main idea of the story will serve as well.

The next point is that of object lessons. I had no opportunity to lead a class in such a wonderful climate as that of California, but I believe there is a wide field for the teacher who cares to conduct most of the lessons outdoors through the study of plant, insect, and animal life in their own realms. Painting, modeling, and drawing could be used afterwards as a means of fixing the foregoing studies in the memory of the children.

In my experience as a teacher I had a system of questions which helped me to find the key to the child's nature. However, as the teachers in our school will be able to use astrology and thereby have a far better chance to see into the depths of each little heart, I won't mention them.

There is one very important factor concerning children, and that is *love* and the way it is given. Just recently I read an article by a psychologist in which he states that even in the best of homes for infants (orphans), where every care is taken of them and con-

ditions are excellent, there is a high percentage of deaths in comparison with the mortality among children brought up by their parents. The cause of this he sees in a lack of *real love* and caresses, which children crave even in the infant state. From my own experience I know how true this is. Children crave just a little smile or caress, and if denied it they are hurt and troubled. I believe that in schools where the child has to spend day and night the teacher commits a real crime when denying the child's right to get its share of love and caresses. Bed-time is the most important part of the day for planting vibrations of peace and harmony in the hearts of the little ones. Intuitively they know it and are so anxious to get their share of loving words.

I believe that if some of the students could spare half an hour for playing softly some sweet music while at the same time a few girls with a real motherly instinct would go from bed to bed whispering gentle words and giving a few caressing pats to the little sleepy-heads, the sorrow of being away from parents would be lessened and the morning awakening would be joyful and bright.

From the occult point of view this craving of children for love-giving vibrations is quite natural. We know that the thymus gland in the child contains a spiritual essence given by the parents. This gland is ruled by Venus, and therefore harmonious intercourse between child and its parents or guardian can be best made in the Venus vibration of love and harmony, which gives a child a chance to build a healthy, capable body. If we look deep into things, we shall find an answer to the puzzle why the middle classes most often give to the world talent and genius while degeneration is often the fate of those born to the rich and idle classes. Of course there are many other causes besides this one, yet the neglect to give love to its offspring, so often noticed among the class just mentioned, plays not a little part in so many failures there where all other advantages are given in abundance.

Local Fellowship Activities

MRS. MAX. HEINDEL delivered a lecture at the local center of the Rosicrucian Fellowship in Santa Monica, California, on May 5th on the subject, "The Man of the Future." She will also speak at the Los Angeles Center, 213 South Broadway, Sunday evening, May 16th, on the subject, "The Citizen of the New Age."

Dr. Franziska Lash, one of the regular lecturers of the Fellowship, recently left for a lecture tour of the Northwest. Her first address was given in Seattle on the evening of April 25th. She expects to deliver a number of lectures there at the Fellowship rooms. Beginning May 13th she will deliver a series of lectures in Tacoma lasting about two weeks. She speaks in Vancouver, B. C. on the evening of May 30th, and in Victoria on the evening of May 31st. On her return trip she will deliver lectures in Portland at the local centers. Thence she will travel southward and speak in San Francisco and Oakland on her way back to Headquarters, where she will take up the work of teaching in the Summer School which begins on July 6th. We feel sure that Dr. Lash will accomplish much good on this lecture tour, and we would advise all of our students who are able to do so to hear her when she appears at their local centers.

Mr. Sam R. Parchment is still continuing his good work in the San Francisco Center, where he is delivering lectures and conducting classes regularly.

Miss Gladys Rivington of Headquarters spoke in the National City Center, National City, Calif., Sunday, April 11.

Mr. Joseph Darrow of Headquarters will speak in San Pedro, California, in the Odd Fellow's Building on Tenth Street Sunday morning, May 23rd. This address will be given before the combined Unity, Theosophical, and Truth Seekers societies. He will also speak at the local center of the Fellowship in Santa Monica at eight o'clock on the evening of the same day.

NOTE: Those who are interested in Mt. Ecclesia College, and who may be considering the possibility of attending it this summer, will find full information given on page 242 of this issue.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

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

Pamphlets

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

ON ASTROLOGY:

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

IN FOREIGN LANGUAGES:

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

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