

RAYs FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

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The Triumph of Spirit

BY EMILY BRONTE

No coward soul is mine,
No trembler in the world's storm-
troubled sphere;
I see heaven's glories shine
And faith shines equal, arming me
from fear.

O God within my breast,
Almighty, ever present Deity!
Life that in me has rest,
As I—undying Life—have power in
Thee!

With wide embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates,
and rears.

Though earth and man were gone
And suns and universes ceased to be,
And Thou wert left alone
Every existence would exist in Thee.

There is not room for death,
Nor atom that his might could render
void.

Thou, Thou art being and breath,
And what Thou art may never be
destroyed.

Current Topics

From the Rosicrucian Heliopoint

BY JOSEPH DARROW

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

The Disarmament Conference

THERE is a very hopeful sign on our Eastern horizon at the present time. It is the reflection of the work of the Preparatory Commission on Disarmament which is now in session in Geneva, having begun operations on May 18th. This commission was appointed for the purpose of making a preliminary investigation of the possibilities of the various nations reducing their armament for war. Delegates from about twenty of the principal nations of the world are taking part. **TWENTY NATIONS REPRESENTED** This Preparatory Commission will only do the preliminary work. If it finds sufficient justification for it, later there will be a general conference to actually prepare the disarmament provisions themselves. The United States has sent a representative to this Preparatory Commission; he is Mr. Hugh Simpson Gibson, former Minister to Poland and Switzerland.

At the Washington Conference held a few years ago a substantial start was made in the matter of reducing naval armaments. Now if the nations can get together and arrive at some agreement for reducing military and aircraft arma-

ments, the world will have taken a decisive step forward towards universal peace.

The *St. Louis Post-Dispatch* very aptly brings out the fact in a cartoon that *Fear* is "the biggest gun to be spiked." The old suspicions and jealousies of the nation are still in evidence; each is afraid that it may be taken unawares by some other nation or combination of nations. If the demon of Fear can be shackled, the greatest part of the work will have been done. *The Outlook* observes in a recent editorial that "it is not armament that makes a nation dangerous, but an armed mind. Of all the problems before the experts at Geneva the chief is that of moral disarmament. Here in the

THE
ARMED
MIND

United States we are so thoroughly disarmed morally that it is hard for us to imagine the state of mind of those countries which have to keep morally armed because they know their neighbors are morally armed." There is no question at all but what the nations of Europe are still morally armed, and no lasting peace will be obtained until they approach the condition of the United States in the matter of moral disarmament. The United States and Canada with their 3500 miles of unfortified boundary line constitute an excellent example of moral disarmament.

The pessimists are letting their voices be heard as usual, saying that it is utterly impossible to ever wean mankind away from war, and that it will be impossible to get the nations to agree on

any practical scheme of disarmament. The *New York World* compares such ideas regarding the impossibility of disarmament with the ideas of an uninformed critic as to the difficulties of constructing a skyscraper. If such a one should be at the site where the preliminary ceremony of breaking ground was performed, also if he were there during the first stages of the excavation, he might be very much disappointed. The contractor, instead of building up into the air as might be expected of him, starts and goes the other way, down into the ground. An unthinking person might argue from this that the contractor would never succeed in building a skyscraper because he was going in the wrong direction. But the person who thinks knows that the foundation must first be laid before any superstructure is possible. That is what this Preparatory Commission is doing; it is laying the foundation for future peace.

The awful cost of war both in lives and money should urge us on to make every effort for success along the lines of disarmament. The magazine "*Time*" states that the United States Government spent as much during every four days of our participation in the World War as it spent fighting the entire Revolutionary War. Also that the United States during the World War lost 120,000 men; the Allies 5,100,000; the Central Powers, 3,300,000; and the World War's grand total of killed and wounded was in excess of 46,000,000 men. These startling figures may be appreciated when we remember that there are now in the United States only 27,000,000 adult males.

It is expected that the Preparatory Commission may proceed for perhaps a year or more before it will arrive at final conclusions and be able to make definite recommendations to the various nations.

From the standpoint of the occult student the creative power of thought is probably the foremost factor to be taken into consideration in connection with this matter. Thought is creative; thoughts or thought forms are living entities which compel action and tend eventually to materialize themselves in outward conditions. If in a nation of over 100,000,000 people, like that of the United States, we assume that 50,000,000 do some thinking from time to time on the subject of war or peace, it is easy to see what a tremendous composite thought form they may construct, and how that national thought form may go a great distance towards making either war or peace.

It is interesting in this connection to know that President Coolidge has recently taken a stand against compulsory military training for school and college students. He is opposed to anything that creates a military spirit in the youth of the land. He states, however, that he feels that the benefits of the physical training which accompany military drill are valuable, and therefore such forms of drill should be encouraged as do not keep the military aspect uppermost in the minds of the students. He dwells upon the fact that the United States is not militaristic, and states that he is opposed to any program that would develop the military spirit. He believes that compulsory military training would stimulate war ideals in the minds of those engaging in it, and therefore he is not in favor of it on a broad scale. The occultist knows that such a stand as this is exactly in harmony with the principles of occult law.

The race spirits are in charge of the early evolution of the various nations. Mankind is divided into races in order to learn the lessons which separateness has to teach. The race spirit influences are breathed in with the air. The race spirits inculcate the idea of national

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superiority, and while they do not incite to war, still the spirit of separateness and national egoism which accompanies it do frequently result in war. Mankind has to become emancipated from the influence of the race spirits and evolve up to the point where they recognize that they are citizens of the world. Efforts toward disarmament are a step in this direction.

We realize, however, that in the present undeveloped moral state of the people of the world and their comparatively slight mastery of the emotions of fear, anger, and greed, national police forces are still necessary. It is still necessary not to put too much temptation in the way of nations which are comparatively undeveloped morally. If we do they are

likely to start on a campaign of aggression, and war would be forced upon the world thereby. But maintaining a police force is a vastly different matter from universal military training such as, for instance, was and is maintained among the greater part of the nations of Europe. National police forces, however, are only a temporary expedient, and we may very well hold the thought that they are to be gradually reduced until they reach a merely nominal size.

We are approaching the Aquarian Age of unity, altruism, and universal peace. We are approaching it largely by virtue of the hard work which we as individuals and nations do in bringing these things about. The Aquarian Age will be ushered in when humanity has actually become altruistic and peaceful regardless

of any precession of the sun through the astronomical signs. The sun may have actually entered the sign of Aquarius without humanity being in the Aquarian Age at all if in the meantime they have not reformed their characters and made it possible for an Aquarian regime of peace to be put into effect. On the other hand we may actually be in the Aquarian Age spiritually before the sun gets there provided we do the necessary work of reformation and make the

**THE
AQUARIAN
AGE**

necessary spiritual advancement. The precession of the equinoxes ordinarily marks the beginning and ending of world ages. But let us not sit down and wait for the precession to do our work for us. The precession is a clock which marks the time when we should have accomplished certain amounts of work in the mastery of ourselves and the establishment of world reforms. The precession also brings to our aid certain spiritual forces, but those forces cannot do the work which we should do. They can only stimulate us to do it ourselves.

The abolition of war and its accompanying armaments will be one of the outstanding features of the Aquarian Age, but it will never be brought about unless we make a start towards it. The Preparatory Commission on Disarmament is a start in this great work. It is worthy of the moral support of every student of occult science and every one who is endeavoring to cooperate with the forces which look towards the emancipation of the world from war and bloodshed.

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.

Nature

RICHARD REALF

O Earth! Thou hast not any wind that blows	A living word to every living thing, Albeit it holds the message unawares.
Which is not music—every weed of thine	All shapes and sounds have something which is not
Pressed rightly, flows in aromatic wine;	Of them; a spirit broods amid the grass;
And every humble hedgerow flower that grows	Vague outlines of the everlasting thought
And every little brown bird that doth sing	Lie in the melting shadows as they pass;
Hath something greater than itself, and bears	And touch of an eternal Presence thrills The fringes of the sunset and the hills.

The Moth and the Flame

Dangers on the Path

BY MAX HEINDEL

(This article first appeared in the
year 1916. EDITOR.)

“**B**UT ONE thing is needful,”
said Christ to Martha. In
those words we find one of the
great fundamental truths of life, and
though the great majority would not
concede that there is but one thing need-
ful, many thinking people will agree that

while our wants are multitudinous, our
needs are few indeed.

Notwithstanding this great fact the
complexity of our present civilized life,
so-called, is such that the greater portion
of humanity is wearing itself out to
provide so-called comforts and luxuries
which are only for the body, while the
soul is starving. Nor do these comforts
and luxuries satisfy when actually in

our possession. Wealthy men, when they have attained, will tell you, if they can be interrogated when in a confidential mood, that their enjoyment of wealth was far more in the anticipation, in the quest of gaining it, than in the actual possession, and that money is really a bitter pill in the mouth of its possessor if he is a thinker. Likewise with social prestige. The society woman who has won her way into the charmed circle, so-called, finds that once within it it is all too commonplace, a bore, not worth the effort.

Yet there are always those who clamor for riches, for social distinction, who seek those things as eagerly and as regardless of cost to the soul as moths seek the flame. But while there are many dangerous places in civil and social life to beguile the thoughtless human moth, there are lures more fatal upon the path of spiritual advancement.

The parable of the sower, like all other parables of which the Christ made use, was apt and applicable to a high degree. Some seeds fell by the wayside, some upon rocky soil, some among thorns and thistles, and only a few fell on good soil, where they bore abundance of fruit. People nowadays run to and fro all over the world, driven by an inner urge, an unrestful yearning for something they know not what. But though they seek, they are deaf and blind, they cannot see the light within, they do not hear the silent inner call. The pride of life in the outer world is too strong an attraction. Like moles we burrow in the darkness of an orphaned existence, far from the light, far from the Father of Light, and yet He is everywhere present. It is truth, literal truth, poetically expressed when the Psalmist says:

“Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?

If I ascend up into Heaven, thou art there;

If I make my bed in hell, behold, thou art there;

If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shall thy hand lead me,
And thy right hand shall hold me.”

“God is light,” says the apostle John with mystic insight, and the light is everywhere, only we do not see it in our blindness of heart.

But sometimes in the course of our lives the latent light within each of us is awakened, the divine spark from our invisible Father Fire commences to glow, and slowly we awaken to the realization that we are sons of light. That is the grand crisis, the turning point in the pilgrimage of the prodigal, when he realizes his condition and sees clearly that all the worldly wealth, the social standing, the power of position, are only “husks”; that there is but one thing needful, just one thing worth while in all the world, and that is to find again the Father’s bosom.

At that moment of conversion the spirit voices the intense yearning which permeates every fibre of its being in that soul-searing cry: “I will arise and go to my Father.” That is the password to “The Path.” At the other end stands the Cross, where liberation awaits and the sanctified spirit soars into the subtler spheres with the soul-stirring shout of triumph, “*Consummatum est*—it has been accomplished! I am loosed from the fetter of flesh, a free spirit, at one with my Father.”

But let no one imagine that he is safe who enters the gate of aspiration. Many a will-o’-the-wisp lurks by the way seeking to distract the attention of the seeker from the true light, and no snare is more seductive at this time and age than that which plays upon the soul’s ardent desire for speedy attainment. Paul voices that great yearning in the fifth chapter of II Corinthians:

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God not made with hands, eternal in the Heavens.

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

"If so be that being clothed, we shall not be found naked.

"For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . Whilst we are at home in the body, we are absent from the Lord. . . . We are . . . willing rather to be absent from the body, and to be present with the Lord.

"Wherefore we labor, that whether present or absent, we may be accepted of him."

Let us note particularly, however, that Paul recognizes *the danger of being found naked*, that he insists he has no desire to be *unclothed*, but to be *clothed upon*, and that therefore he labors.

Driven by the insane desire for speedy development souls are constantly snared by unscrupulous self-constituted pseudo-teachers who promise quick results, usually exacting an initiation fee for their services. The foolish flock around such pretenders as moths around a flame.

Truly, they do sometimes obtain results by being propelled into the invisible world. But having failed to "labor" in the vineyard as Paul did in order to earn the "wedding garment," or "house from heaven," they lack the vital vehicle of consciousness necessary to function intelligently in the higher spheres. They are also unable to find their way back into the dense body which they have left, and it is usually reported that they died of "heart failure." They are then "naked" indeed, and doomed to suffer until they should have passed out in the natural course of events, because they have, as a matter of fact, committed suicide. The archetype of the dense body remains intact, constantly endeavoring to draw to itself physical substance, but as the silver cord is severed, none can be obtained, and a pain, described by suicides as like the gnawing

pangs of hunger or like toothache in which the whole body aches, is experienced, sometimes for many years. "He that entereth not by the door . . . is a thief and a robber." It is possible to steal into an earthly house and escape, but he who seeks to outwit God will find that the way of the transgressor is hard when his wings are singed in the flame.

Is it not strange that men who understand the necessity of spending years to learn a certain science, trade, or profession, who will labor day after day and year after year with unwearying patience and assiduous application in order to obtain the mastery of whatever material science they are studying, can at the same time be so deluded as to think that in a short time, a few days, a few weeks or months, at most a year or two, they can master the science of the soul by simply thinking about it for ten minutes a day or less? They would laugh to scorn anyone who would offer to initiate them into the mysteries of surgery or watch-making in a few days, but when it comes to the science of the soul, they drop all common-sense considerations. Their desire for occult powers is so strong that it clouds reason, and as moths flock to the flame, so will they flock to a teacher who promises them phenomena in a short time.

And when one has been burned, do the others take warning? Alas, no! For every moth that drops, another, or ten more, are ready to take its place. Magic mirrors or magnetized crystals find a ready market, while the truth goes begging. Fraud and deception by unscrupulous persons, who take advantage of this intense soul hunger of their fellow men, are more numerous than one who is not familiar with the unvoiced longing of thousands can ever conceive. Generally the dupes pocket their financial losses, but occasionally proceedings in the public courts show that otherwise intelligent people have parted with considerable sums at the request of such self-styled teachers and pseudo-spirits, and occasionally the grave closes over a too successful seeker, or the sanitarium hides him.

But suppose the human moth were amenable to reason, that it heard the voice of warning and asked: "How then may I know the true light from the false?" We may confidently turn to the Scriptures for our answer. There is no uncertainty whatever about it; the Christ gave His disciples the powers necessary to aid humanity, and he said to them: *Freely give as you have freely received*. Peter, when he was accosted by Simon the sorcerer, who desired to buy for money the spiritual powers which the apostles exercised, rebuked him. Whenever they gave, they gave without money, without price. Likewise the true teacher places no price on his teachings but lives, as the apostle lived, by voluntary contributions from those whom he helps. Neither is it necessary for one who does not seek the worldly gold to lure others with promises of phenomena or powers acquired in record time. It is easy to build a house of any desired size so long as you have the material. You may enlarge it by adding brick to brick. But neither plant, animal, nor man grows in that manner; their growth is from *within*, and each soul must do it for itself. We cannot eat another's food and give him the strength derived therefrom, neither can we go through the experiences of another, assimilate them, and give to him the soul growth derived in that manner.

So, flee the flame of false teachers, compose yourself in patience. *Work, Watch, and Wait*. In due time the Christ light will glow *within your own soul*, and you will never need to look elsewhere for it.

Holy Communion

BY JOHN HINCKEN

IT WAS Sunday. The full, deep, beautiful tones of the organ pealed out joyous sound vibrations of praise and worship to the Father, the Son, and the Holy Spirit.

Pausing before the door, and deeply moved by the highest of emotions, I

watched the solemn, beautiful, symbolical expression of the relation between Christ and His flock. And I heard the words:

"This is My body which is given for you; this do in remembrance of Me. This cup is the new covenant in My blood which is poured out for you."

What did these words mean? I asked; what mystery lay hidden within them? Then like a flash of fire came light, sound, and music, and I felt the earth beneath my feet tremble. No thought crossed my mind; body and physical senses were still; only high emotion, intense feeling, and an overpowering sense of gratitude possessed me. And then there swept into my consciousness the truth that this earth which men walk upon is the living and pulsating body of the great Christ Spirit, and that we indeed eat His body and drink His blood. I fell down upon the bosom of earth trying to embrace it, expressing in the language of emotion all the highest and purest that spirit could feel, saying: "O Great Spirit, our compassionate and merciful Lord, Thee I love, and in my childlike fashion I am coming to know Thee more and more. From Thy Body—earth—I have drawn my body; from Thy etheric Blood I have drawn my life. Thou hast been the Great Giver to us all, for what we know, are, and have attained is by Thy generous gift."

As I finished my prayer of gratitude, I thought I heard deep notes of happiness, actual happiness, ascend from the depths of the earth. It seemed that every rock, stone, tree, flower, and blade of grass united in one hymn of thanksgiving, expressing the spiritual happiness of the Earth Spirit. Then came like a volume of liquid harmony the words:

"The Sacrament of Communion in Remembrance of Me means nothing where the light of Love and Understanding does not guide the mind towards the Light. Let all to whom I give My Body and Blood use them to develop themselves and help others on the road to finding Me, for through that aspect of Me which resides in men will their spirit reach the Throne of Eternal Light."

The Aloneness of Life

BY KASINA

(This article was awarded second place in our recent Competition. EDITOR.)

THE MYSTERY OF the human heart is unfathomable, and perhaps the most mysterious thing about any of us is that—

“No matter what or where our lot may be,
Each heart mysterious even to itself,
Must live its inner life in solitude.”

It is a strange moment in the experience of any of us when we begin to sense the aloneness of life. This realization comes to some in childhood, others go quite far along life's way before becoming conscious of it. Sometimes it comes suddenly through a revolutionizing experience which undermines the very foundations on which our lives seem to have been built; again it may come gradually as a slow awakening; but once sensed, we are ever afterwards more or less conscious of it. True it is that sooner or later the realization of it, in some degree, comes to every soul.

All along life's way, even in the ordinary experiences of fellowship one with another, we feel this mystic sense of aloneness. We are bound in family groups, we have our friendships and business associations, there may even be daily, hourly intimacy over a period of years. Yet there is a point in our relationship of mind, or of soul, or of heart, call it what you will, beyond which no one can pass. “The ultimate YOU is unable to communicate itself to the ultimate ME.” Those who associate with us daily in home, or work, or social life, know us only by the outward expressions—few of them truly understand; and they in turn feel that we do not understand them.

“There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,

To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is ‘stranger’ to our joy,

And cannot realize our bitterness.
‘There is not one who really understands,
Not one to enter into all I feel.’
Such is the cry of each of us in turn.
We wander in a solitary way.”

This sense of loneliness is often more acute when with another, or in a crowd, than when actually alone. “To be cast on a desert isle with a being, no matter how good, who is incapable of feeling with you the eternal mystery of the encircling tides, who can only stare when you speak of the moaning lullaby of the restless sea, who knows not the glory of the sunrise and feels no thrill when the breakers dash themselves into foam or the moonlight dances on the phosphorescent waves—ah, that is indeed exile! Loneliness is not in being alone, for then the ministering angels come to soothe and bless; loneliness is to endure the presence of one who does not understand.”

Often our loyalty to an ideal, or a way of thinking or living, leads us to walk a lonely way, separated in spirit, if not in person, from the crowd which takes the way of least resistance.

But it is in the more crucial tests of life that we experience most deeply the sense of aloneness. We find ourselves passing through experiences which, humanly speaking, must be lived through alone. We fight our greatest temptations in the secret of our own hearts. We make the big decisions of life alone, and alone are responsible for them. In illness the shock, the pain, the

endurance, and the peril are ours alone. Love may soften and mitigate, but cannot altogether share.

And how eminently true this is of death. When we go forth into the great Silence, we go stripped of all our earthly trappings, and our nearest and dearest cannot share the venture. So far as human aid is concerned, we make the Great Adventure into the Great Unknown alone.

And so it is all along life's way. In the tests of physical suffering and the still deeper trials of mental anguish, and of heartache and heartbreak, and of soul suffering, as well as in the commonplace experiences of the commonplace day, there is a sense of aloneness. The deeper and more tragic the experience, the greater the sense of lonely isolation. Human love and comradeship can go so far, and they help mightily, but in the depths of human experience the nearest and dearest cannot go with us. We walk alone.

It is this sense of aloneness that motivates much that we do. It sends us forth into the adventure of life. When we are not understood, when even our dearest friends and relatives are not wholly sympathetic, when they cannot quite fathom all that lies within our innermost recesses, we find ourselves restless; and whether we admit it ourselves or not, we are ever seeking the perfect, spiritual companion. Hither and thither we go, this and that we do, always hoping somewhere to find the cure for this inner loneliness. Men who pile up wealth often work feverishly, not merely for the power of possession, but to give vent to a restlessness within, not always altogether explainable or even understood but close akin to the sense of aloneness. Many persons travel for no other reason than in the hope of finding a cure for the strange loneliness within, even though they do not always recognize the motive as such. The majority of women who throw themselves into any one of the vast number of causes calling today for the talent and initiative and in-

tuition and executive ability of fair womanhood, were their deepest motives analyzed, would find that they were seeking something—they hardly know what—to quiet in their own hearts the restlessness which a sense of aloneness has given them.

The tragedies of broken vows of friendship, of love, of marriage, and of homes, have for their very root this sense of being misunderstood—this feeling of aloneness.

“Who shall redeem thee, Soul, from
loneliness?
Shall father? Or shall mother?
Can patient sister find a way
To free thee from this thralldom?
Nay.
Nor tender love of brother,
For none of these can penetrate thy in-
most sanctities,
Because most true it is, and known of
old,
God made thee as thou art—and broke
the mold.

“We walk in company a little way,
And then there comes a day
When our paths sever.
I cannot go with them, nor they with me,
So, solitarily
My Soul must walk forever.
For not another creature on the earth
Can hope to intermeddle with her mirth.
No man, nor angel, nor created thing
Has power to understand her sorrow-
ing.”

And the aloneness which we feel for ourselves we dimly realize that others too are experiencing, and we know that there are depths of soul in those nearest and dearest to us to which we cannot penetrate. How often we have stood helpless in the presence of sorrow, or grief, or suffering, unable to communicate even our sympathy to the soul in need! There are borders beyond which we dare not intrude, or if we dared, would have no chart to guide.

This experience of the aloneness of life is one of the stages of soul development through which every earnest trav-

eler of the Way, every earnest seeker for the Truth, and every serious-minded lover of Life, must sooner or later pass. It is strangely true that the greater the soul, the greater its capacity for experiencing the consciousness of aloneness, and it is in this sense of aloneness that the soul most cries out for help, for sustenance, for courage, for light.

What then does this aloneness of life mean? The very universality of the experience helps to reveal to us its deeper meaning. That which is common to the heart of man must have a common root and one that extends beyond these few years on earth.

The only key which helps us interpret the great unrest, these yearnings of the soul, is that God made our hearts so that nothing less than Himself can satisfy. All our strivings and searchings and longings are in reality our efforts to come into a closer harmony with the Great Divine Plan. No material thing can satisfy the soul that is made in the image of God—who is Spirit and Love and Life and Goodness and Beauty and Truth.

The supreme purpose of life is to *grow*—not great possessions, not success, not fame, nor any other material thing, although all of these may be added unto us, but to grow character, *soul-stuff*, that immortal essence, the one thing which age cannot decay nor death destroy. Once we grasp the great truth that these few years upon earth are but a part of the great whole, and that they are given us for the one supreme purpose of transmuting life's experiences into character, we begin to see that the conditions in which we find our setting, the people who cross our path, the commonplace experiences of every day, are not ours by accident or chance. They are presented by Divine Love, under the operation of the law of cause and effect, in accord with our needs and deserts, to give us our opportunity to learn the great lessons of life and to develop within that which is immortal. The things of this life last but an hour—the soul itself endures. Only what we have seized from these

passing things and wrought into the character through the attainment and use of them remains and counts in the eternal reckonings.

It is only as we have an understanding of this supreme purpose of life that we can meet these times of lonely isolation unafraid. To face ourselves in the quiet of our own heart and to know that God is there, waiting to communicate Himself and His power to us in such measure as we are able to receive, is to transmute this sense of aloneness into character.

The time when the aloneness of life is most deeply experienced is always a time of growth and of storing up power, if rightly met. It sends the soul in its search for God. It drives us to ask for an answer to the mystery of life. It leads us to study the relationship between these few years on earth and of the great stretches beyond. It helps us to a new sense of life's values, and it brings us face to face with our own souls.

How, then, can we meet this experience of aloneness in such way as to extract from it wealth of character and enrichment of soul?

First of all, we are to meet it unafraid. To welcome it, to make friends with it, to realize that it is a call of the Divine to our hearts, and to know that the heart through it will experience replenishment, regeneration, and companionship with the Divine, is to meet it unafraid.

We are to meet it understandingly. When we learn to differentiate between the mortal and spiritual yearnings and abandon the futile search for a god of flesh, giving to and demanding of friends only that which lies within mortal reach, namely, physical and intellectual companionship, and when we give into the keeping of the Divine Being our mysterious inner ego, that of us which is Him, we shall be appropriating wisdom from it.

“No matter what or where our lot may
be,
Each heart mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?

It is because the Lord desires our love; In every heart He wishes to be first. He therefore keeps the hidden key Himself

To open all its chambers and to bless With perfect sympathy and every peace Each solitary heart which comes to Him. So, when we feel this loneliness, it is The voice of God crying, 'Come to me.' And every time we are not understood. It is a call to us to come again; For God alone can satisfy the soul."

We are to meet this experience of aloneness willingly. As long as we rebel, or complain, or are bitter because of our isolation or our sense of aloneness, we shall miss the wealth and wisdom it has to give us. To meet it willingly, without complaint or bitterness, is to claim wealth of personality from it. Always we come from these experiences of lonely isolation, when met willingly, with our hearts more ready to be kind, our sense of life's values truer, our fear of death lessened, our understanding deepened, our wisdom increased, our love more universal.

We are to meet it in a spirit of faith in the great unseen realities. For every aspiration and longing, no matter how dimly or how deeply sensed, there is an answer somewhere. To hold always to supreme faith in a Divine Being, to keep an attitude of unwavering faith that a Divine Plan of infinite beauty is being worked out in our lives, to realize that these few stretches of years on earth are but a brief part of the whole, to meet the tests of life bravely, to go on fearlessly when the way is hard, to do the tasks that are ours faithfully, to meet the soul's sense of aloneness in sweetness of spirit and enduring courage, is to transmute the experience into power.

We are to meet it prayerfully. All who have ever called to the Invisible Helpers in times of heart loneliness have to some degree been conscious of a ministering angel near. Sometimes it is a little child who trusts us, a musician who

touches a responsive chord, a letter from a friend, a singer who interprets life's mystery to us in a song, a book that illumines the way, a neighbor who gives the warm handclasp, a minister who speaks the needed word, a tiny flower that reminds us of God's loving care; but always in our time of need, if we will heed, the "healer" or ministering angel will be near. And these human healers are but symbols of the presence of the Divine Comforter and Companion, for He is standing ready to enter the heart that will bid Him welcome.

We are to meet it self-forgetfully. When we are no longer afraid of the aloneness of life, when we meet it understandingly and willingly and prayerfully, with faith in the unseen realities, we find ourselves seeking to understand and help others. One of life's mystic secrets, learned in the school of experience, is that he who most forgets his own loneliness in seeking to give sympathy and strength and understanding to others finds himself one of a great brotherhood of helping souls, and is himself sustained and richly empowered.

A consciousness of aloneness! *Yet not alone!* For at some time or other, in the past or future or even now, every great soul passes with us through this experience. It is through this, and through this alone, that we come into our heritage of an understanding of the purpose of life and of companionship with the Divine.

Through all the ages, in poetry, and music, and painting, and literature, great souls have sought to interpret to us this soul consciousness of solitude.

The sweetest songs that have ever been sung, the noblest books ever written, the choicest music ever expressed, the most famous pictures ever painted, the most satisfying friendships recorded in history, all the immortal love stories of the world—all have been born out of this sense of aloneness. It seems to be the divine way of bringing out the fragrance of life.

Once we understand the purpose of

this sense of aloneness we no longer ask love—we give it. We no longer claim kindness from others, we ourselves are kind. We do not bemoan the fact that we are not understood, we seek to give sympathy and understanding to others. We demand not to be ministered unto, we minister. Thus we bring ourselves

into harmony with God and the Divine Plan.

Thus we transmute the soul's consciousness of aloneness into beauty and wisdom and power.

And then, in a mystic way, beyond human understanding, we are aware of the companionship of the Great Comrade.

The Quest

A Story of the Seeking Soul

BY MAPLET E. HODGINS

"OH," CRIED Youth, "life is one great adventure! It is so full of beauty! I feel it surging through me, and I must go forth to meet it. I feel smothered down here in this little Valley. The home folks are good, 'tis true; the flowers are abundant; I love the rollicking song of the birds; but up those heights must be fairer scenes. I shall climb and climb and look down over the little Valley.

"They tell me loneliness and sorrow await me on those heights; that lions lurk on those mountain trails; that unclean creatures lie in wait to trap the unwary. Old wives' tales! I feel this surging something within me that is stronger than lions. It is such a pure, sparkling stream, it can never become unclean. Perish the thought!

"I shall take Mirth with me, he is such a jolly fellow. I shall miss my little sister Joy, but Mirth will take her place. Girls must stay in the Valley; they can't climb. Father and mother will miss me, but one cannot always stay in the home nest. Fathers and mothers hold one back so. They want a fellow to walk when he just must run. What shall I take with me? Money? I don't believe we shall need much of that. We'll drink from mountain streams and eat wild fruit and nuts. God feeds the birds, so why not us?

"There is my Bible. Mother would think me lost if I left that old Book be-

hind. Now when I think about it, there is that old story about Abraham. He left all his folks and started out on an adventure. I suppose he felt the same urge within that I do. He called it God's voice. Well, maybe it is. They say God is everywhere, so I can't lose Him. Then there was that boy David. He started out with his little sling. He met the great giant and slew him; then he became king. Oh, yes! I remember another, Sampson, the strong man. He carried away the city gates on his shoulders and lots of other big things, but a woman robbed him of his strength. Well, I shall leave women in the Valley.

"How wonderful the old Book is! Why, it is just filled with adventure. Take that man John; he had a great vision about a beautiful city. I believe that is what I am seeking. It had jewelled walls, golden streets. How did one get in? Climb over the wall? Now I remember; it had twelve gates, each gate a pearl. Takes a fellow's breath! An extraordinary pearl, I should think. They grow in oysters they tell me. Too much for me! Why, Jesus was just a little boy when he left his father and mother, and they found him in the Temple. That's what I must find, the Temple. It must be on the heights. Oh, yes, they all took a staff with them. Well, I will get that on the way."

'Twas the wee small hours. The king of day had not sent his heralds across

the east as yet when Youth hied him forth on the great adventure to the Beautiful City and the Temple that must be on the heights. He called softly to Mirth: "Arise! Let us go forth before the Valley awakens."

Mirth stretched, yawned, and answered, "Why the rush? Why miss all the excitement of a leave-taking? We should be the heroes of the hour. It would afford us many a laugh on the way."

"No," said Youth, "let us away while the dew yet sparkles on the grass and the air is cool and fresh. We must reach yon mountain trail ere the sun grows too warm." So Mirth dragged himself along. He could find nothing to be amused at in the sweet silence of the morn. Night was when Mirth starred. Then Youth be-thought him of little sister Joy, who was always so bright and sweet in the morning.

They reached the trail as the sun kissed the peaks. How cool and shadowy it looked! How interesting! What fun it was to follow on and on, never knowing what a turn in the little trail would bring. This was real adventure. The squirrels scampered across their path. Other little furred animals peeped at them, their bright eyes shining out between growing things of all descriptions. Mirth cast a rock at one. His roaring laugh ran out as the little fellow dodged the stone. Youth said, "Oh, Mirth, don't hurt the little fellow; he too is on the trail."

"I didn't hurt him," Mirth replied. "How funny he looked as he whisked behind the tree!" Mirth laughed loudly again, but Youth did not join him.

A turn in the trail revealed some exquisite flowers decorating the jagged walls. They thoughtlessly pulled them, roots and all. They enjoyed their beauty and fragrance for a moment, then cast them aside. Youth looked down at them as they lay wilted and broken beside the trail and said: "Oh, Mirth, we should not have broken the beautiful flowers. They also were on the trail. They too must have felt the great urge or they

would not have bloomed so exquisitely and covered those jagged rocks to brighten the trail for us."

"Oh," cried Mirth, "you are too sentimental! Come! I will race you down this path to that grove of trees." Nothing loath, Youth followed Mirth down the little path, and they rushed pell-mell into a sylvan retreat. A banquet table was spread, beauteous nymphs disporting themselves around it. Eagerly Mirth rushed into their midst. Uproariously they greeted him as a boon companion. Youth's footsteps lagged. This surely was a fair place; but could it be the Temple he sought? The nymph maidens spied him and playfully encircled him with garlands of sweet flowers, singing their siren songs in his ear:

"Come, come, my love, the feast is spread.

With wreaths so red we'll crown thy head,

With rosy garlands deck thy chair;
Roses, roses everywhere.

Yon table groans with dainties rare;
Sweet spicy wines perfume the air.
Sparkling jewels and maidens fair
Await thee, love, just over there.

Youth gazed around him and thought, "It is so beautiful this surely must be the Temple." Mirth seemed much at home here. He said:

"Did they not dance in the Temple before David? It seems to me the Book tells about some such scene as this, so I will enjoy the good things as they come."

A draught or two of spicy wine and Youth knew no more. When he awakened, the moon was pouring her silver sheen through the trees on a scene that shocked him wide awake. Mirth lay across the table where the dainty feast had been spread, with the broken fragments of it heaped around him, his head pillowed on what? Surely that could not be one of the beautiful maidens! He sprang up, crying, "Oh, this must be some bad dream! It is not the Temple."

Then he remembered that he had left

the trail and followed Mirth down a little side path into this vile spot. He fled up and up until he reached the trail, but not alone did he go. When he stopped to breathe the pure air, he discovered a dark form beside him. "You are not Mirth," he said.

"No," the shadow answered, "My name is Remorse."

Youth followed the trail. How steep it grew! His feet seemed so heavy; no flowers bloomed; even the little furred folk shunned him. Would this dark shadow that called itself Remorse never leave the trail? Looking up he spied a stalwart man sitting on a ledge, and as he drew near, the man hailed him: "Ho, Youth, whither are you bound?"

"I am going to the City Beautiful and the Temple that must be on the heights." The man laughed a strong, hearty laugh, not like Mirth's. Said Youth, "Tell me your name, O man with the hearty laugh."

"My name is Ambition. Youth, awake! You are following a dream. I reamed these mountains long before you were born. Come, I will show you something better than dreams."

Then Youth followed Ambition down into a gulch. There he saw men working hard digging something out of the earth. Other men seemed to take it from them, and looking closely, he saw it was little yellow nuggets. Ambition said, "Yes, it's gold, O Youth. That's what makes dreams come true. Why, if you have gold the world is yours! You don't need to chase a mountain trail to find a beautiful city. The world is full of them, but you must have gold and plenty of it. Here, take a pick! Dig out a few of those yellow nuggets, then go back into the Valley and every one will come to you. The ones who laughed at your dream will come and want to make you president of some big company. You might even be president of this country. Besides, you could marry a beautiful woman, but you must have plenty of gold for they come high. That last remark shocked Youth and brought him back to himself. A picture of little sis-

ter Joy flashed before him. He knew no woman could be more beautiful than she, and her beauty was far above mere gold. So he turned his back upon Ambition and wearily climbed back to the trail. It was a hard pull. Rocks seemed to have piled up since he went down. He could hear Ambition's taunting laugh ringing through the canyon, and Remorse said: "Yes, you again left the trail. You will never reach the City Beautiful. Or if you do you will be so old and decrepit that you can't enjoy it."

Just then the singing of a bird caught Youth's ear, and he said, "O little bird, how sweetly you sing! Tell me your name." The little bird hopped about and twittered: "My name is Hope." As Youth looked at the bird, he saw a clear stream of water gushing out of a rock and forming a pool. Eagerly he ran forward and plunged into the cooling waters. "Why Remorse has fled! Ambition surely was a dream," he said. "What magic waters are these, little bird?"

"Repentance, O Youth! See to it that you soil not your garments again."

Joyfully Youth proceeded on his way. Ever and anon he would catch Hope's encouraging note, for she ever perches aloft. The trees that overarched the trail grew farther and farther apart. The sun, as it reached the meridian, beat down upon the trail, which grew more and more rugged. The birds' voices grew faint in the heat; even Hope seemed to have deserted him. He felt a cooling hand on his brow. "How refreshing!" he cried. "You must be a friend."

"Yes, I am your best friend. My name is Experience. Always do I keep step with aspiring youth. He reviles me, 'tis true, but I don't mind. We meet on the Heights and hold sweet communion together." So Experience walked with Youth through many dark places, and always she threw a light. Then she left him. How utterly alone he felt! The night broke tempestuously. The storm fiends seemed to be let loose. The lightning flashed like a sword wielded by an

avenging hand tearing the heavens asunder. Youth hid himself in a cave, crouching low in terror. A heavy form pressed close. Aloud he cried, "Who are you?" A cold, hollow voice answered, "My name is Doubt. Do you know now, O headstrong Youth, what a fool you are? What have you gained by your long strenuous climb up the trail? Even the elements are raging against you! Why didn't you take Ambition's advice and flourish like a green bay tree? Look at your poor mother! Did she ever have a good time in her life? Worked hard and lived in a little village all her life, and your father always helping some one else! There he is still in the place where he was born. Even you deserted him. You remember that man in the valley who never gave an apple out of his orchard to you children. Is he still in the Valley? No, not he. Even his name is dreaded in the big cities, for he holds the gold. He can make or break thousands. Now, that is power. And you, poor deluded Youth, you think you are almost a man, but I tell you Sleep still holds you fast in her grip."

Worn out with the struggle with Doubt, poor Youth answered: "I do not understand you, but one thing I know, I am still on the trail." Then he seemed to be sinking, sinking, he knew not where, but thought he must be in his own bed at home in the Valley with his mother hovering over him. A gentle voice said, "The storm has passed. The stars are shining. They always shine above the storm. Rest, brave Youth, I will keep watch while you sleep."

"What is your name, gentle one?" he asked.

"My name is Peace. I am always in the center of the storm."

Youth had not enjoyed such a sleep since he left his home in the Valley, for Peace spread her white wings above him and all was well. Toward morning he felt a touch on his shoulder. Sleepily he asked the old question, "Who are you?" A calm voice answered, "I am Understanding. Come with me." Youth arose and followed, oh, so easily.

Why, they just seemed to float. No hard climbs nor rough trails now. They dropped into a valley. Understanding looked like an angel, so Youth thought, and how happy he was to follow him! Presently they turned into a little garden and walked up a flower-bordered path to a cottage. Understanding knocked at the door. It was opened by a young man, who smiled a welcome and said, "Come right in." A woman sat by the fireside holding a babe to her breast. As they entered the room, Understanding pressed his hand on the fair brow of the little one, and it lay still. Youth was so horrified at this cruel act that he thought surely his companion was a demon. But follow him he must, so without a word spoken they proceeded on their way.

Soon Youth saw they were approaching a beautiful country home standing amid grand old trees. Understanding walked up and knocked at the door. It was opened by a servant in livery. On being asked for his master he showed them into a lofty room, which served as a living room as well as a library. A courtly gentleman with snowy hair greeted them and bade them be seated. Understanding talked with him, but he did not seem much interested. His whole attention was centered on a magnificent gold goblet encrusted with jewels. Frequently he raised it to his lips and drank deeply, again filling it, until his noble head sank on his breast in a drunken slumber. Understanding arose and beckoned Youth to follow him, and as they passed their host, Understanding picked up the golden cup and dropped it into his pocket. Poor Youth was stricken dumb. Who was he following, a thief and a murderer? But he could not help following; some invisible force seemed to impel him forward, so on they went until the day was spent.

Toward evening Youth spied a barren looking house near the road. Understanding walked up to the door and asked for a night's lodging for them. He was answered very gruffly, and in abusive language was told, "Go sleep with the pigs;

that is good enough for such as you." Understanding thanked him courteously, and turning went to the pen. Poor Youth followed, for he was very weary. They laid themselves down on some clean straw which they found, and immediately Youth fell asleep.

In the morning while it was yet dark, Understanding touched him, saying, "Arise! Ere the sun is up we must be on our way." Understanding knocked at the door of the house, which was opened by the same man, but before he could say a word Understanding thanked him for his hospitality and presented him with the jeweled cup. "That," thought Youth, "is beyond me," and he plodded on in silence.

Soon they approached a long bridge. Just ahead of them walked a monk. He looked very footsore and weary, but his face bore a look of peace as he turned to greet them. Quick as a flash Understanding pushed him into the river, which flowed swiftly below them. Long-suffering Youth could bear no more, and turning on his guide he told him in scathing language what he thought of him. "You are a thief, a fool, and twice now you have been guilty of murder, and yet you call yourself Understanding. I call you a demon masquerading as an angel of light." Understanding raised his hand and answered: "Oh hot and impetuous Youth, I grant you the evidence is strong against me, yet my name is Understanding. Let us lean against the side of the bridge and I will endeavor to clear myself.

"That sweet babe came to those good people for training, but the beauty of form blinded them to all else. They fell down and worshiped it, saying nothing so perfect could do wrong. They would have pampered and fed the selfish nature of the child, and the soul would have had no chance for self-governing, the lesson it came to learn. It would have been ruined by indulgence. With weakened will it would have followed the path of least resistance and finally reached the gallows. It would not only

have wrecked its own life but would have dragged those two good people with it, for they are good, but they could not stand the test of love as yet. Their lives would have been blighted, no lesson learned, the ledger would have shown no credit balance. It is not according to the Great Plan, so I removed temptation from the parents' way. Where their treasure is, there is where their hearts will turn.

"That noble soul with the jeweled cup had just completed a great and good deed for his country. That cup was his reward. He fell a victim to pride. It was not drink but just the jeweled cup he loved. When he awakens, his remorse will clear his brain; he will pull himself out of the mire of sensuality and again seek the upward trail.

"As to the shriveled soul that reviled us and turned us from his door, well, 'Ephraim is joined to his idols; leave him alone.' His grasp of things on the earth plane will never loosen this time, so why not give him his heart's desire? It is all he seeks. Some day he must reap. His heart responds to nothing but gold now.

"The young monk was on a pilgrimage to a sacred shrine. Pure and innocent as a babe was he. Ahead of him waited a silver-tongued, unscrupulous creature in human form, who would have used him and caused him to betray a sacred trust. Being ignorant of the law would not have saved him, for it ever works through cause and effect. I saved him from besmirching his soul and sowing seeds that would bear a harvest through many lives."

Then Understanding turned and looked Youth in the face, and said, "No more wilt thou be called Youth. To me is given the task of leading you across the mystic bridge that spans the river which lies between youth and manhood and to unfold unto thee, O youthful man, the meaning of the *balance*. Always must you pay. The Great Master Teacher told the story of the wise man, who before he builded sat down and counted the cost. The price must always be paid; the ledger must balance.

No more will you walk by faith alone. It is true that 'youth is on his way attended by the vision splendid,' but as the trail stretches out toward the long afternoon, he also needs understanding. That is why, O youthful man, you needs must walk with me awhile."

Youth awakened, rubbed his eyes, and found himself alone in the cave. Long he meditated on his dream and the lesson Understanding had taught him. "So," he mused, "I am a man now. Where has Youth fled? He was left on the other side of the bridge, so Understanding told me. I feel Peace's gentle presence still. Understanding has put doubt to flight. 'The balance must be kept,' so he said, therefore I must be away up the trail." Thus musing the Man picked up his staff and walked out of the cave.

"The peace that passeth understanding" brooded over the whole earth. The trail looked like a silver ribbon winding on and on. Far above him he glimpsed a form that seemed familiar. Eagerly he pressed forward; it disappeared around a bend in the trail. He hurried his footsteps, and there on a ledge stood little sister Joy. She turned and greeted him with the same sweet smile he remembered she always wore in the morning. "Oh, brother," she cried, "now we will travel the trail together."

When the Man found speech again, he said, "Oh, sister Joy, how did you climb this rough trail alone?"

"Rough?" she replied, "why, it was glorious! Many times I have stood on this point. Don't you know what it is called?"

"No, little sister, tell me."

"It is called Mount Inspiration," she said. The Man stood reverent, with bared brow, and spoke thoughtfully: "Will you ever forgive me? I started out thinking you would be a burden to me, that man must climb the heights and blaze the trail that women may follow—and here I find you waiting for me."

"Yes," she replied simply, "I could not go on without you, brother. You are

my other self. I always felt lonely before when I reached Mount Inspiration and looked out on life. How glorious it will be now when we can follow the trail together and together find the City Beautiful and the Temple. Why, the Temple is what we live in. Is not that wonderful? I was so glad when I found out that my body was the Temple of the Spirit. What care we should bestow upon it, never defiling it, not even with an impure thought, for the purer we keep it, the brighter the light can shine through and cast a glimmer on the trail to show others the pitfalls."

"Sweet Sister, tell me of the Valley."

"Well," she replied, "after you left, we were very lonely. Much we missed your strong arm, but most of all we missed your dreams. Then a beautiful woman named Patience came to live with us. Many lovely things she taught us. Father and mother grew more kindly and beautiful each day. Then they too went out in quest of the Great Adventure, hand in hand. Methinks they glimpsed the City Beautiful before they left, for they smiled and said, 'Tell Youth the gates are pearl and they swing in for us. We shall wait beside the gate and keep it ajar for him.'"

"Tell me," said the Man, "did they glimpse the City Beautiful from the Valley?"

"Yes, father and mother lived their life in the Valley, but always they held the vision of the Heights."

"And what did you do?"

"I? Oh, I just did what I could to make them happy, and when I had the time I tried to cheer up the lonely ones in the Valley. They seemed to be blind, for they told me that there was no City Beautiful upon the Heights but only piles of rocks and then more rocks that made the mountains. After father and mother left me, Patience took me to live with her, and there dwelt with her one called Wisdom. Never did I grow weary of sitting at his feet. It was he who taught me all about the Temple; that it is my own body; how I should care

for it and not let it be defiled, not even by an unclean thought, 'for,' said Wisdom, 'everything that ever was in the beginning was born of thought.' My, how this frightened me! for sometimes I had thought very selfishly. I had wished to leave father and mother. Weary of just doing little things I had longed to go out into the great world that I heard lay just outside the Valley. How thankful I was to Patience for coming to live with us and then taking me home to live with her. So I just stayed and sat at Wisdom's feet until I learned to go up into the Mount at any time. That is how I reached you on the Mount of Inspiration."

"Oh, Joy, tell me, did not cold Remorse walk with you, or proud Ambition tempt you, or dark Doubt crowd you into a corner?"

"I heard about all of them, but I just sat at Wisdom's feet in the house of Patience, and they didn't pass that way."

"Well, little sister, let us be away on the trail that leads to the City Beautiful. Then the scales, one by one, dropped from their eyes. And lo! the City Beautiful lay before them.

Not in the Valley below, nor on the Heights above, but *within their own hearts and consciousness* did they see it. They saw no exterior valley, nor mist, nor mountain height, but only the life that played through themselves. They saw humanity in its slow climb upward approaching the gates, twelve in number, to the City Beautiful. And they felt the throb of the gladness and the sorrow that went with the striving.

Within the City Beautiful they found two new friends awaiting them, Reason and Intuition. These friends were to be their guides, advisers, and close companions henceforth in all their journeyings.

"Oh, that our friends in the Valley might see the City Beautiful!" said the Man.

"Oh, that they might be encouraged in their long climb upward!" said the Woman.

And a Voice softer than silence said,

"Know ye not, O pilgrims, that each soul who arrives at the City Beautiful sends streamers of Light to the struggling souls on the Path below? When Desire leads the pilgrim astray and Remorse torments the soul, Hope is sent. And when the icy winds of Doubt chill the soul, the angel of Peace is sent. All who dwell in the City Beautiful have their parts to play, and each one that attains to mastery makes the Path easier for those who still travel through the mists in the Valley. In time every seeking soul will reach the City Beautiful."

"Let us send Love to those below in the Valley," said the Woman.

"Let us send Knowledge," said the Man.

And so they dwelt forever in the City Beautiful within the shadow of the Great Presence, and ever and anon would go out tiny messengers of Light to their brother and sister pilgrims on the Path to the Heights.

The Way

BY LOUISE R. WAITE

The Way to the Palace of the King
Is not a gay highway for a care-free
heart and a merry song,
And the things which to the world belong,
With a feasting, drinking, dancing
throng,
And never a price to pay.

The Way to the Palace of the King
Is a narrow and lonely trail;
And those who travel oftentimes fall,
And darkest clouds their souls enthrall;
And no one answers to their call,
Nor hears their plaintive wail.

And to enter the Palace of the King
Each soul the price must pay;
And the price? 'Tis that self be crucified;
Then the doors of the Palace open wide,
And *Love* is unveiled all glorified
In the Light of an endless day.

—Selected.

Iuri-Immanuel

A Rosicrucian Story of Jesus the Christ

By J. H.

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(Continued from July)

The Baptism of Jesus

JESUS at the age of thirty was in the full power of his manhood and perfect in mind and body. He was now to become a full member of the secret Order of Adonai. Through his special preparation and training he had attained a state of perfection far above that of his brethren, and he possessed powers beyond those of ordinary men. Although he was not allowed to use these powers in his own interest in any selfish way, he could have called to his assistance not only the brethren of the Order, whose willing and cheerful obedience he had earned, but also the powerful legions of Rome, since the emperor himself protected the Order and feared to do anything against the will of its invisible Head, while he despised the ordinary religion of the Jews as foolish and useless tradition. Although Jesus was poor and had no place of his own in which to lay his head, because he had given up all his possessions for the sake of the Order, he was in reality richer than the richest Roman. He shared in the common property of the Order; also he controlled the power of perfect love, and in the possession of this power he was more than human. The promise of heaven had been fulfilled that he would be great.

In the fifteenth year of the reign of Tiberius, Pontius Pilate then being governor of Judea and Herod Tetrarch of Galilee, John, the son of Zacharias, who was then living as a hermit in the wilderness, received a message that the long expected time had at last arrived when the Son of God would manifest Himself to the world. John then went through the whole dis-

trict of the Jordan preaching and proclaiming that a new spiritual era would soon be inaugurated, and that people could obtain forgiveness of sins by turning away from their wrong-doing and by becoming baptized and introduced into the new kingdom of the Messiah.

The hermit went about preaching this news with a power which could come only from a strong conviction of the truth of the message. Like Elijah of old he was poorly dressed in a raiment of camel's hair with a leathern girdle about his loins, and he lived mostly on locusts and wild honey.

In response to his teaching there went out great multitudes from Judea and from the whole district of the Jordan to confess their sins and be baptized by him in the river. Jesus himself came to the Jordan to John to be baptized by him. But when he asked to be baptized, John said to him: "It is I who need to be baptized by you. Why then do you come to me?"

"Let it be done as an example," Jesus replied, "for we ought to fulfill every commandment of God." Then John consented. After Jesus was baptized, as he came up from the water, the heavens were opened unto him, and he saw the Spirit of God descending as a dove and coming upon him. And a voice coming out of the heavens said:

"This is my beloved Son, in whom I am well pleased."

At the Baptism the great Christ Spirit entered the body of Jesus to use that body in His ministry. The man Jesus vacated his two lower vehicles, the vital and physical bodies, and retired into the invisible world in his two higher vehicles, the mind and desire body. From that time on until the Crucifixion it was Christ, not Jesus, who spoke the parables

and performed the various acts of the three years' ministry.

The day after the Baptism when John saw Jesus coming towards him, he said to the people: "Look, this is the Lamb of God who is to take away the sin of the world! This is He about whom I said, 'After me is to come One greater than I, who has been put before me because He was before me.' To show Him openly to Israel I have come baptizing with water. At first I did not know that He was the One, but now I have seen the Spirit of God clothed in bodily form as a dove, and I have heard a voice from heaven concerning Him. He who sent me to baptize with water said to me: 'The One on whom you see the Spirit coming down and remaining, He it is who baptizes with the Holy Spirit.' This I have seen, and I have become a witness that He is the Son of God."

The Mystical Aspect of the Baptism

In the Bible records we are told that at the Baptism of Jesus the heavens were opened and the Spirit of God descended upon him in the form of a dove. This simple hint is sufficient to indicate the occult facts. Jesus belongs to our humanity. The Christ, however, the highest Initiate of the Sun Period, is a Spirit from a higher evolution, who could not be born into this world in a dense body in the ordinary manner. At the Baptism He descended into the body of Jesus for a definite mission, not for the purpose of any vicarious atonement as erroneously stated in the exoteric Bible interpretation, but for the sake of extending to humanity temporary help over a difficult period in their evolution, to raise the vibrations of the planet, and to give mankind the inner urge toward right living. Concerning this matter we read in *The Rosicrucian Cosmo-Conception*:

"Christ could not be born in a dense body, because He had never passed through an evolution such as that of the Earth Period, and because He would

first have had to acquire the ability to build a dense body such as ours. But even had He possessed that ability it would have been inexpedient for such an exalted Being to expend for that purpose the energy necessary for body building through antenatal life, childhood, and youth to bring the body to sufficient maturity for use. He had ceased to use, ordinarily, vehicles such as would correspond to our human spirit, mind, and desire body, although He had learned to build them in the Sun Period, and retained the ability to build and function in them whenever desired or required. He used all His own vehicles, taking only the vital and dense bodies from Jesus. When the latter was thirty years of age, Christ entered these bodies and used them until the climax of His mission on Golgotha. After the destruction of the dense body Christ appeared among His disciples in the vital body, in which He functioned for some time. The vital body is the vehicle which He will use when He appears again, for He will never take another dense body."

John the Baptist Imprisoned and Beheaded

While Christ was teaching and healing in Galilee John kept on preaching throughout the whole district of the Jordan. Herod Antipas, Tetrarch of Galilee and Peraea, who was as bad as his father, Herod the Great, had been, heard that great crowds went to hear John, and he ordered that the prophet should be brought in. After listening to his message he found him to be an upright and holy man, and he wished to protect him. But John began to accuse him of adultery because he had put away his wife and had married Herodias, the wife of his Brother Philip, who was still alive. John said to him frankly:

"You have no right to live with your brother's wife."

Upon hearing of this accusation Herodias became so incensed against the prophet that she wanted to put him to death, but Herod feared the people be-

cause they believed John to be a prophet. So he had him arrested and kept in chains in the prison of Machaerus, where a few of his disciples were permitted to visit him.

Herodias could not forgive the prophet for his condemnation of her marriage. She visited him in prison, and his stern character and rough manly beauty affected her deeply. But John could not be impressed with her charms and treated her favors with scorn, preferring rather to live in a gloomy prison fettered with chains than to enjoy liberty through compromise with sin. Having been deeply humiliated by the man whom she wished to save, she nourished a murderous hatred against him, and resolved to destroy him at the first opportunity. This opportunity came with the anniversary of the accession of Herod Antipas to the Tetrarchy, when he gave a banquet to the nobles of his court and to the foremost men in Galilee.

At this banquet, Salome, Herodias's daughter, came in and danced a new dance which had become popular in Rome. This so charmed Herod and his guests that he said to her:

"Ask me for whatever you like, and I will give it to you."

In his half drunken excitement he even swore to her in the presence of his court that he would give her whatever she desired, up to half of his kingdom. The girl at once went out and asked her mother what she should ask for. Herodias, grasping the opportunity to avenge herself, replied:

"Ask for the head of John the Baptist."

So the girl went in haste to the king, and said:

"My request is that you give me in a dish the head of John the Baptist."

Then Herod was very sorry. Yet for the sake of his oath, heard by his guests, he sent a soldier of his guard with orders to give to the girl the head of John the Baptist in a dish. Salome herself went with the soldier to the prison, and there, scantily clad and holding a torch in her

hand by which the soldier might see, she watched the execution. At the third stroke of the sword John's head fell. The soldier picked it up, placed it on a platter which he had brought with him, and gave it to the young girl, who immediately ran with it to her mother.

When John's friends heard that he had been executed, they asked permission to bury the body, which was granted by Herod. So they came and took it away and laid it in a tomb. Then they went to Christ and told Him about the execution.

The Mission of the Seventy

In His travels from place to place Christ spoke of His Father as His teacher and guide, whose will He obeyed at all times, and whom He honored as God. This teaching about the Father and His relation to Christ was as much beyond the ordinary teaching of the Scribes and Pharisees as the whole life and work of Christ was beyond that of any other public teacher. They could not understand Him. They only saw that He cared little for their religious laws and traditions and for the power and authority of their priesthood, and that was reason enough for them to fear and hate Him. This hatred became stronger from day to day.

Although the majority of the people were against Christ because the Pharisees and teachers of the law made every effort to counteract the work of spiritual reformation begun by Him and to destroy the influence of His life and teaching among the people, He was not left alone. There were many who believed in Him and followed Him. It now became necessary that He should have around him those who could give out His teachings, so He selected twelve men to be constantly with Him. They were: Simon, whom He surnamed Peter; Andrew; James and John, whom He surnamed Boanerges or "Sons of Thunder"; Philip; Bartholomew or Nathanael; Thomas; Matthew; James; Thaddeus, also called Jude; Simon the

Canaanite or the Zealot; and lastly a man from Judea called Judas Iscariot, who afterwards betrayed Christ.

After He had selected these twelve as His disciples, He said unto them:

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Then He appointed seventy others and sent them before Him by twos, to go to every town or place which He himself intended to visit.

The Anointing at Bethany

The enemies of Christ followed Him everywhere and made His work increasingly difficult. When the Jewish Passover was coming near, many went up to Jerusalem to purify themselves. They looked for Him there, and asked one another as they stood in the Temple courts, "Do you think that He will come to the Festival?"

The high priests and the Pharisees had issued orders that if any one knew where Christ was, he should give information so that they could arrest Him. He was informed of their plan, but did not turn back. The disciples, however, when they heard of it, were filled with great fear. Gathering them once more around Him, He began to tell them what was about to happen to Him. He said:

"We are going up to Jerusalem, and there the Son of Man will be betrayed to the high priests and the scribes. They will condemn Him to death, and will hand Him over to the Gentiles, who will mock Him, and spit upon Him, and scourge Him, and put Him to death. But have no fear, for after three days He will rise to life again."

They were at Bethany six days before the Passover, and there they gave a dinner in honor of Christ, at which Martha waited at table, while her sister Mary and Lazarus their brother were with Him among the guests. Mary could not forget what He had said would happen to Him at Jerusalem, and she was thinking of some way in which she could express her great love for Him. Availing

herself of the opportunity to take a servant's place in washing His feet, she took a pound of pure spikenard, very costly, and poured it over His feet. Then she wiped His feet with her hair. The house was filled with the fragrance of the costly perfume, and this angered Judas Iscariot.

"Why such waste?" he said. "This perfume might have been sold for three hundred denarii and the money given to the poor." The reason he said this was not that he cared for the poor, but that he was a thief, and being in charge of the disciples' common treasury he used to steal from the money that was put into it.

Christ looked at him sternly, for He knew the character of Judas. "Let her alone, and do not condemn her," He said, "for she has done a most gracious act towards me. The poor you always have with you to do them good, but me you have not always. In pouring this perfume over me, she has been preparing my body for burial. And therefore I tell you in solemn truth that wherever in the whole world the good news of the Kingdom shall be proclaimed, this kind act of hers will also be spoken of in memory of her, because she has done what she could."

The Capture on the Mount of Olives

Now it became widely known among the Jews that Christ was at Bethany, and when the high priests were informed, they consulted together how they might arrest Him and put Him to death. This opportunity soon presented itself. After leaving the room where the rest of the disciples had taken the Passover in his absence, Judas went to the Pharisees and told them that they could arrest Christ on the Mount of Olives. And he arranged a signal with them to direct them. "The man whom I kiss," he said, "will be the one; lay hold of him."

For the sake of money and worldly prestige, and to gratify his own jealousy and wounded pride, Judas sacrificed his best friend.

(To be continued)

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

Ruling Spirits of the Earth and Other Planets

Question:

Will you please harmonize the various passages in the Rosicrucian literature where it describes the Planetary Spirit of the earth, and distinguish between the Father, Christ, Jehovah, and the original Planetary Spirit. Also distinguish between the functions of these various beings.

Answer:

The earth is presided over at the present time by the Father, Christ, and Jehovah, the second one of these, Christ, being indwelling in the earth six months out of each year. The original Planetary Spirit of the earth had charge of our evolution during the Saturn, Sun, and Moon Periods and probably the first part of the Earth Period. Then this Spirit, who was one of the Seven Spirits before the Throne, withdrew from active participation in directing the evolution of the earth and turned his functions over to the Father, Christ, and Jehovah, still guiding these regents, however. The authority for this statement is to be found on page 182 of the *Cosmo-Conception*, where it states:

"In the particular planetary scheme to which we belong, the entities farthest evolved in the earliest stages, who had reached a high stage of perfection in previous evolutions, assume the functions of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation, but guiding its Regents."

We find the origin of the great spir-

itual beings, the Father, Christ, and Jehovah, described on page 58 of *The Gleanings of a Mystic*, where it states as follows:

"The Father is the highest Initiate of the Saturn Period, inhabiting particularly the Spiritual Sun. The Son, the cosmic Christ, is the highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a ray from Himself, which becomes the indwelling spirit of each planet when it has sufficiently ripened to contain such a great Intelligence. Jehovah, the Holy Spirit, is the highest Initiate of the Moon Period and dwelling in the physical, visible sun. He is regent of the various moons thrown off by the different planets for the purpose of giving beings who have fallen behind in the march of evolution more rigid discipline under a firmer law, to awaken them and spur them on in the proper direction if possible."

After the original Planetary Spirit withdrew, Jehovah was first to work upon the earth, but He worked upon it from without. He instituted the regime of law and taught man to evolve through law. Christ next appeared on the scene, and His function was to teach man to evolve through love. He also worked upon the earth from without for a certain period before He became indwelling at the time of the Crucifixion. The Father will not have an active part in directing the evolution of the earth until a later period. This period will very possibly begin at the time when the Religion of the Lamb ceases to hold sway. This will occur when the sun by precession leaves Aries the next time and enters

Pisces, as stated in *The Message of the Stars*, page 17.

The religion of the Father will follow the religion of the Lamb, and thus it is reasonable to suppose that it will be inaugurated about A. D. 26,366, that is, nearly 25,000 years hence. We arrive at this figure as follows: "The sun last entered Pisces A. D. 498, as stated in *Simplified Scientific Astrology*, page 134. Adding to this figure the length of a Great Sidereal Year, namely, 25,868 years we obtain 26,366. The religion of the Father will not be inaugurated while we are still inhabitants of the physical earth, as stated on page 435 of the *Cosmo-Conception*.

We note from the above quotation from *The Gleanings of a Mystic* that Christ, our present indwelling planetary spirit, is a ray from the Cosmic Christ. We would infer from the above passage that the Father, Christ, and Jehovah have superseded all the original planetary spirits of all the seven planets of our system, because Jehovah and Christ are there stated to exercise their functions in connection with all the planets, not merely with the earth alone.

Since Jehovah is the highest Initiate of the Moon Period, it is to be inferred that He did not take charge of evolution on the earth until some time after the end of that Period, and therefore it must have been in the earlier stages of the Earth Period. Christ became indwelling in the earth a little more than 1900 years ago, but He had been gradually superseding Jehovah for some time before this. Although we have no direct statement as to when His active work upon the earth began, still it is to be presumed that it was about the time when the Aryan religion of the Lamb was inaugurated, which occurred when the sun entered Aries by precession as stated in *The Message of the Stars*, page 17. This was in 1658 B. C., obtained as follows: The sun entered Pisces A. D. 498. Subtracting this figure from 2156 years spent by the sun in each sign gives 1658.

The Father, Christ, and Jehovah, who are now exercising the functions of Planetary Spirit of the earth and also of the other planets, are not to be confused with the will, wisdom, and activity aspects of the God of our solar system, shown on the diagram on page 178 of the *Cosmo-Conception*. The Father, Christ, and Jehovah are independent beings, working within or under the dominion of our Solar God.

The above information supplements the answer to an earlier question entitled, "Powers Higher Than God," printed in the "Rays" of May, 1926, page 219.

*Reading in the Memory of Nature
Through the Solar Plexus*

Question:

The statement has been made that anyone can develop through the solar plexus so as to become able to read in the Memory of Nature. Is this true according to the Rosicrucian teachings?

Answer:

It is stated in the Rosicrucian philosophy that a medium acquires his clairvoyant ability through the involuntary nervous system and the solar plexus. Mediumship is merely a revival of the mirror-like function possessed by man in the far past, by which the outside world was involuntarily reflected in him, and which function was afterward retained by inbreeding. This mirror-like ability is not under the control of the will and is negative in nature. It does give, however, the ability to read the pictures of the past which are to be found in the reflecting ether of the earth. This is the lowest phase of the Memory of Nature, the higher phases being found in the World of Thought and in the World of Life Spirit.

The mediumistic ability involves the counter-clockwise vibration of the centers of the desire body. Since it is a negative form of development, a person must become negative in order to acquire it. Mediums are usually negative in all of their vehicles; that is, they are nega-

tive mentally and emotionally, and the connection between the etheric and physical bodies is very loose. A person who is positive cannot develop mediumship. Of course, if he should relax his self-control, studiously cease to use his will, and make himself negative in every possible way, the time might come when his vibrations would begin to be counter-clock-wise, and then he might develop the ability to read in the reflecting ether. This would be a very undesirable form of development, however. Positive clairvoyant development through the pineal gland, pituitary body, and cerebro-spinal system, which is under the control of the will, is the only kind which is permanent and satisfactory. This can only be attained by persons who are quite far advanced upon the path of evolution.

Ability to Accept Esoteric Teachings

Question:

It states in your literature that the Rosierucian teaching is given in order to strengthen belief in and start people to lead the Christian life. However, in my case my belief in the teachings of the church has not been increased by my study of the Rosierucian philosophy. Splendid as Mr. Heindel's teaching on Mystic Christianity is, and while I readily agree to it, it does not give me any more confidence in God. Perhaps it gives less confidence, because one has to believe the author. Are you really accomplishing what you are aiming at?

Answer:

Esoteric teachings are for the advanced student, one who has developed his finer vehicles to such a point that they have become sensitive to vibrations from the higher planes. When he has reached this point, he senses the truth of any philosophy which correctly describes these planes. The Rosierucian philosophy is a philosophy supplementary to the Christian religion. It gives a great deal of direct information which is either not contained in orthodox religion or only in symbolical form. To one who is ready

for it the Rosierucian philosophy gives a vast fund of knowledge of the most practical value. If he is not ready for it, if he has not progressed to the point where he can accept it, then no amount of reasoning about it will help him, and he must simply wait until a later stage, either in this life or a future embodiment. Our function is to present the Wisdom Religion and make it available for those who are ready to receive it. The ability to believe it is something which rests entirely with the individual. He must develop that by himself. We do not proselyte. We make no effort to stimulate belief in our doctrines, because we know that each individual must develop by himself to the point where he can receive them.

Breathing Exercises

Question:

What do you mean by proper breathing exercises, which are mentioned in the Rosierucian literature? I practiced formerly Hindu methods of breathing. If there are wrong breathing exercises, which produce wrong results, there must be right ones that produce good results. Please give me some definite information about them.

Answer:

The only breathing exercise which the Rosierucian Philosophy advises for the public is deep hygienic breathing, such as is taught by any competent physical director. It advises against breathing exercises which are accompanied by concentration upon any centers of the body or the holding of the nostrils so that the air is alternately inhaled or exhaled through one or the other. When a person progresses in his evolution to the point where he is ready for his first Initiation into the Mysteries, the Teacher who is assigned to direct him may or may not give him instructions in regard to certain breathing exercises which will facilitate his progress. It all depends upon the individual and his stage of development.

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.

Astrology; Its Teaching and Ethics

BY L. W. FARMER

DURING five years of close study of astrology its ethical and moral principles have strikingly forced themselves upon my attention, also its esoteric angle, which has always had a special message and meaning to me.

The fact of astrology being practiced by men of high character and standing tends to make plausible its theories and claims in so far as these men in the past recognized in it something of real beauty, something soul satisfying. The latter may be inferred from the fact that many devotees of this Art kept their studies secret and away from a profane and superstitious world in fear lest they be classed as fools and fortune tellers. We are told that Plato, Max Muller, Dante, and many such men were devotees of this sacred art.

To the earnest, sincere student there is perhaps nothing more painful than to hear the rubbish distributed to the public under the name of astrology by those whose only conception of it is fortune

telling. Such astrologers have missed the pearl of beauty in this art that the spiritual astrologer sees clearly.

Astrology tells us that "Character is Destiny," but this is often repeated in a parrot-like fashion without realizing just what it means. What does astrology teach? What is the one principle which stands out clearly? It is this: Whatever the conditions in our lives, whether of a good or bad nature, they are nothing more or less than an outer reflection of the conditions existing within us. Astrology is a religion and more; it is the highest and most elevated of religious practices that any man can follow. What is its creed? In place of an anthropomorphical Being it reveals a truer God. Not one who is afar off, seated on a throne of judgment, but a loving Father who is known to us only by His acts and works throughout all life. It rejects as false any notion of this divine Being vindictively punishing a transgressor or requiring a vicarious sacrifice for sin. It knows nothing of the potency of blind

faith or credulity. It does not teach that by faith we can erase the traces of transgression; that we can engage in an earth life of vice and sloth and sin, and that all this can be erased and wiped away and the spirit stand purified by a blind acceptance of a belief or of a creed. It teaches that our weaknesses, both latent and manifested, must be overcome by our own volition, and that if not done voluntarily the laws of nature, working like a clock, will see to it that we are forced to do it. It teaches that there is no escape from the result of wrongdoing, and that man achieves his own salvation. It demands knowledge in place of faith. It demands that we should know in place of merely believing. It asks only investigation that its truths may be proved, and forces none to accept aught of its teaching other than by logical means.

Astrology teaches that man is an immortal spirit placed in an earth life as a school of training; that he has duties to perform, and in performing them is prepared for more advanced and progressive work. It teaches that all life is governed by immutable laws, which if transgressed work for us misery and loss. It teaches that man has a personal responsibility, the power of choice, but that the effects of that choice will operate upon himself. In other words, it teaches that our sins punish us. It teaches that if man fails in his duty during this one earthly span, he shall return again in earthly form to undo his wrong and learn his mistakes, growing more godlike, rising higher, and progressing nearer to the Divine within.

Astrology teaches that life is a progressive development. It does not teach any such doctrine as that of a favored few, nor that of an eternal loss for sinners. All is regulated by immutable laws of eternal justice, by which every man of his own volition pays for every wrong done, and every man is his own savior. Its justice is manifest in that if we do wrong, then by ourselves must that wrong be righted. No cowardly cries

for mercy; no deathbed repentance. Punishment is not administered by an angry God, but is the result of a transgression of nature's laws. This is the basic teaching of astrology. It demonstrates it mathematically, and no one who studies this science from a religious point of view can escape seeing the truth of it.

No sincere, conscientious student of this science can long engage in its researches without sooner or later hearing the call to take up the tremendous work of self-unfolding, of building daily into his character the principles and ethics of the science to which he is devoted. What is it to me to be a representative of this holy art if I am at the same time a slave to the passions and vices of the undeveloped man? Would not this be dishonesty, disloyalty, and untruthfulness?

I do not know of a more holy, more dignified, more elevated and godlike teaching than that presented to man through astrology. True, its sublime truths have been dragged from out their sacred tabernacle and presented to the world glossed over with man's selfishness. True, the pearl has been exhibited to those who could see in it naught but a reflection of their own degraded and superstitious minds. But to the pure in motive it will always be a sacred preserve, an esoteric revelation.

To the student just beginning his researches in this branch of occultism there comes a voice saying: "Are you prepared to follow Truth wherever it may lead you?" I think many of us fail to realize fully the responsibility in undertaking any occult study. Suppose it should lead us to the door of Initiation, where the problem faces us of transmuting all of the lower man into the higher and true man. Would we here turn away saying, "This is as far as I can go," or would we be prepared, would we have the honesty to push that door open, would we be willing that truth should lead us on and yet on to further stages, higher duties, greater responsibilities?

Let us see what astrology teaches regarding this. We have Saturn represent-

ing the Guardian of the Threshold. He stands watch over the bridge which leads from the lower to the higher consciousness. He stands guard that the unclean may not thrust themselves into the presence of the pure and holy. None may pass Saturn who have not acquired the virtues which his vibrations tend to produce. All seeking the higher consciousness must be subjected to this process of testing and the chastisements, trials, and vicissitudes by which his virtues are put to test. They are briefly as follows:

First: Physical purity, for a pure body alone can reflect pure thoughts.

Second: Purified emotions and dispassionate feelings.

Third: Love of truth, patience, perseverance, chastity, and a meditative attitude.

Finally, Saturn brings every individual to true humility and to the condition in which all that is material is renounced so that the latent powers of the real Self may cross the bridge made by Saturn from the spirit to the personality. Thus he is saved by liberation from the concrete side of matter. The individual is then no longer in bondage to the flesh and at the mercy of circumstances, but having conquered matter in its more or less solid form can leave his body at will and function upon the higher planes, and having reversed his spheres he works consciously with the ray to which he belongs.

But this is accomplished only by obedience to the higher laws. Man proves his superiority to law only by his conformity to the law. The law and the individual must be one. Such compliance with the law is therefore spontaneous. All other compliance or obedience is compulsion and not natural. Man attains freedom only by serving, by obedience, thus showing his oneness with that which he serves or obeys.

I wonder sometimes whether we realize the tremendous responsibility that goes with knowledge of the occult. A new race is slowly coming among us. Thousands will soon be awakening to a sense

of their spiritual natures and their potentialities. Teachers must be at hand to instruct these young souls. It is here that our responsibility lies: to lead such ones safely to that which they seek; to pour into the yearning hearts some measure of the truth that has been our privilege to receive; to point out to them the path that will bring them into a knowledge of the Divine within them; to help feed the tiny light now just appearing with the knowledge and wisdom that make for freedom and unity with the great Source from which these souls are but an emanation. What better way can we do this than through a knowledge of astrology?

What stupendous opportunities this science offers to those willing and ready to aid their fellow man. What a holy mission confronts the occult student at the present day. And what are we going to do? Are we going to study selfishly with the object of gaining knowledge in advance of others to be used for personal satisfaction, greed, or vanity, or are we going to be alive to the duty facing us, the responsibility incurred? If the latter we must overcome vanity, intellectual pride, and like human weaknesses, and enlarge our minds with love. Work lies ahead of us; hours and hours of toil. We must be willing to drink the cup of another's sorrow, to give him in its place our cup of healing oil, sympathy, and kindness. It means the choice between a life of selfish ease, luxury, vanity, self-seeking, and a life of toil for our younger brothers just now entering the stage in which they need assistance. If we face with courage the work to be done and willingly give ourselves, body, mind, and soul to this great work, we shall earn our reward in more progress, higher duties, and greater responsibilities.

What a sacred symbolism is contained in all the incidents of the life of Christ. Truly it is the story of man's Initiation in all its details. The self-denial, the struggles of Truth with darkness, the crucifixion, are all experiences of the soul

as it treads the higher path leading to emancipation. The crucifixion of self, the carnal, the sensual, the earthly man, is followed by the resurrection of the spiritual man. Then is the risen life set free to soar unhampered by earthly ties of any kind. What clearer landmarks can be found of man's journey from the time of the awakening to the finished work than in the incidents in the life of Christ? Christ has gone every step of the way before us, and it is for us to do as He says: "Take up thy cross and follow me." The cross is the cross of matter. It signifies the work of conquering matter and sense illusion, and the realization of the spiritual Self.

Does astrology teach this? Yes, this is the basic teaching of esoteric astrology. It is the path which all who endeavor to become free from domination by astrological vibration must follow. It is the only path by which man frees himself from mundane influences and becomes amenable to the higher spiritual vibrations of the planets. This path is the path of the Will, for it is the will of man which is the determining factor. God forces His knowledge on no man. He offers, and we accept or reject at our will. But the decision determines whether our lives shall be lived in harmony or in chaos and disorder. All the evil in the world is the result of the negation of God. Every problem, be it of whatever nature, will be found when analyzed to be a religious problem. It is the effect of the negation of spirit, the result of an increasing materialism. It is the duty of all awakened souls to help improve this condition in the world, not by force, not by legislative means, not by compulsion, not by any outer means, which are but palliative, but by the uprooting of the evil within ourselves, by directing our personal lives into a channel of right conduct, recognizing that it is individuals that make the nation. Thus shall we truly learn to know that "Character is Destiny."

We must eradicate selfishness in all its many forms. There must be no obtrud-

ing of self in our study of astrology. There is nothing so fatal to spiritual education as self-seeking, self-pleasing, boastfulness, arrogance, or pride. The intellect must be subordinated to self-abnegation, sincerity, and singleness of purpose. Christ is the highest example known to us of devotion to Truth, of faithfulness and of earnestness of purpose. He lived a life of self-denial, and He died a death of self-sacrifice for Truth. When Truth searches the motives of men and lays bare the foulness hidden beneath the surface, this Truth do men hate, and they crucify the bearer of it.

Astrology teaches that the purpose of man is to manifest God in all things. The purpose of our very existence is but to develop the Divine in us. We are to concern ourselves first with the development of our characters, and so make our destiny. Thus we work with cause, and character is the cause of all which enters into our lives. This is under the control of our own will. If we desire harmonious conditions, which are effects, we must create them first.

Those who know of the truths contained in astrology, those who know of its beauties, those who know of the justice of God as revealed through His Planetary Administrators have a duty to see that this science is kept in its sacred place and in its original purity. The contamination of this holy art by earthly lusts and greed has been the cause of its apparent downfall and non-recognition. But it is for us to see that this wisdom, hidden from the vulgar view, may not be hidden from those worthy to investigate into its mysteries and to receive and recognize its teaching. It is a spiritual science; let us keep it so. The deeper truths of astrology are too pure and beautiful, too ennobling, to be exhibited before a vulgar and superstitious world. The holiest and purest come direct from Spirit to Spirit, and may not be proclaimed to the non-spiritual. The richest and purest gems of Truth must be preserved in the spirit shrine, and be gazed

upon in silence and reverence. There is an outer truth and an inner truth. The inner truth must always be esoteric, for only to the soul that is prepared can it be given. It is this esoteric truth for which our lives should be a daily pursuit, as being an altogether lovely and desirable end in life, higher than earth's ambitions, and nobler than any work that man can do.

It is this esoteric truth which is the pearl hidden from the modern fortune teller. It is recognized only by him who is of an awakened mind, whose spirit is reaching out to the Author of his being. In order that man may perceive the spiritual it is necessary that he be conditioned to the spiritual, for the things of the spirit are comprehended only by the spiritual, and the non-spiritual cannot comprehend them.

Astrology, being a spiritual science, cannot be fully appreciated by the material mind. Such a mind attaches to this science a material significance and reduces the art to mere fortune telling. Let him who would learn of its sublime truths, its deeper revelations, pay the price of living a spiritual life, thus opening himself to receive deeper knowledge and to drink from its fountain of wisdom. There are no secrets in nature which man may not learn, but he must be willing to pay the price demanded by nature.

Astrology will not reveal man to himself unless he looks into it with the eye of the non-self. We must develop self-abnegation before we can see ourselves as we really are. The man who can see himself as he is with all his weaknesses and vices is a courageous man. But this is what we must do if we are to make progress of any kind. And after doing this we must commence to weave a garment of purity and perfection out of our impurity and imperfection. This is the work of him who is conscious of his purpose in life, the work of him who has awakened. It can be made a glorious work or a painful process according to

the attitude with which we approach this self-unfolding. Let us make of it a glad and joyous work, knowing that we are returning to the true spiritual state, our rightful position as God-men. To do this is to be in tune with the Infinite, to be one with the Spirit.

A CORRECTION

One of our students has written us that there are a couple of minor errors in the article entitled, "*Stars and Their Deep Significance*," which appeared in the June number of the "Rays," page 271. This article should have stated that modern astronomy has not discovered any dark objects revolving about the fixed stars which might be planets. It is only an hypothesis that they may have planets; also every increase in power of telescopes up to date has brought many more stars into view. However, the astronomer finds proportionately fewer stars the farther he penetrates into space. "Elements of Astronomy," by Prof. Fath of Carleton College, is given by our correspondent as authority for these corrections.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

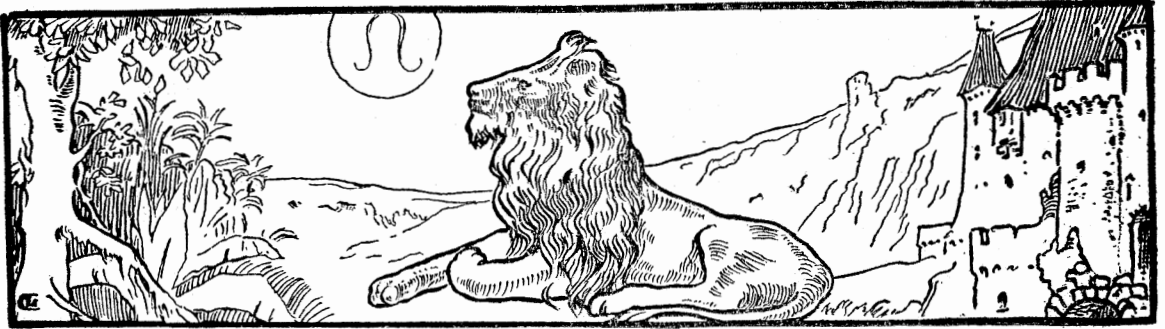
Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. Being enrolled in the Regular Student Course alone makes one a member of the Rosicrucian Fellowship.

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,
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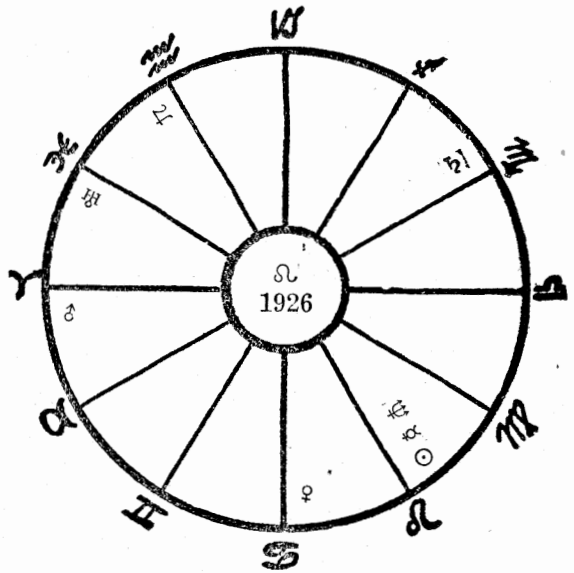
The Children of Leo, 1926



A Character Delineation of the Children Born between July 24th and August 23rd, inclusive, 1926.

It is most interesting to compare the different types of people born under certain signs. Those born under the symbols of the beasts especially stand out very prominently. In them the pure type is most clearly shown, not alone in personal appearance but in temperament. The signs corresponding to these symbols are those of the Bull, Taurus, and the Lion, Leo. They show forth the stolid stubbornness of the bull and the stately pride of the king of beasts, the lion, who prefers his secluded lair, shared only by his mate and his young. You rarely hear of lions herding together. The lion rules wherever he is. And so with the bull. He will fight any other male of his own species. The bull is fickle, wanting an entire herd over which to rule, while the lion is faithful to his one mate.

The Leo person will not stoop to do a mean thing. He is pure and true in his love, but can become very severe and vindictive toward one who does not deal honorably with him. But the afflicted Leo can be the vainest and most cruel of persons. Leo has great powers of endurance. The Leo person revels in the sunlight and in nature, and is happiest when situated or living on the hill-tops. In lodges, clubs, and all cooperative work the Leo is frequently chosen to lead or to hold office. It seems his nature is such that he is pushed to the front as a leader, and as such he serves faithfully. He is usually impul-



sive, demonstrative, and often quick-tempered, but is soon over it and feels great regret at his impulse.

The children born this year during the time when the sun is passing through this warm-hearted and impulsive sign will be of an intellectual and mystical trend of mind, for Mercury, the planet of reason, is in the sign of Leo during all this month. Also Neptune, the higher octave of Mercury, is in the same sign.

(Continued on page 374)

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.

GEORGE WILLIAM H.

Born September 7, 1920. 5:30 P. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Sagittarius 9; 11th house, Capricorn 1; 12th house, Capricorn 24; Ascendant, Aquarius 24-12, Pisces intercepted; 2nd house, Aries 10; 3rd house, Taurus 14.

Positions of the Planets:

Uranus 3-12 Pisces, retrograde; Moon 15-14 Cancer; Neptune 12-32 Leo; Jupiter 2-40 Virgo; Mercury 14-09 Virgo; Saturn 15-05 Virgo; Sun 15-05 Virgo; Venus 3-10 Libra; Mars 2-04 Sagittarius.

George William drew his first breath when the airy, fixed, humanitarian sign of Aquarius was on the eastern horizon. Aquarius has two rulers, Saturn and Uranus, and the stronger by position may be termed the life ruler. Uranus we find intercepted and retrograde in Pisces in the first house, in opposition and parallel to Jupiter and square to Mars. A planet which is both retrograde and in an intercepted sign is much weakened, and its influence is almost nil. We find Saturn in the seventh house, also in an intercepted sign, but in conjunction with and parallel to Mercury, which is

in its own home of Virgo. Saturn is also in conjunction with the life-giving sun and sextile to the moon. The moon is strong in its own home of Cancer. So we may judge that Saturn will be the life ruler and have a strong influence on the life of this boy.

Mercury, the planet of reason, is combats the sun, which will weaken its influence to a very great degree, but the sextile of the sun, Saturn, and Mercury to the very strong moon will to some extent strengthen the mind, and Saturn will balance the moon's versatility. With Uranus in the first house, square to the planet of impulse, Mars, which is in conjunction with the Midheaven, and with Uranus also in opposition to Jupiter in the seventh house, George may at times respond to impulse, acting rashly, and thereby attracting much trouble. Mars, so prominent in the Midheaven, square to Jupiter and Uranus, and Uranus also in opposition to Jupiter, will cause him to have egoism considerably developed, and it would be well for the parents to teach him love and humility.

The moon, strong in its own sign and sextile to Mercury, Saturn, and the sun, all in the seventh house, tends to give success in trade. Aquarians make good salesmen and merchants, and with the well-filled seventh house, with Mars prominent in the Midheaven, and with the moon in the fifth, George should be

trained to become a merchant in food stuffs and things which would improve the health of the people.

With Jupiter square Mars and opposition Uranus, all in common signs, the circulation of the arterial blood is sluggish and oxygenation poor. The boy should breathe deeply and have plenty of fresh air in the sleeping apartment.

VIRGINIA M.

Born November 26, 1915. 6:00 A. M.

Lat. 32 N., Long. 111 W.

Cusps of the Houses:

10th house, Leo 25; 11th house, Virgo 27; 12th house, Libra 25; Ascendant, Scorpio 18-29; 2nd house, Sagittarius 18; 3rd house, Capricorn 21.

Positions of the Planets:

Mercury 22-24 Scorpio; Sun 3-11 Sagittarius; Venus 22-13 Sagittarius; Uranus 12-15 Aquarius; Jupiter 18-51 Pisces; Saturn 15-49 Cancer, retrograde; Moon 25-18 Cancer; Neptune 2-33 Leo; Mars 23-05 Leo.

This young girl will surely not let the world forget that she is living. She is going to have her say, for the martial and fixed sign of Scorpio is on the Ascendant, with the ruler, the dynamic Mars, in conjunction with the Midheaven in the positive, fixed, and impulsive sign of Leo, and the talkative Mercury is in conjunction with the Ascendant and square to Mars. Virginia will not heed the old saying, "Children should be seen and not heard." She will be heard, and no one must gainsay her the privilege. She will be very quick in temper and with the tongue, which will bring trouble not alone to herself but to her parents and friends, who will suffer through this impulse. But there is a big heart behind it, for we find the sun in the good-natured, kindly, loving sign of Sagittarius, trine to the mystical Neptune and the moon, which are both in the 9th house, the house ruling religion.

Mercury, the planet of reason, is very active and quick in the martial sign of Scorpio, and trine to the moon, Saturn, and Jupiter. These three good aspects

will to a very great extent offset the impulse of Mercury square Mars, and the mind will have a kindly side. It will be quick and keen, and the good aspects of Saturn and Jupiter will give good reasoning powers when Mars does not interfere. If the girl could be taken in hand while young and taught to think first before expressing herself, her better side would then have time to assert itself, and she would be saved much unhappiness in later years.

The moon is in its own sign of Cancer in the ninth house and trine to Mercury, and Mars is in Leo in conjunction with the Midheaven, also in the ninth house, trine to Venus and square to Mercury. This tends towards an intellectual career, one of honor, for the moon, so strong by situation and aspects, will bring honor. Mars in the Midheaven represents the government, and Neptune, ruling corporations, is trine to the sun from the ninth house, so this girl has indications that she would find her greatest success in some secretarial position or as an official in the government or some corporation.

With the sun in the first house in Sagittarius, trine to Neptune and the moon, she will probably marry when the sun comes by progression to Venus, which will be about the nineteenth year. Marriage, however, is now so uncertain that it is well for a woman to take up some vocation whereby she may be able to support herself if need should arise.

Saturn is in Cancer, and although it is making a trine aspect to Jupiter, still when in this sign of its fall it restricts the stomach fluids and gives the native a desire for sweets and desserts, which may in later years cause much trouble. It would be well if this child were taught to eat moderately and of good, simple, healthful foods.

VOCATIONAL

HARRY L. M.

Born July 11, 1908. 11:00 P. M.

Lat. 40 N., Long. 75 W.

Cusps of the Houses:

10th house, Capricorn 4; 11th house, Capricorn 26; 12th house, Aquarius 25,

Pisces intercepted; Ascendant, Aries 7-27; 2nd house, Taurus 17; 3rd house, Gemini 13.

Positions of the Planets:

Saturn 10-06 Aries; Mercury 8-48 Cancer, retrograde; Venus 10-00 Cancer, retrograde; Neptune 14-48 Cancer; Sun 19-22 Cancer; Mars 2-33 Leo; Jupiter 16-41 Leo; Moon 25-24 Sagittarius; Uranus 14-43 Capricorn, retrograde.

To give a vocational reading to one with such contradictions between the planets as we find in this horoscope is like counting the stars in the heavens—it is an impossible thing. We may only make an attempt at it. The temperament is shown by the impulsive Aries on the Ascendant. With the ruler of the Ascendant, Mars, unaspected, the next planet from which it is customary to judge when looking for a profession is the moon. This luminary is elevated in the idealistic sign of Sagittarius. It is making only a parallel with the sun and Uranus, which saves it, however, from being entirely unaspected.

What happens when a planet is unaspected? might be asked by the student. Each planet has its own peculiar qualities, which the native feels and to which he responds. A planet is well placed for instance when in its home sign and elevated, or in the tenth, seventh, or first house, and when it has many aspects to other planets. Such a planet may be likened to a leader who has the help of a large company of people to assist him in his work. But take this case of an unaspected Mars in a powerful sign of its own nature, Leo, which is positive and fiery; then Mars may have the qualities of a leader, but he is working alone, without helpers. He may have ideals, but not the power to carry the ideals to fruition.

This young man will surely cast his own shadows unless he takes a lesson from his horoscope and makes an effort to overcome his weaknesses. It is said that a wise man rules his stars, but the fool is ruled by them. Now if Harry allows himself to drift along the lines which he has in past lives hewn out for himself,

he will make little headway in this life. The pessimistic and critical Saturn is in conjunction with the Ascendant in a martial sign indicating that the native will be at variance with himself. Saturn is square to the planet of reason, Mercury, which is retrograde in the fourth house in Cancer and in conjunction with the retrograde Venus. Saturn is also square to the unconventional Uranus in the tenth house, and Mercury and Venus are in opposition to Uranus, indicating idealism very highly developed. The moon in Sagittarius in the ninth house gives strength and carries the ideals even higher. This young man will want to change the system of the world. He will rebel at conditions that he finds, while he will be apt to drift with the tide, allowing home conditions and sometimes the gloom of Saturn, which causes lack of confidence in one's own ability, to rule him. He will at times be at variance with his employers and rebel at authority; therefore it would be best if he would choose a vocation where he can be his own master; for instance, work in hotels, restaurants, or lunch counters where he would cater to the appetites of people. There he would find the greatest freedom, due to Mercury, Venus, Neptune and the sun in Cancer. The last two in conjunction in Cancer are his strongest planets. Neptune will want to express itself in unusual ways, such as advanced methods of serving food in cafeterias and new applications of vegetarianism.

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 July)

- Q. At what expense did man build the brain?
- A. At the cost of the temporary loss of power to bring offspring from himself alone.
- Q. What resulted in order to get the brain wherewith to guide his dense body?
- A. He became subject to all the difficulty, sorrow, and pain which are involved in the cooperation between the sexes necessary to the perpetuation of the race. He obtained his reasoning power at the cost of the temporary loss of his spiritual insight.
- Q. What disadvantage did reason bring to the Atlantean?
- A. While reason benefited him in many ways, it shut from his vision the soul of things which had previously spoken to him. The gaining of the intellect, which is now man's most precious possession, was at first sadly contemplated by the Atlantean, who mourned the loss of spiritual sight and power which marked its acquisition.
- Q. Why was the exchange of spiritual powers for physical faculties necessary?
- A. In order that man might be able to function independently of outside guidance in the physical world which he must conquer.
- Q. What will the passage of time bring about?
- A. In time his higher powers will be regained when by means of his experience in his journey through the denser Physical World he has learned to use those powers properly. When he possessed them he had no knowledge of their proper use, and they were too precious and too dangerous to be used as toys with which to experiment.
- Q. What happened to the original Semitic race?
- A. Under the guidance of a great Entity it was led eastward from the continent of Atlantis, over Europe, to the great waste in Central Asia which is known as the Gobi Desert. There it prepared them to be the seed of the seven races of the Aryan Epoch, imbuing them potentially with the qualities to be evolved by their descendants.
- Q. During all the previous ages, how had man been led?
- A. By higher Beings, without the slightest choice. In those days he was unable to guide himself, not having evolved a mind of his own; but at last the time came when it was necessary for his further development that he should begin to guide himself. He must learn independence and assume responsibility for his own actions.
- Q. From this time on, where were his thoughts turned?
- A. Hitherto he had been compelled to obey the commands of his Ruler;

now his thoughts were turned from the visible Leaders, the Lords from Venus, whom he worshiped as messengers from the Gods, to the idea of the true God, the invisible Creator of the System. Man was to learn to worship and obey the commands of a God he could not see.

(To be continued)

THE CHILDREN OF LEO, 1926

(Continued from page 369)

Mercury being retrograde, the children born during this month will have to be urged by their guardians to put energy into their studies, for Mercury retrograde has a tendency to want to put off until tomorrow what should be done today. It makes the mind careless and sometimes lazy.

Mars, the planet of dynamic energy, is strong in its own sign of Aries, where it is at home between July 24th and August 1st. This will enhance the impulse of the Leo child, but after the 1st of August Mars will enter the sign of its fall, Taurus, where this planet expresses its most evil side. Mars in Taurus aggravates the temper of the Leo, giving a cruel, vicious tendency and vindictiveness. Leo people are prone to forget anger against anyone, but Mars in Taurus will want to hold a grudge, and the parents should see to it that these children develop the love of justice to all.

We find Jupiter, the planet of benevolence, the occult Uranus, and Mercury, which rules the mind, all retrograde. This will cause delays and a tendency on the part of these children to allow the influence of these planets to remain latent, inactive. Retrograde planets seem to allow their influence to drift, not directing it in any one particular direction.

The children born between the 11th and the 23rd of August, when Neptune is in conjunction with the sun, will be born mystics, but will meet with many trials. Much ripe destiny will be waiting at their doors. We find Jupiter retrograde in opposition to both the sun and Neptune from the fixed and humane sign of Aquarius, giving a desire for humani-

tarian and benevolent work, but Saturn is in mundane square to both Jupiter and Neptune, causing delays and interference. Saturn square to Jupiter has also a tendency to cause sluggish arterial circulation, and these afflictions in fixed signs may in later years cause sluggish heart action.

Mt. Ecclesia College

On July 6th the Summer Session of Mt. Ecclesia College got under way. The school will continue for eight weeks. The Rosicrucian philosophy, astrology, anatomy and physiology, English, and public speaking are being taught. Students may enroll at any time and take as much of the course as their circumstances permit. Those who have only a couple of weeks vacation will thus be able to use that time profitably in studying the wisdom teachings of the Rosicrucians.

For further information address,

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

Placing the Rosicrucian Literature in Masonic Reading Rooms

Masonry is giving out in exoteric form that to which the Rosicrucian philosophy gives the inner or esoteric meaning. Therefore we wish to interest as many Masons as possible in our work, knowing that gradually, one by one, they will perceive the importance of the truth which we have to give. To help this movement forward we wish to suggest to those of our members who are Masons that they could help materially by placing the "Rays," the *Rosicrucian Cosmo-Conception*, and *Freemasonry and Catholicism* in the library or on the reading table of the Lodge to which they belong. For this purpose these will be furnished at 50 per cent of the regular price, namely, "Rays," \$1.00 per year, the "Cosmo," \$1.00 per copy, and *Freemasonry*, \$0.50. We hope that our members who are Masons will wish to help in this work.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

How One Wise Man Saved Many Wise Men

BY MARY-ABBY PROCTOR

YOU WILL remember in the story about Abraham, who was called "The Friend of God," that for his loyalty and faithfulness Jehovah promised to make him "The Father of many Nations"—so many that they would be like the sands of the seashore!

Among these many nations which came from Abraham were the Twelve Tribes of Israel. Jacob (afterward called Israel), the son of Abraham's beloved Isaac, was the father of twelve sons. Each one of these sons became the head of a large nation or "tribe." One of these was called the Tribe of Judah.

Now the people of this Tribe had been carefully taught about the One True God, and how to worship Him. As long as they did this, they were prosperous and happy. After a while, however, they got into the way of worshiping idols. They were surrounded by heathen people who worshiped images of gold, silver, and brass, and they learned the false kind of worship from them.

The Lord Jehovah sent to the Tribe of Judah wise teachers called Prophets. These Wise Men warned the people of Judah that the Lord would punish them very severely if they did not give up idol worship and other evil ways. The Lord waited long; He gave the Tribe time and many chances to grow better. The holy, wise Prophets warned the people and tried to make them heed the words of the Lord.

Finally, Jehovah felt the time had come when they must be taught a terrible lesson. Among the Tribe of Judah there were some who were still faithful to the God of Abraham and of Isaac. These faithful ones Jehovah rewarded in

many ways. They were learned, wise, and able to work wonders.

At one time Jehoiachin was king of the Tribe of Judah. The king and his people were full of evil, going from bad to worse ways of living. Then a very powerful king, Nebuchadnezzar, of the land of Babylonia, laid siege to Jerusalem, the chief city of the Judeans. The records say, "The Lord gave Jehoiachin, the king of Judah, into Nebuchadnezzar's hand, with part of the vessels of the House of God."

The temple at Jerusalem, the House of God, where the people had been taught how to worship, and which contained many holy things made by that very wise man, Solomon, was burned, and these treasures, the golden vessels and other things, were taken away and put into the heathen temples where king Nebuchadnezzar and his people worshiped idols.

Among the many precious things carried away from God's holy temple to the city of Babylon were two pillars of brass made by Solomon. These pillars were made to stand before the holy temple. Nebuchadnezzar also took away that most wonderful sea of brass that stood on the backs of twelve brazen oxen in the court of the holy temple.

While many were killed during the siege of Jerusalem, there were many captives taken, particularly the princes and nobles about Jehoiachin's court.

From among these prisoners of war Nebuchadnezzar commanded his chief officer, Captain Ashpenaz, to select some of the most promising princes so that they might be trained to serve him in his court in the city of Babylon.

The records say: "These were to be

youths in whom there was no blemish, but well favored, skillful in all arts, cunning in knowledge and understanding of science, and such as had ability to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans."

Among those chosen were four youths. They were Daniel, Hananiah, Mishael, and Azariah. After they were sent to the king their names were changed to Belteshazzar, Shadrach, Meshack, and Abednego. These four boys were given teachers and instructed as the king commanded. To them each day was sent food from the king's own table. He was desirous of having them as strong and well nourished as were the Chaldean youths.

Among the various ways in which Nebuchadnezzar and his people worshiped was to offer to their idols animals and wine. The people also ate of the flesh of the animals and drank the wine. But young Daniel did not wish to eat that which had been offered in idol worship. Besides, some of the animals eaten by the Chaldeans were those the Lord had forbidden the Children of Israel to eat, because they were "unclean."

So Daniel bravely told Captain Ashpenaz that he and his companions did not wish to eat the meat and drink the wine. He asked permission to eat only vegetable food and drink water.

This officer had grown to be very fond of the boys; he loved them, and was very kind to them. He explained to Daniel why the king wished them to eat the meat and drink the wine; that if he saw them with thin, pale faces, he would be much displeased and might put him (the captain) to death for not taking proper care of them. They certainly must be as strong and look as ruddy and healthy as the others who ate meat from the king's own table.

The boy pleaded with the officer to allow them to live on the vegetable food for ten days, and then if they did not look as well as the other youths, he might give them to eat whatever he thought best.

Daniel had his way. At the end of ten days the faces of these four boys were fairer and fatter than the faces of all the other young men who had had food from the king's table. After that they ate no more meat and drank no wine. Their appearance pleased the king.

After three years of hard study in the arts and sciences, and in the language, as well as in many other things, Captain Ashpenaz took his four boys, of whom, no doubt, he was very proud, to the palace. King Nebuchadnezzar talked with them and asked them many questions. He was delighted with the boys. "In matters of wisdom and understanding he found them ten times better than all the magicians and astrologers that were in all his realm!"

(To be continued)

A New Way of Spreading Our Philosophy



The Rosicrucian emblem is one of the highest spiritual symbols on earth, and will in the years to come carry its message of Purity and Wisdom to thousands

who are now unaware of its deep significance.

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

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.

Health and "Le Beau Ideal"

BY MARION B. CLARK

STUDENTS of the occult, do we ever stop to consider the relation between the aesthetic and the physical side of bodily conditions, or do we think of health only from the scientific, practical side? If real art is creative, then it is a simple matter while endeavoring to attain health to attempt at the same time to make the body as beautiful as possible. Some may say that this correlation is not possible in their case, that they are not the type which could ever be beautiful. Perhaps not so beautiful as some, but remember that beauty of soul imparts something to the personality which no make-up can ever give, for the latter is but superficial, while soul beauty shines through and transforms the physical. To quote from Aristotle: "A body so perfect is not finished except by a perfect soul." If there is a lack of symmetry and perfection of form, there is still the possibility of expressing beautiful god-like qualities, so that one may seem to be and really be beautiful.

Socrates called beauty the result of the good, the beautiful, and the useful, and Plato said that he alone is beautiful whose mental perfections correspond with his bodily ones. We cannot omit

Ruskin's most apt definition, "Art is the work of the whole spirit of man"; nor those of Claude Bragdon: "Art is idealized creation," and, "Beauty is the fine flower of a sort of sublime ingenuity."

Have we ever seen a woman, perhaps beginning to be crabbed and sour from a loveless life, develop all the soulful qualities when a helpless, homeless infant fell to her care and her soul was touched, reanimated, and rekindled, thus imaging the divine attributes? Or have we ever noted the gradual change taking place in people when they have realized that much of their ill health was the result of wrong habits of eating and living and have made changes in those habits? Was there not an increase in vigor, animation, and even poise, also better digestion, more sparkle to the eye, and better functioning of organs?

Robert Henri tells us that "to have real art in America will mean a greater living, a greater humanity, a finer sense of the relation of all things." Let us stop to think what this means: "a greater humanity," greater because they have learned some of the steps that lead to the things most worth while, and are thus hastening their evolution. In seeking to

build better physical bodies and gain perfect health they are building an ideal nation.

We must realize that health in its true meaning is not limited to mere physical strength and endurance but is energy under control, conserved and used through all the higher faculties, thus giving grace, poise, dignity, breadth of mind, and vision.

In mythology Greek genius depicted beauty and grace by Hebe, Apollo, Hyperion, Adonis, and Narcissus, Apollo being one of the most beautiful conceptions of the human mind. He was the god of music, poetry, and healing.

The Greeks desired to have a perfect military establishment, so it was necessary for them to have a physically perfect race. It was only after this racial urge asserted itself that they gave much attention to the individual. With the concept of a perfect army in their minds they sought to be a strong and robust race, and also the most beautiful and the nimblest; so they developed a system of physical and aesthetic education that has had no equal. Their sculpture naturally expressed their ideals, its forms and attitudes denoting vigor, health, activity, and adolescent beauty. The winners of their Olympic games were honored by being set up in bronze. The victorious athlete was received in triumph, and his strength and ability became their pride. Hercules, their ideal, represented physical energy, while Apollo and Mercury were athletic types. They went even further: they considered the perfect human form as an expression of divinity, so beauty was worshiped. This development of an ideal, this demand for beauty, extended over a period of from three to four hundred years, so it is not strange that they perfected the ideal type of manly beauty, which has since sufficed not only for the sculptor but also for the artist, especially those of the Renaissance period.

In ancient Greece the Athenian fathers saw that their sons were instructed in both music and gymnastics so that their

minds, emotions, and will power might all be trained. Every important Greek town had a public gymnasium. In Rome the military training and camp life furnished bodily discipline. During the middle ages there was no attention paid to physical culture except in the training of the knights and in the tournaments. This period was followed by the days of chivalry when bodily exercise was recommended, especially among the upper classes, in order that the social graces might be developed. Rousseau in 1762 said that a child should be a healthy animal before it had any mental training, and that if it were strong it would not be naughty. Prior to this John Locke in 1693 had expressed his approval of physical training.

In 1774 Basedow founded a school or philanthropine at Dessau. Here bodily exercise, knightly exercises, dancing, fencing, vaulting, and riding were given an important place. Later, athletic sports, gymnastics, and military drill were added. Basedow had spent eight years in Denmark where physical and mental training had been combined. Following him many pioneers of the new art appeared throughout Europe. Friedrich John, 1778-1852, of Prussia, taught young men games and exercises and later equipped an outdoor gymnasium with a membership of over a thousand. Out of his efforts developed the many gymnastic societies of Germany. Delsarte of France, 1811-1871, taught that perfect flexibility was the first step toward the physical expression of art. Sweden was the first European state to introduce physical training into its schools, Peter Ling having founded the Central Gymnastic State Institution at Stockholm in 1813. When he died in 1839 he had laid the foundation of Swedish military, medical, and school gymnastics.

Let us quote from F. H. Behnck's booklet, "Pioneer Teachers," a tiny volume that is a "compilation of biographies of those who have tried to create a deep sympathy and admiration for the

living body temple in its normal functioning”:

“Never before in the history of the world has the systematic care of the human body become so absolute a requirement as in our present generation. It was for the Spartans a geographical necessity, for the Romans a pastime, for the Crusaders a kind of chivalry, for the Germans a military measure, and for the races of the civilized world of today it is a veritable measure of self-preservation. This fact has been duly recognized, and as a consequence the subject of health has been taken up by the newspapers, by business concerns, by clubs, and the private individual alike. Many new systems have been advocated and have sprung into existence, but, broadly speaking, nothing much of an original nature has been added to what Peter Ling gave the world a hundred years ago. In the United States of America these endeavors for body training date back to the early part of the 19th century. Captain Alden Partridge founded military academies; the German refugees Beck, Follen, and Lieber introduced the Jahn gymnastics; and Katherine Beecher opened schools for girls and women in Hartford and Cincinnati. In 1860 began the college gymnasiums at Amherst, Harvard, and Yale; the heavy-weight-lifting practice of Dr. Winship; ‘the new gymnastics’ of Dio Lewis; and the ‘Swedish Movement Cure.’ In the period from 1880 to 1890 Dr. Sargent introduced his system at Harvard University; The American Association for the Advancement of Physical Education was started; the systematic efforts of the German-American gymnastic societies began; and the inauguration occurred of training courses for physical directors in Young Men’s Christian Associations, first at Springfield, Mass., and later in Chicago, Ill. At the close of the century Bernarr McFadden gave to the world his epoch-making enterprise of proper care for the body at Physical Culture City, N. J.”

In addition to this we might mention the introduction of medical gymnastics,

gymnasiums in city schools, and the training of teachers in this particular form of health work, which necessitated the opening of normal schools of physical education.

As showing the present need of such work Dr. Norman D. Mattison of New York has expressed himself as follows in *The American Journal of Physical Therapy* for December 1925, under the heading, “A Standard of Health”:

“One of the most striking aspects of the general problem of health is that we have no popular standards of health. Only half-adapted, civilized man goes about on the whole a clumsy, soft, poor apology for an Apollo, stumping, shuffling, stooping; a being sad enough to consider by the millions, in contrast to genuine health, let alone physical beauty and prowess. Every physician knows how commonly a general sagging and sinking of the body, a lack of tone and resistance, poor support and even abnormal displacements of the viscera, occur in middle life. He knows how few civilized men and women escape round shoulders, prominent flabby abdomens, shortened, stiffened spines, and weak feet as they leave youth behind them. Posture, of course, is generally admitted to affect circulation, respiration, nutrition, and the tonus of the muscles. It is a primary element in the positive health of which I have spoken. It may even be broadly stated that, given a body free from marked specific derangement, the means of improving general health to a high level is the attainment of good posture and an easy, graceful carriage which achieves a maximum of adjustment to the unrelenting pressure of gravity.”

What are some of the ways and by-ways, the avenues of approach, for reaching sound health and preserving it, beautifying the body and having a “*mens sana in corpora sana*,” realizing at the same time that these ways are but the means and not the end of our goal? In *Radiant Health* for February, Dr. Victor Lindlahr says:

"We need a new era of medicine in which physicians will be teachers and patients will know why they have disease; in which we shall realize that disease is the penalty of Nature imposed for violation of the law, and that treatment of disease must start at the beginning of things. Then we shall not be content to suppress symptoms or cut out damaged tissue. Health will be part of our education, and the hours we now waste teaching our children useless knowledge will be spent in teaching them the fundamental principles of health and disease. Sickness, like the results of other broken laws, will be considered disgraceful. Philanthropists will build health schools rather than hospitals."

Shall we not, must we not, rightfully and needfully include all of the following as essential to the Great Idea we have here tried to express?—personal hygiene; appropriating nature's health-giving and beautifying forces; conserving the energy we acquire or have; a diet that will not encumber the system with poisons, but will leave it free to work harmoniously; plenty of fresh air and sunshine; sufficient rest and relaxation; change of scene and play; general and corrective exercises, with their nerve and muscular-control effects; constructive thinking; contact with and study of all that is beautiful and harmonious, even to beautifying our homes as much as possible and adonizing the commonplace; seeing good in ourselves and in all around us; realizing that purity, gratitude, and love are beautifying; and a spirit of humility that is ever ready to learn and to serve the greater good.

Jinarajadasa has written a small booklet entitled, *Art and The Emotions*, in which he offers us these same ideas in the following words:

"You can measure the growth of an ego by the amount of response which he is capable of in aesthetic ways, in other words, to the beauty of things. Art is a way of hastening growth by vicariously acquiring experience. Whenever you can, read great poetry, and you will find in

reading it and loving it that there comes to you a purification of your character. It is the same if you look at a flower; you become purified thereby, for a flower is in a measure a divine thought. Love to look at a great piece of sculpture; it gives you strength, it gives you purity. Something of the virtues which we struggle to achieve by hard mental toil we gain through art. Then you come to another striking thing: if you are fairly well developed in your artistic nature you are always young; you soar to eternal youth. You can never separate art and our moral nature." Then he gives us this thought from *The Voice of the Silence*: "Help nature and work with her, and nature will regard thee as one of her creators and make obeisance."

Having considered this philosophy of art from the purely physical standpoint, let us take another step and see if there are not still more potent reasons why we should cultivate the aesthetic instinct and aesthetic responsiveness and make our bodies *temples of art*, especially if we are occult students. Those who know tell us that the great ones, the Masters of Wisdom, are distinctly fine looking men, and have wonderful and beautiful bodies. They impress one with their noble dignity, serenity, and holiness, and they also tell us that we cannot reach mastership without having acquired strength, vigor, and a harmonized body, it being this combination which gives perfection and beauty of form. With this prototype before us we may see that no matter how highly developed the mind may be, there must also be a corresponding development of the artistic nature that will lift up the physical self and make it godlike, and this is the culmination of our evolution.

Somehow, I believe that these Perfected Men, our guides or teachers, are greatly pleased as we try to live the heavenly life in all its fullness amidst all the commonplace and sordid things of life, "picturing our bodies as the temple of eternal Beauty," thus making life a fine art, an epitome of divinity. If we

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Vegetarian Menus

—BREAKFAST—

Peaches and Cream
Rice
Hominy Muffins
Cereal Coffee or Milk

—DINNER—

Lettuce Soup
Lima Beans
Summer Squash
Graham Bread
Milk

—SUPPER—

Cabbage and Pepper Salad
Sandwiches of Cheese and
Entire Wheat Bread
Half of Cantaloupe with
Ice Cream
Milk

Recipes

Rice

Cook rice in a mixture of one-half milk and one-half water, without stirring. Use one cup of rice to five cups of liquid. Serve with cream and sugar or jelly.

Hominy Muffins

To two cups boiled hominy beaten smooth add three cups sour milk, one-half cup melted butter, two teaspoons salt, two tablespoons sugar. To this add three eggs well beaten and two cups of flour with one teaspoon of soda sifted in. Bake quickly.

Lettuce Soup

Boil the outer leaves of lettuce, cut small, with a little onion until tender. Add milk or cream, butter, and salt.

Graham Bread

Sift together three cups Graham flour, three heaping teaspoons baking powder, one cup white flour, one large teaspoon salt, and one-half cup sugar. Mix with milk and water to make as stiff a batter as can be stirred with a spoon. If water alone is used add butter the size of a walnut, melted and stirred in. Bake at once after mixing, in well oiled pans.

Cabbage and Pepper Salad

Mix finely shredded cabbage and sweet peppers. Serve with French dressing.

HEALTH AND "LE BEAU IDEAL"

(Continued from page 380)

are unable to manifest this as much as some, if circumstances hinder us greatly, we can surely trust that the Great Artist will accept in place of the physically unattainable its equivalent, namely, lives that express beauty, love, and wisdom, work done well and beautifully, and

beauty and happiness brought into the lives of others. So shall "the beauty of the Lord our God be upon us," his creative artists.

New Arrangements at Mt. Ecclesia

We are equipped to take care of guests in cottages and in our Rose Cross Lodge. Comfortable rooms with electric lights and adequate bathing facilities are available. Our newly installed Cafeteria makes it possible for one to adapt his meals to his personal preferences.

In order to give members of the Fellowship, namely, those who are on the "Regular Student" list (having completed the *Preliminary Cosmo Course*), special consideration as partners in the movement, the Board of Trustees recently voted a special rate for them in Rose Cross Lodge, namely, \$1.00 a day or \$6.00 a week and up. The rate to the general public is \$1.35 a day or \$8.50 a week and up. With this reduction for rooms together with the opportunity of obtaining attractive and well cooked meals in the Cafeteria at reasonable prices, we feel that many of our students will now be able to visit Headquarters from time to time and avail themselves of the advantages here when before they have been unable to do so. We wish to assure all of our members, as well as others who are interested in our work, that they will receive a hearty welcome whenever they come to Headquarters.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Los Angeles, Calif., Jan. 19, 1926.

Dear Helpers:

I wrote applying for aid for my husband last week, and we can't thank you enough for the help given at once. He suffered dreadfully with the "flu" and his improvement was marked from that night.

Words are weak and cannot express our gratitude sufficiently.

Most sincerely,

—Mrs. R. H. B.

Dunnville, Ont., Feb. 23, 1925.

My Dear Friends:

I cannot suitably express my thanks for the quick help given to me in my recent sickness. I was in bed for four days with lumbago and on the fourth day I could hardly stand the pain. I sent a silent prayer to the Great Physician and Healer, and wrote my letter to you for help. This was about 10:00 P. M. I then went to sleep the first time in four nights. I slept until about 11:00 A. M., and when I woke up imagine the surprise of all, myself included, for all pain had left and I was able to get up.

Who will doubt the strength of the Master? You may remove my name from the list at present, and I shall never stop telling about the wonderful work done.

With true love and friendship,

I remain thankfully,

—E. F. D.

Portland, Ore., May 4, 1926.

Dear Friends:

I am so glad and grateful that once again I can report a decided improvement in health. I have never been so free from pain since the first of January nor in mind have I been so hopeful and expectant of all good things.

God bless the Fellowship and all its helpers, visible and invisible.

Sincerely yours,

—A. E. S.

HEALING DATES

July 2— 9—16—23—29

August 5—12—19—26

September ... 1— 9—16—22—28

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.*

The Cosmo-Conception in French

We are glad to report that the first shipment of the *Rosicrucian Cosmo-Conception* in French has just reached us from Paris. These books were received bound in paper covers, but we are now at work putting them in a durable plain cloth binding. We trust that those who have friends who would like to study the Rosicrucian teachings in French will make this new publication known to them. 645 Pages. Price \$2.50 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

MT. ECCLESIA has again returned to its normal state of peace and work. The silver wedding of Mr. Harry Wilson and Mrs. Verna Wilson I fear was missed in our last marriage announcements. A very lovely wedding breakfast was given to this bride and groom of twenty-five years' standing. This, added to the other weddings, brought much excitement to Headquarters.

The celebration of Independence Day brought us many guests, who spent the third, fourth, and fifth of July in the quiet atmosphere of Headquarters. The guests were most pleasantly surprised by the change in the method of serving the food in the Dining Hall, which has been turned into a regular Cafeteria. A greater variety of food is served, both cooked and raw. This method gives each one an opportunity to choose what he wishes to eat. The patrons pay with cash or tickets, and the rental of the rooms is separate from the dining room charge.

Mt. Ecclesia was recently honored by a visit from Prince Heinrich of Schaumburg-Lippe, Germany, and two friends who had been attracted to Headquarters by the reading of the German Cosmo-Conception.

We are having a very active time this week at the beginning of the Summer School. The classes and the extra meetings will add much work to the already well filled schedules of some of the workers, especially those who are conducting the classes.

The writer returned recently from her trip to San Francisco very much encouraged. Her lectures in both San Francisco and Oakland were very well attended. The Oakland Center of the Fellowship is composed of a very lovely and earnest group of students, from whom we are expecting much good work in the future. Our San Francisco classes have been reorganized by Mr. S. R. Parchment, who is now very successfully lecturing and teaching at 450 Geary Street. Mr. Parchment has been writing a book, which he hopes to have finished before he takes another eastern lecture tour.

Dr. Franziska Lash is most enthusiastic over the success of her recent lecture tour of the Northwest. She is now at Headquarters conducting classes in the Summer School.

Mr. Rex McCreery of Los Angeles recently delivered a very interesting and instructive address at Headquarters on the subject of Practical Christianity. We regret that mention of this was not made in the last issue.

The writer recently gave a course of lectures in the Metaphysical Library, San Diego.

THE CHILDREN'S SCHOOL

The new building for this department is now making rapid headway. The plasterers are at work on the inside of the children's dormitory, and the rest of the building is also getting ready for the finishing touches. The preliminary Manual of Instructions for conducting a

Rosicrucian Sunday School is ready, and if anyone in any part of the country is desirous of starting a Sunday School class along the Rosicrucian lines, if he will write to Headquarters, we will send him a copy. We also hope to issue a book of children's stories giving the Rosicrucian Philosophy, which one of our workers, Miss Florence Barr, is very diligently preparing.

As room in the Children's School will be limited, it is advisable that parents or guardians who wish to place their children in the spiritual environment of Mt. Ecclesia, where they will be away from the temptations of the city, should make reservations early, for we shall only be able to take care of a limited number of children in this first building.

Do You Really Want to Help?

Here is an opportunity for some one to do some really worth-while humanitarian work. A mother has made an appeal to Headquarters to accept her little six year old girl in the Children's School, where she may have the benefit of quiet surroundings, which will save her from becoming a nervous wreck. Both father and mother are in poor health, the father nearing a nervous break. They are struggling to keep the wolf from the door, and the little girl, who is extremely bright and loving, is beginning to fail under the strain to which she is subjected in the home environment. The parents cannot pay for her keep at Mt. Ecclesia; Headquarter's funds are very much strained on account of the cost of new buildings, and the contributions are not keeping pace with the growth. If we take one free scholar in this school, we shall be forced to take many more, and under present financial conditions it will be impossible. We know that there are a number of childless people who have plenty of means who would not miss the small amount of \$40.00 per month, which provides board, laundry, and tuition. The mother will be able to take care of the child's clothes. This money we feel would surely bring its interest in greater soul growth to the generous giver

as well as to the child, for did not the Christ say, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Wanted at Mt. Ecclesia

An experienced chauffeur, who can keep automobiles in repair. For particulars, address

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

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

Pamphlets

- Rosicrucian Christianity Lectures, 10 Cents Each, or complete set of 20 consecutive numbers, \$1.50.
 - How Shall We Know Christ At His Coming? 15 Cents.
 - Earthbound, 10 Cents.
 - Evolution from the Rosicrucian Standpoint, 15 Cents.
 - Christ or Buddha? 30 Cents.
 - Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
 - How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
 - Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.
 - Facts About Life Here and Hereafter, 5 Cents Each—\$1.50 per hundred. . .
 - Postcard Views of Mt. Ecclesia, 5c. Each.
 - ON ASTROLOGY:**
 - The Message of the Stars, \$3.50.
 - Simplified Scientific Astrology, \$1.50.
 - Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
 - Ephemerides Bound, 20 years, \$5.00.
 - Simplified Scientific Tables of Houses, (3), 50 Cents Each.
 - Tables of Houses Bound, (3), \$2.00.
- All the above may be obtained from,
*The Rosicrucian Fellowship,
Oceanside, California.*