

RAYs FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

VOL. 18

SEPTEMBER, 1926

NO. 9

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Subscription in the United States and Canada, \$2.00 a year. All other coun-tries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

Printed by the Fellowship Press



On a high tableland overlooking the beautiful San Luis Rey Valley stands the Ecclesia, the Healing Temple of the Rosicrucian Fellowship, which is the modern exoteric representative of the ancient mystical Order of the Rose Cross. Built on cosmic lines, this edifice is twelve-sided, representing the twelve signs of the zodiac.

From this Temple radiate streamers of light and color sent out by the combined efforts of those who have dedicated their lives to the work of healing. Back of the physical group of concentrators are the Great Ones who inspire and direct the work, and back of the material edifice is the Spiritual Temple, not made with hands but by the outpourings of love of those whose hearts bleed for a suffering world. As surely as a high voltage electrical current produces an effect in the material world, so do the dynamic impulses of love sent out day by day in waves of intense yearning to relieve the suffering in the world have their effect in breaking up the crystallized product which we call disease.

Inspiring as is the material Temple it is not to be compared to its etheric counterpart, which is yet building. May the Great Ones prosper our work so that the Temple Invisible may become more highly charged with the spiritual current of Divine Love, for the higher the voltage, the greater the effect on the material plane.

Application for healing may be made by addressing the Healing Department of the Rosicrucian Fellowship. By means of a weekly letter from the patient the connection is made with the band of Invisible Helpers who make the Healing Temple their center of operations. This healing service is open to all, and is carried on by voluntary offerings.

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.

Volcanoes and Earthquakes

COUNTRIES like Japan, Italy, the Hawaiian Islands, and many other parts of the world are deeply affected by certain cataclysms of nature. On the Western coast of the United States in the past twenty years there have been two rather destructive earthquakes, which brought the matter quite near home to us. Certain occultists are predicting that there will be an increasingly large number of earthquakes and volcanic eruptions in the not distant future. This leads us to inquire more deeply into the subject.

Why should the earth periodically open up a seam in its side or discharge molten matter from the crater of a volcano? Clearly there must be pressure somewhere within which finds relief in this manner. The question arises as to why there should be pressure if the earth is a solid mass; where does the pressure originate? Physical science has a plausible theory. It says that the earth was originally thrown off from the sun in a molten condition and that it gradually solidified from the outside inward; that undoubtedly the interior of the earth is still in a molten state and that the forces working there are responsible for the eruptions.

This theory is quite correct, and the occult scientist endorses it; at the same time he gives a great deal of additional information of a most interesting sort. He states that the earth is not dead matter; he tells us that it is the body of a Great Spirit. There is nothing dead in nature; physical matter is merely a condensation of spirit, and spirit is never dead. Life may not be active in any particular substance, but it is still there in a latent form.

A writer by the name of Henry Davenport in a newspaper article some time ago advanced the interesting theory that people living in the vicinity of volcanoes or in earthquake districts absorb the spirit of these disturbances of nature, and are therefore of a belligerent type as a result. In support of this theory he called attention to ancient Rome, modern Italy, Japan, Mexico, and the West Indies, stating that the history of all these countries has been one of strife and bloodshed and that the peoples living there are more or less belligerent and revolutionary in character. He believes that people living in such places, subject to the fear and dread of these cataclysms, are in sympathy with the hot revolutionary vibrations thrown off by them. Vesuvius and Mt. Aetna could be associated with the bloody history of the Latin Peninsula. The outbursts of Fujiyama could be connected with the strange warlike spirit of the Japanese. The Japanese live in constant fear and dread. Is there any wonder, he says, that they reflect this in a warlike spirit?

This is an ingenious hypothesis. The

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occult scientist, however, states that Mr. Davenport has the matter reversed; he has substituted cause for effect and vice versa. The occultist tells us that the earth has nine strata in addition to a central core. This core is the dwelling place of the Earth Spirit, the Christ. The first stratum of the earth is the stony crust with which geology deals. The second stratum is called the fluid stratum; it is of the consistency of a thick paste; it has a quality of expansion like that of an exceedingly explosive gas, and is kept in place only by the enormous pressure of the outer crust. Beneath are the vapor stratum, the water stratum, the seed stratum, and the fiery stratum. Then comes the one which to the occult scientist is the most interesting, the seventh or refracting stratum. Here is to be found the source of both earthquakes and volcanoes. Here the forces which are known as the laws of nature exist, as Max Heindel tells us, in the form of moral or rather immoral forces.

There is a direct correlation between these immoral earth forces and humanity. Strange as it may seem, they reflect the moral condition of mankind. When humanity is in a progressive condition morally, these forces are quiescent, but any lapse in the morals of the race tends to unleash them and cause them to create havoc upon the surface of the earth through volcanoes and earthquakes. When man strives for higher ideals, these forces become less inimical to him. In the beginning of evolution they were much worse than at present; as humanity progresses in morals, these forces improve correspondingly.

Why should there be such forces, and where do they come from? The occult scientist tells us that there are innumerable departments of nature peopled with all kinds of beings, working out their

evolution and also cooperating with the higher life waves such as that of man. These nature forces represent a very primitive form of life, far below that of the human race, but they are progressing. At the present time they vibrate to the destructive things rather than the constructive. They are on the downward arc of involution, whereas we are on the upward arc of evolution. These elemental kingdoms comprise innumerable entities which feed upon the vibrations of fear, anger, and strife and grow thereby. To them these vibrations are good because they are crystallizing in nature. These entities are involving, that is, crystallizing about themselves vehicles of denser substance; therefore they can profitably use the vibrations of immorality and progress thereby, whereas immorality for man, who is evolving away from crystallization, is bad.

Nature forces in general are agencies of retributive justice, causing not only earthquakes and volcanoes but also floods and storms. On the other hand, when mankind develops morally, the nature forces work for his benefit, creating the valuable deposits of oil and coal. From the fiery stratum of the earth a large number of shafts extend outward to the surface, terminating in volcanic craters. When the nature forces in the seventh stratum are unleashed and put into operation by man's immorality, they set the substance of the fiery sixth stratum into motion, and the agitation spreads outward to the mouth of the crater, causing the flow of lava.

Earthquakes are an agitation of the earth's crust produced by these same nature forces in the seventh stratum. It is generally profligate and degenerate peoples who succumb to these catastrophes, as stated in the *Cosmo-Conception*. Those whose destiny, self-generated under the Law of Consequence, involves a violent death are gathered from

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many lands by the superhuman forces to the point where an eruption is to occur or an earthquake is to take place; there their destiny is consummated. Therefore we may see that the revolutionary nature of man is not produced by the influence of volcanoes as Mr. Davenport assumes, but that, on the other hand, the volcanoes are the result of the discordant qualities of man.

Materialism is a form of immorality, or unmorality, which is responsible for many of these cataclysms. It may seem strange to some to speak of materialism as unmorality; but it is in reality such because man is basically a spirit, forming a part of a greater Spirit, namely, God, in the same manner that the cells in our bodies form a part of our organism. Therefore materialism, which denies the existence of spirit MATERIALISM and of God, sets the cre- IS UNMORAL tive power of thought into operation to oppose the purposes of God; hence materialism is unmoral. Modern physical science, as it has developed in the past seventy-five years, from this point of view has an unmoral tinge. Do not mistake us, however, by thinking that physical science is not good, for it is. Physical science is one of the forces which is unchaining the human mind from many of its fundamental delusions, not the least of which are some of the ancient orthodox religious delusions that originated not in God but only in the mind of man. But in proportion as physical science is arrogant and atheistic in its absolute and sweeping denial of everything spiritual, it is unmoral, and in this capacity it has been responsible for many of the volcanic eruptions and earthquakes of the last century.

But material science must be spiritualized. It must become aware of the fact that the universe is governed by superhuman invisible powers and not merely by physical and chemical forces.

To bring about the spiritualization of science a great deal of occult information has been given out by the Brothers of the Secret Wisdom during the past half century through such agencies as Theosophy, the Rosicrucian Philosophy, and Metaphysical Philosophy generally. In occult science is the hope of the race, not only in the matter of mastering the nature forces in the interior of the earth and thus doing away with volcanoes and earthquakes, but also in unshackling the mind of man, freeing him from the materialistic delusions which oppose his spiritual progress, and thus enabling him to proceed into the Golden Age which lies not so very far ahead.

This article would not be complete without a statement of the Rosicrucian position in the matter of FUTURE possible future cataclysms. CATAclysms We know that we are in the fifth race of the Aryan Epoch and that two more races are to be developed and run their course before the end of that epoch, after which there will be a period of quiescence of an indeterminate length before the Sixth Epoch begins. Cataclysms of a worldwide nature occur only at the end of epochs, and since the two remaining races of the present Aryan Epoch will require at least several hundred years, perhaps thousands of years, to run their course, it may be seen that there is no immediate danger. We are, however, living in a transition period following the Great War, the psychic forces of which not having fully precipitated themselves as yet. Therefore for a number of years we shall be subject to more or less mental, moral, and physical disturbance in the world. Volcanoes and earthquakes there always have been, and they will continue from time to time for many centuries. But we need not be unduly alarmed by the unauthenticated prophecies which are current in these days.

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.

True Possessions

MICHAEL FAIRLESS

Lord, I am small, and yet so great,
The whole world stands to my estate,
And in Thine image I create.
The sea is mine; and the broad sky
Is mine in its immensity;
The river and the river's gold;
The earth's treasures manifold;
The love of creatures small and great,
Save where I reap a previous hate;
The noontide sun with hot caress,

The night with quiet loneliness;
The wind that bends the pliant trees,
The whisper of the summer breeze;
The kiss of snow and rain; the star
That shines a greeting from afar;
All, all are mine; and yet so small
Am I, that lo! I needs must call,
Great King, upon the Babe in Thee,
And crave that Thou wouldst give to me
The grace of Thy humility.

—Selected

Symbols of Ancient and Modern Initiation

BY MAX HEINDEL

(This is the first of a series of chapters on the above subject, published in the "Rays" of 1916. As this series contains esoteric information of the highest value, and as only a small number of our readers have ever seen the original, we are reprinting it here. EDITOR.)

FVER since mankind, the prodigal spirit sons of our Father in Heaven, wandered into the wilderness of the world and fed upon the husks of

its pleasures, which starve the soul as husks would starve the body, there has been within each heart a soundless voice urging us to return; but most men are so engrossed in material interests that they hear it not. The Mystic Mason who has heard this inner voice feels impelled by an inner urge to seek for the Lost Word; to build a house of God, a temple of the spirit, where he may meet the Father face to face and answer His call.

Nor is he dependent upon his own re-



The Tabernacle in the Wilderness

sources in this quest, for our Father in Heaven has Himself prepared a way marked with guide posts which will lead us to Him if we follow. But as we have forgotten the divine Word and would be unable now to comprehend its meaning, the Father speaks to us in the language of symbolism, which both hides and reveals the spiritual truths we must understand before we can come to Him. Just as we give to our children picture books which reveal to their nascent minds intellectual concepts which they could not otherwise understand, so also each God-given symbol has a deep meaning which could not be learned without that symbol.

God is spirit and must be worshiped in spirit. It is therefore strictly forbidden to make a material likeness of Him, for nothing we could make would convey an adequate idea. But as we hail the flag of our country with joy and enthusiasm because it awakens in our breasts the tenderest feelings for home and our loved ones, because it stirs our noblest impulses, because it is a symbol of all the things which we hold dear, so also do different divine symbols which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely

beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts.

It is obvious that our mental attitude today depends on how we thought yesterday, also that our present condition and circumstances depend on how we worked or shirked in the past. Every new thought or idea which comes to us we view in the light of our previous experience, and thus we see that our present and future are determined by our

previous living. Similarly the path of spiritual endeavor which we have hewn out for ourselves in past existences determines our present attitude and the way we must go to attain our aspirations. Therefore we can gain no true perspective of our future development unless we first familiarize ourselves with the past.

It is in recognition of this fact that modern Masonry harks back to the temple of Solomon. That is very well as far as it goes, but in order to gain the fullest perspective we must also take into consideration the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness. We must understand the relative importance of that Tabernacle, also of the first and second temples, for there were vital differences between them, each fraught with cosmic significance; and within them all was the foreshadowing of the *Cross*, sprinkled with *Blood*, which was turned to *Roses*.

The Tabernacle in the Wilderness

We read in the Bible the story of how Noah and a remnant of his people with him were saved from the flood and formed the nucleus of the humanity of the Rainbow Age in which we now live. It is also stated that Moses led his people out of Egypt, the land of the Bull, Tau-

rus, through waters which engulfed their enemies and set them free as a chosen people to worship the Lamb, Aries, into which sign the Sun had then entered by precession of the equinox. These two narratives relate to one and the same incident, namely, the emergence of infant humanity from the doomed continent of Atlantis into the present age of alternating cycles where summer and winter, day and night, ebb and flow, follow each other. As humanity had then just become endowed with mind, they began to realize the loss of the spiritual sight which they had hitherto possessed, and they developed a yearning for the spirit world and their divine guides which remains to this day, for humanity has never ceased to mourn their loss. Therefore the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was given to them that they might meet the Lord when they had qualified themselves by service and subjugation of the lower nature by the Higher Self. Being designed by Jehovah it was the embodiment of great cosmic truths hidden by a veil of symbolism which spoke to the inner or Higher Self.

In the first place it is worthy of notice that this divinely designed tabernacle was given to a chosen people, who were to build it from freewill offerings given out of the fullness of their hearts. Herein is a particular lesson, for the divine pattern of the path of progress is never given to anyone who has not first made a covenant with God that he will serve Him and is willing to offer up his heart's blood in a life of service without self-seeking. The term "Mason" is derived from *phree messen*, which is an Egyptian term meaning "Children of Light." In the parlance of Masonry God is spoken of as the Grand Architect. *Arche* is a Greek word which means "primordial substance." *Tekton* is the Greek name for builder. It is said that Joseph the father of Jesus was a "carpenter," but the Greek word is *tekton*—builder. It is also said that Jesus was a "tekton," a builder. Thus every true

mystic Freemason is a child of light, a builder, endeavoring to build the mystic temple according to the divine pattern given him by our Father in Heaven. To this end he dedicates his whole heart, soul, and mind. It is, or should be, his aspiration to be "greatest in the kingdom of God," and therefore he must be *the servant of all*.

The next point which calls for notice is the location of the temple with respect to the cardinal points, and we find that it was laid directly east and west. Thus we see that the path of spiritual progress is the same as the star of empire; it travels from east to west. The aspirant entered at the eastern gate and pursued the path by way of the altar of burnt offerings, the brazen laver, and the Holy Place to the westernmost part of the Tabernacle, where the Ark, the greatest symbol of all, was located in the Holy of Holies. As the wise men of the East followed the Christ star westward to Bethlehem, so does the spiritual center of the civilized world shift farther and farther westward, until today the crest of the spiritual wave which started in China on the western shores of the Pacific has now reached the eastern shores of the same ocean, where it is gathering strength to leap once more in its cyclic journey across the waste of waters, to re-commence in a far future a new cyclic journey around the earth.

The ambulant nature of this Tabernacle in the Wilderness is therefore an excellent symbolical representation of the fact that man is migratory in his nature, an eternal pilgrim, ever passing from the shores of time to eternity and back again. As a planet revolves in its cyclic journey around the primary sun, so man, the little world or microcosm, travels in cyclic circle dance around God, who is the source and goal of all.

The great care and attention to detail regarding the construction of the Tabernacle in the Wilderness shows that something far more exalted than what struck the eye of sense was intended in its construction. Under its earthly and mate-

rial show there was designed a representation of things heavenly and spiritual such as should be full of instruction to the candidate for Initiation; and should not this reflection excite us to seek an intimate and familiar acquaintance with this ancient sanctuary. Surely it becomes us to consider all parts of its plan with serious, careful, and reverential attention, remembering at every step the heavenly origin of it all, and humbly endeavoring to penetrate through the shadows of its earthly service into the sublime and glorious realities which according to the wisdom of the spirit it proposes for our solemn contemplation.

In order that we may gain a proper conception of this sacred place we must consider the Tabernacle itself, its furniture and its courts, and the illustration which we give herewith may assist the student to form a better conception of the arrangement within.

The Court of the Tabernacle

This was an enclosure which surrounded the Tabernacle. Its length was twice its width, and the gate was at the east end. This gate was enclosed by a curtain of blue, scarlet, and purple fine twined linen, and these colors show us at once the status of this Tabernacle in the Wilderness. We are taught in the sublime gospel of John that "God is Light," and no description or similitude could convey a better conception or one more enlightening to the spiritual mind than these words. When we consider that even the greatest of modern telescopes have failed to find the borders of light, though they penetrate space for millions and millions of miles, it gives us a weak but comprehensive idea of the infinitude of God.

We know that this light, which is God, is refracted in three primary colors by the atmosphere surrounding our earth, viz., blue, yellow, and red; and it is a fact well known to every occultist that the ray of the Father is blue, while that of the Son is yellow, and the color

of the Holy Spirit's ray is red. Only the strongest and most spiritual ray can hope to penetrate to the seat of consciousness of the life wave embodied in our mineral kingdom, and therefore we find about the mountain ranges the blue ray of the Father reflected back from the barren hillsides and hanging as a haze over canyons and gulches. The yellow ray of the Son mixed with the blue of the Father gives life and vitality to the plant world, which therefore reflects back a green color, for it is incapable of keeping the ray *within*. But in the animal kingdom, to which unregenerate man belongs anatomically, the three rays are absorbed, and that of the Holy Spirit gives the red color to his flesh and blood. The mixture of the blue and red is evident in the purple blood, poisoned because sinful. But the yellow is never evident until it manifests as a soul body, the *golden wedding garment* of the mystic Bride of the mystic Christ evolved from within.

Thus the colors on the veils of the Temple, both at the gate and at the entrance of the Tabernacle, showed that this structure was designed for a period previous to the time of Christ, for it had only the blue and scarlet colors of the Father and the Holy Spirit together with their mixture, purple. But white is the synthesis of all colors, and therefore the yellow Christ ray was hidden in that part of the veil until in the fullness of time Christ should appear to emancipate us from the ordinances that bind, and initiate us into the full liberty of Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons.

The Brazen Altar

The Brazen Altar was placed just inside the eastern gate, and it was used for the sacrifice of animals during the temple services. The idea of using bulls and goats as sacrifices seems barbaric to the modern mind, and we cannot realize that they could ever have had any efficacy in that respect. The Bible does indeed bear out this view of the matter,

for we are told repeatedly that God desires not sacrifice but a broken spirit and a contrite heart, and that He has no pleasure in sacrifices of blood. In view of this fact it seems strange that sacrifices should ever have been commanded. But we must realize that no religion can elevate those whom it is designed to help if its teachings are too far above their intellectual or moral level. To appeal to a barbarian, religion must have certain barbaric traits. A religion of love could not have appealed to those people, therefore they were given a law which demanded "an eye for an eye, a tooth for a tooth." There is not in the Old Testament any mention whatever of immortality, for these people could not have understood a heaven nor aspired to it. But they loved material possessions, and therefore they were told that if they did right

they and their seed should dwell in the land forever, that their cattle should be multiplied, etc.

They loved material possessions, and they knew that the increases of the flock were due to the Lord's favor and given by Him for merit. Thus they were taught to do right in the hope of a reward in this present world. They were also deterred from wrongdoing by the swift punishment which was meted out to them in punishment for their sins. This was the only way to reach them. They could not have done right for the sake of right, nor could they have understood the principle of making themselves "living sacrifices," and they probably felt the loss of an animal for sin as we would feel the pangs of conscience because of wrongdoing.

(To be continued)

A Trip to the Land of the Living Dead

BY ROBERT K. WILLIAMS

*I sent my Soul through the Invisible
Some letter of that after life to spell;
By and by it returned to me and answered,
I, myself, am Heaven and Hell.
—Rubiayat.*

DEATH and the immediate beyond are no longer a mystery to me. I am "dead" and have seen the life in that debatable land.

No logic or argument can convince the doubter that another world—I should say worlds—with teeming life exists. But the eyes of faith, aided by experience, will see, and the mind back of the seeing eyes will understand.

And how close that other world is! The line of demarcation between life and death is thinner than the arachnoid membrane of the brain. As a matter of fact life and death intermingle. Human life is constantly bathed in the life of

the next world. We just begin to live when the encumbering material of the body falls away from the spirit.

There is no death. The evolving ego, passing from region to region in an evolving world, returns again and again as spring succeeds the winter and summer the spring—until time is no more.

I went to bed as usual, about 2:30 in the morning and soon fell asleep. I next became conscious of some confusion, the rustling of leaves, and peculiar air sounds. Then I found myself in a wood. Things were quite dark and indistinct. The trees had a wavy appearance, and the leaves rustled soundlessly.

The stars and moon were overhead. In the distance I heard the murmur of a flowing river. The air pulsed, and the pulsations seemed to impress me, or rather fill me; it is very difficult to describe the sensation that I felt.

Suddenly the realization floated into my consciousness that I was "dead."

I had suffered a heart attack in my sleep and had passed out of my body. This was responsible for my peculiar sensations. This knowledge almost overpowered me.

There I was, dead to the material world but vastly alive in a solitude of living wonders. They were but dimly felt and realized, although I was fully satisfied as to the reality of everything round about me.

Following a leaf-filled wagon road I soon arrived in front of a cottage such as one I used to see in the Pennsylvania oil regions. The usual few feet of board walk were in front of the house, while a picket fence, vine and flower covered, surrounded it. On the porch, back of vines filled with flowers, sat a young woman in a rocking chair. She was busy with some work in her lap.

Opening the gate I proceeded up the walk and stopped at the foot of the steps. As I gazed at the lady my quizzical expression evidently induced her to answer my inward thought.

"Yes, I'm real," she said. "You are a newcomer and naturally confused. What can I do to help you?"

"I find that I am 'dead,'" I replied, "but still am very much alive. I'm worried about my wife; she doesn't know that I am here. I want to get back to her."

"That's simple; just think about it and you'll be there. But come back afterwards." And like a vision she and her smile disappeared.

With the quickness of thought I was back in the room where I had retired for a refreshing sleep. It was an astonishing thing to see "me" lying there tucked under the covers. The "me" was strangely still. It didn't move. I went close and looked eagerly into its face, but saw no signs of life. I knew then that earth people would say that I was "dead."

I sat in one of the familiar chairs and waited for the dawn. I wanted to be near my wife when she awoke, to assure

her that I was all right and freed from any physical discomfort.

The sun came up over the rim of the hills and mounted high, and yet the companion of my life slumbered on. The only feeling I had was that of a returning traveler who expected a wealth of honest greetings from the folks at home. Then a shriek pierced the air, and I turned quickly and saw that my wife had discovered that I was "dead." I rushed over to her as her cries filled the air and put my arms around her. My astonishment was beyond words—my arms passed right through her!

Then I spoke. My voice was loud and strong, but she didn't hear. I went close to her and yelled with all my strength. She didn't hear, but something arrested her attention. She looked into my eyes, but didn't see me. She must have received some impression that I was there, for she ceased crying and kept on peering at me, straining hard to make me out as when one sees a dim shadow.

The suffering endured at not being able to communicate was poignant in the extreme. Summoning all my new-found power I seemed to draw together, and for a fleeting moment I appeared to my sorrowing wife. She smiled and said:

"Oh, how wonderful! You are here."

"Yes, but don't grieve," I said. "Your sorrow causes me pain. I will try to return to you."

Leaving that chamber of death I was back again in the wooded valley where I had awakened in the ethereal world. Looking around I saw many people. They seemed to be moving about in all directions. It didn't strike me as strange at all. I just looked as one would at a spectacle or pageant. The forms, however, were silvery, and of the consistency of fog, or thinner. Objects were discernible through them.

I was too much disturbed over the agitation of my wife to be frightened or astonished or even much interested in my surroundings. My one thought now was to reach some of these people who might be in authority, or to get a guide. I felt

the necessity of getting somewhere for information.

The thought came to me to see again the lady on the porch. Finding the road that I had passed along a short time before, I was soon at the gate. Back of the flowering vines on the porch sat the same figure, apparently expecting some one. She was rocking gently in a chair. Opening the gate I strode toward the porch, hat in hand. The young woman—she was young but mature—leaned forward and greeted me with a welcoming smile.

“Back again! Good! I was rather expecting you,” she said. “Come, sit down till we learn more of each other.”

“You know, madam,” I said, “I am new over here and uncertain. I don’t seem able to distinguish between the solids and the shadows. I find that I must reverse my method of thinking. Things here are just the opposite from those in the phase of existence I recently left. It’s all very confusing, but I suppose that I can get adjusted to my new environment very soon and find my place in the scheme of things over here.”

“Yes,” the lady said, “you’ll soon accustom yourself to this part of your existence. You have gained possession of yourself more quickly than many. There are people who arrive in shadow-land, as this place is often called, who for hours and even days remain in a state of daze or semi-consciousness. It is these folks that give us helpers most trouble. They have what we call the child intellect. They have to be taught to act and think right as do children in the earthly kindergarten. Coming here fully conscious as you have will permit you to advance rapidly and take up work that will absorb and interest you. You know we have to work here, but the work is pleasant and we suffer none of the earthly limitations. But more of this later,” said she with a smile. “You are concerned with your immediate problems. How can I help you?”

“The thing that I want most at present,” I replied, “is to let my wife know that I am not dead and that life here

is as real as in the place I left, and much better. Can I reach her, and can I let her know that everything is all right with me?”

“Yes,” she answered; “she already has a positive conviction that you are not totally dead, and we will assure her shortly that you are safe and sound and that she need not worry. Before we return to her, we’ll take a little trip to give you an idea of what sort of world you are in.”

Excusing herself with a smile the young woman disappeared within the cottage. I stood on the porch, looking over the landscape and at the sky, and listening. A curious, indescribable feeling came over me. I had no physical sensation. My form was the same as that with which I had been familiar, but different in the sense that weight was absent. I simply felt unbounded and full of power. I seemed to be all mind and felt an awareness of power or force all about me.

This, then, was the “elixir of life” or the “sea of life” that we all have heard so much about which was bathing me. Glorious sensation indeed, and beyond the power of words for me to describe.

People were talking within the house and good-byes were heard. Almost immediately my lady of the porch reappeared, attired as for a journey. With a smile she said:

“Now we are ready; let us be on our way.”

We walked leisurely, side by side, along a country road. We said nothing for a time. I was busy looking about. Here and there I could see people moving. Sometimes there were groups, at other times couples appeared and disappeared. Voices could be heard, but as I was a new arrival in a strange land I didn’t seek an immediate explanation of them. I was content to observe and store up experiences.

It seemed quite natural that most of the people appeared to be made of luminous fog. Objects could be seen through them. I also saw people who

were walking about on the earth in their physical bodies, as the ethereal region in which I was then existing seemed to interpenetrate the earth. The "live" people that I saw were dense, and black, yet were perfectly transparent to my eyes, a curious anomaly.

"How long have you been here?" I asked my guide, not wishing to inquire as to her age.

"Oh," said she with a rippling laugh, "that's delicate. We don't measure time here, but I came over in your year of 1823. That's a hundred years of time.

"How is it that you don't show more than a third of that age?" I asked.

"Because over here the spirit has power to mold the body and features to a degree that would be impossible in the world that you have just left. Naturally, many of us desire to be young and attractive, so we exert our thought power to bring this about.

"Children grow up here too," she said. "Everyone and everything here change, develop, expand, and advance. Good work is rewarded by advancement; poor work is penalized by permitting no advance. This is a very interesting subject, and you will learn all about it after you have been here awhile."

We were then at the bottom of a hill. A winding road was lined with automobiles. It was amazing to see practically every one of them filled to overflowing with spirit forms. The cars were filled with them in addition to the human occupants. The invisible forms were having a wonderful time. There seemed to be a holiday spirit in the air. People were about everywhere, and mixed among them were shades of the departed. In fact the "invisible" crowd was much greater than the visible.

A splendid touring car stopped at a drinking fountain close to us. My guide told me to jump in. I did so and she followed. We sat down on the seat though it was occupied by two women and a man. We weren't discommoded; they didn't notice us. Soon we were at the top of the hill, the site of a huge recrea-

tion ground. Every device was there to give pleasure and thrills to the visitor. The spacious grounds were crowded with living people, but even so they were greatly outnumbered by the shades of the departed.

My guide stepped close to me and suggested that we move over to a vantage point and take a look at the country beyond. From a bald rock we could see far below a mighty river flowing placidly between giant hills. Beyond the hills were fields and meadows, and still beyond was a big city of perhaps a quarter million people. The view was magnificent and thrilling.

Nearby was a funicular railway that led to a ferry slip a mile or so below. Crowds were ascending and descending. My guide said that we should get on the car and go down to the ferries. We moved over to the loading place. She went ahead, while I deferentially stood aside to permit some ladies to enter. She looked back, smiled, and said, "Come on." While I hesitated I was amazed and indignant to see a big, burly fellow walk right up to and through me, crowding the women to one side. I looked at myself and saw that no harm had been done, then boldly stepped aboard and was quickly at the side of my escort.

"Isn't it amazing?" I said.

"Yes, but you'll get used to that," she replied.

At the ferry landing we passed through turnstiles and advanced to the landing place. I was quite taken aback when I saw a group of immigrants, perhaps a dozen, seated on bundles and coils of rope and buckets, look at us in a startled and wild-eyed manner, muttering in a strange language. They crossed themselves reverently, bowed their heads, and evidently said prayers. A large dog with them growled softly and slunk away with its tail between its legs. While waiting for a boat I asked my companion how it was that of all the people we had seen on our trip the immigrants or so-called peasants of a foreign land were the only ones who saw me. These folks

were simple minded, no doubt of that, yet they had the much to be desired sixth sense, that of seeing the spirit body.

"The explanation is," said my spirit companion, "that these people, or rather their ancestors, have lived for generations near and on the soil. Their main thought, aside from religious worship, was for ways and means of wresting a living from the earth, and as a result they have not developed their intellectual side. They live largely in the sub-conscious, as did all of humanity ages ago, and from their ancestors they inherit a negative clairvoyant faculty which enables them to sense the unseen world. The more we develop the intellect, that is, the reasoning faculties, the farther we get away from this negative clairvoyant sense, which will later be regained in a higher form.

My guide and I now found ourselves in a mortuary chapel. It had stained glass windows; an organ was being played at one end of the big room; soft carpets absorbed the noise of tramping feet. A coffin rested on tripods before a raised platform. We hastened to the coffin and looked through the glass. There was a human body within. The features were calm and waxen. I gazed on it rather indifferently, with a morbid sense of interest.

"That body was once yours," my companion said. "You will be through with it in another day or so; by then all its impressions and memories will be sketched deeply on your spiritual body which will be your vehicle in your work over here with us."

From a dark corner came the sound of sobs. We turned our attention in that direction, and there stood my wife, weeping. Hastening to her I put my arms around her, but she didn't feel them. I called her name; there was no response. But after a time she "felt" something. She ceased sobbing and looked up and around. My face was within two inches of hers, yet she couldn't quite see it. I spoke. She didn't hear. The agony of impotence filled me. I wanted to say to her that everything was all right with

me, and tell her not to worry. I couldn't make her hear. The disappointment was agonizing.

"Let me speak to her," said my companion. A vacuum seemed to form close to me, and I saw my guide gather materials, from whence I can only guess. Then for a minute she appeared as in life and spoke to my wife:

"Your husband is right in front of you. He tells you not to worry, for your worry and grief keep him from advancing. At the end of three days, incinerate the body. Look straight ahead and see your husband, and listen."

In amazement my wife looked intently as the form beside her directed, while I with a powerful effort of will brought particles of spirit material close enough about me for her to see my form. We smiled at each other, and then the joyous voice of my wife said:

"Thank God, you *do* live, and I shall not worry."

"Yes," I replied, "I am more keenly alive than ever. Everything is real here. Brilliance is added to all objects and thoughts. Your grief worries and disturbs me more than it does you. It keeps me from learning the things ahead of me. We shall later meet over here and live and love more than is possible on earth. Time is practically absent here, so don't hasten your coming, but improve in every possible way. I must disappear from your view now as my power is almost gone."

The tears disappeared from my wife's eyes. She realized that the form in the coffin was not I, but only a worn-out shell that had to dissolve. Grief and tears were to be given up. She smiled and waved a farewell as we departed from the chamber.

"There is no death."

A little knowledge is a dangerous thing,
 Drink deep, or touch not the 'pyrean
 spring;
 For shallow drafts intoxicate the brain,
 While drinking deeper sobers it again.

—Pope.

Some of the Deeper Issues of Rosicrucianism

BY FRATER AGRIPPA, 32 K. T.

WHAT is the Rosicrucian philosophy? This is a question which one who has been a student of this sacred science is often asked. To one who in a study of many years has learned much of its secret wisdom the answer would be that Rosicrucianism is the synthesis of religion, science, and philosophy with a close relationship to both the mysteries and truisms of life from the earliest times to the present.

Rosicrucianism is not to be studied by the fearful or the timid but is for those who are strong enough to think for themselves and who wish to have a true conception of gnosis. The gnosis has been safely kept within the body of the Rosicrucian Brotherhood from the very beginning of history, and the same sacred truths are taught today in the Mystery schools of the Rosicrucians as were taught three thousand years ago. In the period between 200 B. C. and 100 A. D. the Mystery religions of the East held within their ranks the most religious and the greatest thinkers of the time. We see the development of gnosis in the long history of the Gnostic Church and the Neo-Platonic school of philosophical thought. We note in the writings of Philo Judaeus of Alexandria the effect of gnosis on the Jewish mind. At that period the older Greek and Roman faiths, which were of an Olympian type, had lost their general appeal.

The Mystery religions of the East presented with slight differences the life, death, and resurrection of the Mystery gods, and taught the close relationship between the individual and Deity at a time when the individual held a small place in the Roman Empire.

Christianity developed this relationship of the individual to God through Jesus Christ. In the following quotation we find the keynote of all Christian

teachings: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." This phase of Christian teaching was supposed to have destroyed the Mystery religions, but it did not truly do so; for while they disappeared as exoteric secret societies, yet they continued to exist as secret associations often within the Church itself. Their teaching has remained unto this day, and is being given forth to the world in such books as the *Rosicrucian Cosmo-Conception* and writings of a similar nature. In what is to follow we will endeavor to explain some of the deeper issues of Rosicrucianism and what should be the attitude of one toward this sacred teaching.

The important feature or keynote of the deeper issues of the Rosicrucian Philosophy may be stated as follows: The whole life of the ego must be planned and lived according to cosmic laws. Obedience to these laws must become second nature to one, and will do so if one feels the importance of such matters. The whole life must be lived with the knowledge of these laws as staff and guide. No stone must be left unturned nor barrier allowed to stand which will prevent one from in due time attaining to adeptship, taking whatever trials and tests that may be given, willingly and gladly accepting them as lessons in this incarnation.

Rosicrucianism, as we have stated, combines philosophy, religion, and science, and its students recognize no warfare between true science and true religion. But as we specially desire to develop white magic, we must beware of certain dangers such as hypnotism, mediumship or any phase of the subjective mental state. The true Rosicrucian is careful not to send out thoughts of hate against another because

he knows they will react upon himself; instead, as he is a white magician, knowing the meaning of brotherhood, he sends out only thoughts of love and kindness. Rosicrucianism is not so much a matter of study as a way of life, the following of the Path. Its mysteries, its jewel of knowledge, should be worked and planned for as a man works for a splendid prize. The desire of the candidate must be to attain spiritual development which will be consummated in union with the Divine and a full realization of the "I Am."

The Rosicrucian teaching is not a *branch* of occultism; it is occultism itself, or spiritual science. All phases of occult thought are to be found in the Rosicrucian Brotherhood. This Brotherhood is the Custodian of the sacred teachings of one of the Mystery Schools. These give us a conception of the invisible worlds, an esoteric knowledge of the Earth Period, the occult interpretation of the Bible, and a knowledge of Christ and His mission. They also show us our future development in evolution and how to acquire first-hand knowledge of spiritual matters. Thus they give us the pointers which show the way to Divine Union.

As these teachings become more and more a part of our being, the better equipped we are to interpret the life of the Divine in relationship to the individual, the reflection of the Macrocosm in the microcosm, and to portray the Grand Man in the life of the little man. The Great Man astrologically is portrayed in the zodiac, and we are His earthly counterparts. The meaning of microcosm and macrocosm may be seen from a study of the derivation of these two words. The former comes from the Greek *mikros*, meaning small, the latter from *makros*, meaning great, and both are combined with *kosmos*, meaning the world or universe. Their relationship is expressed by the well known Hermetic axiom, "as above, so below."

In the study of Rosicrucianism the student opens spiritual paths to the

power house of the Unseen. Some get no tangible results in this study because they do not attune themselves with the Divine and their bodies have something within them which acts as a non-conductor of spiritual things. This condition is often caused because the ego, as it dwells in the physical body, has not learned discipline. It is not willing to abide by the simple laws of self-sacrifice such as that which teaches us to do without animal food and the one which shows us how to examine ourselves before retiring at night. By an examination in reverse order of the day's doings we learn to watch over the actions of the ego as performed through the physical body. These simple rules are laid down because they are good for man, especially the man who is a student of spiritual science, for he must have the strength of the lion with its courage if he is to overcome himself and the world. He must also learn to control the astrological influences of the zodiacal Lion, the Ox, the Eagle, and the Man. The student who follows the Rose Cross must have the patience of the ox, the strength of the lion, the manhood of the true man, and metaphorically the power of flight of the eagle if he is to attain to God, from whom he came and to whom he will return after the days and nights of manifestation have been completed.

As the student advances in the knowledge of the Rosicrucian presentation of truth, learning how to lay aside the physical body and go forth as an Invisible Helper in the world, there is one danger against which he should watch most carefully. As we see our spiritual power developing, let us beware lest we forget our duty in the life lived on the physical plane. Because we have learned through a knowledge of the fourth dimension how to step from the physical plane, we must not neglect to fulfill the requirements of physical life.

A knowledge of the ultimate union of the soul with the Divine has never been lost in the world's history, although materialism has obscured it. This doc-

trine has been handed down from prehistoric times. From the fearful this knowledge is veiled, and they seek through Another's suffering to reach a state of grace.

If one is to attain adeptship, as Rosicrucians understand the work, it is not to be done by Yoga and breathing exercises, which, however, are perfectly proper for the Eastern devotee. But it must be done in the Western way of mystical attainment, turning upward the unused sex currents. First, the student is much helped if he possesses a mystical tendency developed by esoteric study in former lives. Then he must develop the mind, the larynx, and the organ of feeling, the heart. The mystic so uses the up-turned sex force that it becomes positive in the heart and negative in the brain. Through faith and intuition he is prepared for the next step, which is to develop into the occultist or true spiritual scientist. In the case of the occultist the up-turned sex force reverses its direction from that in the mystic, becoming negative in the heart and positive in the brain. The occultist specializes in spiritual knowledge instead of faith.

To become an Adept one must have the development both of the mystic and the occultist. In the Adept the larynx becomes a creative organ, speaking the Creative Word, and there is a perfect balance between the mind and the heart. This is the high ideal toward which all true Rosicrucian students are working.

The layman may say: "Where are these mystics, occultists, and Adepts of whom we hear?" The answer is quite simple. When one develops true superconsciousness as in the case of the Adept, his work becomes of necessity somewhat secret, and he withdraws from life in the outer world. For obvious reasons he must work alone and apart. When working on the physical plane, however, he comports himself as an ordinary being.

In the relationship of the individual to the Rosicrucian Order there are three requirements which should be noted. The first is loyalty to the teaching of the

Elder Brothers and their accredited representatives, for without loyalty to the Order nothing of course can be done. Humility is the second requisite, and the third is faithful work. The humble and loyal workers are those who will become the leaders and teachers of tomorrow. To be loyal, of course, one must know the landmarks of the Order, and then when these have been learned, he must be willing to give of his substance for the support of the work. The student errs if he is a student simply for what he can get. It is the greatest privilege in the world to be a member of the Order, giving to it fully of one's substance and one's thought.

That which costs us little or nothing in time, money, or thought is usually of little value to us; that which comes at a high price with sacrifice is what we prize the most. Three ways can we demonstrate loyalty: one by learning; one by giving of material things; and last but not least by giving oneself to healing and humanitarian work as far as it is possible for us to do while supporting ourselves and family.

The great aim of the Rosicrucian student is to learn to "travel in foreign countries, earn Master's wages, and thereby be enabled to assist others." Rosicrucian students know the meaning of this "traveling in foreign countries" as few others do: It consists in leaving one's body consciously in its ethereal counterpart or soul body, and traveling on the invisible planes which surround or penetrate the earth. It is surely our duty not only to assist our brothers, their widows and orphans, but any others in the world when the opportunity is ours.

The greatest pain which we must suffer for the privilege of working with the Rosicrucian Order is perhaps that of a great loneliness. As the Rosicrucian develops his superconsciousness, he comes into closer union with Deity. Because of the resulting sense of spiritual unity with all humanity combined with a spiritual understanding of God he learns

more fully of the sadness, sorrow, and disappointment in the world. The Master Christ Jesus typified this condition when he wept over Jerusalem. He was weeping because of sadness. His was a depth of sorrow beyond that of the usual sorrow of mankind. As there were few who sympathized with Him, so there are few who sympathize with the Rosicrucian today. These are conditions which make it so hard for the Rosicrucian student, but he is prepared to meet them because he is assured that the Elder Brothers will assist him in his time of need.

On the other hand, at certain periods there come a joy and a gladness which place him above the natural order of life and bring him into the very presence of the Shekinah within the Holy of Holies. The Rosicrucian in all his building and planning must ever keep others in mind no matter how selfish they are toward him or how little they will enter into his interpretation of the truth and his work for others. At times the Rosicrucian is discouraged with himself, and it seems as if his whole life were an utter failure. His work is unkindly criticized by some, others try to frustrate it, while by others he is envied for his secret powers, which some call uncanny. Many times is he tempted to lay aside his self-chosen work, turn to the world, and "enjoy the pleasures of sin for a season." But then he remembers that the Master said, "Be ye perfect even as your Father which is in heaven is perfect"; and, "Greater works than these shall ye do."

The strange thing about following this Path of spiritual science is that when the study of the hidden things of nature has been started and the search for union with the Divine has been begun, there can be no return. What is it that drives one on in the study of Rosicrucian truth? The writer, at least in this article, cannot answer this question; but it is known that there is no happiness, no joy, no success, even in material things, if one wanders from this sacred and divine

Path after having once entered it. On the other hand, if you wish to unite yourself with the beauty, the holiness, and the joy of a loving service for humanity under the guidance of the Elder Brothers, enter therein. There you will find peace, joy, and patience to perform your daily tasks; there you will find knowledge and understanding; there you will find unity with the glories of a long past; there you will be led to feel your relationship to and your brotherhood with those giants of mind who have ever throughout the history of the world stood for truth, for freedom, and for the power of knowledge. There you will learn the true Gnosis, the secrets of Isis and Osiris, of Hermes and the Master Christ Jesus. In your studies along the Path you will learn the meaning of the life and teachings of Christian Rose Cross, who he was, and what his message for the world was and is.

May you and I, dear reader, be guided so well that "the roses shall bloom upon our cross." *Ave, Frater!*

Crucifixion

If piercing words, inflicting pain,
Should o'er my head in showers rain;
And should my heart, with muffled
 dread,
Claim my longed-for hope as dead;
I'd lift by head, for what care I?
It is not I they crucify.

And if on me fell blow on blow,
I think that still my heart would know,
That with each lash and bitter pain,
My soul would surely rise again,
And I would sing, for what care I?
It is not I they crucify.

And I would pray that as I live,
My soul would teach me to forgive;
And as each fading sun had set,
I'd lift my voice, and gladly let
My heart with flowing mercy cry,
"It is not I they crucify!"

—Sunny Smyth.

Iuri-Immanuel

A Rosicrucian Story of Jesus the Christ

BY J. H.

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(Continued from August)

WHEN CHRIST had gone to the Mount of Olives with His disciples, there came a great crowd of men with torches and lamps, armed with swords and clubs. They had been sent by the priests and elders of the people, and were led by Judas Iscariot. When they had arrived, Judas went up to Christ at once and said to Him:

“Peace to you, Rabbi.”

And he kissed Him.

In a voice that was vibrant with love and compassion, the Christ said to him:

“Friend, what unjust deed have I ever done to you that you betray me with a kiss? for that is what you have come for.”

Then He turned to the crowd, and asked them:

“For whom are you looking?”

“For Jesus the Nazarene,” was the answer.

“I am he,” He said. “But why have you come with swords and clubs to arrest me as if you had to fight with a robber? Day after day I was with you in the Temple and you never seized me.”

Some of the Roman soldiers who had followed the excited crowd, when they heard these words, took hold of Judas Iscariot as the leader of the band, and gathered around Christ as if to protect Him. For a moment the men sent by the priests hesitated, but when they saw that Christ was willing to give Himself up, they sought to take Him. When Simon Peter saw this, he drew his sword in defense of the Master. One of the high priest’s servants named Malchus opposed him, and Peter cut off his right ear.

Christ at once interfered, and said to Peter:

“Put back your sword, for all who

draw the sword shall perish by the sword. Do you suppose that I cannot entreat my Father, and would He not instantly send to my help more than twelve legions of angels? No, I shall not refuse to drink the cup which my Father has given me to drink.”

He then went to Malchus and bound up his ear. After this He said to the crowd:

“I am Jesus the Nazarene. If therefore you are looking for me, let my disciples go their way.”

Upon this the soldiers released Judas. The traitor had seen the self-possession of Christ, had felt the power emanating from His person, and he was convinced that the Master had spoken the truth concerning the help which would be instantly sent Him if He but asked for it. He saw now that blinded by his pride and jealousy he had greatly misjudged Christ and made a terrible mistake. And so his cold hatred began to melt like ice in the sun. He had come to betray the Master with a kiss. This kiss now burned in his soul like living fire. He knew now that the Master loved him and was giving Himself up to prove His love for him.

But his evil act could not be undone. The servants laid their hands on the Master, bound Him firmly, and led Him away to the palace in which the high priests, Annas and Caiaphas, lived. Then His disciples all forsook Him and fled.

Judas Repents

After Christ had given Himself up and had been led away from the Mount of Olives by the servants of the high priests, some of the disciples returned to Bethany and told the women there that the Master had been arrested. This caused great anxiety among them, especially to Mary His mother and to Mary Magdalene. The latter went imme-

diately to Jerusalem to find Judas. The latter had followed the crowd to the Palace of the high priests. There Mary found him and accused him at once of betraying his Master, showing him the hideousness of his treachery. She spoke of the Master's love for him and for all the disciples, and how He had always taught them to love one another. She recalled to him how the Master had shown confidence in him and trusted him and proved Himself a true and faithful friend, while he had turned against Him without a cause and had betrayed Him into the hands of His enemies. And seeing that Judas felt the truth of what she said, she implored him to save Christ.

This appeal of Mary softened still more the hatred of Judas and he began to feel intensely remorseful for what he had done. Not knowing what he could do to save Christ, he ran as fast as he could to make his appearance before the Sanhedrin. Arriving there he presented himself before the high priests.

"I have brought back the thirty shekels," he said, "for I have sinned in betraying one who is innocent."

"What does that matter to us?" they replied; "you should have thought of that sooner."

Then Judas, whose love for money and for worldly power had been stronger than his love for God, flung the money into the sanctuary; and seeing that he could do nothing to save Christ he went out with his soul tortured with intense remorse.

But Mary Magdalene, when she found that the Master had been condemned by the Sanhedrin to die, went to seek an audience with the wife of Pilate, the Roman Governor. Having obtained it she pleaded with her to intercede for the release of Christ.

The Trial Before Pilate

They brought Christ in chains from the palace of the high priests to the palace of the Governor, but the Jews would not enter the Praetorium lest they become "defiled" and so be unable to eat

at the Passover. Therefore Pilate came out to them and inquired:

"What accusation have you to bring against this man?"

Then the whole assembly began to accuse Him.

"We have found this man," they said, "an agitator among our people, forbidding the payment of tribute to Caesar, and claiming that he himself is the Messiah and the King of the Jews."

"Take him yourselves," said Pilate, "and try him by your own law."

"We have no power," replied the Jews, "to put any man to death. If the man were not a criminal, we would not have handed him over to you."

Then Pilate went back into the Praetorium and ordered that the man should be brought in.

About six o'clock the next morning Pilate called the priests and the rulers of the Jews together, and sitting in the Judge's Seat in a place called "the Pavement," or in Hebrew, "Gabbatha," he said to them:

"You have brought this man to me on a charge of corrupting the loyalty of the people. I have examined him, but have discovered no ground for the accusations which you bring against him; nor did Herod, for he has sent him back to us. There is nothing he has done that deserves death. I will therefore give him a light punishment and then release him."

Then the whole multitude burst out into a shout:

"Away with this man," they cried; "crucify him!"

While Pilate was on the Judge's Seat a message was brought to him from his wife.

"Have nothing to do with that just man," she said, "for during the night I have suffered terribly in a dream on account of him."

Now at the Passover festival it was customary for Pilate to release to the Jews any one prisoner whom they might ask for. At this time there was in prison among the insurgents who dur-

ing a riot had committed murder, a man named Barabbas. Pilate told the people that he would grant them the usual favor, and asked if he should release for them "the King of the Jews," for he could see that it was out of jealousy that the high priests had given Christ up to him. But the priests urged the crowd to have Barabbas released instead. So when Pilate asked them what he should do with the man whom they called "the King of the Jews," they shouted:

"Crucify him, but release Barabbas for us."

"Why, what crime has Christ committed?" asked Pilate.

But they shouted furiously:

"Let him be crucified!"

When Pilate saw that he could gain nothing, but that on the contrary there was a riot threatening, he became afraid and gave Christ up to be crucified. And with Him he sent to the cross two robbers who had committed many crimes.

The Crucifixion

When Pilate's wife heard that her husband had not released this Christ who, as Mary's story had convinced her, was innocent, and whose arrest was based upon the betrayal of His disciple Judas and upon the jealousy and envy of the Jews, her suffering, which personal interest and anxiety concerning Him had brought to her, became of the gravest character, and she accused Pilate as the author of the condemnation and cruel murder of a just man. She felt that this injustice would bring misfortune upon them. Pilate had found Christ innocent, and the record of the trial contained evidence that He possessed a great secret power and a consciousness of superiority which made it difficult for Pilate to deal with Him. He had condemned Christ with much reluctance. It was not his custom to submit to the will of the Jewish rulers who sought to bring him into conflict with Caesar, but they had made such great uproar that the ill fortune which was predicted to him by his wife caused him less anxiety than the fury of the mob.

But Judas Iscariot suffered more than Pilate's wife, for he had learned too late that no man can serve and fully acknowledge two masters. If he chooses mammon for his god, self-love will disclose what such love really is by leading him to painful remorse and final destruction; and if he chooses the Christ for his Lord and Master, the unselfish love of others will reveal what that love is by leading him to ever increasing happiness and peace. Judas found that he had chosen the wrong master by the remorse and the hatred which he now felt for himself for his disloyalty.

He had concealed himself in the crowd to learn the outcome of the trial. When the cries of the mob announced that Christ had been condemned to be crucified, he felt an intense desire to see Him again and to ask for His forgiveness.

Meanwhile the women from Bethany and some of the disciples had been brought together by Mary Magdalene, who had steadfastly maintained the hope that Pilate, influenced by his wife, would finally release Christ. When they heard that her effort had failed and that the Master was condemned to be crucified, they wished to go and to die with Him.

After Pilate had pronounced the terrible sentence, the soldiers led Christ out to crucify Him with the two robbers. Exhausted by the loss of blood suffered through the scourging which He had received before, He became too weak to carry the cross Himself, and fell three times on the way. Then the soldiers, fearing that He would be unable to finish the journey, compelled a man named Simon to carry the cross behind Christ. On the way Christ met His own mother Mary and Mary Magdalene, who were held back by the soldiers, but one woman boldly approached Him in spite of the throng and wiped His face, which was covered with blood. The other women were beating their breasts and wailing for Him. He turned towards them, and said:

"Daughters of Jerusalem, weep not for me, but weep for your children. For a time is coming when they will say,

"Blessed are the women who are barren and never bore children, and the breasts which have never given nourishment." Then will they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if such things are done to one who has been found innocent, what will be done to the guilty?"

They came to a place called Calvary or Golgotha, which means "The Place of the Skull." There they offered Him a mixture of wine and gall, but having tasted it He refused to drink it. Then they stripped Him and nailed Him to the cross, and the two robbers at the same time. While the nails were being driven through His hands, Jesus called out:

"Father, forgive them, for they know not what they are doing."

Pilate had ordered that this notice of the charge against Christ should be written over His head:

JESUS OF NAZARETH, THE KING OF
THE JEWS

It was noon when Christ was nailed to the cross. From noon until three o'clock in the afternoon the sun was covered with clouds. Darkness was over the whole land, and a great storm was gathering. Christ on the cross suffered intense pain, and His sweat trickled to the ground mingled with drops of blood. About three o'clock Judas Iscariot could endure the torture of remorse no longer, and was on his way to the cross to confess his sin to the Master and to ask forgiveness. Christ saw him coming and called out to him in a loud voice:

"*Eli, eli lama sabachthani*—My friend, my friend, why have you forsaken me?"

When Judas heard these words, he turned back and went and hanged himself.

Some of those standing by thought that Christ was calling for God, and said:

"Let us see whether God will come and save him."

After this Christ said:

"I am thirsty."

There was a vessel of vinegar prepared by the women. So one of the

soldiers filled a sponge with the vinegar, put it on the end of a cane of hyssop, and lifted it to Christ's mouth to drink. After taking the vinegar Christ, knowing that the preliminary part of His mission was then accomplished, and that shortly He was to leave the vehicles of Jesus on the cross and enter the earth by means of the flowing blood, to become the indwelling Planetary Spirit of the earth, said:

"It is finished!"

And crying out in a loud voice, He uttered His last words:

"Father, into Thy hands I commit my spirit.

Then, bowing His head, He yielded up the ghost.

The storm that had been gathering now broke forth with terrific violence. Lightning and thunder shook the earth, so that stone walls were torn asunder and houses demolished, while a mighty east wind swept everything before it. But more fearful and portentous than the storm was, to the Jewish priests, the fact that the great veil in the Temple had suddenly been rent in two from top to bottom. And many who were imprisoned in the tombs had been released and showed themselves openly in the streets of the city.

The Mystery of Golgotha

The mystical aspect of the Crucifixion is shown in the *Rosicrucian Cosmo-Conception*, as follows:

When the Savior, Christ Jesus, was crucified, His body was pierced in five places, namely, in the five centers where the currents of the vital body flow; and the pressure of the crown of thorns caused a flow from the sixth also.

When the blood flowed from these centers, the great Sun Spirit Christ was liberated from the physical vehicle of Jesus and found Himself in the earth with individual vehicles. The already existing planetary vehicles He permeated with His own vehicles, and in the twinkling of an eye diffused His own desire body over the planet.

(To be concluded next month.)

An Esoteric View of Death

BY DELLA B. JOY

TO the man of the world death means the loss of his dense physical body, which renders him entirely useless so far as he knows. In fact, very few believe one to be of much use without a physical body, nor do they understand why; also the belief is prevalent that when a man is dead he is non-existent.

The adherent of orthodox religion takes a slightly different view. His belief is that there is a something that came and grew a body according to a divine Creator's command and plan, that he lays down his body according to the will of God in the process known to us as death, and that he will reappear on the Judgment Day, assemble its disintegrated parts, and live in that same body again forever.

The true occultist is acquainted with esoteric facts in regard to the life and death processes. He sees with the extension of his physical sight another body exactly like the physical body, atom for atom. He recognizes the substance of this second body to be ether and that it is the avenue of ingress for the solar vital force. Therefore he calls it the vital body. He sees in the living man the etheric atoms embedded in the dense atoms. To him the withdrawing of the entire vital body from the dense body means death. The last atom of the vital body to separate from the physical body is in the left ventricle of the heart. It is called the seed atom.

This final separation does not usually take place until three and one-half days after the ordinary physician has pronounced life extinct. The esoteric student is told by the occultist of the importance of keeping the body of his loved one quiet and untouched during this period. This is because the occultist sees and understands a certain process which is going on in the vital body. He knows

that the panoramic record of the acts of the past life contained in the vital body must be transferred to the higher vehicles to serve as the means of spiritual development in the post-mortem state; also that noise or confusion during the above mentioned period of three and one-half days interferes with the transfer of the panorama and may even cause its loss.

The occult student does not unduly concern himself with his dense and vital bodies after he has once learned their proper care and use. His desire body and mind he learns to control in his early days as a neophyte. It is the soul body that specially concerns all aspiring students. The Master Christ Jesus called particular attention to this when He said: "What shall it profit a man if he gain the whole world and lose his own soul?" We build our soul bodies through the agency of our four vehicles, namely, the physical, vital, and desire bodies and the mind. Without them soul growth is impossible. Our treasure in heaven is the soul body, built by the right use of all the other vehicles. It consists in the two higher ethers of the vital body, forming a radiant, luminous vesture about the aspirant who has utilized his opportunities for selfless service.

When a person follows the opposite course and serves only the lower self and its passions, he eventually goes out of the door of death through the sphere of Saturn, having lost his once beautiful soul body, if he ever possessed one, the glorious thing which took ages to build. In this case the ego is also stripped of its precious seed atoms, the priceless gift of the gods. The occultist knows this to be the real death. Then the spirit stands naked, having lost all its vehicles and the seed atoms from which new ones could be constructed. It must go back

almost to the beginning of involution and start over again. This is a terrible loss.

Therefore it is not the death of the body we need fear. That is a natural and right process at present. The body was not designed to be retained forever. We came and built the dense and vital bodies through the assistance of our parents for a certain purpose. When that purpose is accomplished, we lay them

aside gladly because we know we are then free to build new bodies better suited to our needs in carrying out the plan of our evolution.

Finally, when we have become Adepts, we shall not need the cooperation of others in the building of our bodies. When that time comes, we shall have become Master Builders, and Master Builders know no death.

The Heart of Humanity

BY WINOGENE SAVAGE

MY WORK is to do my part in advancing humanity. Wherever the need arises, I will do my best. Being helpful to my fellow travelers, that is my mission. What I have gained, they are entitled to. What I know, they too shall know if they desire it. If I can speak a word of healing, I shall say it with my heart and soul and spirit—not alone with my lips. If they need a helping hand in any difficult place, mine shall be extended to clasp theirs as brother, friend.

Not mine to see or utter condemnation—mine to see the good so steadily and completely that it must be expressed in answer to my call. Not mine to utter failure, for when any soul is trying to surmount difficulties, it is for me to shed a light upon his road.

I am a lover of the world with its beauty, its life, its needs, and even its frailties, which only lend the human touch that makes all spirits akin. I love them all—the rich, the poor, the high, the low, the good, and the bad—for they are mine, all mine, to love and serve and cheer along the way. I love their struggle upward toward the Light Eternal, for I can read in all their ef-

forts something glorious, sublime; and I can see ahead the triumphant dawn of victory, olive-wreathed, rose-crowned. Theirs is the growing life, the advancing life. I love them, kindred souls, *I love them!* And my heart and hand go out to meet them as they pass. I feel their prayers, unuttered, yet a living presence with them all their way. Their loads are sometimes so great I wonder at their strength to "carry on," and yet they smile even through their tears, for Hope walks just ahead. They all will overtake her too, some day.

Heart of Humanity! You are the canvas on which man paints God. You are the pigment and the painter; yes, perhaps the painted also! Throbbing pulsating Heart of Humanity, I love you even as I am one with you! Growing, advancing Heart of the World, you shall win all, and in the winning find yourself.

This is the dawning of another day, when the kingdom of heaven shall be *lived*, not dreamed. Already the heralds have gone forth, and this new era comes to us, my brother, even now as we speak our hope and love. Heaven is after all the perfect harmony of knowing that *all are one great Brotherhood.*

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

Susceptibility of Meat Eaters to Cancer

Question:

Is it true that cancer is confined to meat eaters and that vegetarians are exempt from it? If so, what is your explanation of the matter?

Answer:

We have seen certain statistics, prepared, we believe, by some branch of the medical profession, which stated that cancer was largely confined to meat eaters. We are not in a position to say how authentic these statistics are; this is a matter which we shall investigate later. The occult student, however, would expect the above statement, in the main, to be true. A cancer consists of a group of body cells which have broken away from the control and guidance of the ego or spirit. Thus they represent a form of anarchy. They are mutinous; they have rebelled against the captain. Moreover, they are predatory in nature. They set out to live an existence independently of the rest of the cells of the body. They draw sustenance not only from the blood stream but also from the surrounding tissue. They seek to exalt themselves at the expense of the rest of the body. The cancer grows and interferes with the processes of the body, and if not checked brings about sure death.

Before a particle of food can be assimilated into the body and become an

integral part of it, the cell individuality must be conquered by the ego of the body into which the food is taken. There cannot be two masters in one body. This subordination of the cell individuality of the food is brought about in the process of digestion. The cells of an animal body are very much more highly individualized than are those of a plant for the reason that the animal has a desire body, and its desires and passions are impressed upon the consciousness of the cells in its body. This makes it much more difficult to subdue the cells of animal flesh than those of plants when that flesh is eaten by man. Moreover, the animal cells are never fully and thoroughly subdued; they stand ready to mutiny if the opportunity is given, on account of the desire nature of the animal which has been impressed upon them. The plant, however, has no desire body; therefore its cells have little incentive to break away from the control of the ego after they have been taken into the human body.

It is easy to see from the preceding that the meat eater has a more difficult task to perform in keeping all the cells of his flesh food under subjection than the vegetarian does. Moreover, when his vitality becomes lowered for any reason, the animal cells are ready to seize the opportunity to mutiny, and this mutiny might readily take the form of cancer. Therefore, regardless of statistics, the occult student affirms that meat eaters must naturally be more subject to cancer than vegetarians.

*The Nature of New Thought**Question:*

What is your attitude toward New Thought? Does it represent truth or fallacy, and is it legitimate?

Answer:

New Thought represents a great truth, but as it is often presented it also includes a certain fallacy. The great truth which it puts forth and which is of immense importance to humanity is that of the creative power of thought. When we think, we create thought forms, which tend to materialize themselves in external conditions. A thought form acts as a mould or pattern about which material substances group themselves. Thought creates character, and character is destiny. This is the great service which New Thought has done for humanity. It is legitimate, therefore, to use creative thought to change the character and the contents of the so-called subconscious mind in order that the character and the subconscious mind may later be reflected in a changed environment.

But there is another side to the question. Any attempt to change one's environment by mental force without first having changed his character must necessarily fail eventually, because one's environment is the reflection of his character and the degree of his spiritual development. The spiritual force is not available for maintaining a certain environment unless it is a reflection of the character. The correct method is to bring about a reformation of the character and the subconscious mind first, using the creative power of thought to do it, employing the visualizing faculty of the mind for this purpose. This is perfectly legitimate. In order for a thing to exist upon the physical plane, there must first be a mental archetype of it, and this archetype is created by the visualizing process. But it is not right to put the element of force into the archetype and *demand* that it shall materialize in advance of the corresponding change in character. The Bible has the correct statement of the

situation when it says, "Seek ye first the kingdom of God, and all these things shall be added unto you." Demand is the thing that must be omitted in connection with the creative power of thought if one is to keep within the bounds of cosmic law. That demand is legitimate is the fallacy of New Thought. When one does not demand materialization of his thought creations at any particular time, the matter is left to the spiritual agencies on the higher planes, which bring about changes in environment so as to maintain an exact balance between one's spiritual nature and his material surroundings, and thus the best interests of the ego are maintained.

It may be seen from the above that thought creations may or may not materialize in the present lifetime of the individual who makes them. But this is not a matter of great consequence; we know that if we leave the matter to the wisdom of the higher forces, we shall get the best possible results, but if we take the matter into our own hands, we shall very likely get bad results and perhaps eventually bring disaster upon ourselves instead of good fortune.

*To Him That Hath Shall Be Given**Question:*

Kindly explain the esoteric meaning of the following paragraph from St. Matthew: "Whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

Answer:

On the face of it this looks like a severe doctrine. The student of mysticism, however, is able to see the real meaning lying beneath the surface. When a person develops in evolution and perfects his vehicles in accordance with the divine plan, that is, his physical, vital, and desire bodies and the mind, he develops strength in these vehicles, and he also develops spiritual power derived from the ego. This enables him to carry on the processes of life in a successful manner and add to the things which he

already has. On the other hand, an ego who neglects his opportunities of evolution and who may be indolent and disinclined to work not only fails to develop his vehicles and add to their power, but if he persists in this course he also loses some of the ability which he may have developed in the past. With the less of power there comes the inability to succeed in any department of life, be it spiritual, mental, or physical. Therefore such an ego, as the quotation says, has taken from him "even that he hath." Thus we see that the quotation is a statement of the Law of Consequence.

Justice in the Universe

Question:

It appears to me that justice does not exist in our universe, because we see so much inequality about us and we are told by occultists that this inequality has been in existence from the beginning, that is, from a time at least as far back as the beginning of the Saturn Period. Therefore how could there be justice when the various egos of our life wave started unequal and the divergence has been increasing ever since?

Answer:

We know that absolute justice is inherent in the universe and in the divine plan, because the Great Spirit whom we call God and "in whom we live and move and have our being" has as his basic vibration love, that is, the vibration of attraction and cohesion without which there could be no manifestation of a universe. This is an occult axiom. Therefore if we have our existence in the body of a God of love, we are absolutely certain that justice prevails, because justice is one of the foremost manifestations of love. This disposes of the main feature of the matter. It remains to discover the *modus operandi* by which justice is achieved. The great Laws of Consequence and Rebirth explain the more obvious methods employed. The Law of Epigenesis explains the obscure aspects. Epigenesis is a latent power within the spirit itself which enables it to set new causes in operation independently of all

past causation. Therefore the Law of Epigenesis is superior to the Law of Consequence. But Epigenesis cannot be utilized to any great extent until the Law of Consequence has quite largely, though not entirely, been satisfied.

These laws have been in existence forever; the time was not when they were not in force. Therefore spirit contains within itself the seeds of inequality, the seeds of diversity; but neither inequality nor diversity constitutes injustice. This may be apparent from the analogy of the different parts of the human body. The cells which reside in the feet, for instance, might claim that they are subjected to injustice because they occupy such a lowly position, and they might demand to be transferred to the eye, the brain, or the hand. The macrocosm of the universe and the microcosm, man, a small universe, are both based upon the principles of unity. There is no division in spirit. There is no separation between foot and head in spirit. Therefore one function is of the same importance as any other, and absolute justice is executed spiritually to one part of the organism exactly the same as to another. Now to apply this analogy to the case of apparent injustice in the conditions of men: As human beings are cells in the cosmic body, some of us must function in the cosmic feet, others in the cosmic assimilative region, others in the cosmic generative region, and still others in the cosmic brain. But spiritually every one of these functions is exactly of equal importance, and therefore perfect justice is done to each ego no matter where he may be located; and the position which he occupies and for which he has fitted himself depends upon his own initiative and exertion under the Laws of Consequence and Epigenesis.

As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us, the hidden side of nature.—*Max Heindel.*

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 as a Factor in Education

BY ALFA LINDANGER

(This article was given third place in our recent competition. EDITOR.)

IN THE last decade there has been a very noticeable and gratifying awakening in the press and among our educators, as well as administrators of justice, to the salient fact that civic reforms must come about through education; that a definite all-embracing system of child training and correction of moral defects in their incipiency, plus the encouragement of a stabilized home life, is the only solution for the present social problems and chaotic conditions.

The old hidebound rule-of-thumb way of cramming "the three R's" into recalcitrant youth is fortunately entirely discarded in most of our schools. A decided impetus towards higher standards in education has steadily been observed, due partially to the late war, when a nation, complacent and proud of its public schools, stood aghast at the low rating of mentality of their "finished" mass product, the potential soldier, the "rookie."

Widespread attention from the people at large through the medium of the press has recently been focused upon our greatest national asset, the children. A new type of education has come into being, It has been discovered that better results are derived by fitting the method to the child, rather than as heretofore, the child to the method.

We now hear of psycho-analysis, the science of the subconscious mind, applied to the teaching profession. Educational experiments are now going on in earnest at our universities and other institutions of learning. Intelligence tests have been perfected to such a degree that it is now possible to foretell with approximate certainty whether a child will become "a hod carrier, a Babe Ruth, or merely a senator," according to a report of a University of California professor. These tests have become so systematized that it is said they vary no more than 3.5 points at their maximum. Therefore they are invaluable in "placing men and women in their proper spheres, and eliminating

the mediocre and inefficient from positions where they do not belong."

The psychology department of Stanford University has through a unique educational experiment been investigating and searching for the most gifted children in order to plan their education with a view to their highest development. Through their tests these psychologists have selected one thousand remarkably bright children from the public schools in California. Their careers are to be followed in order to find out how they succeed in practical life. "This investigation has three objects: first, to find, if possible, what genius really is; second, where it comes from; third, what methods are best for its development."

This is the first large group of "geniuses" ever studied, and it will be the first that has ever had the advantage of special education. We know pretty well how to educate the feeble-minded but how best to educate a bright child is not so well known. To find geniuses while children and give them special training and responsibility early in life is our greatest hope for a better social order.

Professor Tirman in his "*Genetic Studies of Genius*" says: "Educational procedure, to be sound, must always be based upon an analysis of the raw material with which it deals." But this "raw material" must be old enough for examination. It presupposes a child of school age with habits and characteristics definitely established; also, and the most important, *ipso facto*, the actual presence of the child when tested.

In the main the psychological tests consist in finding the child's capacity and aptitude for *observation, speed, accuracy, memorizing, application*, etc. For small children they usually include the association of ideas through pictures and concrete objects. At best the results are merely tentative. Also the labor involved in collecting data, ascertaining family history, and classifying, tabulating, rating, and reporting on the data is enormous and expensive.

Surely the educators would be glad

to know of a more direct method, one much simpler and more reliable, the deepest system of human analysis and one in which the only data necessary are those of sex, birthplace, and exact time of birth.

As the young mother fondly gazes upon her newborn infant, the dimpled morsel of humanity slumbering in its downy cradle, would she not wish to know what talents and gifts of the gods had been bestowed upon it? It is possible to learn this, and more, through the divine science of astrology, the golden key of knowledge which will unlock the doors of our hidden powers and our undreamed-of possibilities.

Astrology is the science of tendencies. It teaches the harmony of nature. It is the concord of mathematics and the celestial aspects of cosmic law. Astrology, in its purity, is a true guide of life. It has been used and guarded throughout the ages of dark materialism by the savants and sages from Pythagoras to Christ, from Copernicus to Tycho Brahe and Kepler, and from Bacon and Shakespeare to the present day. And now a band of esoteric students selected for that purpose is reverently offering its teachings to the world at large, the world which so sorely needs its light and which now may be ready to accept its divine truth.

As a man sows, so must he also reap. Past actions result in present environment and character. Therefore we are born at a time when the vibrations in the ethers and the positions of the planetary bodies are in accord with our individual stage in evolution as determined by our past lives, and will give us the conditions necessary for our advancement in the school of life. "To everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted." (Ecclesiastes 3:1-2.)

There should be no doubt in the mind of intelligent people about the influence of the heavenly bodies on human life

when we consider that wireless waves of different lengths sent out from man-made radio stations can make themselves felt and be registered by mechanical devices thousands of miles away. Quite recently there have been discovered cosmic rays one hundred times more penetrating than the powerful X-ray, and these have been studied and measured by delicate scientific instruments. Dr. Robert A. Milliken, head of the California Institute of Technology, calls these wonderful rays "invisible messengers from the great cosmic spaces beyond the ken of man."

The message of the stars is learned through the horoscope. A scientific horoscope is a measure of a man's progress in time and space, and is computed from the positions of the planets at the moment of birth. By means of the horoscope the etheric vibrations then imprinted upon the child are deciphered, and will largely show the physical, mental, moral, and spiritual possibilities of the newly born. The horoscope gives a revelation of the potentialities of life from the cradle to the grave, just as the seed of a plant has within it all the embryonic elements which makes the roots, stem, leaves, flowers, and fruit.

Let us see how the idea of educational astrology could be carried out to the best advantage and in the simplest way at the present time. First, all physicians attending obstetrical cases should be required to register the exact time when the child draws its first breath, which usually (but not always) is coincident with the first cry. In every community there should be established official bureaus in charge of competent masters of astrology, where children's charts may be calculated according to data furnished by parents or doctors. This incidentally would constitute a complete registration and classification of each individual citizen, which in the future should prove of incalculable value in rating aspirants for public offices. There should be strict state or national supervision of these bureaus.

The delineation of the chart should be clear and concise, using no astrological terms confusing to the lay mind. The "plans and specifications" of the child's nature should be stated so as to be a plain guide for the parents and teachers in training and restraining it. The key-stone of the personality is the mind. First, look at the quality of the mind; then, find what channels it should follow for its best expression, which will determine the child's aptitude for a certain vocation. Then the moral tendencies should be examined, pointing out the trend of possible evil and the preventive measures for its avoidance. Next the physical constitution should be investigated, showing what possible ailment may develop if not guarded against, and how it may be dispelled. Scientific methods of nutrition, hygiene, and sanitation should be emphasized.

The constructive training of our children should begin in infancy by wise and understanding parents. The child's fundamental education should consist in helping it to establish good habits through regularity and simplicity in all functions at all times. When the child becomes of school age, it may be quite definitely known from the horoscope for what it is best fitted, and its energies may be turned into constructive channels for its ultimate success and happiness. What a boy or girl is good for may be determined with reasonable accuracy if we have a scientific horoscope to go by. One prime idea is to starve out incipient evil while nourishing and developing the good, thus minimizing pain and suffering.

It requires no stretch of imagination to see how scientific esoteric astrology will simplify and greatly improve child training, substituting corrective measures in infancy and plastic childhood for punitive ones later, while crime incentive will consequently diminish for lack of material to feed upon.

"Train up a child in the way he should go, and when he is old, he will not depart from it." Proverbs 22:6.

And the old saying, "As the twig is bent, so is the tree inclined," is profound wisdom, which should speedily be rescued from the limbo of other almost forgotten disciplinary precepts.

Each child born into this world ought to find the fullest opportunity and the largest measure of assistance awaiting it, in order to develop the qualities and potentialities latent in its nature as completely and harmoniously as possible. The education and moral training of our children are paramount for the future development of our nation, and astrological findings may become most important factors in helping forward evolution and the eventual perfection of the race. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isaiah, 55:13.)

Another educational and equally important application of the stellar science is in choosing one's marriage partner. An ideal, harmonious marriage will usually only result when the charts of both parties are blended and balanced physically, morally, and spiritually. Unless there is considerable harmony shown in the charts the couple should not marry, no matter what the first strong attraction dictates. Unhappiness, perhaps untold suffering, would quite likely follow marriage. Better a few tears before than a lifelong sorrow afterward.

The union of a well mated couple will result in comparatively perfect offspring. When people marry according to the law of harmony, children will not be accidents. Parenthood is the most sacred function in life, for the man as well as the woman. Love is the strongest force in creation. A perfect, reciprocal love is a most wonderful tonic and a stimulus to bring out all the vital power in man; it is also the greatest factor in the bringing forth of superior children. Peace, joy, and happiness would reign supreme in a home where such love prevailed. A nation of families like that would indeed

be unconquerable. Training for parenthood and the training of children then become the most important problems of the world today.

The ancient Greeks and Egyptians were governed in their marriages and the rearing of their children by the advice of the high priests of stellar law. During the ensuing centuries the divine science of astrology gradually became degraded and profaned, and at last so entirely obscured by corruption and misuse that its light was hidden from the people completely. Its flickering flame down through the ages was faithfully kept alive only by solitary savants, who had to disguise its truth under the cloak of allegory and symbol.

But humanity is stirring; it is waiting and eagerly looking for relief from intolerable conditions, yet not knowing how to obtain it. The time has come to resurrect this long forgotten teaching of divine law and apply it to the needs of society today.

When the age-old selfishness of individuals and nations has eventually spent itself, we shall indeed see progress along all lines of endeavor beyond our wildest dreams. And it will not be so far into the future, either. By the middle of the century—say about 1950 or 1960—when this vital knowledge has been generally applied and has had ample time to demonstrate results, we shall see effects which will be remarkable and astonishing.

And be it also known that not so many years hence we shall suffer less from seismic disturbances, cataclysms, and other destructive forces in nature than now, for man and macrocosm are subject to the same laws. When humanity calms down, so will the earth. More settled and happier conditions will prevail throughout all nature, and the elements will yield their bounty for the lasting benefit and progress of man.

Therefore let reason, knowledge, and love go hand in hand for the creation of real homes, ideal parents, perfect children, making the sum total a great nation.

The Children of Virgo, 1926

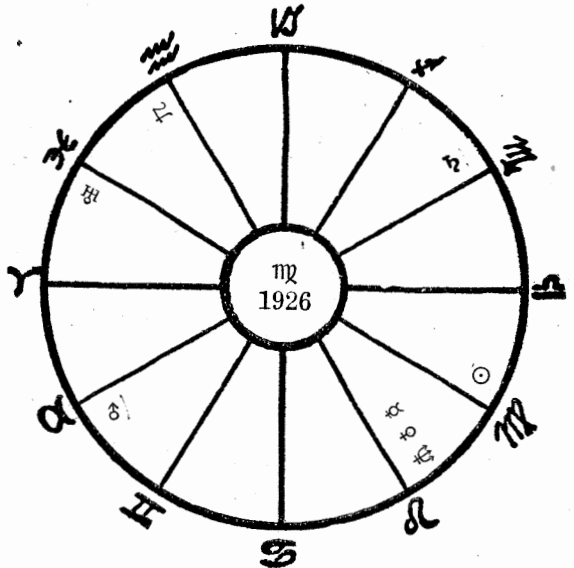


A Character Delineation of the Children Born between August 24th and September 23rd, inclusive, 1926.

The natural ruler of Virgo is the intellectual planet Mercury. The nature of this planet is expressed through the sign of Virgo, giving the native a literary and scientific also nervous nature. The Virgo usually is endowed with a good intellect. These people are given to detail; in fact, they often take every opportunity to find the tiniest flaws in things. They themselves as a rule are most careful and accurate in whatever they do, but they are apt to doubt the ability of others. This is the reason why we find that the Virgo often gets loaded up with many duties. He attracts them on account of his love of detail. It takes him longer to do his work than the average person, but when it is finished it is well done. The Virgo makes a better server than an employer for the reason that he often lacks confidence in his employees' ability to do things as well as he can, and he is prone to do work over, thereby losing the respect and the good will of his workers.

Virgo people are quiet and retiring. Much noise and publicity make them nervous. They are clever with the hands as well as the brain. They are versatile, and as a result can apply themselves to many pursuits.

The children born this year between August 24th and September 23rd, inclusive, will not be as retiring and timid as is usual with the average Virgo, for Mars, the planet of combativeness, im-



pulse, and egoism is in the sign of its fall, Taurus, where it expresses its force in not too lovely a manner. In fact, Mars, when in the sign of the bull, Taurus, may be likened to that animal when he sees the red flag, for Mars' color is red. The quick-witted and nervous Mercury will be in the sign of Leo, another bestial sign, and square to Mars between the 24th and the 31st of August. This will give the children born then a sharp

(Continued on page 421)

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

Your Child's Horoscope

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

To be eligible for a child's reading the parent or applicant must be a YEARLY SUBSCRIBER to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of 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.

NORA PATRICIA L.

Born August 9, 1920. 4 A. M.

Lat. 44 N.; Long. 77 W.

Cusps of the Houses:

10th house, Aries 20; 11th house, Taurus 27, Gemini intercepted; 12th house, Cancer 5; Ascendant, Leo 5-26; 2nd house, Leo 25; 3rd house, Virgo 19.

Positions of the Planets:

Neptune 11-28 Leo; Sun 16-27 Leo; Jupiter 26-09 Leo; Venus 26-33 Leo; Mercury 29-40 Leo; Saturn 11-23 Virgo; Mars 14-13 Scorpio; Uranus 4-23 Pisces, retrograde; Moon 10-40 Gemini.

How wonderfully interesting is this key to the soul, the horoscope! How the mystic scroll hides itself at times from the eyes of the curious, and how, again, its letters will stand out boldly to those who read and who are sincerely endeavoring to help.

This little girl has come into physical manifestation with some most interesting configurations of the planets. She is a strong soul with many lessons to learn and many debts of destiny to pay, which she has chosen to liquidate in this life, for, mark you, each soul is usually given an opportunity to choose one of a number of lives before it descends into an earthly tabernacle.

Nora has the positive and lordly sign of Leo on the Ascendant, with the ruler, the sun, in its own sign and in the first house in conjunction with Neptune. This is a wonderfully strong position for mysticism, especially with the moon sextile to the Ascendant, sun, and Neptune. This child will be most difficult to understand, for her ideals of life will be far in advance of those of the present time, and she will be extremely sensitive, a rare flower, an orchid, which may wilt at the least touch. She will suffer keenly when spoken to roughly or unkindly. She should be sheltered from the harshness of the world. This does not mean that she is negative or weak—far from it. If she is given the opportunity, she can lead many, and she is born to do some worth-while work for humanity.

But there is great danger of her choosing another path, for there is another side to her nature, which from the indications of the horoscope the parents are in great danger of fostering, namely, a pleasure-loving, materialistic, money-spending side, for we find Venus, Jupiter, and Mercury all in conjunction in the prodigal sign of Leo in the second house, the house ruling finances, money. This indicates a person who may develop a keen interest in the acquiring of wealth; it also shows that plenty of it may be forthcoming. Uranus, the planet of impulse, is in opposition to

these three planets. Venus loves to spend money for finery and pretty things to wear, and the opposition of Uranus will foster this tendency, and often cause the spending of money indiscreetly. Saturn is also in the house of money, afflicted by an opposition of Uranus. Saturn causes the native to attract money, and then suddenly takes it away.

Another factor which will strengthen the girl's love for wealth and her desire to spend it is found in Mars, strong in its own sign of Scorpio, square to the sun and Neptune. As Mars is in the fourth house, ruling the mother, and as it also rules the tenth house, representing the father, the parents should be most careful that they do not foster this destructive and extravagant side of the girl's nature, which might be the cause of smothering the wonderfully mystical Nora, the sensitive and beautiful flower.

She has musical power of an unusual nature latent, which some time she may be able to express in musical composition if her inspirational side is developed. A stringed instrument, such as the harp or violin, should appeal to her, and it would also help to develop the mystical side of her nature.

It would be well for the parents to teach her to breathe deeply, for with the moon square to Uranus and Saturn in common signs the oxygenation of the blood will be sluggish.

PAOLINO L.

Born March 5, 1914. 11:45 A. M.

Lat. 44 N.; Long. 11 E.

Cusps of the Houses:

10th house, Pisces 13; 11th house, Aries 18; Taurus intercepted; 12th house, Gemini 1; Ascendant, Cancer 8-05; 2nd house, Cancer 27; 3rd house, Leo 18.

Positions of the Planets:

Mars 10-35 Cancer; Neptune 25-34 Cancer, retrograde; Moon 9-57 Scorpio; Uranus 10-05 Aquarius; Jupiter 11-55 Aquarius; Dragon's Head 14-31 Pisces; Mercury 14-45 Pisces, retrograde; Sun 24-01 Pisces; Venus 1-46 Aries; Saturn 12-08 Gemini.

In judging a horoscope it is the common rule first to see how strong a mind the native has, for the mind is the link which ties the ego to its physical vehicles. We find in this horoscope that the ruler of the Ascendant, the moon, which has an influence on the mind, is trine to the Ascendant and Mars; and Mars, the planet of impulse and dynamic energy, is in conjunction with the Ascendant and trine to the planet which has rule over the mind, Mercury. Mercury is in conjunction with the Dragon's Head, which has a Jupiterian influence, and also in conjunction with the Midheaven. All these planets with their positions and aspects will endow this boy with a wonderfully quick and active mind, a mind, however, which will be somewhat impulsive in action, will not stop to reason a thing out, but will just know at once what is wanted.

With the moon in the occult sign of Scorpio, Mercury in the mystical sign of Pisces, and Neptune strong in the watery sign of Cancer this boy will have intuition well developed, and through this faculty will know how to act and what is best for him to do; but with Mars in conjunction with the Ascendant he will feel he has to do things his own way, and there may be at times too much self-confidence. Egoism is well developed in him.

With Mars in the cardinal sign of Cancer, in conjunction with the Ascendant, and trine to the moon, Mercury, and the Midheaven, this boy will not make a good follower, and only as a leader will he do his best. Jupiter, the ruler of the sixth house, which governs labor, is also ruler of the Midheaven and is in conjunction with Uranus in its own sign of Aquarius. Both Jupiter and Uranus are trine to Saturn, and Uranus is the ruler of the ninth house, which stands for law. With these configurations this boy would make a good lawyer or judge, one who would plead the case of the downtrodden and the working people. With his quick mind he should be allowed to choose a vocation where he can make the best of his active brain.

The sun is in conjunction with Venus and trine to Neptune, and this together with Uranus being well aspected in its own home, Aquarius, and the moon being in Scorpio, Paolino would take kindly to occult studies and would make a powerful champion for the freedom of religious thought. Therefore it would be wise if the parents would give this boy a thorough training in religion as well as law, for he should really work through the ninth house.

VOCATIONAL

JAMES ADELBERT R.

Born October 28, 1907. 6:11 P. M.

Lat. 48 N.; Long. 122 W.

Cusps of the Houses:

10th house, Aquarius 4; 11th house, Pisces 0; 12th house, Aries 10, Taurus intercepted; Ascendant, Gemini 3-22; 2nd house, Gemini 26; 3rd house, Cancer 15.

Positions of the Planets:

Neptune 14-51 Cancer, retrograde; Moon 1-57 Leo; Jupiter 11-57 Leo; Sun 4-29 Scorpio; Venus 16-00 Scorpio; Mercury 27-42 Scorpio; Uranus 9-26 Capricorn; Mars 9-24 Aquarius; Saturn 21-18 Pisces, retrograde.

For our vocational reading we have the chart of a young man who has as his ruler the quick-witted, intellectual Mercury, for the sign of Gemini is on the Ascendant. This planet of reason is in the martial sign of Scorpio in the sixth house, ruling labor. Mercury is trine to the mental moon and to the wise, cautious, and analytical Saturn. This combination of planets will give James a quick, clear, and deep mind. He would be able to master almost any subject.

There is, however, a great danger that he may stand in his own light; he may cast his own shadows. Gemini people are easily influenced and swayed by others. Mercury is in an intercepted sign. Planets in intercepted signs represent latent possibilities, and when Mercury is intercepted the mind does not want to take hold; it is apt to want to put off

till tomorrow what might be done today. However, Scorpio was on the cusp of the 6th house at about the age of thirteen years, which freed Mercury. But we find another handicap. Mercury is one of our fast moving planets. There are periods, however, when he is almost stationary, just previous to retrogression. When Mercury reaches this period, as in the case of this young man, his influence is slowed up and the mind does not act as quickly as otherwise. However, the moon is in a sign of impulse, Leo, and this speeds up Mercury to a very great extent.

Gemini people are very apt at mercurial pursuits, such as stenography and bookkeeping. We find the sun, Venus and Mercury in Scorpio. Scorpio stands for doctors, healers, etc. As this sign occupies the sixth house, ruling sickness, as Venus is trine to Neptune, which is strong in the watery sign of Cancer, and as the sun is sextile to Uranus, if this young man would learn the art of healing (not materia medica but one of the later methods such as osteopathy, combined with spiritual healing), he would find a larger field of experience where he could express himself in a manner that would be more to his liking.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

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

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

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 August)

- Q. What instruction did their Leader give the Atlanteans?
- A. He called them together and spoke to them somewhat as follows: "Hitherto you have seen Those who led you, but there are Leaders of varying grades of splendor, higher than They, whom you have not seen, who guided your every tottering step in the evolution of consciousness. Exalted above all these glorious Beings stands the invisible God who has created the heaven and the earth upon which you dwell. He has willed to give you dominion over all this land that you may be fruitful and multiply in it."
- Q. What instructions were given regarding the worship of this God?
- A. The Leader said to them: "This Invisible God only must you worship, but you must worship Him in Spirit and in Truth, and not make any graven image of Him, nor use any likeness to picture Him to yourselves, because He is everywhere present, and is beyond any comparison or similitude. If you follow His precepts, He will bless you abundantly in all good. If you stray from His ways, evil will follow. The choice is yours; you are free, but you must endure the consequences of your own actions."
- Q. How does the education of man proceed?
- A. By four great steps. First, he is worked upon from without, unconsciously. Then he is placed under the rulership of Divine Messengers and Kings whom he sees, and whose commands he must obey. Next he is taught to revere the commands of a God whom he does not see. Finally, he learns to rise above commands, to become a law unto himself; and by conquering himself of his own free will to live in harmony with the order of Nature, which is the law of God.
- Q. What are the four steps by which man climbs upward to God?
- A. First, through fear he worships the God whom he begins to sense, sacrificing to propitiate Him as do the fetish worshipers. Next he learns to look to God as the giver of all things, and hopes to receive from Him material benefits here and now. Then he is taught to worship God by prayer and the living of a good life; also that he must cultivate faith in a heaven where he will be rewarded in the future, and to abstain from evil that he may escape a future punishment in hell. At last he comes to a point where he can do right without any thought of reward, bribe, or punishment but simply because "it is right to do right."
- Q. How far had the Original Semites advanced?
- A. They had reached the second of

these steps. They were taught to worship an invisible God, and expected to be rewarded by material benefits or punished by painful afflictions.

(To be continued)

THE CHILDREN OF VIRGO, 1926

(Continued from page 416)

tongue, which will be apt to be used under impulse. Venus, the planet of pleasure, will also be square to Mars between August 24th and September 4th. Venus and Mercury, both square to the unruly Mars, these planets being in the two most dominant and fixed signs in the horoscope, Taurus and Leo, will make the children born at this time very wilful and determined to have their own way, with a tendency to argue and become quite cruel. This square of Venus and Mercury to Mars is made doubly strong by Saturn being in mundane square or opposition to these three planets.

The parents of these children will surely have a problem on their hands, and unless they show a large amount of love and diplomacy, the children will be their

masters. These children should be taught to tell the truth at all times and never to take a thing which does not belong to them. With Saturn in opposition to Mars, Mercury square to both, and Jupiter also adding its square and opposition, truthfulness and honesty should be strictly adhered to. The parents themselves must be most careful that they set an example which will inspire these children with love, kindness, honesty, and truthfulness, for Virgo children are very keen to observe everything that is not of a high, moral nature. At heart they are inclined to very high ideals, but if these ideals are shattered, they suffer keenly and are easily turned to the downward path as a result.

With Jupiter, ruling the arterial circulation, in opposition to Venus, which rules the venous circulation, and Mars and Saturn square to both from fixed signs, these children should be trained in some vocation in which they are not forced to perform too heavy manual labor. Clerical work, such as stenography or bookkeeping, and scientific investigations will be good for them. Virgo people are very apt as dietitians.

An Opportunity to Serve

Among your friends and relatives are those whom you would love to interest in the Rosicrucian Philosophy. One of them at least is ready, you feel, to accept a few of its elementary principles. At once it occurs to you to give him the "Cosmo" to read, and then you think perhaps something lighter should be given as an introduction. A happy thought comes to you, and with a good feeling in your heart you subscribe to the "Rays" for him.

And so, because of this happy thought, the postman every month brings to your friend valuable occult truths in a non-technical form. Twelve times during the year a definite impression is made upon his mind and heart. Through this repetition he becomes interested. He asks you questions. You have the great joy of explaining. He asks for more information. You give it. And soon you have your friend ready and anxious to study the "Cosmo."

If by October first you send us three subscriptions, two of which must be NEW, we will send them for \$4.00. Should you prefer, you may have the *Cosmo-Conception* or any other one of our \$2.00 books in exchange for the two new subscriptions.

The Rosicrucian Fellowship,
Oceanside, California.

Children's Department

How One Wise Man Saved Many Wise Men

BY MARY-ABBY PROCTOR

(Continued from August)

DANIEL and his three companions, who grew into honored Wise Men, had many strange things happen to them. One night the king dreamed something that troubled him greatly. He was so much distressed that he called before him some of his Wise Men. He asked them to interpret, that is, explain, the meaning of his dream.

One of these men said, "O king, live forever! Tell thy servants thy dream, and we will show the interpretation."

The king answered, "The thing is gone from me, but if ye will show me the dream and the interpretation thereof, ye shall receive gifts and great honor."

The Wise Men tried to make the king understand that it was a strange thing that he asked. Who could interpret a dream that the one who dreamed it could not recall? Why, the wisest man on earth could not do such a thing! At this the king grew very angry; he was unreasonable and declared that every one of the Wise Men in his kingdom should be put to death.

Now Daniel and his three companions had not been with those who had been called before the king to explain his dream. But as they were Wise Men, they of course must be put to death with the others.

Captain Arioch of the king's guard had been appointed to search out and put these men to death. Daniel went to the captain and persuaded him to permit him to see the king before his commands were carried out. Daniel was allowed to go before the king, whom he told that he felt he might explain the dream if given a little time to study upon the matter.

The king was so troubled and so desirous of knowing what his dream meant that he gave Daniel the time asked for. "Then Daniel went to his house and made the thing known to his companions." All four of them earnestly prayed that God would show to Daniel what the king had dreamed and also its meaning.

"Then was the secret revealed unto Daniel in a night vision. And Daniel blessed the God of Heaven:

'Blessed be the name of God forever and ever!

For wisdom and might are His.

He giveth wisdom unto the wise,

And knowledge unto them that know understanding.

He revealeth the deep and secret things.

I thank Thee, and praise Thee, God of my Fathers,

Who hast given me wisdom and might, and hast

Made known unto me now what we desired of Thee!'

Daniel went to Captain Arioch and said, "Destroy not the Wise Men of Babylon. Bring me in before the king, and I will show unto him the interpretation."

Arioch very quickly took Daniel to king Nebuchadnezzar and said unto him, "I have a man of the captives of Judah that will make known unto the king the interpretation."

The king spoke to Daniel: "Art thou Daniel, whose name is Belteshazzar? Art thou able to make known unto me the dream which I have seen and the interpretation thereof?"

Daniel told the king that the thing he so wished to know could not possibly be

told him by any magician, astrologer, or other Wise Man, but, he said, "There is a God in Heaven that revealeth secrets." Daniel then told the king that God had revealed the dream to him, not because he was wiser than the other Wise Men, but because he and his companions had asked it of God in prayer, believing He was able to do so. The king was told that the dream had been sent so that he might know what was to happen to his kingdom in the years to come.

Daniel told Nebuchadnezzar that in his dream he saw a terrible image; that it was very large and shone with a brightness that was blinding. The head of the image was of gold, the breast and arms of silver, the body of brass, the legs of iron, while the feet were partly of iron and partly of clay. In the dream there appeared a great stone that had been cut without hands. This stone smote the image upon its clay and iron feet and broke them into pieces. It fell and the rest of the image was broken. The gold, the silver, the brass were broken until "they became like the chaff of the summer threshing floors, and the wind carried them away so that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

Said Daniel, "This is the dream, and we will tell you the interpretation thereof."

"Thou, O king, art a king of kings, for the God of Heaven hath given thee a kingdom, power, strength, and glory. Thou art the head of gold. Then Daniel went on to explain that Nebuchadnezzar's reign was to be followed by one that would not be as good as his, the silver one. This would be followed by another, the kingdom of brass; and the fourth one, represented by the feet, partly of potter's clay and partly of iron, was to be divided. After this divided reign, part of which was as strong as iron and the other part as weak and as easily broken as clay, the Lord would set up a kingdom which would never be destroyed. Like the stone that had been

cut without hands, it would overcome all that had been before it and grow into a mountain until it covered the whole earth. This kingdom was to last forever.

The king listened to Daniel with wonder and awe. When the explanation was finished, he fell on his face before Daniel and said, "Of a truth it is so. Your God is a God of gods and a Lord of kings, a revealer of secrets!"

Then the king made Daniel a great man, gave him many gifts, and made him ruler of the whole Province of Babylon; also chief of all the Wise Men of Babylon. At the request of Daniel the king also gave great honors to his three Judean companions, Shadrack, Meshack, and Abednego, who had prayed with him, and so he saved not only their own lives but the lives of all the other Wise Men.

Of course after this one would expect that the great king Nebuchadnezzar would no longer worship images of gold and silver, but in spite of all that had happened he did that very thing. In fact, he had to be punished very severely before he would give up his idols and "extol and honor the King of Heaven, whose works are Truth."

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.

An Ideal Diet

BY WILLIAM GORDON

THE QUESTION of diet and its relation to mental and physical health are becoming of increasing importance during these strenuous times. It may be taken as axiomatic that there is no such thing as perfect health under the conditions imposed by modern civilization, for some of the most important factors for securing it are temporarily beyond the control of many of us. Many individuals are forced to spend a great part of their lives in depressing unhygienic surroundings, deprived of a proper allowance of fresh air and exercise. These are conditions to a very large extent incidental to our present system of civilization, and to which the average person has to submit if he wishes to share in the advantages of organized society.

But one can, if he wishes, control one of the most important factors which to a very large extent determines the mental and physical health, and that is the factor of diet. Conservatism, however, extends its influence to the matter of diet to the extent that it frowns on innovation and change. The food reformer is looked upon as a mild kind of heretic or some species of irresponsible animal that should not be allowed to be at large

in a civilized community. Hence it happens that most food reformers have not embarked on the venture of dietetic reform from choice but rather by virtue of necessity. Nearly all the vegetarians I have ever come in contact with had adopted the vegetarian plan of living for reasons of health.

It is generally recognized even by the orthodox medical profession, which is as a rule very conservative in such matters, that excessive consumption of animal flesh is responsible for the rapidly increasing mortality from diseases such as diabetes, cancer, and certain forms of kidney disease. Many physicians go so far as to recommend abstinence from flesh food for a time as an aid in the recovery of lost health, and there is at least one hospital in New York which has adopted an exclusively vegetarian diet for its patients.

That there are the strongest utilitarian grounds for the use of a non-flesh diet will be urged in this article; but at the same time it should not be forgotten that from a humanitarian standpoint the killing of animals for the purpose of food presents many objectionable features and can only be excused on account of its necessity in our present stage of civiliza-

tion, which seems to have been built up on the assumption that the lower animals were made solely for the use of man and have no rights on their own account. Perhaps a study of natural history from an evolutionary point of view would do a good deal towards dispelling that notion, but it is not to be expected that the average individual will have the time or inclination for such a study. One's selfish instincts are most often uppermost in such personal questions. Yet I am inclined to believe that most advanced thinkers will readily admit that but little progress of a high order will be achieved until the human race rises to a higher plane in the matter of diet.

Nature has generously provided the human species with a real profusion of food materials throughout nearly the whole of the habitable globe. Largely from force of established custom and motives of convenience man has at nearly all stages of his history confined himself to a comparatively restricted dietary. Thus in the very early stages of history as among some races to the present day domestic animals formed the sole means of subsistence. This was the case with the nomadic tribes of certain parts of Russian Turkestan, descendants of the Tartars who on one occasion devastated Europe. Now these peoples have become reduced to a state practically of bestiality, due probably to the fact that they subsist entirely on the flesh of their herds and practice none of the arts of agriculture. In fairness to these nomadic tribes it must be admitted that the soil of the territories they inhabit is unfit for most purposes of cultivation and is only available for the rearing of sheep and goats. Thus they are compelled to subsist on these animals and hence can never rise high in the scale of culture.

However, it is not so much with the question of the cultural value of a non-flesh diet that I propose to deal; rather would I prefer to discuss the subject from the point of view of health and efficiency. One of the strongest objections that can be urged against meat as

an article of diet is that it is the dead flesh of an animal and is already in the process of decomposition. Furthermore, it usually represents the muscular substance of the animal and thus contains some of the waste products of its metabolism, which when taken into the human system are apt to work much mischief.

Carnivorous animals are so constructed that their digestive systems can deal with such conditions without undue inconvenience. The intestines in carnivorous animals are much shorter in length than in the herbivorous animals, and hence the waste products of digestion are not retained for any length of time. On the other hand, the intestines in man are of considerable length, as a matter of fact about twenty-five feet, whereas those of the lion are only about six or eight feet. In man the stomach movement in the digestion of food is radically different from that of the carnivorous animal. The dental system in man is better adapted for the eating of fruits, nuts, and vegetables than for the mastication of flesh foods. Man is not equipped with strong jaws, teeth, or claws physiologically adapted for the destruction of animal life, still less has he the fleetness or strength of limb necessary for the chase such as is possessed by the leading beasts of prey.

Notwithstanding all these considerations some will have the hardihood to maintain that man is an omnivorous animal, which certainly seems quite problematical considering that specialization as a matter of course exists nearly everywhere with animals in a natural state. Especially should it be noted that the anthropoid apes are strictly vegetarian, although they can be taught to have a liking for animal flesh as is the case even with such a herbivorous animal as the sheep, which on occasion may acquire a liking for mutton in the same way that man has at times subsisted on human flesh.

The fact of the matter is that during the course of his evolutionary career man

has from time to time largely abandoned his natural habits of living owing to climatic conditions and other causes. It is notable that the development of shepherding and cattle raising took place at a primitive stage of civilization, and was found highly convenient to retain during the upward struggle of the race. From this it will be seen that man's choice of food has in all stages of his history been influenced by other than scientific grounds. Very few of us can therefore boast of vegetarian ancestors. Habits of eating as well as habits of drinking become with usage thoroughly ingrained in one's disposition and are very difficult to change. Food reformers are looked upon as food faddists and are everywhere exposed to the shafts of ridicule. It thus becomes a very hard uphill fight to secure the smallest measure of reform.

While the recent war was in progress, the food problem had perforce to be given the greatest attention at the hands of scientists, both in Europe and America, and many of the results attained went in favor of some of the leading vegetarian contentions. For instance, it has always been somewhat of a difficulty with beginners to determine how they may secure an adequate substitute for the protein content of meat. A certain eminent Danish physiologist during the course of the war when the meat allowance was being curtailed made extensive investigations with a view to ascertaining what was the minimum allowance of protein necessary to maintain the body in health. He determined the minimum amount required to be one and one-half ounces per diem. An American textbook published about two years earlier for use in United States universities, entitled, *Chemistry in Plant and Animal Life*, and which appears to be a carefully written work, gives a minimum of slightly less than four ounces as the protein requirement per diem. I have myself carefully tested the matter and conclude that the American requirement is quite excessive.

It should be observed that proteins are

not so completely digested as the carbohydrates or heat-producing elements of food, and any excess becomes resolved into harmful products which tend to produce undesirable conditions in the digestive tract; also the process of cooking is specially harmful to the proteid compounds of meat and often transforms them into other compounds of little value to the system. Further, a dietary of meat calls for the use of many artificial articles of food such as condiments and flavorings of various kinds, which are not only useless but positively injurious to the system. The use of highly seasoned dishes perverts the appetite, lessens the desire for wholesome plain foods, and is claimed by some to be one of the factors in increasing the widespread desire for intoxicants.

Those who are commencing with a vegetarian menu may experience some little difficulty at first after having been accustomed to animal food, and that is perhaps the reason why some hold that flesh foods are more digestible. This is largely imaginary as most persons will experience no trouble on that account.

A common difficulty is that we are apt to eat too much, especially of proteins. It is highly desirable to avoid excess, as the by-products of digestion, especially of proteins, are highly injurious. The use of highly cooked flesh foods predisposes to overeating, and thus lays the foundations for chronic ill health. Under a vegetarian regime this will be largely avoided as there is much less danger of eating to excess of vegetarian foods.

The matter of selection of a dietary should present little difficulty. Care should be taken to see that all food stuffs are in perfect condition and fully matured. The principal food elements required are proteins, carbohydrates, and fats together with the necessary mineral elements, which are usually found in ample quantities in cereals, fruits, nuts, and vegetables.

There is considerable difference of opinion as to whether or not what are called vitamins actually exist. Alfred W. McCann, who has given the matter thorough consideration, seems inclined to think that what are called vitamins are simply subtle combinations of the mineral elements in food. Perhaps after all the importance of the mineral substances is exaggerated. In any event the vegetarian is in a much better position to secure an ample supply than the meat eater.

White bread is to be avoided not so much, as far as I can learn, because it is deficient in the mineral elements but because it is the principal cause of constipation. If any item of food is of a costive nature it should be discontinued at once. I have found from experience that milk and eggs as well as cheese are liable to lead to this trouble, so for that reason I am against their use except in great moderation. Cereals are one of our best sources of carbo-hydrates, and if used in their natural condition without removal of the valuable mineral and proteid components are most useful additions to one's menu. However, these too should be used with moderation.

During the summer months bananas rich in sugar may be substituted with advantage for the cereals. Fruit should form an essential ingredient of the day's diet. It will be found an unflinching preventive of constipation. Most green vegetables are useful liver stimulants and help to keep the machinery of digestion in good working order. With a vegetarian menu the need of the afternoon nap will not occur as the lethargy and sense of fullness after a meat diet will be absent, and there will be experienced a pleasant feeling of buoyancy.

When a liberal allowance of fruits forms part of the daily dietary, there will be no need to use a great deal of the coarser and more common vegetables such as turnips, carrots, or even potatoes. From time to time one can fall back on these if so inclined. Nuts will of course form the most desirable source of pro-

tein and fat, and are therefore a most effective substitute for all forms of animal flesh, but they must be taken in moderation as they are a very concentrated form of food.

As nearly all health reformers condemn the use of tea and coffee, these should be replaced by postum or some other suitable drink. With many some agreeable fruit juice will be found quite satisfactory.

By following the above program we shall in the main have adopted a sane, wholesome system of diet, free from danger of hidden disease, and fruitful for the adequate development of the highest powers of our being; and at the same time we shall be free from the onus of being indirectly the cause of many of the cruelties which are practiced on defenseless animals. Man has become in many cases the most helpless of all the animals, and has become reduced almost to the condition of a parasite on his flocks and herds. The course of evolution has not dealt kindly with predatory animals, and it may be recalled that all the great civilizations of the past have disappeared. The refinements of culture alone will not save our civilization unless we contrive to bring about dietetic as well as other reforms.

Bound Volumes of "Rays"

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

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Fresh Sapotas
Warm Shredded Wheat
Biscuits with Sliced Peaches
and Cream
Cereal Coffee or Milk

—DINNER—

Cream of Salsify Soup
Scalloped Onions
Baked Potatoes and
Brown Gravy
Rye Bread
Milk

—SUPPER—

Lettuce and Watercress
Salad
Cheese Sandwiches
Chocolate Pudding
White Cake
Milk

Recipes

Salsify Soup

Scrape and cut salsify thin (vegetable oyster); boil in salted water till tender. Add milk and butter, also a little flour mixed with milk for thickening.

Scalloped Onions

Peel and slice onions thin. Place in an oiled bakepan alternate layers of onion and bread or cracker crumbs with a layer of crumbs on top, adding a little salt and butter to each layer. Cover with milk and bake until brown on top.

Brown Gravy

Put two tablespoons of oil or butter in a frying pan; heat and stir in one tablespoon of flour until well browned. Then add water until gravy is of right consistency, and salt to taste.

Chocolate Pudding

Make a plain cornstarch pudding and add about one-half cup of grated chocolate. Serve with fruit juice sauce.

Twenty Rosicrucian Lectures for \$1.50

There is a world of wisdom in Max Heindel's twenty lectures known as the Rosicrucian Christianity Series. They are in elementary form and clearly and concisely written so that the beginner can read through the series and gain thereby a comprehensive understanding of the Rosicrucian philosophy. Even to the older student these lectures are invaluable, for they contain information not found elsewhere in Mr. Heindel's writings.

These lectures are in booklet form, durable paper binding.

The twenty consecutive lectures may be had for \$1.50. 10 cents for single copies.

The Rosicrucian Fellowship,
Oceanside, California.

I Tell Thee

“There is not pulse beat in the human
 frame
 That is not govern'd by the stars above
 us.
 The blood that fills our veins, in all its
 ebb
 And flow, is swayed by them as cer-
 tainly
 As are the restless tides of the salt sea
 By the resplendent moon; and at thy
 birth
 Thy mother's eye gazed not more
 steadfastly
 On thee than did the Star that rules
 thy fate.”

—Neele.

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.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Spokane, Wash., July 23, 1926.

Healing Department,
Rosicrucian Fellowship,

Dear Friends:

I thank you for your kindly letter and the answers to my questions. I am feeling much more comfortable.

Last week the doctor remarked that the ankylosed joint at the base of the neck seemed stubbornly set and was not yielding to treatment as he had expected it would, but he was sure that persistent treatment would win.

Friday night my back was hurting me dreadfully, and it seemed I could not get ease in any position. I don't know how long I tossed when suddenly I felt a touch as of hands on my back and involuntarily winced, for there are a lot of tender spots. Then I thought that it must be the Invisible Helpers, and I relaxed. The hands worked all along the spinal column for what seemed to be several minutes. There seemed to be two pairs of them. Then one pair clasped my head and another pair my feet. They raised my body about eighteen inches from the bed and stretched it, then lowered it gently onto the bed again and were gone. (*) I felt so comfortable and slept well the balance of the night.

I was very anxious to hear what the doctor would have to say on Monday, but he didn't say anything that day; but when he had finished the adjustments Tuesday, he said, "Miss S—, I am glad to tell you that the upper joint has loosened and the others seem to be yielding nicely."

I cannot find words to express my gratitude to the Helpers of the Rosicrucian Fellowship, visible and invisible, for the wonderful help I have received.

Gratefully yours,

—A. E. S.

(*) *This feeling of being raised from the bed is sometimes felt by patients when the Invisible Helpers are working upon them, and we wish to give an ex-*

planation of it. When one is in pain and the body tosses upon the bed, it is very difficult for the Invisible Helpers to work upon it. Therefore in such cases the vital body and the other vehicles are lifted from the dense body in order that the latter may lie relaxed upon the bed. The consciousness of the patient is then mainly in the vital body, the etheric counterpart of the dense body, and he feels as though the dense body itself had been raised from the bed, which is not the case. It would be unnecessary to thus raise it, as all that is required is a relaxed condition of the muscles and nerves so that the etheric hands of the Helpers may make the proper adjustments in it.—EDITOR.

HEALING DATES

August 5—12—19—26

September . . . 1— 9—16—22—28

October 6—13—19—26

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

Healing Through Singing

"God is Love," is the title of a song composed by Madame Louise D'Artell, Musico-Therapiste of Long Beach, which is written in the healing key of D-flat. She has presented a number of these songs to the Fellowship, the proceeds from which are to be added to the Organ Fund. She is an authority on healing through music. Her advice is, "Sing yourself into health and happiness and peace of mind."

Price 50 cents postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

Echoes From Mt. Ecclesia

International Headquarters

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

Chats with the Editor

THE WRITER has actually taken five days holiday, her first real rest since 1920, when she had two weeks.

Between the fifteenth of May and the first of July she delivered thirty-seven lectures in San Francisco, Oakland, San Diego, Santa Monica, San Pedro, Los Angeles, and Headquarters, officiated at two weddings and one funeral, while she still continued with the editing of the magazine and the writing of the horoscopes in this magazine, the probationers' letter and astro-diagnosis, and the students' monthly lesson and letter; also answering the many personal letters which are received by her each month, giving many personal interviews, and attending to the thousand and one little things which come up from time to time and which require her attention at Headquarters. So her readers may know that the editor's duties instead of diminishing are growing in volume, and if any one of them should at any time feel that when at Headquarters or through correspondence he has not had enough attention from Mrs. Heindel, he will know that seeming little inattentions were unavoidable.

While in Los Angeles recently the writer had the great pleasure of attending the Los Angeles Fellowship Center Sunday School. If any of our readers should visit this city, or if they live in its vicinity, they should not fail to visit the Sunday School on Sunday morning

at 10 A. M. in Room 112, Coulter Building, 213 So. Broadway. The work with the children is opening up all over the world. From many places the call has come to Headquarters for instruction through Sunday School lessons. These are now being prepared and will be sent out in December.

When the Sunday School in Los Angeles was over, automobiles were waiting to take us all to Exposition Park for a picnic of the Fellowship and Sunday School combined. The number of children and adults present was about one hundred and twenty-five, and we had an excellent dinner and a very good time.

The Children's School building at Headquarters will be ready for its furnishings in another week. Up to date we have seven children under seven years registered, and prospects for a number of others. We regret that we cannot at this time take children above this age. A number of applications have had to be refused on account of the age limit. The question may be asked, Why limit the age? The answer is that small children require very different training from older ones. Until the seventh year the vital body is forming, and children then pick up habits which have a lasting effect upon their future lives. Older boys are rough at times in their play and want later hours for their bedtime, while the smaller children require early hours. Many other reasons too numerous to mention make it necessary that we

wait to take in older children until the money is forthcoming to build a separate building.

Friends have responded generously to the call for the scholarship of the little girl mentioned in our last month's magazine. One young woman who is supporting herself and her mother has generously offered to provide one-half of the amount required each month. A man with a family has provided the other half for four months. Several small donations were also received. This will assure the child of at least five months' instruction and care. We are in hopes of creating a fund for the purpose of helping another little girl to attend the day school, whose mother lives in Oceanside.

Our friends who have visited Headquarters during the past ten and one-half years will remember one of our loyal workers, James Bray, an elderly man who has been with us since 1915. Headquarters has sustained a great loss, for on July 16th God called our dear friend into the higher life. "Uncle Jim," who had reached the age of eighty-two, was an indefatigable worker, never idle, ever ready to serve wherever he found an opportunity; and truly he has won a crown of glory by the life he lived at Mt. Ecclesia and his faithfulness, especially towards Mr. and Mrs. Heindel.

Local Center News

We shall give occasionally in this department of the "Rays" a short account of some of the activities of our local Fellowship Centers and Study Centers, so that our members may know how those in other localities are progressing.

The Center nearest to Headquarters is in San Diego, the southwesternmost city of California. Here an active Center has been located for years, and much good work has been done in spreading the Rosicrucian Philosophy. Dr. Sam Bering, who was one of the instructors in our Summer School last year, is president. Judge Carl Davis, formerly of Idaho but now residing in San Diego, is vice-

president. He has been interested in our work for some years, and is devoting much of his time to lecturing, with excellent results. Mrs. Celia A. J. Rix is Secretary-Treasurer.

The Center is located in the Union Bank Building, 1023 Seventh St., and meetings are held Tuesday, Friday, and Sunday evenings at 7:30. The public is cordially invited to attend.

Mr. Roland Wilson of San Diego recently gave an illustrated lecture at Headquarters on thought forms.

Progress at Mt. Ecclesia College

The Summer Session of Mt. Ecclesia College has been under way for over a month, and much enthusiasm has been shown. In the various classes in the Rosicrucian Philosophy, Astrology, and Anatomy the students are busily engaged in assimilating the information given, and in the Public Speaking class they are just as busy putting their knowledge into words under the watchful direction of Prof. Marsh, our instructor in public speaking. Those who were at first nervous and uncertain of themselves are now developing real ability, and we feel that if nothing else were attained, this ability to express their thoughts would be more than worth while.

But in addition to this the students are receiving through the instruction of Mrs. Cowen and Mrs. Wilson a deep insight into the Rosicrucian Philosophy, and through Dr. Lash the essentials of anatomy and physiology correlated with the philosophy. Mr. Swigart is giving the esoteric interpretation of the Bible, while Mrs. Heindel, Mr. Oakley, and Mr. Darrow are following up with the astrological information. Mrs. Cowen is teaching the class in Practical English, and Mr. Bryan the Psychology of Speech. It is hoped that Mrs. Arline D. Cramer and Mr. Manly P. Hall, both of Los Angeles, will be able to give us some special lectures.

The Commencement Exercises will be held on the evening of August 27th.

There will be the baccalaureate and valedictory addresses, the musical program, the presentation of certificates, and much good fellowship. Members and friends are cordially invited to be present.

A New Dress for the "Rays"

We trust that our readers will like our new cover. Mr. Manly P. Hall, pastor of the Church of the People of Los Angeles, gave us the conception of the design, which was then developed and put into its present form by Mr. J. A. Knapp, a noted artist of Los Angeles. It symbolizes a Rosicrucian crusader, protected by the Rosicrucian shield representing the golden soul body, starting on his crusade to spread the Rosicrucian Wisdom Teaching throughout the world. The Rosicrucian symbols of the lamp and the illuminated heart are included, showing that the equal development of the mind and the heart is a feature of the Rosicrucian system of training.

Accommodations at Mt. Ecclesia

The Headquarters of the Rosicrucian Fellowship is always open to its students and friends. Comfortable rooms with electric light and adequate bathing facilities are to be had in cottages and in Rose Cross Lodge. Our new Cafeteria is proving to be very popular. It enables one to adapt his meals to his personal preferences.

For members of the Fellowship, namely, those who are on the *Regular Student* list (having completed the *Preliminary "Cosmo" Course*), the rates for rooms in Rose Cross Lodge are \$1.00 a day or \$6.00 a week and up. To the general public the rates are \$1.35 a day or \$8.50 a week and up. Our members and all others who may be interested in our work will be given a cordial welcome whenever they come to Headquarters.

*The Rosicrucian Fellowship,
Oceanside, California.*

Back Numbers Wanted

We are out of copies of the "Rays" for April 1926. Any of our readers who

may have this number and who do not wish to keep it will confer a favor by sending it to us. We will pay 20 cents each. *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.

IN FOREIGN LANGUAGES:

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

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