

RAYs FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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

Current Topics

From the Rosicrucian viewpoint

By JOSEPH DARROW

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

Mexico's Emancipation

OUR SISTER republic to the south is having the trouble which a republic usually has in the early days of its existence when it starts to break loose from the restraining influences that have held it back from realizing its destiny. A chain of newspapers has recently brought charges against President Calles, claiming that he has been favoring bolshevism in China and Russia. During the past year or two there has also been active propaganda in various sections of the United States for intervention by our government in Mexico, taking her

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recent oil laws and church troubles for an excuse. President Coolidge, however, has turned a deaf ear

to this propaganda, and has consistently refused to intervene, holding that as long as Mexico stayed within her constitutional rights and did not violate her international obligations we had no business to interfere in her affairs. An illuminating commentary on the subject in a current publication appeared recently, from which we quote as follows:

"For some time forces in Mexico and this country opposed to the Calles administration have sown the seeds of distrust, suspicion, and hatred in an effort to cause a revolution. Millions of dollars have been spent in broadcasting propaganda telling the people of Mexico that

their liberties were being taken away, their rights being trampled upon. For the most part these seeds have fallen upon barren ground but a few have blossomed forth and have produced strife, bloodshed, and death.

"What is the trouble in Mexico? Foreign capital and interests have gained the industries of that country and kept the land in poverty while they enriched themselves. In many cases privileges and grants have been obtained through bribery and corruption. The government is now trying to regain the ground wealth that is really theirs.

"What are the liberties of which the Mexican people have been deprived? They have been deprived of being influenced and held under the MEXICAN LIBERTIES subjection of foreign priests whose predecessors have preyed upon the ignorance

of the people and exploited the country for many years. There is also the fact that the lower classes are being awakened to the benefit of education and no longer allowed to live in poverty and ignorance, as President Calles during his administration has established many schools throughout the country and the percentage of illiteracy in the republic is rapidly decreasing."

The above quotation is taken from the Scottish Rite News Bureau, and may be taken as a fair statement of the case. No government, of course, is perfect. In the early days after the founding of the government of the United States all sorts of irregular practices were indulged in occasionally, but this fact did not invalidate the great central principle that a free government was in process of being formed. Free governments are designed to forward the interests of the

human race through freedom of the will and by guaranteeing to the rank and file of the people the opportunity to work out their evolution according to their own ideas. There is no progress in evolution where there is no freedom of the will. Evolution consists in the education of the will, using the mind as an instrument in that education. Where an individual or a people is under the domination of an outside authority, that individual or people cannot develop adequately, and therefore are not making progress in evolution as they could under a regime whereby they are allowed to carry out their own ideas.

The great republic of the United States of America was founded upon the fundamental doctrine of religious freedom. The Pilgrim Fathers came to the wilds of America to escape religious persecution. Mexico is going through a process of emancipation from outside religious domination which had its early counterpart when the Pilgrim Fathers sailed for the shores of America to obtain the freedom which they could not have at home.

Mexico is the seat of a very ancient civilization, many relics of which are in existence proving that its people had made great progress in the arts. Mexico was also formerly the seat of a highly developed school of occultism. Some of the ancient occult records show that Mexico was to a certain extent contemporary with India in the development of occult thought and philosophy.

Mexico may be said during the preceding years to have gone through her involutory period. She has only just recently started on her evolutionary career, by which she is to master the material phases of evolution and gain her freedom on all planes so that her true destiny may be realized. We as

members of a sister republic which had to travel similar thorny paths in the beginning of its existence should extend to Mexico and the Mexican people our sympathy and support, and not allow ourselves to be misled by false propaganda and thus become a stumbling block in the way of their progress.

Salvaging California's Sinners

CALIFORNIA about three years ago instituted a salvaging system that should command the attention and admiration of the whole country. This was described some time ago by Don C. Seitz in *The Outlook*, from which we quote further on. California has the most complete system of paved highways of any state in the Union. This is partly due to the wonderful climate, which makes California a perpetual summer land so that automobiles can run fifty-two weeks in the year without interference from snow or ice, with CALIFORNIA'S possible rare exceptions in HIGHWAYS the northern part of the state. Where it is possible to operate an automobile continually it calls, of course, for good roads. The California legislature has to provide the means for furnishing these. Building concrete highways is expensive if it is paid for at the prevailing rates for labor, and runs the taxes up to high proportions. To help meet the situation the "Convict Pay Law" was passed. This law was probably inspired principally to save the strain on the pocketbook of the taxpayers. However, it has had a most remarkable effect in salvaging the prisoners.

Under the new law an average wage of \$2.10 per day has been allotted to each of 1900 prisoners employed on the roads. "From this the state deducts all cost of

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maintenance, which includes board, transportation, guards, doctor's bills, shoes, clothing, the barber, salary for supervision and business needs, compensation insurance, clerical work, rewards for captures and the expense of tracing the elopers, tobacco, soap, towels, laundry, and all incidentals of camp life." The result has been that after all these items were paid for the men have made on an average eighty-two and seven-tenths cents per day clear. Not only this but the state has acquired a considerable mileage of highway of heavy concrete construction at about one-half what it would have otherwise cost.

The effect on the prisoners, which by all odds is the most important item, has been extraordinary. The average stay of the prisoners in the highway camps is ten and one-half months. They have left the camps with an average of eighty-five dollars in their pockets in the place of the usual five dollars under the old system. This money has been a big item in helping them to go straight after getting out instead of returning to a life of crime. "The prisoners do not fight or quarrel, and they do not steal from each other despite the fact that thieves predominate in their membership. The concensus of opinion is that the morale of the men has been immensely improved. There is little sickness and no malingering. The curse of idleness has been removed from the prisoner's daily life. He does something that counts, and every foot of new road has a meaning. He has learned to look forward to the next day instead of cursing its coming. He has learned that wasting material, including food, drawing commissaries that are not needed, staying in from work by feigning sickness, loafing on the work, or agitation in camp will all result in being imme-

diately returned to the prison. None want to go back to the four walls."

The standing reward for the capture of a prisoner who tries to escape is \$200. The cost of this comes out of the pay of the men, and therefore the prisoners themselves discourage attempts on the part of their fellows to run away, because they know it will cost them a part of their wages.

"It has been demonstrated that nothing produces prosperity like good roads. The forty-eight states need about two million miles more. Why not open the prison doors and do two things at once—salvage sinners as California does, and build highways for the people at low cost and to the great benefit of all concerned. Think of the thousands of men who sit idle under guard or locked in cells, *becoming each day more doltish and debased*. Then picture the outdoor camp with pick and shovel for exercise, removing obstacles, leveling the ground, and seeing the result of each blow or shovelful. How, with such AN EXAMPLE an example before them, FOR legislatures can continue LEGISLATURES the crude, barbaric system now in the main in effect is something incomprehensible. Factories have learned to save material; states should learn to save men."

There are two ways to discharge ripe destiny: first, by confinement and sorrow; second, by service. When the latter alternative is possible, it is rank foolishness not to avail ourselves of it. If we can remake our criminals, transform them into hard-working, producing citizens, it shows very poor judgment not to do it. We who have caught the vision of universal brotherhood and the spiritual unity of all members of the race should lend our influence and our efforts to the promotion of this cause in our respective communities and states.

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.

Another Year Is Dawning

BY FRANCES RIDLEY HAVERGAL

Another year is dawning!
Dear Master, let it be
In working or in waiting,
Another year with Thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of service,
Of witness to Thy love;
Another year of training
For holier work above.

Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!

—Selected.

The Silver Cord

BY MAX HEINDEL

(This article is from hitherto unpublished pencil notes which were left by Max Heindel.—EDITOR.)

IT IS the silver cord which binds the higher and lower vehicles together. During the first twenty days of the gestation period the blood of the foetus is nucleated by the life of the mother, and she regulates the process of body building. Then the Ego begins to work on the foetus from outside, similarly to the way a group spirit works with its charges. At this time some

corpuscles are nucleated, and cell life is dominant in a measure. The Ego is in the uterus, but has not yet permeated its vehicles. Then the lower part of the silver cord begins to grow out of the seed atom in the heart and stretches upward, and the upper part grows out of the central vortex of the desire body in which the Ego is clothed.

As the spirit commenced to draw into its vehicles in the fourth or Atlantean Epoch and gradually interpenetrated them and became dynamically active, so the individual spirit commences to per-

meate the foetus in the fourth month and gradually takes possession of the forming organism. When the lower and the higher parts of the silver cord unite, sentient life begins, and we have the period of quickening. As the physical seed atom is at the pointed end of the heart, called the apex, so the seed atom of the desire body is at the bottom of the great central vortex of that vehicle, which vortex is located in the liver.

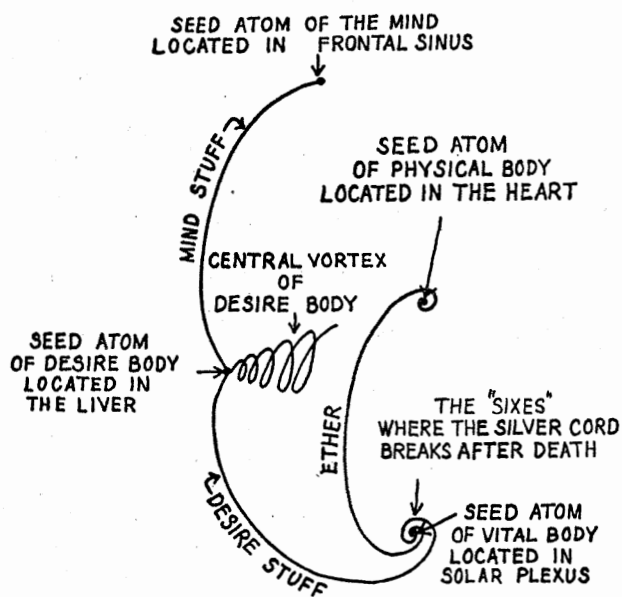


DIAGRAM OF THE THREEFOLD SILVER CORD

The seed atom of the vital body during the daytime is located in the vulnerable spot called the solar plexus. This seed atom is formed of the two lower ethers, and is the root of that part of the vital body which is the soul that dies after each embodiment. The vital body seed atom gathers around it the two lower ethers from which the matrix of the new vital body is formed when the Ego descends to birth. There is no seed atom of the two higher ethers; they are the immortal part or the part capable of becoming immortal.

The ethers are, so to speak, the fumes of our blood after oxidization. We assimilate the physical particles of the

blood physically, but the etheric parts we assimilate etherically. This change is constantly taking place, and the vibrations of the dense body seed atom constitute the keynote. Vampires feed on the fumes of the blood as they radiate from the body. These fumes are known as "animal magnetism." In slaughterhouses loathsome elementals hover above the pools of blood, feasting upon their fumes.

The finer fumes, representing our good deeds and experiences, hover about and form a cloudy, golden-colored aura with perhaps a tinge of deep blue close to the body. The blue and the golden part are in about the same proportions and in the same relation to each other as are the blue and yellow parts of a gas flame, which the whole thing resembles very much. The fire which burns in the spinal cord, the ventricles of the brain, and over the top of the head forms a burning flame which has a most beautiful appearance; it is the *Light*.

As the blood courses through the heart, the ether is extracted and flows along the silver cord to the solar plexus, where the seed atom of the vital body is located. This seed atom seems to have the same effect upon the ether as a prism has upon light, for the silver stream is refracted by it into the three primary colors, red, yellow, and blue, though the proportion of these colors is not the same as in the outside flame that burns above the head. In people living the purely physical life red is overwhelmingly predominant, but as man advances, yellow becomes noticeable and later, blue. The red stream coalesces with the colorless solar ether stream which constantly rushes through the spleen, and is the agent which changes this colorless ether to a pale rose and gives the entire vital body its tinge of delicate peach-blossom hue,

The yellow and blue rays are refracted into the hollow spinal cord, and are the source of the light there. As we grow spiritually, the cumulative aggregation of these rays overflows and surrounds the head and later the whole body. It is

then the *soma psuchicon* in which we may travel (on the invisible planes) when we have liberated it from the dense vehicle; it is base metal changed by alchemy to spiritual gold, which is the *Philosopher's Stone*.

Nether Vibrations

BY ZARO D'ARBA

THE SPACIOUS porch of a brick apartment offered me hospitable shelter from the heavy shower that was just beginning to fall. Accepting it without hesitation, I ran up the four or five steps and took refuge under the porch roof. A few seconds later a sweet-faced lady with silvery white hair, opened the door and invited me to come in and wait till the shower passed. Accepting her kindness, I found myself before the genial blaze of a fireplace in a sumptuously furnished sitting room.

In the conversation that followed I explained that I was stopping at the hotel, but wishing to get settled in a quiet and secluded place, I was on my way to look at an apartment advertised for rent in the morning paper.

After some hesitation my gracious hostess said:

"If you do not find the apartment you are going to inspect just what you wish, I should like to show you one that I have. I furnished it with the hope of finding some congenial person to whom I could rent it, but fearing I might attract an undesirable one, I have never advertised. I live alone, and it is not every one I should wish to have in my home. I do feel, however, that you are a person I should enjoy having here."

"Let me look at the rooms now, while we are waiting on the shower," I suggested.

She led me up a broad stairway, down a hall, and into a room about twelve by

fourteen feet in dimension. This was the living room of the apartment.

The light in the room was softly subdued, coming through half-shaded, closely curtained windows. My first thought on entering was to throw back the curtains, open the windows, and let in the air and sunshine; not that the air was bad nor the light unpleasantly dim, but rather from a feeling of inhibited breathing.

The room as I first saw it presents a memory-picture never to be forgotten. The walls and ceiling were pearl gray; the curtains at the windows were of the finest silk texture with over-hangings of brocaded rose velvet. The couch cover and pillows as well as the other draperies matched the curtains in texture and shade. The furniture—rare old mahogany—made a charming contrast with the panels of gray and the rose tapestry. On the walls in artistic arrangement hung a few good copies of the masters; and under the window in a mahogany bookrack reposed half a hundred choice books.

My keen sense of harmony exulted in the faultless combination and furnishings of the room. The wealth of beauty and quiet refinement greeted me like a friendly presence. But that which made all else in the room auxiliary to the perfect scheme of order and loveliness was the oriental rug beneath my feet. Its rich silk nap, its silver sheen, and its few curiously wrought figures fascinated me like a charm. I stood studying it with

unusual interest. The impression it made on me was like that one has when waking from a dream—a dim, hazy outline of some strange happening, the clear picture of which one is unable to bring to the surface of conscious thought.

My gracious hostess startled me by opening a door, and I turned from the seduction of the oriental splendor to inspect a white-tiled bathroom, immaculate and complete in every detail. On the opposite side of the living room was a door that led to a screened porch, spacious, sunny, a part of which was a miniature kitchen and an outdoor dining room. The remainder of the porch was partitioned for a sleeping apartment.

Wonderful! Just what I wanted. To be able to eat and sleep in the open air was good fortune I had not expected to find in the city. There was no use of looking further for an apartment.

We returned to the living room and sat down to talk the matter over. Mrs. Dalton, my hostess, made me an exceptionally reasonable rent. While we were talking the strange feeling of suffocation I had sensed when first coming into the room became oppressive. I asked Mrs. Dalton who had last occupied the apartment. She assured me that during the four years she had lived there it had not been occupied except when she had guests or her son came to spend the week-end. Otherwise it had had no occupant for four years. I then asked her about the oriental rug. She told me her husband had purchased it at an auction sale years before. He had died soon afterward; and the rug had not been used since that time except in a guest room. She naturally wanted to know why I asked.

"Frankly, Mrs. Dalton, I don't know," I replied. "Only there is something about the rug or the room that affects me strangely."

"You are tired," she replied in her sweet, motherly way. "When you are rested you will feel different, and I am sure you will love this room."

"Indeed, I adore it, Mrs. Dalton."

Still I hesitated. The Inner Voice said "Beware!" and I had learned from past experiences that the only wise course was to heed the silent admonition. A violation of this rule had always brought trouble. Had I in this particular instance obeyed without question or quibbling, as I have learned since that experience to do, this story would not have been written; but I hesitated, willing to let reason argue the case. The result was that the combination of loveliness, cleanliness, refinement, and the gentle, persuasive presence of my hostess balanced the scales and reason won the case. I gave Mrs. Dalton a check for a month's rent, and returned to the hotel congratulating myself that I had found just what I wanted, but not without a sense of uneasiness.

The same afternoon I moved to my new home. Mrs. Dalton had everything in readiness. The fresh crisp linen on the bed; the dainty china with which she had furnished my dining room; the large bowl of lilacs and narcissus on my living room table; and the cheery blaze in my little fireplace all spoke of a motherly interest that made me feel at home indeed.

It was a Saturday preceding Easter Sunday. The showers continued to fall, and the sun shone intermittently. Finishing the unpacking and distribution of my belongings, I sat down to rest. I felt very languid, and having no inclination to go out to dinner, decided to have a light supper in my rooms, spend the evening reading, and go early to bed.

The outdoors dining room I found a little too chilly for comfort, so set my table in the living room under the rosy light of the chandelier. The supper looked inviting, but it did not satisfy. I felt lonely and depressed. Food had no taste. I cleared the table, and selecting a book sat down before the hospitable fire to read. After half an hour I aroused myself as from a dream. I was holding the book before me; I had turned a dozen or more pages, but I had not the

slightest idea of anything I had read. I could not recall one sentence or one word. I laid the book on the table and began a thorough introspection to ascertain the cause of such abstraction. While my powers of concentration were not exceptional, I had always been able to give my undivided attention to the thing in hand. But soon I found my introspection had no more cohesion than had my concentration. I was thinking of everything—the figures in the fire, the pictures on the wall, the furniture, and especially the curious pattern of the rug. The feeling of loneliness I had experienced at the supper table had deepened into an intense longing for companionship. Yet strange to say, there was no one I knew that I wished to see. In fact I had a very decided feeling that I did not want to see anyone. As I studied the rug and tried to recall the something it reminded me of, the loneliness became a depression almost unbearable. I looked at my watch. It was ten o'clock. With an effort I arose and tried to shake off the overpowering mood.

In this state of mind I went to bed, but not to sleep. The mental oppression became a torture. I felt as if my soul were being strangled. Breathing was difficult; consecutive thinking was impossible. For ages, it seemed, I heard the cars come and go, heard voices in the adjoining apartment and noises from the street below. Then all grew still, and I knew morning was approaching. I took a few deep breaths and tried to relax. After awhile I dozed, only to wake in terror as if some horrible thing were about to take place. Unable to sleep again, I arose and went into the living room, where I walked back and forth till dawn. I then went back to bed and fell into a sound sleep.

When I awoke the warm sunshine was streaming through the screens. It was eleven o'clock. I was disappointed that I was too late to attend church services on Easter morning. A weariness unnatural to my energetic constitution kept me from getting up even then, and it was

after one o'clock before I finished my bath and dressed.

A gentle tap at my door aroused me from my lethargy. Mrs. Dalton had called to know how I had rested and to invite me to go riding with her. I had no inclination to go out and tried to find excuses, but Mrs. Dalton's kind insistence won, and I accepted the invitation.

As soon as I was in the open air and sunshine, the oppression left me, and I felt as happy and natural as ever. It is not my disposition to be melancholy or give way to moods, and I began to lay the cause of my weariness and depression while in the apartment to the reaction of traveling. Mrs. Dalton and I took dinner out and returned to the apartment about ten in the evening. I bade her good-night and went directly to my rooms.

As is my custom, I took up my Bible to read a few minutes before going to bed, only to have my thought distracted by feeling there was a presence in the room. A survey proved there was nothing to warrant my feeling; but the mental oppression and suffocation came over me with increased intensity. Up to this point I had tried to attribute my unusual feelings to various causes within myself. Now I began to feel that the cause was outside of myself, and with the admission of that thought came a fear—a terror of the Unknown, with which I had no power to cope. I felt that an invisible struggle was going on in my presence, which, though I could not see it with my physical eyes, was none the less real. I had a deep conviction that I should leave the place at once—fly as for my life. I wanted to rush to Mrs. Dalton and tell her how I felt. But what would she think of me? Only that I was mentally unbalanced. No; I could not do that. I would pass the night as best I could, and on the morrow I would find another place.

Somewhere in the building I heard a clock strike twelve. Mechanically I got into bed. My loneliness and oppression had given place to a terrible dread as if some impending tragedy were ready for

fulfillment—something that could I understand it I could prevent, but not understanding I was at the mercy of the Unknown Power.

Sleep was out of the question, so I propped myself up in bed with pillows and tried to quiet myself by deep breathing and prayer. The breathing was superficial and soon forgotten; the prayer was without meaning. Toward morning I dozed, only to wake in a fright and wet with perspiration.

As soon as it was light I arose and went for a walk. The morning was glorious—the time of day in which my soul rejoices. But on this morning there seemed nothing in all the world to make me glad. My steps lagged; my soul trailed in the dust; weariness possessed me. My one desire was to get back to my rooms and rest.

My breakfast, which consists of fresh fruit and which I so much enjoy, made no appeal to me that morning. I sat on the porch in the open air and tried to enjoy the sunshine; to breathe and throw aside the fears of the night; to reason with myself and regain my poise. But with all the will power I could summon, my soul refused to be quieted.

Mrs. Dalton called to inquire as to my comfort, to bring me fresh linen and more flowers. In her kind presence all my resolutions of the previous night to tell her of my intentions to move, failed. I said nothing except that I was very tired and would spend the day resting in my rooms.

The more I tried to formulate a plan to move to another place, the more my resolution weakened, and I found myself reasoning that as soon as I got into the work I had come to take up, I would be away from the apartment a good part of the time and would not feel the strange vibrations. On this decision I tried to let the matter rest for the present, and spent most of the day on the porch in the open air resting.

As night approached I had a weird apprehension that the coming hours of darkness were to be fraught with some

hideous tragedy and I wondered why I had been so stupid and irresolute as to spend another night in the place.

From my earliest childhood I have been conscious of an invisible Guide that in the hour of danger has stood by me and protected or delivered me when human help was powerless. To this protecting Presence I committed my confused mind and weary body, went early to bed, and soon fell asleep.

It must have been after midnight when I awoke, though I had no consciousness of time. Misery, sorrow, anguish that no words can intimate, were crushing me. A state of intense grief and desperation that can be understood only by those who have lost all that life holds dear, was stifling my soul and racking my heart. In addition to this terrible pressure, I had the conviction that I was eternally damned beyond all hope. To endure such torture was impossible.

“I must end it! I must end it *quickly!*” I cried.

One thought alone possessed my mind—self-destruction.

All my life I had looked upon suicide as the most cowardly of acts. A man or woman who could not face the conditions life imposed, whatever those conditions might be, and took things into his or her hands, trying to escape pain or responsibility by destroying the body, was in my estimation unworthy of the name of human.

But in my hour of desperation no sane thought came to my rescue. Just one idea possessed me—just one thing was to be done and the quicker the better.

Under a frenzied impulse I sprang out of bed, ran to the closet, and took from my traveling bag a loaded revolver which I always carried with me when traveling. Closing the doors to the bathroom and my sleeping apartment so that the report would make as little disturbance in the building as possible, I cocked the gun and turned to the center of the living room. As I did so I looked down at the oriental rug. There at my feet I saw something that made me shrink with horror. Lying face down on the floor

was a person, presumably myself. From a wound in the breast flowed a stream of blood, dyeing to a deep crimson the silvery sheen of the beautiful rug. I staggered back.

"Selfish!" I cried. "Selfish to ruin that beautiful thing!"

Then for the first time since I had disobeyed I heard again the Inner Voice. It said:

"If you *must* do this thing, go away. Don't ruin a work of art and bring a shock to one who has treated you as kindly as a mother."

The vision had faded from the rug. I stood alone. Laying the revolver on the table I sank into a chair.

"No," I said, "I can't be so selfish. No matter what I suffer I must think of others. This matter concerns only me, and another must not be made to suffer for my sake. I do not know where to go tonight, but tomorrow I will find the place—tomorrow."

In a state of indescribable anguish I sat planning. There was a river somewhere near the city. I would find it, and the next night I would go there. If my body was found, it would appear that I had drowned by accident; if it was not found, so much the better. The plan was fully formulated in my mind. Cold and wretched, I went back to bed and soon fell asleep. In my sleep I dreamed, and I heard a voice that said:

"You must leave this place immediately on rising."

"Where shall I go?" I asked.

"Go to the Y. W. C. A., and they will tell you."

Then I dreamed that I went to the Y. W. C. A., and in the business office which I had never seen before, being a stranger in the city, a pleasant young woman met me and asked me what she could do for me. I stated that I was looking for a room in the home of a refined family.

She turned to her card index, took from it a card, and said:

"Yes; I think I have just what you want."

She wrote the lady's name on a slip of paper, handed it to me, and instructed me how to reach the place. I took the slip, went to the street, boarded a car, and rode several blocks. Then I got off and walked up to a big white house surrounded by a beautiful lawn, flowers, and shrubbery.

A very charming woman met me at the door. I handed her the slip of paper. She read it and invited me in, led me up a broad winding stair, and showed me a beautiful corner room, light and cheery, furnished and draped in white and pale yellow. She then inquired about my line of work; told me that she was a social service worker and was away from home most afternoons; that her little daughter came home from school before she returned, and asked if I would be willing to keep watch of the child until she came. I assured her it would be a pleasure to do so, paid her a month's rent, and went away.

The morning sun was streaming across my bed when I awoke. The dream was as clear in my memory as if it had been a reality. Also the terrible experience of the night, and as proof that the near-tragedy was no dream the loaded gun, still cocked, lay on the living room table.

Nervous and wretched but resolute, I dressed as quickly as I could and left the house without seeing Mrs. Dalton. I went direct to the Y. W. C. A., and was more than a little surprised to find the office exactly as I had seen it in my dream. When the same young lady of the vision came forward to serve me, I was for a moment speechless. When I could recover myself, I told her my business. She turned to her card index and selecting a card said:

"Yes, I think I have just what you want."

She wrote on a slip of paper, handed it to me, gave me directions, and I went away. I took a street car and rode ten blocks, got off, and walked up to the same white house I had visited in my dream. I was not to be surprised at anything now, so when the same charming

lady met me at the door, led me up the broad winding stairs, and showed me the corner room furnished in white and yellow, inquired about my work, told me she was a social service worker, and solicited my supervision of her little daughter, I could only conclude that I had been guided through prevision. Feeling that everything was arranged for my good, I gave the lady, Mrs. Gainor, a check for a month's rent and went back to Mrs. Dalton's for my baggage.

Settled in my new room in the Gainor home, my life resumed its normal tone and cheerfulness. I looked back upon the three days and nights in the beautiful apartment as a horrible nightmare, the nervous shock of which it took me several weeks to fully overcome.

Two months later looking over the paper one morning I read: "Young Man Found Dead in Room." The account went on to say that Mrs. Mary Dalton of 1500 Sixth St. had rented a room to a young man. Failing to see him come or go to his room for two days, Mrs. Dalton had his door forced open. The young man was found lying on the floor with his throat cut. The suicide was a mystery, as the man was in good health, was of a good family, had money, and had no adverse business or love affairs.

Later when I saw Mrs. Dalton I asked her how long he had been in the room before the tragedy occurred.

"It must have happened on the third night," she replied.

"And in what part of the apartment?"

"The middle of the living room."

"Then your beautiful rug was ruined after all."

"Yes, it was ruined; and I am rid of it forever. But I do not mind the loss of the rug. I am grieved only about the poor boy."

Of my own experience I said nothing. It would have sounded like the ravings of a mad brain. Mrs. Dalton was a noble woman, and I wished to retain her friendship and to add nothing more to her grief. Therefore I kept silent.

Verily, truth is stranger than fiction, for fiction is the creation of the human mind and subject to all its limitations; while truth is the inevitable result of Law, having its foundation within the Absolute.

Write Your Ideas Down

THERE is a deep occult principle underlying the practice of writing one's ideas down as they come to him. One keeps only that upon which he performs work. If you let the ideas which come to you from the Ego or higher self flit through the mind without doing anything with them, they will be lost, and the Ego will eventually stop sending messages; then your progress will stop. After you have crystallized your ideas into concrete form by writing them down, they are available for putting into practice in the physical world, which of course is a very necessary part of the process. But the mere act of inscribing them on paper and clarifying them in your mind is of great value, for it requires an act of will, and the results are engraved upon the mental body, adding to its scope and efficiency. One cannot always tell whether an idea is an original one coming from the Ego or whether it is generated by some one else; but if it is constructive, it does not matter, and should be utilized in either case.

By the writing down of one's ideas one develops principles of character, and thus is accomplishing exactly what is accomplished both in the purgatorial and first-heaven regions; that is, he is assimilating the spiritual value of his experiences and converting them into definite principles of action to serve as a guide in the future. Far-seeing students will grasp the importance of the principle here outlined and utilize it for their more rapid evolution. —*By Darjos.*

Though we travel the world over to find the beautiful, we must carry it with us.—*Emerson.*

Bible Mysteries

Their Literal and Spiritual Interpretation

BY GEORGE T. WEAVER

THE BIBLE is one of the most profound books in literature. It is mystical and occult throughout, embracing the deepest of all subjects, dealing as it does with God and man and the relation between them. Its mysteries are expressed in allegories, which can be understood only through spiritual enlightenment. Bible truths adjust themselves to all classes according to their ability to receive them. To those who wish to see only the letter of truth, only the letter appears; but to those who are able to penetrate below the surface and grasp the spirit of the word it is a strong, nourishing, spiritual food which builds up their understanding and enables them to comprehend the deep things of life.

God

The deepest of all Bible mysteries is God, but like all mysteries it may be interpreted either literally or spiritually. Those who hold the orthodox view think of God as a personality dwelling somewhere in space, detached from His creatures and His creation. He is thought of as directing and controlling man from the outside as parents control their children. To this extraneous God they render their homage, which often fails to spiritualize them, lifting them no higher than the ethical plane. From this Deity they ask favors as a child might ask favors of its parents.

Esoteric students hold views regarding God that are diametrically opposed to the above. They hold with Paul that God is the Universal Spirit filling all space, "in whom we live and move and have our being." They think of Him as the Universal Principle of being, comprising within Himself all that is. They declare that each individual is a god in the making, and that evolution will trans-

form man's latent possibilities into dynamic powers.

The Trinity

The doctrine of the Trinity is another of the great mysteries of the Bible, and among theologians there is much confusion of thought regarding it. According to the occult conception, God, the Creator of our solar system, manifests in a threefold way, using His powers of will, wisdom, and activity in the evolutionary processes. These three powers are frequently called the first, second and third aspects of the Triune God. In the work of evolving His solar system and the various kingdoms of nature He must have agents to do His will. He delegates to certain great Beings the task of directing the evolution of the lower orders of life.

To the great Being spoken of in the Bible as the Father has been given the work connected with the Will aspect of God; Christ the Son works with the Wisdom or Love aspect: and Jehovah the Holy Spirit has charge of all the creative processes of nature which employ the Activity aspect. These three Beings are called in the Christian religion the three Persons of the Trinity. They are not coequal as the literalists think; the Father is greater than the Son, and the Son is greater than the Holy Spirit, who is Jehovah of the Old Testament. Jehovah is a tribal god; Christ is the god of the whole human race. Each of the three Beings of the trinity began His evolution during a previous cycle of manifestation. The Father was the highest Initiate of the first or Saturn period; the Son reached a corresponding development during the second or Sun Period, which makes Him lower than the Father; and Jehovah, the Holy Spirit, reached a

similar stage of development during the third or Moon Period, which makes him lower than the Christ.

Man

Orthodox theologians think of man as human only. They contend that all there is of him originated at the time of his birth. They think that within him there is nothing immortal of itself, but that immortality is the "gift of God," just as one might give a present to a friend. Immortality, as they see it, consists in the perpetuation of the human soul by means of the atonement made by the crucified Christ.

Students of the occult think of man as "a spark of Divinity," possessing latent within him all the possibilities of his divine Father, and that therefore he is and always has been immortal. Being a child of the heavenly Father he is eligible to attain to all that the Father has, reaching that high estate through the evolutionary processes, which will in time fan each individual human spark into a divine Flame.

The Creation of the Solar System

Fundamentalists literalize the cosmic creative processes. They think our solar system was created by a Deity extraneous to the system, and that all came suddenly into being in six days.

Occultists know that the process of creating a solar system works from *within* outward, as in all gestative processes. It is expressed in the Genesis account of creation, where it is said, "The Spirit of God moved upon the face of the waters; and God said, Let there be light; and there was light." The "waters", over which the Elohim moved, refer to the root-substance of space out of which all that is has been created. "Light" refers to the stage that was reached when the dark root-substance became luminous.

The Creation of Man

The Bible statement with regard to the creation of man is found in Genesis, 1:26-27: "And God said, Let us make man in our image, after our likeness;

and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created he him; male and female created he them."

This passage is used by fundamentalists as their chief proof-text in opposing the doctrine of evolution, but in reality it fully confirms the latter. They declare that this passage means that God created man "out of hand." It is their belief that God first made a human form out of the dust of the ground and breathed into its nostrils the breath of life, whereupon this dust-man was immediately transformed into a living soul. In literalizing this passage the real meaning is lost.

The esoteric facts are that man started as a virgin spirit from the heavenly regions and entered upon a long period of involution, during which time he crystallized about himself vehicles of increasing density, of which the physical body is the densest. This process took millions of years. Man as a virgin spirit is a part of God, a spark of the divine Flame, and he is undergoing this crystallization into matter for the sake of developing his spiritual powers. We have now just begun the evolutionary part of the journey, during which we shall spiritualize the vehicles which we created for ourselves during the involutory period. After the evolutionary stage is finished, mankind will return to the heavenly regions from which they departed aeons ago, there to remain until the beginning of a new Evolutionary Day.

Adam's Rib

Orthodox theology literalizes the story of Eve being created out of a rib taken from the side of Adam. The esoteric information on this subject is that Eve merely represents the feminine side of man. The separation of the sexes occurred in ancient Lemuria, previous to which time mankind had been double-

sexed. The appearance of the feminine principle in a separate body is spoken of in the Bible as making woman out of a rib of a man. But this is only an allegorical way of stating it.

The Doctrine of the Fall

The Garden of Eden, the Tree of Life, the Tree of Knowledge of good and evil, the tempting serpent, and Adam and Eve are all parts of an allegory. This does not mean that it is untrue; it contains profound truths couched in symbolical language.

Occultists look below the surface for the deep spiritual meaning. To them the Garden of Eden is the Etheric Region, where man lived in angelic innocence before the Fall. The tree of life is the vitalizing principle of nature which is in the midst of the garden; if a man eat the fruit of it, he will never die. The fruit of the tree of knowledge of good and evil is the gratification of fleshly lust, which produces death. James says that lust when it has conceived is sin, and sin when it is finished produces death. The tempting serpent was a Lucifer spirit, who was lower than an angel but more advanced than a human being. The tempting Lucifer spirit was correct when it said that to eat of the fruit of the tree of knowledge would make man wise as the gods, for it opened man's eyes to the material world, where he came to know the difference between the good to be chosen and the evil to be shunned, thus starting the conflict between the carnal and the spiritual minds, which develops moral character. Before the Fall mankind lived in innocence, in which state there was no moral growth. But by conquering the carnal mind we are developing virtue, which will create the kingdom of God within us.

God's Sovereignty

Extreme literalists believe that God has chosen some of our race to be saved and some to be lost, claiming that He has a right to do as He pleases with His creatures, just as a potter has a right to save such vessels as suit him and to de-

stroy such as do not meet his approval. This was the idea of John Calvin, who based it upon Paul's doctrine of foreordination, which runs thus: "For whom he did foreknow, he also did predestinate."

This passage has been a stumbling block to Calvinists and a nightmare to anti-Calvinists, who not being able to interpret it according to God's justice and mercy have let it severely alone. Esotericists explain that Paul taught rebirth and also that God's election or foreordination was based upon the law of cause and effect, which he expressed thus: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Rebirth explains the underlying facts in the matter. One's conditions in any particular life depend to a large extent on the way he lived in earlier lives. Thus if one has been a spendthrift in one incarnation, he may find himself destitute in the next. But this will be his own fault; it will not be the arbitrary punishment of any foreordaining Deity.

Redemption

Redemption is another of the great Bible mysteries susceptible of both a literal and a spiritual interpretation. Literalists believe that Christ died a shameful and excruciating death on the cross to meet the demands of an offended Deity, whose laws sinning man had violated, and that in some mysterious way the blood shed by Him cleanses the believer's soul of all impurity, thereby fitting him for the heavenly kingdom.

The esoteric explanation regarding Christ and His mission is that He came to earth to help us in our evolution after we had reached the limit of our ability to progress in our own strength. At the crucifixion He entered the earth and became its indwelling Planetary Spirit, from which vantage point He radiates His spiritual vibrations outward through

the earth and through man, spiritualizing both, and enabling man to go forward in his evolution. He also purifies the psychic atmosphere of the earth, which makes it easier for man to do right than it was before.

Previous to the coming of Christ mankind was ruled by law, which could not save. But Christ, the embodiment of love, a Being who came from a higher evolution, gives a power to mankind which will enable them in time to rise above the selfishness engendered by the Lucifer spirits since the Fall, and thereby save themselves. This is a process of self-purification, whereby the animal nature is crucified. John says of this process of man's self-purification that "his seed remaineth in him, and he cannot sin, because he is born of God."

Orthodoxy believes that it is not essential that one should attain to a perfect life in order to enter heaven. It thinks that whatever is lacking at the time of a person's death, the blood of Christ will supply as a passport to put him through the gates of heaven. Occult philosophy states that a certain stage of perfection is essential to an entrance into the heavenly kingdom, and that this is not attained at the time of one's death except by those who have reached sainthood. All others must pass through not only a purgatorial state to qualify them for the lowest heaven between lives, but also life after life must be lived until perfection shall have been reached. Heaven is a place for purified people, and if it were possible for any one to enter it unpurified, he would find himself isolated from its citizens and would soon wish to get out of their society.

The Immaculate Conception

The doctrine of the Immaculate Conception is accepted literally by Fundamentalists, who believe that in a supernatural way the overshadowing Spirit of God impregnated the virgin Mary, which caused the birth of Jesus. They also believe that Jesus and Christ were one and the same individual, which means that Christ was born of Mary.

Under the head of "The Trinity" we explained that Christ began His career during a former life cycle, and that during the Sun Period of the present cycle He reached the plane of a high Initiate. Jesus was born and brought up for the express purpose of supplying a physical body for the Christ when He should appear. Christ entered the body of Jesus at the baptism when as a dove He descended upon him. Christ entered the body, Jesus vacated it, and in spirit ascended to his reward. Jesus was a Jew, a citizen of a single race; Christ is the universal brother of humanity.

Nevertheless, Jesus was immaculately conceived and virgin born, but not in any supernatural way. Mary was his natural mother, Joseph was his natural father. Mary was overshadowed by the Holy Spirit as the Bible states, for the Holy Spirit is the creative principle in life, and without its influence no conception can take place. Jesus was immaculately conceived because Mary and Joseph were living the immaculate or regenerate life, which John calls the sinless life. Paul in his first Epistle to the Corinthians explains this condition as being necessary to produce immaculate children.

Hell

This is another Bible mystery that is interpreted both literally and spiritually. There are those who literalize it by thinking of it as a region which is forever on fire, forever being replenished with brimstone, a veritable Dante's inferno. They think that into this burning furnace the wicked are eventually cast in their physical bodies together with their souls, to remain forever as punishment for the sins of a single lifetime. The modernists, however, while discarding the hell of fire and brimstone, hold to a place of eternal punishment for the wicked.

Esotericists, on the contrary, while agreeing that there is a place or a state which may be called hell or purgatory, explain that it is a region where sinful souls go for a temporary stay to be

purged of their sins and to fit them for advancement into the heaven worlds. After the desire body has been purified in purgatory, the person rises into the heaven worlds, where he lives a life of intense activity for several hundred years before coming back to earth by re-birth.

The Doctrine of the Resurrection

Fundamentalists contend that Christ rose from the dead in His physical body, and in this body ascended into heaven; also that as He rose in His physical body, so will all mankind. To support this contention they cite the fact that He showed Thomas His wounded hands and side, and bade him put his finger into the wounds. Occultists know, however, that the vital body is so closely interwoven with the physical body that a wound made in the latter will appear in the former. They also know that the Christ had the power to draw into the atoms of His vital body sufficient dense material to make it visible to those around Him, which explains His reappearance among His disciples.

Orthodox believers contend that after the resurrection there was nothing to be found in the tomb but the grave clothes in which Christ had been buried. This theory ignores the fact that in proportion as one develops spirituality he spiritualizes his physical body. From the day that Christ entered the physical body of Jesus at the baptism to the day He was crucified, a period of three and one-half years, that body was constantly being spiritualized. As soon as it was laid in the tomb, its earthy material was resolved back to the original elements so that on the morning of the resurrection nothing was left of it.

Christ did not rise in His physical body, neither will mankind so rise. Like Christ they will rise in the soul body, an etheric vehicle.

The Final Judgment

Fundamentalists literalize the Judgment. They declare that Christ will be the judge of the quick and the dead, and that this judgment will occur during a

single day of twenty-four hours at the time of His reappearing. At that time He will judge each soul, assigning to His right hand the righteous and to His left hand the wicked.

The occultist explains the Judgment Day by saying that just as there are examinations held in our schools and colleges at certain periods of the year, so in the greater school of life examinations are also held. At certain stages in the evolutionary journey mankind must be tested, with the result, as the Bible says, that the sheep are separated from the goats. There have been examination days in the past and there will be more in the future. Occultists speak of the critical point in evolution that will be reached in the middle of the next cycle, at which time those who do not pass will be held over until another evolution is inaugurated. The work that the Christ is now doing will help humanity to prepare for the great examination or judgment day that will come at the end of the present cycle of manifestation.

There are many more Bible mysteries that might be mentioned showing the difference in the interpretation of the orthodox theologian and the occultist. But these will suffice to show that the literal text conceals in symbology the esoteric facts concerning man and the universe, which have thus been preserved until mankind became ready to make the proper use of them.

GOD

O Thou eternal One! whose presence
bright
All space doth occupy, all motion guide—
Unchanged through time's all-devastating
flight!
Thou only God—there is no God beside!
Being above all beings! Mighty one,
Whom none can comprehend, and none
explore,
Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling
o'er,—
Being whom we call God, and know no
more!
—*Derzhavin.*

The Suppression of Evil

Through a Rational System of Education

BY E. HUMBOLDT

(Continued from December)

AFTER birth and from the very beginning a sharp distinction must be drawn between self-expression and self-gratification. The first rudiments of a moral life, gentleness, love, and consideration for others must have an early start; they are given through teachings of the simplest kind and mostly through right example. This last is indispensable on account of a child's tendency to imitate whatever is going on around it, and also because of its innate subconscious feeling of freedom. The highest teachings and the most heartfelt admonitions are well-nigh useless unless backed by right example, since thus only can the young spirit enmeshed in matter be made to feel that those rules of conduct which have been given him were not evolved for his special benefit, but that they apply to all men at all times.

Watch the child's actions that you may detect the first traces of cruelty, conceit, or wilfulness, and eradicate them by suggesting to the child their opposites. Laughing at the incipient deviltry of a baby and calling it cuteness is utterly foolish. Right here and now is the time to prevent the growth of those noxious weeds which show a tendency to spring up suddenly and grow unnoticed until they are too large to be uprooted by anything but heroic measures.

Naturally, the health of the growing child should be given due consideration: the matters of diet, cleanliness, proper exercise, and proper rest should be well thought out and a corresponding program put into practice.

Discipline should be employed in connection with all activities whether of play or of work. It should include at first all those little things the child can do for

itself in the matters of cleanliness, tidiness, and the care of its personal belongings. Later on the child should be given some light tasks to perform. It is always possible to join to the task some idea of play or of usefulness which will prevent it from being irksome. Show the child that happiness is best found in doing those things which are necessary, in doing them well, for a purpose, thus gaining the satisfaction of intelligent accomplishment. It is useless to try to prevent activities of an objectionable character by bombarding a child with a lot of negative "don'ts". Show him his mistakes, appeal to his better nature, and keep him busy doing things which have a positive, constructive value.

At the earliest possible age the growing child should be made to understand that he is one with all life, a brother to all living creatures. As the understanding unfolds, particular stress should be laid on the fact that the physical phase of human life is only a transitory stage to be used in acquiring knowledge, character, and all those qualities which have a permanent nature; that all worldly activities, regardless of the importance accorded them, are only the means to an end and not the end itself. From this will follow naturally gentleness, peace, balance, consideration for others, and all those virtues which mark the true man, the gentleman as he was once called.

A few words may here be said regarding religion as an educational agency. All the various churches, regardless of denomination, teach good behavior; all of them have done and are still doing some good work. However, their separateness from one another and their dependence on creed and dogma are appalling. Religion is not a thing separate from the ordinary duties of daily life, a

sort of medicine to be given sporadically in an endeavor to remedy conditions which are seen to be growing bad. Religion is doing one's life work in accord with the purpose of the Supreme Mind which rules the universe.

Man can only further his development by doing his share of the work of evolution. That share is regulated by his ability, his faith, and his willingness. Its scope will enlarge with understanding. Man must toil and learn before he masters any science, art, or branch of knowledge. There is no short-cut to attainment. A full realization of this great truth in early life will prevent much unnecessary sorrow and suffering later on.

It is customary to draw a sharp dividing line between the two sexes, their training, their activities. We have man's work and woman's work. The sexes, however, represent the two poles of a complete whole, and the ultimate outcome of evolutionary work is the same in both cases. Consequently the same broad outlines of education and training should be made to apply in both cases.

Our modern system of education, whether in high school, university, business college, or other institutions is far from being ideal. The growing youth is surrounded by specialists. The scientist is bound by the fetish of fact; the religionist by his creed and dogma; the jurist by precedent; the philosopher by authority; and social intercourse is more or less regulated by fear, prejudice, and class restriction. The great masters of thought are often ignored on account of being old-fashioned. Undue stress is laid on competition. The importance of "being first" is regarded as the prime motive of human endeavor, while few attempts are made to cultivate the ability to think clearly, to keep an open mind, to refrain from hasty judgment, and to overcome fear, freedom from the latter being indispensable to the successful student.

Should the youth be unable or afraid to think for himself, he becomes saturated with the mental atmosphere that

surrounds him, with the result that his outlook on life may suffer from a distortion which may easily outlast his life span. If he is able to think for himself and fearless enough to do so, he often becomes bewildered by the maze of contradictions which surround him. Eventually he must build his own thought world from the very beginning. Yet, imparting scientific and technical knowledge must go on even though it may not always be possible to single out for the young those courses of instruction which are really worthy of attention.

The crowning work of education consists in bringing to the young the realization that life on the physical plane is essentially earnest, with cooperation as its keynote, every one doing cheerfully the work at hand to the best of his ability, considerate of the whole rather than of himself. The individual has no standing as an isolated being in the scheme of nature. Only those qualities which are of value to the spirit are really worth seeking, everything else being purely a means to this end.

Whether parents or ordinary teachers, the number of people able and fit to undertake the education and guidance of the young is rather small, because most of them are unable to think independently, and a large number of those who can think are not ready to follow their own teachings and to lead by setting the right example. And after all is said, what is the use of giving advice which you are not willing to follow? The failure to do so simply sows the seeds of doubt.

Those of us who are able to look back over thirty or forty years of worldly experience can bear witness to the tremendous changes from former conditions now under way. These changes are not all of the best, at least we do not immediately perceive their value, yet they are an indication of the gigantic forces at work, breaking up the old fetters which have for centuries held humanity bound hand and foot, helpless and suffering.

If even a small percentage of the growing youth could be given the right education and training from the very beginning, the conditions of the world would be revolutionized within a few generations. Just try to visualize a civilization founded on love and good will, where want and suffering would be remembered only as one of the dim nightmares of the past! The means are at hand, my friends, to establish this civilization. Why not use them?

Isoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1. And the whole earth was of one language, and of one speech.

2. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

3. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

4. And they said, Go to, let us build a city, and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

5. And the Lord came down to see the city and the tower, which the children of men builded.

6. And the Lord said, Behold, the people is one and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7. Go to, let us go down, and there confound their language, that they may not understand one another's speech.

8. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

—*Genesis, Chapter 11.*

INTERPRETATION

The beginning of this chapter refers to the time when man's vehicles were still

in a comparatively uncrystallized state, and he still perceived the unity of all and used a universal language.

Verse two tells us that the people were journeying from the east. The "east" refers to spiritual consciousness. The plain on which they dwelt means materiality. Shinar was a province of Babylonia, and Babylon means confusion.

The first five verses recount man's loss of cosmic consciousness and the development of the human will whereby came the supremacy of the Ego. This is the story of the tower whose top reaches to heaven.

Verse six states a deep occult truth. The power of the spoken word would be greatly augmented if all humanity spoke the same language. With the attainment of the consciousness of the Holy Spirit man will possess the power to speak all languages. When the brotherhood of man has become the active principle of the world, which means when we shall really begin to live the Christian religion, then we shall have the universal language.

"Nothing will be restrained from them, which they have imagined to do." Then man will not have to be restrained by Jehovistic Law as was necessary in the early stages of his development, for in that glad day the love of Christ Jesus will be paramount, and all man's deeds will glorify Him.

Verses seven, eight, and nine refer to the time when the archangels took charge of humanity as Race Spirits. The Rosicrucian Philosophy tells us that the different classes of Race Spirits guided their peoples to different parts of the earth, with various climates. Thus were

produced the different tribes and nations. Paul spoke of the "prince of the power of the air," showing that he knew of the Race Spirits and their work. Jacob Boehme says: "As is to be known by the children of Nimrod at the Tower of Babel when they had fallen from obedience to God into their own individual reason, then they had lost their

guide and would confound reason so that they comprehended not Truth any more."

This state of separateness and confusion will exist until the experience spoken of in the Bible as the Day of Pentecost is reenacted, which will bring to man the realization of the perfect unity of the Christ consciousness.

Gradations of Goodness

BY HOWARD S. DAVIS

ONE'S standard of ethics, or perhaps we should say character, is determined by the degree of experience and knowledge which he has stored up within himself in the time he has spent upon the winding road of evolution.

One who has traveled far along this road; who has rubbed against the sharp edges of experience; who has followed forlorn hopes to the bitter end; who has builded broad ideals and has shattered them for still broader ideals; who has discarded worn-out beliefs for new standards; who has weighed the hopes, ambitions, and actions of himself and of his fellow man and has found them wanting; who, remembering his own errors, is tolerant of others; who has meditated upon the beginning and end of things, upon the real and the unreal, the fleeting and the lasting; one who has in short acquired a keen sense of discrimination which enables him to choose and cling to the finer things of destiny—such a man, as a matter of course, has builded for himself a temple of character and goodness far in advance of, let us say, that of a child just starting out with tottering steps upon the same road.

One is near to godhood while the other is at the very beginning of things with perhaps aeons of experience ahead to test his soul; which is all very well and as it should be of course. But we must

not forget that the one in advance is not yet morally a free agent. Even though he may have won by his own efforts, and even though he justly deserves the reward he has earned, he has no right to say to the child, "You must fight alone even as I did. No one helped me; no one stretched forth a hand to guide me through the darkness; no man held a torch to light my path. I pity you, but I am not obligated to help you."

He has no moral right to utter these words, for at every step of the road which he himself traveled he was in constant contact with humanity, and all of the knowledge he has stored up, all the experiences he has accumulated, and all the character he has builded were gained by this contact: from the mother who suckled him, who sacrificed for his early childhood; from the school-teachers who taught him; from the playmates who shared his formative hours and the chance friendships of later life. All these contributed to the sum total of his character, and morally he must repay the debt.

What sublime forms of superselfishness the words, "to be" and "to get," stand for. He whose aim is "to be" looks with pity upon the getters, yet in the final analysis his own aims are more or less selfish.

Why do we strive to be? If we turn the white light of truth upon ourselves,

we shall find that it is because we want to be "saved", or we want omniscience or omnipotence for ourselves. We may excuse ourselves by saying we want to be this or that in order to better help others to be that to which they aspire. But who is there among us who is willing to put aside his own salvation, suppress his own impulse for individualization, and work entirely upon the development of his neighbor? How many answer?

To put one's own salvation first; to hasten on to one's own goal without helping a weaker brother; to ignore all else in life to the benefit of one's own character and destiny, lofty though that may seem, may be the chief end of man, but somehow it does not seem to measure up to the ethics of a noble God.

Absolute goodness would be absolute purity of character, and absolute purity of character would depend first and foremost upon freedom from selfishness, whether that selfishness were one of the grosser or one of the higher and more refined forms.

If there is a sinner, a real down-in-the-mire sinner, who has fallen so far that he does not hope for forgiveness and believes himself damned, yet who carries on, indifferent to self, but with the one secret purpose and hope in life remaining that he may yet save others from his own fate, that his own life may serve as a rung in a ladder whereby others may climb to salvation—if there is such a soul, and he acts thus from no thought of spiritual reward, no hope of ever "be-ing" or "getting," then I'd like to meet him face to face so that I may remove my hat in his presence and say, "Here indeed is one who is near to God."

Pugilism in the Public Schools

THE course of civilization proceeds from the physical to the mental; from the cave-man to the brain-man; from the motive of self-defense to the impulse of defending others. True culture is impossible except in the practical re-

alization of communal service and solidarity, and in the recognition that every individual holds the position of membership in an all-embracing human family. . . . The triumph of body over mind will lead to the triumph of mind over morals, and to degeneracy.

Pugilism, or its less repugnant alibi—"boxing," is physical culture intensified and demoralized into legalized brutality with the sole motive of inflicting defeat and injury on some fellow man. The plea of self-defense is inadequate to serve as an acceptable motive for boxing, as the very attitude and moral atmosphere invoked in the performance generate a feeling of hostility, defiance, and inconsideration for the good will and even the life of fellow beings. . . . Hence to introduce pugilism or boxing into the curriculum of public schools is contrary to every evolutionary principle, as its practice sends the boy-mind toward savagery instead of forward toward nobility and manhood. . . . There is not a single possibility of healthful, structural development claimed for pugilism which cannot in an ever superior measure be claimed for ordinary physical exercise.

Let us get away from the tradition of personal self-defense. It is the fighter, not the peace-loving citizen, that needs self-defense. The only real need of self-defense is in the struggle against one's own brutal lower self. In the history of the Salvation Army not one hand was ever lifted in self-defense. The very preparation for fight in one individual starts the fighting spirit in others.

No assailant can do as much harm to you as your own self yielding to the baseness and consuming passions of your own ungoverned nature. A boy trained in moral self-defense will have little need of the self-defense based on pugilism. Instead of looking for fight, he will be looking for peace, and his existence will be, both for himself and for others, a force for peace, good will, and useful service in the cause of humanity.

—By Dr. Axel Emil Gibson.

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

Therese, the "Miracle Girl"

Since last Easter she has, every Friday, witnessed the passion of Christ, experiencing upon her own body His wounds, but with one important variation. She suffers the spear thrust on the *left* side directly beneath the heart, in other words at the *spleen*. During her terrible suffering she is unconscious of the end of the tragedy. She implores Simon of Cyrene, in her trance, to exert himself more to ease the Christ of His burden. She angrily speaks to a boy who steals the Savior's clothes when He is being flogged. She tells another to reassure the mother that all will come out all right. She overhears what is going on and repeats whole sentences in Latin, Hebrew, and Aramaic. When the high priest speaks, she repeats (without understanding the words) his speech in classical Hebrew. When Pilate speaks asides to those around him, she speaks in Latin. When she repeats the words of the rabble—and those of the Christ as well—she speaks in Aramaic, in each case giving the correct accent. The physicians and scientists examining her recognized the Latin. A professor of ancient languages was sent for and he was amazed at what he heard.

She claims to have eaten nothing for a year except a fragment of consecrated wafer a day in holy water, her throat muscles being paralyzed so that swallowing is almost impossible. Yet she neither gains nor loses in weight, despite her loss of blood during her weekly agony on Friday. One scientist held a five thousand candle light before her eyes when she was in trance; *her pupils did not contract*. She stared at the light without a blink for a whole minute. At the crucifixion she describes the darkness. She describes what she sees during the walk to Calvary with such exactness that one would think that her record is more exact than that of the New Testament. She is perfectly honest and sincere and patient, deriving nothing from her state except the extreme suffering, and refuses all money offered to her. The stigmata on her head are higher up than those observed on images of the Christ in churches. Her eyes also bleed copiously. But with the exceptions mentioned she goes through all the corporeal sufferings of the Christ, according to the New Testament

account. She is exhausted at the end of the tragedy. The next day she is again an ordinary peasant girl, her wounds gradually healing until the next Friday when they break out anew.

The most extraordinary example of the stigmata that ever occurred is one which is now being exhibited by a peasant girl in Konnersreuth, Bavaria. The above report of the case is an extract made by one of our students from the *San Francisco Examiner*. In this account two factors stand out prominently: first, that one of the stigmata is located at the spleen, and second, that the pupil of the eye does not contract under strong light. These two facts indicate that this is a case of mediumship and obsession. The eye is the instrument of the Ego, the rightful owner of the body, and no obsessing entity can manipulate the pupil of the eye. After a medium has given a mediumistic exhibition, she is always exhausted on account of the loss of vitality through the spleen, and this is the case also with this peasant girl. It is quite evident therefore that the girl is mediumistic, which makes it possible for her to be obsessed by a disembodied spirit, who undoubtedly in physical life was a most zealously religious person, probably a highly educated priest who knew the ancient languages. This priest had probably been extraordinarily devout and had spent much of his life in meditation on the Passion of Christ. He now finds this peasant girl a means through which he may dwell again in the scenes upon which he meditated so long during life. His zeal and emotion were so great that the thought forms of the stigmata which he made during his meditations in life and which he now revives in memory, act upon the girl's subconscious mind so strongly as to reproduce themselves in her body, forming the stigmata, the process being similar to

that by which a hypnotist produces a burn upon the body of a subject.

Another possible explanation is that the girl in her trance is actually reading from the Memory of Nature. This theory would be somewhat borne out by the detailed incidents of trivial matters that occurred at the time of the crucifixion, such as the upbraiding of the boy who stole the Savior's clothes while he was being flogged. However, this incident is very likely only a creation of the subconscious mind of the obsessing priest.

Ouija Board Delusions

An ouija board murder is the strange crime pictured today in the testimony of Mrs. Mae Murdock, charged with the death of her husband, Robert Murdock, of Biggs, Calif.

Mrs. Murdock, a gray haired, middle aged woman, sat upon the witness stand with a well worn red Bible in her hand and told a weird story of how the once popular little instrument of mystic messages had come between her and her husband.

"In twenty-six years we had never quarreled," she said, "but some time before Christmas the ouija board told me that my husband was familiar with other women. It told me he was keeping company with Anna Baker.

"Ouija also told me that my husband was planning to kill me, that I was too old and he didn't want me any more. It even said he would kill me with an axe and that he had lime in which to bury my body."

Here is a woman who commits a murder on the basis of so-called revelations which she obtained from the ouija board. It is typical of results which are often obtained from following the false messages of this board. This instrument is an adjunct of mediumship. Only a person who is mediumistically inclined can operate it. The mode of procedure is that the obsessing spirit behind the scenes operates certain centers of the cerebellum of the person who is using the board. This spirit can thus manipulate the fingers of the person when the latter makes himself or herself negative. Thereby the entity can transmit any message which it chooses. As entities of this character are usually more or less depraved, not at all angels as

they frequently claim to be, it is very evident that the messages which they send through are not reliable, and if followed one may arrive at the same point as did the poor woman mentioned in the newspaper article above.

Do We Die Twice?

The ingenious scientist, Dr. T. W. Mitchell of the British Psychological Assn., whose theories are described below has deduced a basic occult truth, namely, that man dies more than once. The ingenuity and penetration of modern science are rapidly increasing. Presently science will find itself to be religious, thus compelled by the physical facts which it cannot ignore. The occultist knows that man possesses not only a physical body, but a vital body, a desire body, and a mental body, and that these bodies die one after another. First, the physical body dies, followed very shortly by the vital; then at later periods the desire and mental bodies die, after which the Ego is ready to return to earth life again by rebirth. All of this is perfectly logical and what one might expect when one knows that we possess these extra bodies.

"Just as the body keeps its form and shape for a time after death, so also the mind may do. We may, therefore, have to revise our notions of what being dead implies. We may have to conceive of the mind of a dead person as persisting in some disembodied form that permits it to be still available as a source of supernormal knowledge communicating with persons still living. It has been maintained by many competent observers that entranced mediums have sometimes displayed knowledge that could not have been obtained from the mind of any living person, and science itself can no longer deny that knowledge is sometimes acquired otherwise than through the organs of sense.

"These observed facts are sometimes held to support the view that the mind or soul or the spirit of man is immortal. But there is nothing in the evidence that can be said to support such a doctrine. There is much evidence, on the other hand, which leads us to suppose that in course of time the disembodied mind disintegrates and ceases to exist just as did the bodily structure. In other words, we all DIE TWICE.

Question Department

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

BY KITTIE S. COWEN

The Drowned Atlanteans

Question:

What became of the people who had not evolved lungs at the time of the flood? Have they been given an opportunity to catch up in their evolution? What will become of the people who have not made the "golden wedding garment" when the New Galilean Epoch is ushered in?

Answer:

The people who had not evolved lungs at the time of the Atlantean flood passed out of their physical bodies. They are among the stragglers, and will have to catch up in their evolution or else become failures. They were given the chance to build lungs later on, and we now find them among the lower races. As to whether they will catch up and be ready to go on in the next Epoch when the pioneers will be concentrating their efforts on perfecting the "golden wedding garment," remains to be seen.

At the present time in addition to perfecting the physical body the pioneers are working on the separation of the two higher ethers from the two lower ones. All who have not perfected this separation and thus made the "golden wedding garment" out of the two higher ethers will not be able to live in the rarefied atmosphere which will prevail when the Christ comes again, and they consequently will pass out of the physical body at that time. Later, however, they too will doubtless be given a chance to catch up in their evolution just as the Atlanteans were. Whether they will take advantage of the opportunity de-

pends in each case entirely upon the individual Ego.

It was those Atlantean Egos who perished at the time of the flood that Peter referred to when he spoke of Christ preaching to certain spirits in prison during the time between His physical death on the cross and the resurrection three days later.

The Average Time between Rebirths

Question:

It states in the Rosicrucian literature that the average length of time between rebirths is one thousand years and that the population of the earth at the present time is something like one and one-half billions; also that the total number of Egos in our life wave who have the earth as a field of evolution is about six billions. Assuming that the average length of life is fifty years, a little calculation shows that these two statements contradict each other; that is, in order to maintain a population of one and one-half billions it would be necessary for every Ego to return once every two hundred years. Will you kindly explain this discrepancy.

Answer:

The explanation of this apparent discrepancy is indicated in that clause of the question which says, "in order to maintain a population of one and one-half billions." That is just the point. It is not necessary to maintain a population of one and one-half billions, and moreover this population has not been maintained during the past ages. It is only within the last seventy-five years that it has come anywhere near this figure. Population, as we recall the

statistics, doubles on an average once in something like sixty years. Assuming this figure to be correct, we only have to go back 250 years to find that the population of the earth was less than one hundred millions—not as much as the present population of the United States. At the time of the Flood in Atlantis the population was reduced to almost nothing, but it has been gradually increasing ever since. Considering all the past ages of history since the Aryan race began, the average population of the earth has probably been less than ten millions. Using this figure in place of one and one-half billions, it will be seen that it would be necessary for an Ego to return only once in thirty thousand years to maintain this average.

The Rosicrucian statement that the average time between rebirths is one thousand years means that this is the normal period best adapted to the purposes of evolution, and the one that is employed when environmental conditions on the earth make it possible.

The Nature Spirits

Question:

Will you please tell me something about the nature spirits and fairies? What is their work, are they immortal, and will they ever reach a stage in evolution corresponding to the human?

Answer:

Among the nature spirits there are different kinds of entities with corresponding variations of consciousness. Those with which we are most familiar are the gnomes, the undines, the sylphs, and the salamanders. The gnomes are the earth spirits, and in folklore are called fairies, elves, pixies, etc. Their bodies are composed of chemical ether chiefly, combined with a small amount of life ether. They do not fly about but are of the earth earthy. They can be burned in fire. They grow old in a manner that does not differ greatly from the way human beings do, and they live only a few hundred years. The gnomes work with the

plant kingdom, giving it the green coloring matter and fashioning its flowers into the astonishing variety of dainty, delicate shapes called for by the archetypes. It is the gnomes who tint the flowers with innumerable shades and various hues of color. They cut the crystals in the minerals and make the precious stones. They marshal the particles together which form the iron, silver, gold, etc., and they brew and bake their own etheric foods.

The undines are the water spirits. They inhabit streams, rivers, and all other bodies of water. Their bodies are composed of the life and light ethers, which make them much more enduring than gnomes. They live thousands of years.

The sylphs are the air spirits. Their bodies are also composed of the life and light ethers, and they too are subject to mortality but still live for thousands of years. The undines separate the water on the surface of the sea into finely vaporized particles, which the sylphs lift into the air carrying the undines with the vapor as high as is necessary before partial condensation takes place and clouds are formed. The sylphs hold the clouds together until forced by the undines in the vaporized water to release them. The battle fought in the air between these two classes of nature spirits, we call a storm.

There is another class of nature spirits called salamanders which enter into these aerial battles. They are active in the production of fire, and thus are present in the electrical discharge called lightning. Contact of the water vapor with the cold air of upper space condenses it into minute particles, which the undines combine into larger ones and triumphantly hurl to earth in the form of rain. The salamanders are fire spirits. Their bodies are built principally of reflecting ether, and they live many thousands of years.

The gnomes, undines, sylphs, and salamanders are all still subhuman, but un-

der different circumstances from those under which we evolve they will ultimately reach a stage in evolution corresponding to the human. All four of these classes of nature spirits work with our own life wave, rendering most valuable and necessary service.

Distilled Water

Question:

In the Cosmo-Conception we are advised to take distilled water internally. Does not the distillation rid the water of the necessary mineral salts as well as take out injurious calcareous matter?

Answer:

With reference to the beneficial qualities of minerals in water there is quite a difference of opinion among doctors as well as the laity. We believe it is claimed by the majority, however, that the so-called mineral salts in their inorganic state are not assimilated by the system, and therefore serve no good use in the body. Moreover, some of the minerals found in various waters act as poison in the intestinal tract, causing the body to expel them as quickly as possible. It is for this reason that certain waters are used as purgatives. We believe there are better means of relieving congestion in the intestinal tract than by this method.

We know that one of the first causes of premature old age is accumulation of calcareous deposits in the joints, arteries, and tissues, which is produced largely by minerals found in ordinary drinking water. Therefore Max Heindel, being conversant with the fact, advised the drinking of distilled water. However, he did not recommend its use by children, for their bones are soft, and a certain amount of earthy matter is necessary in order to give firmness to them.

With reference to the salts required by the body we know that there are twelve of these which are of vital importance, for the reason that they represent the twelve signs of the zodiac, and all of them are required for the building and preservation of the phys-

ical organism. These are not mineral salts, however, but vegetable. The mineral has no vital body, and as assimilation takes place only by means of the vital body, we can obtain the necessary salts only through the vegetable kingdom.

The Star of Bethlehem and the Sun

Question:

Will you please differentiate between the Star of Bethlehem, the midnight sun, the invisible sun, and Vulcan?

Answer:

The Star of Bethlehem seen by the Wise Men on Holy Night was the sun. At midnight of December 24th the sun is directly below the earth and can be seen by those whose spiritual sight is powerful enough. To their spiritual vision the whole earth becomes transparent, and they see the sun, not its physical vehicle, of course, but the central sun, which is the true Christ-star. The midnight sun and the Star of Bethlehem are the same.

The sun has three vehicles: the spiritual sun, Vulcan, which is the vehicle of the Father; the invisible or central sun, also spiritual, which is the vehicle of the Christ; and the visible sun, which is the vehicle of Jehovah.

The Results of Evolution

Question:

I do not understand exactly what results are to be obtained by the processes of evolution? Will you please explain?

Answer:

There are five primary results to be obtained by the processes of evolution, namely: The latent potentialities within each virgin spirit must be transformed into dynamic powers available for use at any moment and under the direct control of the will; the independent will must be able to institute things new and entirely original or, in other words, it must develop Epigenesis; self-consciousness must be gained; soul power must be attained; and the creative mind must be evolved.

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.

Activities of the New Moon of December 23rd, 1927

BY A STUDENT

WHEN the new moon falls in one degree, twenty-two minutes, of the sign of Capricorn, at 11:13 P. M. on December 23rd, Eastern Time, it will be the shortest, darkest, and most spiritual night of the month, the night most propitious for Initiation. It occurs one day before Christmas Eve, the most spiritual night of the year, when Saviors are born.

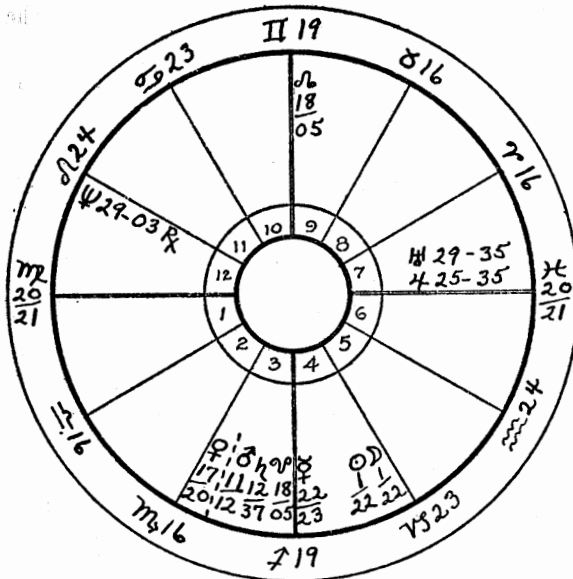
The sun, which is the nearest approach we have to a visible symbol of God, is the home of exalted Beings who are aiding in the systems of evolution which are being put into effect on the planets of our solar system. So when the moon, which is under the jurisdiction of Jehovah, the angels, and certain archangels, receives spiritual force from the God of our universe through the conjunction with the sun, spiritual power is radiated to our earth which gives mankind what they need for their development.

When the moon comes into opposition to the sun, it is called a full moon, and then also there is given a new impetus to all the affairs of the world. To the oc-

cultist it is a night of thanksgiving for greater opportunities of rendering service, for he knows the Great Ones have made it possible on this night to liberate the soul power of those who are working for the upliftment of mankind.

The new moon will start activities all over the world according to the planets' positions in the mundane houses of the new moon chart. It will also start activities indicated in the chart of the sun's ingress into the sign of Capricorn on December 22nd as well as those indicated in previous ingress charts. However, we will only take into consideration the last one, which we published for Washington, D. C., in the December number of this magazine.

The sun and moon in the new moon chart of December 23rd are in the 4th house and square to Jupiter and Uranus in the 7th house. They are also in conjunction with the sun and square to Uranus and Jupiter in the December ingress chart. In our new moon chart Mercury is in the 4th house in conjunction with the luminaries and square to Uranus and Jupiter in the 7th house. We



NEW MOON CHART, WASHINGTON, D. C.
December 23rd, 1927, 11:13 P. M.

may see from all this that the succeeding six months will be a time when our affairs at home and abroad will be brought into prominence.

The 4th house rules land, the owners of it, and those who work on it, also land products, mines, and buildings; it rules the people as contrasted with the government. Mercury afflicted in this house indicates much inharmony relative to these affairs. Mercury's square to Jupiter will also cause discord, criticism, and division among the churches. This will eventually break up their crystallization so that they can go forward with their work.

The sun and moon afflicted in the 4th house will bring the affairs ruled by this house to the fore. It will be a trying time for the government, and there will be much unrest among the people, due to Uranus and Jupiter afflicted in the seventh house, which rules government matters relating to foreign countries, treaties, political and commercial disputes, and international affairs generally. Jupiter will exert a beneficent influence in the 7th house, but his conjunction with Uranus and his square to the sun, moon, and Mercury will cause sudden and important changes to take

place, affecting the nation. Then, too, we must consider the new moon in conjunction with the sun and square to Jupiter and Uranus in the ingress chart of December 22nd. The sun represents the president, Uranus those in authority next to him, and Jupiter signifies lawyers, bankers, etc. The vibrations of the above conjunction and square will start activity in the affairs of our government, and everything signified by the 7th house will come to the front.

Mars, Saturn, the Dragon's Tail, and Mercury in the new moon chart are in conjunction and in the 7th house of the December ingress chart. This will cause much unrest among the masses. When Mars, the fiery planet which is ever working to attract or repel that which it does or does not desire, joins forces with the cold, crystallizing Saturn, there will be much agitation, and it will be a time when the greatest diplomacy will be required on the part of our government, for awkward and unexpected complications will arise creating religious, political, and commercial problems. There will be many public meetings held, messengers sent to other countries, and messengers received from them. It will be the beginning of the time when our nation must rise to the occasion and build a firmer, stronger foundation for the welfare of the people.

The 3rd and 12th houses of the new moon chart introduce other factors. In the 3rd house we find Mars and Saturn sending forth vibrations of a disturbing nature which will require readjustment. The 3rd house rules literary work, inland transportation, and all means of disseminating news such as post offices, the telephone, the telegraph, newspapers, also ephemeral publications, etc. Therefore we may expect unusual changes and adjustments in these affairs. Neptune in the new moon chart is in the 12th house, which rules prisons, secret enemies at home and abroad, workhouses, hos-

pitals and asylums, charitable institutions, secret societies, and mystic or occult religions. This indicates much intrigue and subtle situations to be handled by those in authority.

Charts containing information relative to national destiny have to be referred one to another, for planetary vibrations are much like the waves of the sea, ever overlapping one another. They bring about new conditions for man's unfoldment. The ingress charts are read in the same manner as is the radical chart of the individual. The transits are taken into consideration, and the new and full moon charts have the effect of the progressed moon. If a new moon falls nearest to the sun's ingress into a sign, that moon throughout the period covered by the ingress chart will have the greatest influence in precipitating events. If a full moon falls nearest, then that moon will have the most influence. The charts of both moons have to be referred to the ingress chart, and activities will take place in all departments of life as indi-

cated in the moon charts as well as the ingress chart.

When the vibrations indicated by these charts fill the ethers, they impinge upon the individual, awakening his consciousness and causing action. If evolution were simply an unfoldment of latent possibilities, everything would be eventually finished and activity would cease. But Epigenesis is a factor in nature which causes man to start new conditions at the same time that he is working out of old ones. When one is studying the divine laws of nature, if he will bear in mind that the forces back of our life are spiritual, and think of the stars as the body of the great Being whom we call God, he will not become a fatalist, but will grow into a deeper understanding of our heavenly Father's love and wisdom, and will make a greater effort to respond to the spiritual vibrations of the stars and be of real service to humanity, so that the brotherhood of man may be realized more speedily.

Keywords

The Practical Way to Learn Astrology

BY J. D.

MAX HEINDEL was the originator of the keyword system in astrology. He not only used it extensively in his Junior Correspondence Course, but he also strongly recommended it in "The Message of the Stars" in the chapter entitled, "The Doctrine of Delineation in a Nutshell." He there states that a student may with the greatest of ease give a good delineation of the effect of an aspect by combining the keywords in the table and elaborating upon them. To the best of our knowledge Max Heindel was the first modern writer to stress the use of keywords as a means of learning how to read a horoscope. Experience with the classes in astrology at

the Headquarters of the Rosicrucian Fellowship has amply demonstrated the correctness of his ideas on this subject.

The average astrological student can read individual aspects and individual house effects and determine something of the effects of planets in signs, but when it comes to combining and synthesizing all this material to get the net result, he is usually hopelessly lost. The use of keywords, however, supplies a definite method by which he may reason himself from cause to effect as he goes along. For example, any aspect in a horoscope ordinarily involves seven elements, namely, the two planets, the two signs in which they are placed, the two houses,

and the aspect itself which ties them together. A keyword is selected for each of these seven elements which appears to be reasonable, and then the student simply goes to work and combines them into a reasonable, plausible result. He reasons his way as he goes.

The difficulty in learning astrology is due to the great mass of material which has to be correlated and woven together. After a person has learned to solve a certain problem in algebra, he can do a hundred problems of the same nature as easily as he could do the first, but in astrology this is not true. Astrology, however, may be made subject to rules which are almost as definite as those of algebra. Keywords and their combinations supply the means to do this.

The objection was recently brought to us that the use of keywords was not practicable in reading a horoscope because it was possible to make nonsensical combinations out of them. The answer to this objection is, of course, "Don't do it." Make reasonable combinations. Choose from the list of keywords those which naturally fit together to produce a reasonable result. The same objection might be brought against the use of letters in forming the words of a language. It is possible to make nonsensical combinations of letters, but this does not invalidate the alphabet. Keywords are the alphabet of astrology the same as letters are the alphabet of language.

There are necessarily as many different keywords for a planet or a sign as there are different shades of character given by it, or as there are different phases of destiny that may be precipitated by it. All the effects of a planet cannot be compressed into one stereotyped phrase or formula. Having a variety of keywords provides an elastic medium which can be made to cover all the conditions of an entire life. As one progresses in experience and proficiency, he finds that he is constantly adding to his list of keywords.

After a student has learned how to make combinations of the keyword properties

with some degree of proficiency, it is time enough for him to become acquainted with such matters as dignities, exaltations, sign classifications, interception, retrogradation, critical degrees, etc. Previous to this he cannot possibly make any use of these factors, and presenting them to him at the beginning of his study only increases the mental jumble in which he finds himself and adds to his confusion.

Starting to read a horoscope is like starting to build a house out of a great conglomerate mass of building material such as bricks, stone, cement, lumber, tile, and mortar which have been dumped in a pile in the middle of the building site. Until a person has learned the various processes which go to the making of the foundation and the erection of the superstructure, he will be hopelessly muddled, and he will not accomplish much in the building of the house. The astrological student is confronted by a similar mass of material. The use of keywords, however, supplies a definite method and gives the rules by which he may classify all this material and then weave it together into a connected whole.

Anyone who actually arrives at the point where he is able to read a horoscope does it, consciously or subconsciously, by combining the key qualities of the signs and planets, which is the same thing in effect as combining keywords. Incidentally, by the use of keywords one can check the delineations of aspects given in the textbooks, and thus see how these delineations were arrived at in the first place.

The astrological world, particularly beginners in the subject, owe a great debt to Max Heindel for his development of the keyword system. For the great majority of astrological students the only practical hope of their ever becoming able to read a horoscope lies in the use of keywords to supplement their textbook work, and we recommend their study and the study of their combinations to all who wish to master this intriguing subject.

The Children of Capricorn, 1927-28



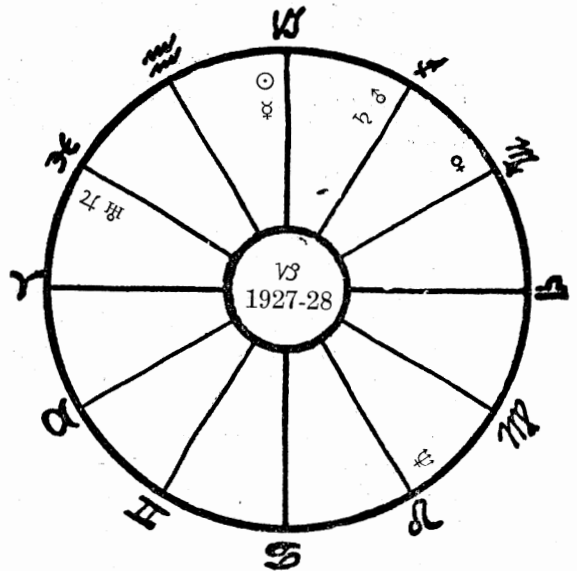
A Character Delineation of the Children Born between December 23rd, 1927, and January 20th, 1928, Inclusive.

The children of Capricorn are usually of a serious, studious, and persevering nature, slow in making up their minds, but holding on to what they have gained through persistent mental effort. They have as a rule a good intellect, but the mind works slowly. They are usually interested along scientific lines, also in research work and in bringing to light old and little known relics of all kinds. Capricorn people are frequently found among those who like to dig into old ruins and unearth ancient relics, temples, and the bones of prehistoric men and animals. The Capricorn likes to work alone, is inclined to gloom, prone to look on the dark side of life. He is frequently filled with fear and pessimism.

Capricorn people are apt to seek for leadership, and the Capricorn child can become very cruel and unkind if it is not permitted to lead in games, etc.

The cosmic sun is born each year in this sign when the physical activities are at their lowest. The Christ Spirit then becomes completely indwelling in the earth in order to fructify and bring to life the little seeds that lie dormant. Analogously, the Capricorn people are fond of horticulture, and usually make a success at planting, farming, or anything that has to do with the soil.

The children that are born this year while the sun is passing through the Saturnian sign of Capricorn will be somewhat difficult to understand, for we



find the combative and destructive Mars in the fiery and negative sign of Sagittarius, in conjunction with the gloomy and obstructive Saturn. This combination gives a tendency toward cruelty and destructiveness, which should be replaced by love. The intolerance which may be expressed by these children should be replaced by kindness and patience. This can be done if the parents will start while the children are young

(Continued on page 36)

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. 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.*

IVAN DIAZ A.

Born September 15, 1925. 11:45 A. M.

Lat. 19 N., Long. 66 W.

Cusps of the Houses:

10th house, Virgo 13; 11th house, Libra 15; 12th house, Scorpio 13; Ascendant, Sagittarius 8-13; 2nd house, Capricorn 8; 3rd house, Aquarius 10.

Positions of the Planets:

Saturn 10-54 Sagittarius; Jupiter 12-45 Capricorn; Uranus 23-33 Pisces, retrograde; Neptune 23-25 Leo; Moon 25-53 Leo; Mercury 5-34 Virgo; Mars 21-33 Virgo; Sun 22-16 Virgo; Venus 29-30 Virgo.

We have here the horoscope of a little fellow who will take life very seriously, and who should be brought up in a sheltered environment, for he will be of a nervous and supersensitive nature and have his feelings hurt at the least provocation. With Saturn on the Ascendant in Sagittarius, parallel to Neptune, and Neptune conjunction the mystical moon, both in the idealistic sign of Leo, Ivan's ideals will be very high, and his faith in humanity also strong. With this trusting, mystical nature, but with the gloomy Saturn dominating, should his ideals in man be shattered, he would be apt to be-

come morose and gloomy. Should he respond to the sun conjunct Mars in Virgo, Mercury being strong in Virgo, conjunct the Midheaven, and square to Saturn, he might if he became disillusioned, express the vindictive and critical side of his nature. The mystical and occult Neptune posited in the 9th house in conjunction with the moon, and both sextile to Venus strong in her own sign of Libra, will incline the mind toward religious and occult teachings, particularly since three planets, namely, Neptune, the moon, and Mercury are in the house of religion and philosophy. With Venus sextile to the first two of the above planets the mind will turn toward a musical career. The pipe organ would be especially attractive to Ivan.

Mercury, the planet of reason, is strong in its own sign of Virgo, and this together with the sun in conjunction with the dynamic Mars in the 10th house will give the boy a quick, keen mind. But there is danger of the misuse of the mentality unless the parents begin while he is young to hold him strictly to the truth. Saturn is square to Mercury, and Uranus is in opposition to Mars and the sun, Uranus being in the secretive sign of Pisces and Saturn on the Ascendant. This will give a tendency to secrecy; therefore it would be well for the parents

to keep the confidence of this boy and to direct his mental energies toward religion or philosophy, and music.

RICHARD MARTIN S.

Born March 9, 1927. 11:00 A. M.

Lat. 48 N., Long. 117 W.

Cusps of the Houses:

10th house, Pisces 3; 11th house, Aries 6; 12th house, Taurus 22; Ascendant, Gemini 3-23; 2nd house, Cancer 21; 3rd house, Leo 10.

Positions of the Planets:

Mars 8-22 Gemini; Moon 9-55 Gemini; Neptune 25-00 Leo, retrograde; Saturn 7-36 Sagittarius; Jupiter 11-49 Pisces; Sun 18-14 Pisces; Mercury 25-19 Pisces, retrograde; Uranus 28-45 Pisces; Venus 13-53 Aries.

Richard has the common sign of Gemini on the Ascendant, common signs are on all four angles, the sun is in a common sign, and seven planets are in common signs and angles; he will have therefore, a very restless nature. Mars and the moon conjunct in the mercurial sign of Gemini on the Ascendant, and Mercury and Uranus in the 10th house will especially give restlessness. The boy may find it hard to concentrate on any one thing for any great length of time, and the opposition of Saturn to Mars and the moon will add to the scattering influence of the common signs. Mars and the moon are square to Jupiter, which will cause him to have great though not always practical ideals. Mars will plan to do big things, but old pessimistic Saturn will come in with his obstructing influence and tend to delay and check things until the negative Gemini and Pisces give up. There will be a lack of persistence. The parents should teach this boy concentration, and also help him to form the habit of finishing one thing before he begins another.

But every cloud has its silver lining. We find a guardian angel hovering over this little boy with all his impulse and versatility. The planet Venus, which is the goddess of art and music, is in the sign of Aries, and although it is the sign

of her fall, still she lends her good influence to Mars and the moon, to which she is forming a sextile. Venus is also in trine aspect to Saturn. This combination of planets will give Richard talent for architectural drawing or the designing of buildings; also landscape gardening is indicated by Saturn trine to Venus, for Saturn loves to beautify the ground, to work with flowers, and to see things grow.

Sluggish oxygenation of the blood is shown by the many planets in common signs, and the parents may be of great assistance in helping this boy to overcome this by having him sleep in a screened porch and teaching him to breathe through the nose and to walk with shoulders thrown back.

VOCATIONAL

VIRGINIA LOUISE A.

Born September 29, 1910. 1:20 P. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Scorpio 1; 11th house, Scorpio 25; 12th house, Sagittarius 16; Ascendant, Capricorn 6-19; 2nd house, Aquarius 17; 3rd house, Pisces 28, Aries intercepted.

Positions of the Planets:

Uranus 21-16 Capricorn, retrograde; Saturn 5-11 Taurus, retrograde; Neptune 21-23 Cancer; Moon 24-07 Leo; Venus 21-03 Virgo; Mercury 28-54 Virgo, retrograde; Mars 5-02 Libra; Sun 5-43 Libra; Jupiter 20-40 Libra.

We have the horoscope of a young lady for our vocational reading. We find here a very unsettled and restless nature, a soul that feels at times like a bird that wants to fly but whose wings are clipped, making it unable to leave its present home and migrate to other climes as birds do. This young woman has the Saturnian sign of Capricorn on the Ascendant. Her ruler, Saturn, is retrograde and in the fixed sign of Taurus in the 4th house, representing the home. This retrograde Saturn will tie her to her home environment, and will incline to attract to that home elderly people who will require to

be waited upon. Uranus, the restless planet which demands liberty, is retrograde in the 1st house in Capricorn, and afflicted by the opposition to Neptune. This will create a craving for change, which Saturn denies. So we may expect that Virginia will be held between two fires and find it difficult to choose her vocation.

Henry says:

"It matters not how the strait the gate,
How charged with punishments the
scroll,

I am the master of my fate,
I am the captain of my soul."

The spirit which has been reborn as Virginia has no doubt put these restrictions into her life by past living, and it is therefore in her hands to pay her debts willingly and thereby gain her freedom. She has a number of good aspects, moreover, which will compensate for the above restrictions. Neptune, the planet of inspiration, of divinity, is in Cancer, where it is exalted. It is sextile to the planet of art and music, Venus, which will give talent along artistic and musical lines. Mercury is in its own sign of Virgo. Although retrograde at birth, Mercury goes direct at the age of seven years. It is making a conjunction with Venus, Mars, and the sun, and a sextile to Neptune, which points to a mercurial career in the law, in home economics, or as a social service worker.

THE CHILDREN OF CAPRICORN (Continued from page 33)

and before habits have become set. Capricorn children often become set and stubborn at an early age, and it is then very difficult to break up their habits.

Jupiter is in its own sign of Pisces and in conjunction with the mystic and occult planet Uranus. This will give these children a broad, benevolent, and humane disposition, quite a different tendency from that of the before mentioned conjunction of Saturn and Mars. If the parents will watch these children carefully so as to foster this benevolent tendency, not allowing the cruel side of

their nature to express itself, it will save them much suffering and unhappiness in later life, for truly it may be said that love begets love, and hatred and unkindness attract expressions of like nature.

On January 13th Uranus will enter the sign of Aries, which will give more impulse and animation to these Saturnian children, and will awaken a desire for expression along inventive lines. With Saturn, Mars, Uranus, and Jupiter all in common signs there will be a tendency to low vitality, which may express itself through colds and coughs; therefore it would be well for these children to be taught to breathe deeply and to sleep with plenty of fresh air in their sleeping apartments.

Correspondence Courses

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel. *Astrology*: The Beginner's Course consists of 26 lessons, 3 new ones having recently been added. The Advanced Course consists of 12 lessons.

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Holiday Book Discount

During the holiday season we are offering a discount of \$2.00 on every book order amounting to \$10.00. That is, if you order \$10.00 worth of books, all at the same time, it is only necessary to send us \$8.00 with the order. If your order amounts to \$20.00 you will receive a discount of \$4.00, and so on. This offer is good until January 15.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

This Department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from December)

Q. What has been said regarding the light mentioned in the third verse of Genesis?

A. This passage has been jeered at as the most ridiculous nonsense. The scornful query has been put, "How could there be light upon the earth when the sun was not made until the fourth day?"

Q. Of what is the Bible narrator speaking?

A. He is not speaking of the earth alone but of the central "fire-mist," from which were formed the planets of our system, including the earth. Thus when the nebula reached a state of glowing heat, which it did in the Sun Period, there was no necessity for an outside illuminant; the light was within.

Q. What do we read in the fourth verse of Genesis?

A. "The Elohim differentiated between the light and the darkness." Necessarily, for the outside space was dark in contradistinction to the glowing nebula which existed during the Sun Period.

The Moon Period

Q. Where and how is the Moon Period described?

A. In the sixth verse, as follows: "And Elohim said, Let there be an expansion (translated 'firmament' in other versions) in the waters, to divide the water from the water." This exactly describes conditions in the Moon Period, when the heat of the glowing fire-mist and the cold of outside space had formed a body

of water around the fiery core. The contact of fire and water generated steam, which is water in expansion, as our verse describes.

Q. What explanation is given regarding the steam and the water?

A. The comparatively cool water constantly gravitated toward the hot, fiery core to replace the outrushing steam. Thus there was a constant circulation of the water held in suspension and also an expansion, as the steam, rushing outward from the fiery core, formed an atmosphere of "fire-fog" when condensed by contact with outside space, and returned again to the core to be reheated and perform another cycle. The dense water was nearest the fiery core; the expanded water, or steam, was on the outside.

Q. Does this harmonize with the scientific theory of modern times?

A. It does. First the dark heat; then the glowing nebula; later the outside moisture and inside heat; and finally incrustation.

The Earth Period

Q. What do we read in the ninth verse of Genesis?

A. "And Elohim said, Let the waters be divided from the dry land; and Elohim called the dry land earth."

(To be continued)

1928 Ephemeris

Our Simplified Scientific Ephemeris for 1928 has already been sent to hundreds of students. This Ephemeris gives the planets' longitudes, latitudes, declinations, new and full moons, eclipses, and all data required for setting up a horoscope. A superior Ephemeris at the low price of 25 cents postpaid. Get it and see what the transiting planets have to offer you in 1928.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The New Dress

BY HELEN BOYD

"OH, MUMMIE," cried Marjorie Bruce as she ran in from school one day, "we're going to have a concert, and I'm to be a fairy. And oh, Mummie, do you think I can have a new dress?" she continued, her eyes shining like stars and a pink flush on her pretty face.

Her mother kept on with her darning and did not answer for a moment. Then she said slowly, "I am afraid not, dear. You see, Daddie has been out of work so long that we can't afford to think of new dresses"; and Mrs. Bruce heaved a sigh as she threaded her needle.

Marjorie turned and walked slowly out of the room while she tried hard to blink back the tears. She sank wearily down on the front steps, and commenced to study her spelling for the next day. As she was sitting there, Betty Clark passed with her mother, hugging a parcel tightly to her. On catching sight of Marjorie's woeful little figure she darted over and exclaimed joyfully, "Marjorie, you should see my dress for the concert! Mother just bought it—and it's a perfect little beauty!"

"Don't bother me, Betty," answered Marjorie crossly. "Can't you see I'm studying my spelling?"

Betty looked surprised and a little hurt at Marjorie's indifference, and ran back to her mother without saying another word.

At the rehearsals Marjorie found it very trying. The air was full of chatter about new dresses. It was the very last practice before the concert, and Marjorie was sitting by herself pretending to learn her part, when a group of girls entered the room and stood close by her.

"Mine is too sweet for anything.

Mother finished it yesterday," Marjorie heard one girl say.

"I don't think it will beat mine," another one put in with a merry laugh. Then one girl exclaimed:

"I know somebody that will look perfectly cunning and that's Marjorie Bruce. She has such a pretty face. Say, does anyone know what her dress is like?"

The question went round the group but nobody seemed to know what Marjorie was going to wear.

"Why there she is," cried one, pointing to Marjorie's lonesome figure. "Let's go and ask her now."

The next moment she was surrounded by the laughing group, and one of them said in a plaintive tone, "Say, Marjorie, we've discovered that you haven't told a single soul what you are going to wear tomorrow."

"I wish you would go away," cried Marjorie; "I want to learn my part."

"Learn her part!" echoed one scornfully. "And she knows very well she does her part perfectly."

"Come, Marjorie, don't be so deep," said Muriel, her very best chum. "Tell us all about it."

"Muriel Turner," said Marjorie with fire in her eyes, "how many times do I have to tell you that I want to be left alone?"

"Whew!" whistled one of the girls. "Let's go before she bites us."

As they scurried away, Marjorie heard Muriel remark sadly, "I can't understand Marjorie at all lately. She hasn't acted a bit like herself."

When the rehearsal was over, Marjorie slowly wended her way home, unhindered by any of her school companions.

Passing an orchard with its trees covered with pink-and-white blossoms she suddenly entered, and throwing herself on the cool grass gave vent to the tears that refused to be kept back. She hadn't been lying there very long when she heard a voice say, "Why gracious me, what's the matter, little friend?"

Marjorie was very much puzzled, for although she looked everywhere, she couldn't imagine where the voice came from.

"Here I am. Here I am," it chirped merrily. This time it sounded right at her feet. On looking down Marjorie discovered a very queer little creature, quite the queerest she had ever met in all her life. In the first place it was so tiny that she could easily have held it in the palm of her hand, and in the second place it had such a funny way of putting its head on one side and looking up at her that she nearly laughed aloud.

"Who are you?" asked Marjorie at length, "and wherever did you pop up from?"

"Why, I'm an elf," answered the little creature, hopping first on one foot and then on the other. "But I mustn't tell you where I came from—that's a secret. But now," he questioned with a merry twinkle in his eye, "you're crying because you haven't a new dress for the concert, eh, what?"

"How ever did you know that?" asked the little girl, her eyes very big with astonishment.

"Oh, the elves know everything," answered the little creature impressively. "And now I'll have to call a meeting to see what we can do for you," saying which he blew on a small horn that was hanging by his side, and immediately the orchard was swarming with fairy creatures. The instant they saw Marjorie they cried, "Hurrah, here's Marjorie," just as if they had known her all her life.

Then the Queen, attired in sparkling raiment, approached her and said kindly, "What is it you wish, Marjorie?"

"I—I—would like a new dress for the concert tomorrow," Marjorie faltered.

"So that's the reason you have been so cross lately," said the Queen.

"I didn't think the fairies or elves knew," answered Marjorie in a trembling voice.

"Of course we know when all little girls or boys are cross. Listen to this," and then the Queen read aloud:

"Marjorie very cross all the week. Did her work in a careless fashion. Slapped her little brother. Her conduct altogether has been very unsatisfactory owing to the fact that her mother can't afford a new dress for her."

"I'm so sorry," said Marjorie with an ashamed air, "I'm going to try ever so hard not to be cross any more."

After that Marjorie played all sorts of games in the orchard with the queer little folks, and the air resounded with their laughter. When the little girl thought it was time to go home, all the fairies and elves followed her to the gate and shouted, "Good-bye, Marjorie, be careful about the cross fits."

Marjorie thought they had forgotten about the new dress, but when she turned to wave a last farewell, the Queen said kindly, "Who knows, perhaps Marjorie will have her new dress after all"; at which all the little people laughed as if it were a very good joke, and Marjorie laughed too, because she thought the same.

When she arrived home, she found her mother standing on the steps, waiting for her with an anxious look on her face.

"Why, Marjorie child, where have you been?" she questioned. Then without waiting for an answer she said mysteriously, "Guess who's here."

Marjorie thought for a moment, then she said: "Not—not Aunt Bertha?" Her mother nodded her head, and Marjorie gave a shriek of delight and bounded into the house. Aunt Bertha and Marjorie were very fond of each other, and Marjorie thought the world very bright when her aunt paid them a

(Continued on page 42)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

The Chemistry of Personality

BY PAUL H. WILCOX

(Continued from December)

WHEN ONE does not have the right kind of food, no matter how strong a will he has, how high his ideals, or how great his faith, he cannot develop a fully rounded out personality. A balanced diet must include the right proportion of protein, carbohydrates, and fats, enough of each of the vitamins, enough roughage, and enough of the organic minerals to enable the body to produce energy, assimilate the food, build new tissue, repair worn-out tissue, take care of the proper elimination of the waste products, and coordinate the cell activities. Without these things the body is imperfect, and is to that extent an imperfect vehicle of expression for that mysterious thing we call the self. To the extent that these are lacking the outward personality is limited and tends to become abnormal.

The three vitamins which are best known are called water-soluble B, fat-soluble A, and water-soluble C. Vitamin B is the anti-neuritic vitamin, vitamin A the anti-ophthalmic (connective tissue and bone building), and vitamin C the anti-scorbutic (skin controlling.) The deficiency of vitamin B produces profound nervous effects. "The paralytic

symptoms (from lack of vitamin B) are mainly functional in character due to impairment of function of nerve-cells. . . . No clinical experience is more remarkable than that which is afforded by the case of a bird (suffering from deficiency of vitamin B), one day exhibiting frequent convulsive seizures in which it turns 'cart-wheels' backwards, and the next after treatment, say with alcoholic extract of the yolks of four eggs, becoming capable of flying about the laboratory and alighting with comparative ease on the edge of a table or other convenient perch." (McCarrison: *Studies in Deficiency Disease*).

The disease called beri-beri, so common in countries where the chief diet is polished rice, is a nervous disease due to the deficiency of this vitamin. When the shortage is only partial, the first effect is usually some minor nervous disorder or a headache.

A shortage of vitamin C produces scurvy, and lack of vitamin A produces rickets, a disease that leaves the bones soft and undeveloped. The food may have all the chemical elements needed for cell action and growth, but without the vitamins the cells are helpless. McCarrison characterizes the vitamins as the

ignition phase of cell action. Without them even the endocrine glands cannot function normally. Vitamin deficiency affects the adrenals, the hormones, the resistance to infection, and the functional processes of the higher nerve cells. "Extreme deprivation (of vitamins) means rapid dissolution and death; partial deprivation means slow dissolution and disease." (McCarrison).

McCarrison also states: "The data have brought to light three facts as simple as their importance is great:

1. To insure an adequate supply of vitamin B the dietary should include whole-meal bread or nuts, eggs, fresh fruits, and green vegetables.

2. To insure an adequate supply of vitamin A the dietary should include whole milk, butter, eggs, fresh fruits, and green vegetables.

3. To insure an adequate supply of vitamin C the dietary should include fresh fruit and green vegetables."

Because we have refined most of our market products, we are forced to become acquainted with the scientific facts of food values in order to avoid limitation in health. Every housewife should have a good authentic book on foods and food values in order to give the children the proper opportunity to develop into the finest types of human beings they are capable of becoming. One authority on the subject is Mary S. Rose, who wrote "*Feeding the Family*."

The discovery of how the blood stream is purified by the lungs and how the various chemical and nervous controls operate automatically to maintain the proper equilibrium in the blood and the cells and a proper coordination in the body as a whole is one of the finest contributions of modern science. No one can study the story of these marvelous operations without realizing the infinite complexity of this body which is ours. One also begins then to realize that the old dictum, "Judge not", is supported by scientific facts. With all these variable factors in every personality what

human being can rightly judge the actions of any other human being? In the meantime science pushes forward, striving to gain more and more control over these factors.

The chemistry of the nervous system is still almost a total mystery. We know that in the one-celled animals like the amoeba all the fundamental living processes and reactions take place. They respond to all types of stimuli with the entire surface of their bodies. An impulse is transferred to the different parts by no visible special organs. In the higher animals, however, organs become specialized to respond to stimuli, and these responses or reactions are coordinated by means of the nervous system, including its most complex center, the brain. As far as we know impulses are transferred by a process similar to the flow of an electrical current.

The individual nerve cells end in minute nerve fibers which intermingle with those of the adjacent cell, but no direct connection is visible. When an impulse is carried across this gap, called the synapse, some change takes place in it which makes it easier for the impulse to jump the gap the next time. This is supposed by some to be in the nature of a change in the specific gravity of the fluid surrounding the ends of the nerves. Certain drugs are called synergistic because they raise the resistance of the synapses to certain impulses pertaining to pain, without affecting certain higher nerve impulses. Various toxins of the body due to fatigue and disease have a similar effect on the synapses. That is why we cannot think quickly and accurately when we are tired or sick. Under these conditions it is found that the tone of the entire nervous system is depressed. This shows the importance of keeping the body in good health. A large percentage of all disease can be traced to lowered resistance due to wrong feeding, which causes indigestion and constipation. In case the individual has inherited a weak nervous system, the dissociation of the entire personality may

result from such apparently insignificant causes.

All that I have said has been intended to show the effects of the chemistry of the body on the personality. It remains to point out that there are many cases in which the power of the mind over the chemical reactions of the body cannot be disputed. William Brown in *Mind and Personality* gives a fine example in connection with his work on psycho-analysis. "A person who is functionally paralyzed in the lower limbs, and describes to one with great vividness the experience of the shock which originated the paralysis, may show a sudden disappearance of the paralysis."

Pierre Janet in his book, *Psychological Healing*, gives numerous examples of actual cures by apparent miracles, by Christian Science, by medical moralization, and by suggestion. One of the most striking is the following:

"Hysterical contractures of long standing can be made to disappear after a single sitting, though I believe this to be of rare occurrence seeing that the affection is peculiarly stubborn. A woman of twenty-three, after a fight with her husband, had a complete contracture of the right arm, which had lasted a month when she came under my care. The application of a large magnet brought about by suggestion the transference of this contracture to the left arm, and then induced the return of the trouble to the right arm. After a few oscillations of the kind a complete cure ensued, and there was no further neuro-pathic trouble during the next eighteen months."

These examples have been set down to show that science recognizes the existence of forces, of which the mind is one of the most potent, that have a direct modifying influence over the chemical nature of the body. These forces are very little understood, and though they operate continually, they are practically beyond the control of science as now constituted. The main evidence of this is that in all cases "the failures greatly outnumber

the cures." (Janet). But the cures *do* occur! These facts do not warrant any significant alteration of the conclusions arrived at in the first part of this paper, because even after the operation of these mysterious forces the personality can not become fully normal without the continued action of the requisite chemicals. It may also be true that changing the chemicals will not produce the desired effects unless accompanied by the action of these mysterious forces. In general, however, it may be said that there is a definite chemical conditioning of the body within certain gross limits, and it remains for the personality to develop within those limits to its fullest extent.

THE NEW DRESS

(Continued from page 39)

visit. She nearly knocked Aunt Bertha over in her joy, and it wasn't until she had hugged her several times that she finally released her.

"Now Marjorie dear," cried her aunt when she had recovered her breath, "you will find a parcel on that table. I think it is a present for a certain little girl I know."

Marjorie could hardly untie the string she was so excited, but at last when her clumsy efforts were rewarded, she clapped her hands in glee, for there lay the daintiest, prettiest white dress that any little girl would wish to have.

That evening when Aunt Bertha slipped into her room to wish her good-night, Marjorie murmured sleepily, "I believe the fairies must have told you to bring that dress." Then she fell asleep with a happy smile of content on her pretty face.

"Who's Who" in Occultism

The second edition of "Who's Who" has just appeared. It is a directory of the various occult movements in the world. It is edited and published by Wm. C. Hartmann, Jamaica, N. Y.

Vegetarian Menus

—BREAKFAST—

Baked Apple
Rice Muffins
Curried Scrambled Eggs
Cereal Coffee or Milk

—DINNER—

Cream of Potato Soup
Vegetable Roast
Glazed Carrots
Rye Bread
Buttermilk

—SUPPER—

Ukulele Salad
Olive and Egg Sandwiches
Parker House Rolls
Entire Wheat Cookies

Recipes

Rice Muffins

Mix two cups of flour with two teaspoonfuls of baking powder, two teaspoonfuls of sugar. Stir in one cupful of milk and one well-beaten egg. Add one cupful of cold boiled rice, two tablespoonfuls of butter and one-half teaspoonful of salt. Beat well, turn into well buttered gem-pans, and bake thirty minutes in a quick oven.

Curried Scrambled Eggs

Break the eggs in a dish. Mix the whites and the yolks but do not beat them. To six eggs, add one-half cup of milk in which has been mixed one-half teaspoon of curry powder. Salt to taste; add one teaspoon of butter. Bake ten minutes.

Cream of Potato Soup

Peel and dice three large potatoes; boil till soft in enough water to cover. Run through a colander, add one tablespoonful of grated onion, one-quarter teaspoonful celery salt, and set on stove to boil. Prepare a skillet with one and one-half tablespoonfuls of butter; heat, add one tablespoonful flour, and render to a light brown, then add to the boiling soup. Just before taking off the soup add a little salt, grated nutmeg, and a tablespoonful of chopped parsley. Make croutons by taking a few slices of dry bread and cutting into small squares, putting them in the oven and leaving them till crisp and brown. Serve the croutons separately.

Ukulele Salad

Garnish the required number of plates with fresh crisp lettuce leaves. Place a slice of Hawaiian pineapple in the center of each plate. Put enough fresh cream

cheese on top of the pineapple to cover the fruit to within an inch of the edge, (about two or three tablespoonfuls), sprinkle with ground nuts and place a Maraschino cherry on top of the cheese. Pour a little of the pineapple juice over the combination and serve.

The Mystical Interpretation of Christmas

BY MAX HEINDEL

The title of this book suggests its contents. It is a mine of esoteric information on the popular subject of Christmas, showing the cosmic significance of this annual event. We send this book in a special holiday box, seventy-five cents postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

Meeting of the California Astrological Association

A public meeting will be held by the Southern Section of the California Astrological Association at the Los Angeles public library on the 13th of February at 8:00 P. M. Dr. Llewellyn George, editor and publisher of the *Astrological Bulletin*, will give the principal address of the evening. Mrs. Harriet K. Banes is president of the Southern Section and will preside. The public is cordially invited to attend this meeting. Astrology students in southern California will find it well worth while. This is the first of a series of meetings to be held, which are designed to draw all those interested in astrology more closely together and to promote greater cooperation between them.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Seattle, Wash., Nov. 20, 1927.
My very dear Friends:

I am feeling just splendid. The lump in my breast seems to me to be getting flatter. Then there has been a great change in myself. The lower mind is coming under control of the higher. I found I had to treat it as a child—take it by the hand and talk to it, and reason with it. The real, true, spiritual part of me is coming to the top, and the lower mind will blend with the upper. I now have more patience, and don't lose my temper as I used to. Is it not glorious to have this great help through the Rosicrucian teachings? What a privilege! Praise God!

I bought Mr. Heindel's book, "Teachings of an Initiate", and when I took it out of the case, I felt very strong vibrations. What a great soul he is!

I did not have any pain the whole boat trip until the last day, but it was so severe then I had to ask help. I was sitting in the dining saloon, looking out of the door, when some one stepped up beside me, laid one hand on my shoulder, and told me to concentrate on the Rose Cross at Mount Ecclesia. I could soon feel the pain getting less and less and finally stop. He was a doctor. God bless the Invisible Helpers. My heart swells with gratitude.

God bless all of you,

Your loving student,

—Mrs. D. A. B.

Vallejo, Calif., Sept. 1, 1927.

Rosicrucian Fellowship,
Dear Friends:

This is my last weekly letter to you, I am sure, for I do not believe I shall need the help of the Invisible Helpers any longer. I am so well and so thankful for their help. This has been my first experience with your healing work, and I am still marveling at what must have been my instantaneous healing. I

look forward to the healing dates, and pray I may be of some help to some one who may be situated as I was.

Thankfully and gratefully yours,

—E. J.

HEALING DATES

December 4—10—17—24—31

January 6—13—20—27

February 2— 9—17—23

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.

People Who Are Seeking Health

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

Healing Department,

The Rosicrucian Fellowship,

Oceanside, California.

The Rosicrucian Seal

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

The Rosicrucian Fellowship,

Oceanside, California.

The Parents' Forum

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

BY ELOIS JENSSEN

New Year Pledge

In a spirit of true humility we pledge ourselves anew to loving, self-forgetting service during the coming year.

We have been asked to keep the Forum practical, free from scientific terminology. This we shall endeavor to do. We aim to make our suggestions and advice helpful, interesting, and at the same time authentic. To this end we invite criticisms and suggestions from parents and from anyone interested in the welfare of the child. We must ever remember that parenthood is the greatest profession in the world. Children are largely what parents make them. Important as may seem the influence of our educational institutions and the church in the lives of our children, that of the parents and the home is infinitely greater.

Question: I am a mother of three children, all attending public school, and should like your personal opinion of the visiting teacher? Is this only another method of increasing school taxes?

Answer: Although this question has been replied to by mail, for the benefit of other parents we should like to repeat the answer here. The addition to our educational system of experts such as the visiting teacher constitutes a great move forward in education. The visiting teacher bids fair to become the school's and society's most important single instrument for securing personality adjustments of the children, and thus preventing delinquencies.

A mother of two children of pre-school age sends the name of a new book,—one of the new type. It is called "The Make-

It-Up Story Book", by Cornelia Adams. It contains five stories all started, and paves the way for the child to complete each as his imagination dictates, thereby giving him an opportunity to develop the power of independent thinking, which most educators are agreed is the gist of true education. Hendrik van Loon says, "This is a beginning in the right direction."

The mother mentioned above also wishes to know if the Rosierucian Fellowship approves of fairy tales for small children. If by fairy tales you mean those that emphasize cruelty, cunning, or greed, and describe ugly witches, giants, and ogres, we would say by all means, "No." If you still have such as these on the children's book shelves, make a cozy fire of them on a rainy day. But if you refer to fairy tales like those in the Rosierucian Sunday School literature describing the nature spirits, which are real, not imaginary, we would say, "Yes, we approve of such fairy tales and we believe in such fairies." The charming fairy tales and poems by Marian St. John Webb and Margaret Tarrant in which they tell us all about the work and play of the forest fairies, seed fairies, fruit fairies, flower fairies, and pond fairies and thereby teach the small child the work of the nature spirits are also very good.

Mother Goose rhymes are excellent for harmonizing the emotions of small children. Remember, Mother Goose herself tells us: "My melodies will never die, while nurses sing and babies cry."

A few minutes of silent prayer morning and evening with all members of the family present is of the greatest value in building the characters of your little ones. True religion universally practiced will bring about the realization of the brotherhood of man and help to banish the common selfishness of today.

Echoes From Mt. Ecclesia

Chats with the Editor

Thanksgiving

THANKSGIVING Dinner at Headquarters was an event long to be remembered. Seventy-nine sat down to the large family table, which was formed in a square and nearly inclosed the spacious dining room. The tables were tastefully decorated with smilax and yellow Egyptian daisies. In the center of the square were the children's tables. These pretty, little, low tables were finished in green, with small chairs to match, which were occupied by the smiling children from our New Era boarding school. These little tots had a real surprise for the older people: all were requested to stand, while the little ones with hands folded and eyes closed said grace for the dinner in the French language quite fluently. Then they repeated the same prayer in English. Later they also recited Thanksgiving poems. The ages of these children range from four to seven years.

After the children's entertainment the toastmaster called upon various speakers. Some of the older members who had known Max Heindel personally gave some very pleasant reminiscences of our dear departed leader.

The day was an especially happy one in that two of Max Heindel's particular wishes had come to fruition. In his great love for children he was much interested in planning for the children's school, which was to be one of the later additions to the work. As he often said, one of the very vital parts of the work is to prepare the young children to start their careers with a clear spiritual understanding of life and its purpose, for this, he said, would be the foundation of the future humanity. The children's school is now fifteen months old, and

the foundation is well laid. But we can assure our friends that the first year was not a bed of roses for those who have taken part in the establishing of this new method of training the child. But the future is now assured; and my! how pleased we were with our little ones on Thanksgiving Day.

The Pipe Organ

The materialization of the second of Max Heindel's special ideas was also assured on Thanksgiving Day when a check for \$1000 was donated to the organ fund. This made it possible to place an order with the Artercraft Organ Company of Santa Monica, Calif., for a \$4000 pipe organ, which is to be used in the Temple of Healing, our Ecclesia. The organ is to be built for the special purpose of adding soft music to the work of concentration and prayer, which are being used for healing. With this donation we have now a total in the fund of \$2916, leaving the sum of \$1084 still to be paid. Between now and the time of the dedication of the organ we feel certain that the rest will be forthcoming. It will take four months to build this organ, and we are looking forward to Good Friday night, April 6th, for the dedication services.

Fellowship Day

We wish to call the attention of the students to Fellowship Day, which is held each year on January 6th. This is the one day of the year when students all over the world should make a special effort to meet with others who are interested in the furthering of fellowship, to get together, to set aside all differences, to meet all on a true basis of loving fellowship. Especially are the members of Fellowship Centers invited to come together. Where cities are not too far

apart, if a joint meeting could be held of several Centers, it would help to form a closer bond of fellowship between them. The members at Headquarters have this fellowship with one another three hundred and sixty-five days a year. We do not as a rule prepare a special program at Headquarters for the reason that we have no desire to draw members from the Los Angeles, San Diego, and National City Centers, who we feel should meet in fellowship with their own local people. This is a day set aside in memory of and love for our leader, Max Heindel. It should be a day for each and every individual or group in any Center who has a grievance to forget and forgive and to meet every one else with love, for "love is the fulfilling of the law."

The usual Christmas program and festivities will be held at Headquarters this year, to which our friends are cordially invited.

Local Fellowship Activities

We are pleased to report that an Australian Fellowship Center was started at 24 Berith Street, Sydney, N. S. W., on October 29th with six probationers present. Mr. H. West is president of the Center, and Mrs. Laura West is secretary. Meetings will be held on the last Saturday in each month at 2:30 P. M. Students who are within reach of the Sydney Center will be benefited by affiliating with it and attending its meetings.

Mr. Alfred Johnson, who has been lecturing and conducting classes in the Detroit Center, expects to leave for Cleveland about December 15th to take up similar work with the Cleveland Center, and is to remain there for an indefinite length of time. Mr. Johnson is one of our budding lecturers, and is doing very excellent work in the Midwest.

Mr. Philip Grell, Sr. informs us that the Center in Sacramento has recently moved to the Plaza Office Building, 921 10th Street, Room 706, which is a better location and provides better facilities for carrying on the work of the Center. We

are always glad to hear of progress in the local Centers.

Mrs. Nettie Lytle of Headquarters gave an address at the local Center of the Fellowship in National City, Calif., on November 13th.

Our New Cover

The idea for the new cover design which appears on this issue of the "Rays" was suggested by Mr. Manly P. Hall of the Church of the People in Los Angeles, and the design was executed by a well known Los Angeles artist, Mr. J. A. Knapp. It shows the Rosicrucian Ship breasting the waves of the Piscean Age, through the latter third of which we are now progressing. The Rosicrucian Emblem appears on the sail, proclaiming symbolically to the world the ideals for which the Rosicrucian Fellowship stands. Neptune's trident appears on the prow, which signifies that much of the Fellowship work is under the influence of this sublime Planetary Deity. The Rosicrucian Ship, however, is headed towards the Aquarian Age, and is leading the way on a voyage of exploration to the Promised Land. The Aquarian Age will be an aerial age under the rulership of Uranus. The next development will be the transferral of the Emblem to the wings of an airship, symbolizing the fact that the Piscean Dispensation will later be superseded by the Aquarian regime.

A Trip to Egypt

A number of our students have written in to inquire whether we have any connection with the expedition to Egypt that has been announced by H. Spencer Lewis, president of the Ancient and Mystical Order of Rosae Crucis. In answer to these inquiries we may say that the Rosicrucian Fellowship is an independent organization, has no connection with the society mentioned above, and therefore of course will not take part in the expedition in question.

Dr. Lash's Trip

Dr. Franziska Lash is continuing successfully on her lecture tour through the Northwest. The remainder of her schedule is as follows:

Victoria, Can. Dec. 12 to 18.

Bellingham, Wash. at the Metaphysical Library, Douglas Building, Dec. 28 and 30, Jan. 1, 3, 4, 6, and 8.

Seattle, Wash. at the local Center, Jan. 10, 12, 13, 15, 17, 19, 22.

After leaving Seattle Dr. Lash will lecture in Everett, Portland, Sacramento, Oakland, and San Francisco on dates to be announced later. We have no information as to the halls where these lectures are to be delivered with the exceptions noted above. By writing to the local Center in any of the cities on the schedule further details may be obtained.

Dr. Lash is very enthusiastic about the Rosicrucian work, and is much impressed with the need for Rosicrucian lecturers to carry the message. She finds the people all along the route very hospitable, and they are doing everything to make her campaign not only successful but pleasant.

Lectures by Mrs. Cramer

Mrs. Arline D. Cramer of the Los Angeles Center is lecturing regularly at 6065 Hollywood Boulevard, Hollywood, Calif., on the teachings of the Rosicrucians as given to the Western World through Max Heindel. These lectures are given Tuesdays at 2 P. M., and are under the auspices of the Hollywood Metaphysical Fellowship. We are always glad to hear that the Rosicrucian teachings are being carried to new localities. Mrs. Cramer is a fluent speaker and well versed in the Rosicrucian Philosophy. We wish her much success in spreading its teachings.

A New Book on Symbolical Philosophy

A most complete volume on symbolical philosophy is under preparation by Mr. Manly P. Hall, lecturer and author of

Los Angeles, entitled, "An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy." Mr. Hall brings to the preparation of this book very unusual ability, and we are reliably informed that this will be one of the most complete books ever issued on the subject. The early Rosicrucian doctrines and history are comprehensively covered. A special edition of the book has been dedicated to the Rosicrucian Fellowship, the foreword of which is being written by Mrs. Max Heindel. We are handling the sale of this Rosicrucian edition. Circular upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, 2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, each \$3.00.

Vol. 17 (8 months), \$2.25).

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian,

5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick,

5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics,

8 Cents Each—\$3.00 per hundred.

Facts About Life Here and Hereafter,

5 Cents Each—\$1.50 per hundred.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemerides Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

*The Rosicrucian Fellowship,
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