

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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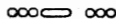
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**The Rosicrucian Fellowship,
Oceanside, California**

Current Topics

From the Rosicrucian Heliopoint

BY JOSEPH DARROW

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

Messages from the Sun and Planets

THAT we shall be able to communicate with the inhabitants of the other heavenly bodies in our solar system in the not distant future is something which science is beginning to postulate. Dr. Michael I. Pupin, retiring president of the American Association for the Advancement of Science, said recently, as reported in the *Hollywood Daily Citizen*:

"The next twenty-five years will not merely see men speaking to men all over the world. The earth itself and the sun, that great center of all our terrestrial energy which means all our life, will be speaking to men by means of electrical communications, and men will understand the messages. I myself have watched on my instruments the arrival of these cosmic messages.

A SCIENTIST SPEAKS The earth currents in transatlantic cables and the fading of radio messages, rise and fall, rise and fall, very slowly, taking hours and hours to complete a cycle. It is like watching the deliberate and irresistible breathing of a cosmic giant. I can only guess that it means a constant, slowly rhythmic change in the electrical relations between the sun and the earth. But where I can only speculate today, the next generation will know."

The old mythologies and the old religions of the world have always maintained that the planets were living beings; that they breathed in a rhythmic way, and that they could communicate with one another in cosmic language. Occult science of the present day confirms these ideas. It tells us that the planets are not mere aggregations of dead matter sailing through space, held in place by a mechanical law of attraction or gravitation, but that they are the bodies of great Intelligences, whose activities are as much greater than ours as ours are greater than those of the insect which buzzes about our ears. The Intelligences which ensoul the planets and the sun have charge of the evolution of lesser beings like ourselves who live upon the surface of their bodies or within them. This being the case, it is easy to see that the idea of communication between the planets is not a wild dream but a very practical possibility.

All the planets are inhabited. Nature never does anything without a definite object in view. She does not start a planet out on its cyclic journey around the sun to continue in a beaten path for millions of years and at the same time have nothing for that planet to do. The planets are fields of evolution for living, intelligent beings, their intelligence in some cases being far greater than that of the inhabitants of the earth, while in other cases they are not so far advanced as we. For instance, Venus and Mercury are the abode of beings who might be spoken of as supermen, that is, beings who are so far advanced in evolution that they have developed spiritual and mental powers of which we have not yet dreamed.

The sun itself is the abode of the highest spiritual intelligences in our solar system. There was a time when all the planets were included within the body of the sun. Then some of the egos or spirits of our life wave ceased to develop as rapidly as the others. They straggled, so to speak, and became a hindrance and a handicap to the more progressive spirits. Finally they crystallized to such an extent that for the good both of themselves and the others it was necessary to segregate them, and the simple expedient was adopted of throwing them off into space on a mass of matter taken from the sun, which we now know as a planet. In their new environment they were given exactly the conditions which would enable them to evolve to the

THE SUN
BEINGS

best advantage. When we remember that the present inhabitants of Venus and Mercury are supermen as compared with us, and then recall that they were so backward in comparison with the other spirits in the sun that they had to be thrown off by themselves, we may get a slight idea of the spiritually exalted state of the present inhabitants of the sun, who use it as their field of evolution. Needless to say, they have spiritual, not physical, bodies.

In comparison with them the inhabitants of the planets are as kindergarten pupils. Some of the latter are more advanced than others. Jupiter is the field of egos much more highly advanced than we of the earth. Uranus, however, is peopled by a very backward strain of life, and the same is true of Mars. This latter planet is the center of operation for the fallen angels or Lucifer spirits, who were the stragglers of the angelic life wave, which preceded ours by billions of years. Saturn is the abode of beings whose state of evolution corresponds to that of our Saturn Period, in other words, beginners in evolution. Saturn is also the gate of chaos, through which

stragglers from the earth make their exit when they have so definitely failed that they cannot continue their evolution with our life wave. Previous to this they have a short series of lives on the moon, becoming ever more crystallized, until finally they take their departure into chaos through the Saturnian exit, and then wait for the starting of a new life wave, with which they begin evolution again. Neptune, occultly, is not a member of our solar system but a cosmic visitor who is observing evolution as it is carried on here.

In view of the preceding it may be seen that celestial radio is an entirely possible thing. When we consider the advanced state of the beings on several of the planets and on the sun,

CELESTIAL
RADIO

we see that communication with them depends only upon us. They are quite capable of communicating with us in a variety of ways at the present time, but we are so backward, so slow in vibration, that we cannot sense their superlatively high vibrations; we are like the dead end of a telephone which has been cut off from the central station. There is just one way in which we shall re-establish the connection with these brother spirits of ours on the sun and the higher planets, and that is by raising our vibrations through the processes of evolution to the point where we shall be sensitive enough to receive communications from them, either directly or through the use of instruments which we may devise and which will make use of some of the higher cosmic principles.

How may we speed up our evolution and sensitize ourselves so that this celestial radio may become a fact? How may we acquire the spiritual knowledge which will enable us to construct instruments of such delicacy that they may catch the messages from the other planets? The answer is quite simple, but not so easily put into effect. We must perfect our-

Current Topics

selves in self-mastery, gaining the control of the lower self, that is, the personality, and gradually spiritualize it, thus bringing it into close contact with and making it entirely responsive to the higher or spiritual self. The higher self, being spirit, will then show us how to do these things. Physical science by itself will never accomplish it.

To bring about this miracle of evolution the Masters of Wisdom tell us that it is essential to develop the Christ principle within ourselves, the principle of unity, of attraction, of cohesion. By means of this principle we spiritualize ourselves at a rapid rate. Under the influence of the opposite principle, that of hate and self-exaltation, we crystallize ourselves at an equally rapid rate, and thereby lose all possibility of ever communicating with the higher beings. We must choose. Progress is optional. The higher powers do not coerce. They merely point the way to growth and advancement. The great Christ Spirit was sent to us 1900 years ago to help us in the development of this Christ principle within ourselves. He became the indwelling Planetary Spirit of the earth.

THE
EARTH
SPIRIT

He raised the vibrations of the world, and is constantly raising our personal vibrations by the scientific process of induction. We only have to cooperate in order to go ahead at a rapid rate. Still it takes effort; it requires the development of will and patient persistence in well-doing.

If we have ambitions to "listen in" on the celestial radio, we should take the necessary steps to make this possible. We should see to it that we do our part to hasten the coming of the era of universal friendship. We should cease our petty bickerings over non-essentials, and keep the great objective clearly in our mind's eye. Then the possibility of celestial communication, which the scientists are dimly glimpsing, may be re-

alized in our own individual cases, and eventually the power to so communicate will become the common property of the race.

Evolution in California Schools

ASSEMBLYMAN Heisinger of the state legislature of California recently introduced a bill forbidding the teaching of evolution in the elementary and high schools of the state. This bill has little probability of becoming a law, but if it should it would classify California with Tennessee as a nonprogressive state.

There is one unfortunate factor connected with the scientific version of evolution, namely, that it fails to take into account the fact that we are divine egos. We are only dwelling in the bodies which evolution is gradually perfecting. Science knows of nothing except the bodies; it has no knowledge of the spirits which inhabit them. Science regards an animal merely as a mass of living matter. It does not know that the animal is ensouled by a virgin spirit, but at a lower stage of development than we.

The occult version of evolution shows us distinctly that man has never been an animal in the scientific meaning of that term. He has never been a mere living mass of matter without a soul. Man is and always has been a spirit, but there was a time in the remote past when he inhabited animal-like bodies. If the church people could get this idea, the greater part of their objections to the teaching of evolution would be eliminated, we feel sure. Occult science is the only means by which this may be brought about, because it is the only science which has the facts on both sides of the question. Therefore the promulgation of occult science will be the ultimate solution of the matter.

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.

Attainment

BY MARGARET CARLISLE MCILVEEN

<p>Why should I grieve o'er days that are gone, And never can come again? Why should I cloud the present hour With the thought of a bygone pain?</p> <p>Now is the only time that is mine; The past and future are one. The only day of my life is today, As the moments so swiftly run.</p> <p>But the lesson I learn from the thought is this: I am what I am today By the thoughts that have moulded the soul of me, In the years that have passed away.</p>	<p>And the strength I have now is experi- enced strength, And I softly can say, I know, Because of the training of thought and will, In the days of long ago.</p> <p>And the only things I have kept are those I have joyfully given away: The joy of service, the sweetest joy That has come with me to stay.</p> <p>And selfish aims, and the greed of gain, In my thoughts have ceased to be; And the soul of me knows that every good That I need will come to me.</p>
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—Original Publisher Unknown.

The Christian Mystic Initiation

BY MAX HEINDEL

This is the first of a series of seven chapters, giving esoteric information of great value, first published in the "Rays" in 1916. EDITOR.

CHAPTER I.

MUCH is said in certain classes of the Western world about Initiation. This in the minds of most people seems usually to be asso-

ciated with the occultism taught in the religions of the far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in nowise appertains to the religion of the Western world, particularly to the Christian religion.

We have shown in the preceding series on "Symbols of Ancient and Modern

Initiation" that this idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge. As the *Vedas* brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny south, so the *Eddas* were a guiding star to the sons of the rugged Northland, who sought the Light of life in ancient Iceland where the sturdy Vikings steered their ships in frozen seas. "Arjuna," who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the higher and the lower self, differs in no wise from the hero of the northern soul myth, "Siegfried," which means "*He who through victory gains peace.*"

Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects called for by the temperamental differences of the northern and southern people, and provided for in the respective schools to which they are referred for soul growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to the Light in the brilliantly illuminated Persian temples where the sun god in his blazing chariot was the symbol of light, as well as under the mystic magnificence of the iridescence shed abroad by the aurora borealis of the frozen North. That the true light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to show.

Raphael used his wonderful skill with the brush to embody it in two of his great paintings, "The Sistine Madonna" and the "Marriage of the Virgin," which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child, which though exceedingly crude to one gifted with spir-

itual sight, is nevertheless as close an imitation of the basic color of the first-heaven world as it is possible to make with the pigments of earth. Close inspection of this background will develop the fact that it is composed of a multitude of what we are used to call "angel" heads and wings.

This again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given, for during the process of purgation which takes place in the lower regions of the Desire World the lower parts of the body are actually disintegrated so that only the head, containing the intelligence of the man, remains when he enters the first heaven, a fact which has puzzled many who have happened to see the souls there. The wings of course have no reality outside the picture, but were placed there to show ability to move swiftly, which is inherent in all beings in the invisible worlds. The Pope is represented as pointing to the Madonna and the Christ Child, and a close examination of the hand wherewith he points will show that it has six fingers. There is no historical evidence to show that the Pontiff actually had such a deformity, neither can that fact be an accident, the six fingers in the painting must therefore have been due to design on the part of the painter.

What its purpose was we shall learn by examination of the "Marriage of the Virgin," where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ Child under such conditions that it is evident they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture and the six toes of Joseph, Raphael wants to show us that both possessed a sixth sense such as is awakened by Initiation. By this subtle sense the foot of Joseph was guided in its flight to keep secure that

sacred thing which had been entrusted to his care. To the other was given a sixth sense that he might not be a blind leader of the blind but might have the "seeing eye" required to point out the Way, the Truth, and the Life. And it is a fact, though not commonly known, that with one or two exceptions when political power was strong enough to corrupt the College of Cardinals, all who have sat upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree.

We have seen in the articles on "Symbols of Ancient and Modern Initiation," which preceded the present article, that the Atlantean Mystery Temple known as the Tabernacle in the Wilderness was a school of soul growth; and it should not surprise us to learn that the four Gospels containing the life of Christ are also formulæ of Initiation, revealing another and a later Path to power. In the ancient Egyptian Mysteries, Horus was the first fruits whom the aspirant endeavored to imitate, and it is significant that in the Ritual of Initiation which was in vogue in that day and which we now call the "Book of the Dead," the aspirant to Initiation was always addressed as Horus so-and-so. Following the same method today we might appropriately address those following the Christian Path of Initiation as Christ so-and-so, for as a matter of fact all who tread this Path are really Christs in the making. Each in his or her turn will reach the different stations of the Via Dolorosa, or Path of Sorrow, which leads to Calvary, and experience in his or her own body the pangs and pains suffered by the Hero of the Gospels. Initiation is a cosmic process of enlightenment and evolution of power; therefore the experiences of all are similar in the main features.

The Christian Mystic form of Initiation differs radically from the Rosicrucian method, which aims to bring the candidate to compassion through knowledge, and therefore seeks to cultivate in

him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the higher life. It teaches him to know the hidden mysteries of being and to perceive intellectually the unity of each with all, so that at last through this knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves, which puts him in full and perfect tune with the Infinite, making him a true helper and worker in the divine kingdom of evolution.

The goal attained through the Christian Mystic Initiation is the same, but the method, as said, is entirely different. In the first place, the candidate is usually unconscious of trying to attain any definite object, at least during the first stages of his endeavors, and there is in this noble School of Initiation but one Teacher, the Christ, who is ever before the spiritual vision of the candidate as the Ideal and the Goal of all his striving. The Western world, alas! has become so enmeshed in intellectuality that its aspirants can only enter the Path when their reason has been satisfied; and unfortunately it is a desire for more knowledge which brings most of the pupils to the Rosicrucian School. It is an arduous task to cultivate in them the compassion which must blend with their knowledge and be the guiding factor in the use of it before they are fitted to enter the Kingdom of Christ. But those who are drawn to the Christian Mystic Path feel no difficulty of that nature. They have within themselves an all-embracing love, which urges them onward and eventually generates in them a knowledge which the writer believes to be far superior to that attained by any other method. One who follows the intellectual Path of development is apt to superciliously sneer at another whose temperament impels him along the Mystic Path. Such an attitude of mind is not only detrimental to the spiritual development of whoever entertains it, but it is entirely gratuitous, as the works of

Jacob Boehme, Thomas a Kempis, and many others who have followed the Mystic Path will show. The more knowledge we possess the greater condemnation also shall we merit if we do not use it right. But love, which is the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purposes of God. It is infinitely better to be able to *feel* any noble emotion than to have the keenest intellect and one which is able to define them all. Hairsplitting over the constitution and evolution of the atom will surely not promote soul growth as much as humble helpfulness toward our neighbor.

There are nine definite steps in the Christian Mystic Initiation, commencing with the Baptism, which is dedicatory. The Annunciation and Immaculate Conception precede as matters of course for reasons given later. Having prepared our minds by the foregoing considerations, we are now ready to consider each stage separately in this glorious process of spiritual unfoldment.

The Annunciation and Immaculate Conception

The Christian Mystic is emphatically not the product of one life, but the flower of many preparatory existences, during which he has cultivated that sublime compassion which makes him feel the whole world's woe, and conjures up before his spiritual vision the Christ Ideal as the true balm of Gilead, its practice the only palladium against all human grief and sorrow. Such a soul is watched over with special care by the divine Hierarchies who have charge of our progression along the path of evolution, and when the time is ripe for him to enter that life in which he is to run the final race to reach the goal and become a Savior of his kind, angels are indeed watching, waiting, and singing hosannas in joyful anticipation of the great event.

Like always seeks like, and naturally the parents are carefully selected for (and by) such a noble soul from among the "*sons and daughters of the King.*"

They may be in the poorest circumstances from a worldly point of view; it may be necessary to cradle the babe in a manger, but no richer gift ever came to parents than such a noble soul. Among the qualifications necessary to be the parents of such an ego is that the mother be a "virgin" and the father a "builder."

It is stated in the Bible that Joseph was a *carpenter*, but the Greek word is "*tekton*," which means "builder." In Mystic Masonry God is called the Grand Architect. *Arche* is the Greek word signifying primordial substance, and a *tekton* is a builder. Thus God is the great Master Builder, who out of primordial substance fashioned the world as an evolutionary field for various grades of beings. He uses in His universe many *tektons*, or builders, of various grades. Everyone who follows the Path of spiritual attainment, endeavoring to work constructively with the laws of nature as a servant of humanity, is a *tekton* or builder in the sense that he has the qualifications necessary to aid in giving birth to a great soul. Thus when it is said that Jesus was a carpenter and the son of a carpenter, we understand that they were both *tektons* or builders along cosmic lines.

The Immaculate Conception, like all other sublime mysteries, has been dragged down into the gutter of materiality, and being so sublimely spiritual it has perhaps suffered more by this rude treatment than any of the other spiritual teachings. Perhaps it has suffered even more from the clumsy explanations of ignorant supporters than from the jeers and sneers of the cynic. The doctrine of the Immaculate Conception, as popularly understood, is that about two thousand years ago God in a miraculous manner fertilized a certain Mary who was a virgin, and as the result she gave birth to Jesus, an individual who in consequence was the Son of God in a sense different from all other men. There is also in the popular mind the idea that

this incident is unique in the history of the world.

It is particularly the latter fallacy which has served to distort the beautiful spiritual truth concerning the Immaculate Conception. It is not unique in any sense. Every great soul who has been born into the world to live a life of sublime saintliness, such as required for the Christian Mystic Initiation, has also found entrance through parents of immaculate virginity who were not besmirched by passion in the performance of the generative act. Men do not gather grapes of thorns. It is an axiomatic truth that like begets like, and before anyone can become a Savior, he must himself be pure and sinless. He, being pure, cannot take birth from one who is vile; *he must be born of virgin parents.*

But the virginity to which we refer does not comprehend a merely physical condition. There is no inherent virtue in physical virginity, for all possess it at the beginning of life no matter how vile their disposition may be. The virginity of the mother of a Savior is a quality of the soul, which remains unsullied regardless of the physical act of fertilization. When people perform the first creative act without desire for offspring, merely for the gratification of their animal lusts and propensities, they lose the only (physical) virginity they ever possessed; but when prospective parents unite in a spirit of prayer, offering their bodies upon the altar of sacrifice in order to provide an incoming soul with the physical body needed at the present time to further spiritual development, their purity of purpose preserves their virginity and draws a noble soul to their hearth and home. Whether a child is conceived in sin or immaculately depends upon its own inherent soul quality, for that will unerringly draw it to parents of a nature like unto its own. To become the son of a virgin predicates a past career of spirituality for the one who is so born.

The "mystic birth" of a "builder" is a cosmic event of great importance, and it is therefore not surprising that it is

pictured in the skies from year to year, showing by graphic symbolism in the great world or macrocosm what will eventually take place in man, the little world or microcosm. We are all destined to experience the things that Jesus experienced, including the Immaculate Conception, which is a prerequisite to the life of saints and saviors of varying degrees. By understanding this great cosmic symbol we shall more easily understand its application to the individual human being.

The sun is "*the light of the world*" in a material sense. When in winter time it reaches the extreme southern declination at the solstice on December 23rd, the people in the northern hemisphere, where all the present religions have had their birth, are plunged into the deepest darkness and bereft of the all-sustaining vital power emanating from the sun, which is then partly dead so far as its influence upon men is concerned. It is therefore necessary that a new light shine in the darkness, that a *Sun of Good* be born to save humanity from the cold and famine which must inevitably result if the sun were to remain in the southern position which he occupies at the winter solstice.

On the night between the 24th and 25th of December, the sun having commenced to slowly rise toward the earth's equator, the zodiacal sign of *Virgo*, the immaculate celestial Virgin, is on the eastern horizon in all northern latitudes (in the hours immediately preceding midnight.) In the science of astrology it is the sign and degree on the eastern horizon at the time of birth which determine the form or body of the creature then born. Therefore the Sun of Good is said to have been born of Virgo, the sublime celestial Virgin, who remains as pure after giving birth to her Sun Child as she was before. By analogy the Son of God who comes to save his fellow men must also be born of an immaculate spiritual virgin.

From what has been said it is evident that a great period of preparation pre-

cedes the entrance of a Christian Mystic into the present sphere of human life, though he in his physical consciousness is usually entirely unaware of the fact of the great adventure in store for him. In all probability his childhood

days and early youth will pass in obscurity, while he lives an inner life of unusual depth, unconsciously preparing himself for the baptism, which is the first of the nine steps of this method of attainment.

The Interpretation of Music

BY F. ADALBERT REDFIELD

IN THE ART of interpretation we employ three faculties: the intellect, the imagination, and the will. By means of the intellect we acquire, understand, and utilize that which comes to us through the five senses; with the imagination we create a mental picture of those sense perceptions by combining, modifying, elaborating, and idealizing them; with the will we flood the created object with a mysterious force that gives it life and spirit. The product of the intellect may be compared to the bony skeleton; that of the imagination to the flesh which fills in the hollows, rounds out the sharp angles, and gives symmetry to the form; that of the will to the life-giving blood that gushes from the heart. With these distinctions clearly in mind let us analyze and classify the material which the artist must use to give a good interpretation of a musical masterpiece.

Under the head of intellect we may group practically everything that may be learned from a teacher or from studying the work of others. First of all, the form or melodic outline must be firmly grasped, for that is the foundation upon which all compositions are built. The composer always proceeds from the simple to the elaborate, and the interpreter must pursue the same course if he would arrive at the same destination. With the general outline fixed in the memory, he should work out the details, one by one, in their natural order, keeping in mind the relation which they bear to one another and to the whole. If this is

done, it will be comparatively easy to retain the piece in the memory, for as soon as each section is reached, all the details belonging to it will appear in a flash.

A perfect technic is the foundation upon which the interpretation rests, and its acquirement must therefore not be neglected. It is well to observe that every piece is a study, and that isolated passages from the works of the best masters offer the best problems for special technical solution.

Phrasing, which is to music what punctuation is to literature, also comes under the head of purely mental accomplishments. This subject requires careful study and discrimination to avoid giving an impression of disconnectedness. The manner in which effective public orators, lecturers, and actors use the voice to give emphasis to important thoughts should be studied and the same principle applied to the interpretation of music. The careful observance of dramatic performances also gives one a valuable education in delivery, the working up of climaxes, and the bringing out of the most important features of the composition. It must be remembered, however, that music, being a higher art, requires a refined and discriminative application of these things, not an imitation. The musician deals with intangible ideas, whereas the orator and the actor employ those which are more or less intelligible to everyone. Dynamics and phrasing form the connecting link between the intellectual and the imagina-

tive, and their dual character must be kept constantly in mind if a consistent employment of them is to be the result.

It may be thought that tone is not a mental product, yet it must be admitted that there are many pianists who almost attain perfection in this respect, but whose interpretations nevertheless are cold and woefully lacking in that subtle quality that thrills the heart. From this it is evident that tone is not produced by the imagination however much it may be colored by that faculty, nor is tone produced by the emotions reflected by it. Tone depends largely upon the quality of the instrument and the sensitiveness of the ear, and may therefore safely be classed with that knowledge which is acquired by the mind through the exercise of the five senses. When a pianist has mastered all the things which we have enumerated so far, he will have completed but part of his task. That which lies before him will be much more difficult of attainment, and will probably involve many hardships and much suffering, bringing about a change in character of some kind. Through this means he will foster and develop the power of the will and the strength of the imagination, his final success depending entirely upon his natural qualifications.

In considering the functions of the imagination we are dealing with the first principle that enters into the creative art of interpretation. It is here that the artist begins to exercise his own originality; to use in the way that seems most natural to him the materials he has collected, the tools he has acquired. He must sort that which he has stored in his memory, eliminate that which is useless, combine like with like, and from the net result construct new forms and new ideas stamped with his own individuality. He must then clothe the skeleton with flesh, replacing angularity with symmetry, and breathe into the nostrils the breath of life.

The imagination is the most wonderful faculty possessed by man and the least

understood. Without it he would be unable to conceive new ideas, make discoveries in the field of science or mechanics, create great masterpieces of art, literature, and music, or make any progress whatsoever of his own volition. It is the faculty whereby he correlates the known with the unknown, reaches out into regions beyond the perception of the physical senses, and wrests from Nature her jealously guarded secrets. By it he is distinguished from the animals and raised to the position of a god.

The fundamental difference in the employment of this power by the composer and by the interpreter may be briefly stated as being in the first case constructive, and in the second reconstructive. The composer conceives the idea and puts the visible symbols of it on paper; the interpreter, working from these symbols, reconstructs the idea and gives it to the public in the shape of a performance. From this it will be seen that the latter requires less originality than the former, but a greater amount of self-control and sympathy to enable him to perform simultaneously the tasks of a servant and a master. Restricted and bound by the ideas of another, his work is by no means easy. The composition must be rendered in a manner that is consistent with the original conception, and yet with such spontaneity that it will seem like an improvisation. To do this successfully requires the complete mastery of every faculty and the subjugation of the personality.

The first thing to do is to construct an imaginative picture from the visible symbols. This should increase in clearness as the gradual mastery of mechanical details releases the mind from concentration upon the technical, and should be intensified until it becomes as real as an actual experience or state of the emotions. Into the very center of this vision the soul must be projected so that the emotional content may be experienced as a living reality. Let us take as an illustration an enemy plunging a dagger into one's heart. If we concentrate the mind

firmly upon this thought, it is possible for us to actually feel the pain as though we had been really stabbed. In the same way it is possible for a person through the power of the imagination to project himself into any environment and feel his emotions aroused thereby. This is the faculty that the pianist must use if he would get into the spirit of a composition and interpret it as if it were his own. From the visible symbols he reconstructs the invisible idea through which he senses the emotions that gave rise to it. This is the secret of the interpretive art.

The will is the motive power behind the whole thing. In fact, it is the cause of all conscious action, the force that builds both intellect and imagination. It is more potent than electricity, for it carries with it something that promotes growth, in which respect it resembles the heat of the sun. It is the life principle in everything that man creates, the concentrated essence of his emotions and desires, the power which his soul develops in its struggle to overcome hampering conditions. In music it is represented by the rhythmic, vibrating element that makes the product of the imagination and the intellect quiver with the spirit of life. The will may be characterized as the desire of the soul to express itself, and the imagination and the intellect as the instruments which it employs to give form to its emotions and ideals.

In developing these three faculties for the purpose of gaining a mastery of the art of musical interpretation it will be necessary to study many things aside from music itself. Some knowledge is required of science and mathematics for intellectual balance and a sense of proportion; of sculpture and art for symmetry of form and beauty and contrast of color; of poetry for rhythm and refinement of expression; of oratory for emphasis, inflection, and delivery; of the drama for climax and dramatic situations; of philosophy for constructive reasoning; of mythology for the imagination; and of religion for an insight into the secret chambers of the human heart.

A fair knowledge of all these is indispensable to him who would aspire to become a great interpreter of musical masterpieces. No amount of genius will make it possible for a man to evade a single part of the task.

Music is the highest art, combining in itself the essence of all others. It is the unification of all human knowledge and sentiment, the most refining element in our civilization. Let no one enter her priesthood with the idea that all he needs is a knowledge of mechanical details. Without imagination and a strong will he will be a hopeless failure, for it is with these instruments that he creates a living image of the musical concept, and impresses it upon the hearts of his listeners.

In the acquiring of a musical education it is evident, therefore, that the pupil must for the most part train himself, for no teacher can give him anything more than that which we have classified as intellectual. The greater part of his knowledge must be gained by actual experience and practical application. The refined nature of music requires refinement in character and concentration of purpose in him who would interpret it—two virtues that are generally cultivated only through suffering, sorrow, and disappointment.

If the aspirant can blend in equal proportions the products of the will, the imagination, and the intellect, there is no height which he cannot reach, provided he does not lose faith in himself when confronted by obstacles which he may be obliged to overcome.

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts; they come back to us with a certain alienated majesty.

—Emerson.

Nemesis

BY GRACE EVELYN BROWN

VIVIAN STOCKLEY awoke in her bright sunlit room with the consciousness strong upon her that something very important and interesting had just occurred, and which combined the extremes of joy and pain, dread and expectancy. She felt that she had just returned from a long and distant sojourn, and must readjust herself to her former surroundings. Then she noticed her evening scarf lying over the back of a chair, its green tulle and silver embroidery suggesting moonlight glints upon rippling waters—and she suddenly recalled the night before and that wonderful experience that had come to her by the moonlit lake. Again she realized how very much it had meant to her, and would mean for the rest of her life and even to the end of time.

Yet she could not understand why, with the associations of this recent memory, the familiar objects of the room should have taken on a semblance of unreality; for they appeared in a queer and inexplicable manner to be out of place. She vaguely wondered why the blue chintz hangings and the dainty flower-covered walls were not heavy dark velvets and sombre tapestries against the massive grandeur of an old baronial castle; and why the delicate outlines of her boudoir table were so different from the dark, heavy pieces of furniture in the grand old halls whose very atmosphere seemed to fill her mind. Her strange mood must be due to a forgotten dream, the influence of which still hung over her.

She lay there wondering why this shadowy, subtle impression should be so strangely associated with that joyful yet tragic experience which had come to her by the lake. She vainly tried to solve the mystery. Something that she could not quite remember seemed to merge itself

subtly into this other more vivid memory, its elusive sway almost removing her from her own personality. She felt such a strong desire to face this mood with actual fact that she raised herself on her elbow and whimsically scrutinized herself in her long oval mirror. She looked into her own hazel eyes, scanned the slender piquancy of her nose, the oval curve of her chin, and even raised her hand to touch her rippling hair with its peculiar bronze coloring, dark against the whiteness of her neck. Yes, she was Vivian Stockley, as she had been for long years; no magic spell had changed her—at least outwardly.

She was considered a beautiful woman by all who knew her, and despite fifteen years of a loveless marriage she had kept her girlish charm, a certain spontaneity, enthusiasm, and buoyancy of spirit taking the place of actual happiness in her life. Her marriage to Rutledge Stockley, while not exhilarating, had at least been devoid of tragedy—in the positive sense; but the grim fact of unfulfilled hope had plodded its slow, monotonous way down the path of her life.

In answer to her unsophisticated dreams of romance Stockley had appeared. And to satisfy a determined mother, who wished her daughter "advantageously settled in life," and because from the first Stockley had exerted a peculiarly strong sway over her, Vivian had allowed herself to be married to him, her doubts and fears regarding love silenced by a queer subconscious sense of belonging to him, and by her mother's unanswerable argument that love would come later; but this prophecy had never been fulfilled.

Rutledge had been a "good" husband to her in the manner of the majority of "good" husbands of the circumscribed type. Absorbed in his business and his

clubs, she had been merely his housekeeper, his child, or his toy according to his mood, which in its turn depended upon whether stocks had risen or fallen, whether she pleased him in her dress, manner, or conversation, and whether she managed the domestic machinery to his liking. Their lives had been largely lived apart. His was spent in a rushing round of business, hers in a futile attempt to find happiness in a frivolous round of social activities. Even when they could have been together, they often chose to be apart. Stockley preferred the quiet of his home in the evening with his newspaper and easy chair. Vivian, continually searching for the joy which always eluded her, courted incessant excitement. Conventionality and her habitually held ideals of what marriage should mean influenced her, however, to stay at home if Stockley would not go out. At times the dread of a blank evening would prod her on to beg him to take her somewhere. He disliked dancing and, in fact, all social life except the activities of his club. He was bored by drama, opera, and symphony concerts—everything that she enjoyed. He liked musical comedy, however, which bored her, as well as games, which were his only recreations.

As the years passed, Vivian began to realize more and more that there were men of a very different sort in the world, and women too. A part of her nature had lain asleep all of her life; now it was beginning to assert itself. It was constantly demanding more and more, and something which she had never had. She had put all romance out of her life after she married Rutledge. It seemed to her to be impossible with him, and the fact that she was his wife precluded it with others. Yet an unvoiced and even unconscious hope, held for years, is a strong force, bringing opportunities into the life in accordance with certain corresponding unexpressed desires; and in order that certain souls may meet and certain events take place, which are necessary for the education of the evol-

ving consciousness, guardians of each human life bring about circumstances, apparently accidental, which overrule human plans.

Adjoining the Stockley estate was an old house with large grounds sloping down to a rose garden. The place had remained untenanted for years; but one day Philip Durrell and his wife, Amy, had seen it as they motored by, and had suddenly felt that it was the one home in the world for them. In such ways as this the higher self influences the lower to bring about the fulfillment of the Law. Although unknown to the physical consciousness the magnet of merited destiny often draws two together who were formerly joined by ties of affection. The inner self, although unrecognized, is responsible for the decisions, attractions, and repulsions which control the destinies of these complicated lives of ours.

The coming of Amy and Philip into the life of Vivian brought a flood of stimulating influences which turned her longings and vague desires into definite ones. A strong friendship sprang up between Vivian and Amy, which turned Vivian away from her former life. Now it seemed trivial, purposeless, frivolous, and she longed for something more worthy to take its place. The depth of her friendship and love for Amy touched the deepest chords of her nature, chords that had always been mute because of the lack of the touch of spiritual influences. After she and Amy had talked together five minutes, she said to her, "It seems as if I had always known you."

"Yes, doesn't it?" Amy returned. Then she added, half seriously, half whimsically, as if to try the effect of her remark upon Vivian: "Perhaps we have met before."

"Oh, have we? I can't seem to remember—"

"I mean in other lives," Amy explained. "I believe that all sudden friendships, love at first sight, and all such interesting happenings are due to the fact that we have lived before in

other bodies; that although the physical brain doesn't remember the circumstances of former lives, the soul continues to do so, and carries, life after life, unconscious memories of its loves and hates, its preferences and aversions, until at last all is transmuted into understanding, universal love, and spirituality."

"What a wonderful idea!" exclaimed Vivian. "Why haven't I thought of it before? It explains so much. Perhaps that is why I have always had such a peculiar feeling of aversion for Mrs. Huntley, that neighbor of ours who has that beautiful place down by the lake; and a queer feeling of familiarity seemed to come to me when I first met Mr. Stockley."

"Yes," agreed Amy, "it explains so much. I have always compared a single life merely to the air of a musical composition; but a knowledge of re-embodiment seems to me to add the deeper chords of harmony, to make a symphony out of our understanding of life. We reap in one life what we have sown in former ones."

Vivian pondered much over these new ideas, and talked with Amy about them. She even ventured in her enthusiasm to tell Rutledge something of them, but his concrete mind could not accept such beliefs, and he denounced the whole matter as foolishly imaginative.

"Why is it," asked Vivian of Amy at a later talk, "that some accept these ideas and others don't?"

"It has much to do with the age of the soul," Amy replied, "how far it is able to reach into the depths of its nature. A savage can't understand what is clear to the civilized man, any more than a child can comprehend thoughts of the adult mind. Then some egos have taken up these occult studies in other lives, which of course makes them the better able to comprehend them in the present life. Yet all of us are on our way toward the same goal of perfect wisdom and a greater expression of spirituality.

Amy had much to say of her brother, Richard Carew, who was working in one

of the large publishing houses in New York and at the same time trying to establish himself in the literary world. Amy had the same aspirations, and followed Richard's triumphs and defeats with great interest, relating them to Vivian until she too became as deeply interested in them as Amy herself. When spring brought his promise of a visit, Vivian awaited his arrival with an intensity of anticipation that she could not understand; for even her deep and ever growing interest in him did not account for the strange conviction that something very wonderful was about to occur.

This morning in the sunlit room Vivian mentally went over every detail of their first meeting. It was a cool grey day in early spring. He was at Amy's house when she arrived in the late afternoon. She was conscious of his presence even as she entered. She suddenly felt the pendulum of her life, moving for years so slightly, begin to swing rapidly, changing from peace and calm to intense joy and pain. What could it mean? What was before her? As she entered the library, they were suddenly face to face. Amy introducing them, the maid entering with the steaming tea, the flaming logs in the fireplace, were all a part of the background.

Richard's eyes met hers with a strange intensity, and she felt her heart give a leaping bound, followed by others only less violent as she asked the question of herself: "Where have we met before?" Again Amy's theories of previous lives entered her mind. How wonderful, interesting, deep, life had suddenly become! If they had actually known each other somewhere before, did he also remember, even vaguely, as she was now doing in trying to recall a face like his? She had never seen its equal for special appeal to her. She found it so sensitive, subtle, full of thought and feeling, mirroring every fleeting idea with a changing and eloquent expression as a lake does the sky above. She seemed to read his very thoughts with a peculiarly strong telepathic sympathy as they

talked of travel, philosophy, literature, and especially of poetry.

That and the next day, when they had met again, became rare memories that Vivian cherished with joy linked with anticipation until summer brought him for a longer visit. Their friendship, in spite of its brevity, had increased during the intervening months. The long days of June generally found Richard, Vivian, and Amy together. They were often joined by Philip, and much less frequently by Stockley, who was now free to pursue his own diversions unmolested. During the delicious days when roses bloomed and lingering sunsets merged into warm, starlit nights Vivian lived in a new world, filled only with Richard and the new thoughts that had suddenly and unexpectedly opened to her with his advent; a life in which Amy and Philip appeared only as delightful accessories, and in which poor Stockley was only an unimportant though necessary background. Vivian was too happy in the present to think of the future and its inevitable ending as she and Richard drifted together more and more. They often met in the old rose garden, where he read his poems to her, themes that she had inspired, dealing more and more with personal references to her and his happiness in meeting her.

As these memories passed through Vivian's mind, they brought her to the events of the night before, when she had realized that they were only the prelude to introduce the greatest theme of her life. She glanced back again to the more remote past, and saw it as a dreary desert waste, through which she, a weary traveler, had journeyed only for the sake of the end, which she subconsciously realized was at last to reward her patient waiting.

She dwelt upon each detail of the evening before with the delight which joy throws upon the most trivial happenings. She had persuaded Rutledge to go to a reception with less than his usual demur. The fact that the Huntleys were entertaining probably turned the scale in her

favor, for Rutledge had always been fond of the society of the portly Mrs. Huntley. They had the same interests and ideals; and Vivian had often thought that if he had only married her, they would have been perfectly companionable. It surely was a problem why so many people seemed to marry the wrong ones. In a strange, inexplicable way Vivian had always associated him with Mrs. Huntley. As for herself, she had never been able to conquer a feeling of positive aversion for her. Every time that Mrs. Huntley was a guest in her home, she felt a queer welling triumph. She longed to patronize her, to shower favors upon her, even while she tried to conquer her clamoring dislike, an attitude which Mrs. Huntley seemed to reciprocate. Always under the bland suavity of their meetings this peculiar antipathy lurked, a worm in the heart of the rose, killing what Vivian felt should have been the blossom of at least a pleasant friendship, even if superficial, for she had no more in common with Mrs. Huntley than she had with Rutledge.

Her thought went quickly on to the moment when she had found herself with Richard, walking away from the crush of guests under the swaying pergola lanterns, down a path between clipped hedgerows to the lake, where they had stood silently under the tall pines, gazing out on the path of moonlight before them. It had all seemed like a dream where worldly responsibilities cease, too beautiful for earth. The music at the Huntley's, coming to them with the whispering of the pines, merging with the rippling waves at their feet, seemed like the music of the spheres, and they, like disembodied spirits, without need of worldly conventions. Vivian felt his eyes upon her, and turned to meet their message, which told her that after years of waiting he had at last glimpsed heaven.

Then Richard spoke to her, hesitatingly, dreamily. "It seems as if I could almost remember, something," he began; "another night, like this, beside a lake,

with the moon shining down upon us. Somehow, it's like a memory of a great joy, held for a moment then lost forever. As you stand there in that shimmering green, I seem to see you, again, in almost the same way, yet different; but the look in your eyes and you, yourself, are the same; as if you had come to me again out of a past all but lost in mists of forgetfulness."

Then they seemed suddenly to be swept from their modern anchorage as if they were little boats torn from their moorings by a great tidal wave of emotion; and Richard cried: "I have the answer to this riddle! I remember! We have found each other, after centuries of groping, of longing, of hoping, always vainly. Our love, our past, our sufferings, have brought us together again! How marvelous that such things can be! Yet love is immortal!"

His impulsive actions and avowal were as spontaneous and appropriate as those of old friends or lovers meeting after a long absence, as naive as the touch of the moonlight on the trembling waves. Then the realization of the present confronted them. He begged her forgiveness and cursed his fate for finding her too late, when she belonged to another. The pity of it! The wrong that had wrecked their lives! He had always known that she was somewhere in the world; but she had utterly forgotten him. He would go away forever. That was all there was left to do. She was silent with the sudden realization of all that it meant; a searchlight thrown upon her life, revealing every circumstance in a new way. Then she had left him there and turned back to find Rutledge, years older than when she had passed that way but a few moments before.

This morning as she looked back over the panorama of her life, she saw how completely she had taken it all for granted, with all its limitations, which now seemed to gird her about with bands from which there was no escaping. She saw that she was facing long years like those already passed,—and she would

never have known anything different if this new experience had been withheld. How blind and limited she had been! She had never, in all her dissatisfied life, contemplated that such a thing could have come to her.

Yet even as these memories assailed her came the call for the renunciation of all this joy. She had given Richard no sign that she had reciprocated his love. Everything could revert to what it had been before his coming, and her life become the colorless thing it was before they met. With a deep sigh she turned her face from the light to the shadowy wall and closed her eyes again. She would have at least a brief respite in that delicious land of dreams. Perhaps she could go back again and recall that elusive memory—but no, she was too wide awake now. Her eyes opened upon the shadowy wall, great masses of dark with only little fleckings of sunlight. That was like life—so very little brightness and great spaces of darkness between. Were human beings not meant to have more happiness?

Then a sudden realization seized her. She would grasp and hold happiness if it were possible. Richard should have his chance to be happy too. There were ways to arrange such things, if he really meant what he had said. It was not too late while their lives remained. She did not take into consideration the higher laws not made by man, those immutable laws which bind mortals to the wheel of birth and death and to their own previous choices. She only went on with her plans.

Richard's ideals were completely opposed to those of Rutledge. She would have to relinquish all of the luxuries with which Rutledge had surrounded her. Her eyes traveled around the dainty room; but now it seemed only a gilded prison. She had had it for years, while her mind and soul had starved for those treasures which Richard could give her, mental luxuries, stimulating conversation, companionship in its most perfect aspect, the joy of work with him to

attain a high ideal, the happiness of growth, of seeing one's visions realized, of perfect understanding, and the union of a deep purpose held steadily for the rest of life.

Intruding itself into the delights of her imaginings came the clang of the hall clock announcing the breakfast hour. Vivian hurriedly bathed, dressed, and descended to the breakfast room to find Rutledge as usual impatiently awaiting her. The maid served them as he read his paper propped up before him, a barrier between them. He ate hastily to reproach her tardiness.

The contrast of their vacant hours together with those when Richard was with her filled her mind. Oh well! it would not be long now before she would be rid of this state of things. The term of her exile was nearing its end.

She knew that Rutledge would oppose a legal separation. His rather primitive affection was concerned only with actual material possession. The higher and more subtle phases of the subject were rather beyond his grasp. Probably he would suffer; but then, that was better than that both she and Richard should ruin their lives. The experiences of last night had changed everything. She felt that to go on as if they had not occurred would be impossible if not an actual crime. The inner had been revealed; the outer must conform to it or they would all be living lives of conventional hypocrisy.

Her preoccupation was so strongly evident that Stockley, in spite of the joint consumption of food and news, noticed it, and sneeringly said, with a contemptuous smile: "Still dreaming of last night, I see, and that tryst by the lake. Don't flatter yourself I didn't see where you went. I've not been blind even if I have kept out of the way of your intellectual friends. You left me just as soon as you could to go off with your poet. I'm no account when he's around, for I can't write poetry,—and I'm mighty glad I can't. Poets may be popular with a lot of idle women looking for excite-

ment, but let me tell you, my dear girl, they had no standing a few centuries ago. Over at the club the other night Huntley was telling how they were looked upon as court jesters in the same class with the troubadors traveling around with their guitars and their love ditties. They were on a par with the fools with caps and bells, only good to amuse the court in the lightest possible way; just wandering gypsies without any standing whatever, and of no more account than an ordinary tramp. I only wish we could go back to those good old days again, and then your poet wouldn't stand so high with you either."

Vivian felt that her loyalty to Richard would not let these insults go unchallenged.

"I beg to differ!" she returned indignantly. "I've read a great deal about the poets. They were held in high esteem in the English court throughout centuries; also on the Continent, even back to the days of Charlemagne, the first Carolingian king of the Franks, in the eighth century. They were esteemed as were those who followed any of the arts."

How that period had always fascinated her! Yet with its charm was always a feeling of poignant grief. What did it mean? Into this brief meditation came the angry voice of Rutledge.

"The arts!" he stormed; "if you had to live on the money he makes, or rather doesn't make, out of that stuff he writes, you'd change your mind. You'd rather have me then, every time; for you like all the good things of life as well as anybody, and if you had to give them up for a constant diet of poetry, you'd be pining around until you got all your pretty things back again."

She made no reply. What was the use? She thought only of all the mornings and evenings when she had sat there with him thus, and wondered how many more there were before her. What would be the end, and when would it come? In case nothing should change the tenor of their lives, which one would die first?

Would it be Richard, leaving her in total darkness without even the consolation of knowing that he was somewhere in the world, hoping that the future might in some wonderful way bring them together again? Would it be she, herself, her miserable existence ending like a grey day merging into ever darkening twilight and on to complete night? Would it be Rutledge? As this possibility entered her mind, there came with it a sudden sense of relief, almost of joy. She would actually be glad of his death! Horrible realization! She was then no better than a murderer! A legal separation from him was infinitely preferable than to live thus with this hope in her heart in psuedo respectability.

Almost unconsciously she saw through the window the postman walking up the path to their door, and heard the light, quick tread of the maid as she passed through the hall to answer his summons. She returned with a single letter, which she placed at Vivian's plate, and silently left the room.

Vivian casually glanced at the superscription, and noticed with a start that it was addressed to her in Richard's characteristic handwriting. She felt the warm blood flooding her cheeks as she sensed her husband's eyes upon it. There were no letters for him and no others for her, which made the accent of this one the more pronounced.

She wondered why Richard was writing to her. It was probably an apology still further expressing regrets for what had occurred last night; but would Richard have had the temerity to put such a thing in writing and send it here where it might fall into the hands of Rutledge? Still, he might have taken it for granted that a wife's mail was sacred, even from the eyes of her husband. She felt that she had not the courage to open the letter. Her heart seemed turned to stone. Her tongue refused to move, her mind to prompt it with words to divert attention from the letter. She tried to go on with her breakfast, hoping that he had not noticed her perturbation,

though she felt that he had read the tell-tale blush and drawn his own conclusions; that he was only pausing now as a cat does in prolonging the life of a mouse that it has caught, playing with it before killing it. Nor was she wrong, as his next words proved.

"Ah, a missive from the loved one," he said at last. "He couldn't let half a day go by before he had to write! By heavens, he has nerve! Well, why don't you read it? You dare not—to me!"

Vivian thought rapidly. A refusal to do so might make him take it from her and refuse to let her see it at all. She must know, at all costs, what it contained; that was of more importance than anything else. Her extremity gave her momentary courage. She replied, even calmly, "Why certainly!" and opened the letter.

"I've missed my train," went on Stockley, "so I'll take the eight fifty-two. It's well worth waiting over a train to hear this effusion. I'd be willing to wager it's a poem he's composed 'in the quiet watches of the night' when he couldn't sleep, and all that sort of rot—probably a sonnet to his lady's eyes." He laughed unpleasantly.

(To be concluded next month)

It Hurts to Think

A student of our Preliminary Course in the Rosicrucian Philosophy writes as follows:

"At last I can send in the sixth lesson. Just finished it this morning. But, oh my poor head! How it suffered! It felt as though some one had mistaken it for a pudding and was stirring it around inside with a wooden spoon! When B— came in at noon, he was quite concerned about me. 'Why,' he said, 'you must be in a high fever. You are flushed. Your face is simply scarlet!' I had to explain that it was all the result of my efforts to think! And the worst of it is that at one time it was considered that my brain power was exceptionally good!"

(Moral: The talents that we do not use, we lose.)

—By G. R.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

AND HE shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. (*Revelation*, 22:1-7).

INTERPRETATION

The river of Life, clear as crystal, is the World of Life Spirit. The Tree of Life is the power of generating vital force at will. This tree is situated in the Garden of Eden or the etheric plane, wherein also is found the Tree of Knowledge of good and evil. In the midst of the street on either side of the River of Life grows the Tree of Life, which signifies the perfect balance or polarity of the Initiate of the Christ Consciousness.

This wonderful tree "bare twelve manner of fruits, and yielded her fruit every month." When we attain unto this exalted consciousness, the twelve signs of the zodiac will no longer repre-

sent the attributes of the animal kingdom for us, but we shall understand and receive from them great spiritual vibrations which in our present stage of development we but dimly comprehend.

"The leaves of the tree shall be for the healing of the nations"; or through the unity of love all nations will be welded into one great universal brotherhood. The teaching of this fact was the supreme mission of Christ Jesus, and it was for this reason that the angels sang, "Peace on earth, good will among men," to announce His birth.

"There shall be no more curse," for the power of evil which came into the world with the Fall of man will then have passed away. Only the power of the "throne of God and of the Lamb shall be in it." God's servants will be those who have overcome, those who have followed in the way of Christ Jesus and learned to build the glorious, deathless bodies of the Initiate. They will see His face when layer after layer of the earth is penetrated by them, and in its center His wondrous glory will be beheld.

"And His name shall be in their foreheads." The brand put upon the forehead of Cain was the separateness caused by overdependence upon and exaltation of the concrete mind, which caused him to wander through the darkness of the Land of Nod, the most miserable of men. The brand of Christ Jesus, His Name, which is written upon the forehead of His followers, is the unifying love, the universal brotherhood of the World of Life Spirit—the understanding, the consciousness, of the fundamental unity of each with all, which when attained will lift us all into the conditions of the New Heaven and the New Earth. This New Earth, being formed of luminous ether, will transmit sunlight, and so there will be no need of candle or the light of the sun.

"The Lord God giveth them light," through the awakened Christ power within themselves; "and they shall reign for ever and ever."

This is the glorified state we shall know when with St. Paul we have learned to lay aside our garments of mortality and array ourselves in immortality. When we generate our vital forces at will, then our bodies will never decay, will never grow old nor wear out. Through the conservation and the transmutation of the "water of life" (the

fluid of the spinal column) we shall learn to lay aside our present natural bodies and inhabit bodies that are celestial. When we have attained unto this glorified state, we have Christ's blessed promise that He will "come quickly," to hand the Kingdom over to the Father, His mission fulfilled, His day of groaning and travailing ended.

"Blessed is he that keepeth the sayings of the prophecy of this book." Blessed indeed is he, for he will be numbered among the redeemed.

Love

BY PAUL G. BOISE

THERE has always been and there will always be in man a desire, an inner urge, to improve himself and the conditions under which he lives and labors. It is hardly one thousand years ago that a man or woman not believing in the tenets of the Church was branded as a heretic and burned to death, and those who imposed the sentence of death honestly and sincerely believed that they were doing a favor to their God. In fact, they implored God to punish their victim for all eternity with the same intensity that they were able to employ for a few minutes. Not so today. The Christian man has learned that it is wrong to kill, even to take a life for a life, and today a number of countries have abolished capital punishment by reason of this belief. They know that the day of the Mosaic teaching of a life for a life is past. Hundreds of other views considered as entirely ethical years ago are not now tolerated. And some of the things which we think of as being correct and which we do today will no doubt shock the future inhabitants of this earth.

As time rolls on, man should improve until the day comes when comparative perfection will be reached. What then

is the desire, the inner urge, that is slowly but surely, steadily, and persistently lifting man from the lower strata of life to a higher and more ennobling plane? This desire (I call it force) is love. Can it be defined in everyday language? Yes, but in so doing we should not stress the definition, for in clothing it in words we inject personality into it and thus may think more of the definition than we do of love itself, more of the shell than of the meat, more of the covering than its contents. There are to me two outstanding definitions of love; they are:

1st.—The Bible says that "God is love," which must imply that love is God or the chief attribute of God.

2nd—"Love is the essence of purity in soul, mind, and body."

I might add that love to me really means an active, unselfish devotion to God manifested in all dealings with others regardless of their race, color, or creed. Putting it into other words it is "getting yourself into the God consciousness and out of the 'I' thought." It is really a manifestation of the "God in you" developing its latent dynamic power.

If you were to ask the average man or woman of today to define love, you would with hardly any exception get a reply along the line that love is the expression of our emotions for another of the opposite sex or for things which we crave. Love has long been buried in materialism and the lusts of the flesh. Its true import was lost sight of almost immediately with the passing of our beloved Master.

When Christ Jesus was here among mankind, He knew, judging from His sayings, that the world would not immediately take up the doctrine of love as taught by Him. His mission was to plant the seed, to point the way, and when man had learned through years of pain and sorrow to develop this force of love from unselfish motives, then he would be shown how to use it for the uplift of the race and also of himself. There is no sudden creation in nature. The slow but sure growth from the coarser to the finer is the rule everywhere.

Love is inherent in the spirit of man, and is manifested outwardly when the spirit rules the personality. Your service to humanity determines the amount of love you will receive from others. The measure of love which you receive is partly gauged by your willingness to open yourself for its reception, but one can only open himself by giving to others. Love is innate within you. Tap its outlets and let its force flow out and express itself as it naturally will if it is given a chance. Love is a mighty factor, the strongest power in this universe, but without an unselfish desire to help others none can tap its force.

How may we develop love? By prayer alone? No, prayer will not suffice, but prayer combined with living the right life will lead us to it—prayer combined with work in the service of others.

I said before that God is love. But He is more than love; He is also life, because His Being permeates every atom of this universe. You may go to the heights of heaven or the depths of hell and there you will find God; go to the mountain

tops or to the valleys and God is there; go north, south, east, or west and there God will be. It is impossible for you to separate yourself from God and love. What you can do, however, and what the most of humanity of today are doing unconsciously is to refuse to develop or manifest in the personality the love power of the God within. Man takes the road of least resistance and does as his fellow men do because it is easier. He says, "Why should I set the pace? Let my brother do it." In general he prefers to follow rather than lead. This constant refusal hardens him, and it is only through long sieges of misunderstandings, hardship, pain, and sorrow that he is brought to his senses.

We often hear the expression, "I'll get even." The chance always comes, sooner or later. But unfortunately how few people recognize the opportunity to demonstrate love which that chance brings with it. To get even is their ruling passion. They hate and desire revenge. You can get even in two ways. *First*, forget your opportunity and do unto your enemy as he did unto you. Add fire to fire and discharge the shafts of malice and hate for his destruction. By so doing, however, you lower yourself to his level. *Second*, turn about when the opportunity comes, and instead of harming your enemy, or endeavoring to, do him a good turn. In the latter case you are "even," but instead of having descended to do him battle, you have elevated yourself and rendered both God and him a real service. Nothing cuts so deep into one's soul as to have love and kindness returned for evil. You have destroyed your enemy by making him your friend, which is the only way you could ever destroy him.

The Golden Rule, "Do unto others as you would have them do unto you," is a practical working principle today, not merely a theory. It applies to people in all walks of life, and to obtain real, true success it must be one's motto. All real Christians follow it. The more love dem-

onstrated in this fashion, the easier it is to do it on following occasions. Any faculty not used passes from us; what we use continually we learn to employ more proficiently. The only difficult part is to make the start.

Sometime ago I heard a sermon over the radio, the theme of it being that there were two kinds of people in the world, the "if" type and the "as" type. The former continually wail for change of conditions, always excusing themselves to others for their failures in life by the statement that *if* they had been given a chance, *if* so and so had not happened, they would have succeeded. Always the "if." The "as" type says, "As conditions are, I will make the most of them." The "if" type of man would love his brother if his brother loved him; if his brother did him a good deed, he in turn would do likewise. But the "as" type gives regardless of the other's actions and without selfish motive. The former is continually in a whirlpool of strife, whereas the latter enjoys in a measure peace and contentment.

Tell me how much you love your fellow men, and I will tell you to what extent you really live, to what extent you contact God, and how much truth has made itself manifest in you. The more you hate and distrust your fellow men, the more you shut yourself from God, from love, from life, and from the truth. You don't live in the true sense of the word when hate, malice, mistrust, and fear are continually in your mind.

Love and love only rules the universe. Its opposite can keep no permanent possession of anything. The forces of right, of love (for they are the same), will work for you, and no one can more than temporarily take from you or deprive you of that to which you are entitled. Look for the good in your enemy. No matter how a man may have degraded or debased himself, you will find in him somewhere the divine spark. Many and many a person has been brought back to the right side of life by reason of someone's loving devotion to him. That

one knew that the soul of such a person was young and undeveloped and probably needed the experience through which it was passing, and by projecting the love force toward it the Higher Self of that person felt the vibrations thereof, responded to them, and was saved. The tendency among mankind often is to push the fallen further down instead of lifting them up. Help your neighbor to bring out his good points. Show him how to develop his talents and rid himself of the binding conditions which are holding him down. Once you have felt the real joy and ecstasy over a good deed, you will not forget it easily.

Feel and know that the universe is your country. It is a demonstration of universal love. Such a view broadens a man. It makes him world centered. But those who are fettered by the race or family spirit become exclusive and thus shut themselves from seeing the truth, because truth is universal, not exclusive. Anyone can be exclusive. It costs no effort. It is only the small self-centered man who is exclusive. He has not the inclination to shake himself loose from his shell.

If men only knew, if words could be penned to express, the joy and contentment that are felt once the call of love has been answered even in a small degree, why, this old world of ours would not know itself inside a few centuries. Professed Christians would then be true Christians in every sense of the word. Men would then know their oneness with God, and would feel a security and protection of which they now little dream. Fear of all kind would be destroyed, for perfect love casteth out fear. By first seeking the Kingdom of God through love, man absorbs the God consciousness so deeply that his life becomes an exemplification of that which is expressed in the following beautiful lines:

"God is Love, His Love surrounds me,
In his Love I safely dwell.
'Tis above, beneath, around me;
God is Love, and all is well."

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.

A Cure for the Drug Habit

It was a very remarkable and astounding announcement that was made two or three months ago in the *New York Medical Journal and Record* that apparently reliable means had been discovered for permanently curing narcotic addicts. It was announced that a compound had been found, composed entirely of vegetable substances, which broke up the desire for narcotics and quickly restored the nervous system to a normal state. If this remedy on further trial proves to be a real one, it will be one of the greatest boons that has been brought to the human race in many years, even in many centuries. The drug addict lives in a veritable hell after he has got beyond the early stages, and that hell is an ever increasing one because the habit continually grows and requires ever larger doses to satisfy it, and because the victim comes into closer and closer contact with the lower Desire World, and the depraved entities therein invade his consciousness, making him more and more and more miserable with their low vibrations until finally death or insanity results. It is our sincere hope that this new remedy may prove to be well founded.

Today new hope exists for 200,000 drug addicts in the United States alone through the genius of a Hungarian immigrant named A. S. Horovitz; a man of scalpels and test tubes; a miracle worker of the great white necromancy of biochemistry, in New York City.

A calm professional report in the *New York Medical Journal and Record* published recently carries the careful scientific facts of the greatest curative device in humanity's

behalf since Salvarsan. It says that 400 addicts in New York's houses of mercy have been treated with "a solution of lipoids combined with nonspecific proteins and water soluble vitamins" and that after administrations varying from seventy-two hours to three weeks they have gone about their businesses. Only three of these 400 have returned.

Four hundred addicts who began the treatments as nerve-wracked, tortured slaves, have left Welfare Island after a week or two as their own men and women. After a day they achieved peaceful sleep; after two days or three days, they ate heartily and the tension on drug-tautened nerves was released; after three days or four days the craving for "snow," or liquor or chloral had left them.

At this time it has returned to only three of them.

Narcosan, the magic fluid which Dr. Horovitz has discovered as a destroyer of narcotic habits, is derived from several familiar members of the vegetable family. Soy beans and cotton seeds yield the lipoids through extraction with hot alcohol. The proteins come from alfalfa or millet seeds. The vitamins come from other plant seeds.

To the layman the most significant fact here is that the preparation, whose official name is narcosan, does not contain any morphine, heroin, codeine, chloral hydrate or any sort of alkaloid or habit-forming drug. Hence the effects on the sufferers during their treatment with narcosan are totally different from the distressing and even horrible influences of some of the other methods and preparations now in vogue.

In the course of their observations of the many patients under their supervision, Dr. Lambert and Dr. Tilney discovered that narcosan causes none of those night horrors and insomnias which torment the addict undergoing certain other treatments. They found their patients beginning to sleep restfully by the second or third night without the aid of any soporific.—*Los Angeles Times*.

The Coming Supremacy of America

In the following extract from the *Los Angeles Times* we get the views of a German journalist regarding the future of America. It will be noted that he sees a wonderful expansion for America in all lines of endeavor in the comparatively near future, and the corresponding su-

premacry of American ideas and ideals over the entire earth. When we get a glimpse behind the scenes and learn somewhat of the facts regarding evolution and the part which different countries play in it, we see that this journalist from abroad has hit quite fairly close to the mark. America is designed to be the melting pot for all the races, so that the best qualities of each may be extracted and blended with those of all the others to produce a seed race for the Sixth Epoch, which is spoken of in Rosicrucian literature as the New Galilee. At that time the sixteenth race, the last of all the races, will run its course, preliminary to the realization of the universal brotherhood of man. To America has been assigned the work of making the necessary preparations for this final race, and it may be seen that this mission is an important one.

America represents the culmination of the ages in the matter of evolution. The most advanced of the pioneers of the human race are being reborn here, and in the next few decades a much larger percentage of highly evolved egos will appear among us for the purpose of speeding up the processes of evolution. This is not put forth for the glorification of America, but it is merely stating the cosmic facts, to which the student of occultism has access.

"Europeans are looking to America for leadership in virtually every line of progress today, according to Hans Schiebelhuth, German journalist, who arrived at the Clark yesterday after two years spent in Florence, Italy.

"There is a feeling in Europe that the world has begun a new era in which America will make the most notable contributions to art, science, and industry," said Mr. Schiebelhuth. "The Europeans are especially fascinated by American music. When Paul Whiteman, American orchestra leader, was in Europe recently he created a sensation.

"European architects are coming to America for new ideas. They realize that Europe hasn't produced anything architecturally outstanding for more than half a century, while America is making constant progress in this line.

"They are also copying American industrial and technical methods, and are intro-

ducing American educational features into European schools. American books are very popular among European readers. They read Sinclair Lewis with as much interest as do the Americans."

"This is the German's first American visit, and he expressed himself as surprised that Americans should regard Europe as the only place that holds charm and possibilities for inspiration.

"With the great amount of development going on in this country, it occurs to me that it affords inspirational possibilities far greater than those of Europe, with its ancient and somewhat tired civilization," he commented."

Vegetarian Diet for Athletes

Restricting a football team to a vegetable diet, as described in the following clipping, and the successful results that followed prove that the use of meat is not necessary in the making of an athlete. And if it is not necessary for athletes, it is not necessary for people in any occupation which requires physical strength. This applies to all kinds of physical labor. There is a fallacy prevalent at the present time that the manual worker cannot maintain his strength on a vegetarian diet, that he must have meat. The results described below expose this fallacy.

Probably the first woman ever to hold an official position on the training staff of a college football team is Miss Mildred Jones, dietitian, who arranges all menus for the gridiron warriors of Battle Creek College.

Miss Jones, who is 26, carefully supervises all food before it is served to the team and sees that no coffee, tea, meat, pepper, cinnamon, pickles, or fat gravies are included on any of the bills of fare.

To produce a team without feeding the members meat was an unheard of departure when the plan was announced by Battle Creek College authorities last fall. The vegetarian diet has been carefully adhered to with surprising results.

Notwithstanding doubts advanced by other trainers in the country, the Battle Creek College team has enjoyed a successful season, and every man on the squad was physically fit. Not one was removed from a game last fall because of fatigue.

Miss Jones, who is a graduate of Hamilton College, Kentucky, arranges menus for the gridiron men which include malted honey, food ferrin, lactodextrine, vegetables, fruits, salads, protose, cereals, milk, and nuts. Her official title is "foot ball dietitian."

Question Department

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

BY JOSEPH DARROW

The Effects of Spirit Control

Question:

After death a spirit control may use the medium's vehicles for centuries and thus keep him from progressing in evolution, as stated in the Rosicrucian philosophy. This being the case, how does the ego ever get those vehicles back, and how does the seed atom of the heart combine the ego's own record and the medium's record?

Answer:

When a spirit control, or disembodied spirit, gets possession of a medium in earth life, it means that the former has effected an entrance into the aura of the medium in such a way that it can control him or her. It becomes able to force out a portion of the medium's etheric body at will and replace it with ether of its own. This enables it to manipulate the sense centers in the brain, and thus virtually have possession of the medium's physical body whenever it chooses. As spirit controls obtain influence over the medium through the vital or etheric body, they may therefore continue that influence as long as the etheric body remains in existence.

As regards the condition after death, there are two general cases: first, that of the so-called "sin body"; second, that of the normal etheric body, such as is possessed by the ordinary medium. The sin body consists of the interlocked desire and etheric bodies, the interlocking being due to depravity of some sort in

previous lives. In such a case, after the death of the medium the spirit control is able to remain in possession of the medium's finer vehicles until the purgatorial forces in the lower part of the Desire World completely dissolve the lower desire body, at which time the lower ethers are dissolved along with it. Then the medium is freed from the influence of the spirit control. But this may take many centuries, because frequently the sin body is only partially dissolved between any two earth lives, and therefore the ego comes back to rebirth and finds it waiting for him; then he has to go through the same process again. In time, however, the force of repulsion in the purgatorial region will gain the upper hand, and complete disintegration of the desire body will take place. Then the medium is free to start on a new cycle, having shaken off the spirit control completely. It will never get its old desire body back again, but the mind will be freed, and when it returns by rebirth, it will have possession of its new vehicles.

The sin body is becoming much rarer than in earlier ages of evolution. But even when this factor is absent, the medium is likely to remain under the domination of the spirit control for a very long time after physical death, because the two higher ethers of the normal vital body persist until the ego finally leaves the Desire World, and through these ethers the spirit control maintains its hold. Another serious danger is that an elemental may steal a medium's desire body, and thus keep the medium out of evolution for thousands of years.

After the medium has finally shaken off a disembodied spirit, it will still have a susceptibility to spirit control when it comes back to rebirth on account of the fact that his will was not developed enough in the preceding life to master the situation. Therefore there will be a possibility of the whole performance being gone over again. The forces of good, however, are always operating and always seeking means by which egos may be rehabilitated and helped to go forward in evolution. Therefore if the ego manifests a sincere desire for better conditions, it is helped in various ways to shake off evil spirit controls and finally develop its will to the point where it can shut them out permanently.

The seed atom in the heart registers all actions and conditions during physical life regardless of whether the ego or a spirit control has possession of the body. While the rightful owner is in possession, that fact is registered, and when the spirit control has possession, that also is recorded. The two records are consecutive but not combined. Records on the seed atom in the heart are only made during physical life. After death the records are made on the seed atoms of the higher vehicles. When a spirit control is in possession of these, the records show that fact.

The Location of Conscience

Question:

Will you please tell me where is the seat of conscience? In what part of our organism does it function?

Answer:

The conscience is the product of our purgatorial experiences. In purgatory we go over the events of the preceding life, a record of which is inscribed in our finer vehicles, and there we discover the mistakes which we made and how our acts did not conform to spiritual principles. As a result of the suffering there conscience is created, which is like a small voice that in future will speak to

us and tell us whether any particular action is right or wrong.

Purgatory is located in the lower half of the Desire World and the experiences there are had in the desire body. The record of them is inscribed upon the seed atom of the desire body, which thereby becomes the seat of conscience. When we leave the Desire World after the purgatorial and first-heaven experiences, the desire body is sloughed off and disintegrates. The only thing that is preserved is the record on the seed atom of this body and this record is in the form of conscience as stated. It also includes another record, made after leaving purgatory, namely, the record of the experiences in the First Heaven, which is in the form of right feeling, giving us discrimination to judge correctly regarding the truth or falsity of any future condition which we may encounter.

Helping Others Mentally or Spiritually *Question:*

As Rosicrucian students what may we legitimately do to help others mentally or spiritually, either with or without having been asked for help? What manner of prayer or concentration may we use without invading or trespassing upon the other person's mentality?

Answer:

The only aid of this character which we may render to another without his request or knowledge is that of prayer. Prayer leaves the matter of assistance entirely in the hands of the higher forces, and they have the wisdom to render such help as may be needed in exactly the right manner and amount. Prayer invokes the aid of the spiritual forces in a perfectly legitimate and safe manner. To be effective it should be a clear-cut statement of the assistance desired, and it should also be backed if possible with strong feeling, a strong desire that the person in question may be helped.

If a person, however, requests us to

assist him by concentration, it is allowable for us to do so. Then we may make mental images or thought forms of the desired state or condition of the person with the expectation that in due time, when the conditions are right, these will materialize and thus help the one in whose behalf we are concentrating. Such thought forms act as archetypes. We must be careful, however, not to couple these mental images with the demand that they materialize at any particular time, but leave this part of the matter entirely to the higher powers, who will adjust it in conformity with the person's ripe destiny so that perfect balance of all the forces involved will be maintained. If we demand the materialization of our thought creations at any specific time, we are very likely to interfere with some of the forces of destiny and do more harm than good. Our creations may materialize but in such a way that they might better not have done so.

*Are Parents Punished by Having
Diseased Children?*

Question:

Suppose a person is born in a diseased condition through the law of inheritance. How does that work side by side with the Law of Rebirth and Consequence? Would it not seem that the parents were punished on account of being required to have a child that was diseased so that it could work out its own destiny, when in reality they were not to blame for it?

Answer:

The child coming to birth selects its parents, or they are selected for it by the Recording Angels, so as to enable both the child and the parents to discharge some of their debts of destiny. A child coming into the world can have a physical body only of the sort to which it is entitled by its actions in previous lives. If these lives were lived in accordance with cosmic law, then the child is entitled to a sound body. If it violated that law, then it is deprived of a sound body and must be born into one which is

susceptible to disease of some kind or other.

A child is unerringly and magnetically drawn to those parents which can give it exactly the kind of body to which it is entitled. If an incoming ego is required to be born into a body susceptible to disease, then it can come to rebirth only through parents who already have that disease or some similar weakness which they may transmit to the child. As a general proposition the relationship of child and parents is determined by associations in past lives. We all owe debts of destiny to other egos by virtue of their having rendered service to us in previous lives, in some cases having acted as our parents. Therefore when their turn comes to select parents, the Law of Destiny may require us to serve in that capacity.

This is the general state of affairs at the present time. In a later age of evolution, when a larger part of our debts of destiny have been discharged, the Law of Destiny will not operate in such an inflexible manner as it does at present. Then we shall be allowed greater range of choice in the selection of parents; that selection will not depend entirely upon past associations, but the element of Epigenesis may enter in to a large extent.

The parents of a diseased child are not punished for something for which they are not responsible. In previous lives they sinned in various ways, and the fact that a diseased child comes to them is only a means of paying some debt of destiny which they previously incurred in connection with that particular ego. There is no injustice in nature. If there were, the cosmos could not endure, because injustice would mean an unbalancing of the forces of destiny, which are cosmic forces. Justice in the universe is brought about through the great beings whom we know as the Lords of Destiny, who see to it that all forces generated by all the egos in existence are kept in a perpetual state of equilibrium, and this brings justice to all.

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.

The Master Key

BY R. A. UTLEY

The following article is in the nature of research work, endeavoring to clear up certain disputed points in astrology and to deduce new facts. Therefore its conclusions are not to be considered as necessarily final or conclusive. The theories set forth will require to be checked by observation of individual cases. It is thought that this will stimulate the spirit of investigation and research on the part of our students, leading to the development of Epigenesis, and in the process information of much value may be obtained.—EDITOR.

THERE is no doubt that popular interest in astrology is spreading very rapidly indeed, and that sensible and practical-minded people are being attracted to it as well as the hosts of credulous sensation seekers. Nevertheless, it is as true today as formerly that astrology is in bad odor. Orthodox astrologers complain that charlatans have brought their science into disrepute, but the accepted authorities must themselves share responsibility for the attitude of physi-

cists, which is not merely hostile but supremely contemptuous. The time has come when certain dogmatic doctrines of astrology should either be backed up by cold logic or else thrown on the scrap heap of exploded superstitions. The fact that astrology deals with intangible forces and has its roots in abstract concepts places it outside the pale of "popular" science. The attempt to popularize it while knowledge of its laws is still rudimentary has led to expositions of it couched in terms so loose that in many cases they are meaningless, and to the inclusion in textbooks of unexplained traditions and illogical assumptions.

The thesis which follows is an attempt to coordinate astrology with those tenets of occult and physical science and philosophy which are not seriously disputed, to place it on a sound logical basis, and to replace the loose generalizations of orthodox teachings with precise definitions as far as possible. The method of exposition is dogmatic, but that is merely for the sake of clarity.

The basis of all things is *unity*, but unity, like infinity or eternity, is incognizable. The One, the Unknowable, in the first stage of *manifesting* becomes the Three, or the Universal Trinity. This Trinity has been variously expressed as follows:

Self	Not-Self	Relation
Knower	Known	Knowing
Will	Activity	Wisdom
Father	Son	Holy Ghost
Cause	Effect	Relation

The number seven is a "blind." Its esoteric significance is not three plus four, but three times four. The spiritual triad "crucified" on the cross of matter, the Four, becomes the Twelve, or spirit matter, the *manifested* universe symbolized by the zodiac.

It is said by some that there are twelve planets, and the planetary forces are identical with, and represent within our solar system, the twelve zodiacal forces. Four of the planets are not yet sufficiently manifest to be visible to human physical sight, for the solar system is a zodiac in embryo. It is not merely an aggregation of planets but a

vast Mundane Egg, the planets being merely one set of foci for the twelve planetary forces, the other set of foci existing collectively within the sun.

The zodiac begins with Cancer. The true order of the signs, which the Chinese have preserved, is clockwise. The zodiac is naturally divisible into four quadrants as shown in diagram one.

The first three signs collectively, Cancer, Gemini, and Taurus, represent the third aspect of the Triad, namely Relation or Wisdom, and they are synthesized in Virgo. The second three signs collectively, Aries, Pisces, and Aquarius,

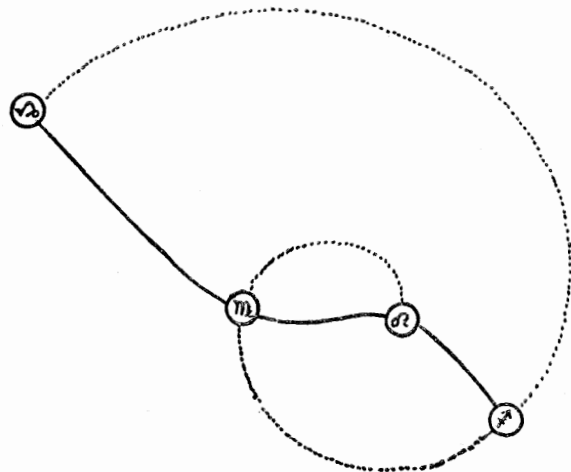


Diagram No. 2.

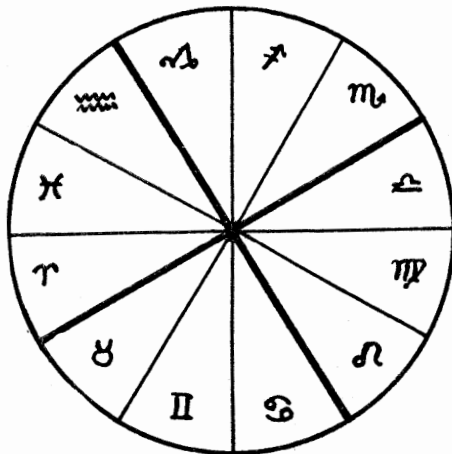


Diagram No. 1.

represent the second aspect, Effect or Activity, and are synthesized in Libra. The third three signs collectively, Capricorn, Sagittarius, and Scorpio, represent the first aspect, Cause or Will, and are synthesized in Leo. The relationship of the four signs of the first aspect is expressed by diagram two.

Sagittarius is the opposite and higher pole of Capricorn. It is termed the "higher" pole because it is closer to the focus of the evolutionary-involutionary spiral, and represents a more advanced stage of evolution than does Capricorn. Scorpio is the higher "octave" of Capricorn, and also the mean between and synthesis of Capricorn and Sagittarius. Leo is at once the opposite and higher pole of Scorpio, and the mean between

and synthesis of Sagittarius and Scorpio. The entire zodiac may now be arranged in its esoteric order.

Diagram three is as correct a representation of the relationships between the signs as any in two dimensions can be. Diagrams four and five are not. They are two different distortions of the previous diagram, each one exaggerating, for the sake of greater emphasis, one series of relationships. Both series of relationships are equally important, and while the fifth diagram is chosen as the more convenient for elaboration, the relationships expressed by the fourth should be kept in mind, though not shown in the final diagram, number six, which links together planets, signs, and houses.

It is not possible to adduce practical proof that the nature of each planet is identical with that of the corresponding sign, because in a horoscope the nature of any sign will always be exhibited

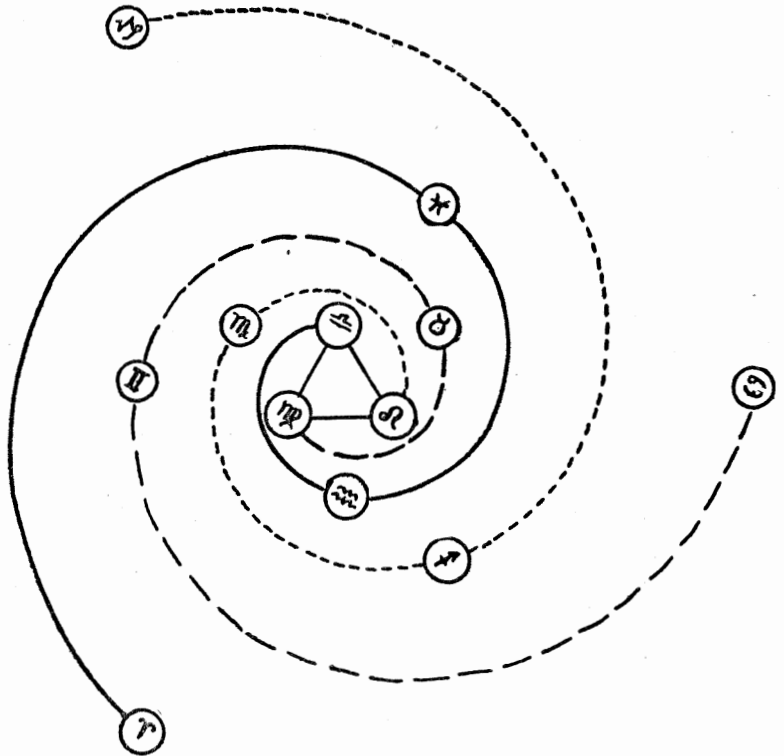


Diagram No. 3.

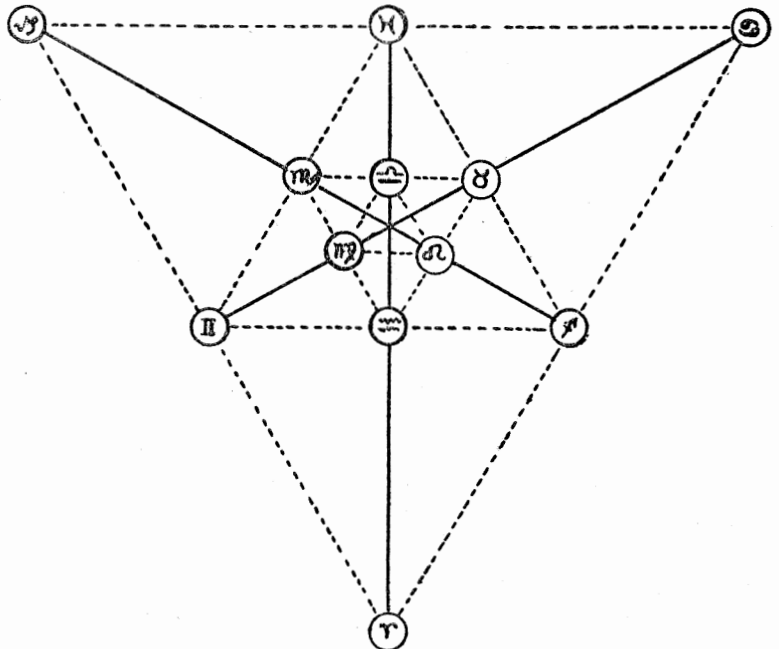


Diagram No. 4

in qualities modified by the nature of the sign opposite it in the zodiac. Thus Taurian slowness, tintured with the determination of Scorpio, appears as stubbornness, a quality quite foreign to Neptune. Nevertheless, the logic of the assumption should become increasingly evident as the thesis is expanded.

Every planet or sign is the symbol and focus of a definite force, which is always one and the same though manifesting in a great variety of ways. So manifold are these ways that many terms are required to define even the basic nature of each planet-sign. At first glance the terms used may seem a monotonous conglomeration of words, thrown together at random to make a would-be impressive array, but closer study should show that they have been selected with the utmost care, and that no unnecessary terms have been included.

Essentially Saturn is the force of contraction, Jupiter the force of expansion. In terms of chemistry, Saturn crystallizes and solidifies substances, Jupiter sublimates and evaporates them. Saturn's force caused the materialization and encrustation of our previously molten globe. Jupiter's force will cause its effusion and ultimate vaporization. Encrustation encloses, and within a solid enclosure there is darkness; but effusion discloses, or uncovers, and through vapor light may shine. Saturn has always represented the "Powers of Darkness," and light should therefore be ascribed to Jupiter. Contraction in one sense

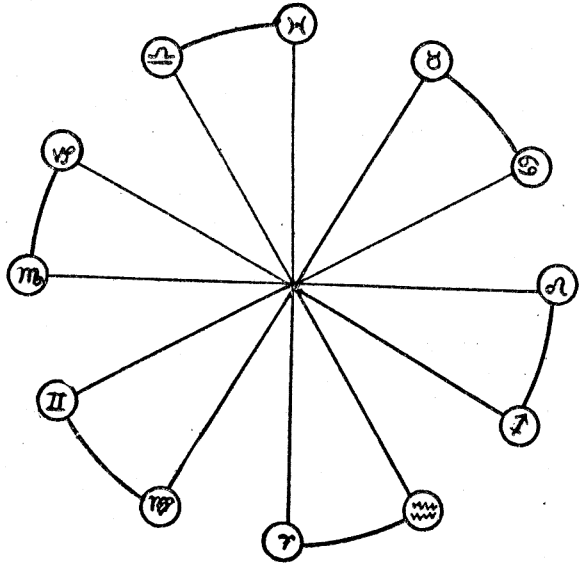


Diagram No. 5.

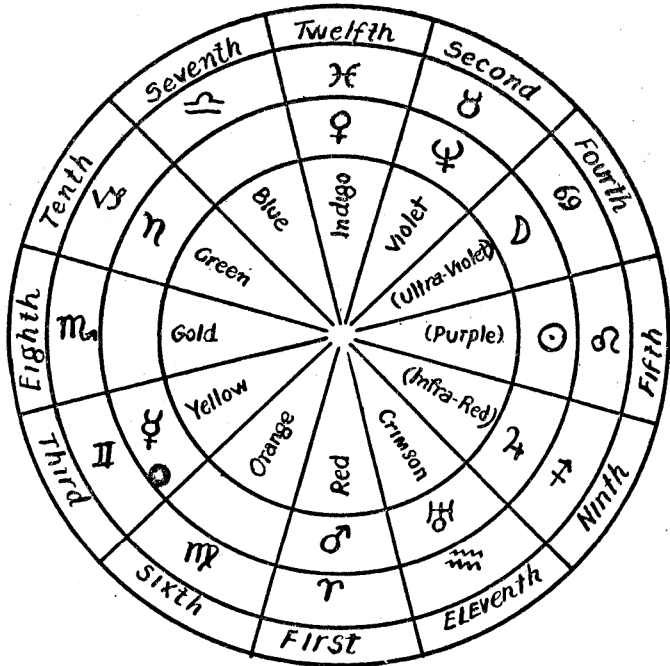


Diagram No. 6.

is constriction, tightness, obstruction, and its opposites are relaxation, looseness, permission. In another sense contraction is diminution, narrowness, limitation, and therefore poverty, whereas expansion is distention, breadth, growth, increase, and therefore opulence. Solid things are hard, dense, and heavy; vapory things are soft, tenuous, and light. Physiologically Saturn causes old age, when the bones harden, the joints stiffen, and the skin contracts in wrinkles. Jupiter preserves youth and promotes growth as in children, whose bones are soft and whose joints are flexible.

When the forces of contraction and expansion are combined, the result is pressure, the essence of Scorpio. For a substance to expand, though under pressure, it must have the power of permeation, and this is the essence of the sun. Scorpio is compression, concentration, and pointedness; the sun is diffusion, dissemination, and roundness. When pressure is set up within a crystal, the crystal vibrates, just as a human being, tense with emotion, begins to tremble. Scorpio is vibration, whereas the sun is radiation, or continuously expanding and permeating vibrations. Jupiter is said to rule the arteries, Leo the heart. Scorpio is pulsation, the expansion and contraction of the heart. The sun is circulation, the expansion of the heart pressure until it permeates the whole body. Scorpio is firmness, firm things being both hard and soft at once, whereas the sun is elasticity, or both firmness and flexibility. Scorpio is control, which combines the ideas of obstruction and permission. The sun is direction, which combines the ideas of permission and control. Scorpio is dimness, the mean between light and darkness; but the sun is radiance or radiant energy, something which includes both light and also those far more powerful but invisible rays which scientists are now calling "black light." Scorpio is obscuration, the sun clarification. Scorpio is immanence, the sun transcendence. Scorpio is mediation, the sun supervision. Phys-

iologically Scorpio is death, the dual process whereby the body returns to dust while the desire body recovers all the semblance of youth. The sun is life, not mere Jupiterian vitality, but that life which is indestructible and unaffected by the "deaths" of any of the bodies, physical, desire, or mental.

The essence of Mars is disintegration, that of Venus is cohesion. Mars causes substances to crumble, and this crumbling is accompanied by friction; therefore inflammation, combustion, chemical decomposition, and apparent destruction follow. Venus, on the other hand, represents tenacity, chemical combination, union, salvation, and preservation. Disintegration is due to the mutual repulsion of the constituent particles of a substance, cohesion to their mutual attraction. The connection between repulsion, propulsion, impulsion, and inception is plain. As Venus is attraction, so is she conception. Crumbled substances are coarse and gritty, whereas tenacity or cohesion is found only in substances composed of extremely fine particles like oils. It may be noted in passing that sand and grit are commonly used to designate that type of courage peculiar to Mars.

When the forces of attraction and repulsion are combined, the result is stress, the essence of Uranus. Stress leads to sudden upsetting, explosion, disruption, bursting, chaos. Libra is the opposite of these, namely, ease, equilibrium, balance, settlement, compaction, consolidation, order. Physiologically Mars is impregnation, Venus conception; hence Uranus is creation or birth, while Libra is reproduction, the synthesis of all three. Uranus is the Phoenix, wherein the forces of destruction and preservation are united; and things created with Phoenixlike suddenness are crude and rough. Libra represents smoothness, finish, perfection, completion.

Essentially the moon is the force of inertia, Mercury that of rotation in a special sense only; the moon represents

rest, Mercury motion. Nothing better expresses the lunar nature than that homely substance dough, which is pliable and receptive to impression, and which retains a given impression unchanged until another impression effaces the first one. Mercury, on the other hand, eludes all impression by virtue of its ability to slip, slide, or roll, as anyone who has handled the substance knows, and it reflects even such an intangible impact as a ray of light.

Motion and rest together produce solution, as when one stirs a bottle of milk in which the cream has risen to the top. Solution is synthesis but not combination, for the solid particles in a solution are in a state of suspension. In a cream separator rotation changes solution to dissolution or analysis, which is the essence of Virgo, as synthesis is that of Neptune. Dissolution is here used in the sense of chemical precipitation. Allied to suspension is retardation, and to precipitation, acceleration. Motion added to impression gives assimilation, hence retention and adhesion. Virgo is separation, elimination, expression, selection. Note that Virgo rules the bowels, organs of selection and elimination; Cancer rules the stomach, whose duty is to receive the food. Similarly motion translates lunar pliability into Neptunian plasticity.

There are a few points which deserve particular notice. Libra, as reproduction, is in agreement with the seventh house as marriage. Scorpio is in agreement with the eighth house as death. Scorpio rules the genitals, hence the "serpent-fire," or sex force, is adjacent to Mercury, ruling the larynx, and the connection between sex force and speech is too well known to require comment. The natural sequence of forces goes to prove the correctness of the diagrams. The sun radiates energy, the moon receives and absorbs it, Neptune assimilates that which is received. Neptune dissolves, but Venus effects chemical combination, and Libra consolidates the mixture which is crystallized by Saturn. Saturn creates

the earth's solid crust. Scorpio compresses and stratifies it. Mercury causes the strata to slide, and Virgo separates them, permitting Mars to get in his work of disintegration. Virgo selects and eliminates the dross, which Mars burns up, while Uranus creates new life substance from the ashes of the old. What is born of Uranus grows under Jupiter's protection, and is endowed with immortality by the sun. The cycle begins with the moon, lowest phase of the third aspect of the Triad, and ends with the sun, highest phase of the first aspect.

The road has now been paved to a more particular consideration of the effects of planets and signs upon human character.

Saturn induces love of solitude and isolation, and brings loneliness into the life. Jupiter induces gregariousness, or the herd instinct, and promotes fellowship. Scorpio is self-centered, not solitary, and loves privacy, not seclusion. The sun loves publicity, and to be the center of others' interest rather than of his own. The sun is not satisfied merely to rub shoulders with the crowd, but must be leader. Scorpio's nearness to Mercury is seen in the fact that Scorpio makes intermediaries, such as officers and officials, while Mercury makes messengers and go-betweens. Scorpio belongs to the Will aspect, and officials transmit authority. Mercury belongs to the Relation aspect, and messengers have not even the shadow of power.

Mercury is self-sufficient, needing no sympathetic companionship, though fond of gadding about and visiting; the moon, reveling in social gatherings, is the acme of hospitality, desirous not of visiting but of welcoming others into her own home. (Mercury's house, the third, represents short journeys; the moon's house represents the home.) Virgo is distant and aloof, holding others at arm's length, treating them as strangers. Neptune would live with others on terms of intimacy and familiarity, treating them as members of the family.

(To be continued)

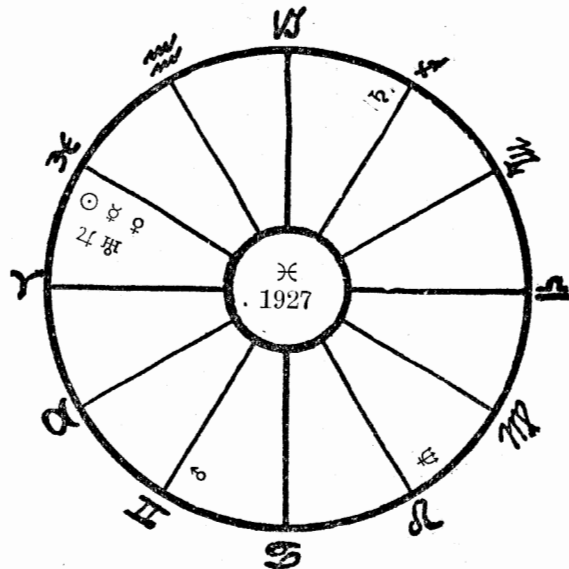
The Children of Pisces, 1927



A Character Delineation of the Children Born between February 20th and March 21st inclusive, 1927.

The children born during the time when the sun is passing through the watery and common sign of Pisces are of an impressionable, dreamy, and contemplative nature, not easily understood for the reason that they are prone to hide their better as well as their weaker nature under a cloak of secrecy. They are very changeable and of a leaning nature, yet when need be they may show a most reliable and determined side. Dependable yet changeable, the Pisces children are of a double nature, often expressing tendencies of two different people, Pisces being a double-bodied sign ruled by two planets, the benevolent, conservative, and opulent Jupiter, and the devotional and occult Neptune. The children of this sign show forth at one time one nature and then the other.

When the planets in the horoscope of a Piscean are afflicted, he is most blind to his faults for the reason that he cannot understand himself; his own strength as well as his weakness is hidden from him. When we endeavor to analyze this sign and see why this is so, we must go back to the symbol of Pisces. We find two moons tied together with their backs turned toward each other, showing two natures at variance and no desire to understand each the other. For this reason Pisces people often stand in their own light, or as it is commonly termed, they are their own worst enemies. They are, however,



natural mystics, fond of the occult.

The children born this year between the 20th of February and the 21st of March, while the sun is in the sign of Pisces, will be much harder to understand than the usual Pisces child, for five planets, the sun, Jupiter, Mercury, Venus, and Uranus, are grouped in this twelfth house sign, which is the sign of secrets. As a rule Pisces people do not confide in others. They can keep a

(Continued on page 135)

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

Your Child's Horoscope

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

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

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

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

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

MARC E.

Born December 25, 1925. 3 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Aquarius 19; 11th house, Pisces 19; 12th house, Aries 28, Taurus intercepted; Ascendant, Gemini 8-47; 2nd house, Cancer 2; 3rd house, Cancer 25.

Positions of the Planets:

Neptune 24-34 Leo, retrograde; Saturn 22-11 Scorpio; Mars 28-36 Scorpio; Mercury 12-13 Sagittarius; Sun 3-40 Capricorn; Jupiter 27-22 Capricorn; Venus 17-07 Aquarius; Uranus 21-48 Pisces; Moon 16-32 Taurus.

The horoscope of this little boy gives indication of an ego which has not specialized in any one particular line of endeavor in previous lives, a soul which has taken life as it came, letting its boat drift with the tide, and this tide has swept it into seas of pleasure and self-indulgence. The guardians should watch very carefully and direct the energies into better and higher channels, then when the boy reaches the age of puberty, he will understand how to guard himself against danger.

Mercury, the planet of reason, is in the sign of its fall, Sagittarius, in the seventh house, sextile to the planet of pleasure, Venus, also parallel to Mars, which indicates that this boy's mind will lean towards music and art. He will of his own volition no doubt choose a vocation through which Venus will be expressed, for Venus is in conjunction with the Midheaven, and is also the ruler of the sixth house, which governs the vocation.

With a retrograde Neptune in the fourth house, which rules the home and the mother, and Neptune square to the moon, Saturn, and Mars, this boy may resent the mother's guidance. The father is represented by Venus in conjunction with the Midheaven. He will have a greater influence in the guidance and the directing of the future of his son. But Venus is in the sign of her fall, as well as the planet Mercury which it aspects. This will to some extent weaken her good influence. The moon is strong in its sign of exaltation, Taurus, in the twelfth house, square to Venus, so there will be danger of the father being indirectly responsible for leading this boy into danger—for a grave danger is lurking in the future for this young man, which it is well for the parents to understand. Seeds have been

sown in former lives which may spring up in this one. As Whittier says:

“Oh no, we live our life again,
Or warmly touched or coldly dim,
The pictures of the past remain;
Man's work shall follow him.”

The strongest planet in this horoscope is the planet of dynamic energy, Mars, and Mars is in his own sign of Scorpio. Scorpio rules the generative organs and sex. We find Mars in conjunction with Saturn, square to Neptune. Mars is also in mundane square to Venus and in opposition to the moon. Mars in Scorpio and the moon exalted in Taurus, square to Venus, will endow this boy with a very strong sex nature; and Mars conjunction Saturn, square to Neptune, and in opposition to the moon in the twelfth house, the house of secrets and self-undoing, may lead to a desire for the expression of the sex nature in an unnatural way; a secret habit may be formed.

We would advise the parents to be very careful that this boy's clothes fit loosely and that he has a carefully chosen vegetarian diet. Meat and the excessive use of eggs should be avoided. As he grows to manhood, he should be taught sex hygiene and the danger of contagion, for the same planets mentioned above indicate that he may run great risks by being led into company where this danger might overtake him and his health be ruined. The years between the ages of fourteen and sixteen will be an especially critical time for him, when the progressed moon will reach the opposition of its own place at birth, square to Venus and Neptune, and in conjunction with Saturn and Mars.

This very force which is here described may, however, be directed into channels which will result in great good. Uranus is very well aspected, being elevated in the eleventh house in Pisces, sextile to Jupiter and the moon and trine to Saturn and Mars. If the boy can be interested in some work where the energies of Uranus trine Mars can be utilized, such as electrical engineering or me-

chanics of some kind, the dangers mentioned above may be avoided. During the critical age between fourteen and sixteen especially he should be kept busy and interested in some original, constructive work, and also until he has reached the age of reason and discretion.

VOCATIONAL

MAY E. K.

Born June 1, 1903, 10:30 A. M. True Local Time.

Lat. 41 N., Long. 82 W.

Cusps of the Houses:

10th house, Taurus 19; 11th house, Gemini 25; 12th house, Cancer 28; Ascendant, Leo 25-48; 2nd house, Virgo 19; 3rd house, Libra 15.

Positions of the Planets:

Moon 28-21 Leo; Mars 0-29 Libra; Uranus 24-14 Sagittarius, retrograde; Saturn 9-13 Aquarius, retrograde; Jupiter 20-30 Pisces; Sun 9-58 Gemini; Mercury 12-58 Gemini, retrograde; Neptune 2-32 Cancer; Venus 21-42 Cancer.

We have here the horoscope of a young woman who has great pride of character and one who craves and is in need of approbation. She is capable of carrying responsibility, is original in thought and action, and of a very restless nature. This restlessness may at times interfere with her success. She is very fond of dress, and loves to appear well before her friends.

With the sun and Mercury in Gemini, the sign ruling the hands and arms, and the sun trine to both Saturn and Mars she would be very clever with the hands especially in work with metals used in jewelry or engraving; also as a telegraphic operator or stenographer.

With Saturn in its own sign of Aquarius, trine to the sun, Mercury, and Mars she would be very apt as a buyer of women's lingerie or fancy goods or as manager of such a department.

The very fortunate aspects of the sun trine to both Mars and Saturn will give her great positiveness and persistence, and especially good health; they also give both caution and determination.

THE CHILDREN OF PISCES, 1927*(Continued from page 132)*

secret, especially one in connection with their own affairs. When we find a number of planets grouped in this sign, as they are this year, the children born under them will be very one-sided or, we may rather say, extremists in whatever direction their interests may be aroused.

Jupiter, which has rule over the arterial blood, is strong in its own sign of Pisces. Jupiter will be square to Saturn during all the time that the sun is passing through this watery and common sign, and Mars will be in opposition to Saturn during most of this period. The parents of these children should begin as early as possible to teach them to breathe deeply in order to develop lung expansion. They should allow plenty of fresh air in the sleeping room, for these children will be subject to coughs and colds, as there will be a tendency to sluggish oxygenation of the blood.

**Rosicrucian Sunday School
Lessons**

The third of the series, covering the month of Pisces from February 20th to March 21st inclusive, is now ready for distribution. These lessons teach the principles of the Rosicrucian Philosophy in a form which the children can readily understand. Classes may be conducted in private homes as well as in local Centers of the Fellowship. This new department of our work, we feel, is a most important one, because the education of the child lays the foundation for its future well-being. We hope as many as possible will take up this work. The lessons are furnished at 15 cents each or \$1.60 per dozen. Manual of Instructions for conducting classes, ten cents.

*The Rosicrucian Fellowship,
Oceanside, California.*

Summer School of 1927

We wish to give advance notice that we shall conduct a Summer School at Mt. Ecclesia, beginning July 5th, 1927 and continuing for eight weeks.

The Rosicrucian Philosophy, Astrology, Public Speaking, English, and Anatomy and Physiology and their correlation with the philosophy will be taught.

The Fellowship is rapidly arriving at the point where it is imperative that a number of trained lecturers be put into the field to carry the Rosicrucian message throughout the country. The people are becoming ready in ever larger numbers for the Rosicrucian Philosophy. The lecturers will be followed by teachers and organizers.

There will be experienced teachers in all departments of the Summer School, and satisfactory boarding and rooming accommodations may be obtained at Mt. Ecclesia.

We want to hear from as many as possible, and it is our hope that we may have a large and successful school this summer. Further information will be given in later issues of the "Rays."

MT. ECCLESIA COLLEGE
*The Rosicrucian Fellowship,
Oceanside, California.*

Rose Cross Lodge

The Rosicrucian Fellowship is in a position to take care of guests who may be interested in our work. They are welcome at all times. Comfortable rooms with electric light and bathing facilities are available. Special rates are made to members of the Fellowship. Our new vegetarian cafeteria provides good food at moderate prices. Evening classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are now in session, open to both residents and visitors. For further information address,

*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 February)

- Q. Why are the sixteen races called “the sixteen paths to destruction”?
- A. Because, while in previous Epochs the changes came after such enormous intervals that it was easier to get the majority of the entities in line for promotion, it is different with the races. They are comparatively evanescent; therefore extra care must be taken that as few of the spirits as possible become enmeshed in the fetters of race.
- Q. What happened to the spirits reborn in the Jewish race bodies?
- A. They attached themselves so firmly to the race that they were drawn back into it in successive births. “Once a Jew, always a Jew” is their slogan. They have entirely forgotten their spiritual nature, and glory in the material fact of being “Abraham’s seed.”
- Q. In what peculiar conditions are the Jews?
- A. They have no part in the advancing Aryan race, and yet they are beyond those remnants of the Lemurian and Atlantean peoples which are still with us. They have become a people without a country, an anomaly among mankind.
- Q. Why was their one-time Leader forced to abandon them?
- A. Because of their bondage to the race idea.
- Q. What was done to bring about a reaction from the race idea?
- A. Other nations were stirred up against them at various times by the Leaders of humanity, and they were led captive from the country where they had settled.
- Q. How did this change affect them?
- A. They stubbornly refused to amalgamate with others. Again and again they returned in a body to their arid land. Prophets of their own race were raised up who mercilessly rebuked them and predicted dire disaster, but without avail.
- Q. What happened as a final effort to persuade them to cast off the fetters of race?
- A. The Great Teacher Christ, the Leader of the coming race, appeared among them.
- Q. What does this show?
- A. It shows the compassion and wisdom of the Beings who guide evolution.
- Q. What further is related regarding the Jews?
- A. Among all the races of the earth no other was “lost” in the same sense as the Jews; no other so sorely needed help. To send them a stranger, not one of their own race, would have been manifestly useless. It was a foregone conclusion that they would have rejected him.

(To be continued)

Rosicrucian Christianity Lectures

These lectures, in pamphlet form, give a comprehensive view of the Rosicrucian Philosophy and are particularly adapted for propaganda purposes. Copies may be given to friends and those whom one thinks might be interested in the philosophy. The twenty numbers constitute a volume of great value to the Rosicrucian student.

Price 10 cents each. Twenty consecutive numbers \$1.50, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

A Bedtime Story

BY PARCÆ

"I AM GOING to talk chiefly to you, Leo because it is your birthday, but I want Myrtle to listen too. When you woke up this morning, Leo, did you wonder what was happening to you twelve years ago today?"

"Well, no, Mamma. I was thinking too much of the wonderful party I was to have; but I have many times wondered where I came from. You see, Mamma, the different things I've heard about babies have only made me more curious, because they don't seem to agree. Georgie Gainston and I were talking about it one day, and he said that when he asked his mother she told him it was very wicked for little boys to ask such questions, and God would punish him for it—and ever since then I've been afraid to ask you."

This was a long speech for Leo, and as he finished he buried his face in his mother's lap as though ashamed at what her question had surprised him into saying.

"Come, sonny," said his mother, "there is nothing to be ashamed of. It is only natural that sooner or later every little boy or girl will ask where babies come from. God does not punish children for asking questions. He gave you that wonderful body with a brain and mind to control it so that you could find out all about His mysteries. If God had not meant you to know these things, He would not have imbued you with the powers to investigate them. What did you mean when you said the tales you had heard did not agree?"

"You know the tale about the stork bringing the babies; and then there is the other one which says they are found under an apple tree. Others say that God sends babies," answered Leo, deep

in thought. Then his face cleared, and before his mother had time to speak, he continued, seemingly resolved to tell her all. "You see, Mamma, I don't like to think that grown-ups tell untruths to their children, yet to me these tales don't seem right. Babies are born all over the world, and storks are not in every country. Neither are apple trees, and if God sends babies, He must find some other way of sending them. Babies are born at all times, so why is it that we never see them arrive?"

Leo's mother smiled and said: "You seem to have thought quite a lot about it, Leo; but you are not quite right in your conclusions, although your arguments seem right. You remember the various parables that our Savior told the people. Would you say they were untrue?"

"Why, of course not, Mamma. How could they be if Christ told them?" answered Leo.

"But why did He not tell the people the plain facts instead of speaking in parables?" asked his mother.

"I now see what you meant by asking if they were untrue, Mamma," said Leo. "The parables were not facts, but that was the only way He had of getting the people to understand what He wanted to tell them."

"That's right. Now parables, pictures, dress, and many other things are used as a symbolic means of conveying knowledge. Some knowledge is far too holy, too sacred, to be stated in plain facts, so it has to be clothed in a symbol. Some day you will realize that the stories of the stork and apple tree are really true, but they are symbols only. It would take me too long to explain this symbolic language now to you, for I have

a more important story to tell you," said his mother.

"You would not expect babies to appear suddenly as if from nowhere, any more than you would expect to find a plant growing in your garden today where you planted a seed yesterday. Everything has to go through a gradual process of formation, or as we say, it has to grow. When you bring home a collection of butterfly eggs on a leaf, you don't expect to find them all turned into beautiful butterflies by the next day. You know that it takes many days from the time that the parent butterfly lays the eggs to the time when they are hatched. Even then they are not butterflies but grubs or larvae, which live on the leaves of the plant that the eggs were laid on. As a species of caterpillar they eventually go to sleep, as it were, in a cocoon, which after awhile bursts open to allow your beautiful butterfly or moth to emerge, complete with wings. After drying itself in the sunshine for a few moments, it flies away.

"Then again, you know that frogs lay their eggs, and these soon develop into tadpoles, which live like fish in the water. Later they grow legs and lose their tails, finally becoming frogs. The flowers too have to go through a similar process. The blossoms with their honey attract the bees. As you know, the bees with their little hairy legs apparently accidentally pick up the pollen and carry some of it from flower to flower. If the bees did not do this very important work, the plants would not be able to make seeds from which more flowers could be grown. Some plants, like the vegetable marrow, have two kinds of flowers growing on them, the male and the female blooms. Certain trees, like the pawpaw, are male and female. In each case it is necessary for the bees to carry the pollen from the male to the female blooms. No fruit ever grows from the male plant or flowers.

"The eggs that we take from hens when there is no cockerel living with them are suitable only for eating and not for

hatching, as they are what we call sterile, not having been impregnated by a male bird. The fertile eggs are those that are suitable for placing under a hen or in an incubator. Now if we break one of these open to examine it, we do not find a young chicken in it straightway. We know that the hen must sit on the eggs and keep them warm for at least three weeks before the young chicken is ready to come out. In the fertile egg we find a glutinous, pale white, almost transparent substance which you have heard me call the tread of the egg. This has been placed there by the male bird. If we should examine it through a magnifying glass, we should find a very tiny speck in it. This is the seed, as it were, that grows into a baby chicken. As the little chick grows, it feeds upon the yolk, which is the food the mother hen placed inside the egg for that purpose. The hard shell protects the baby till it is ready to come out into the world. I could tell you lots of wonderful things that God does to protect the babies of all creatures, and how He provides for the well-being of all, but that will do for some other time.

"Now wonderful as all this is in connection with the insects and plants and animals, yet is God's work more wonderful when He arranges for baby boys and girls to be born. Everything is perfectly planned, for God leaves nothing to chance or accident. It is the most wonderful of all God's work, and it is spoken of as the miracle of the universe. It is consequently most holy, most sacred. You know how we treat things that are holy. We speak of them only with reverence and in low tones as though they were too sacred to voice aloud. When I tell you that this power to create babies is the most precious of God's gifts to us, you will remember always never to profane it. Ever remember that it is the purest gem that He has placed in our keeping, and that He expects us to guard it and use it properly. This being the case, dear ones, how great will be our sin if we use it wrongly.

(To be concluded next month)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Common Salt--Its Value in the Blood

BY ELIZABETH A. JACKSON

(Continued from February)

SALT protects the nervous tissues from conditions caused by a too watery state of the blood, thus reducing susceptibility to influenza.

It furnishes one of the two ingredients for the formation of hydrochloric acid in the gastric juice of the stomach.

It is an important agent in the formation and secretion of the bile.

It is the medium for expulsion from the system of the effete, used-up nitrogenous (more or less poisonous) compounds by way of the kidneys, and in solution it is the natural purifier of the blood.

We need but translate the information here given, from a positive to a negative form, to understand the harm which may and does result from an insufficient supply of salt in the organism.

Recording his observations about the inhabitants of central Africa, Lieutenant Stairs, one of Stanley's companions relates: "The three articles that every African holds nearest and dearest to his heart are meat, salt, and oil or fat. He would sell everything he possessed in order to obtain these, and among the tribes he was considered rich indeed

who could lick his lump of rock salt as many as five or six times a day. It was far too precious to him to crush it into powder and mix with his food. He preferred to make it go further by just touching it with the tip of his tongue."

Winwood Read, another authority on Africa, writes: "An African's hospitality finds its highest expression in his invitation, 'Come, eat with us today; we are going to have salt for dinner.'"

All through the ages one finds that salt has been in high esteem and veneration. Though salt has been sometimes the cause of strife, it has been more often the symbol of friendship, no doubt because the essence of friendship is constancy and permanence, two qualities which salt imparts to other substances.

The idea of holiness attaching to salt is met with among the ancient Greeks. Homer applied the term "divine" to it. Pythagoras called it a substance dear to the gods, and looked upon it as a symbol of righteousness, as it preserves what it penetrates. Pliny asserts that it is impossible to lead a healthy life without salt. Not only salt but the salt cellar was held in veneration by the ancient Romans.

“That the salt which gave solemnity to the family meal or to intercourse with friends should also possess healing powers is only natural to suppose, since it can preserve dead organic matter from decomposition, and must therefore possess a power or principle of life. In later times before a rational science of physiology had been established, all therapeutic (healing) powers were declared to be contained in the three substances, salt, sulphur, and mercury.” C. G. Gumpel, the writer of this quotation also states: “The Hebrews rubbed salt into the skin of newly born children. This process may have had a religious or a symbolical meaning, according to which the child was to be purified before its admittance into the covenant with God. The fact is very evident that many of the ancient rites and ceremonies were sanitary and hygienic measures, to which a holy character was imparted for the purpose of enforcing obedience to them.”

Salt in the Old Testament appears as the emblem of repentance, reconciliation, wisdom, and fidelity, and represented the most sacred obligations. See Lev. 2:13, Numbers 18:19, and 2nd Chron. 13:5.

In the New Testament we have the words of Christ, “Ye are the salt of the earth”—preservers of mankind from corruption. And as the disciples of Christ were the carriers, preservers, and protectors of divine life through the alchemy of love, so the little red corpuscles of the blood are the carriers, preservers, and protectors of physical life through the alchemy of common salt.

In connection with the above we wish to call attention to an article published in the January number of the “Rays” entitled, “Shall We Use Salt?” which brought out the fact that a considerable portion of the salt necessary in the diet may be obtained from the use of vegetables, which reduces materially the amount of table salt required, in some cases perhaps doing away with it almost entirely. To utilize the natural salt in

vegetables they should be cooked with very little water so that none is drained off at the finish. EDITOR.

The Mt. Ecclesia School for Children

This school is a boarding and day school for children between the ages of four and seven. An experienced teacher is in charge of the kindergarten and juvenile work. The school also has the services of a resident matron and housekeeper. The management of the school is under the jurisdiction of a Board of Trustees, who are making every effort to establish an institution which will give training to the child of an unusual and particularly beneficial kind. The principles of the Rosicrucian philosophy are applied, and astrology is used in determining the latent characteristics of the children. Music and nature study are included in the course. A new and attractive building has been erected for the exclusive use of this school.

For further information address,
THE MT. ECCLESIA SCHOOL FOR CHILDREN
*The Rosicrucian Fellowship,
Oceanside, California.*

Correspondence Course in French

We have just received the first installment of our “Preliminary Cosmo Course” lessons translated into French by Mr. Luigi Krause of Paris. We are making arrangements to have these lessons linotyped and printed in French, after which they will be available for French students here or abroad. The first lessons of the course will be ready about March 15th. We also have the *Rosicrucian Cosmo-Conception* in French, bound in plain cloth cover, \$2.50 each. This is used as a textbook for the correspondence course.

French students who wish to take up this course should write us in order that their names may be enrolled and lessons sent to them as soon as they are ready.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—**BREAKFAST**—
Canned Blackberries
Corn Flakes and Cream
Honey Muffins
Cereal Coffee or Milk

—**DINNER**—
Barley Soup
Asparagus Loaf
Spring Stew
Entire Wheat Bread

—**SUPPER**—
Wild Greens Salad
Cheese Dreams
Marshmallow Apple Pie
Fruit Juice

Recipes

Honey Muffins

Mix and sift one cup of flour, one teaspoon salt, two teaspoons baking powder; add one-half cup bran and mix. Now add one-fourth cup chopped nuts, three-fourths cup milk, one-fourth cup honey, and one teaspoon shortening. Mix well and bake in muffin pans.

Asparagus Loaf

Butter a mold and line with cooked asparagus tips. Cook together one tablespoon each of flour and butter, then salt sparingly. Gradually add one cup of milk, and boil five minutes. Remove from fire, and add one and one-half cups of cooked asparagus, and three well beaten eggs. Turn into the mold, place in a pan of hot water, and cook until the center is firm. Put loaf on a hot dish, and pour white sauce around it.

Spring Stew

One cup new turnips, three-fourths cup new carrots, one-half cup potatoes, all diced; salt, and cook with just enough water so none will be left to drain off. Make a cream sauce of one tablespoon of flour moistened with milk, then add one cup of milk and cook; also add butter to season it.

Marshmallow Apple Pie

Cut apples in eighths, and make a tart pie, sprinkled with sugar and a few spoons of water. When apples are tender, spread with halved marshmallows, and return to the oven to remain until delicately browned.

Wild Greens Salad

Dandelion, mustard, pepper grass, curly dock, plantain, etc., all cut medium fine. Serve with boiled dressing.

Cheese Dreams

Sandwiches of buttered bread with slices of cheese between. Place in a toaster, and brown on both sides till cheese is melted.

Charts for the Student

We have two new charts, a life-cycle chart showing the journey of the Ego from birth to rebirth, and a chart of the zodiac containing the keywords, elements, colors, and a star map of the twelve constellations. These are very helpful in the study of these subjects. Size, 8 x 11. The price of each of the two charts is 5 cents apiece or 40 cents per dozen.

The Rosicrucian Fellowship,
Oceanside, California.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
 ASTROLOGY

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

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

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

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Yorktown, Texas, Oct. 23, 1926.

Healing Circle,
Rosicrucian Fellowship,
Oceanside, California,

Dear Friends:

I do want you to know I am getting very much better. I am not nearly so nervous, my bladder is not so weak, and muscles of my abdomen are stronger. When I wrote you, I had to wear an abdominal belt because I felt as though the contents of my abdomen would weigh me down. I could not walk any distance and had to sit in a chair to do a great deal of my work. Now I have discarded the belt, can walk wherever I wish to go, and do my work as usual.

I hope you know in some way how I appreciate what you have been doing for me these last weeks.

Your sincere friend,

—Mrs H. R. A.

Brussels, Belgium, Dec. 23, 1926.

Dear Friends:

I do not know how to express my thankfulness for the Invisible Helpers of the Rosicrucian Fellowship who have been able to cure me of an illness of youth, the most awful of all illnesses, as it is called at least. This disease, cruel and implacable, at the end attacks all the organs, the most essential organs, pitiless, in spite of all treatments which are used to fight it. The pain is also strengthened by the violent poisons which are used to vanquish it. So the body has to fight two poisons nearly the same in power. I believe that it is not necessary to write the ugly name of that cruel and terrible sickness; the name alone makes one shudder. I have suffered more than twenty-five years from this sickness, always taking medicaments and now I am quite healed, without medicaments, in a few months.

I do not know how to express my thankfulness to the Invisible Helpers of the Rosicrucian Fellowship. May God, our Father, help those who are suffer-

ing from this sickness to find help on their way as I found it.

Thanks, a thousand thanks.

—L. H. S. C. J.

HEALING DATES

February 6—12—19—27

March 5—11—19—26

April 1— 8—15—22—29

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

Sick People

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

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

Healing Through Music

We have copies of a song entitled, "God Is Love," by Madame Louise D'Artell, Musico-Therapiste of Long Beach, California. It is written in the healing key of D Flat. Madame D'Artell is an advocate of music as a means of healing and advises its use. The price of this song is 50 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

Chats with the Editor

WITHIN the fifty acres which comprise Mt. Ecclesia may be found a small city with all its departments. Since 1919 we have installed a water main with its laterals, a sewer system, and an electric system with ornamental ground lights. A new department has recently been added. We have great faith that Mt. Ecclesia is protected from danger from fire, and in the past fifteen years we have had no occasion to doubt this. But to satisfy some of our visitors and workers who are still lacking in this faith we have organized a fire department with a miniature hose cart and real fire hose. Last week the fire chief, Arlie Houser, who by the way is the youngest worker at Headquarters, rang the fire bell to call all the residents together in order to instruct them as to what to do in case of fire. It was really exciting to see everybody running to answer the call of the bell. The chief appointed his assistants and told us all what to do in case of fire, but of course we don't expect ever to have to make use of his instructions.

I must tell you a piece of good news. Our members in Detroit have sent in an order for five hundred copies of the "Rosierucian Cosmo-Conception." This makes in all about eight hundred copies that have gone to that city since the writer lectured there in October, 1925. Dr. Lash's visit has stimulated these members to still greater enthusiasm. While our Fellowship Center in Detroit is young, it has a few most energetic and active workers, who are placing our books for sale wherever possible. It would help to spread our teachings if each Fellowship or Study Center would canvass its city book stores and place the Rosierucian books on sale in them wherever possible; also if they would place the "Rays" on the news stands, calling each

month for unsold copies, which may always be returned to Headquarters for credit. Dealers' prices will be given to all who act as agents, and the profit thus made will compensate them for the time and energy expended. The discount on the books and magazines may be shared with the dealer. If he is freed from the trouble of ordering books and of returning unsold magazines and if he has some one call for collection, he will be more apt to carry the books. I wonder if more Centers will not try to do as Detroit has done, for remember, every "Cosmo-Conception" and magazine reader is a prospective member of the local Center.

Our Oakland Sunday School

We have received the following encouraging letter from the Oakland Fellowship Center:

"We wonder if a brief account of our Sunday School would encourage readers of the "Rays" to start Sunday Schools of their own. Ours was started on July 11, 1926. An attendance of seven has steadily grown to a roll of 28 and a good steady attendance of 15 to 24 according to weather. At Christmas we had a play put on by the children, to which the parents were invited. I know of one instance where a child who has been attending Sunday School has brought her mother and brother in as students for the twelve "Cosmo" lessons from Headquarters. The children readily grasp the lessons and apply them. We started a young people's class for those above fourteen years last Sunday with seven present and more promised.

"We appreciate the loving work put in on the writing of the Sunday School lessons, and we as teachers learn so much."

Mrs. Alice Tripp, Secy.

Dr. Miller's Magazine

Dr. John T. Miller, D. Sc., editor of *The Character Builder* and an authority on character analysis from the proportions of the head, who recently spoke at Headquarters, is now on an Eastern lecture tour. In the January number of his magazine he gave his impressions of the Rosicrucian Fellowship and its work, also half-tones of Mr. and Mrs. Max Heindel. Those who wish to have Mr. and Mrs. Heindel's pictures may get them in this publication, which may be obtained from the Character Building League, 1627 Georgia St., Los Angeles, California. The price of the magazine is ten cents per copy.

Local Fellowship Activities

We are pleased to report that a Rosicrucian Study Center has been organized in Paraguay. Mr. Antonio Paciello is president, and he has the support of a group of sincere and earnest students. The address of the Center is Calle Luis Alberto de Herrero y Republica Francesa, Asuncion, Paraguay, So. America.

Dr. Lash in New England and the East

Dr. Franziska Lash, national lecturer of the Rosicrucian Fellowship, is continuing her tour through the East with very successful results. In Utica and Schenectady she gave a series of lectures which created much enthusiasm for the Rosicrucian movement. Her schedule for the next few weeks is as follows:

Providence, Feb. 17th to March 3rd.
New York City, Mar. 5th to 26th.
Philadelphia, Mar. 27th to April 2nd.
Washington, D. C., April 4th to 11th.

Information as to where these lectures will be held may be obtained from the local Centers, addresses of which are given on the inside front cover of this magazine. Also see local papers in each city for further announcements.

We have received a number of very enthusiastic letters from people in Chi-

cago, Detroit, Rochester, and other cities where she has lectured. Our lecture work is exceedingly important because the people throughout the country are becoming sensitized to the higher vibrations very rapidly so that they can sense the truth in the Rosicrucian philosophy and assimilate it. Dr. Lash is particularly well qualified to give all phases of this philosophy, and she is also a very entertaining speaker.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

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

ON ASTROLOGY:

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

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