

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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Current Topics

From the Rosicrucian Hierarchy

BY JOSEPH DARROW

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

The Practical Use of Metaphysics

THE last fifteen or twenty years have witnessed the advent of a large number of new metaphysical schools and cults devoted to the giving out of information on metaphysical subjects and its practical application to the problems of life. This metaphysical movement has been a corollary of the Theosophical movement started in 1875. It includes Christian Science, New Thought in all its branches, as well as various adaptations of the philosophies of the East. The membership in these organizations is running into the millions, and they are exerting a profound influence upon modern thought.

The question, of course, immediately arises as to the reliability of the teachings which they are putting out and the advisability of using the methods which they advocate. Practically all of these organizations make the creative power of thought the cornerstone of their system, and they illustrate this creative power in some way or other in all of their teachings.

A critical examination of this subject will undoubtedly be of interest to many of our readers. In the first place, we recognize the creative power of thought as one of the profound *redis-*

coveries of the present era. The knowledge of this power carries with it untold potentialities for human self-mastery and progress, and it also carries with it great possibilities of abuse and corresponding penalties.

It is well known that the Rosicrucian Philosophy dovetails with the esoteric portions of the Bible and gives the underlying explanations of them. In the New Testament Paul states a profound esoteric truth or admonition when he says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*" He also said: "Pray without ceasing." He was referring in these passages indirectly to the creative power of thought and its utilization for good. Many of the metaphysical schools make use of the principle of affirmation, and this has a close connection with the creative power of thought.

What Paul had in mind when he said, "Think on these things," was to add to the power of good by making mental images of the things which are good.

Now, from practical experience the average person knows that when he receives such very general instruction as "to think on these things," he is not likely to get very far in the process unless he systematizes it. When one sits down to meditate on any given subject, his thoughts are pretty sure to wander after a few minutes, and unless he has a strongly developed will, his meditation is likely to end in a jumble of confused

thoughts, flitting from one irrelevant subject to another, and thereby accomplishing little in the practical use of the creative power of thought.

To meet this situation some of the modern metaphysicians systematize their meditations by formulating them into affirmations; that is, they take some constructive thought, principle, or idea which they wish to realize in their character, and crystallize it into a formula which they repeat over and over to themselves, thereby impressing it upon both the conscious and the subconscious minds.

By the systematic repetition of formulas of this sort it is possible to build into one's character or subconscious the principles which he has found worthy, beautiful, and constructive. By this scientific process one may radically alter his character, change his destructive desires into good ones, exchange his bad habits for beneficial ones, and align himself upon the side of good rather than that of evil.

We have the occult axiom that character is destiny. One's thoughts are in accordance with one's character, and also what one thinks one becomes. Therefore if a person improves his character by building into it right thoughts and principles, it is bound to have a reflex good effect upon his destiny and environment.

All of this is very good, and the discerning person will see great possibilities for progress in it. But it also contains dangers and pitfalls; if the creative power of thought is used wrongly, it becomes destructive. One of the serious mistakes which many of the present-day metaphysicians make is that they affirm the *present* reality of conditions which they desire, whereas those conditions do not have present reality. Thereby they affirm a lie, and we are told in the Rosicrucian Philosophy that a lie on the invisible planes is both murder and suicide. It is true that the spirit of man is per-

fect, or rather has all perfect things in latency, but this perfection has not yet been manifested in his bodies or vehicles nor in his environment. This is confirmed in the Rosicrucian Philosophy where it states that even the archetype of man's body, which is a spiritual thing correlated to the highly spiritual World of Thought, is still very imperfect and that between lives each individual works upon his archetype more or less to improve it so that his future body and mind will be more perfect and that he may be able to obtain for himself a better environment when he returns to earth by rebirth. This fundamental philosophy on the subject is either unknown or overlooked by many of the metaphysicians.

In view of the above we must be careful to avoid affirming a lie. We must state the exact truth. Coue gave the key to the solution of the problem when he devised the system of making his affirmations *progressive* in character; that is, not stating a desired condition as a present reality but as a *state of becoming*.

In doing this he was scientifically correct, because each time that we repeat an affirmation of truth embodying principles of life we are impressing it upon our subconscious and building it into our character so that the statement that we are becoming better is absolutely true. Thus we avoid turning the use of creative thought into destructive channels.

Those who have adopted the practice of formulating correct principles of living into formulas and systematically repeating them day after day, month after month, until they have indelibly impressed them upon their subconsciousness are finding that their characters are definitely changing for the good under this system, and that as their characters thus change their environment becomes more harmonious, and "all things work together for good" to help them on their

Current Topics

way. This is the legitimate use of the principle of affirmations. These may also be made to include the sublime truths with which the Bible is replete. Thus one may incorporate into his character an attitude of devotion as well as establish the principles of right action.

A point to be carefully noted in this connection is that before character can reflect itself in one's material environment so as to bring him any desired thing or condition, work must be performed on the material plane. The archetype is formed by mental imaging through affirmations or concentration, but this is only half of the process. Work must be done to materialize any mental creation, and one is not entitled to the objectified result until he has done an adequate amount of work on the physical plane. This need not be physical work, but it must be *work* of some kind.

A serious mistake which the metaphysician often makes in addition to affirming untruths is that he accompanies his affirmations with demand; that is, he demands that his mental creations shall materialize at once or at some stated time and thereby bring him the material things which he wants. This is

grey magic even if it is not
DEMAND black magic, because the
 person who thus demands
is not creating something that did not exist before, this being a delusion which psychologists of this class usually put forward. Instead, he is merely creating a powerful thought form which travels from one negative individual to another until it finds one who is weak enough to be influenced by it, and who then proceeds to give the person who has made the demand the thing which he wants. This is merely mental assault and battery. Not only will it fail eventually to accomplish its object, but this cosmic highway robber will eventually suffer the penalty which robbers usually do, only in a more

severe manner because he is using a more powerful force than is used on the material plane.

We owe a debt of gratitude to those great ones who have brought us the sublime truths of modern esoteric philosophy. We should avail ourselves of the wheat which any philosophy contains and reject the chaff. Those who use the creative power of thought constructively as indicated above will find that they will make true and rapid progress in their evolution and in their general mastery of the problems of life. At the same time they must be on their guard to evade the pitfalls and to carefully avoid using such high-powered material as mind stuff in a wrong way, for its ability to create misery is equal to its power to create happiness.

Mussolini and Liberty

MUSSOLINI, premier of Italy, in a recent speech declared in effect that it was his purpose to continue his iron grip upon the Italian people, and to exercise all the prerogatives of a dictator in determining for them what they may or may not do in order to realize what he thinks is best for them.

In the critical after-war period Mussolini undoubtedly did his countrymen a great service in establishing order where there was chaos, and leading the way out of industrial depression and bankruptcy. But dictators like Mussolini have a very limited and temporary function. Liberty is the keynote of progress. Liberty means freedom of the will. Evolutionary progress depends largely upon being free to use one's will to cooperate with the laws of the cosmos or to violate them as one chooses. In the latter case Nature will bring the corrective. When somebody else makes all our decisions for us, we are making no progress. Liberty we must have at all costs!

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.

A Thought

BY A. H. FEAR

I had a thought and gave it wings,
Around the world to fly;
And now in many a heart it sings,
Of love and purpose high.

It oft returned to me, this thought,
And whispered secrets rare,
Told me of wonders it had wrought,
In garrets cold and bare.

This thought was made of golden light,
It had a fragrant air;
To many a soul it brought new life,
And banished many a care.

'Tis thus one thought when sent afar,
With purity of aim,
May be in time a shining star,
To grow and never wane.

The Christian Mystic Initiation

BY MAX HEINDEL

CHAPTER V.

WE ARE TOLD in the Gospels which relate the story of the Christian Mystic Initiation, how on the night when Christ had partaken of the Last Supper with His disciples, His ministry being finished at that time, He rose from the table and girded Himself with a towel, then poured water into a

basin and commenced to wash His disciples' feet, an act of the most humble service, but prompted by an important occult consideration.

Comparatively few realize that when we rise in the scale of evolution, we do so by trampling upon the bodies of our weaker brothers; consciously or unconsciously we crush them and use them as

stepping-stones to attain our own ends. This assertion holds good concerning all the kingdoms in nature. When a life wave has been brought down to the nadir of involution and encrusted in mineral form, that is immediately seized upon by another slightly higher life wave, which takes the disintegrating mineral crystal, adapts it to its own ends as crystalloid, and assimilates it as part of a plant form. If there were no minerals which could thus be seized upon, disintegrated, and transformed, plant life would be an impossibility. Then again, the plant forms are taken by numerous classes of animals, masticated to a pulp, devoured, and made to serve as food for this higher kingdom. If there were no plants, animals would be an impossibility; and the same principle holds good in spiritual evolution for if there were no pupils standing on the lower round of the ladder of knowledge and requiring instruction, there would be no need for a teacher. But here there is one all-important difference. The teacher grows by *giving* to his pupils and serving them. From their shoulders he steps to a higher rung on the ladder of knowledge. *He lifts himself by lifting them*, but nevertheless he owes them a debt of gratitude, which is symbolically acknowledged and liquidated by the foot washing—an act of humble service to those who have served him.

When we realize that nature, which is the expression of God, is continually exerting itself to create and bring forth, we may also understand that whoever kills anything, be it ever so little and seemingly insignificant, is to that extent thwarting God's purpose. This applies particularly to the aspirant to the higher life, and therefore the Christ exhorted His disciples to be wise as serpents but harmless as doves notwithstanding. But no matter how earnest our desire to follow the precept of harmlessness, our constitutional tendencies and necessities force us to kill at every moment of our lives, and it is not only

in the great things that we are constantly committing murder. It was comparatively easy for the seeking soul symbolized by Parsifal to break the bow wherewith he had shot the swan of the Grail knights when it had been explained to him what a wrong he had committed. From that time Parsifal was committed to the life of harmlessness so far as the great things were concerned. All earnest aspirants follow him readily in that act once it has dawned upon them how subversive of soul growth is the practice of partaking of food which requires the death of an animal.

But even the noblest and most gentle among mankind is poisoning those about him with every breath and being poisoned by them in turn, for all exhale the poisonous death-dealing carbon dioxide, and we are therefore a menace to one another. Nor is this a far-fetched idea; it is a very real danger which will become much more manifest in course of time when mankind becomes more sensitive. In a disabled submarine or under similar conditions where a number of people are together the carbon dioxide exhaled by them quickly makes the atmosphere unable to sustain life. There is a story from the Indian Mutiny of how a number of English prisoners were huddled in a room in which there was only one small opening for air. In a very short time the oxygen was exhausted, and the poor prisoners began to fight one another like beasts in order to obtain a place near that air inlet, and they fought until nearly all had died from the struggle and asphyxiation.

The same principle is illustrated in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, where we find a nauseating stench and a suffocating smoke ascending from the Altar of Burnt Offerings, where the poison-laden bodies of the *unwilling victims* sacrificed for sin were consumed, and where the light shone but dimly through the enveloping smoke. This we may contrast with the light which emanated clear

and bright from the seven-branched candlestick fed by the olive oil extracted from the chaste plant, and where the incense symbolized by the *willing service* of devoted priests rose to heaven as a sweet savor. This we are told in many places, was pleasing to Deity, while the blood of the unwilling victims, the bulls and the goats, was a source of grief and annoyance to God, who delights most in the sacrifice of prayer, which helps the devotee and harms no one.

It has been stated concerning some of the saints that they emitted a sweet odor, and as we have often had occasion to say, this is no mere fanciful story—it is an occult fact. The great majority of mankind inhale during every moment of life the vitalizing oxygen contained in the surrounding atmosphere. At every expiration we exhale a charge of carbon dioxide which is a deadly poison and which would certainly vitiate the air in time if the pure and chaste plant did not inhale this poison, use a part of it to build bodies that last sometimes for many centuries or even millenia as instanced in the redwoods of California, and give us back the rest in the form of pure oxygen which we need for our life. These carboniferous plant bodies by certain further processes of nature have in the past become mineralized and turned to stone instead of disintegrating. We find them today as coal, *the perishable philosopher's stone made by natural means in nature's laboratory*. But the philosopher's stone may also be made artificially by man from his own body. It should be understood once and for all that the philosopher's stone is not made in an exterior chemical laboratory, but that the body is the workshop of the Spirit which contains all the elements necessary to produce this *elixir vitae*, and that the philosopher's stone is not exterior to the body, but *the alchemist himself becomes the philosopher's stone*. The salt, sulphur, and mercury emblematically contained in the three segments

of the spinal cord, which control the sympathetic, motor, and sensory nerves and are played upon by the Neptunian spinal spirit fire, constitute the essential elements in the alchemical process.

It needs no argument to show that indulgence in sensuality, brutality, and bestiality makes the body coarse. Contrariwise, devotion to Deity, an attitude of perpetual prayer, a feeling of love and compassion for all that lives and moves, loving thoughts sent out to all beings and those inevitably received in return, all invariably have the effect of refining and spiritualizing the nature. We speak of a person of that sort as breathing or radiating love, an expression which much more nearly describes the actual fact than most people imagine, for as a matter of actual observation the percentage of poison contained in the breath of an individual is in exact proportion to the evil in his nature and inner life and the thoughts he thinks. The Hindu Yogi makes a practice of sealing up the candidate for a certain grade of Initiation in a cave which is not much larger than his body. There he must live for a number of weeks breathing the same air over and over again to demonstrate practically that he has ceased exhaling the death-dealing carbon dioxide and is beginning to build his body therefrom.

The philosopher's stone then is not a body of the same nature as the plant, though it is pure and chaste, but it is a *celestial body* such as that whereof St. Paul speaks in the 5th chapter of Second Corinthians, a body which becomes immortal as a diamond or a ruby stone. It is not hard and inflexible as the mineral; it is a *soft diamond or ruby*, and by every act of the nature described the Christian Mystic is building this body, though he is probably unconscious thereof for a long time. When he has attained to this degree of holiness it is not necessary for him to perform the foot washing so far as concerns the physical pupil who helps

him to rise, but he will always have the feeling of gratitude, symbolized by that act, toward those whom he is fortunate enough to attract to himself as disciples and to whom he may give the living bread which nourishes them to immortality.

Students will realize that this is part of the process which eventually culminates in the Transfiguration, but it should also be realized that in the Christian Mystic Initiation there are no set and definite degrees. The candidate looks to the Christ as the author and finisher of his faith, seeking to imitate Him and follow in His steps through every moment of existence. Thus the

various stages which we are considering are reached by processes of soul growth which simultaneously bring him to higher aspects of all these steps that we are now analyzing. In this respect the Christian Mystic Initiation differs radically from the processes in vogue among the Rosicrucians, in which an *understanding* upon the part of the candidate of that which is to take place is considered indispensable. But there comes a time at which the Christian Mystic must and does realize the path before him, and that is what constitutes Gethsemane, which we will consider in the next issue.

(To be continued)

Light-Bearers

BY LUCILLE TAVIS

THE NEW AGE to which Jesus The Christ referred as the "Kingdom of Heaven" is now being established upon the earth. This new age is the age of light. The darkness of ignorance, pain, and sorrow will disappear and the light of truth will be made manifest in all the earth.

The light of which we speak is the illumination of Spirit. It is the radiance of the spiritual consciousness. We are in darkness when we are not conscious of our spiritual identity. As our thoughts turn toward God—the Good, toward spiritual matters and less toward materiality, we begin to realize our oneness with God; and we become illumined with the light of Spirit.

Jesus said, "I am the Light of the world." He also said, "Ye are the light of the world." By "ye" He meant all of His followers. His followers are followers of Christ, not necessarily followers of Jesus as a personality. Those of us who know that we are the children of God are the light-bearers of the race. It is our privilege to help establish this new

age upon the earth; and it is a serious error to neglect this privilege.

A picture comes to mind of a city. There are no street lights in the city, but those who are old enough are each given a torch to carry. The adults are given great torches, and the youths are given smaller ones. The children must depend upon the light provided by others when they walk about. Obviously, it is the duty of each one who is intrusted with a torch to carry it faithfully in order to illumine more fully the paths of the inhabitants of the city. It is also obvious that the more adults there are in the city, the more light there will be.

The term "adult" in the picture has reference to spiritual growth rather than to years; so it will be seen that one of the greatest works that we can do for the world is to hasten our growth as much as possible.

Most of the errors of the average truth student are sins of omission rather than sins of commission. We do not do anything that is so very wrong, but we quite often lose sight of our importance

in the world, and neglect our opportunities to do good. We must be actively doing good both within and without if we would hasten our growth and thereby become a blessing to the race. "The light that lighteth every man that cometh into the world" is in each one of us. We are all provided with the illuminating Spirit of God, but we ourselves must become conscious of it and strive to bring it forth through pure living and true thinking.

To become conscious of this inner light we must first of all establish the truth in ourselves. In order to do this we must begin to live true to the higher law, which includes a great deal more than mere morality. It is the pure in heart that may see God. It is the purified soul that sheds the spiritual radiance that is the light of this world. To be pure in heart means to eliminate hate, selfishness, envy, jealousy, lust, greed, fear, laziness, ill temper, and all the evil habits of the sense man, and to establish peace, love, generosity, purity, courage, diligence, joy, and all the attributes of the child of God. This redeeming work must be done by each for himself within his own consciousness.

When we first consciously turn our attention toward perfecting ourselves, we are sometimes appalled by the task before us; but we need not be discouraged. Just as the prodigal son was met by his father when he was yet a long way off, so are we met and helped on our way by the Spirit of Truth that dwells within each one of us. The one who desires to grow draws to himself the constructive forces in the universe to forward his desire. Just to keep on trying is our important work. It is not the one who is trying, though making mistakes, who makes slow growth, but the one who is callous or asleep and who does not know or care whether or not he is growing. Every time a high resolve is taken and every time the spirit soars in aspiration, a gain is made, for each thought that passes through our mind leaves its im-

pression; and if the thoughts tend toward hopefulness, if they tend toward righteousness, if they tend toward self-improvement, the mind is enriched, the whole consciousness is growing purer, and we may be assured that we are advancing. The child of God grows toward God as surely as the flower grows toward the sun.

This new age is being established by faithful workers in the institutions that now exist. The Master compared the Kingdom of Heaven to leaven which was put into a measure of meal and which would leaven the whole. The true thoughts, the radiant lives of the children of God, who know truth, must be scattered through the whole and be allowed to do the work of leavening. If all the people who are interested in truth were to draw apart and establish a little world of their own and live ever so perfectly, it would not do the rest of the world so very much good. We are all a part of the great whole, and the ones who know truth must be scattered abroad in every kind of place and condition in order that the redeeming work may be done and the whole may be leavened.

We do not need to be preachers or great healers or even philanthropists in order to be bearers of the light. It is wonderful and good to be able to address an audience, inspiring and uplifting a multitude of people by the power of our thought and word. It is beautiful and blessed to be so gifted as to be able to relieve the sufferings of humanity by our prayers in their behalf; to be able to heal their wounds and ease their burdens. We all often long to be so imbued with power or with money that we might relieve the trials of our fellow men; but there are many, many ways in which even the humblest among us may be a light-bearer. No matter how little truth we know, we can find some way to use that little for others. Jesus gave one law which he assured his followers was the one all-important guide to perfection. It was this: "Love the Lord thy

God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.”

Those who are in need of light and who are ready to receive it will be attracted to us in some way, just as surely as the moth is attracted to the arc light. It is required of us to use our opportunities. When we come to ourselves, we are invariably in the place where we can do the most good. Nothing happens in God's world. It is true that we reap what we sow and are in certain places in order to square accounts; nevertheless, from the moment that we realize our spiritual identity, the positions wherein we are placed are opportunities to do good.

However, we must remember that we help most effectively not by preaching but by living. A life that is lived according to spiritual principle is a more powerful sermon than any other kind, because everywhere such a soul goes, and by everything he says or thinks, he is shedding a radiance that is an illuminating power to those about him. Those people in our lives that jar on our nerves, that upset us, and from whom we wish we might be delivered, are all sent to us, or rather are attracted to us, because we have something that they need, although they would be the last ones to acknowledge it. As we live in our own center and keep our spiritual poise in spite of the annoyance, we become a light for them. As we fill that need in their life, they will either become more agreeable or will pass out of our environment.

We must never lose sight of our importance in the world. Every single demonstration that we make over adverse conditions is a great help to the people about us and to the whole world. We get into the habit of thinking that what we do and say is of little importance, but it is not so. We are, each of us, of very great importance. We may think of a wagon wheel. If a single part of a single spoke in that wheel is weak, the whole is weakened. If many parts

are weak, the wheel is of little account for use. The human race is ONE. We are each a part of the whole. Each thing we do or say affects the whole in just the same way that each spoke of the wheel is an important part of the whole wheel. We each have our work to do.

The most important work that we do for the race is within ourselves in realizing our spiritual identity and in living true to principle. A life so consecrated can no more help being a light to others than the lighted lamp can help illuminating a dark room. There are many ways in the outer world by which we may shed light on the path of others while we are yet on the way, or barely started, toward the heights.

The first and also the most essential way to help is to think true thoughts. Every thought that we think is a living entity, and it goes forth filled with the power of the thinker. If our thoughts are thoughts of light, or truth, they add to the light in the race thought and help humanity in a most real and potent manner. A proof of this fact is noticed in the suddenness with which a new idea grows and is taken up by various parts of the world at the same time. We see this illustrated in fashions, in inventions, in knowledge, and in contagions. Many times we see our fondest ideal carried out by one of our friends, although we had never mentioned it to anyone. Sometimes a new thought will come to us, and a little later we see it in an article in our favorite magazine, proving that we had tuned in on the thought of the writer. We never know where our thought may bear fruit or who may pick it up. Children are especially susceptible to the thought atmosphere about them. The ancient Jews must have realized this because so many of the children who they thought had some definite mission in the world were reared in the temple. We cannot very well have all of our children reared in the churches, but we can see to it that we think pure, true thoughts at all times, both for the

sake of those about us and for the sake of all the race.

A simple thing that we may all do is to SMILE. A smile seems such a little thing; we are not accustomed to think of smiles as being agents of God, but they are. Smiles spread joy, and joy is an attribute of being—a very powerful force for good. We may smile the sunny smile, the smile that smiles away the dark because it knows there is no dark there. A smile is contagious; it draws out the smile in the other person. It is practically impossible to really smile at any one without having that one respond with a smile in return. Perhaps he will smile at some one else that he meets, and draw out the smile from that one, and so on. The one real smile from the heart may start a whole train of smiles that have endless opportunities to spread joy. We should not get so centered in our own personal problems that we forget to smile at others. We must remember not to add to the burden of grief in the world by going about with long faces, but for the sake of lifting the shadows cast by those false appearances just SMILE. And we shall soon find the shadows disappearing from our own world too.

We may be light-bearers by refusing to condemn. Why should we condemn the erring one? It is lack of light on his part that caused him to err. We are all seeking happiness. Everyone in the world is seeking the same thing. The enlightened ones know where to look for their happiness, but the unenlightened ones do not. That is the difference. No one, if he really knew the consequences that he brings upon himself by his wrongdoing, would do the wrong thing any more than he would deliberately stick his hand into the fire and let it be burned. Of course, a life of sin or crime will cover up the real man to such an extent that we cannot even tell him the right way to happiness, as our words would not, could not, be received. But that in itself is a reason for our compassion; and in time, through much suffering

brought about by his living contrary to law, he will come to a place where he can and will see the light. Our business then is not to condemn, for condemnation is deadening; but to add the weight of our thoughts to the side of truth, and think of all people as the children of God,—ignorant perhaps, or folded round by a cloak of error, but nevertheless children of God, seeking the same thing that we are seeking.

We may be tolerant of the views of others. We are all worshiping God according to our light. Because our brother worships in a different manner or calls things by different names, it is no reason to think that he is any less illumined than we. The essential truth back of all religions is the same. Each group of people worship according to their individual temperaments and understanding, but we shall all come to the same state of consciousness ultimately. It is the dream of all truth students to see the time when all the barriers of religious dogmas and creeds will be eliminated. Well, then, why should we talk about them? It is what we see and notice and think about that is increased, so if we will look for the underlying truth back of all beliefs, we shall hasten the day of true tolerance and add materially to the true thought of the race.

The light may be borne in so many, many ways. An encouraging word where we may have been inclined to criticize; a word of praise to one who has tried and has met with success cheers that one to greater effort and greater success. We may speak pleasantly to all those who serve us in any way. We often neglect in the hurry and scurry of this modern civilization the little courtesies and words of cheer which we might speak, not from lack of interest or love for our fellow man but because we do not always remember their importance. Some apparently simple act of kindness, some little courtesy, may change another's whole outlook upon life. We do not always know just what is in our neighbor's

heart; he may need our friendship most desperately, and some little act of interest in his affairs may encourage him to overcome some difficulty in this life. We have all become self-centered, and sometimes boast of the fact that we never know anything about our neighbors. A friendly interest in our associates has no relation to the activities of the gossip or person who is merely curious. We always appreciate a good neighbor. Then why not begin to try to be one?

The more light of which we are conscious, the greater light we may be to those about us, of course. But if we do not use what we have for the good of all, we do not receive more, and even that which we have will become useless and in time will be taken from us. When we use the talents that we have for others, we cause them to expand and to increase in purity and in power. To express even obscurely the powers that lie within one is to cause them to grow, and the way of attainment is made easier through powers thus expressed. A special blessing is poured out upon the one who persistently uses the talents that are given him.

The true light-bearer is one who is always conscious of his mission. It is well to think of ourselves in that capacity quite often, then when we are tempted to speak harshly or to become discouraged, we shall check the impulse more easily. Realizing that our thoughts, words, and deeds are affecting the whole world as well as ourselves puts a greater incentive before us to order our lives aright. We are all one in spirit. Every step upward that we accomplish is a step upward for the race, or at least it makes it easier for the rest. We can see that illustrated in a family. When even one member of a family is faithful to truth and to daily meditation periods, the whole family finds it easier to keep in tune, although they may not know why things go more smoothly.

By looking away from our personal problems and keeping the high vision at

all times, that is, by knowing that we are the children of God and subject to no opposing power, we become agents of the Most High. God works through us, through each enlightened one, to do his good work to all the race. Each time we help another by thought, word, or deed, and by each bit of overcoming that we accomplish within ourselves, we are doing God's work and sowing the seed of the Kingdom of Light. And we shall not find ourselves neglected in the results. Our lives will become brighter, our bodies more beautiful, and we shall become happier in all ways. Each true thought that is given expression through us leaves its imprint upon the soul. One cannot be an instrument in the hands of God without becoming more refined, more loving, more kind, more powerful, and in every way more Godlike. In this way virtue is its own reward, and we shall find ourselves growing into ever greater and greater light until in time our whole body will be "full of light" and we shall walk no more in darkness.

Nature, the Artist

Such hints as untaught Nature yields!—

The calm disorder of the sea,
The straggling splendor of the fields,
The wind's gay incivility.

O workman, with your conscious plan,
Compass and square are little worth;
Copy—nay, only poets can—
The artless masonry of earth.

Go watch the windy spring's carouse,
And mark the winter wonders grow,—
The graceful gracelessness of boughs,
The careless carpentry of snow!
—*Frederick Lawrence Knowles.*

Cause and effect are as absolute and undeviating in the hidden realms of thought as in the world of visible and material things. Mind is the master weaver, both of the inner garment of character and the outer garment of circumstances.—*James Allen.*

When My Lilacs Bloomed

BY ANGIE HYDE

IN OUR search for a property to buy we came upon the place entirely by chance. A telephone call brought the agent, who said the building had originally been erected for a church. Soon outgrown by the congregation it had passed into other hands and been converted into a residence.

Wide porches now covered with ivy had been added. Within were spacious rooms; while a gabled upper story beneath the sloping roof held all kinds of unexpected nooks and corners. Consecrated in the beginning, those walls would not need a birth, a death, a wedding, before they could typify a real home. Loving the place at sight I said: "Eric, do you think we could possibly buy it?"

"It is exactly what we need, Angie. Plenty of room inside, a shady yard, and a big garden spot. For once you can have all the flowers you want."

We moved in before the first snow, and with it came the new baby. Her coming gave to the old church the sanctity of a home. All winter Eric and the boys pored over seed catalogues. They could have the whole garden, I told them, except one corner which was to be my very own. In that was to be set a cluster of lilacs.

How I loved the rich feathery blooms, the exquisite fragrance. Lovely wanton ladies—yet, oh, so pure and sweet! All my life the years had held not only the four seasons, but lilac time. Work or lessons were neglected while I fairly drugged myself with their odor and beauty.

We could only afford one root that year, and it was planted just without my favorite window. All summer it thrived and grew. During the winter I dreamed of blossoming time and nearly shed tears when in the spring only tender green leaves appeared.

"Probably will not bloom until the second year," comforted Eric. But with the coming of another spring, late frost nipped even the limbs. I was forced to wait with what patience I could for the months to roll by. Again and yet again my lilac was barren as the proverbial fig tree. Another root was purchased and set in the garden.

"You folks got a streak of gumbo down there," explained the florist. "I budded that stock, and it ought to bloom. Some things thrive in that soil and some won't grow at all."

"It can't be the soil," I wailed. "You never saw such thrifty plants. See what the neighbors grow even in the same block."

Aunt Nancy Powers, one of those fortunate souls who could coax a dry stick to grow, gave what the children called a scientific explanation. "Don't you know," she said, "lilacs won't bloom for seven years after planting? I've been settin' 'em out all my life, and I know what I'm talkin' about."

My soul rejoiced. The seven years would be up another spring. Mother's lilacs had become a family joke—the only things on the place which did not respond to love and care.

Alas, there were no flowers the next spring!

"Jacob served twice seven years for Rachel," teased Eric. "Looks as though you were going to meet the same fate."

"Jacob certainly toiled no harder than we have," I grimly answered, remembering the buckets of water and loads of fertilizer carried to those perverse shrubs.

The war was declared. Our boys crossed with the first volunteers. We gave little thought to the garden only to make three blades of sustenance grow where only one had grown before. Young Eric came back alone and soon joined his

sister, who had married an aviator and moved to the far west. Peter had made the supreme sacrifice.

The old house became a quiet place; for the first time my hands knew idleness. Eric urged me to interest myself in writing, but I felt my fate was as Maud Muller's:

"Grief and sorrow and childbirth pain,
Had left their traces on heart and brain."

All my life I had dreamed of becoming a real author. Many were the starts made to win fame and fortune. Always about the time one success would offset numerous failures along would come a new baby; the children would have a siege of mumps or measles; perhaps it would come house cleaning time. All there was to show for my bluestocking efforts were a few short stories in unknown magazines which did not much more than pay for the postage and paper used, a half dozen little poems for which nothing was paid, and many odds and ends in household journals which generally brought in a few welcome dollars. Now to follow Eric about the garden became my greatest happiness.

"Had we not better dig these barren shrubs up?" he suggested. "They require a lot of room which could be used for something more satisfactory."

"While there is life, there is hope," I pleaded. "Did you ever see more thrifty bushes?"

Uncle Powers came limping over. "I can tell you what's wrong with these here lilacs," he said. "You got to put two roots together. They're like some people who can't be happy and contented unless they are with their own kind in a crowd. Now, I got some sucker roots. You set 'em out right against these old ones. If you ain't got flowers another year you can just feel the Lord don't intend you shall have 'em."

Together Eric and I replanted our solitary bushes into clusters along with the sucker roots. The work wearied him, and before another spring the baby and I were left alone. Though we had

consecrated those walls with a birth, a wedding, a death, it was no longer a home. I was confronted with that most sorrowful of all problems: what could I do? There was some life insurance and the probability of a pension. Margie was already seeing beyond high school and looking toward college. I must work. What chance had a sheltered middle-aged woman, skilled in nothing beyond just being a good mother and housewife, in this specialized, mechanical age? What would become of my little daughter with mother toiling in a shop or factory?

We moved upstairs and rented the lower rooms to the Perdues. Their Sylvia was not strong, and they thought she would gain strength pottering around in our big garden. In a futile, desultory way I tried to write. Again more failures than success. Much time I gave to Sylvia, who died in the spring. We heaped her casket with early blossoms, but there were no lilacs.

The next year the house was let to strangers, while we joined the children in California. I tried to find work only to discover that the West worships youth. Gray hairs and inexperience are not passports to a job. Although I had leisure for study and writing, there was no sustained effort, and the days were passed dreaming of the romances I would some day turn out.

We were rather horrified when a letter came saying there had been another death in the house. The tenant had lost his old mother, and the family had vacated the place. People were becoming superstitious about living there to such an extent that it would not rent.

Even the family felt the uncanny influence and urged me not to return. Something called me back though, and I finally left Margie with her sister until school closed and took my solitary way east. It was toward evening of a humid April day when I reached home. The place had been made ready, although no one expected me to spend a night alone

within that death-ridden house. I laughed at such a notion, though when I made up a bed on the dining-room couch and tried to sleep, the rooms seemed to be full of strange stirrings. It was the first time in my life I had ever spent a night absolutely alone. Suddenly the feeling that I was not alone—that the room was filled with an unseen company—became so strong that I arose, turned on the light, and decided to read until my weary body and overexcited brain relaxed.

Selecting from the pile of mail on the table a magazine devoted to writers, I opened it according to my usual vagary of beginning at the back pages instead of the first.

\$10,000.00 PRIZE TO AUTHOR
FOR
FIRST NOVEL
MANUSCRIPT TO CONSIST OF NOT LESS
THAN 40,000 WORDS
OFFER EXPIRES SEPTEMBER FIRST.

The words fairly seemed to leap before my eyes. Why, oh why, had I not seen this before! For years the seed of a book had been milling around in my mind. Characters, scenes, incidents, simply refused to die stillborn. Was I as a woman in labor who must bring forth the life within? My theme would exceed that word limit—there were only four months left. It could not be done by such a laborious writer as I, one hampered with little education, a self-taught typist and, more than all, unaccustomed to sustained effort. Such dreams must be given up forever. The boys always said, "No one could cook like mother." I would have to "keep house," get into a cafe, or perhaps run a little delicatessen. In my agony I arose, turned on the light, and stood with my hands clenched upon the table.

"Oh, God, there must be a way out!" I cried. "Eric! Eric! What shall I do? I gave you and the children all I had of

body and mind. Can't you come back now and show me the way?"

The words seemed to be wrenched from the very heart of my being. Hardly were they spoken when there crept through my body an indescribable sense of well-being. Through a luminous light I saw my husband sitting in his accustomed chair, looking intently toward me. Distinctly I heard him say:

"You do not take your way out."

I wanted to go to him; instead I looked down at the table and saw it was laden with the dishes our family had particularly favored. Mechanically I tried to count the places, when I felt enveloped with the humid, fragrant air of an April night. Surely the door was closed and bolted, yet when I looked up, there was Peter, my lost soldier boy. He was in uniform; on his head the jaunty overseas cap which I had never seen him wear. Smiling at his old habit of forgetting to uncover in the house, I went on counting. "Yes, there are three places," I said to myself. He came to the table, looked it over, and said,

"Mother, you can cook."

I started to tell him how I hated that sordid duty, when to my utmost horror I saw in the breakfast alcove an enormous vague form standing before a gallows-like affair. One hand held a staff, the other extended out as though to thrust me before the gibbet.

"Eric! Come quickly!" I cried.

Slowly my husband arose. I saw him shake his head toward Peter as though to say, "No." That other, shadowy form he appeared to wave out of existence. Reaching my side he drew from the folds of his garments a familiar old pencil stub, which he placed in my hand with fingers not cold and stiff in death as I last knew them but warm and vibrant. Through my whole being swept a feeling of strength and power. Happily I looked into his dear face and said,

"There are places enough, but we have no flowers."

Again that breath of fragrant air,

upon which Sylvia Perdue apparently floated into the room, bearing in her arms a great sheaf of purple, white, and lavender lilaes.

Slowly the light faded away; off in the distance a cock crowed. At peace with the world I crept to my couch, and until long after daylight lay in dreamless sleep. It was an eager, excited voice which finally awakened me.

"Mrs. Hyde! Oh, Mrs. Hyde! Come out here! A miracle has happened." It was Aunt Nancy. She stood by the old overgrown lilac cluster, pointing with a trembling hand to where on the tip of every bough there was the promise of lavish bud.

"We was lookin' at these only yesterday, and I declare there wasn't the least sign of their bloomin.' It's at least fourteen years since you first set them out, and miracles do happen."

"Not a miracle but a sign," I said in wonder. "Tell me, Aunt Nancy, what did that woman look like who died in my house last winter?"

"You been seein' ghosts here last night?" she asked sharply. "The old lady was an awful big woman—carried a cane. She was a weaver and had her loom set up in that alcove. They found her with the shuttle in her hand settin' in front of it dead one day."

The gallows was the loom. Amazed, almost in fear, I unpacked my typewriter, sharpened pencils. There had been given unto me a vision—a sign—which I dared not pass by. All my efforts must be bent toward winning that prize, although the task within that limited time would daunt a trained writer. The days I decided must be divided into so many hours for actual composition, so many for typing and revision, with a margin for delays. Without fail so many words should be woven into the fabric each day.

The body could not be clogged with stimulants, meats, or other heavy foods; a diet of fruits, nuts, and cereals with plenty of milk would result in a clear

brain. In a frenzy of zeal the plot was outlined. So long had I dreamed over scenes and characters that words assembled themselves without difficulty. The first few days I hardly ate or slept, and then came the inevitable reaction. The change in nutrition brought on a physical weakness, while the brain became torpid. Slower and slower the pencil moved; even the machine became a temperamental demon whose clicking keys appeared to laugh at my senseless efforts.

The plot faltered; a character persisted in developing exactly opposite from what I willed. There came a moment when papers were thrust aside, pencil thrown across the room, while I cried: "I can't go on—I can't!" As I spoke there fell upon my hand that strong vibrant touch. Once more strength flowed through my veins. Firm in the knowledge that an unseen force was standing by, the task was resumed, though I worked more sanely. At night sleep refused to come until I had walked mile after mile, bringing on an exhaustion which compelled a certain amount of broken rest—rest made hideous with dreams of dogged marching soldier boys, a worn old woman treading a heavy loom. They never failed to drive me back to a task which had become well-nigh unbearable.

Under such compulsion the weeks became months with the story nearing an end, when to my great surprise I found the work becoming less and less arduous. Nature's diet, regular hours for sleep and toil, the long walks in the open air, all endowed the physical body with such strength that I was hardly conscious of its existence. Above all was the firm determination to succeed and a serene confidence that I was surrounded by a helpful spiritual force which though unseen was none the less there.

When "Finis," with real regret, was finally written and my labor sent forth to judgment, there followed no period of idle waiting for the decision to be made.

The dreamer had become a worker. Some short stories were written and well placed; another book neared completion ere my manuscript came back. A letter from the publishers stated that while it did not win the prize, they would after certain revisions had been made run it as a serial, for which they would pay one thousand dollars.

This was as it should be. Those disembodied spirits had not come back merely to direct the telling of a tale for the amusement of a reader's idle hour, a history of sordid human deeds and passions. I was given no key to another world which would unlock the mystery of mysteries. My husband, my son, the weaver, each had tried to help according to his or her earthly power and knowledge. Eric through the sympathy which had made our lives as one, the love which even death had failed to sever, directed my faltering hand, strengthened my will to use a God-given talent.

My first book is bound in lilac and bids fair to become a best seller. Those who have read it say it gives them the vision of a great company seeking to guide earthly footsteps to a higher, better plane.

In the Beginning

BY HENRIETTA HERON

IN THE beginning—God. It is only as we take God into partnership that we can venture forth unafraid. When we become co-workers with Him, we need not fear what the year may bring to us, for we know that it will mean the unfolding of His plan in our lives. As His plan unfolds, all things must work together for good to those who love and trust Him.

To dedicate our lives anew "in the beginning" may be to invite trying, difficult things, for when we sincerely dedicate our lives, we are given our opportunity to train and be disciplined and

made ready. And this training comes through the ordinary experiences of every day. If we need patience before we can serve in a larger way, the circumstances of life will so adjust that we shall find ourselves in a setting where we may exercise and thus grow in patience if we will.

If we feel the need of order in the use of our time or money or in any material setting, and resolutely determine to bring order into our lives, we shall find our "teacher" in some one near us or in the adjustment of circumstances which will help us to learn the needed lesson.

To dedicate ourselves to the highest we know, to resolve to add any known grace to our character, to recognize unseen Help in the training and discipline of our lives, is to call to our aid the forces of heaven. In persons, in circumstances and conditions, in the vicissitudes of life, we shall have our opportunity.

In the beginning, high resolve; in the beginning, undaunted courage; in the beginning, noble aspirations; in the beginning, recognition of a divine plan and divine help. In the beginning—God.

Life's Weaving

Though weak seem the strands we have
 spun through the days,
 Yet when woven together their strength
 will amaze;
 And as Time from his loom sends the
 fabric so sure,
 Its color will fade not, its threads will
 endure.

The Design shimmers fair in the Future
 so vast,
 As we weave in the Present the threads
 from the Past;
 Though we see but a fragment, we work
 with a will,
 Our part in the wonderful pattern to fill.

—H. Maria Dawson.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

"The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—23rd Psalm.

INTERPRETATION

"*The Lord is my shepherd; I shall not want.*" When we have learned to love and trust the Lord enough, we shall not want on any plane of manifestation for He will supply our every want. He is the Great Shepherd who leads and guides us into ever larger and wider fields of action and development.

"*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*" When we have learned to come to Him with the faith and trust of a little child, it is then that He lifts every burden from our hearts and lives. Christ Jesus voiced this same statement in the words, "Come unto me all ye that are weary and heavy laden and I will give you rest." We all repeat the history of the prodigal son. We all leave our Father's house and wander in a far country for a time feasting from the flesh-pots of Egypt, but always there is the

insistent voice of the Divinity within calling us to return to the Father's Kingdom, and after a time, humble, weary, and repentant, like the prodigal son we return to the love and care of the Father, which surround us like a protecting aura. After this, though we walk amid discord and inharmony, always within are the "still waters" of the soul, the purified, transmuted emotional life. Then there is ever to be heard high above the tempest roar and the siren call of the world the still, small voice singing, "Be still and know that I am God." This is the peace which passeth all understanding. This is the divine compensation of sorrow. To attain this peace is worth the price which we must pay to gain it.

"*He restoreth my soul.*" Through an understanding of the perfect law of God's love we are learning to build a soul body of the two higher ethers so that we may enlarge our usefulness in God's kingdom. In this soul body we may work consciously twenty-four hours a day in order to hasten the time of Christ's coming. The Bible refers to the need of such workers where it says, "The harvest is white, but the laborers are few."

"*He leadeth me in the paths of righteousness for His name's sake.*" There is a vibratory power belonging to every name. Some day we shall each possess the name belonging to us, our soul name, and through its vibratory power only good can come to us. In the Garden of Eden God brought all animals to Adam to name them, and whatsoever he called them that was their name. This does not mean that he named a horse a horse, or a dog a dog, but he possessed the power of the divine creative Word, and this gave him power over them similar to that used by the Group Spirit at the

present time. By his fall into generation man lost this power. When he finds again the path of purity and regeneration, he will once more learn to speak this word of power. Then the Roses will bloom upon the Cross of the body, and when the Rose at the larynx opens, man will have regained this power. Then we shall be led into the paths of righteousness for His name's sake.

"*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*" When we have learned to build and to function in our soul bodies, we know there is no death. That which we have feared as death is only a change, a transition, a laying aside of the old worn-out garment of the body in order to function in a larger, freer state of consciousness. Those who have communed with their beloved dead know what this means. This is the real meaning of the Bible's statement, "O death, where is thy sting? O grave, where is thy victory?" In this transcendent state of consciousness we go from glory unto added glory until we rest at the very foot of God's throne. The rod and staff are the power of the spirit fire ascending to the brain to awaken the spiritual centers there. This is Aaron's rod that budded and the power of the disciples through which they performed their miracles of healing and raising from the dead.

"*Thou preparest a table before me in the presence of mine enemies.*" Our "enemies" are not personalities nor external conditions, but they are our own negative attributes of character, the thoughts of envy, hate, jealousy, malice, lack of faith, fear, belief in sickness and poverty, and all the things that keep us from accepting in full the bounty of the Father's kingdom. The "table" that is set before us is the thoughts of love, joy, peace, health, and harmony with which we overcome and transmute the negative forces mentioned above.

"*Thou anointest my head with oil.*"

Here the Initiate sings in triumphant strains, for through the power of discrimination he has learned to know the true from the false, the real from the unreal. He has learned that the only sin is ignorance and the only salvation is applied knowledge. Oil is the symbol of understanding, and anointing of the head symbolizes the awakening of the pineal gland and the pituitary body.

"*My cup runneth over.*" Here again comes a triumphant strain. This refers to the consciousness such as was attained by St. Paul when he sang, "Behold I make all things new." One whose cup runs over is one who only lives to love and serve.

"*Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.*" The psalm ends with these beautiful words. If we constantly strive to manifest ever more of God's love and harmony, we gradually change the lines of our physical bodies, our lives, and environment, for the outer man can only reflect the inner man. Paul tells us that we are all Christs in the making. The great purpose of evolution is to bring into manifestation the Christhood. Genesis tells us that we are made in the image and likeness of God, and so through each year of our lives and each life of our earth cycle we are learning to come more into this image and likeness. It is thus that we shall come to dwell in the house of the Lord forever.

The Rose Cross

BY RUTH SKEEN

"I hate this cross of wood," I said,
And with reluctance, dread,
I loath to lie upon this bed.
But lo, sweet miracle, instead:

I find these roses twined by Thee,
Thorns for Thy cross, flowers for me.
My cross, a cross no longer do I see;
It has become a living mystic Tree.

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.

Dr. Mayo on Occult Study

The following newspaper extract giving the ideas of the famous surgeon, Dr. William Mayo, is very interesting as illustrating the quite superficial attitude of many of the medical profession and also of physical scientists in general towards the occult. We are quite ready to agree with Dr. Mayo that dabbling in the occult by mediumistic, spiritualistic methods is dangerous and may result in loss of "integrity of thought." This is for the reason that the mediumistic person opens himself up unreservedly to unseen entities, inviting them to come in and take possession of his mind and other vehicles, and to do with them what they choose. The result naturally is quite likely to be bad because the character of the entities invited in may be bad.

But this is quite a different matter from the positive investigation of the invisible planes of nature, which are all about us, and the study of their laws to which we are subject whether we know it or not. If we know those laws, we can cooperate with them to our great advantage, but if we do not know them, we are sure to violate them more or less with detrimental results. The knowledge of the creative power of thought, which is one of the phases of the occult, is of the utmost importance to man. Until we grasp the reality of this power and watch to see that the thought forms which we create are constructive, we shall make comparatively little progress in evolution. This is one of the great contributions of modern metaphysics.

Dr. William J. Mayo of Rochester, Minn., believes that investigation of the occult "carries distinct danger to integrity of thought, for it loosens the mind from the moorings of fact, gives predominance to the lesser senses and creates emotional disturbances."

In a paper, "The Place of the Senses in the Development of Science," prepared for a convocation of the University of Minnesota, Dr. Mayo stated that the devotion of a life to the study of psychic phenomena "is one thing," but as a side line is dangerous.

"Anyone dabbling in the occult, deliberately depriving himself of vision, man's chief means of obtaining information, injures himself mentally," Dr. Mayo said.

Masonry Opposed to Bootlegging

Freemasonry may always be found on the constructive side of every public question, although it has not been the policy of Freemasonry to enter as a body into partisan politics and partisan strife. As noted in the following clipping, the Masons of North Carolina are disciplining those of their members who show any bootlegging tendencies. A real Mason would never engage in bootlegging, but at the present time Freemasonry contains within its ranks a great many individuals who are there solely for social and business advantages. Such men in some cases may engage in the illicit liquor business. In North Carolina, however, they may not continue there if they wish to remain Masons.

The North Carolina Grand Lodge of Masons has amended its code so as to provide for the expulsion of any member of a subordinate lodge who shall engage in the manufacture or sale of intoxicating liquors. In the trial of a Mason accused of making or selling liquor, the record of conviction in the state or federal courts, or a certified copy thereof, shall be competent evidence and prima facie proof of guilt, "but evidence upon trials under this section shall not be limited to such record as evidence." It is further provided by the revised code that hereafter no subordinate lodge shall receive or act upon the petition of any man engaged in the liquor business.

—*Scottish Rite News Bureau.*

Question Department

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

BY KITTIE S. COWEN

Incense, a Menace or Otherwise?

Question:

You state in one of your lessons that it is inadvisable to burn incense for the reason that when it is inhaled one also inhales elemental spirits with it which tend to incite the individual to sensuality or negative practices. Do all kinds of incense do this? What about burning it in the various churches? Surely frankincense and myrrh do not affect one thus.

Answer:

When a disembodied spirit or elemental desires to influence an Ego who is inhabiting a physical body, it is necessary for it to have a vehicle the density of which is sufficient to impinge upon the brain centers of the individual. When such a spirit is in possession of such a vehicle, it can and does impress its victim physically, morally, or mentally, depending upon the status in evolution attained by the Ego.

When one burns incense in a room the smoke and fumes which arise from it constitute a vehicle of such density that it can readily be used by any entity or entities that are attuned to the vibratory rate of the particular kind of incense that is being burned. This vehicle gives the entities an avenue of access to the individual's brain centers for the reason that when he inhales the odor, he also in-

hales the elemental spirits with it, and they affect him according to their character and his own.

Incense prepared by a highly evolved individual who has spiritual sight and is able to see and recognize the true nature of the various entities in the invisible world, can be used only as a vehicle for such entities as are of a helpful nature and who are inclined to raise the vibration of the one who breathes the incense and the entities with it. Such an incense may become a benefit to the one who breathes it during periods of prayer for the reason that it will raise his consciousness to such a degree that a union for the time being may be formed with the Divine.

On the other hand, if the incense is prepared by a person ignorant of the higher laws, or one who perhaps has a selfish motive in view, then of course it becomes a vehicle for entities of a like nature, who clothe themselves in the smoke and odor and enter the bodies of those present, perhaps inciting them to all sorts of immoral or criminal acts.

Furthermore, the continued practice of inhaling incense ignorantly prepared is likely to give the obsessing entities such a powerful control over their victims that they are able either to throw them into fits of frenzy similar to epilepsy, or to interfere with their muscular movements in such a way that they will manifest symptoms not unlike those exhibited in the disease that is commonly known as St. Vitus' dance.

From the foregoing one can readily

see the grave dangers arising from the indiscriminate use of incense, the most common form of which the Chinese punk stick furnishes a good example.

The good or bad results obtained by burning incense in churches all depend upon the degree of spiritual attainment and the occult knowledge possessed by the person who prepares the incense. The compounds used would be, comparatively speaking, worthless were it not for the vibratory rate and motive injected into the incense by the will of the individual who prepares it.

Be it remembered, however, that any substance naturally vibrating at a low rate could not have its vibration materially speeded up by the will of the one compounding it into an incense unless such a one had learned the secret of mastering the forces of nature to such a degree that he had the power to direct them according to his will.

*Definite Instruction in the Process of
Spiritual Unfoldment*

Question:

We are told that God differentiated us within Himself, a multitude of spiritual intelligences, all potentially as omnipotent as Himself, and that our work is to develop these latent potentialities into dynamic powers available for use at any moment and under the direct control of the will of the Ego. Can you give me some definite information as to how this work is done?

Answer:

One of the principal objects of The Rosicrucian Fellowship is to assist its members in the attainment of spiritual development. The method is very definite and its various steps clearly defined.

Each spirit when first differentiated within the body of God in the Region of Virgin Spirits has the appearance of a point of light vibrating at an enormous rate of speed. The vibration, however, does not consist of a single rate of speed

but of three different rates; and while the whiteness of the light is of inconceivable brilliancy, upon a closer investigation it is found to contain faint shades of what might be termed the germ of the three primary colors, blue, yellow, and red. These are the three powers in potentiality of the Virgin Spirit, and are commonly designated as the Divine Spirit, the Life Spirit, and the Human Spirit. It is the development of these potential powers that transforms the Virgin Spirit into a creative God. Each spirit must take every step on the way by itself, but it is helped by others who have gone the same way before.

The process of developing these latent potentialities into dynamic powers is as follows: Through a long period of time known as involution the Virgin Spirit learns to build a threefold vehicle, the dense, vital, and desire bodies. In this work it is continually instructed by Beings more advanced in the School of Life. When these bodies have reached a certain stage in development, the Virgin Spirit enters them and connects with them by means of the link of mind, and then the real process of spiritual development begins.

The food necessary for spiritual development is soul essence or extract, and this is obtained from the threefold body. Each aspect of the Spirit requires a different food. The food required by the Divine Spirit is extracted from the dense body, the food required by the Life Spirit is extracted from the vital body, and the food required by the Human Spirit is extracted from the desire body.

The method employed in extracting this food or nourishment is as follows: Right action in relation to external impacts, experiences, and observation alchemically extracts the conscious-soul essence from the dense body and brings to the Virgin Spirit a better environment and opportunities in the next life. The conscious soul thus extracted nourishes the Divine Spirit and gradually develops its latent potentialities, some of

which are the positive polarity of the Virgin Spirit—the Father Fire principle, dynamic power, will, and intellect. We call this spiritual food the conscious soul.

The intellectual-soul food essence is alchemically extracted from the vital body through the process of discrimination in distinguishing between the important, essential, and real, and the unimportant, unessential, and the unreal, and through the exercise of memory. This gives the Virgin Spirit a better temperament (disposition) in the succeeding life. This intellectual-soul food nourishes the Life Spirit, and develops its latent potentialities, chief among which are the negative pole of the Spirit—which is the nurturing, enfolding principle—the wisdom-love principle, and the principle of light.

From the desire body the Virgin Spirit extracts the emotional-soul essence. This alchemical process is brought about through curbing the animal instincts, devotion to high ideals, and lofty feelings and emotions generated by right action and purifying experiences. This automatically gives the Virgin Spirit a better mind in a future life. The emotional soul essence nourishes the third aspect of the Virgin Spirit, the Human Spirit, and develops its latent potentialities, which manifest as activity in the various evolving kingdoms.

*The Origin of the Different Race
Languages*

Question:

What is the reason for the many and varied languages which are being spoken at the present time? If we all belong to the same life wave, why do we not all use one common form of speech?

Answer:

There was a time in the very distant past when humanity did all use one common language which, however, was primitive in the extreme. Jehovah, who is

the author of all languages, was our Race God and had charge of us, leading, guiding, and directing our activities along certain prescribed evolutionary lines.

There came a time in the course of our development, however, when this great Being found it necessary to divide humanity into nations in order to give to each the needed environment and instruction necessary for the development of the respective groups. Each nation was then placed by Him under the direct care of an Archangel, who became its Race Spirit and directed in a general way the activities of his particular charges.

These Beings took the form of a cloud and each hovered over the country which was the home of its particular charges, taking control of the larynx and lungs of the people so that with every breath they drew in the emanations of that particular Race Spirit, until finally their whole being became permeated with it and their vocal cords vibrated to the particular keynote of this great Being, making the speech of one nation different from that of every other nation. Not only was the speech affected by the Archangel in charge, but the coloring of the people and the landscape as well took on the specific color vibration of that particular Race Spirit.

All this being sensed subconsciously by the people of any race produces a sacred bond between them, binding them all together and to the land which they inhabit. So strong has become the hold of each particular national Race Spirit on the larynx, lungs, and land of his charges, that under the name of *patriotism* they have become willing to lay down their lives in defense of their own people and their native land. It is for this same reason, the power of the national Race Spirit, that the people of one country sometimes actually become physically ill when forced to move to another country there to remain for an indefinite length of time.

An Article Written Specially for the "Rays"

BY MANLY P. HALL

—oOo—

Father C. R-C.

FOR SEVERAL years we have been investigating the secret societies of the ancient and medieval worlds. These organizations may be divided into three general classes—political, philosophical, and religious. During the last three centuries a fourth type of secret order has appeared, namely the fraternal. All secret societies were originally priestly institutions created to perpetuate the mystery religion which had been revealed to the first of humanity by the gods.

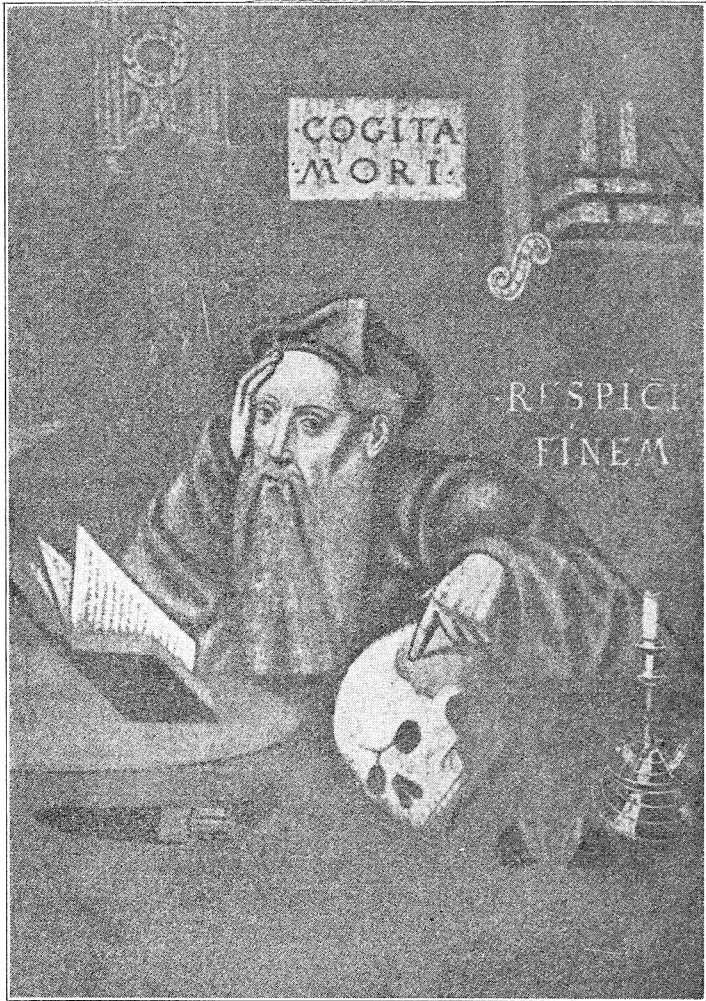
"Knowledge is power" declares the Egyptian, but knowledge in the possession of such as have not yet mastered the animal soul is dangerous. The Mystery Schools were created in order that divine wisdom should not perish from the earth, and yet should not fall into the hands of the profane. The great truths discovered by the illumined were therefore carefully concealed under abstruse symbols and allegories, and a man desiring to know them was compelled to pass through a number of tests to prove that he was entitled to this honor.

Christianity, like all the wisdom religions, is a threefold structure, consisting of a spirit, a soul, and a body. Antenicene Christianity was a school of the Mysteries, and as such promulgated a secret teaching concerning which the modern church knows practically nothing. The first Christian mystics were the Gnostics, but nothing now remains of their cult except a few inscribed gems and an occasional literary fragment mutilated almost beyond recognition.

The Middle Ages found Europe struggling to free herself from the limitations of religious intolerance, philosophical despotism, and ignorance of

science. The doctrines promulgated and systems advocated by Galen, Avicenna, and Aristotle held the minds of the learned in intellectual bondage. It was against this bigotry that the great Paracelsus turned his hammer blows, liberating the medical profession from the dogmas of Avicenna. Centuries after him came Sir Frances Bacon, who with the sheer transcendence of his genius brought down, Samson-like, the pillars of Galen and Aristotle, and with their fall the house of arbitrary notions collapsed.

We shall probably never fully appreciate the part played by the Rosicrucians in the reconstruction periods of European thought. The Rosicrucians constitute the most remarkable organization of the modern world. During the seventeenth century their name was upon every man's lips, but none knew who or what they were. In their manifestos, published between 1610 and 1620, the Rosicrucians declare that their purpose of existence was to promulgate the secret teachings which they had received from their illustrious founder, Father C. R-C. (Christian Rose-Cross), and to heal the sick *without pay*. They were deeply concerned with alchemy and astrology, and their ranks included several great Kabbalists and transcendental magicians. Elias Ashmole, one of the Order, declares that two Rosicrucian physicians cured Queen Elizabeth of smallpox, and a young duke of leprosy. There are also records that the Rosicrucian chemists manufactured gold and furnished it to the British mint. Raymond Lully, a probable member of the fraternity, is said to have transmuted thousands of pounds of base metals into gold in the Tower of London. Lully did this in order that



ARTHUR EDWARD WAITE'S PORTRAIT OF FATHER C. R.-C.

the English might lead a crusade against the Mohammedans.

After describing the purposes of their organization, the Rosierucians in their first manifestoes recount the adventures of their leader and how he came to establish the society. The story is briefly as follows:

Father C. R.-C. was the son of poor but noble parents, and was placed in a cloister when but five years of age; but several years later finding the instructions unsatisfactory he associated himself with a monk who was about to start for the Holy Land on a pilgrimage. This brother died at Cyprus, and C. R.-C. continued alone to Damaseus. Here poor health detained him, and he remained

some time studying with the physicians and astrologers. Hearing by chance of a group of wise men abiding in Damcar, a mysterious city in Arabia, C.R.-C. made arrangements to visit them, and arrived in Damcar in the sixteenth year of his life. Here he was received by the wise men as one long expected, and remained with them for a considerable time, during which he learned the Arabian tongue, and translated the mysterious "Book M" into Latin. From Damcar C. R.-C. journeyed to Fez, where he was instructed concerning the creatures existing in the elements. From Fez the young Initiate took boat to Spain, carrying with him many rare medicines, curious animals, and wonder-



ALBERT DURER'S PAINTING OF ST. JEROME

ful books. He conferred with the learned at Madrid, but they dared not accept his teaching because it would reveal their previous ignorance; so, deeply discouraged, he went to Germany, where he built himself a house on the brow of a little hill and gave up his life to study and experimentation.

After a silence of five years C. R-C. gathered about him a few faithful friends, and they began to arrange and classify the great knowledge which he possessed. Thus the Rosierucian Fraternity was founded. New members were later accepted, and the brethren traveled into various parts of the world to give their knowledge to those who were worthy and willing to receive such a boon. The first of the Order to die passed out in England, and it was after

this that Father C.R-C. prepared his own tomb in perfect miniature reproduction of the universe. None of the Order knew when their founder passed on, but 120 years after his death they discovered his tomb with an ever-burning lamp blazing in the ceiling. The room had seven sides, and in the midst of it was a circular stone beneath which they found the body of their founder in perfect condition, clasping in one hand a mysterious paper containing the deepest secrets of the Order.

Many efforts have been made to interpret the symbolism of this allegory, for it is undoubtedly an emblematic myth setting forth the deepest secrets of the Rosierucians. Father C. R-C. is not only to be considered as a personality but also as the personification of a power

or principle in nature. This practice of using an individual to set forth the workings of divine power was often resorted to by the ancients. The Masonic legend of Hiram Abiff, the Chaldean myth of Ishtar, the Greek allegory of Bacchus, and the Egyptian account of Osiris are all examples of this system of symbolism. It is not impossible that the entire mystery of Rosicrucianism could be cleared away if the story of Father C. R-C. were properly interpreted.

During the sixteenth century many pseudo organizations arose claiming to represent the Rosicrucian Brotherhood, but the very nature of the teachings they promulgated proved beyond all doubt that they were fraudulent. One of these groups after exacting the most terrible oaths from those joining the society gave each one of the new members a black rope with which he was supposed to strangle himself if he broke any of the laws of the order.

The false Rosicrucians were short-lived for after passing through all the degrees of the elaborate rituals and spending considerable sums of money the unfortunate "initiates" discovered that these organizations did not possess the knowledge they claimed to disseminate. Many false claims were made by charlatans who attempted to capitalize the name of Rosicrucianism, but in some mysterious way these dishonest persons were exposed and their plans came to naught.

Accompanying this article are two plates which show how stories get abroad which have no foundation in fact. Several years ago Arthur Edward Waite, an English Masonic writer of considerable note, published a work in two volumes entitled, *The Secret Tradition in Freemasonry*. Among a large number of plates he reproduced one which he declared to be a supposed portrait of Father C.R-C. We examined the reproduction with great interest but with a certain amount of skepticism based upon the vast number of false claims and documents which have appeared within the last few years. There was a feeling that somewhere we

had seen that picture before, and the general appearance of it made us suspect that it was a copy of a more ancient painting. At last after considerable search we discovered what we believe to be the original of the picture.

In the Lisbon museum there is a very famous painting by Albert Durer which we reproduce herewith that each of our readers may make his own comparison. The resemblance to Waite's picture is most marked. The position of the head, the finger touching the temple of the skull, the hat, the reading table, the beard, and the folds of the cloak are all nearly identical. The reader may say that Durer copied the painting from the supposed portrait of Father C. R-C., but this is most unlikely as Durer was a truly great artist, and great artists seldom copy the paintings of other men. Furthermore, the Durer painting was made about the year fifteen hundred and is apparently much older than the other picture. The Durer painting is an idealistic conception of St. Jerome, and Durer has in several other pictures shown this saint with the same reading table, and a skull is always placed near him.

It would thus seem that the picture supposed to be that of Father C. R-C. is in reality a copy of Durer's St. Jerome and not an overly good copy at that. Mr. Waite was careful not to commit himself as to the authenticity of the painting, but others more enthusiastic have accepted the picture as real. This is just another case which should act as a warning that it is very dangerous for a person who is not acquainted with the real issues of Rosicrucianism to accept the accounts now circulated concerning the Order.

The true Rosicrucians are an organization of Initiates and Adepts, and the only way to learn of them is to so develop the internal spiritual faculties that the true purpose of the Order may be recognized. It is only when the disciple lives the Rosicrucian life that he may know that sublime Fraternity whose members—so the ancient documents declare—inhabit the suburbs of heaven.

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.

Dangerous Babies

By R. A. UTLEY

(The following article was awarded first prize in our recent competition.—ED.)

FOR several years newspapers and magazines have granted generously of their space for discussion on two closely allied topics, the crime wave and the scandalous doings of the younger generation. These might even be regarded as a single topic, for the most interesting thing about the crime wave has been the tender years of so many criminals. Probably everyone is familiar with the general trend of criticism, explanation, and comment, but for the sake of clarity it will be advisable to briefly review what has been said by prominent educators, clergymen, and sociological experts. It should be noted that these are men accustomed to dealing with youngsters, and therefore presumably competent critics.

The mildest form of adverse criticism charges superficiality, irresponsibility, and lack of discipline, and in regard to

these the verdict is unanimous and unequivocal. Were these charges leveled against the average youth they would fall rather flat, since such faults may be considered natural to and excusable in the immature. They are, however, specifically directed against such groups as last year's Interdenominational Students' Conference, and against that section of the student body, the ultra-religious section, from which serious-mindedness, amenability to discipline, and a sense of responsibility are usually expected. In other words, the student who in years gone by was wont to set a good example to his fellows has reneged, played with the bad boys, and traded his good name for a good time.

Against the great mass of youth the criticism, whether mild or harsh, comes under three main heads. The first charge varies from an inordinate love of nonsense and mischief to lawlessness and criminal wildness. The second varies from breach of the conventions to utter

lack of modesty and conduct shocking to the sensibilities. The third varies from indulgence in "petting" parties and similar intimacies to unbridled immorality and sexual license.

One worthy bishop claims that, "to commit the oldest kind of sins in the newest kind of ways is the ruling passion of the hour."

Not all the mass of criticism is condemnatory, nor even derogatory, and not a little of it is actually laudatory. It is stated that youth, while full of passion, is very clean-minded. Absence of the old-time fear of God is coupled with an indomitable courage, a seeking to prove everything by trying it out, and the determination of each to be captain of his own soul. It is quite generally conceded that youth is truthful, honorable, and refreshingly devoid of hypocrisy. The revolt of youth is acknowledged to embrace a revolt from the bigotry and intolerance of the older generation, and from the tawdriness associated with so many of our erstwhile conventions.

In praising the aspiration and idealism of the modern student, one prominent educator exclaims enthusiastically: "Their like has not been seen before."

To the student of astrology this characterization of modern youth possesses a significance meaningless to all others. Every detail of the criticism just outlined, both laudatory and condemnatory, is descriptive of qualities impressed upon humanity by the twin forces of the planet Jupiter and the sign Sagittarius. To repeat, for the sake of emphasis, the high-school and college students and all those of the same age, considered in the mass, have for several years exemplified thoroughly and unmistakably the characteristics implanted by the sign Sagittarius and its ruler Jupiter. The true conclusions to be drawn from this significant fact will be elucidated presently.

The above applies to the publicly expressed opinions of competent critics, both lay and clerical, since the close of

the war and up to last year, but during 1926 a decided change came over the discussion. Quite early in the year such statements as the following began to appear:

"The so-called revolt of youth seems to be subsiding, if it ever really existed."

"For the last two or three years only about sixty-five per cent of the students passed their course in economics. This year ninety per cent passed."

Later in the year statistics were produced and discussed showing juvenile delinquency to be markedly on the decrease, and finally about the end of the year the prevailing trend of opinion was expressed by utterances like this:

"A complete about-face in their judgment of youth has been made by many educators, preachers, and sociologists, and the youth of today are generally exonerated of the charges heaped on them in the bewildering years following the war."

Again the student of astrology perceives a significance, lost upon all others, in this change so recently observed. For about seven years, from 1918 to 1925, that portion of humanity which is no longer in its childhood but not yet of legal age, was generally credited with being extraordinarily wild; then with comparative suddenness it ceased to be so. Before enlarging upon the true meaning of the seven years and the transition at the end of those seven years let us see what explanation the competent critics can give us as to how the devil got into these youngsters in the first place.

It is only too painfully plain to the penetrating mind of one bishop, who says, "My own personal opinion is that the general disregard of the Volstead law by parents was the largest factor." No longer does a masculine clergy echo the age-old cry, "*cherchez la femme*," for no longer can the devil lurk behind a woman's skirt. Today there is more mystery in a bottle of "bootleg" liquor than in a one-piece bathing suit.

Diametrically opposed to the bishop's view is that of an anonymous English writer who seems to have spent some thought on the matter. He declares: "Young America has had to rebel against one of the narrowest traditions in the world, the tyranny of small-town Puritanism. I met in Kansas a high school teacher of ability who had been dismissed from her post because the local clergyman had found a copy of De Maupassant in her rooms. Another teacher in the same state had been promoted to a headship for teaching a war cry to his children during a religious revival. The war cry, which has a generic resemblance to the American college yell, ran:

I love Jesus, Hoo! hoo! hoo!
I hate Satan, Hoo! hoo! hoo!

It has been from small town fundamentalism, small towns without music, without plays, without poetry, small towns that in the culmination of their conceit imagine themselves to be the apexes of civilization, that educated American youth has broken away into a world of license."

A prominent educator probably voices the opinion of the majority, when he blames parental neglect in the following words: "There are no evenings spent at the fireside now, no bedside talks such as were customary in the days before the "movies," the automobile, the modern dance, and the emancipation of women." Not to be too hard on the parents, he adds, "The generation of today came into a maelstrom of change to which the parents themselves had not become accustomed."

Along somewhat the same line is this comment of a clergyman: "For a generation the church has been in the process of retreating and receding from one position to another, until it is difficult to know what is its reasonable, sound, and logical stand on any question affecting conduct and belief. A spirit of compromise has seemed to seize it. This, with individualistic conceits and consequent

less of authority, has so diluted its message that the people themselves are confused and bewildered."

Summing up the whole discussion, William Allen White makes a series of trite comments, all of which are intelligent, and some of which are most extremely pertinent. Not to take liberties with the words of an able writer I shall quote him in full:

"Every generation has been frightened by what it begot, and has been inclined to deny its spiritual parentage. This ancient terror of offspring, this fear of wise childhood, comes because we cannot mirror ourselves accurately. We dislike to realize and vehemently deny that the child is the product of the home.

"There is really little wrong with any generation; precious little wrong with the younger generation. It is excited and nervous, and is coming into the world rather precociously. It is discovering a lot of things in its teens that its fathers and mothers learned in their twenties and thirties, and the revelations are for the moment disconcerting and disastrous.

"But the child, even today's child, even the flaming youth about which we are all so worried, is merely a product of the modern home—the product of an environment which we of this generation have created. The home is to blame chiefly for the faults of the child. The jazz of today was preceded by the bridge age, and the war-work age, and the nervous, fluttering age of yesterday in the home. We have got what we have bred, and our home environment has made our children. The new child may be no better and surely is not greatly worse than the child of yesterday, but he is different."

The two most pertinent sentences are the first and last. "Every generation has been frightened by what it begot, and has been inclined to deny its spiritual parentage. . . . The new child may be no better and surely is not greatly worse than the child of yesterday, but he is different."

For a third time attention is drawn to a meaning which only the astrologer can decipher, but which will shortly be made plain.

History, which can so often be trusted to throw a flood of light upon the problems of today and to suggest the best means for solving them, throws some little light upon the subject of crime waves in conjunction with youthful depravity. It is not a great deal, because history has ever concerned itself chiefly with war and war's twin brother, religion, paying scant heed to social conditions. However, it is enough to indicate that the precise conditions here recorded recur regularly every eighty-four years.

Of life in America eighty-four years ago this is recorded: "Western steamers reeked with gambling, swindling, dueling, and every variety of vice. Public law was almost suspended in some regions, and organized associations of counterfeiters and horse thieves terrorized whole sections of country. But this state of affairs was altogether temporary."

Note that last sentence. The previous wave was as temporary as the recent one. Nor was it confined to America, for this was the period of the Chartist riots in England.

However, the similarity of these two eras, eighty-four years apart, might well be coincidence were the circumstance an isolated one. But it is not; it is one link in an almost endless chain of evidence proving the existence of a regular cycle of change in human manners, customs, and habits of thought.

The Bible informs us that man's allotted span is three score years and ten. The insurance expert has reason to be skeptical as to this, for seventy years is neither an average nor a limit of human longevity. The occultist is not at all skeptical, for he knows that the Bible seldom means what it appears to mean, and that in the present instance the number 70 is a code number meaning

84. All through the Bible duodecimal numbers, like seven times twelve, are changed to decimal numbers, like seven times ten, in order to hide occult truths.

The Western symbol for the sign Aquarius is a water bearer—a human being, not an animal; and Aquarius is often called the Sign of Humanity or the Sign of Man. Its planetary ruler is Uranus. The period of revolution of Uranus is 84 years, and this is precisely what the Bible means when it declares the allotted period of man to be 84 years. Were this commonplace astronomical fact the end and all of the matter, there could be no sensible reason for trying to hide it by changing 84 to 70, but far from being the end and all it is itself but a key to manifold and sublime truths.

Humanity responds to the influence of each and every planet and sign, but it is not for nothing that Aquarius is called the Sign of Man. The occult evidence for an extraordinarily close connection between the planet Uranus and humanity goes too deep for presentation here. There are some truths which cannot be proven offhand but only by amassing information requiring long study, and the science of occultism is replete with such. A few dogmatic statements cannot be avoided, but none of those made here are mere personal opinions, and should not be discounted as such.

In its circle about the sun and hence around the zodiac Uranus spends an average of seven years in each sign. The children born during the course of any such seven-year period will all have Uranus in the same sign, and therefore will all have certain characteristics in common. While the differences between individuals will be strong enough to obscure the similarities, yet by the law of averages it is plain that when any seven-year generation is considered in the mass, individual differences will cancel one another, whereas individual similarities will pile up.

Let this simple little mathematical fact sink in. It is one of those perfect adjustments in the spiritual economy of nature which insure that humanity shall march ever onwards. Were the planetary and zodiacal forces to be absolutely balanced, progress would immediately cease, and the universe would become non-existent. It might be added, in passing, that this is precisely what happens at the end of each cosmic day when each human spirit returns to the bosom of the Father, or as Tennyson so beautifully expresses it:

“When that which drew from out the boundless deep

Turns again home.”

In the year 1919 practically all those between the ages of 15 and 21 had Uranus in the sign of Sagittarius, and the characteristics of this sign, previously noted, showed out so strongly in this younger generation that the result became a matter for world-wide public discussion, though the cause was not remotely suspected by non-occultists.

In the year 1926 those between the ages of 15 and 21 all had Uranus in the sign Capricorn, and the characteristics of this sign, the antithesis of the former, showed out so strongly that the world suddenly woke up to the fact that the majority of the youngsters were *not* wild or lawless. Unlike that really exceptional commentator, William Allen White, the great majority failed to reflect that the younger generation of 1926 was not the younger generation of 1919, and quite unreasonably began to believe it had been guilty of misjudgment.

The fact that the percentage of students who passed their examinations in economics rose year by year is understandable in light of the fact that each year saw aspiring but superficial and roving-minded visionaries, children of Jupiter, emerging from college life, and materialistic but deep and serious-minded plodders, children of Saturn, entering it.

Let us see what effect the presence of Uranus in other signs has had upon the younger generation. Consider the sign Libra. From a sociological point of view the outstanding quality lent by this sign is something which may be summed up by the term Puritanism, a wedding of emotional religious devotion with a deep, almost fanatical love of righteousness. Since the influence of a sign is always modified by the reflex influence of the opposite sign, Libran Puritanism, in itself a thing quiet and gentle as a prayer, is invigorated and rendered sonorous by the triumphant zeal of Aries.

Back in the year 1904 those between the ages of 14 and 20 had Uranus in Libra, and in that year began the great Welsh Revival which shortly swept the whole English-speaking world. I shall never forget the thousands who night after night packed one of the largest halls in America and overflowed into vast street meetings which rain failed to disperse. Such an exhibition of religious emotion had not been witnessed by any then living, and it sprang from the hearts of the younger, not the older generation.

Eighty-four years before that Unitarianism and the Bible Christian movement roused Britain and America, and yet another 84 year cycle saw the “Great Awakening” of Wesleyan Methodism throughout the Protestant world, and the tremendous growth of the puritan Wahabee sect throughout the Mohammedan world. During the last preceding cycle Cromwellian Puritanism for seven years utterly obliterated the merry England of King Charles the First. Another round, in reverse, of the twelve signs, brings us to the rise of Presbyterianism in Scotland and the concurrent rise of that earlier Calvinistic Puritanism in England. So it goes, back through the ages, but it will suffice to note that, as might be expected, it was in a previous Libran cycle that clerical celibacy was established in the Catholic Church.

There is much food for thought here, especially for self-assured older people

who are under the fond delusion that it is they, in their mature wisdom, who are running this little old world. Great movements are initiated and take shape, not when great leaders arise, but when a younger generation is on hand ready to be led in a given direction. It is the fire and enthusiasm and joyous aspiration of youth which keep the wheels of progress turning. The common sense of maturity is but the ballast which places safe limits upon that progress.

Turning to the future, when the full influence of Aquarius comes into effect, the high tide of the whole cyclic series will occur, for in this sign Uranus is in its own home, and its influence is most potent for the reconstruction of society. What may this be expected to bring about?

The answer is best found by considering the recurrence, not of a single sign-cycle, but of a cycle embracing several signs. Pre-war youth was dominated by Scorpio, neutral sign of organization and discipline; post-war youth by Sagittarius, positive sign of freedom and tolerance. Sagittarius is followed by negative Capricorn, its opposite, which checks for some years the urge towards social emancipation fostered by Sagittarius. Then comes positive Aquarius, the sign of independence, nonconformity, socialism, and revolt. Liberty, degenerating into lawlessness, is checked by restraint which, degenerating into intolerance, paves the way for revolution.

And revolution of *some* sort we shall have by 1933.

A cycle earlier, Europe was in the midst of the famous revolution of '48. That year saw uprisings in Hungary under Kossuth, in Italy under Garibaldi, in Prussia, in Austria, in Germany, in Denmark, in Turkey, and in France where the monarchy was overthrown. Except in the case of France, these uprisings were crushed more or less promptly, but that was a mere detail. Specific events are but the froth churned up by the swift undercurrents

of human life and progress. Uprisings are mere by-products of revolutionary changes in human habits of thought and feeling which can never be prevented by governments no matter how firmly entrenched. The revolution of '48 was more prolific of change in Prussia and Austria where the risings were crushed than in France where a republic was established.

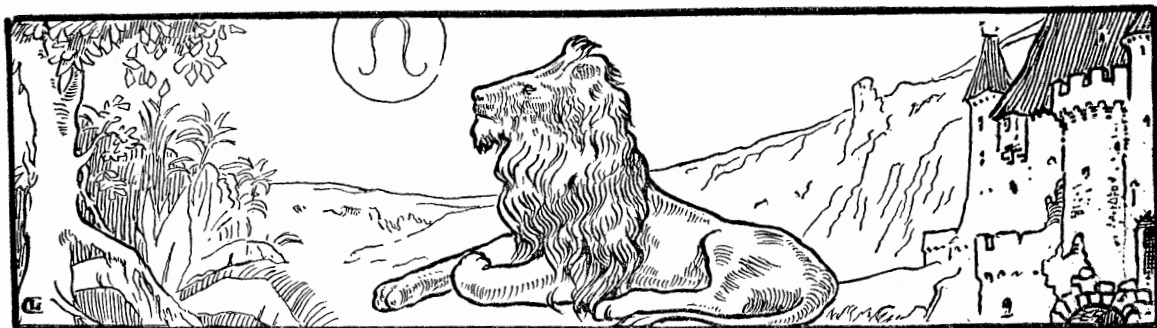
The previous cycle saw no events of a violent nature worth mentioning, but the revolutionary spirit showed itself unmistakably in the American Declaration of Independence, in the overthrow of the reactionary Jesuits throughout the Latin world, and in the far-reaching reforms of Joseph the Second of Austria. The second previous cycle witnessed the migration of the Quakers, the Bolsheviks of the 17th century, to Pennsylvania, and the foundation of the liberal Whig party in England.

On the first of April, 1927, was born the first of the "dangerous babies," viz., those who have Uranus in Aries, and for seven years thereafter they will pour in by the millions and tens of millions. The children of Sagittarius are wild and lawless, those of Aquarius are defiant and rebellious, but the children of Aries are dangerous. They are born fighters to whom struggle is the breath of life, war a natural outlet for burning passions and energies, and victory in battle the supreme achievement.

In any age when these children of Mars become old enough to be capable of bearing arms, great conquerors arise who temper them and weld them into fighting machines whose deeds echo down the corridors of time. When these children of Mars become too old to campaign further, famous peaces are signed. The eighty-four year cycle of the "dangerous babies" of the past is so clear that I defy any intelligent person to compare the time occurrences of the careers about to be mentioned without recognizing its existence.

(To be concluded next month)

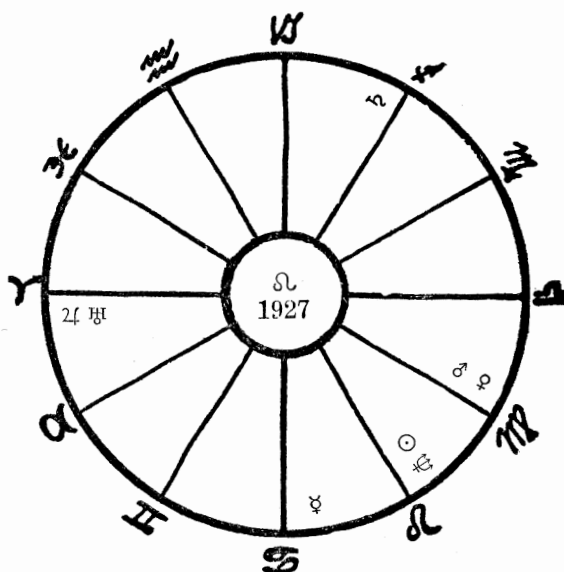
The Children of Leo, 1927



A Character Delineation of the Children Born between July 24th and August 23rd inclusive, 1927.

The fixed, noble, and vital sign of Leo is the sign wherein the sun is the strongest and the sign which imparts the greatest vitality. Leo people are of a frank, ardent, authoritative, and affable nature, dominant and ever ready to be in the lead. They make poor followers, and dislike very much to be under subjection. Their affections are very strong. They are ruled greatly by their love nature, and only by loving them can one rule them. Leo people are very particular in their friendships, but those whom they choose as their friends they love most ardently. They are very faithful and ever ready to protect and defend those whom they have favored with their friendship. They are prone to act under impulse, are good-natured, but on account of their tender-heartedness they are easily hurt. Anger may come with impulse, but they soon forget and forgive.

The children born this year between July 24th and August 6th will need to bring into play all the reserve force of this strong and positive sign of Leo, for the planet ruling the mind, Mercury, is making only a sextile to Venus and a very weak semi-sextile to Neptune. Mercury is also retrograde, consequently we may look for very little help from this planet. Jupiter and Uranus are in conjunction in Aries and in close trine to Saturn. All three of these planets are



retrograde during the first half of the month, and will be within orb of one another during the entire month. Retrograde planets are very much weakened. Their activity may be compared to that of a lazy horse which must be whipped in order to make it go. If the Leo energy is aroused to stir these planets into action, being in cardinal and fiery signs, the trine aspects may

(Continued on page 372)

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

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.

AUDREY RAMONA H.

Born May 5th, 1917. 11:20 A. M.

(Central Std. Time.)

Lat. 41 N., Long. 82½ W.

Cusps of the Houses:

10th house, Aries 28, Taurus intercepted; 11th house, Gemini 5; 12th house, Cancer 10; Ascendant, Leo 9-47; 2nd house, Virgo 0; 3rd house, Virgo 26.

Positions of the Planets:

Moon 27-08 Libra; Uranus 23-30 Aquarius; Mars 0-34 Taurus; Sun 14-34 Taurus; Venus 17-2 Taurus; Jupiter 17-19 Taurus; Mercury 29-29 Taurus, retrograde; Saturn 25-06 Cancer; Neptune 2-14 Leo.

Audrey has the royal, fixed, and positive sign of Leo on the Ascendant, with cardinal and fixed signs on the angles. All her planets are in fixed and cardinal signs, and all are above the earth except the moon. All these are indications of a strong and positive soul, one who will accomplish considerable in this world, and will find some responsible place to fill.

The life ruler is the sun, which is placed in the tenth house in conjunction with Venus and Jupiter in the sign of Taurus, which is the natural home of Venus, the goddess of music. This will endow the girl with musical ability. Venus and Jupiter are also sextile to Saturn, which will balance and strengthen the nature. Saturn sextile to Mercury, the planet of reason, which is also in Taurus, will give the mind a serious tendency and incline the musical talent towards serious and solemn music such as that of the church organ, etc. This latter configuration, namely Saturn sextile Mercury, will also safeguard the young girl from drifting into the present-day frivolous jazz or syncopated music. She is likely to come before the public through the medium either of instrumental music or the voice. With

Venus, Jupiter, and the sun in Taurus, the sign of the throat, and the moon in Libra, another sign of voice, trine to Uranus, the parents should see that this child has her voice cultivated.

Saturn in Cancer in the 12th house, square to the moon, and the moon square to Neptune will give a tendency towards strange likes and dislikes in food, and if abuses along this line are permitted, it will cause considerable trouble with the digestive organs and the undermining of the health. Especially would this bring a tendency to throat trouble due to Mars in the sign of Taurus, which has rule over the neck and throat, Mars being square to Neptune in Leo and in the 12th house. The parents should never consent to an operation for the removal of tonsils or adenoids should there be any trouble in this direction, for with the above mentioned disturbances in the stomach and throat there will be a tendency to inflammation in the latter region when undue indulgence in food is permitted. Should the throat be operated upon at any time, it will bring trouble during puberty and childbirth, for the throat has a very strong affinity with the generative organs.

Correspondence Courses

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

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.

These courses are conducted on the freewill offering plan. For application blanks address,

*The Rosicrucian Fellowship,
Oceanside, California.*

The Mills of the Gods

BY MRS. MAX HEINDEL

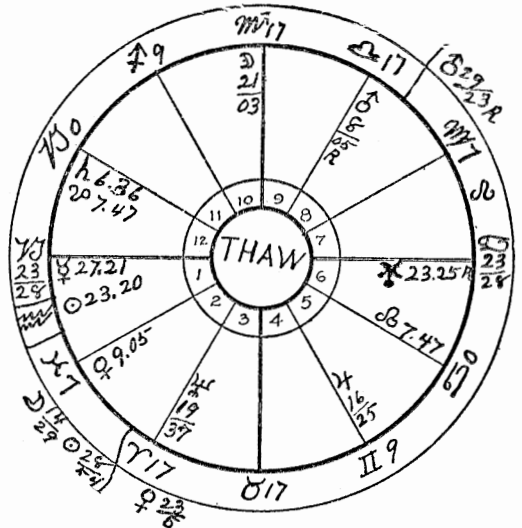
IT IS CONCEDED among occultists and mystics that man's evolution is under the direction of divine Hierarchies, great celestial Beings who are rulers of the zodiac and the planets; and these divine beings have also rule over the evolution of the life waves upon the planets, each group of these Beings having charge over some special work in God's great plan. Just as a country has its different offices presided over by trained men who guide the country and its people, so is the universe under the guidance of these higher Beings, each of whom according to his stage in evolution oversees a portion of the evolutionary work.

In this article we are specially interested in one group of celestial Beings, the Recording Angels, who are the Lords of Destiny. They are particularly concerned with the destiny of man. When the Spirit of man has assimilated the lessons of its last earth life, has stored their essence in the seed atoms, and is again ready to enter another day in the school of life, these Lords of Destiny instruct the Spirit in the building of an archetype which will express in the coming earth life the characteristics which the Ego has created during its experiences in past lives. The incoming Ego is guided by these higher Beings and its birth is timed for that particular moment when the planets are in such positions that it may find an opportunity to use the latent talents which it brings with it and have an opportunity to liquidate its indebtedness to others. If it has made ties with certain Egos in the past, then it is brought into contact with them and is offered the chance to pay its debts to them. If anger or hatred has been harbored in the previous life or wrongs committed and no effort made towards obtaining forgiveness, expurga-

tion in the Desire World is not complete, and they must meet again some time, some where, in order to right these wrongs.

We have here the horoscopes of three souls whose tragedy was internationally known through the newspapers in the year 1906, whose debts of destiny caused them to be drawn together in order that they might liquidate them, and we will see how they met these experiences.

When the clock of destiny struck the hour of 5:30 A. M. on February 12th, 1871, a boy was born in Pittsburgh, Pa., and was named Harry Thaw. An old soul this was, which was to have a life full of experiences, a soul that had come into this embodiment to learn some very severe lessons, to suffer as Faust suffered. He must be tempted by the powers of darkness and like Adam he too must find the Eve who would be used by the powers of negation to tempt him through the department in which he was



the weakest. If life in the physical body is the school through which the Spirit of man must rise to godhood, then in order to rise he must be tested at his

weakest points, for a chain is as weak as its weakest link, and the links must be put to the fire to strengthen them.

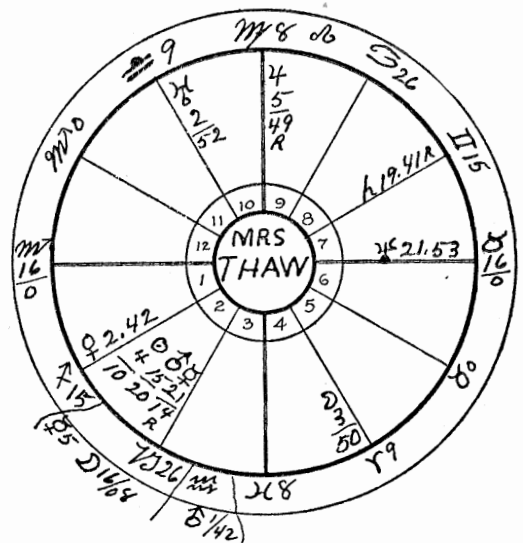
Saturn, the life-ruling planet of this horoscope, the obstructor, is very strong in its own sign of Capricorn, in conjunction with the Dragon's Tail, which is also of a Saturnian nature. Saturn and the Dragon's Tail are in the twelfth house, that of self-undoing, and Saturn is square to the ruler of the Midheaven, the impulsive and brutal Mars. A very cruel trait is shown by the dominant and selfish sign of Capricorn on the Ascendant, the cold and critical Mercury in conjunction with the Ascendant, and Saturn and the Dragon's Tail square to Mars. These factors indicate a soul that cannot forget nor forgive, and one who would brood over his wrongs. If he should form any habits, these would be most difficult to get rid of, and they might be of a secret nature, expressed through the twelfth house.

We are told in the Rosicrucian teachings that as a man thinks in his heart so is he, and the man who harbors constantly thoughts of anger and revenge will in time build them into his aura, until his aura becomes permeated with their vibration. His thoughts may also attract similar vibrations from the Desire World, which is peopled with all kinds of discarnate entities.

In the case of this young man the moon is in the Midheaven in the psychic sign of Scorpio and square to the sun. Uranus is retrograde in the negative and psychic moon sign of Cancer and in opposition to Mercury, the planet of reason. Uranus is also square to Neptune in Aries, the sign ruling the head, indicating that obsessing entities could very easily take possession of the mind of this man, who had prepared the way to the lower strata of the Desire World, which is full of those who have lost their lives during drunken brawls, in war, through capital punishment, or while engaged in vice—spirits that have been precipitated

into that world while expressing these evil tendencies and who therefore are prone to continue to feel their unexpressed desires. One with the powerful Saturnian tendencies that we find in this horoscope is likely to attract them, and in a case where the cruel Saturn square Mars is latent the person may easily become the means through which discarnate entities will gain their satisfaction.

In the year 1905 when the progressed moon had reached the conjunction of Venus, Harry Thaw was destined to meet his fate, which came in the guise of Evelyn Nesbit, a beautiful young girl, one whom we would deem a young soul, and one who if she had fine clothes and plenty of money would be happy. She has Venus in the pleasure-loving Sagittarius, trine to the moon, which is in the fiery sign of Aries, making the mind restless. The moon is in opposition to the retrograde Uranus, indicating heedlessness and impulse. Uranus in the tenth house indicates a soul with Bohemian tendencies, caring little for the conventions of the world. The sun in the sec-



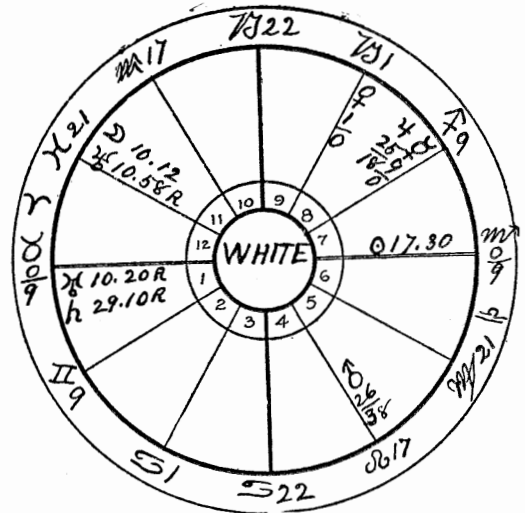
ond house square to the moon and Uranus, and Mars also placed in this house of finance, give a reckless desire to spend money.

This girl was poor, and craved pleasures and fine clothes. Harry Thaw was the means through which she could gain what she craved. She met him and married him under impulse. She felt no love for him. We have only the approximate hours of birth, but we would judge that in 1905 when the marriage took place the progressed moon was passing through the second house, indicating that money was the ruling thought. The progressed moon was in conjunction with the radical Mars, showing very plainly that this young woman married Harry Thaw with the hope of gaining the means wherewith she could satisfy her desires.

Harry Thaw in 1905 had his progressed moon in conjunction with his radical sun in the humanitarian sign of Aquarius; but Harry Thaw married for love. He was sincerely in earnest, and with his radical Venus exalted in Pisces, sextile to the conservative Saturn, his love nature was deep and sincere, although he was extremely selfish. One of his nature would be very exacting, and would require extreme faithfulness from his marriage partner. When he found out, however, that she had stepped off the path of virtue before he married her, the revengeful and suspicious Saturn conjunction Dragon's Tail and square Mars caused him to brood over his wrongs, and his hatred towards the man who had betrayed and ruined the girl became so intense that he was an easy instrument for the obsessing entities to use. On July 25, 1906, he shot and killed Stanford White, a popular architect in New York City, a man past middle age and a man of family.

We obtained Stanford White's birth data from "A Thousand and One Nativities," but the hour of birth is not reliable, and from indications in the life and death of the man we feel that the cusps of the houses are not quite correct. We would place the moon and Neptune in the twelfth house, which would bring the fiery Aries on the Ascendant, and Mars would then be the ruler of the eighth house, indicating a possible

violent death. The moon and Neptune in the 12th house and in the secret sign of Pisces, square to Mercury in the



eighth house, would show the degeneracy which this man expressed in his life. He, like Harry Thaw, had the affliction of Saturn square Mars, and in the two bestial signs of Taurus the Bull and Leo the Lion.

How strangely the fates of these two men were linked together. First the appearance is that of friends, for Harry Thaw's sun is in the eleventh house of Stanford White, but it is in opposition to White's Mars and square to his Saturn, which made it impossible for these two to remain friends for any great length of time. Fixed sign afflictions indicate a fate which is brought over from a former life. We also find Stanford White's sun in conjunction with Harry Thaw's moon in the Midheaven. Thaw was destined through association with this man to suffer through the tenth house, honor, the seventh house, marriage, and the fourth house, the home. The progressed moon we may designate as the minute hand which registers the time of fulfillment of man's destiny. It points to the time when debts must be paid. Stanford White's progressed moon had reached the opposition

of Mars and the square of Saturn, the rulers respectively of his house of death and his honor—and he paid his debt to the very fullest for not only did he lose his life, but the scandal and the shame of his double life were laid bare, and not a shred was left of his reputation.

Thaw's afflictions in the twelfth house, namely Saturn in conjunction with the Dragon's Tail in Capricorn and square to Mars, were too powerful. The sign Capricorn stands for the authorities, which during Thaw's trial were decidedly against him; and the moon, the ruler of the seventh house, indicates the wife whose damaging evidence did much to send him to prison.

From a reading of Thaw's horoscope we would differ from the alienists as to his sanity. An elevated moon in Scorpio, conjunction the Midheaven, and sextile to Mercury, the planet of reason, in the conservative sign of Capricorn and in conjunction with the Ascendant, would give a mind which was sound and keen. But with a double Saturnian influence in the twelfth house, that of self-undoing, a square to Mars, and with the moon in Scorpio, the sign which rules the lower desires, this man had dissipated the vital fluid by his licentious living. When one has the moon and Uranus both in psychic signs and Uranus trine to the moon and square to Neptune, the Desire World is easily contacted. But when the life is filled with evil thoughts and acts, then instead of attracting the higher spiritual vibrations such a person attracts the underworld entities. Therefore what the alienists diagnosed as insanity we as astrologers would attribute to obsession, which of course the alienist classes under mental diseases. Thaw remained in prison as insane until his progressed moon reached the sextile of his radical Jupiter in 1924.

If Thaw could turn over a new leaf and make an effort to live the higher life, the years 1927, 1928, and 1929 would bring him into touch with the higher worlds. At this time his progressed moon will be transiting his radi-

cal Neptune. But to one who lives the sensual life such an aspect is fraught with much danger, especially if Neptune and the sun are in the sign of Aries, the head.

Harry Thaw may well exclaim as Goethe's Faust did:

“From every power that holds the world
in chains
Man frees himself when self-control he
gains.”

THE CHILDREN OF LEO, 1927

(Continued from page 367)

direct the mind towards religion and law, which would bring these children fair success.

We have two other planets, namely Mars and Venus, to which we may look for some help. They are in the sign of Virgo, the sign ruling the nurse, the dietitian, and the chemist. The Mars energy combined with the Venus love will be conducive to the very best results in the nursing of the sick. The retrograde Saturn, however, will be square to Mars during the first half of the month, which will put some stumbling blocks in the way of the success of Mars. But the Leo determination will be able to overcome, whereas if the sun were in a common sign, these children might succumb to the Saturnian influence.

Venus in mundane conjunction with Mars and the square of Mars to Saturn, both in common signs, will be apt to cause these children to catch cold very readily, against which they should be guarded. Usually a carefully chosen diet and moderation in food will safeguard them against colds.

ERRATA

In the June number of the “Rays,” page 277, in the Vocational Horoscope for Roger N. V., the time should have been stated as 1:40 A. M. instead of 1:40 P. M.

In the July number of the “Rays” the cut for Scorpio appears at the top of page 322 instead of the cut for Cancer which should have been used.

“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 July)

- Q. What may be said regarding the opening sentence of Genesis?
- A. It is a very good example of what has been stated about the interpretation of the Hebrew text, which may be changed by differently placing the vowels and dividing the words in various ways.
- Q. How many methods of reading this sentence in Genesis are there?
- A. There are two well recognized methods. One is: “In the beginning God created the heavens and the earth”; the other is: “Out of the ever existing essence (of space) the twofold energy formed the double heaven.”
- Q. Which of these two interpretations is correct?
- A. Each represents one side of the truth. But the difficulty is that people want something settled and definite. They take the stand that if a certain explanation is true, all others must be wrong.
- Q. Why is this not the way to get at the truth?
- A. Truth is many-sided and multiplex. Each occult truth requires examination from many different points of view; each viewpoint presents a certain phase of the truth, and all of them are necessary to get a complete, definite conception of whatever is under consideration.
- Q. What is related further regarding this double meaning?
- A. The very fact that this sentence and many others in the vestment of the Torah can thus be made to yield many meanings, while confusing to the uninitiated is illuminative to those who have the key, and the transcendental wisdom of the wonderful Intelligences who inspired the Torah is shown.
- Q. Had the vowels always been inserted and a division made into words, what would have happened?
- A. There would have been only one way of reading any passage, and the mysteries could not have been hidden therein. That would have been the proper method to pursue if the authors had meant to write an “open” book of God, but that was not their purpose.
- Q. For whom was the Bible written?
- A. It was written solely for the initiated, and can be read understandingly by them only.
- Q. Would it have required less skill to have written the book plainly than to have concealed its meaning?
- A. Yes. No pains are ever spared, however, to bring information in due time to those who are entitled to it while withholding it from those who have not yet earned the right to possess it.

(To be continued)

Charts for the Student

We have two 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.*

Children's Department

Celestia's Gift

BY MATILDA FANCHER

(Continued from July)

"SURELY," thought one happy farmer's wife, "I shall get the reward, for who can bake finer loaves of bread than these." And indeed they were baked to a fine golden brown, round and perfect in shape. The Queen acknowledged the gift with a smile and a blessing.

"Surely, I shall get the reward," thought a prosperous farmer, "for there is no finer corn in the country than this"; and he carried an armful of long yellow ears and placed them next to the bread. The Queen acknowledged the gift with a smile and a blessing.

So each in turn gave of his or her finest goods. Some brought fine needle work. One man brought a shock of golden grain higher than a man's head. Another brought a fat young pig. One farmer brought his prize rooster. A woman brought a choice flower that she had grown. An artist brought his master painting. All the arts and crafts were fully represented. Each giver was certain that his gift was the greatest. To each the Queen gave a smile and a blessing.

Celestia in awe and trembling had watched the people go forward with their offerings. In her hand she held the pet dove and the booklet of verses. She watched with eager eyes the strange array of gifts and the costumes of the givers. They were all dressed in their best, their holiday attire, as was she; yet she knew she was the poorest dressed of all. And her gift? Ah, what a small gift compared with the rest, she thought.

The last gift had been presented to the Queen. Celestia stood far back by the

front entrance, undecided. She was timid, ill-dressed, and her gift was so small! But oh, how she wanted to tell the Queen how she loved her! She closed her eyes and tried to gain courage. Instantly she saw the angel and remembered her dream. The dove made a movement in her hands. Celestia looked into his pink eyes and whispered in his ear. She placed the booklet in his bill and opened her hand.

Straightway the dove flew to the Queen and perched on her hand so gently that she was not even startled. The Queen took the booklet, read the verses, and looked back to where the dove had flown to its mistress.

"Will you come here, little girl?" she asked. Her voice sounded like a silver bell, and her smile was so welcoming that Celestia lost all fear and walked up and stood in front of her. The Queen stroked her golden curls and said:

"Let it be announced by the King's herald that the greatest gift, *which is love*, has just been given, and the Queen will bestow her reward upon the giver. Let the people come and witness the award."

When the people had crowded within the walls of the building, the Queen stood up and placing her hand upon Celestia's head declared in a clear silver voice: "This child will I take to the palace of the King, where she shall become a Princess."

Celestia heard these words as if in a dream, but she remembered Granny and hastened to explain to the Queen: "I cannot go, lovely Queen, for Granny would be lonesome without me. Granny needs me."

“Ah, my child, you have a loving heart. Never fear, Granny shall go also,” announced the Queen.

After the people had been given a feast, Celestia rode away in the golden coach behind the prancing white horses, and the Queen sat on one side of her and Granny on the other. When they arrived at the King’s palace, Celestia was taken to a magnificent bed chamber, where she was arrayed in a shimmering satin gown, and golden slippers were fitted on her feet—just like Cinderella! And like Cinderella she grew up and married a charming Prince.

Rosicrucian Sunday School Lessons

The eighth lesson in the Rosicrucian Sunday School Series, covering the month of Leo, from July 24th to August 23rd, is just off the press. Quite a large number of the local Centers of the Rosicrucian Fellowship have started Sunday Schools, and we hope that the others will eventually take up this important work. The education of the child is most important because the early impress made upon its vital body determines much of its future reaction to environment and its evolutionary progress. The lesson booklets, each containing four lessons, are fifteen cents each or \$1.60 per dozen, and the accompanying Manual of Instructions is ten cents. A set for the entire year, including the Manual, is only \$1.70.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Books and Magazine for Libraries

We wish to announce that we make a standing offer to all librarians to furnish them with such of the Rosicrucian Fellowship books as they may desire at one half the regular price. That is, the “Cosmo-Conception,” will be furnished for \$1.00 and the other books at similar re-

ductions. Any of our students who wish to supply their local libraries with our books may also take advantage of this offer.

Our magazine, “Rays from the Rose Cross,” will be furnished to libraries free of charge on the condition that the librarian agrees to keep it on the reading table where it will be readily accessible to all the patrons of the library. Our students may help to disseminate the Rosicrucian Philosophy by seeing that the “Rays” appears regularly in the files of their local library.

*The Rosicrucian Fellowship,
Oceanside, California.*

Astrological Convention in Hollywood

The first annual convention of the National Astrological Association will be held in Hollywood, California, on July 21, 22, and 23. It is expected that there will be representatives at this convention from all over the United States, and it is hoped to put the divine science of astrology on a sounder basis than it has occupied heretofore. The sponsors of this convention have organized it for the purpose of taking definite steps to weed out the illiteracy, commercialism, and charlatanism which are to be found in the lower strata of the profession. This is a program with which the Fellowship is in entire accord. We wish to see astrology elevated to its rightful position, and therefore the Fellowship expects to be represented by various speakers at the convention. (See page 383 for details.) Those of our students who are interested in astrological work will find it to their advantage to attend the convention if they are able to do so. Further information may be obtained by addressing, The National Astrological Association, Chamber of Commerce Bldg., 6520 Sunset Blvd., Hollywood, Calif. The official program of the convention may be obtained by sending postage to that address.

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.

My Supreme Struggle for Health

And the Things Which Saved It

BY ELIZABETH FLORER

LACK OF normal health is the thing I have struggled against since a little girl—running the gamut of children's diseases, pneumonia several times (the last time followed by empyema), later three serious hemorrhages from the left lung, then a diagnosis of tuberculosis, after which in a long drawn-out struggle for it I made good recovery and took a new lease on life. This was about twenty-five years ago.

My renewed energy and ambition led me to take up nursing; and with my teaching ability, soon after finishing the Training School for Nurses I found myself filling hospital executive positions, first as supervisor of nurses, later in charge of a hospital, to which I gave the best of my life. No conscientious woman can do herself justice in such a position. The demands upon her time, her energy, her sympathy, and her vital force are such that if she lives up to what everyone expects of her, she is going the pace that kills. Some are slain faster than others.

When I realized how fast my physical background was fading, knowing my

foundation for life never had been as good as the average, and an opportunity was presented me to have a home, I accepted it with the joy with which every true woman welcomes a home and family, even though I could not give them the youthful vitality which all mothers and families should have.

In due time my young son arrived—a wonderful specimen of babyhood. With the true mother instinct I had done everything in my power to have him come a perfect type; but this husky infant took greater toll from my life through the periods of parturition and lactation than I had ever dreamed he could, and with all my knowledge it took months to rebound.

Scarcely had I begun to feel like a normal woman, when my husband came down with measles, which aroused a latent tendency to tuberculosis into an active case. He was ordered to rest an indefinite period, which cut off our income. All my savings were invested in a home which was not all paid for. We had nothing on which to live, with expenses increasing, so I must seek employment.

The problem of leaving a nine-months old baby at home with a sick husband was not an easy one. We had a beautiful garden, the healthful exercise in the care of which had helped me to regain my health through the early spring and summer. A small flock of hens provided us with sufficient fresh eggs. Our house and veranda were conducive to rest and fresh air. From my own experience in combating the Great White Plague several years previously I knew that correct food, sunshine, fresh air, proper rest, and pleasant surroundings were the greatest factors in winning health.

My babe was weaned and his eating habits established so gradually and perfectly that he scarcely realized the difference. My ambition and pluck were spurred to the utmost, and I was soon doing ten hours service in a hospital more than half an hour's ride distant—providing meals at home before and after my going and coming, my directions being followed for luncheons meantime, while my washing, ironing, and other housework were done at hours early and late. Most of the time I found myself doing sixteen to eighteen hours of strenuous duty each day. Some of these periods of duty turned night into day. Sick folks are just as sick at night as in the daytime, sometimes more so, and a nurse must care for them when most needed.

This strenuous routine was followed for more than a year, I realizing all the time I was working on nerve, which was keyed to the utmost. Then good fortune and my persistent efforts helped me to exchange my equity in our home for one in the foothills, where altitude and climatic conditions were more suitable for my husband's condition than where we were in the city. Also, I was able to convert this home into a small private sanitarium, so that I could take other tuberculosis patients into it, caring for all together, and be at home with my family.

While I realized the greater respon-

sibility of all this, there was also a certain comfort in the certainty of not having to grab an ever ready bag and run at any hour in the day or night. But it had other disadvantages. I was having to raise a child right in the ever pregnant atmosphere of tuberculosis. One physician who attended my patients was horrified that I insisted upon keeping my child with me. He had, so far, been such a perfect youngster under my regime, living as near to nature as was possible, that I could not consider a change. He was properly fed and clothed and kept out of doors all the time except in inclement weather, and he continued to develop and thrive wonderfully.

Although my husband was carrying an extreme temperature of 102½ when we left the city, it gradually lessened and he improved slowly but noticeably "day by day, in every way." At no time during his illness and convalescence did he go to bed and remain in the regulation way that most physicians require of their patients. At no time did he take any medicines, or have injections of the modern serums and tonics; but at all times both he and my other patients were provided with the best of wholesome, plain food required to overcome the ravages of the disease. And he rested and exercised by turns as his strength and other conditions warranted, keeping in the out of doors and sunshine every moment possible.

In about three and one-half years he was again able to resume a routine business life. Although he does not look robust or athletic, he is well and in better health today than perhaps in all his life, having held a responsible position with one of the largest mercantile stores in the West since his recovery. We attribute his perfect recovery to the fact that along with his living as near to nature as he could, his system was not filled with poison medicines while it was trying to throw off its disease.

Can anyone fancy that I could hold

out indefinitely under such a stress of responsibility and arduous labor? I had been so highly trained to forget self when in charge of less fortunate fellow beings that it was becoming a detriment to me rather than a virtue. By the time my husband was able to take the reins of responsibility and supply our financial needs, which were much less than formerly because I had been able to cancel the debt on our home, I was just about on my last lap.

I had been told for some time that some constructive surgery was necessary for my well-being, and as soon as I could arrange for a period in a hospital, I went in the hope of being all fixed up. Meantime, the thing that every fiber in my being was crying for, longing for, the thing my whole body most needed was *rest*. The usual preliminary preparations for an operation were made; the various analyses were done. I was clad in a cap and gown of the hospital type, awaiting my carriage to be conveyed to the chamber of silence, the operating room, when some eminent specialists held consultation in my room and decided that after the findings in some of my analyses, to give me ether would be disastrous to my life, as a serious kidney lesion was found to exist, which perhaps dated back to the very trying period of parturition when my babe was born.

This knowledge was a serious shock. A very special plan of care and diet was outlined, and after a few weeks' rest in the hospital I returned home without the supposedly much needed operation, which has never been performed. My every effort was then bent to recover my health as far as was possible. Springtime came, and I lived out of doors every waking hour I could, communing with nature in all its various manifestations within my scope. We had the joy of a large yard, a garden which Sonny and I cared for, some chickens and a goat, from which, along with our delicious fruits of many varieties, we obtained a generous portion of our daily food. It

was marvelous what this daily routine in the open, this simple life and wholesome food did for me; and within a couple of years I felt so well, so full of vigor and ambition again that I was like an old fire horse listening for the siren's call to be off to duty. There was not enough of interest to keep me occupied as I wished to be in my small world at home. I wanted to help some one else who needed me, and soon found several such persons about town, to whom I could go for a short time daily.

It is so much easier sometimes for one of my temperament to overdo than is realized until it is too late. It took me less than a couple of years to again reach my limit. Even though I knew I was losing ground rapidly, I hung on just as long as I could.

One Christmas morning the crisis of my decline came. The onset was manifested with a most excruciating pain in the back of my neck, nausea, and vomiting. A medical friend was called. He was so certain I had something in my stomach causing all the distress that he gave it a thorough washing, though he found nothing. Then he administered opiates to relieve the pain. I was so nauseated for thirty-six hours that I vomited every waking moment. When Christmas was over and I was compelled to be left alone, I took no more medicine and no food until my system seemed to feel a real need for it. And I have never taken another dose of medicine since then, now more than three years ago.

After proper elimination, rest, and quiet I very slowly gained a little. The doctor came in occasionally to see how I was getting along. I told him I felt there was something wrong with my spinal column which required adjustment, but he thought not. The terrible tension in my spinal column, particularly in the back of my neck and between my shoulders, found no relief. My nervous system felt broken up, as it were. Something was wrong which rendered me unable to perform the simplest duties in

connection with my housework. Every vital organ felt exhausted. I could not sleep or even rest nights, and with this lack of rest at night I was so nervous I could not be comfortable in any way daytimes. Certain places in my spine were never free from pain. I was wretched. Months dragged on, some days more harassing than others. Ever since my period in the hospital, five years previous, I had followed a very carefully selected diet; but I knew that my stomach was several inches below normal position, which retarded proper digestion and assimilation of food.

At last I went to one of the best and most conscientious chiropractors for spinal treatments. A spinograph was made which showed curvature of the spinal column to the right; calcification of cartilage in places; cartilage very thin in other places. And my atlas had not functioned normally on its axis for many months. Her treatments gave me some relief, and her splendid force of character was a great boon to me. She soothed me and buoyed up my spirits as a mother does a troubled child. I appreciated her efforts in my behalf beyond expression, but there was some underlying thing causing this condition which was still there, and something more than my spine was afflicted.

A dear, good friend in my profession and one of the most skilled diagnosticians I have ever known came to see me one day and gave me a very careful examination. When he had finished, I asked him what he thought of my condition. Most sympathetically he said, "You have arthritis of the spine." He told me no medicine would touch my condition, and advised eliminating baths and massage; the best of elimination in every way possible; sun baths in the nude; correct diet, absolute rest and quiet—all of which were carefully provided so far as was possible, and we hoped to keep the disease from progressing and affecting other joints. For a while I felt I was improved; but it was not to any degree, for

in a short time I began to realize the condition creeping into my knees, feet, shoulders, wrists, about my ribs—in fact there was scarcely a joint which seemed free from the characteristic pain. I had known for years that it is generally conceded there is no cure for arthritis; and when I fully realized how noticeably it was creeping upon me, truly, I lost my morale. All the seriously deformed invalids I had ever known with it were ever present mental pictures. I always felt I had a pretty well balanced mental constitution, but this was getting the best of me. The daily expressions of pity and sympathy from friends and all with whom I came in contact were not helping a bit. I longed to be shut away from them.

In her home city nearby my chiropractor friend learned of a drugless physician who had a lovely home where he cared for unusual cases in unusual ways. After the most painstaking and thorough examinations he fasts the patient to rid the system of every possible poison which can be eliminated, believing this to be the most powerful and perfect method. During the fast and as long as he feels it necessary the greatest possible care is given the body by means of proper manipulation, rest, exercise, corrective lights, electricity in various forms, and copious enemas daily to aid elimination, besides a prescribed amount of hot water to drink at regular and stated intervals. Since this seemed my last resort, I felt sufficient faith in the logic of it to take this treatment, and knew the pleasant atmosphere of this delightful home would be conducive to rest, away from cheerless and distracting conditions.

My system was in a very much depleted condition throughout. The fluoroscope showed that my stomach was greatly dilated, and had descended as far as it could; the bones in my feet and ankles felt as if each one was crowding upon the others; my knees were giving me great distress; my hands did not

function well; if I tried to expand my chest, I felt as if something would snap instead of expand; if I stooped down in a crouching position, I could not rise without help or some support to pull myself up by; and I could not sit, lie, nor stand in any position without great discomfort. All sound was magnified, and all sound impressions were painful. What I suffered was unutterable.

When my fast was started, I was extremely thin. I had subnormal temperature and low blood pressure. Though it was very difficult to keep warm, as the fast continued the pain lessened, and day by day I became more relaxed and more rested. Needless to say, I had the appearance of a starving Armenian after nineteen days without food, but my gain was almost unbelievable when I began eating again. At no time was I hungry until near the end of my fast, when my system began to feel so fresh and scrupulously clean throughout.

Since my condition was due to lack of assimilation of correct food elements, lack of sufficient of the right kind of mineral salts, and too much of some other things, as well as some things I should perhaps not have had, it all resolved itself into right food as the chief means to remedy my condition, along with abundant air, sunshine, and proper exercise or physical culture.

As we obtain the greatest amount of mineral salts and vitamins from raw fruits and vegetables, my diet was chosen from those of the highest value, gradually adding other things such as an occasional baked potato, whole-grain cereals, and now and then one cooked vegetable or cottage cheese. I had dry well toasted whole wheat bread with each meal, and in a few weeks began to drink milk.

I now use no tea, coffee, made drinks or beverages of any kind; no condiments of any sort; no pastry or sweets except the natural dried figs, dates, raisins, and honey (sparingly); no mixed and made dishes, no fried foods, jams, jellies, or

conserves, and no white flour products. I simply eat to live, and fare bountifully, maintaining a well nourished body on much less food than formerly.

Almost two years have elapsed since I took another lease on life, and I have not had such comfort and satisfaction in living in many years. Friends marvel at my results, and they have all been achieved by a perfectly natural method of living, after eliminating medicine of any sort—proving to me the great fallacy of drugs, although I spent many years in the atmosphere of treating all disease by the use of them.

In my daily life I never lose an opportunity to tell afflicted ones who wish my advice that "*right food is the right remedy*," along with proper care of the body, fresh air, sunshine, and exercise systematically and regularly performed.

Through persistent exercise of the right sort I have rendered an inflexible spine quite flexible in every joint; I've kept my feet and knees from becoming ugly and deformed. Friends say I've turned the clock back several years; and although I have more than passed the half-century mark, my whole body is as supple as it was many years ago.

With it all has come a very different outlook upon life, and I feel I have just begun to know how to rightly live. I have made the dreams of years come true: my wonderful baby has grown into a splendid youth in his early high school days; we are all well; and life is a JOY.

New Postcards of Mt. Ecclesia

We have had made for us a new series of photographic views of Mt. Ecclesia, 18 in number, which show all the principal features of the Rosicrucian Fellowship Headquarters. These views will be very interesting to our students.

Price 5 cents each postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Peaches and Cream
Farina Mush
Rolls
Cereal Coffee or Milk

—DINNER—

Cream of Corn Soup
Red Cabbage
Baked Potatoes
Rye Bread
Buttermilk

—SUPPER—

Cauliflower Salad
Soda Bread
Cherry Roll and Cream
Watermelon
Fruit Juice

Recipes

Red Cabbage

Shred a solid head of red cabbage, and pare and cut up two green apples. Boil these together in salted water until tender. Drain off most of the liquid, and add two large tablespoons of vinegar and two of sugar. Boil five minutes, and thicken with one tablespoon of corn-starch dissolved in a little water. Add one-half cup of sour cream, and serve hot.

Cauliflower Salad

Boil the flowerets of cauliflower in salted water until tender. Slice tomatoes, cut heads of lettuce in six or eight pieces, and slice some hard boiled eggs. Arrange all tastefully on individual plates. Any preferred salad dressing.

Cherry Roll

Make good rich biscuit dough, and roll about one-third inch thick. Spread with pitted sour cherries. Wet the edge of dough, roll like a jelly cake, and pinch the edges together. Lay the roll in an oiled pan and bake. Serve with sweetened cream and nutmeg.

Soda Bread

Make according to any good biscuit recipe with soda, mold into a loaf, and bake. Slice and serve as any other bread, hot or cold.

The Bird Killer

The sportsman who has destroyed innumerable bodies and robbed their owners of them is, each time that he kills one, attacked in that part of his astral shape which has to do with movement and especially with the power of floating

movement. Those who know what the experience is of flying in dream consciousness know that it is one of the most exquisite sensations possible to man, and far transcends all physical human experiences. They are not sportsmen, or men, who kill birds or winged creatures. The wanton destruction of the living thing which has been given the powers of flight brings as a natural consequence, an inevitable result, the loss of that power in the condition in which man's spirit is permitted to enjoy it while he is within his finer vesture. The bird killer finds himself like a stone when he leaves his physical body. He cannot scar or float or pass from world to world; he can only walk painfully, being scarcely able to lift himself from the ground or stand upright.

—Mabel Collins in,
"One Life, One Law."

Our Children's School

The Mt. Ecclesia School for Children is open for new pupils between the ages of four and seven years. In this school the principles of the Rosierucian Philosophy are applied in a practical manner. The Rosierucian Service is used daily, and its precepts are impressed upon the child's vital body at a time when it is most susceptible to direction. Regular kindergarten instruction is given as well as nature study, music, etc. Further information will gladly be furnished upon request.

THE MT. ECCLESIA SCHOOL FOR CHILDREN
The Rosierucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Auckland, N. Z., Nov. 17, 1926.

Dear Friends:

Pleased to report a great improvement. Since writing my last letter the bed sore has not troubled me at all. It has had practically no attention and I lie on it during the time I am in bed—a sure sign that my grateful thanks are due to the Invisible Helpers.

I remain,

Yours faithfully,

—S. H. D.

Chicago, Ill., May 21, 1927.

Mt. Ecclesia Healing Dept.,

Dear Friends:

I believe I am making rapid progress through your help and our Elder Brothers for the sharpness of my chest bone has entirely disappeared and is beginning to look as though it were completely made over. Never realized that such "orthopedic surgery" existed until I myself was made the patient. No words of mine can express my gratitude. I only hope for the day when I may join you all in the work and give to others that which gave me new life, new hope, and brought a new order of things.

Love to you all.

—D.

Dawson, New, Mex., April 16, 1927.

The Rosicrucian Fellowship,

Dear Friends:

On April 8, at 12:51 noon, my baby boy was born. He weighed six pounds and fourteen ounces. He has gained two ounces this first week. Everyone says he looks too old and acts too wise for a newborn baby.

I cannot begin to express my gratitude for all that you have done for me and for this baby.

My nurse, who has studied along many

new-thought lines had never heard of the Rosicrucian Fellowship until I told her I had been under their healing care during the past nine months. She said, "Well, I certainly want to get some of their literature, because they've certainly done something for you and that baby."

May your good work prosper and continue is my earnest prayer.

Sincerely,

—Mrs. Z. M.

HEALING DATES

July 6—13—20—26

August 2—10—16—22—30

September . . . 6—12—19—26

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

People Who Are Not Well

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.*

Echoes From Mt. Ecclesia

Chats with the Editor

THE PAST week has been a very lively time for the residents on Mt. Ecclesia, as the three days' holiday, including the National Holiday of the Fourth of July, brought a large crowd. Quite a number of strangers who attended the celebration of the opening of the \$100,000 pier at Oceanside were also attracted to Headquarters. Our dear little white Temple standing so stately on its promontory, and the beautiful palm and flower bordered drive leading to it attract many strangers, who often become interested in our Philosophy, for the atmosphere of peace which they sense upon entering the grounds causes them to stop and ask for information about the teaching which can work such a wonder.

The Summer School is now started, and a most interesting group of students have registered, a goodly proportion of whom are school teachers. Every room and tent on the place is filled, but we will obtain more tents for those who may come later and who have not made reservations. The class rooms are not well adapted to their purpose, and we do hope that we shall be able to provide for the erection of a new building before the session of 1928. Our little Pro-Ecclesia is almost too small for the crowd which attends the Sunday night Devotional Service. Not alone is the growth phenomenal at Headquarters, but all over the world there is a growing demand for the Rosicrucian Fellowship teachings.

On the evening of July 21st the writer and Dr. Franziska Lash, who has just returned to Headquarters after her ten months' lecture tour, will lecture at the Astrological Convention which will be

held in the Chamber of Commerce Bldg., in Hollywood, Calif. (See notice on page 375.) These lectures will be on the three principal phases of astrology used by the Fellowship, those of Child Culture, Vocational Guidance, and Astro-Diagnosis. These lectures will be illustrated with lantern slides, and from present indications they may also be broadcast over the radio. If the radio is used, notices will be sent to the doctors in and about Hollywood and Los Angeles to "listen in" on the lectures on Astro-Diagnosis.

Rosicrucian Speakers

We regret that we failed in the preceding number of the "Rays" to announce several addresses recently given by various members of the Fellowship, as follows:

Mrs. Frances Ray of Los Angeles delivered an illustrated address at Mt. Ecclesia on the subject of the Philosopher's Stone. Mrs. Max Heindel spoke at the Fellowship Center at San Diego, and also gave an illustrated address on "The Miracle Play" at the Woman's Club in the same city. Mrs. Verna Wilson of Headquarters gave a lecture at the National City Center of the Fellowship.

It is the policy of the Fellowship to encourage the exchange of speakers between the various Centers so as to cultivate a broader tolerance and so that each Center may as far as possible have the benefit of the knowledge and inspiration which the speakers from other Centers possess.

A Good Way to Conduct a "Cosmo" Class

Select a subject from the topical index given in the back of the "Cosmo-Conception." Next, look up all the references there found. Max Heindel arranged this index for the purpose of assisting class leaders. Take the references in the order in which they occur, and have the members read them in turn, discussing each paragraph as it is read. The class leader should have all paragraphs marked pertaining to the subject in order to hold the discussion to the topic under consideration and not allow it to be led away to other subjects. He should also have a review each week of the previous lesson before starting the new one. This will help to impress the main facts of the lessons upon the minds of the students. —By Verna Wilson.

Mrs. Heindel's Article in the Occult Digest

We are pleased to announce that the *Occult Digest* is running an article in its August and September numbers by Mrs. Max Heindel on the subject of the work of The Rosicrucian Fellowship from its inception to date. It includes various experiences of Max Heindel given in his own words, telling how he came in touch with the Elder Brothers of the Rosicrucian Order and his later experiences while in the Rosicrucian Temple in Europe, where he was shown the future of the great work which the Rosicrucian Order had to do in the Western World, and for which they had chosen him as their instrument. This article further describes the work which is being carried on at the present time at the Headquarters of The Rosicrucian Fellowship and something of its future program. Max Heindel's photograph appears in the article, and also cuts of some of the buildings at Headquarters.

We believe that many of our readers will find this article of much interest. Other articles on the Rosicrucians and

their work have appeared in the "Digest" during the past several months, as well as extracts from various articles in the "Rays." The *Occult Digest* is published at 1904 N. Clark St., Chicago, but may be obtained on most news stands.

Lord of all being! throned afar,
Thy glory flames from sun and star;
Centre and soul of every sphere,
Yet to each loving heart how near!

—Holmes.

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.
The Rosicrucian Fellowship,
Oceanside, California.