

RAY'S FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

VOL. 19

OCTOBER, 1927

NO. 10

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Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912.

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

Change of Address must reach us by 5th of month preceding any issue.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press

STELLAR WISDOM

It is said that the ancients were wiser in many ways than we are, that they knew more along certain lines than we do in spite of all our boasted knowledge. Many of the ancient Wise Men were astrologers.

But mark! astrology was used by them mainly when matters of state were involved—when rulers or those in authority were contemplating some undertaking that affected the welfare of the whole nation, perhaps one that involved its continued existence.

For a man to slavishly depend upon the stars in small affairs which he should have the wit to decide for himself, is an improper use of stellar knowledge. He is using a crutch and stunting his self-reliance. Astrology is not only a science—it is a divine science; and as such it is not to be put to petty uses.

We regard astrology as a valuable adjunct to the Rosicrucian Philosophy. It is a key to character, and to know one's character is to know one's destiny. It should be used to determine the innate characteristics of children so that they may be properly guided over the dangerous shoals of childhood. It may be used to find the hidden causes of stubborn ailments; but it is not intended to take the place of proper diet or hygienic living. It can be used to determine a vocation for young people who are starting out in the world and who do not know how to find their place.

To help those who would know more of the stellar science and who will not use it for commercial purposes we maintain correspondence courses, conduct an Astral Ray Department in this magazine, and publish astrological books, ephemerides, tables of houses, and charts. Also, classes in astrology are conducted by our various local Centers throughout the world.

Further information will be gladly given on request.

The Rosicrucian Fellowship,

MT. ECCLESIA

Oceanside, California.

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.

Sacco and Vanzetti

MANY people in this country as well as in other countries have been considerably agitated in recent weeks over the noted case of Sacco and Vanzetti and their execution under the laws of the state of Massachusetts. This case has aroused many times the amount of interest and agitation that usually occur in connection with a murder trial and an execution. The reason is to be found in the fact that Sacco and Vanzetti were adherents of a communistic organization which is gaining a great many recruits in these days.

Communism is radically opposed to the existing industrial and political order, believing it to be arranged in such a way as to oppress the lower classes of society and keep them under, not giving them due opportunities for advancement. Naturally, all the discontented misfits and failures of the world gravitate to a system which not only promises them better things but excuses their failure by placing the blame for it on the social order instead of upon the individual.

Communism under various names and working through various organizations has become a movement of considerable magnitude, and has probably some

millions of adherents in the various countries of the world. Sacco and Vanzetti are now made to appear as martyrs in the cause of Communism. It is even claimed by some of their sympathizers that they were not convicted of murder but of Communism. Careful investigations of the case by the governor of Massachusetts and by a committee of eminent citizens appointed by him for that purpose indicate that this charge is untrue, although of course it is impossible to tell just how far the jury may have been influenced by their opposition to the principles of Communism. However, the best evidence available shows that the condemned men were given many more than the usual number of opportunities to clear themselves and that all the legal machinery of the state was utilized by them to exonerate themselves. Therefore so far as the external aspects of the case go we may say that Sacco and Vanzetti had a fair trial and that their conviction was in accord with legal precedents in the United States.

LEGAL
PRECEDENTS

But assuming that the legal handling of the case was correct, was the execution right? This matter is one that does not belong solely to the realm of man-made law. Such law, so far as it is in accordance with divine law, is right, but in so far as it is in opposition to that law it is wrong. The occult student knows that the divine law, "Thou shalt not kill," applies to states and governments just as much as it does to individuals. No organization and no government has the right to take human life, because it is a violation of the divine command. True,

Current Topics

the old Jehovistic regime as exemplified in the Old Testament was a regime of law and justified the taking of life under

certain conditions. Its rule THOU SHALT was, "An eye for an eye, NOT KILL and a tooth for a tooth."

But when Christ became the Indwelling Spirit of the earth two thousand years ago, a new regime was begun—a regime of forgiveness instead of retaliation.

Then, what about the judge and jury and their responsibility in the matter of the execution of criminals? They of course give as exoneration the fact that they are carrying out the mandate of the law, and they put the responsibility on the law. Then the responsibility is shifted back to those who made the statute, and still further back to the people who created the public sentiment that compelled its passage. Therefore we may see that we are all guilty—at least all of us who are complaisant in the matter and are willing or even eager for the law of capital punishment to be in effect. This means that those who take this stand will have to bear a part of the penalties connected with the execution of every criminal. It will come back upon them in the post-mortem state, and they will suffer, even though only to a small degree, the post-mortem condition of the murderer, because by upholding capital punishment they are upholding murder.

Another point in connection with this trial is the fact that the execution was ordered upon the strength of circumstantial evidence. No one saw these two men commit the murder. It was only a certain chain of events which seemed to indicate them as the probable murderers. Circumstantial evidence is often notoriously false. Even from the exoteric standpoint of ordinary justice this abuse of ordering executions of men on circumstantial evidence should be done away with. This would eliminate the greater part of capital punishment,

because probably not more than five per cent of all the murders committed have eyewitnesses to them.

Students of esoteric philosophy who know what takes place behind the scenes after the execution of a criminal know that the supposed objects of society in ordering his execution are not realized. All that the execution does is to force the criminal out of his physical body and release him on the invisible planes, where he is shortly able to cause the commis-

THE
OCCULT
FACTS

sion of many times the number of crimes that he could commit while in a physical body. The instigation of crime from the invisible planes is done through the means of mental suggestion. The executed man is usually released into the invisible world filled with hate for society on account of what society has done to him, and he is animated by a desire for revenge. He finds many weak individuals living in the flesh who are ready to do his bidding and who will take his mental suggestions and carry them out. Thus we are likely to have an orgy of crime following an execution instead of an era of peace and respect for law. This is the side of the picture which the ordinary man and woman do not know about.

This is a universe of law. In the first place, we have the laws of nature. These are not blind laws acting automatically and without any guiding force behind them. They are the decrees of the great Beings who are behind our evolution and directing it. Then we have all the moral laws of life and conduct which have come down to us from antiquity. We have also the great Law of Cause and Effect, or the Law of Consequence, which operates in all our series of lives on this earth plane. We cannot make the slightest move or perform the slightest act without setting into motion this Law of Consequence. Socialistic theories

Current Topics

and socialistic organizations that rebel against law and would do away with it ignore the underlying fact that this is a universe of law. Man-made laws are in many cases only a poor reflection of divine law, but that nevertheless does not argue that we can do away with law. As we progress in evolution, our vision will expand, we shall become more and more spiritualized, and our knowledge of truth will increase so that our conceptions of law and right will become broader. Then our man-made laws will approach more and more nearly to divine law. This is the great objective toward which humanity is working. In the meantime capital punishment must and will be relegated to the barbarous things of the past.

The Research Spirit

RESearch is the spirit of the day. Researchers are to be found on every hand. Science, religion, sociology, and the industries are all being subjected to intensive research and investigation. The people generally are no longer content to abide by tradition. A questioning spirit pervades everything. This is a hopeful sign. It is a sign of progress.

The ability to think is one of the most important assets which a human being can possibly have. Knowledge as compared with this ability is of slight value, because if one has the power to think he can acquire knowledge at any time as it is required, whereas if he has knowledge obtained through memory and without the exercise of the faculty of original thought, the minute his memory fails him he is lost.

The ability to think is the all-important faculty that the educated man takes with him when he leaves earth life. He may have been the greatest of authori-

ties on certain subjects, his mind may have been a veritable store house of knowledge, but after he has passed out of physical life and completed his sojourn in the Desire World, the finer bodies on which all this knowledge was inscribed have completely disintegrated. Therefore it has gone beyond his recall until ages later when he has gained union with the spirit. On the other hand, the man who has cultivated the power of original thought has created a faculty the essentials of which will be inscribed upon the seed atoms of his various bodies, so that when he comes to rebirth it will immediately reassert itself and enable him to acquire knowledge very rapidly. A number of the above principles are being put into effect in the new system of education in our schools and colleges. The old system consisted in cramming the memory with facts. The new method, however, stimulates the pupil to do original thinking.

Now how are we going to cultivate the faculty of independent thinking except by research? As long as we take the dictums of previous investigators and

assume that they are final and conclusive, that they have said everything that can be said on the subject, INDEPENDENT THINKING

we certainly shall never develop any power of original thought nor the ability to obtain knowledge independently for ourselves. Max Heindel has told us that the Masters of Wisdom who are directing the work of the Rosicrucian School do not give occult knowledge predigested to the aspirant. They give him a hint and then make him work out the rest of any particular problem for himself by independent observation and thinking. Unless we make a start toward solving our own spiritual problems and obtaining new spiritual knowledge by exercising the divine faculty of original and creative thought, we shall not go far in the School of the Occultist.

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.

The Higher Life

If worthy things in life could hold
As deep and true a meaning
For us as do the petty ones
That take our time in scheming,
And all the other countless things
Whose value is but seeming,
Then we would live the higher life,
Instead of dreaming, dreaming.

If we would tend our garden well
And watch the flowers growing,
We'd have less time to look across
At what our neighbor's sowing.

And too, if we would guard our thoughts
And find less fault with others,
I think we soon would criticize
Ourselves, and less our brothers.

If we would truly own our thoughts
Of envy, greed, and pride,
And face the trouble we have caused
By sailing 'gainst the tide,
I think that we would soon forget
The things that have no meaning,
And act and live the higher life,
Instead of dreaming, dreaming.

—Selected.

The Christian Mystic Initiation

BY MAX HEINDEL

CHAPTER VII.

THE STIGMATA AND THE CRUCIFIXION

AS WE SAID in the beginning of this series of articles, the Christian Mystic Initiation differs radically from the Occult Initiation undertaken by those who approach the Path from the intellectual side. But all paths converge at Gethsemane, where the candidate for Initiation is saturated with

sorrow which flowers into compassion, a yearning mother love which has only one all-absorbing desire, to pour itself out for the alleviation of the sorrow of the world, to save and to succor all that are weak and heavy-laden, to comfort them and give them rest. At that point the eyes of the Christian Mystic are opened to a full realization of the world's woe and his mission as a Savior; and the occultist also finds here the heart of love

which alone can give zest and zeal in the quest. By the union of the mind and the heart both are ready for the next step, which involves the development of the *stigmata*, a necessary preparation for the mystic death and resurrection. The Gospel narrative tells the story of the *stigmata* in the following words, the opening scene being in the Garden of Gethsemane:

“Judas then having received a band of men and officers from the chief priests and Pharisees came thither with lanterns, torches, and weapons. Jesus therefore knowing all things that should come upon Him went forth and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus said unto them, I am he Then the band and the captain and the officers of the Jews took Jesus and bound Him and led Him away to Annas first The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him, I spake openly to the world Why asketh thou me? Ask them which heard me what I have said unto them; behold they know what I have said. Now Annas had sent Him bound unto Caiaphas the high priest Then they led Jesus from Caiaphas unto the hall of judgment

“Pilate then went out unto them and said, What accusation bring you against this man? They answered and said unto him, If He were not a malefactor we would not have delivered Him unto thee Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself or did others tell it to thee of me? My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world that I should bear

witness unto the truth. Everyone that is of the truth heareth my voice. Pilate said unto Him, What is truth? Then he went out again unto the Jews and saith unto them, I find in Him no fault at all. But we have a custom that I should release unto you one at the Pass-over; will ye therefore that I release unto you the King of the Jews? Then cried they all again saying, Not this man but Barabbas. Now Barabbas was a robber. Pilate therefore took Jesus and *scourged* Him. And the soldiers platted a *crown of thorns* and put it on His head, and they put on Him a purple robe and said, Hail, King of the Jews! and they smote Him with their hands.

“Pilate therefore went forth again and saith unto them, Behold I bring Him forth unto you that ye may know that I find no fault in Him. Then came Jesus forth wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, Crucify Him. Pilate saith unto them, Take ye Him and crucify Him; for I find no fault in Him. The Jews answered him, We have a law and by our law He ought to die, because He made Himself the Son of God Pilate sought to release Him, but the Jews cried out saying, If thou let this man go, thou art not Caesar’s friend; whosoever maketh himself a king speaketh against Caesar. . . . They cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus and led Him away. And He, bearing His cross, went forth into a place called the *place of a skull*, which is, in the Hebrew, *Golgotha*. There they *crucified* Him and two others with Him, one on either side and Jesus in the midst. And Pilate wrote a title and put it on the cross. And the writing was, *Jesus of Nazareth, the King of the Jews.*”

We have here the account of how the *stigmata* or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described, and the process is represented in a narrative form differing widely from the manner in which these things really happen. But we stand here before one of the Mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know. The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice, and when we examine this ice, we find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. There are etheric lines of forces which were present in the water before it congealed. As the water was hardened and molded along these lines, so our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital body, which is thus in the ordinary course of life inextricably bound to the physical body, waking or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the *real man* from the body of sin and death that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, the occult schools concentrate their efforts upon severing the connection at these points, and produce the *stigmata* invisibly.

The Christian Mystic lacks knowledge of how to perform the act without pro-

ducing an exterior manifestation. The *stigmata* develop in him spontaneously by constant contemplation of Christ and unceasing efforts to imitate Him in all things. These exterior *stigmata* comprise not only the wounds in the hands and feet and that in the side but also those impressed by the crown of thorns and by the scourging. The most remarkable example of stigmatization is that said to have occurred in 1224 to Francis of Assisi on the mountain of Alverno. Being absorbed in contemplation of the Passion he saw a seraph approaching, blazing with fire and having between its wings the figure of the Crucified. St. Francis became aware that in hands, feet, and side he had received externally the marks of crucifixion. These marks continued during the two years until his death, and are claimed to have been seen by many eyewitnesses, including Pope Alexander the Fourth.

The Dominicans disputed the fact, but at length made the same claim for Catherine of Sienna, whose *stigmata* were explained as having at her own request been made invisible to others. The Franciscans appealed to Sixtus the Fourth, who forbade representation of St. Catherine to be made with the *stigmata*. Still the fact of the *stigmata* is recorded in the Breviary Office, and Benedict the 13th granted the Dominicans a Feast in commemoration of it. Others, especially women who have the positive vital body, are claimed to have received some or all of the *stigmata*. The last to be canonized by the Catholic Church for this reason was Veronica Giuliani (1831). More recent cases are those of Anna Catherine Emmerich, who became a nun at Agnetenberg; L'Estatica Maria Von Moerl of Caldero; Louise Lateau, whose *stigmata* were said to bleed every Friday; and Mrs. Girling of the Newport Shaker community.

But whether the *stigmata* are visible or invisible the effect is the same. The spiritual currents generated in the vital body of such a person are so powerful that the body is scourged by them as it

were, particularly in the region of the head, where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the person a full realization that the physical body is a cross which he is bearing, a prison and not the real man. This brings him to the next step in his Initiation, viz., the crucifixion, which is experienced by the development of the other centers in his hands and feet where the vital body is thus being severed from the dense vehicle.

We are told in the Gospel story that Pilate placed a sign reading, "*Jesus Nazarenus Rex Judaeorum*" on Jesus' cross, and this is translated in the authorized version to mean, "Jesus of Nazareth the King of the Jews." But the initials INRI placed upon the cross represent the names of the four elements in Hebrew: *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air; and *Iabeshah*, earth. This is the occult key to the mystery of crucifixion, for it symbolizes in the first place the salt, sulphur, mercury, and azoth which were used by the ancient alchemists to make the philosopher's stone, the universal solvent, the *elixir-vitae*. The two "I's" (*Iam* and *Iabeshah*) represent the saline lunar water: *a*, in a fluidic state holding salt in solution, and *b*, the coagulated extract of this water, the "salt of the earth"; in other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for fire and the combustible elements, chief among which are sulphur and phosphorus so necessary to oxidation, without which warm blood would be an impossibility. The Ego under this condition could not function in the body nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, *Azoth*, functioning in the *mercurial* mind. Thus the four letters INRI placed over the cross of Christ according to the Gospel story represent composite man, the Thinker, at the point in his spiritual development where he is getting ready for liberation from the cross of his dense vehicle.

Proceeding further along the same line of elucidation we may note that INRI is the symbol of the crucified candidate for the following additional reasons:

Iam is the Hebrew word signifying water, the fluidic *lunar*, moon element which forms the principal part of the human body (about 87 per cent). This word is also the symbol of the finer fluidic vehicles of desire and emotion.

Nour, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with martial Mars iron, fire, and energy, which the occultist sees coursing as a gas through the veins and arteries of the human body, infusing it with energy and ambition without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

Ruach, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial Mercury mind, which makes man *man* and enables him to control and direct his bodily vehicles and activities in a rational manner.

Iabeshah is the Hebrew word for earth, representing the solid fleshy part which makes up the *cruciform earthy body* crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of the higher spheres for a time.

This stage of the Christian Mystic's spiritual development therefore involves a reversal of the creative force from its ordinary downward course where it is wasted in generation to satisfy the passions, to an upward course through the tripartite spinal cord, whose three segments are ruled by the moon, Mars, and Mercury respectively, and where the ray of Neptune then lights the *regenerative spinal spirit-fire*. This mounting upward sets the pituitary body and the pineal gland into vibration, opening up

the spiritual sight; and striking the frontal sinus it starts the *crown of thorns* throbbing with pain as the bond with the physical body is burned by the sacred spirit-fire, which wakes this center from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centers in the *five-pointed stigmatic star*. They are also vitalized, and the whole vehicle becomes aglow with a golden glory. Then with a final wrench the great vortex of the desire body located in the liver is liberated, and the martial energy contained in that vehicle propels upward the *sidereal vehicle* (so-called because the stigmata in the head, hands, and feet are

located in the same positions relative to one another as the points in a five-pointed star), which ascends through *the skull* (Golgotha), while the *crucified Christian* utters his triumphant cry, "Consummatum est" (it has been accomplished), and soars into the subtler spheres to seek Jesus whose life he has imitated with such success and from whom he is thenceforth inseparable. Jesus is his Teacher and his guide to the kingdom of Christ, where all shall be united in one body to learn and to practice the *Religion of the Father*, to whom the kingdom will eventually revert that He may be All in All.

The End.

The Pilgrim in the Wilderness

BY KATHARINE HILLWOOD POOR

THE GREY-CLAD Pilgrim, heavy-shod in leaden shoes, his gaze downcast, plodded listlessly along, seeking to find a way over the country where he was traveling, a path which would take him safely through a labyrinth which seemed exitless and endless.

To his befogged senses he was within a vast Wilderness, without conscious knowledge of what he was or how he came there and without a definite goal. Yet something, some inner pressure, irresistibly urged him on, so he instinctively sought an easier way to traverse the mires and quicksands, the mountains and rivers, and the deserts of burning sand which barred his progress.

Occasionally the Pilgrim's attention was caught by some occurrence outside himself, and he would lift his gaze and become vaguely conscious that other beings like unto himself in appearance were floundering along the selfsame way, each seeking for himself the easiest and pleasantest path and attempting to push to one side all who would frustrate his attempt.

A world of dense matter it was, hard

and cold and filled with people motivated by hate and greed and lust, where the strong oppressed the weak and the false obscured the true. A strange gloom was over all, and even the sun's rays which sought entrance could only faintly penetrate the heavy layers of mist that covered the Wilderness as with a pall. Strong blasts of wind swept through the Wilderness at intervals together with raging storms, sometimes of rain, sometimes of hot sand; and ever and anon fire made its appearance devastating all before its resistless sweep.

Of all this the Pilgrim understood but an infinitesimal part, for his organs of perception had been rendered dull and ineffective by excesses in sense indulgence, and he comprehended only what appeared to be the necessities of the moment. In him as in his fellow pilgrims the dark fires of self burned high, and the flame was thick and discolored and ugly to observe. The lust of acquisition urged him on to battle with his fellows, the fight for self-supremacy raged high, and thereupon ensued mighty conflicts and great wars. Yet over all the wide-

reaching Wilderness was outstretched the Hand of God: the Supreme Power brooded over all in silence as the Law Divine worked, watched, and waited while the Pilgrim stumbled on.

A ray of pale golden light emanating from the Heart Center of God streamed forth and entered the heart of each solitary pilgrim as he plodded through the dreary Wilderness. This ray impinged upon a dull smouldering ember in the heart of the Pilgrim and sought to stimulate it to burn high, but with little response. The ember was almost extinguished at times, yet it never quite died out. Its connection with the Heart Center alone held the Pilgrim upright and sustained his efforts. The ray was indestructible, and however the Pilgrim fell beside the wayside, tumbled into pitfalls, or turned into bypaths, still the quickening light held him to a certain path.

In the Wilderness time existed not yet seemed to be, and held the Pilgrim in thrall. The Pilgrim's soul could be seen in many guises, in each one traversing a certain portion of the difficult way and wearing out the garb he wore at that time, necessitating the construction of a new and fresh garment to be used during the next section of the journey, when perchance a much different route would be followed.

Throughout the whole vast expanse of Wilderness this phenomenon could be observed, but ever the golden cord connected each pilgrim soul with its Central Source, where the countless rays were joined as one. Here and there could be seen a pilgrim lifting his gaze from the mud to which his leaden shoes held him down. Now and then he seemed to listen for a moment, seemed to hear something of which those about him were unconscious. Thereafter he made slightly better progress and accomplished more in his work of threading the labyrinth and traversing the maze which enveloped him. Occasionally when the Pilgrim made an extra effort, the golden line connecting him with the Central Heart

could be seen to glow and sparkle and pulsate, sometimes attaining a steady light which though faint seemed not to wane.

Ever and anon the Pilgrim became aware of the struggles going on beside him, and sometimes in the midst of his own difficulties and strivings something caused him to turn aside and attempt to assist a struggling one. From these attempts could be seen distinct results. The tiny spark of light in the Pilgrim's heart flared up more brightly, his gaze lifted higher, he listened more attentively and stepped more lightly. At last after seemingly interminable time and effort came a moment when his pace quickened and behold! the leaden shoes dropped off leaving him barefooted. But though he traveled more rapidly thus, yet he must tread with unprotected feet alternately over burning rocks and freezing ice. All the terrors of the Wilderness now doubly beset him and sought to threaten and delay his progress, yet that tiny flame in his heart, as yet little recognized, spurred him on to persist in spite of all.

Some fell by the way unable to endure its rigors; some crawled and groped along with little understanding of their purpose; some, alas, deliberately turned back. A few there were who walked upright, and these had even greater tests to meet and greater anguish to endure than the others owing to their greater power of endurance. The Pilgrim pushed his way along, stretching out a helping hand where possible to those less able than himself to follow the trail, marking out a path for those who should come after. As he persisted and endured, he became conscious of a brighter atmosphere, and observed the clouds and mists gradually thinning and the sun's rays penetrating and lighting up the prevailing gloom.

So proceeding, the spark of light within his heart expanded, and slowly, oh, so slowly, the Pilgrim became conscious of a warmth within his being, an ardor

of soul which he learned by an alchemical process to call love. His raiment brightened and became pure and shining, he walked upright with elastic and joyous step, and many followed in his wake marveling at the light shining from his being.

As the Pilgrim looked about and realized the supremacy he had gained over many of his fellow travelers, even though it had been gained by hard and strenuous labor and unspeakable soul travail, there came the temptation, strong and powerful, to glorify himself. Power and adulation, even worship, were offered him if he would but accept them, but he commanded them to stand aside, to not obstruct his way. And though the struggle was long and severe, yet at last the Pilgrim became victor, and from his garments disappeared the last vestige of soil and stain.

The connective golden thread uniting him with the Central Heart had become luminous; the distance between them had marvelously lessened; his whole being was radiant, and he became acutely conscious of the awakened and risen Christ within himself—that Great Consciousness with which he had become as one. By this time he had reached the border of the Wilderness, and before him stretched Light and Life ineffable.

He turned his gaze backward to the vast Wilderness wherein were still floundering and groping myriads of bewildered and misguided souls, toiling and plodding along in the darkness of material sense life, breathing the heavy fumes of self-indulgence, yet ever crying out for help and light to something other than themselves. They knew not that the Divine Flame burned low within their hearts and needed but the application of the precious oil of service to feed and fructify its latent life. The Pilgrim felt his heart melt in pity as he gazed on the sad and deplorable spectacle which he had left behind him, and he vowed to return to the Wilderness to give such help and comfort as he might to those less fortunate ones, to

bring an enlarged understanding to their darkened vision, and aid them in the endeavor to drop their leaden shoes and construct winged sandals for their travel. Three steps backward toward the Wilderness he took, when in his path appeared a Shining Form of brilliant light who spoke unto his inmost being:

“Pilgrim, thou hast trod the Wilderness of Death and won thy way to Eternal Life, to Me. Upon the shores of Life Eternal thou standest. As thy gaze beholds the struggles and delusions of the Wilderness, the mortal world, thy heart knows and realizes Brotherhood, Universal Oneness, and thou reachest back to succor and uplift. Before thee stretches Illimitable Glory, but thou hast made the Great Sacrifice to give thyself to those who follow, and upon thy forehead I place the emblem of Immortal Love. Go back to those who suffer and know forever that thou art one with Me.”

The Pilgrim felt upon his forehead a light touch as of burning fire, and his whole being seemed to dissolve in flame. Then the light dimmed, and he was standing once more on the borderland between the dark-hued Wilderness behind and the glorious light of life before him. He looked down at his feet, once leaden-shod, now shod with winged sandals ready to bear him onward at his heart's behest. The soft torchlight of love and sacrifice streamed out before him from his eyes and heart, and showed the way back to where befogged and darkened souls still struggled and writhed within the dense labyrinth.

With one cry, “Brothers, take my hand!” he sped forward to take up once more the cross of human woe, and by his Christly bearing change its dull weight of lead to luminance, the spiritual crown of true self-conquest thus won by a soul illumined.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which worthily used, will be a gift to his race forever.—*John Ruskin.*

The Music of the Spheres

An Introduction to the Pythagorean System of Sidereal Harmonics

BY MANLY P. HALL

THE Greek philosophers declared all things to have a threefold foundation manifesting through a fourfold constitution. Thus the triangle became the proper symbol of cause and the square the natural emblem of effect. The religious and philosophical systems of the Hellenes were founded upon the teachings of a triad of divinely illumined intellects—Orpheus, Pythagoras, and Plato. Orpheus was the founder of the Greek Mysteries and the fabricator of the mythological system of the Greeks. Pythagoras was the master of numbers, music, and astronomy. He overthrew the postulates of the uninitiated Thales, who declared the heavens to be a crystal ball and the stars gilt-headed tacks driven deeply into its surface. Plato was indirectly the disciple of Pythagoras, and most of his writings are based upon fragments of the secret Pythagorean code which were saved from the burned University of Crotona. When forty-nine years of age, Plato was initiated into the Mysteries of the Pyramid, and was thus "raised" by the same exalted Brotherhood that had sent both Orpheus and Pythagoras into the world.

Of all men it was declared that Pythagoras alone could hear "the music of the spheres." He was the first to affirm that music was controlled solely by, and consequently was subordinate to, the laws of mathematics. For this reason Pythagoras believed that it was a mistake to permit harmony to be determined by the ear, declaring that numerical ratios alone constituted its true normative principle. Pythagorean musicians therefore called themselves *Canonics* to differentiate their mathematical system of harmonic ratios from the more common

Harmonic School of their day, which affirmed the ear to be the final criterion of harmony. So deeply concerned were the Greeks with the laws of musical harmony that they forbade the playing of musical selections which were not dignified and inspiring, declaring that ignoble music endangered the very solidarity of the state. Pythagoras also frequently employed music in healing, and one of his disciples cured afflictions of the nerves and muscles by blowing a trumpet in the patient's ear.

The greatest and most sacred symbol of the Pythagoreans was a curious arrangement of ten dots, called the *tetractys*, which they formed thus:



Within this triangle of points was contained the sum of philosophy. It was the absolute key to mathematics, astronomy, geometry, music, and cosmogony. The disciples of Pythagoras so revered this emblem that they referred to God as "the One who has given to our souls the mystery of the tetractys." Ten is the sum of the first four numbers (1 plus 2 plus 3 plus 4 equal 10) and represents the creative processes. From the one (God) came the two (polarity). From the two came the three (Divine Nature), and from the three came the four (elementary Nature), thus establishing all creatures and powers.

In his *Life of Pythagoras*, Iamblichus describes the curious incident which first led the seer of Samos to evolve the theory of musical steps. One day Pythagoras, while meditating upon the intervals of

the *tetractys*, chanced to pass a brazier's shop where workmen were pounding out a piece of iron upon an anvil. By noting the difference in pitch between the sounds of the different hammer blows and their resultant harmony or discord, he gained his first clue to the musical intervals of the diatonic scale. Entering the shop, he found that the difference in pitch was due to the difference in size of the hammers. After carefully examining the tools and making an accurate estimate of their weights, he returned home and constructed an arm of wood to extend across the room from one wall to the other. At regular intervals along this arm he then attached four cords, all being of the same composition, size, and length. At the lower end of each cord he tied weights of different magnitude to correspond with the different sizes of the hammers.

To the first cord he attached a 12-pound weight, to the second a 9-pound weight, to the third an 8-pound weight, and to the fourth a 6-pound weight. He then discovered that the first and fourth strings when sounded together produced a symphony diapason, or the octave, for doubling the weight produced the same effect as halving the string. The weight of the first string being twice that of the fourth, their ratio was said to be 2 : 1, or duple. By similar experimentation he ascertained that the first and third strings when sounded together produced the symphony diapente. The weight of the first string being half again as much as the third, their ratio was said to be 3 : 2, or sesquialter. The second and fourth strings having the same ratio as the first and third, when sounded together also produced another symphony diapente. The first and second strings when sounded together produced a symphony diatessaron. The weight of the first string being a third again as much as the second, their ratio was said to be 4 : 3, or sesquitercian. The third and fourth strings having the same ratio as

the first and second, when sounded together also produced another symphony diatessaron. The second and third strings were said to have the ratio of 9 : 8, or epogdoan.

Modern efforts to reproduce this experiment have failed. Pythagoras really discovered the harmonic ratios with the aid of a curious instrument having a single string and movable frets, which he termed a *Cosmic Monochord*.

The first three dots of the *tetractys* signify the powers resident in the sun, and the remaining seven dots the forces manifesting through the planets—the Elohim of the Hebrews. Of these seven, three are primary and first, and four are secondary and last. The Pythagorean arrangement of the seven ancient and mysterious planets with their color and tonal values was as follows :

| | | |
|---------|--------|-----|
| Saturn | Green | Fa |
| Jupiter | Blue | Sol |
| Mars | Red | Do |
| Sun | Orange | Re |
| Venus | Indigo | La |
| Mercury | Yellow | Mi |
| Moon | Violet | Si |

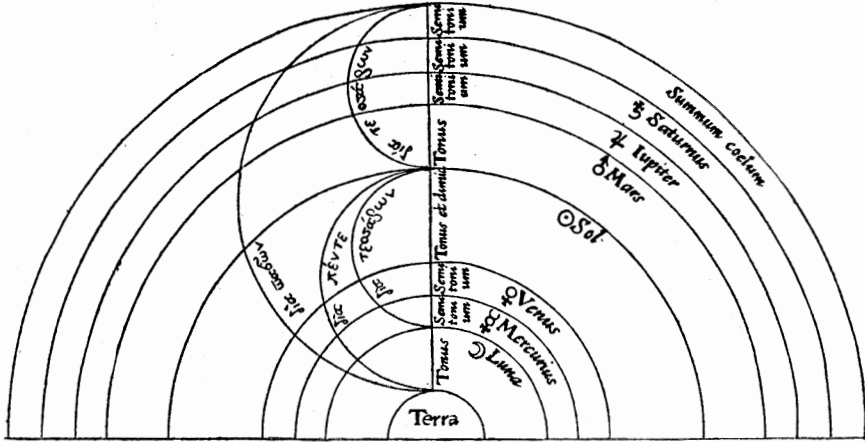
While the above table differs radically from the modern arrangement, it has certain points in its favor. The intervals of the first, the third, and the fifth notes of the diatonic scale (Do, Mi, Sol) have as their color correspondence Red, Yellow, and Blue—the primary color tones of the spectrum. Also the seventh note of the diatonic scale (Si), being the most imperfect, corresponds to Violet, the least perfect color of the spectrum, and to the moon whose ray is the least perfect of the sidereal forces.

“The music of the spheres” was the result of three conditions: (1) the magnitude, velocity, and proximity of the celestial body; (2) the keynote of the body itself; (3) the intervals existing between the various heavenly bodies.

Counting inward from the circumfer-

ence, Pythagoras divided the universe into twelve parts. The first division was called the *empyrean*, or the sphere of the fixed stars, the dwelling place of the immortals. The second was the sphere of Saturn, the third Jupiter, the fourth Mars, the fifth the Sun, the sixth Venus,

For example, the harmonic chord between the sun and the earth is a symphony diapente, between the sun and the moon a symphony diatessaron, as is also the harmonic ratio between the sun and the fixed stars. Between the earth and the fixed stars is the most perfect har-



THE PYTHAGOREAN MONOCHORD
 From Stanley's *History of Philosophy*.

the seventh Mercury, the eighth the moon, the ninth fire, the tenth air, the eleventh water, and the twelfth earth. Because the octave consists of six whole tones, some authors—such as Robert Fludd, the great English Rosicrucian—have used a double octave to signify these twelve divisions.

The tonal intervals between the planets are as follows: Between the sphere of the earth and that of the moon, one tone; between the moon and Mercury, one-half tone; between Mercury and Venus, one-half tone; between Venus and the sun, one and one-half tones; between the sun and Mars, one tone; between Mars and Jupiter, one-half tone; between Jupiter and Saturn, one-half tone; between Saturn and the sphere of the fixed stars, one-half tone. The sum of these intervals equals six whole tones, or the sum of the tones of the octave.

From the foregoing, the harmonic relationships between the various heavenly bodies may be very easily determined.

monic interval—the octave.

The above diagram, taken from Stanley's *History of Philosophy*, shows a single cord stretched between the outer extremity of the starry heavens and the surface of the earth. The planets are placed according to the ancient Greek order, for although Pythagoras recognized the sun as the center of the solar system, he placed the earth in the center of his monochord because his calculations were made from its surface. This diagram shows what the ancients meant when they spoke of "the seven heavens" through which the soul descends into birth.

The Greek Mysteries included in their doctrines a remarkable concept concerning the relationship of music to form. The elements of architecture, for example, were considered as comparable to musical notes or as having a musical counterpart. The inspired Goethe centuries later said: "Architecture is crystallized music." When a building was erected

sounded. By applying the same principle (in a manner now unknown) a disciple of Pythagoras once prevented a guest from murdering his host. After striking a few notes upon a lyre, the angry man with drawn sword trembled like a leaf and was unable to move until the musician ceased his playing.

The figure which appears in Robert Fludd's *Mundana Musica* is an amplification of the Pythagorean system. Here the universe is divided into two octaves instead of one. The upper octave is considered spiritual and the lower material. The upper octave reaches from the high-

est heaven to the sphere of the sun; the lower octave from the sphere of the sun downward to the sphere of elemental earth. According to this system, the sun becomes the focal point, with the earth as its lower octave and the sun itself as the lower octave of the eternal heavens. Very little is known concerning occult music, but Robert Fludd in his writings declares that he has personally investigated the harmonies of the invisible worlds. As a Rosicrucian Initiate possessing this power, his diagram must be recognized as of great value to the occult student.

Licentiousness

BY FRANCES ELINOR GORR

WHAT poet with words of flaming beauty, his pen descriptions vivid as the reflections from the open crater of some huge volcano belching forth smoke, flames, poisonous gases, and molten lava from the internals of our very earth itself, can depict thy horrors, O Licentiousness!

What artist, though he be inspired with the genius of all his brothers of past ages, filled with their combined earnestness, could ever hope to place upon a canvas with realistic vividness the misery of thine unwilling victims in thy deep and indescribable hells, O Licentiousness!

What surgeon, be he ever so skilled in diagnosis, keen of perception, perfect in action, tender-hearted as our Savior, but merciless in his denunciation with the languages of all the peoples of the earth at his command, could ever describe the sufferings, physical, mental, which thou createst, O Licentiousness!

What ghoul could adequately portray the devastation which he has seen of the beautiful physical forms of humanity, created in the image of their Maker,

which have been buried piecemeal, rotting—even the living bodies of innocent babes and children, O Licentiousness!

Only the Great Recording Angel can ever tell thy crimes, the wretchedness, the sophistries of thy conduct, O Licentiousness.

Thou hast all ages, all seasons, for thine own. Thou stealest the beauty from the rose to tint thy countenance. Thou speakest with sighs as gentle as the voices of the muses. Thou wooest with words the sweetest, brought from heaven by thy Master when Time was young; but thy Master sowed dissension, and fell downward over the battlements!

Thou dancest alike among the high, the pure, the saintly; the learned, the sages, the sinners; the faithful, the aspiring, the gentle; the unlettered, the undeveloped; the insane, the criminal.

From judges and priests, youths and maidens, fathers and mothers, alike thou drawest tribute.

Thou flashest through some gentle, lovely eye, though but for an instant and unrealized by its owner. Thou gettest a grasp upon nerve centers which before

had vibrated only to pure and innocent friendship.

Thou crushest life, beauty, ambition, aspiration, invention. Nothing is too pure and high to be left untainted by thy foul touch.

Thou dwellest in the forms of men and women, leading them out among their fellow beings to poison with sweet words, tender caresses, offerings of simulated affection, planting them deep in hearts starved from loneliness and grieving for companionship and understanding.

Then, then into generations yet to be born is foul contagion poured—poured into the veins of those who should have been, would have been, active and glorious workers for the betterment of their fellows. The evil that men do lives after them. Upon the children are visited the consequences of the sins of generations of fathers and mothers who preceded them. Inevitably the innocent suffer. The taint is manifested in the personal appearance: the voice, the movements, the coloring of the skin; all of which are

read as an open book by those who think and study for the amelioration of mankind.

Thou fiend, Licentiousness! Like Death, all seasons are thine own. Wherever thou pausest the seeds of weakness are sown, which develop into wickedness, lying, cruelty, selfishness, rotting diseases, mental and physical destruction, murder, paralysis—hell itself on earth; then physical death, and anguish in the realization of the soul's degradation, when it knew better and should have prayed for strength.

Eternity itself can give no alleviation unless the soul can and will pray for forgiveness, and is willing to work for the redemption of any or all who need similar help. Those who may be tempted to personal destruction particularly call to such a soul.

But—"Ask and it shall be given unto you Seek and ye shall find Before thou speakest thou art heard He that believeth on me, though he be dead, yet shall he live again!"

Fiducence of Rebirth

BY C. W. STILES

ONE OFTEN IS asked a question like this: "You seem to believe thoroughly in rebirth. What proof have you to offer of its truth?"

Now after many attempts to prove its truth the writer has about come to the conclusion that it cannot be proved to any one who does not himself remember. It is not so much a matter of believing as of *knowing*. And when the latter point is once reached, the one with the memories does not much care whether anybody believes what he remembers or not. *He knows*.

One of the most materialistic men of the writer's acquaintance showed an unexpected belief in the truth of rebirth, and she asked him how much he remem-

bered. His reply, rather shamefacedly given, was that he remembered a good deal, but he could not put it together. *Yet he knew*.

Probably to many people dim, mixed recollections come as recounted in the book called, "The Gate of Horn." If the recipient perseveres and seeks the clues, when his development becomes sufficient the scroll will at last unwind, and each incarnation will stand out clear and distinct. The trouble is, most of us do not treasure our first, vague recollections nor try to piece them into a connected whole. By keeping very still and patiently waiting, the probability is that clearer pictures will come.

A young friend of mine awoke one

morning from her late sleep, and asked her husband whether there had ever been a King Harold. "Of course, goosie; he was king of England in the eleventh century," he replied.

"Well," she said, "I have just died on the battle field shouting, 'Long live King Harold.'" She was firmly convinced that she had been a bad man in that previous life. Afterwards she and her husband, between them, had clear recollections of several different incarnations, in most of which they had been together.

A friend who calls himself a "psychic" asked the writer to send him what proof she had of the truth of rebirth, as he did not know whether he believed in it or not. With a glad heart she sent him the following recollection of another friend. This recollection did not come all at once, but she got it, as it were, piecemeal. It took several years of waiting before she got it all. This is her account:

"I saw myself standing on a very smooth beach, nothing in sight except a quiet sea and endless sand, the sun high in the heavens and a wind blowing. I was quite young, I should say about seventeen. I was not very tall, and had a lot of brown hair which hung down my back and blew about my face. My clothing was crude, skirt just below the knees, and feet and legs bare. Suddenly I noticed three men standing close together with their backs to the sea, their shoulders touching in a sort of half circle. I was facing them, a few feet away, watching their faces and the sea. They seemed very intent on something, and not a word was spoken. Presently the man at my left, who was very tall, leaned over without bending his knees, and with his long first finger drew the outline of a fish in the sand. It was rather a big fish, probably a foot and a half long. The man who drew it had a great deal of hair and a long beard, which I think was gray. His clothing was loose like a robe, and blew about him; his legs were bare. The other

men were dressed in about the same way and also wore beards. It has lately come to me in a dream that the place was Galilee, which means a circle."

I considered this rather a vivid sort of recollection and sent it off, glad of the chance.

Another friend, who is a rigid religionist belonging to one of the most orthodox of the churches, one which considers all such things straight from the devil, under pressure told me of the most vivid recollection of a past life I have ever heard of. She is the only one I have ever known who remembered her name in the life recalled. It was in early English times and the name was a queer one belonging to that period. She remembers vividly the big castle in which she lived, surrounded by a moat, and seeing the men start out to battle. She also remembers their various returns. The master and mistress of the house she always spoke of reverently as "My Lord" and "My Lady." What her own position in the house was she does not know; but she was probably a sort of lady in waiting. Her clearest memories are of "My Lady" calling her to bring her instrument (the name of which I do not recall, but which looked like a harp) and play to them. She was engaged to marry a nephew of "My Lord," and last remembers him as he was starting out to battle. She does not know whether he was killed, or whether he returned and she married him. She thinks she did not, but vividly remembers "My Lord" being brought in wounded and helping to nurse him until he died. This all came to her in one piece one day while she was sitting alone at the piano playing softly.

A young woman has lately come to the island of the West Indies where the writer resides—Porto Rico. She has traveled both in America and Europe, but in this life was never before in a Spanish-speaking country. For a long time one of her most frequent dreams or visions was of a certain house through which she was

always running, vainly seeking somebody. The house was different from anything she had ever seen; it was long, low, and wide with many high-ceilinged rooms. It had a most peculiar entrance, which marked it from other houses. She did not know it, but it was the sort of house very common in Spanish-speaking countries, although the entrance was unusual. After months and months of looking for somebody in this strange house at last she found him—and it was the man to whom she had become engaged to be married. Shortly afterward this man did something she considered unpardonable, so she broke the engagement, although she was sure they had been lovers in former lives. It was after she had married another man that she came here to live in Porto Rico, and found the very house of her dreams in the interior of the country. Whether she and her first lover had lived in this house she does not yet know, but will probably recall later.

A certain well known woman has a clear recollection of a German incarnation, and of another which was lived in Mexico. Her clearest memories are of the beautiful house in which she lived, of her fine clothes, and of the festivities she attended. In this life this woman has never really succeeded in learning her native English, and she certainly has no gift for languages; but Spanish is to her like flowing music and easy to comprehend.

The writer has a most vivid recollection of the life for the deeds of which she is now paying penalties, and vague memories of several other lives. The former is the only one which is really clear and detailed. She was sitting in her room alone in the quietness of the country one Sunday afternoon when the memory of this life came to her all in one piece. It was not quite complete at first, but what she got was as clear as any recollection of her childhood, and her first memory in this life goes back to the time when she was two years and two months old. This

remembered life which she recovered that afternoon explains all the things she had always deemed unjust in her present life. She realized at once as a result of this vision that she was paying penalties in this life, and so she settled down to her job with a clear understanding of what she had to do. She also knew the day in the present life when she finished the debt of destiny inherited from that previous life. At first she could not divine where the earlier life had been lived, but on asking the question aloud the name of the country seemed to be whispered in her ear; and it was about the last country she would have thought of by herself. Later a little more came to her which told her what she was to do afterward, and it was not what she had supposed. Several years afterward a friend who was clairvoyant saw the writer in the remembered life noted above and gave many details of it. She ended by saying that the things renounced in that life were of more value than the things kept. In this life the writer has been trying to get back the very things which she then renounced for what she believed to be "the glory of God." The conclusion would seem to be that we pay for our mistakes as well as for our wilful errors. The writer scarcely expects to have any more very clear recollections of past lives, for although they would gratify her curiosity, she has got the only one which she really needs to explain her present life, and which lets her see the justice of what she has been inclined to call injustice.

The Prison and the Angel

Self is the only prison that can ever bind
the soul;
Love is the only angel who can bid the
gates unroll;
And when he comes to call thee, arise
and follow fast;
His way may lie through darkness, but
it leads to light at last.

—Henry Van Dyke.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1.—WISDOM hath builded her house, she hath hewn out her seven pillars.

2. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table.

3. She hath sent forth her maidens: she crieth upon the highest places of the city.

4. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5. Come, eat of my bread, and drink of the wine which I have mingled.

6. Forsake the foolish, and live; and go in the way of understanding.

7. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

8. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9. Give instruction to a wise man and he will be yet wiser: teach a just man, and he will increase in learning.

10. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

11. For by me thy days shall be multiplied, and the years of thy life shall be increased.

12. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shall bear it.

13. A foolish woman is clamorous: she is simple, and knoweth nothing.

14. For she sitteth at the door of her house, on a seat in the high place of the city,

15. To call passers-by who go right on their way:

16. Whoso is simple, let him turn in

hither: and as for him that wanteth understanding, she saith to him,

17. Stolen waters are sweet, and bread eaten in secret is pleasant.

18. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

—*Proverbs, 9th Chapter.*

INTERPRETATION

In Proverbs we have the triumphant keynote of the conscious attainment of the Initiate. In this chapter we find a contrasting picture drawn for us of the way of the spirit and the way of the flesh. Wisdom is the second or feminine aspect and the great heart principle of God. Through this principle the seven pillars of the house are hewn out, meaning the building of the body of the Initiate with its sevenfold powers, the "golden wedding garment" of St. Paul.

Verse two refers to the overcoming of the desires and the blending of the powers of head and heart. Verse three tells us of the power and influence of the presence of the Holy One. Verse four is a call to every neophyte upon the way. Verse five, in accordance with the teachings of the Rosicrucian Philosophy, tells us that attainment lies in blending the power of knowledge with faith. It is only as we begin to find the way of understanding that we really begin to know the meaning of life.

The life of the holy man is described in verses 10 and 11. The fruits of the spirit are love, good works, and the great peace that passeth all understanding. The years of life of a holy man are indeed increased, for with Initiation there is attained an unbroken consciousness through what men call life and what they call death. These two proverbs of

King Solomon shows us the power of the spiritual over the material, the eternal over the transitory.

In contrast to the word picture in verses 6-12 of a holy life and its effects and influences, we find in verses 13 and 14 the ways of the worldly minded depicted for us. Though the seat of the woman may be in the high places of the city, though it may hold power, wealth, and social position, yet Solomon the Initiate tells us that "she is simple, and knoweth nothing."

The call to the neophyte is again heard in verse 16. The call of the lower self within each one of us is voiced in verse 17. The life of the material or worldly man is described in verse 18, for the things of the world lead only through agony and suffering to disillusionment and death. Throughout the Bible the materially minded are referred to as being asleep or dead.

The Relation between the Rosicrucian Fellowship and Other Rosicrucian Societies

BY MRS. MAX HEINDEL

THE Rosicrucian Fellowship is the authorized representative for the present period of the ancient Rosicrucian Order, of which Christian Rose Cross, or Christian Rosenkreuz, is the Head. This Order a few years ago authorized the formation of the Fellowship by Max Heindel for the purpose of carrying the Western Wisdom Teachings to the Western people. In earlier ages the Order carried on its work through various secret societies in Europe and America; but the growth and advancement of the people of the United States have in recent years reached such a point that the Order deemed it advisable to establish a physical center here for the extension of its work. The Rosicrucian Fellowship is its latest manifestation in physical form.

The Fellowship was founded by Max Heindel under direct instruction of the

Elder Brothers of the Order, who in 1908 selected him to be their messenger. He visited in that year the physical Headquarters of the Order in Europe, and spent some time there writing the first draft of the "Rosicrucian Cosmo-Conception," the basic textbook of the Fellowship, and obtaining direct instructions as to how to start the work. He also attended during his life the sessions of the Order in the etheric temple in Europe to which his Initiations in the Lesser Mysteries admitted him.

The work of the Rosicrucian Order is directed mainly from the invisible planes. The Rosicrucian Fellowship has at all times been conducted in accordance with the advice received from one of the Elder Brothers of the Order known as the Teacher. Mrs. Max Heindel, the present leader of the Fellowship is continuing the work along the lines laid down by Max Heindel.

The particular work of the Fellowship is to disseminate the esoteric doctrines of the Christian religion, since the Rosicrucian Philosophy is an esoteric Christian philosophy. It is destined to become the universal religion of the world, because the Sun Spirit, Christ, is to have charge of human evolution during the next Great Sidereal Year of approximately 25,000 years.

Other Rosicrucian societies in the United States claim, we believe, lineal descent from earlier branches of the ancient Order in England, France, Egypt, or other countries. The Rosicrucian Fellowship has no lineal connection with the descendants of these earlier branches.

"O God, whom the world misjudges and whom everything declares, listen to the last words that my lips pronounce: If I have wandered, it was in seeking Thy law. My heart may go astray, but it is full of Thee! I see, without alarm, eternity appear; and I cannot think that a God who has poured so many blessings on my days will, now that my days are done, torment me forever."—*The last prayer of Voltaire.*

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.

Vivisection Goes Called Champions of Fantasy

Mr. H. G. Wells, the noted author, in the following newspaper article gives his views of vivisection. These views are quite typical of those of the average man or woman. On the surface of things they look quite plausible. The occult student, however, knows the reverse side of the picture. He knows that cruelty is one of the most destructive of all vibrations. It is of the same general nature as hate. These vibrations are the most deadly of the entire list. They are the ones which will most quickly relegate a man to the ranks of the stragglers in evolution and deprive him of his vehicles and compel him to go back to chaos to await the beginning of a new evolutionary day. This is a fate more terrible than is indicated in these few words.

From the standpoint of values obtained from vivisection, the occult student knows that cruelty fills the aura of the one who practices it with invisible entities of a low nature which cloud his vision and befog his judgment so that he is very unlikely to obtain any new truth which will be of lasting benefit to anybody. Therefore, in spite of all the plausible arguments of the medical profession we feel and know that they are largely deluded in the matter of vivisection, and that in the main it is a crime against nature which will bring very evil consequences in its train.

What is vivisection? It is a clumsy and misleading name for experimentation upon animals for the sake of knowledge to be gained thereby. It is clumsy and misleading because it means literally cutting up alive, and trails with it to most uninstructed

minds a suggestion of highly sensitive creatures bound and helpless, being slowly anatomized to death. There is no denial on the part of the scientific experimentalist that a certain number of experiments are painful, and have to be painful and that they are of a sort that have to be performed upon animals of an order of intelligence that leaves one in no doubt of the reality of the sufferings inflicted. The large majority of experiments involve no inconvenience to the creatures tested, but there is this residuum of admittedly painful cases.

Antivivisection is, we begin to realize, a campaign to protect a world of fantasy against science, a cherished and necessary world of fantasy. It is a counter-attack upon a treatment of animals that gives the lie to a delightful and elaborated mythology in which these poor limited creatures are humanized and have thrust upon them responses, loyalties and sympathetic understandings of which they are, in reality, scarcely more capable than plants.—*Los Angeles Times*.

Nomad Tells Sex of Unborn

Every once in a while, as exemplified below, somebody comes along with a claim that he can foretell the sex of unborn children and even influence the sex. These individuals, however, demonstrate one of three things: either they are clairvoyant and therefore able to sense conditions on the invisible planes before they become a reality in the physical world; or they are self-deluded; or they are impostors.

The occult student knows that birth is no haphazard matter left to chance or the ministrations of individuals who may claim to exercise a prenatal influence. Before an Ego comes to rebirth, its future life is very carefully mapped out by the Recording Angels, and a definite program is established including the matter of sex and who the parents shall be. After the Ego has started the downward descent from the higher worlds into the physical body through birth there can be no change.

The clairvoyant, however, can see the etheric and spiritual counterparts of the

various bodies of the incoming Ego and note the sex before birth. It is possible also that some mediums may be able to do the same thing. Others who may appear to get results along this line are merely good guessers.

An old bare-footed wanderer, who claims to be able to predict the sex of the coming generation, and even to regulate the sex of an expected child by a few simple instructions to the mother, has appeared in the committats of Baranya and Bacs, and as the old man's prophecies have proved correct in ninety-nine cases out of a hundred he has speedily become a persona grata in the farms and villages.

The old man declared that he had formerly been a blacksmith, and that the secret of divining and influencing the sex of the unborn was imparted to him by a doctor whom he met in Germany twenty years ago; since then he has successfully applied the system more than 2000 times. The visitor, who mentioned the birth dates of the other members of his family, was instantly and correctly informed by the old man which of these were male and which female.

Limiting Armaments

Glenn Frank, President of the University of Wisconsin, gives below some of his ideas in regard to the limitation of armaments and doing away with war. His view is not very encouraging as regards what the nations are doing and are likely to do in this matter. He paints very clearly, however, the picture of that which humanity must do if it is to avoid annihilation.

As one by one international conferences on the limitation of armaments end in tragic futility, the whole world, for all the bland professions of peaceful intent, faces afresh the almost certain catastrophe of another suicidal competition in arms.

As the world is organized, all nations will run in the armaments race unless all nations, or at least the dominant ones, agree on an ironclad limitation of armaments.

I set this down with a heaviness, not to say sickness, of heart.

War is the ultimate insanity.

The next war may indeed prove the suicide of civilization.

In the next war there will be no rules of the game.

The distinction between combatants and non-combatants will be wiped out.

The sweater-knitting debutante will be as legitimate a target as the grizzled gunner.

The next war will mark the burial of decency.

Chivalry, bled weak by the last war, will die on the first battlefield.

When the world fights again, it will be an orgy of scientific savagery.

Clearly any senator, congressman or president who does not dedicate himself to an effort to limit armaments and to outlaw war in some effective way, or who trifles with international policy for any petty advantage, is a traitor to the human race.

But the world is so interrelated that until all nations, or the decisive majority of nations, display an economic statesmanship that will remove the major causes of war and agree upon a limitation of armaments that will remove the tempting instruments of war, every nation will polish its suicide's weapons, build navies, train armies, and stretch its wings in warlike preparation.

Today economic statesmanship is at a minimum.

And governments talk blandly of armament limitation in one breath and in the next permit negotiations to reach a pass that is likely to result in naval and military expansion.—*Los Angeles Illustrated Daily News*.

International Relief

The clipping below shows that the world is becoming very much alive to the necessity of furnishing relief from suffering wherever it may be found. It is a sign that the Brotherhood of Man is being more and more realized even though humanity as a whole is a long, long way from getting a complete realization.

Realizing the inadequacy and lack of organization of the means that now exist to cope with disasters, the League of Nations Council passed a resolution in December, 1926, which provided that a conference for the establishment of an International Relief Union for the relief of populations stricken by disaster be summoned. This conference has framed a convention with statutes and a final act, and eleven nations have already signed the agreement under which the organization is formed. Each state will be required to contribute to the initial fund of the International Relief Union, but after that contributions will be voluntary. It will operate in favor of any nation stricken by disaster without distinction of race or nationality, or regard to political or religious considerations, although its activities will be limited to disasters that occur in the territories of members of the Union or are of a nature to affect these territories. Close cooperation with Red Cross Societies is expected. The Union will have its headquarters at the seat of the League of Nations, that is, at Geneva.—*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

Sun Spots, Their Cause and Effect

Question:

What are sun spots, what causes them, and do they have any particular effect on the planets and their inhabitants?

Answer:

Sun spots are depressions or cavities in the surface of the sun. A sun spot consists of a more or less round, relatively black center or nucleus called the *umbra* and a surrounding less dark part called the *penumbra*. The penumbra is made up of converging fringelike filaments of brighter material than the center, or umbra. The umbra and penumbra do not gradually blend into each other but are separated by a well defined boundary, and likewise the penumbra and surrounding photosphere have a very definite line of demarcation.

Both in form and dimension the sun spots are subject to great changes which transpire with astonishing rapidity. Two or more situated close together will frequently expand towards each other and form one large spot. On the contrary, one large spot has been seen to suddenly crumble into several smaller ones. The umbra of a sun spot may be anywhere from 500 to 50,000 miles across. The diameter of the penumbra may be as great as 200,000 miles. The largest sun spots can be seen with the aid of a smoked glass to reduce the glare of the sun. The umbra of a sun spot is dark only in comparison with the glowing

photosphere (luminous envelope of the sun) which surrounds it.

Sun spots last from a few days to several months with an average duration of a month or two. They are rarely seen except in two belts extending from latitude six degrees to latitude thirty-five degrees on each side of the equator. They are not always equally numerous. For about three or four years they appear with great frequency, then they become less numerous and decline to a minimum for about three or four years, after which they are more numerous again. The interval from maximum number to maximum number averages about eleven years. When the sun spots are fewest, the sun emits its full amount of heat, but when they are most numerous, the heat is considerably decreased.

The sun, the planets, and their satellites, which collectively we designate as our solar system, are so indissolubly bound to one another and to the beings which inhabit them, that any planetary disturbance on one of these heavenly bodies is felt not only by all the other members of the solar system but also by the beings inhabiting the individual planets of that system. Disturbances on the sun are especially distressing for the reason that the sun is the center of the solar system and to it all the planets are magnetically attached.

Sun spot activity, recurring in eleven year cycles, is in reality caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle we designate as the sun. When the outbreathing of this great Being occurs it carries with it the life and vital-

ity of the Architect of the Universe, whose breath in turn imparts His vitalizing, fructifying qualities to all that exists within the solar system, giving, without stint or measure, life to all that is. And this great outflow of vital energy manifests in everything from the tiniest differentiated life spark to all the great Beings who guide and direct the processes of evolution. On our mundane sphere we see it manifest in pleasant, sunny weather, in good crops which the vitalized earth is able to produce, and in healthier, happier people, who are inclined to be more amiable and kind. In other words, this great outbreathing of the Cosmic God marks an era of increased vitality and good feeling, and accelerated growth on all planes of being. During this time the sun itself is comparatively free of spot or blemish and shines with great brilliancy, giving out its maximum of heat and light.

This outbreathing, lasting approximately five and one-half years, is followed by an inbreathing of the Cosmic God. When this great cosmic breath returns to its source, it is laden with a sense of the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the major part of the sun's life-giving force is being gradually withdrawn from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomforts, which generate in humanity ill feeling, brooding, and general discontent. Feeling the results and not knowing the cause of the distressing conditions, people begin to criticize, blame, distrust, and actually hate one another; and after the recurrence of these conditions for a number of times the feeling engendered begins to crystallize into a definite thought form animated by the desire for revolt which may force changes. This state of unrest grows until humanity becomes so saturated with ill feeling that at the time of one of these recurring sun-spot pe-

riods an outbreak is very likely to occur, as was the case in the last great war.

This great outbreathing and inbreathing of the Cosmic Being whom we designate as God might be likened to the systole and diastole of a great heart, sending out at one time the full force of solar vitality to the furthestmost confines of the solar system, then drawing it in contaminated with the poison of passion generated by billions of beings in the struggle for existence in the different worlds. The outgoing vital force is similar to the arterial blood which issues from the heart of the human being, pure and clean, laden with the life-giving oxygen which is sent to every part of the body and then returns through the veins laden with the poisonous carbon dioxide generated by the processes of metabolism going on in every part of our being. As the lungs through the processes of osmose purify the blood by supplying it with oxygen and relieving it of its load of carbon dioxide, so does the sun alchemically transmute the poison of passion, envy, pride, lust, hate, et cetera into pure love and life force, and returns these to the various planets of the solar system. It is while this alchemical transmutation is taking place that the sun-spot activity occurs, the spots being the physical manifestation of the alchemical process which in then in action.

*Treatment of Insects and Vermin as
Pests*

Question:

I understand through reading your literature that it is wrong to kill insects. We are almost overrun with earwigs, small insects, and other vermin. I do not know just how to solve the problem. Can you give me some advice on this subject?

Answer:

The Rosicrucian teaching has always conformed to the teaching of the Bible, "Thou shalt not kill"; but we have never felt that this injunction was intended to include pests, vermin, bacilli,

or other micro-organisms which take such a terrible toll of human life. The bacilli of infectious diseases are particularly the embodiment of fear and hate, and therefore they can be effectually vanquished by applying the opposite forces of courage and love.

Beasts of prey and poisonous reptiles should never be permitted to go about where they would endanger human life, and it is perfectly right to exterminate them should the occasion really demand it. What we do insist upon, however, is that it is wrong to kill for profit, for sport, for food, or for the gratification of vanity, that is, using animal skins for personal adornment, et cetera.

Why and How the Earth's Appearance Is Altered

Question:

I should like a little more information as to how we alter the appearance of the earth to afford the necessary environment for the next step in evolution.

Answer:

In the Second Heaven, in the region known as Concrete Thought, are found the archetypes of every form, from the greatest to the smallest, that exists in the physical region. These archetypes are built by the creative Hierarchies, the angels, the so-called dead, and the nature spirits. They take the form of *living*, vibrating cavities or molds, each mold emitting a sound which is its keynote, and it is this sound or tone that builds the corresponding form in the physical region. The music sounding in the archetype attracts and molds the physical atoms with which it comes into contact, each particular form being determined by the shape of its own particular archetype. When any modification in the earth's surface is desired by the creative Hierarchies before mentioned, they change the form and tone of the continental archetype, and this being the pattern or mold of the physical creation desired, it must of necessity bring about a similar change in the physical form.

This same process is employed whether the physical manifestation be mineral, plant, animal, continent, or man.

The Return of the Spirit through Purgatory

Question:

When the spirit leaves the body at death it passes through purgatory and the First, Second, and Third Heavens. Coming down to rebirth, when it reaches the lower region of the Desire World, is it not again in purgatory?

Answer:

When the spirit passes into the lower regions of the Desire World after death, the centrifugal force which prevails there acts in such a way as to throw the coarsest material of the desire body to the outside. It is in this part of the desire body that the pictures of all the evil acts that the spirit has committed during its last life are recorded. It is the reviewing of these pictures and the forcible ejection from the desire body of the desire stuff which contains them that causes suffering in purgatory. But note this: the desire stuff which contains the pictures is *cast out* at that time, and only a record of their existence remains indelibly inscribed on the seed atom of the dense body. Consequently when the spirit passes through purgatory on its way to rebirth, it has no evil pictures to review and expurgate, but on the contrary it is busy at that time gathering material from this region to incorporate into its new desire body; and as it has no evil to eliminate, this region is not purgatory to it at all, for purgatory exists only for those who have evil desires and emotions which must be expurgated.

If you want knowledge, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.—*John Ruskin.*

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Great Pyramid

Its Divine Message

BY JOHN B. WARD

THE following is a brief description of one of the great wonders of the world—the Great Pyramid.

There are many pyramids in Egypt, built at various times, but only one of the entire number is of any special importance. It is known as the Pyramid of Gizeh, or Cheops, and is that which is referred to in Isaiah 19: 19-20:

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them."

This pyramid was known by the Greeks as the oldest and greatest of the seven wonders of the world, and is today a cen-

ter of attraction for all travelers. It has been proved to face the four cardinal points of the compass with extraordinary exactitude. And although it is the first pyramid ever built in Egypt, or any other land, it is nevertheless far superior in workmanship to any of the rest. It took rank as soon as built as the most kingly of all architectural efforts, and proves that whoever the builders may have been, the superintending architectural mind was certainly possessed of a knowledge of mathematics and astronomy scarcely, if at all, surpassed today.

Now, if we were starting to build a pyramid, our first care would be to determine the length of the base line. We would no doubt fix it to be so many yards or feet long; but we would not be likely to say it should be so many units plus an odd fraction of a unit. And yet this is exactly what the builders of the Great Pyramid did. They used as a measure the cubit of twenty-five inches, which Sir Isaac Newton called the He-

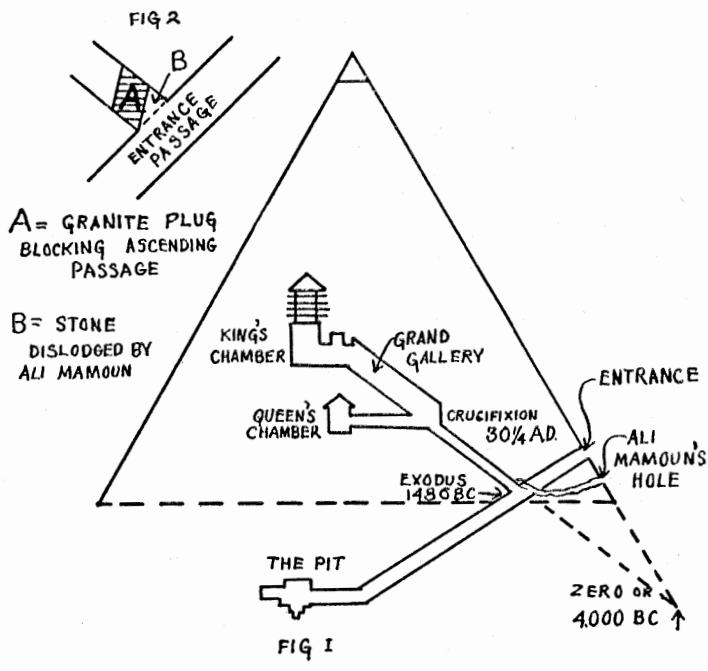
brew sacred cubit. The base line of this pyramid was made to be a length of 365.242 of these cubits, which number, however remarkable it may be, is the exact number of days of the mean solar year, taking into account the extra day every leap year, and also allowing for the periodical dropping of a year at certain long intervals.

This shows two facts: *First*, the builders had an exact knowledge of the length of the solar year; the *second* fact is that they determined that we who live now should understand that they were quite up to

our standard of knowledge, 4000 years before our own day.

In the next place, before we could have built the Pyramid we should have had to determine the height of it so as to cut the angle stones accordingly. Now, whatever we would have done, it has been found that the architect of this Pyramid went through the intricate calculation involved, and the workmen with endless patience cut the stones of the building in such a manner that when it was finished it had slowly risen to a predetermined height of 232.52 cubits or, in other words, 232½ cubits, plus ½ an inch in addition. And what was the reason of all this labored precision? The answer is found in the fact that the proportion of the height to the base is of deep mathematical and astronomical significance. One fact is that if the height of the Pyramid be divided into twice the base, the result is a remarkable number—3.14159, which is the number used to determine the area of a circle, a number indispensable in the higher branches of mathematics.

The builders did not leave their work



in the rough, unfinished state in which it is now. On the contrary, all the large stone steps now visible were filled in with perfectly fitted triangular stones called casing stones. This perfection of workmanship lasted 3000 years. Then the Mohammedans came along and began to pull the casing stones down and use them to build their mosques and palaces in Cairo and elsewhere.

We have now taken a cursory glance at the outside of the building, but however interesting it may be, the inside of it will prove more so. About 820 A. D. a deeply interesting event happened in connection with the Great Pyramid. Up to then not a single casing stone had been pulled down. Consequently there were no steps leading up to the entrance, and this was also closed up by an accurately fitting pivot-working stone of the same polished whiteness as the rest. Therefore there was no one who could point out the whereabouts of the entrance. At that time the caliph, Ali Mamoun of Bagdad, came to reside in Cairo. He had heard that treasures were stored in the Pyramid. He sought an entrance in the

center of the north side. The builders, however, had placed it twenty-four feet to the eastward for an astronomical reason which it is not possible to explain in this short paper. So the caliph failed entirely to find the entrance. But he was not to be balked, so he assembled his Mohammedan workmen and directed them to begin to tunnel an opening some thirty feet above the ground and in the middle of the northern side. The hole he made can be seen to this day. (See diagram).

After many weeks of toil one day a workman heard the sound of something falling in some hollow space not far away. Turning their tunnel in this direction they found a passage, on the floor of which was a beautifully chiseled stone that had fallen down from the ceiling. (See "B" of Fig. 2.) As before stated the proper entrance to the Pyramid is in the north face. It is about one-eighth of the height of the Pyramid from the ground, and consists of a tunnel running with a downward slope into the rock upon which the Pyramid is built. At about one-third of the length of this passageway from the entrance there leads out of the roof of it another passage running in an upward direction with the same angle of slope with the horizontal. It was just at the junction of these two passages that Ali Mamoun's excavation broke through.

This second passageway is called the "ascending passage," and extends some 280 feet in length, the last 150 feet of which is about seven times greater in height than the first portion. This latter portion is known as the Grand Gallery. At the top of the Grand Gallery there is a large step thirty-six inches high. From the top of this step the floor line proceeds horizontally. After climbing the step a low passage or tunnel has to be traversed, which leads to a room called the Antechamber. Thence another low passage similar to the former leads into another room called the King's Chamber. Nothing whatever was found in any of these

passages or chambers except a large empty stone chest at the far end of the King's Chamber.

The stone chest is without a lid, and is the most wonderful vessel of its particular cubic capacity in the world. It was stipulated in the Magna Charta that English wheat had to be sold by a measure known as the London Quarter. Tracing this back we find the Anglo-Saxons had a measure called the Chaldron, of which the Quarter is the fourth part. The striking fact is that the stone chest in the Great Pyramid is of the same size as the Chaldron, and it holds exactly four English Quarters. In addition to this, it is of the same capacity as the Ark of the Covenant in the Wilderness, that is, when the Hebrew sacred cubit of 25 inches is used for the measuring rod. And yet Moses had never seen this empty chest.

King Solomon made ten lavers where the priests might purify themselves before entering the Temple, and each was of the same capacity as this stone chest. He also made a molten sea which rested on twelve oxen. This, being of a shape something like that of an immense milk dish, was not an easy vessel to construct to exact predetermined size. Nevertheless it was done, and was made to have exactly fifty times the cubic capacity of the stone chest. The outside measurements of the stone chest enclosed twice the cubic capacity of the inside; that is to say, if the walls of the chest were conceived of as empty, they would hold four Quarters the same as the inside. And to predetermine the measurements to bring out such a result in an oblong vessel is not easy, as anyone will find who essays the task. If the length plus the breadth of the chest is divided by its height, the result is again the number 3.14159. The periphery of the internal oblong floor of the chest is equal to the circumference of a circle whose area is equal to the area of the chest's floor or base.

The popular idea of the King's Chamber is that it is Cheops' tomb, and the

empty stone chest is called his coffin. But this notion is not based upon facts, because, first, a real Egyptian tomb is plentifully chiseled with hieroglyphics, whereas in the King's Chamber there are none, either on the walls or the chest; second, Herodotus, the Greek historian, left a definite statement that King Cheops was not buried in the Pyramid called by his name, but was entombed in a subterranean region on an island surrounded by the waters of the Nile; third, the ascending passageway was effectually blocked up by stone after stone, accurately fitting it, and dropped into it from above one after another during the process of building. (See "A" of diagram). Therefore it was impossible for Cheops to have been entombed in the King's Chamber unless the dead body had been placed in it when the Pyramid was erected; fourth, even if the ascending passage had not been blocked up, its portcullis entrance is found to be two-fifths of an inch too narrow to allow the stone chest to go through it.

The measurements of the King's Chamber are very surprising. If the length of the Chamber is made the diameter of a circle, then a square of the same area as that circle has 365.242 inches on each of its sides, the same number as there are days in the year. Again, take the same length, and if instead of making it the diameter of a circle it is made the side of a square, that will bring out the further fact that a circle of an equal area to the square has a radius in inches equal to the height of the Pyramid in cubits, i.e., 232.52. Again, take the length and height of the King's Chamber, add them together, and divide by the breadth of it, and the result is once more 3.14159. This makes the third time that this number has revealed itself to us. Once we found it in measuring the exterior of the Pyramid, and now twice again from the different interior measurements.

The King's Chamber is built on the Pyramid's 50th course of masonry. The

cubic capacity of the Chamber up to its first course is equal to just *fifty* times the capacity of the stone chest. The number of stones in the four walls is exactly one hundred. The Chamber also contains twenty million cubic inches, this number being the same as the number of cubits in the earth's polar diameter.

The Queen's Chamber, which is built on the Pyramid's 25th course of stone, contains ten million cubic inches—half the number of cubits there are in the earth's polar diameter. Entering the Queen's Chamber we find in the east wall a peculiar niche. Strange to say, this niche is not in the center of the wall as would naturally be expected, but is built away from the center by 25 inches—a cubit. Here in the center of the Pyramid, built long before the Hebrew civilization existed, is the Hebrew standard of measure, imperishably preserved for all time. This Hebrew standard, however strange it may appear, belongs to us also as well as to them, for the English inch differs from the Pyramid inch by not more than one-half a hair's breadth even to this present day. As far back as the time of Queen Elizabeth it differed by only the thirtieth part of a hair's breadth. It must be evident, therefore, that our inch is identical in origin with that of the inch of the Great Pyramid and of the Hebrew sacred cubit.

If the two diagonals of the base of the Pyramid are added together, the result is 25, 826 inches, which figure is exceedingly close to the number of years in a Great Sidereal Year brought about by the precession of the equinoxes, that slow movement of the earth's polar axis which causes the pole to describe a circle in the heavens.

If a circle is described with a circumference equal to the exact length of the four sides of the Pyramid's base added together, the radius of that circle will be exactly equal to the vertical height of the Pyramid.

The Prophetic Aspect of the Great Pyramid.

We have had an opportunity to consider the wonderful measurements of the Pyramid both from a mathematical and an astronomical standpoint, but there is yet another aspect that many students of the Pyramid believe to be enshrined in it, namely, that relating to time and Biblical prophecy. Indeed, by some the Pyramid is spoken of as the Bible in stone. It is held that there is running through the Pyramid a Chronological Time Line, each inch of which represents a year of time, and upon which line all the important dates of Biblical and Israelitish history down to the present time are faithfully recorded. Be this as it may, some of the results are so startling that mere coincidence seems too improbable an explanation to offer.

Rosicrucian students know that the Bible has seven different interpretations. From the exoteric standpoint it may be said that the present Anglo-Saxon race comprises the literal and actual descendants of the ten tribes of Israel who occupied northern Palestine at the time when the tribe of Judah (the Jews) occupied Jerusalem, and who were overthrown and captured by the Assyrians, B. C. 740-720, and have since that time been lost to history. In the present-day Jews we see the descendants of Judah, and according to the British-Israelitic theory, in the Anglo-Saxon race we see the descendants of the other ten tribes. Therefore the chronology and prophetic indications of the Pyramid concern more particularly the doings of the present-day Anglo-Saxon and Jewish races in so far as their doings relate to the general world events taking place.

The chronological line of the Pyramid is supposed to run up the incline of the ascending passage, with its starting point a position obtained by a geometrical construction based on the framework of the Pyramid. This point is reckoned as Zero, or the Biblical date of creation, 4000 B. C. Measuring upward

from this Zero point one inch for every year, the point where the ascending passage issues out of the descending passage gives the year B. C. 1486, the historical date of the Exodus.

If we measure 684 inches up the descending passage from the point of Exodus, we find engraved on the stonework a chisel line. This is the only mark of the same nature anywhere in the whole building. Taking the same scale of an inch to a year, this line represents the year 2170 B. C. In that year at the autumnal equinox the pole star shone down the axis of the entrance passage, and this will not happen again until by precession of the equinoxes the earth returns to the same position again, which will be 25,868 years from that time. The above date, 2170 B. C., is taken to be the date of the completion of the building of the Pyramid, the date having been thus permanently recorded by the builder.

(To be continued)

Twenty Rosicrucian Lectures for \$1.50

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

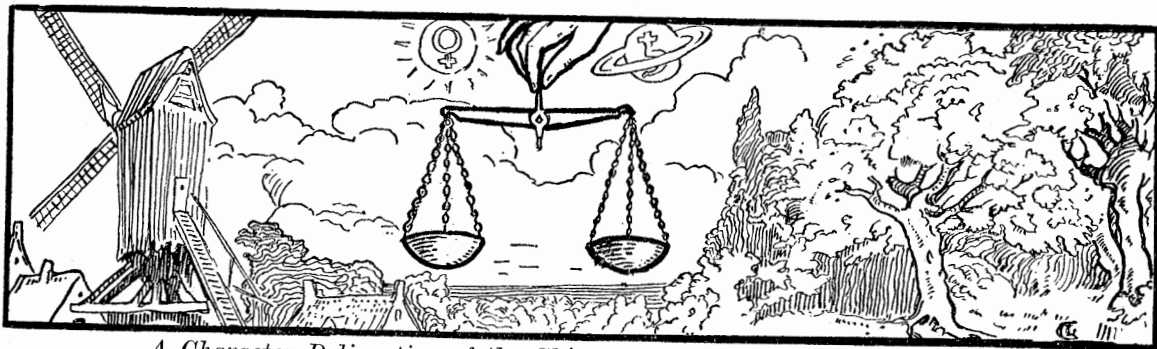
A few of the titles are as follows:

- No. 1. The Riddle of Life and Death.
- No. 2. Where are the Dead?
- No. 3. Spiritual Sight and the Spiritual Worlds.
- No. 4. Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity.

These lectures are in booklet form, durable paper binding. The 20 booklets may be had for \$1.50. 10 cents for single copies, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

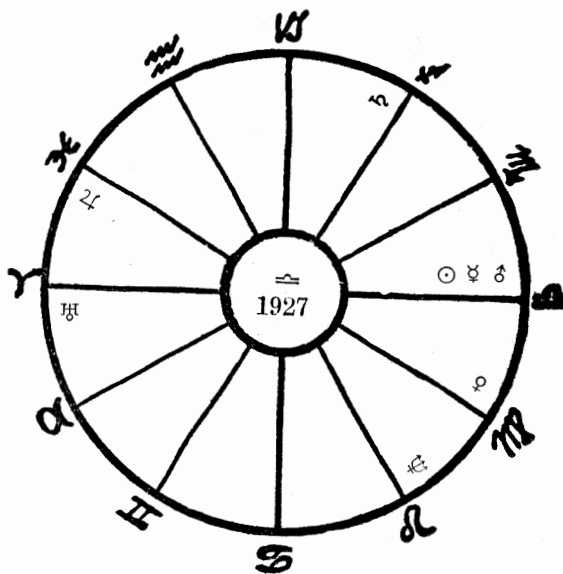
The Children of Libra, 1927



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

The children of Libra may be compared in temperament to the scales. When one side is up, the other is down. Libra is the sign in which the sun changes from the northern to the southern hemisphere, the sign where Saturn is exalted and the sun is in its fall. The Libran may be likened to these two planets. At one time he is optimistic, cheerful, and jovial, and then Saturn causes him to become gloomy, morose, and full of pessimism. The Libran is gentle, upright, and of a compassionate nature. Venus being the ruler of this sign, the native is strongly influenced by this planet, and is fond of pleasures and pretty clothes; he is also a lover of beauty. He is not generally much in love with work, and therefore needs an occasional change of occupation in order to keep up his interest. The Libran takes easily to the liberal arts, architecture, building, landscape gardening, etc. The children of Libra will be unhappy and suffer in health if placed in inharmonious surroundings.

The children born this year while the sun is passing through this sign of Libra will be somewhat more aggressive than is usual with the suave and kindly Libran, for Mars, the planet of dynamic energy, will also be passing through this sign, and Mars in a Venus sign is apt to show his aggressive side. This is very likely to give an excessive amount of



egotism, of which the ordinary Libran has a liberal amount. Mars will be conjoined to the sun during almost all the month. This will give these children wonderful vitality and energy, and they will be able to ward off sickness very readily. Uranus in Aries will give additional energy. Saturn the balancer will be trine to Uranus, and this will give power of concentration and a desire for constructive, humanitarian work; it will also give originality and inventive ability.

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

Your Child's Horoscope

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

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

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

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

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

ELIZABETH CECILIA P.

Born August 2, 1926. 4:30 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Libra 22; 11th house, Scorpio 19; 12th house, Sagittarius 12; Ascendant, Capricorn 3-4; 2nd house, Aquarius 9; 3rd house, Pisces 18.

Positions of the Planets:

Jupiter 23-51 Aquarius, retrograde; Uranus 29-8 Pisces, retrograde; Mars 0-52 Taurus; Moon 7-9 Gemini; Venus 11-41 Cancer; Sun 9-56 Leo; Mercury 17-45 Leo, retrograde; Neptune 23-56 Leo; Saturn 19-30 Scorpio.

Here we have the horoscope of a little girl who will be difficult to understand, tending to be stubborn and unforgiving, and prone to hold a grudge against those she thinks have injured her. With the Saturnian sign of Capricorn on the Ascendant, and Saturn in the 11th house, the most elevated planet in the horoscope, she will be very strongly ruled by this planet. Saturn is in the martial sign of Scorpio and square to Jupiter, Mercury and Neptune. Mars is in his detriment in Taurus where he expresses his cruel side. This indicates a nature

that will find it very hard to forget or forgive. This rebellious nature will be shown especially in the home, for Mars is in the 4th house, which indicates the home.

Modern children are becoming a problem to the parents. They are so original, active, and wise that the parents are not able to understand them. Especially will Elizabeth be a most difficult problem for the mother. This child will respond to the influence of her teacher in school, however, for we find the moon in the 5th house, which rules schools, and the moon is sextile to the sun. The sun is in its own sign of Leo, which is the natural 5th house sign. Hence we may see that Elizabeth will be ready to mind a teacher where she would rebel at the rule of the mother, who is shown by the unsuspected Mars in Taurus in the 4th house. The father is represented by Venus, which is the ruler of the 10th house. Venus is also unsuspected; therefore the rule of both parents will be resented by the child. To get the best out of this girl she should be placed in a boarding school.

She will be inclined towards mystical studies, but she will not be apt to use her knowledge much. She will prefer to read and dream away her time on impractical things. Therefore the parents

should begin early to teach her to have a place for everything and to make use of her knowledge wherever possible. The beautifying of the home will give her pleasure, due to Venus in Cancer, and she will enjoy beauty in the home. So if the parents want the child to be happy, they must have a harmonious, peaceful, and comfortable home.

GERARD B.

Born July 19, 1927. 1:35 A. M.
Summer Time.

Lat. 2 W., Long. 54 N.

Cusps of the Houses:

10th house, Aquarius 0; 11th house, Aquarius 23, Pisces intercepted; 12th house, Aries 4, Taurus intercepted; Ascendant, Gemini 6-46; 2nd house, Gemini 27; 3rd house, Cancer 13.

Positions of the Planets:

Sun 25-22 Cancer; Mercury 26-55 Cancer, retrograde; Neptune 25-37 Leo; Mars 26-5 Leo; Venus 9-40 Virgo; Saturn 1-16 Sagittarius, retrograde; Moon 20-48 Pisces; Uranus 3-22 Aries, retrograde; Jupiter 3-29 Aries.

Gerard was born under the influence of the mental sign of Gemini, and the planet of reason, Mercury, is the ruler of the horoscope. Gemini people are of a scientific and studious nature, and take readily to mental and clerical work. Gerard has his Mercury retrograde and in conjunction with the sun, which has a weakening effect upon this planet, for its strength is partly burned up by the rays of the sun. However, Mercury has an affinity for the moon, and being in Cancer, the moon's home sign, and trine to the moon, the latter being strong in the watery sign of Pisces, we may infer that the mental qualities of this boy will be above the average. The moon being the co-ruler of the mentality and trine to the sun, which is also in the sign of Cancer, we may expect Gerard to stand pretty well in his class work. This will show especially after the age of eleven years when Mercury goes direct. Then the mentality will find greater freedom.

Gerard will attract many friends, especially from among people who are in high position, and they will be ready to use their influence in his behalf. This boy will be a problem in the home, for with Neptune conjunct Mars in Leo in the 4th house he will be apt to show the cruel and worst side of his disposition to his mother and to those who must live with him in the home. Neptune conjunct Mars in Leo gives egotism, and indicates one who will want to rule or ruin. Therefore it would be wise for the mother to begin early to teach him kindness and service in the home, and not allow him to expect to be waited upon, but teach him to wait upon and serve others. Jupiter conjunct Uranus, trine the sun, Mercury, and Saturn gives talent for public speaking and dramatic ability; and as Uranus and Saturn are sextile to the Midheaven and also co-rulers of the sign on the Midheaven, Aquarius, a public career is indicated.

VOCATIONAL

REGINALD P.

Born April 13, 1908. 11:00 A. M.

Lat. 2 W., Long. 51 N.

Cusps of the Houses:

10th house, Aries 5; 11th house, Taurus 14; 12th house, Gemini 26; Ascendant, Cancer 29-32; 2nd house, Leo 16; 3rd house, Virgo 6.

Positions of the Planets:

Jupiter 3-52 Leo; Moon 15-17 Virgo; Uranus 16-53 Capricorn; Mercury 0-47 Aries; Saturn 3-4 Aries; Sun 23-6 Aries; Mars 4-12 Gemini; Venus 8-7 Gemini; Neptune 12-12 Cancer.

In Reginald's horoscope we find the watery and mystical sign of Cancer on the Ascendant, with the watery and occult Neptune in Cancer in the 12th house, sextile to the ruler of the Ascendant, the watery moon. This indicates a restless and roving nature which is torn between the influences of two paths. Neptune in Cancer and the 12th house, sextile to the moon, gives the young man a sensitive, idealistic, and mystical nature, indicating one who would prefer a quiet

retreat to carry on his investigations. But there is another Reginald, indicated by the sun in the 10th house in the martial sign of Aries. The sun is square to Uranus and parallel to the moon, which will give a desire to rule, to master. We find Saturn conjunct Mercury in Aries near the cusp of the Midheaven. Saturn is ambitious and argumentative when in conjunction with Mercury in Aries. These two natures will cause a restlessness which will make it difficult for this young man to choose a vocation. Like Faust in his struggles, he may say:

“Two souls, alas, are housed within my
breast,
And struggle there for undivided reign;
One to the earth with passionate desire
And closely clinging organs still adheres;
Above the mists the other does aspire
With sacred ardor unto purer spheres.”

While desiring to follow the mystical and idealistic path, Reginald will still be led by the planets in the Midheaven to aspire for fame and glory. A very keen and scientific mentality is indicated by Mercury conjunct Saturn in Aries, sextile to Venus and Mars, and trine to Jupiter. The study of science and mathematics should appeal to him, also astronomy, physics, and chemistry. In giving out his knowledge through the pen he would receive a satisfactory response from publishers and the public.

Wise, of a wisdom far beyond our shallow depth, was that old precept: Watch thy tongue; out of it are the issues of life! “Man is properly an incarnated word”: the word that he speaks is the man himself. Were eyes put into our head that we might see, or only that we might fancy and plausibly pretend we had seen? Was the tongue suspended in our mouth that it might tell truly what we had seen, or only that it might utter vain sounds, soul-confusing jargon, and so divide man as by enchanted walls of Darkness from union with man?

Correspondence Courses

ROSIERUCIAN PHILOSOPHY

We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY COSMO COURSE, using the *Rosierucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosierucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. Being on the Regular Student list alone constitutes membership in the Rosierucian Fellowship. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy. This course is open to any student who has completed the Preliminary Course.

The Rosierucian Philosophy seeks to make Christianity a living factor in the world by giving the esoteric facts which make it reasonable and capable of acceptance by the twentieth-century man or woman. It gives the esoteric facts of evolution as distinguished from the scientific theory, and it points out the future development of mankind.

ASTROLOGY

We have two correspondence courses in Astrology, one for beginners, consisting of twenty-three lessons, and one of twelve lessons for advanced students. These courses teach the value of astrology in the analysis of character, and since character is destiny, it also enables one to predict destiny within certain limits.

All these courses are conducted on the free-will offering plan, and are open to all who will not use this knowledge for commercial purposes. Further information and enrollment blanks gladly furnished on request.

THE ROSIERUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from September)

- Q. What else is illustrated by the experiment of the scientist?
- A. That the universe is not a vast perpetual-motion machine, which when once going keeps on without internal cause or guiding force, for the moment he ceases to turn the oil-ball the orderly motion of his miniature planets also ceases and all returns to a shapeless mass of oil floating on the water.
- Q. What would happen to the universe if God ceased to exert his all-embracing activity?
- A. It would at once dissolve into "thin space."
- Q. What is said of the second interpretation of Genesis?
- A. It is marvelously exact in its description of a twofold formative energy. It does not specifically state that God is triune. The reader's knowledge of that fact is taken for granted. It states the exact truth when it says that only two forces are active in the formation of a universe.
- Q. What does the first aspect of the Triune God arouse?
- A. The first aspect of the Triune God manifests as the will to create, and this arouses the second aspect (which is wisdom) to design a plan for the future universe.
- Q. What is the first manifestation of force?
- A. Imagination. After the primal force of imagination has conceived the idea of a universe, the third aspect (which is activity) working in cosmic substance produces motion.
- This is the second manifestation of force.
- Q. Why is motion alone not sufficient?
- A. To form a system of worlds motion must be orderly. Wisdom is therefore necessary to guide motion in an intelligent manner in order to produce definite results. Thus we find that the opening sentence of the Book of Genesis tells us that in the beginning orderly, rhythmic motion in cosmic substance formed the universe.
- Q. What else does this second interpretation of the opening sentence give us?
- A. It gives a fuller idea of God when it speaks of the "twofold energy," pointing to the positive and negative phases of the One Spirit of God in manifestation.
- Q. What is accentuated in the remaining verses of the chapter?
- A. In harmony with the teaching of occult science, God is represented as a composite Being.
- Q. In addition to the creative Hierarchies which worked voluntarily in our evolution, how many more are there?
- A. There are seven others which belong to our evolution, and are co-workers with God in the formation of our universe.

(To be continued)

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.*

Children's Department

Daniel and the Lions

BY MARY-ABBY PROCTOR

(Continued from September)

DANIEL, aged and saintly, replied to the king: "Give thy rewards to another. I will read the writing unto the king, and make known the interpretation thereof. The Most High gave Nebuchadnezzar, thy father, a kingdom and majesty and glory and honor; but his heart was lifted up, his mind hardened in pride, so that he was deposed from the kingly throne and his glory taken from him. He was driven from among the sons of men. His mind was made like the beast's mind. He dwelt in the fields. He was fed with grass like oxen. His body was wet with the dew of heaven till he knew that the Most High God ruled.

"And thou," continued the Prophet, "although thou knewest all this, hast not humbled thy heart, but hast lifted up thyself against the Lord of Heaven. The vessels of His house have been brought before thee; thou hast drunk wine from them and hast praised the gods of gold, of silver, of brass, iron, wood, stone, which see not nor hear nor know."

The ancient Wise Man thus spoke very sternly to the foolish king, then turned to the wall where were written these words, "*Mene, Mene, Tekel, Upharsin,*" which Daniel explained in this way:

"*Mene*: God hath numbered thy kingdom and finished it. *Tekel*: thou art weighed in the balance and found wanting. *Upharsin*: thy kingdom is divided and given to the Medes and Persians."

The king's doom was sealed. That night the armies of Cyrus stormed the gates of beautiful Babylon, and Belshazzar, the king, was slain. Darius, the

Median, was placed in charge of the city. He gave to the old prophet, Daniel, still greater honors and more power than before. He greatly admired and loved him.

Thus was Daniel preferred above the governors and princes. And they were offended that he should be preferred before them and sought to find some fault in him, but they could find none. They said among themselves that the only error that could be found against him would be concerning the Law of his God. And they went about preparing a plan by which they might put this faithful man in a wrong light.

Any law or decree made by the king must be carried out without change. Even to this day when a thing cannot be changed we say, "It is like the law of the Medes and Persians." These envious men went to the king and urged him to make a royal statute and decree as follows: "Whosoever shall ask a petition of any god or man save thee, O king, for thirty days, shall be cast into the den of lions." The king listened as they urged. They said, "Now, O king, establish the decree and sign the writing, according to the law of the Medes and Persians, which altereth not." The king signed the decree, and it became a law which could not be changed.

Now Daniel knew that the writing was signed. He went into his house, his windows being open in his chamber toward Jerusalem. He kneeled upon his knees three times a day and prayed and gave thanks before his God, as he had always done before the decree was made.

The evil men found Daniel praying just as they had hoped and expected. They hastened to the king and asked

him, if he had not made a certain decree, which if broken should cause the man who broke it to be cast into the den of lions.

The king answered: "The thing is true according to the law of the Medes and Persians, which altereth not."

How these men must have rejoiced at the success of their wicked scheme. But when the king heard about Daniel, he was sore displeased with himself. He saw very plainly that he had been duped by these jealous men. Yes, indeed, he had been trapped! The wisdom and advice of this holy Wise Man was very valuable to him. Besides, he loved Daniel. He tried to think of some plan by which he might save him. These men, however, mistrusted the king; they showed him the decree which he himself had made and signed, and reminded him of the law of the Medes and Persians that "no decree nor statute which the king establisheth may be changed."

There was nothing else for the king to do but keep his own statute. The holy man was found at prayer, calm and full of faith and trust. The soldiers seized him and cast him into the den of lions. The lions had been kept without food for several days so that they were very hungry and fierce.

The king was heartbroken as he saw this thing done. He said to Daniel: "Thy God, whom thou servest continually, He will deliver thee!"

A stone was brought and put at the mouth of the den. The doors to the pit were sealed with the ring of the king and with those of the nobles. These envious ones were taking no chances of having Daniel released.

From the pit the king went to his palace, only to spend a very miserable night. He could not keep the thought of the holy man from his mind. He could take no food. He had no music; no dancing girls were brought before him. No sleep visited his eyelids.

As soon as the first ray of morning light came into the sky, the king hastened

to the den of lions. As he arrived he cried out in a sad voice, "O, Daniel, thou faithful servant of the living God, thou great and holy man, hast thy God, whom thou servest continually, delivered thee from the lions?"

Fancy how the king's heart must have bounded with joy as he heard the loved voice answer, "O king, live forever! My God has sent his angel and shut the lions' mouths that they have not hurt me!"

Then was the king exceeding glad. He gave the command that Daniel be released. How impatiently he must have waited to see that grand man, of whom it was said when he was taken from the lions' den: "No manner of hurt was found upon him, because he believed in his God."

Then the king made another decree. He wrote to all his provinces: "I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel, for He is the living God, and steadfast forever. His kingdom shall not be destroyed. His dominion shall be even unto the end. Peace be multiplied unto you!"

The Mt. Ecclesia School for Children

Our boarding school for children is just starting its second year of operation. Miss Louise Kjellberg, our new teacher, is proving very capable in her position as kindergarten instructor and general superintendent of the children's work. The elementary principles of the Rosicrucian Philosophy are taught the children in a practical manner. The Rosicrucian service is used daily. Regular kindergarten instruction is given as well as primary French, music, nature study, etc. The school is open for pupils between the ages of four and seven. Further particulars will be gladly furnished upon request.

MT. ECCLESIA SCHOOL FOR CHILDREN
The Rosicrucian Fellowship,
Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

The Sanctity of Life

A Plea for Vegetarianism

BY GRACE EVELYN BROWN

(This article was awarded third prize in our recent competition.—EDITOR.)

HABITS and traditions are strong factors in all lives, and particularly in those that drift along unthinkingly. How many habitual meat eaters when sitting down to a dinner of beef, veal, or pork think of their cooperation with the vast slaughterhouses that give them their meats? How many realize that a week before, these animals whose remains are now butchered and charred were living sentient lives of enjoyment and slowly evolving close to nature, peacefully grazing in "green pastures," wandering beside "still waters," until they were taken away in crowded cattle cars and driven into pens, some so roughly treated that their legs were broken or they were otherwise maimed? What did it matter? They were soon to die. There was no use in bothering to make their few remaining days less painful.

Those who consider meat eating simply a matter of ingesting necessary food should look back a week and realize what a slice of steak entails. There is the wrong perpetrated upon the innocent beast, and the injury done to the character of

the butcher and to all employees and employers in this industry. There are the evil influences emanating from the slaughterhouses where the butchering is done, dense clouds of low, destructive forces, which spread from them all over the country. There is the evil influence of the retailing of these products upon all those who are employed in such pursuits. There is the great power of example and familiarity with cruelty and low conditions which must of necessity accompany such business.

What are the future states of the entities so suddenly and so cruelly deprived of their bodies, thrown out upon the lower levels of the desire world, still vibrating with fear, hatred, and physical and emotional suffering? What of the partakers of this "meat," its tissues filled with the poisons of fear and hate? What of the future of the unthinking multitudes that countenance these conditions century after century, and of the action of the great laws of justice and of cause and effect?

With each physical embodiment man goes through in epitome all of his earlier evolutionary stages. Embryonic life reveals this recapitulation of all of the

subhuman states in the order through which the evolving life has passed to reach the human stage. After birth the consciousness still continues to recapitulate the earlier human states. The child is a little savage, playing "Indian" or "soldier," fighting with snowballs or toy guns, and building "forts." Youth passes through the age of romance, principally emotional. Early manhood becomes more mental. Later life gives the higher developments of understanding, wisdom, philosophy, and creative power in various ways.

Many vegetarians have become such in the present life after unthinkingly experiencing the conditions of former and cruder lives when nearer to the savage and his meat-eating tendencies. Evolution is a constant awakening. Every year, if we are progressing as we should, we may truthfully say that we are coming more and more to really live; each year shows us so much that was previously concealed that the ideals of former years as compared with those of the present seem truly stupid, dense, and blind.

Thus many who were eaters of meat in the past look back to that time as a dark age. Many a child unthinkingly eats meat, because he is given it by his elders and is told to eat it if he would be healthy. Then one day he asks what meat is, and is told that it is part of an animal. Eating a dead animal! The horror of it! "Heaven lies about us in our infancy"; yet, "shades of the prison house" gradually shut out the light. Habit and example are strong when kept up year after year. The child grows accustomed to the thought of eating a part of an animal when that creature is not his pet, when it is not a horse or a dog, but a lamb or a sheep.

But the awakening will come sooner or later. His growth and reason may liberate him; he may reduce meat eating to a minimum or give it up altogether; or it may be that he will wait until a future incarnation for his awakening.

Many years ago while visiting the

suburbs of Chicago, I was invited to go to the stock yards with three relatives. At first I refused. Then something within induced me to go. I thought I would not have to be brought into contact with the the actual killing of the animals, for that would be more than I could bear. As we approached the vast yards, a feeling of terrible depression gradually settled down upon me. It was as if we were getting nearer and nearer to the inferno. I could almost see and feel physically the dense atmosphere, which seemed like a dark pall of smoke, grime, or murkiness. It seemed to be filled with evil, depressing sensations as if life there were not worth living. Death, oblivion, or a cessation of consciousness seemed the only state to be desired. It was all like heavy clouds, the atmosphere of a lowering and threatening thunder storm, just about to break. I was not conscious of the flashing of the lightning. That was to come later.

We alighted from the car at the entrance, where in all directions, stretching away as far as the eye could reach, were pens of creatures waiting to be butchered. On the blackboard near the entrance chalked figures stated that on that day a certain number of steers were killed, running into the thousands; also sheep in the thousands, and hogs in the tens of thousands. We walked over little wooden bridges between the pens of animals. One had a broken leg, untended, with suffering painfully evident.

As we approached the building where the slaughtering was done, the feeling of depression increased until it became almost a terror. The guide took us to a large doorway leading into an apartment through which a drove of frightened, squealing hogs were being driven to the room where the butchering was going on. As I hesitated to go forward into this maelstrom of terror, I was suddenly struck by what was almost a physical blow over the chest and heart. The psychic vibrations were the strongest that I had ever encountered. Here

was the stroke of lightning in that dreadful storm of evil. I became at once almost unconscious of my body. I was aware only of silently weeping as those with me took me to the waiting room and left me there, while they went on through the great building. They returned in an hour, which passed to me as a moment, for I was above the physical, living on the higher planes with the spirits of the animals.

First of all, I was conscious of the unity of all life in the one great Life of God. Then I recognized the brotherhood of all creatures. Here at last I realized that all animals were the brothers of man. This was the first time that I had actually sensed this. At that time I had never heard of the wonderful teachings of occultism, but they came in the latter part of that same year. This experience taught me much that was to be corroborated a little later. I saw the purpose of good and evil, and that evil is allowed to exist in order that men may meet it and recognize the "pairs of opposites," meet the consequences of their choices between good and evil, and thus build up knowledge and wisdom. I realized that these animals were experiencing the dark side of existence to teach them the value of life, being subjected to cruelty to teach them compassion in future states, and experiencing the effects of selfishness to teach them future unselfishness and the oneness of all life.

As I felt their sacrificed lives so near me that they seemed a part of my own, I became aware of the spiritual alchemy at work there. I saw the fires of suffering burning away the dross, refining and educating the spirit, the divine part of each creature, lifting it by means of this suffering to a higher vibration. For the moment I must have felt as Kepler did when he exclaimed: "O God! I think Thy thoughts after Thee." Yet I knew that my part from then on was to work for the alleviation of such conditions. Because free will was given to man he must be free to choose good or evil, in

order that through his mistakes he may at last learn to do right. Man is the guardian of the subhuman kingdoms and is his brother's keeper. He should protect the animal kingdom, not cut off the lives of its members, for in doing the latter he interferes with their evolution by taking their bodies before they have gained all that they could gain through the further use of them.

From the hour of the above experience my consciousness was extended to include all animals as brothers; and I could no more eat their bodies than I could the bodies of human beings. This consciousness of the indwelling life even included the vegetable kingdom. Ever after that experience I have felt like thanking the fruit, as Hindus do, for giving its life to men that they may live.

Some one once asked a certain metaphysical lecturer why eating meat was worse than eating vegetables, claiming that in either case life was destroyed. He answered very much to the point that there was a great difference between looking into the eyes of a potato and the eyes of a calf. That is the whole reason in a few words. The higher in the scale of life that an entity has ascended, the greater is the crime of destroying it. Life is taken whether grain is harvested or cattle slaughtered; but the brutalizing influences do not prevail in the former that do in the latter. The men who participate in the butchering that is done in the stock yards become hardened to the sight of blood, suffering, and death. The stories which those who accompanied me to the stock yards related upon joining me after their return to the waiting room were too dreadful to repeat.

What must be the condition of butchers when released from the body? What must be their future conditions when they return to earth? What are the consequences of establishing a system whereby so much suffering and degradation are made possible? And what will be the eventual conditions of those who are the authors of such states of affairs? The

future alone will reveal these things.

There is every reason for being a vegetarian; none for not being one. By studying physiology one learns that all sentient organisms are constantly breaking down their cells, literally burning them up with every voluntary or involuntary motion of the body. The result is the production of poisonous toxins.

Thus, when animal foods are eaten, these toxins are taken into the body. When vegetables are eaten, this condition does not exist. Not only this, but the animal just before meeting its cruel end is psychic enough to anticipate it, and fear and terror fill its emotional body, which results in poisoning its physical body with the emanations arising from these emotions. Science has demonstrated that the existence of such emotions poisons the system in which they are generated and produces a deposit in the body. The introduction of these undesirable elements into the human body not only poisons it but renders it subject to disease, crystallization, and decay.

The body under these conditions becomes coarser and less able to respond to the higher vibrations of the spiritual life. It becomes atavistic, reverting to more primitive states of being, and becomes less worthy to be a habitation for the advancing spirit of man. A growing materialism is the result. The body becomes most truly a prison house of the soul. The emotional body is also affected by the coarse animal vibrations of sensuality, anger, revenge, fright, and many other bestial attributes introduced by meat eating. Thus, besides lowering the tone of the physical body, the desire body becomes correspondingly low and coarse. Man in eating animal foods gives up his heritage to "the kingdom of heaven" for a mere "mess of pottage."

Max Heindel has stated that the eating of meat tends to produce cancer, one of the most loathsome diseases in the long catalogue of human ailments. He states that the cell consciousness of meat, the latter being obtained from the animal, which has a highly organized desire body,

has the desire to create for itself a separate vehicle independent of the body which has consumed it. In its effort to create such a vehicle it produces a cancer, which often contains hair, teeth, and tissues indicative of a separate organism, foreign to the purpose of the body in which it grows.

The selfishness of one who is too intent upon his own point of view to appreciate the suffering of the animal manifests itself in many ways. Abstaining from animal products on account of their unfitness for food is primarily a selfish reason, and simply fosters health of the body. But abstaining from such foods for the sake of preventing the suffering entailed by the slaughtering of animals builds love, compassion, and sympathy into the emotional vehicle of a person. It also opens the channel from the higher worlds, making the mind a clear mirror for the reflection of truth instead of a barrier to exclude it.

(To be concluded next month.)

Annual of Mt. Ecclesia College

The students of our Summer School which closed on August 25th published a sixteen-page Annual, recording some of their doings during the term and giving much information of interest in regard to the school and the various personalities connected with it. Extra copies of this Annual were printed so that our members and students may obtain them. The Annual contains the photographs of the instructors, including Mrs. Max Heindel, also the class picture and the picture of the class officers. Photographs of the Pro-Ecclesia and the Temple at Headquarters are also included. A short resume of the nature of the work in the Summer School is given. Many humorous sallies reminiscent of school days are included. Our students will find that this Annual will give them an interesting "close-up" of Mt. Ecclesia which they could get in no other way. The price is 50 cents, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Preserved Pears & Cream
Cornmeal Mush
Entire Wheat Rolls
Cereal Coffee or Milk

—DINNER—

Barley Soup
Garbanzo Stew
Baked Carrots
Rye Bread
Buttermilk

—SUPPER—

White Grape Salad
Dextrinized Bread
Cottage Cheese
White Cake
Diluted Fruit Juice

Recipes

Garbanzo Stew

Soak one quart of garbanzos over night in water to which has been added one-fourth teaspoon of soda. In the morning pour off the water and wash well. Put in a large pot and add five large onions, five turnips, and one head of cabbage, all cut in large pieces; also several stalks of celery cut small and one bunch of salsify. Add plenty of cold water and cook until tender. Under no circumstances put any additional cold water into the pot after starting to cook. When tender add several potatoes cut up, and continue cooking until the potatoes are done. If there is too much broth, it may be reserved for a soup. If a smaller quantity is desired, use a half or a fourth of measures given.

Baked Carrots

Bake small carrots or quartered larger ones until tender. Then dip in milk and a bit of sugar and return to the oven in an oiled pan to brown.

Dextrinized Bread

Cut white bread in one-fourth inch slices and dry two or three days; then toast in the oven or on a toaster until every grain is brown. This can be eaten with every sort of food without causing acidity or other digestive trouble.

Cottage Cheese

Heat clabbered milk just enough to separate the curd and whey. Turn into a colander or sieve and drain till dry. Add a little salt, some cooked or canned pimientos mashed, and some sweet cream. Mix well.

New Rosicrucian Pins

We expect to have delivered to us on October 1st a new consignment of emblem pins from the manufacturers. These are in two sizes: a one-half inch pin with jeweler's clasp for the ladies and a three-eighths inch pin with screw-back attachment for the men. These pins are more perfect in design and workmanship than the preceding ones, particularly in the matter of the roses. The seven red roses are clearly shown. The men's pin is similar in size and construction to Masonic pins.

Many of our students like to show their affiliation with the Fellowship, and this is a good way to do it. It may even be considered as a means of disseminating the Philosophy, for one's friends are likely to inquire the nature and meaning of the pin, which gives an opportunity to describe the Fellowship and its work. The price of either pin is 75 cents postpaid.

Evolution

Evolution is a subject that is engaging the attention of millions of people. What is the truth about it? Have we descended from the apes? The Rosicrucians say no, but they also say that evolution is a reality. "*Evolution from the Rosicrucian Standpoint*" by Mrs. Max Heindel goes into this matter thoroughly. Darwin's theory is compared with the occult theory. Those in doubt on the subject would do well to read this pamphlet. Price 15 cents postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

York, Pa., Aug. 11, 1927.

The Rosicrucian Fellowship,
My dear Friends:

I am very sorry that I missed writing to you about my condition one week. I was away; but I must tell you the good news as to the condition of my leg. The swelling has about all gone. There was a change in my leg from the very time I wrote you about it. I am so very thankful to you and to the Invisible Helpers. I thank you from the very depths of my heart. I am praying for the work.

From,

—A. C. D.

Chicago, Ill., Aug. 10, 1927.

Healing Department,
Dear Friends:

I was reflecting as I went to bed this morning upon how long and hard I used to cough when I would lie down. There is certainly a distinct change in that respect, for now I sometimes never cough after retiring, and very seldom do I hack more than once or twice.

Thanking you sincerely, I remain,

—F. L. McN.

Brooklyn, N. Y., Aug. 2, 1927.

The Rosicrucian Fellowship,
Dear Friends:

This week I am feeling wonderfully well. The trouble which I have had with my spine for many years has entirely disappeared. I am perfectly straight now and I never have pain any more.

I am so thankful to the Invisible Helpers for all the good they are doing for me, and I want to thank the kind friends at Headquarters for the encouraging letters I have received.

With hope and best wishes for all who are sick, I am,

Devotedly yours,

—L. R.

People Who Are Seeking Health

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

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

HEALING DATES

September ... 6—12—19—26

October 3—10—16—23—31

November 6—12—19—27

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.

Steps to Self-Mastery

Mr. S. R. Parchment, in charge of the San Francisco Center of the Fellowship, recently published a book under the above title, devoted to various aspects of occult philosophy and giving many of his experiences in the occult field. This book will be of much interest to many of our students. It has the personal touch, which makes it somewhat easier to read than philosophy presented in a heavy technical form. We keep this book in stock and will fill all orders sent to us. The price is \$2.00 postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Parents' Forum

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

BY ELOIS JENSSSEN

THIS is the month when our children go back to school. Of course the mothers are confronted with the usual problems of poor appetites, school lunches that must be nourishing as well as appetizing, the much disliked early bed hour that school fatigue makes necessary, the social problems of new companions, and the need of a well mapped-out program of properly directed work and play for the pre-school child left alone during brother's or sister's absence. All of these problems you can now bring to the Parents' Forum, or discuss them in the child-study groups for parents which are now being organized in various local Centers of the Rosicrucian Fellowship.

Do you feel qualified for leadership in one of our mothers' groups? One need not be an authority on child psychology nor a specialist along any definite line of child work; but one must have a keen interest in the welfare of children and sufficient time to prepare the subject matter for each meeting. The leader of a child-study group must be prepared to lead all discussions, always making the topic under discussion helpful to all the members present. She must always come prepared with timely literature on the topic to be discussed, also be able to bridge gaps and so direct the questions and answers that the main points are kept in view.

The leader assigns the main topic to

be discussed at each meeting, but it will stimulate more interest if each member is occasionally permitted to prepare a short paper on various subjects that pertain to the child. Have your group meet once a week or the members will lose interest. At your first meeting decide on a definite date for all your meetings for the whole season so your members can plan accordingly. Also try to arrange one meeting per month in the evening so the fathers can come. Modern fathers take a keen interest in their children today, as was proved at the Convention for Modern Parenthood held in Los Angeles last December. Two-thirds of the audience at the evening lectures were men.

As to the type of subjects, much will depend on the ages of the children discussed. Try to keep the groups homogeneous if possible. The mothers of babies in arms will want to discuss feeding and early discipline problems, while parents of adolescent children will want to discuss problems of developing youth. It may be necessary, therefore, to have separate meetings for these two types.

The Child Study Association of America suggests that since practical problems of child management are met daily by its members, it is well to begin with such topics as discipline, habit formation, truth and falsehood; also sex education may be taken up.

Keep a brief record of all meetings, as you may wish to refer to it later.

As this copy goes to press we are about to celebrate the first anniversary of the founding of our Mt. Ecclesia School for Children. We are much gratified by our first year's record, for we feel that we have been the means of providing love and a spiritual environment for many little tots.

Echoes From Mt. Ecclesia

Chats with the Editor

IN LOOKING back over the past two months and trying to picture what conditions will be ten years hence if we continue to grow as we have this past year, we are wondering if the fifty acres of land which comprise Headquarters grounds will be large enough to provide for our activities. The Summer School brought a most sincere and earnest band of forty-five students, and besides these there were quite a few who could remain only a few days or a week. Every room and tent was filled, and cots were doubled up whenever possible.

At the Commencement Exercises the large dining hall was packed to capacity with students, workers, and visitors from the surrounding towns. James Howie of Chicago, Ill., was master of ceremonies. The opening address by the class president, Mr. Ortwin Schaumberg of St. Paul, Minnesota, expressed hearty appreciation of the advantages enjoyed at Mt. Ecclesia, and contained many helpful thoughts. We were especially favored by the presence of the youthful pastor of the Church of the People, Los Angeles, Mr. Manly P. Hall, whose address was a powerful message to the students who were to take the Rosierucian teachings out into the world. We were surprised by the committee who had the management of the evening's exercises in their hands, who had arranged for the presence of Mrs. Ray Elwood Scott's string orchestra from San Diego. The dining hall was beautifully decorated with the class colors, purple and gold, and the same color scheme was extended to the refreshments.

On Tuesday evening, August 23rd, Mr. Manly P. Hall gave us an illustrated lecture on the Ancient Rosierucians, showing with lantern slides many old

Rosierucian manuscripts and letters, also copies of original Baconian letters. Mr. Hall has spent much time and money in his search for ancient truths concerning the Rosierucians, and he has unearthed some wonderful books and manuscripts from which he has had slides made. He was able to give us an evening among the Ancient Rosierucians which will be long remembered.

The Fellowship will celebrate the sixteenth anniversary of its birth on October the 28th by holding its annual picnic in San Diego County Live Oak Park. We hope many of our friends from surrounding cities will be with us. In order to make the necessary arrangements we would ask all who expect to attend to notify the secretary at Headquarters in advance.

A New Lecture Tour for Dr. Lash

Dr. Franziska Lash, national lecturer of the Rosierucian Fellowship, expects to leave Headquarters the latter part of September for a lecture tour of several months' duration. She begins at St. Paul and Minneapolis, where she will be located from September 30th until October 30th, giving lectures and conducting classes on the various phases of the Rosierucian Philosophy. The rest of her itinerary will include Winnipeg, Brandon, Calgary, Vancouver, and Victoria in Canada, then take in Portland, Seattle, San Francisco, and Oakland. The dates and halls for her various lectures will be announced in later issues of the "Rays."

Dr. Lash has just finished teaching in the summer session of Mt. Ecclesia College, previous to which she was occupied nearly a year in a transcontinental lec-

ture tour for the Fellowship, going as far east as Boston, New York, and Baltimore. Dr. Lash is particularly well fitted to give information on all the various aspects of the Rosicrucian Philosophy. She specializes in its correlation with anatomy and physiology. Our students in the various cities noted will obtain much pleasure and profit from attending her lectures.

New Location of Chicago Center

The Loop Center of the Rosicrucian Fellowship in Chicago has moved into new quarters, and is now located at 308 N. Michigan Ave., room 407. All letters should be sent to this address. Meetings are held on Sunday, Tuesday, and Friday evenings at 8 o'clock. The hall will be open on Tuesday, Wednesday, Thursday, and Friday afternoons. All interested in the Rosicrucian work, either residents of Chicago or visitors, will be cordially welcomed at this Center at all times.

Rosicrucian Sunday School Lessons

The lesson for the month of Libra, from September 24th to October 23rd, is ready. This lesson teaches the principles which have special application during this month. The Rosicrucian Sunday School work is being eagerly entered into by our students in many of our local Centers, who find in it that which they have long sought.

The lesson for Sagittarius, which will be ready November 1st, completes the first year's series. During the second year we hope to introduce new features and supplement the work so as to provide for kindergarten pupils, and also perhaps publish Bible lessons from the Rosicrucian standpoint for adults. We would urge upon all local Centers the desirability of instituting Sunday School classes.

The lesson booklets contain four lessons each, covering the entire month.

The price is 15 cents or \$1.60 per dozen, and the accompanying Manual of Instructions is 10 cents. A set of twelve consecutive lesson booklets for the entire year, including the Manual, is \$1.70.

*The Rosicrucian Fellowship,
Oceanside, California.*

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—*Henry Drummond.*

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.*