

RAYS FROM THE ROSE CROSS

A Magazine of Mystic Light

Edited by Mrs. Max Heindel

VOL. 21

AUGUST, 1929

NO. 8.

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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 the 5th of month preceding any issue.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California

Printed by the Fellowship Press.



FRONT ELEVATION

THE ROSICRUCIAN SANITARIUM

Above is a cut showing the architect's drawing for front elevation of the new sanitarium at Mt. Ecclesia. The floor plan was printed in the July issue of the "Rays." The elevation shows a style of architecture which is quite typical of California, a semi-bungalow style with white walls, tile roof, and open promenade. The building will be substantially constructed but will avoid expensive features which do not add to its efficiency.

Regarding the Rosicrucian system of healing, Max Heindel wrote as follows in Probationer's Letter No. 17, June 20, 1912: "As associates of the Rosicrucian Fellowship we believe in universal brotherhood; we realize that cooperation makes for efficiency, and a circle of healers, no matter to what school they belong, if each represents a different zodiacal element, would bring a composite power of healing unattainable by an individual . . . There are four elements, fire, air, earth, and water. A quartet of healers, each well attuned to one element, would be sufficient to establish a Center of Healing; but a larger number would allow of finer gradations and insure better results."

It will be our aim to have this institution conducted along the lines which Max Heindel laid down. Those who take part in healing, whether doctors, nurses, or attendants for the giving of special treatments, will be carefully selected, keeping in mind as far as possible the four basic elements mentioned in the quotation from Max Heindel so that all of these will be represented. Thus may we expect to have much better results than in cases where knowledge of this sort is not taken advantage of. As stated in earlier editions of the "Rays," this institution will be operated along nature-cure lines primarily, and be used to supplement the Rosicrucian Fellowship system of healing, which consists of the ministrations of the Invisible Helpers working on the invisible planes, principally during the sleep of the patient. There are many things which can be done on the physical plane much more efficiently and quickly than from the invisible plane; therefore the need of a sanitarium along the lines which we have in mind. Physio-therapy, scientific diet, sun-bathing, and manipulation are all potent factors in assisting the Invisible Helpers to bring about a cure of disease.

Since the July issue we have received a large number of enthusiastic letters from our friends and students, giving us their ideas in regard to this institution and congratulating us on the fact that we have made a start toward it. Perhaps we can best show the sentiment among the rank and file of our members by quoting a few extracts from their letters as follows:

"I was indeed glad to get the announcement of plans for the sanitarium or health school. During my brief experience at Mt. Ecclesia many opportunities for such an activity were evident. It is my opinion that from nearly the opening, with the aid of publicity through the "Rays," this activity could be on a

paying or self-supporting basis. It could easily be used for building up and financing other activities of the Fellowship work. I wish my income were sufficiently large to permit me to spend my time with you in helping to build this magnificent work.”—Dr. B. S. McM.

“The sanitarium project at Headquarters is a thought that I have enthusiastically entertained for years, and it hardly seems possible that anything should prevent its materializing.”—D. W.

“In response to your appeal for opinions and suggestions in regard to the Rosicrucian sanitarium permit me to say that I am quite enthusiastic about the plan in general. The initial plans should provide for at least forty-eight patients. The original outlay of money will not be very much higher and the running expenses for forty-eight patients will be only a fraction higher than for twenty-four. . . . There are to my knowledge only a very few institutions which have sufficient facilities for scientific sun-bathing. Some institutions in Switzerland specializing in sun baths show the most marvelous results. May I suggest that this feature be emphasized? . . . May I suggest that you send pledge cards to members and students, emphasizing pledges rather than donations? There should be near to five hundred members willing to pledge \$100 each, such pledges calling for monthly or quarterly gifts to be redeemed in the course of two years.”—J. P. H.

“I have been at prayer about the proposed sanitarium and the answer I got was, ‘Prepare.’ I feel confident that such an answer is not the mere opinion of my subconscious mind but a voice from the deeper side of my nature. I am going to send a sum of money later on to help prepare for that object when my accounts are a bit settled.”—W. A. J.

“I am much in sympathy with the sanitarium project. This morning I was inwardly bemoaning the fact that I had no fortune nor mite to contribute, when lo! the enclosed appeared out of a clear sky, and I hasten to send it on in hopes that more will be forthcoming. In such a peaceful location as Mt. Ecclesia surrounded by health-giving vibrations, suffering humans can most quickly be helped toward more abundant health. My own appreciation of the Fellowship work is so great that I feel as though it were not possible that this plan will lack adequate support.”—S. E.

“Was so pleased to read in a recent issue of the “Rays” of plans in the near future of the Rosicrucian Health School being realized. Nothing could please me better. Certainly if I had been wealthy it would have been started long ago.”—E. K.

“I do hope this work of love will soon materialize. I am sure many afflicted ones would be glad to come to a place of love and harmony amid the Temple healing vibrations where thoughts of love are generated to do the command of the Christ, ‘Heal the sick.’”—C. N. E.

In response to suggestions and requests we have printed a supply of pledge cards for the use of those of our students who want them. They will be sent to individuals upon request, and to our Centers in any desired number. Up to date \$3940 have been contributed toward this project, and \$4070 pledged, making a total of \$8010. This is a good start, but we are still a long way from the goal. We are confident, however, that when our members and students fully realize the importance of this undertaking, the response will be sufficient to enable us to proceed with the actual construction in the comparatively near future. Monthly reports will appear in the “Rays” from now on, showing the progress that has been made to date in all the details of this project.

YOURS IN THE ALLEVIATION OF SUFFERING,

THE ROSICRUCIAN FELLOWSHIP.

TO A PIONEER SPIRIT

BY SILVIA

If you were born with a pioneer spirit, feeling a pang of regret as the earth's frontiers run to meet one another;

If it would thrill you to discover vast, undreamed-of regions beckoning you to enter and there explore, knowing that you may press onward for ages to come;

If you are constantly worn in the conflict of science and religion, knowledge and faith;

If it would rest you to know that these *can* be reconciled, and to find out how;

If the great mysteries of life are puzzling, twisting, tearing your brain;

If it would give you peace to find for them a reasonable solution;

If the bitter sorrows and suffering of your fellow men bite ruthlessly into your heart;

If it would ease the pain to know of justice for all this;

If you are consumed by a burning passion to help your weaker brother;

If it would give you joy to learn how best this may be done—

If these, then, are your longings, you are ready, my friend, to begin a magnificent journey—to roam the spiritual world. And the gates of this Utopian country are ready to swing open for you in "THE ROSICRUCIAN COSMO-CONCEPTION."

For information about this remarkable book and other Rosicrucian literature, address,

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

American Prosperity--Where Is It Leading?

ANDRE Chevrillon, writer, economist, and member of the French Academy, upon his recent return to Paris after his twentieth visit to the United States, expressed his views at considerable length as regards America. Europe is watching us these days with a jealous eye. America has become the modern Midas. Rich nations are very likely to be unpopular unless they are very generous to their less prosperous brothers. America is coming in for much unpopularity, not only in Europe but in some other parts of the world, which is based upon two things: first, the jealousy which results from Amer-

ica having so much and the other countries of the world, particularly European countries since the war, having so little, backed by America's policy of surrounding herself with a tariff wall to shut out other nations' goods; and second, the determination of America to follow a policy of isolation as far as possible, refusing to take more than an incidental part in the world councils for the promotion of international understanding and amity.

America's prosperity fundamentally is based upon her natural resources—her millions of acres of fertile land, her extensive forests of lumber of all kinds, her mines for the production of gold, silver, iron, copper, and many other metals, as well as almost innumerable other resources. The other countries of the world have not the same advantages to so great a degree. Moreover, the

older countries have partially exhausted their natural resources. America is young, strong, virile; the question is, How is she going to conduct herself with reference to her obligations to the rest of the world?

M. Chevrillon, as reported in the *United Press*, says: "It seems to me that America's prosperity is almost as precarious as it is great. It is based on two things; mass production at low cost on an almost fantastic scale, and tremendous buying power made possible by the general use of the time payment system. This universality of installment buying alone would be enough to bring on a terrible financial crisis in case of a sudden depression. This, however, is not the greatest danger. American industry has been pushed too far. In order to keep up the abnormally high level of prosperity there is a constant din of 'Buy, buy, buy!' from one end of the country to the other."

America leads the world in mass production. Mass production alone makes possible the immense population with which the world is now settled. Without it the great numbers of egos who have come back to earth life could not find the means of subsistence. Consider the United States one hundred and fifty years ago at the time of the Revolution: The era of machinery had not then arrived. Men wrested a living from the soil by almost primitive means. Each man cleared a little tract of land, cultivated and planted it, had a few sheep and cattle, and made his own clothes from material which he himself produced. Under such conditions only a

AMERICA
THE
MODERN
MIDAS

MASS
PRODUC-
TION

comparatively few people can exist on any given area. If it is the desire of the Hierarchs in charge of evolution to bring an increasingly large number of egos back to rebirth in order that they may get experience under the conditions which prevail at the end of this present Aryan epoch, then mass production is the means which must be employed to a certain extent to accomplish this. Mass production has its disadvantages and its drawbacks, but it is a means to an end, and is unquestionably serving at least a temporary purpose.

M. Chevrillon also says: "It is only through exploitation of the foreign markets that American prosperity can be kept up. Therein lies the danger for us, the rest of the world. To make matters worse, America will not let us even earn the money to buy the flood of articles which she throws upon us. Her tariffs are so high that our industries are ruined when they try to compete with American ones. She forces us to buy her products and will not let us sell ours. In the long run, of course, America herself will be the loser by this policy, but in the meantime the world will have been ruined, at least its economic stability will have been destroyed. Ap-

AMERICA'S CONQUERING MOOD
 ing the business men of the United States realize this. America is in a conquering mood. Driven by that terrible abnormal pressure within she is advancing on Europe and will override every obstacle in her path. It is really a dangerous situation, and I for one can think of no remedy for the evil."

M. Chevrillon sees the situation from the European standpoint of course. The European view is not necessarily correct, neither is it entirely wrong. If America by her economic policy and

her manipulation of tariffs appropriates so large a percentage of profits that the other nations of the world regard it as indicating a spirit of greed, then we may be perfectly certain that there will be a reaction. Selfish nations suffer the same fate that selfish individuals do. First they become unpopular, then combinations are formed to restrain their selfish instincts. America in spite of her power, prosperity, and prestige would not be proof against combinations which might be formed against her by other nations of the world.

An excellent example of an enlightened policy is furnished by Henry Ford, as reported in the *Los Angeles Illustrated Daily News*. The Russian Soviet Government some time ago was making plans for a mammoth tractor manufacturing plant at the mouth of the Volga. Henry Ford invited the architect to come to Detroit to discuss the matter with him. The architect undoubtedly anticipated some sort of a business proposal by which Mr. Ford would have entered into the project and become a beneficiary of it. Instead, Mr.

FORD
 SETS AN
 EXAMPLE
 Ford said: "I wish you would tell the Russian commission that anything we have is theirs—our designs, our methods, our steel specifications. The more industry we create, no matter where it may be in the world, the more all the people of the world will benefit. The more industry there is in America or Russia or India, the more comfort and the more profit there will be for everyone, including us." This is an illustration of the co-operation which must prevail between different countries if an era of universal good will and universal brotherhood is to come.

Then there is the matter of the German reparations. Just recently under

————— Current Topics —————

the leadership of Mr. Owen D. Young this matter has been threshed out and a tentative agreement made by which Germany will pay an average sum of \$492,000,000 a year for a period of thirty-seven years, followed by twenty-two annual payments of about \$400,000,000 each. The thing which strikes the casual observer, however, is the fact that during the first thirty-seven years about 65 per cent of all the reparations which Germany pays will be shipped immediately to the United States to cancel the war debts which Europe owes us, and during the succeeding twenty-two years the entire amount of German reparations will be sent to America to complete the payment of these debts.

True, these war debts are valid from the standpoint of business procedure, but sometimes one gains more by canceling part of a debt than by compelling its entire payment. Good will is really the most important and most valuable thing in the world. One cannot get along and be successful and happy without the good will of one's neighbors. The same applies to nations. In this fast-moving age it will be almost a miracle if another radical revision of the European debt agreement is not made long before the end of the proposed fifty-nine year schedule is reached.

The point of this discussion is this: if America is wise she will do well to remember that she must not push the rest of the world too hard. Because fortunate circumstances have given her an unduly large percentage of the natural resources of the world, this does not necessarily make those resources her uncon-

ditional property. The illusion of separateness is one of the greatest causes of the world's woe at our present stage of evolution. It is only the physical bodies in which the spirit has encased itself that produce separateness, and those bodies are only a temporary phenomenon. Presently they will drop away, and then the fact of the "fundamental unity of each with all" will be perceived by everyone. Then this foolish grasping for material goods and advantages will be seen in its true light, and it will be discarded as a worn-out garment.

Too large a percentage of the business men and the statesmen of America, in their zeal for business expansion and material prosperity, are becoming shortsighted. Their vision is dimmed by the speed of the commercial race which they are running. The spiritual is being crowded out by the material. America has become wealthy; now she must stop, look, and listen. She must regard her prosperity as a stewardship; she must consider the fundamental unity which binds all the nations of the world together in spiritual oneness. She is at

the same turning point
 AMERICA'S as the man who has ac-
 DECISION quired large wealth. Such
 a man must decide whether
 his future course shall be one of continued piling up of more wealth, or whether a portion of that already acquired shall be used in promoting public-spirited enterprises. America must make a similar decision. And upon it will rest to a large extent the possibilities relative to her future expansion and true greatness. May that decision be the right one!

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 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.

Hymn to the Infinite

BY ALVA ROMANES

Not in pleasure and pain,
Not in forfeit and gain,
Is measured the Endless Way;
For the aeons of time
In Your Purpose sublime
Are but as a fleeting day.

Not the stars in their birth,
Nor the thought-troubled earth,
Nor the silent moon above,
Has revealed the Far Goal
Of the limitless Whole
That is You, Eternal Love!

Through the atom and sun
Does Your mystery run:
O Light of the world named God!
In the path of Your might,
Through the fields of the night,
The spirit of Life has trod.

By the will of Your thought
Was the miracle wrought
That has blossomed forth as man;
But Your being was hid
In the wonders You did,
Till the soul beheld a Plan.

Thus I know, though I stand
In the power of Your hand,
That I am not dust, Most High!
For the soul has revealed
What the flesh concealed,
And I know that I cannot die.

By my faith I believe,
By my faith I conceive,
And, conceiving, I shall create;
For Your Spirit has sway
In the man that was clay,
And his soul has conquered Fate.

—Original Publisher Unknown.

The Mission of Christ

BY MAX HEINDEL

(Reprinted from the "Rays" of
November, 1916.—EDITOR.)

IF THE world is a training school and we must all evolve some time, why was it necessary for Christ to die for our salvation?

If you have studied the *Rosicrucian Cosmo-Conception*, you will remember that at different periods in the development of the world there were certain

stragglers who did not come up to the requirements needed to go into the next class, as it were; this is on the same principle that we see in our schools of today. In every class of children there are some who do not apply themselves as much as others and, therefore, when the time for examination comes, they are not ready to go into a higher class and must be left behind.

Under the regime of Jehovah egoism was instilled into early mankind to evolve individuality. In early Atlantis the spirit had just entered the body and all felt universal kinship as children of the Great Father, but they were destined to conquer the world and evolve individuality, and to this end they were divided into nations and families. Having been given dominion over all things they were encouraged to acquire possessions; material favors and increase of children, of cattle, of land were given to them as rewards for obedience to the dictates of their various Race Spirits, who were regarded by them as messengers of God. Contrariwise, if they transgressed, and disobeyed the commandments of Jehovah, they must pay in famine, pestilence, or other material calamity.

There was under the regime of Jehovah no promise of a heaven, for it was said that heaven, even the heavens are the Lord's but the earth has He given to the children of men; furthermore, they were told that they would be rewarded with long life to dwell in their land if they were obedient to His commandments. Thus, by degrees egoism and self-seeking were made paramount, and the good deeds which are the basis of heaven life, where spiritual progress is made, were neglected. The more intelligent the people became, the greater became the cunning and covetousness exercised by them to lay up treasure on earth, but never a thought bestowed upon the treasure in heaven, so necessary to spiritual advancement. The body also crystallized more and more by this method, and had it been pursued indefinitely, evolution would have come to a standstill, for humanity builds the archetype for changes in the earth's surface and of its own bodies in the Second Heaven between lives. Thus had something not been done they would have crystallized the earth and themselves in their grasping egoism till the former would have become like the moon.

To escape such a calamity another in-

fluence was necessary, and the seer who can read the Memory of Nature sees that ages before the actual advent of Christ, His benefic influence was exercised from without. He was preparing to act as indwelling spirit of our planet and thereby raise its vibration so as to purify the moral atmosphere and change the motto "An eye for an eye, a tooth for a tooth," to "Love your enemies." Jehovah is the ruler of all the satellites in our solar system. In order to stir the backward class of spirits which inhabit the moons it is necessary to use the most strenuous means indefinitely, but as soon as a sufficiently enlightened stage has been reached by the people on a planet, the Cosmic Christ takes them in hand to save them from law by love, and generate in them and the planetary atmosphere the altruistic vibrations of Brotherhood.

Sinking His consciousness into such low and material conditions with sufficient concentration to effect His object involves dying temporarily to the higher, spiritual realms; but this is necessary, and therefore Christ must die to save the world.

A Prayer of Life

BY ALICE I'ANSON

To live, to strive, to think, to feel,
 And have at heart the common weal,
 And everywhere that need may be
 To freely spend our sympathy;
 To hide our tears should aught go
 wrong—

In all these ways, Lord, make us strong!

It may be that in prose or rhyme
 Our thoughts will travel on through
 time;

But if we cannot sound a lyre,
 Grant us some spark of holy fire,
 A little plot of ground to till,
 A hope of harvest to fulfill,
 To live, to strive, to think, to feel—
 To tend Love's shrine, Lord, give us
 zeal!

Mathematics an Aid to Spiritual Advancement

BY THOMAS GREVILLE

(*This article was awarded Third Prize in our recent Competition.* EDITOR.)

SINCE it is vain to attempt the proof of any assertion on purely abstract and theoretical grounds without any empirical basis for its discussion, I shall first endeavor to show that in the past mathematics has gone hand in hand with philosophy, and that a large number at least of those proficient in the former study have been men of high spiritual character. First, among mathematicians and philosophers alike, stands Pythagoras, who was familiar with the Laws of Rebirth and many other truths taught by the Rosicrucians. It is noteworthy that he taught his disciples that absolute silence should be kept around the bed of a dying person, showing by this injunction his understanding of this matter. One of his contributions to mathematics is the well known theorem that the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides.

Plato gives mathematics a very high place in his philosophy, teaching that mathematical truths together with such concepts as truth, beauty, and art have their existence in an ideal world, which is the true home of the spirit. In one of his dialogues he tells how Socrates, by asking a series of questions, but without giving any information, made an ignorant slave boy prove a geometrical construction, and then used this as an argument for the pre-existence of the spirit.

Descartes, the father of modern dualism in philosophy, and one of the first to recognize the importance of the pineal gland in human development, was the discoverer of analytical geometry. Leibnitz, the great German philosopher who taught that the atoms that make up the

world are spiritual in their nature, shares with Newton the honor of the discovery of differential calculus.

Countless other names might be brought forward to support this argument, but I shall content myself with the mention of one more instance, namely, our own Max Heindel, who tells us that during the first year of his astrological study his fondness for mathematics led him into unnecessary complications in the construction of figures. The value of his contribution to the science of astrology and the mathematics involved in it is incalculable.

Now, how are we to explain the fact that so many great philosophers have also been brilliant mathematicians? It is significant that in almost all these cases the study of mathematics has preceded that of the more universal problems of philosophy. It is by no mere chance that this is the case. All these men were first carried into the realm of pure thought by mathematical exercises; and then, when they had found their bearings, were able to perceive much that is hidden from those who are blinded by the veil of feeling and desire. It is as if a great city were enveloped in a dense fog so that the inhabitants were unable to see clearly the objects around them; but a few aviators who had risen above the fog could view the countryside in all directions.

In addition to raising us into the sphere of abstract thought, a knowledge of mathematics is in itself indispensable to a proper understanding of the forces which make up the world. The speed of a falling body is governed strictly in accordance with mathematical laws. The chemical elements may be arranged in rows and columns in the order of their atomic weights, and it will then be found that the elements which exhibit similar

properties have been grouped together. The ratio in which any two elements combine to form a compound substance is in every case a fixed quantity. And the same laws which govern the atom apply also to the great orbs which form our solar system. These bodies moved in ellipses and parabolas, and attracted one another by gravity, long before the human mind conceived of such things.

The very history of our evolution is an orderly succession of cosmic periods and cosmic nights, the former subdivided into revolutions and epochs. Perhaps the most striking instance of all is the recurrence of certain numbers, especially seven and twelve. The pilgrimage of the virgin spirits through matter occupies seven great periods, each subdivided into seven revolutions. During each revolution the life wave passes around seven globes, with a short cosmic night after leaving each of them. The whole field of creation consists of seven cosmic planes, each composed of seven worlds, and each world divided into seven regions. Twelve creative hierarchies have assisted in our development, but five have passed on to higher phases of existence, leaving seven which are now active in our lives. There are seven colors in the spectrum, but we are told that there are five others invisible to ordinary human sight, making a total of twelve. There are twelve Brothers of the Rosicrucian Order, of whom seven are active in the physical world. The remaining five never leave the Temple, and they do their work from the invisible planes. Further examples of the occurrence of the twelve are the twelve tribes of Israel, the twelve apostles, and the twelve signs of the zodiac.

In all this we are constantly reminded of the Pythagorean teaching that harmony, or numbers, is the root of all being. I do not believe, as some have thought, that Pythagoras meant that this harmony is the material of which things are made, but rather that it is the force which molds the cosmic root-substance into a multitude of forms. For

how can there be a unified whole where harmony has not been established between the parts, in accordance with the principles of numbers? We know that if the harmony of the spheres should be marred by a single discord, there would be "a wreck of matter and a crash of worlds." A decade ago, when the harmony existing between nations was disturbed, a cataclysm resulted which none of us can forget. It is harmony or balance, numerical as well as spiritual, that distinguishes cosmos from chaos.

I do not wish to overlook the fact that few of us have much time to devote to spiritual pursuits, and that it is a great asset to any one developing the higher faculties if the means advocated are also of some practical value in our earthly life. The method which I am championing possesses this advantage. Not only is mathematics the oldest of all the sciences, but the most fundamental, inasmuch as it enters, to some extent at least, into all the others. It is particularly useful to us as Rosicrucian students because of its application to the science of astrology. Besides its value in connection with other branches of science, mathematics is unrivaled as an exercise to cultivate logical and rational habits of thought, which are most desirable in any occupation. The man who can deal with his problems in an orderly and systematic manner possesses an immense advantage over the man who has not learned to do this.

Another asset conferred by this study is the power of concentration, for, in order to master its principles, one must keep his attention firmly riveted upon the subject—a thing exceedingly difficult for many. The full development of this faculty enhances wonderfully the efficiency of the individual. Furthermore, it is essential for a man of the world to withdraw occasionally and concentrate on some abstract subject which will take his mind from earthly cares and trials and at the same time arouse his interest. Absurd as it may seem to

some readers, mathematics is, to my mind, a delightful and absorbing recreation. There are few satisfactions so genuine as that of having solved a really difficult problem, and there is a certain fascination in activities which require ingenuity and concentration. When a man is tired and laden with care, let him pick up a book of mathematics and become absorbed in powers, roots, and differentials, and he will soon forget earthly worries.

It is constantly insisted upon in the writings of Max Heindel that all development begins with the vital body, and that our immediate end should be the victory of the vital body over the desire body. He further tells us that the keynote of the vital body is repetition. Now, in this regard, mathematics has a two-fold advantage. First, it works on the vital body through repetition, since the universal application of its laws makes it necessary to use the same ones many times, and the higher mathematics constantly employ the principles of the more elementary branches. Secondly, when we enter upon the study of these abstractions, feeling and desire are left far behind, thus facilitating the conquest of the desire body; for the only desire to which those pursuits give rise is that of perfecting ourselves along this line, a wish completely in harmony with the object in view.

Furthermore, mathematics not only affects the vital and desire bodies, but has a beneficial influence on the mind, since it carries it into the realm of purely abstract thought. For this reason I would especially recommend the study of imaginary numbers, the fourth dimension, and other concepts which have no meaning in the physical world. Even the spirit is not unaffected by thoughts of this kind, for the laws of mathematics are the nearest approach that we have to absolute truth. We see objects of various kinds all around us, but many philosophers (including Kant, also a mathematician) have taught that these are only illusions, and they

may be right; but that two and two make four, this, at least, we *know*. We believe that the sun will rise tomorrow, that the trees will grow leaves in the spring; but we know that tomorrow, or a year, or a million years hence, even if there should be no trees and no sun, the laws of mathematics will still hold.

It is fitting at this point to corroborate my statements by the testimony of men who, on account of their experience and ability, are recognized as authorities on such matters. Pythagoras insisted that his pupils should first study mathematics before receiving instruction from him. Aeschylus in *Prometheus Bound*, speaks of "numbers, the chiefest of sciences," as one of the principal gifts bestowed upon mortals by the gods. Francis Bacon says that mathematics makes men subtle, and again: "If a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little he must begin again." Max Heindel says in the "*Cosmo*": "A mind capable of understanding mathematics is above the average and is capable of rising into the World of Spirit, because it is not fettered in the World of Feeling, and Desire." And further: "Moreover, remembering that logic is the best teacher in any world, it is certain that the individual who succeeds in entering into the superphysical world by means of such studies in abstract thought will not become confused, but will be able to give a good account of himself under all circumstances."

Pasteur ably declares: "Without theory, practice is but routine born of habit. Theory alone can bring forth and develop the spirit of invention." Some people claim that they can never learn mathematics—that they have not "that sort of mind." Of course, it is true that to any subject some minds turn more naturally than others, but the reason for this is that every talent or faculty we possess is the result of effort expended in some previous existence,

and those who have no difficulty in understanding mathematics have earnestly applied themselves to it in some former life. Yet even those who have not done this cannot fail to profit by taking up the study now. Although they may appear to fail in this present life, nevertheless whatever degree of understanding they may have gained is their permanent property, and in subsequent lives they will have a foundation on which to build. Nothing worth having is ever achieved without effort, and no honest effort ever fails of its reward on the spiritual plane, though in the material world it may seem to have gone for naught.

I have shown, then, that mathematics has ever been associated with great

movements in philosophy: first, because it elevates the mind to a point of vantage from which many occult truths may be clearly distinguished; and second, because it furnishes the key to many cosmic processes. Moreover, I have shown its value in the material world and discussed the means by which its spiritual effect is brought about. I wish, however, to emphasize that there are many roads to Rome, and that there may be, and undoubtedly are, other methods as good as the one I have outlined, or better, for developing occult powers. But if I have succeeded in pointing out to a single reader what is both a profitable and an interesting field of endeavor, my purpose in writing this brief essay has been fulfilled.

Through the Centuries

BY P. McCausland Bratton

PERHAPS YOU remember the discovery a good many years ago of the ruins of an altar or chapel between the forepaws of the Sphinx. Well, back of this was discovered a peculiar wedge of rock that fitted the entrance of the strange tomb of the Priestess of Amon or the sun. The Sphinx faces east in eternal worship. This sealed tomb had been hidden through the centuries at the end of a narrow passageway whose entrance lay between the forepaws of the Sphinx. Drifting sand had piled above it until in later centuries explorers, regarding the Sphinx as an eternal enigma, gave up the search for anything there.

Professor LeMoyné, by a *hocus-pocus* that I do not fully understand, obtained permission to search the passageway on a theory that he was right and other men of other centuries had been wrong. But then he had money to waste and time to burn.

Ten years, while the Government

slept upon the border of insurrection, he worked. How he kept his blacks peaceable and working is beyond my understanding, but work they did until at last he made his find.

Where would an animal hide the thing most precious to it except beneath its paws? he theorized; and so he searched between and under those great paws and lo! he found that which he sought—all on account of a theory, and time and money to burn.

The door was no door, but a sliding block of stone slid again after centuries for this man to enter in. But he had not expected this, so he told me. However, many inner chambers in the pyramids undoubtedly still remain concealed behind sliding blocks of stone, so why not this particular one?

Ten years, I said, he worked; and ten years is a short time, said he, when you weigh it in the balance against the centuries during which baffled men have sought in vain to solve the riddle of the

Sphinx. Thus he came to me, this man who had burned his life out under the desert sun.

The tomb was far down under the Sphinx. In fact, it lay somewhere below the region of the heart and from it led a labyrinth of passages under the desert sand, for its occupant was a priestess and perhaps her spirit needed space in which to roam—I do not know. The treasure chamber was beyond. That is not the usual arrangement I know, but perhaps she expected to guard those exquisite treasures of a bygone age. Her sarcophagus was of alabaster white, lusterless marble. It was whiter than white, almost translucent, with a tint as if it possessed an opalescent heart. But then she was a High Priestess, and a High Priestess can have things that even a king can not. That is how I explain that exquisite marble.

The story of her life, her good deeds and all, was carved around the walls on golden plates overlapping like fish scales. I hope you understand. And colored jewel encrustations gave color where color was needed.

I guess she was like LeMoynes, with more money than was necessary; also she had a theory of beauty that excelled in its exquisiteness the happiest dreams of an artist. Then to think that all this ravishing perfection, kept so sacredly through the silence of long centuries, was to be despoiled by a curious man in his effort to prove a theory!

But I am getting ahead of my story. LeMoynes said that he truly hated to despoil that tomb. It was not like others, merely a treasure house filled with an odd collection of valuables, gold, and precious things. It was more like robbing a church, and he did have some conscience in such matters. The place seemed hallowed some way, different from others, and when the men forced the cover of the sarcophagus—well, he said it made him feel as they must have felt who crucified Christ. Anyway, the top came off without chipping or in any

way marring that perfect marble, and then a soft light radiated upward. The blacks bolted, but the professor and his three English helpers stood their ground. It was the hardest thing they ever did, he said, and they were not naturally cowardly.

The mummy wrappings were white. Can you imagine that? And a near eternity had passed since they had been placed around her; but the linen was as soft and white as the day they had placed it there. Some chemical property, it was said, acting from the stone of the sarcophagus, had kept it so; but LeMoynes did not pretend to know. What he did know was that it was all very weird and very different from the usual effect of time upon cloth.

That soft radiant light percolating through the sarcophagus had given the translucent effect I have spoken of before, so he thought, although ordinarily light does not penetrate through walls of marble unless the marble is very pure and almost transparent. But then this was just that kind, I suppose.

The strange light radiated upward from the body of the Priestess and filled the little underground chamber with a soft phosphorescent glow. It brought out the barbaric beauty of the golden, jeweled plates upon the walls and hung like a heavy vapor across the ceiling, resembling floating ectoplasm. LeMoynes had his own ideas about death anyway, and I never contradicted him, for who am I to sit in the judgment seat?

They corralled the blacks by arguing that nobody had been killed yet, and persuaded them to go back to work at advanced pay, and then LeMoynes set to work to explore further into the surrounding labyrinth.

The treasure chamber that lay just beyond the tomb had the usual mess of jewel-studded furniture and urns and barbaric ornaments, but in neat arrangement, not a huddle of stuff in the center of the room; while upon the walls, this time of a pinkish marble, were em-

blazoned in hieroglyphics further deeds of the fair lady who lay beyond in the alabaster sarcophagus.

There was something familiar about the chamber, an intangible something, he said, like a memory lying in the subconscious mind, a thought that just eludes, and he wondered as he looked around. Then suddenly he knew what he was after—or thought he did. Far be it from me to say. Anyway he returned to dismiss the men, but not the guards, for the day. He was going through—alone.

He did not follow the winding passageway that followed so obviously from the chamber but turned back to the wall on his right, a smooth unbroken surface of pinkish tint. With sensitive finger tips he felt every inch of surface, then stepped back baffled. But so sure did he feel that he was right that he returned to the outer entrance and sent a guard to my tent with a note to me asking that I comb all Egypt if necessary to obtain and send him a piece of sandpaper.

I, with my twisted ankle, moved not an inch from my chair, but a stupid servant at last located my sketching outfit in the corner of my elephantine trunk. I had to work for three days after my foot was better to get that trunk in order again after what the servant did during that search, but anyway LeMoyné got the sandpaper after a time. In the meanwhile he had worn a path between the entrance and the inner chamber of the tomb. After he got the sandpaper, he sandpapered his fingers like a Jimmy Valentine until the blood almost came through, and then again with equal care, he went over that pale pink, engraved surface. It was in the exact center that a jewel gave to his questing fingers a sensation of looseness or of giving in some way. He pressed it, I believe, and the very floor quivered where he stood. Then he procured a long thin stick and standing nearer the center of the room he pressed with all his force upon the jewel. The rock

where he had stood trembled, and then slid back out of sight. What wonderful mechanisms they did invent in those days with accurately balanced slabs of stone that slid at will!

A passageway opened under the wall—ten steps down and then ten more directly up on the other side of the wall. The cloudy substance that had clung smokelike to the ceiling of the room where the mummy lay now seemed to be drawn through the narrow opening as by a draft, and floated, faintly luminous, past and beyond him into the depths. Drawing a flashlight from his pocket he went on.

The tunnel narrowed as he proceeded, and for a distance he was forced to creep up a sharp incline upon his hands and knees through a gradually tightening passageway. Suddenly his left hand found nothing but empty space beneath it. Yet, in advance, he had known that this would be.

All space seemed underneath. He gasped and like a dim memory came the knowledge that this was but the ventilator shaft that ran high up to and close under a vaulted, jeweled ceiling. He had erred somewhere at a turning. He flashed his electric torch into the Stygian darkness. The light only penetrated a short way, it seemed, into the intense blackness. His hand came back to the edge of the ventilator shaft. A chip of stone loosened and by the light he examined it. Dark blue lights glimmered in its heart. A sapphire!

Carefully he examined the edges of the opening wherein he lay. A heavy crust of blue jewels glimmered around it through their heavy coating of dust. Six inches from the opening shone a star of brilliants set into the blue.

Lying flat he reached down an arm's length. The surface was smooth and polished. Why did he think then of onyx instead of marble? Why did he know that if there were light from a certain star-shaped brazier swinging from the ceiling he would see a chamber

like the night itself with paneled onyx—darker than the darkness that enveloped him—and with a vaulted dome above of darkling sapphire studded with twinkling stars of rare white stones? How could he know that upon that vaulted dome of blue twinkled in gleaming white sapphire a copy of the Pleiades? How did he know? he asked me, yet he did know even before he saw.

It was an unpleasant journey back but he made it and returned again by a different route, as he had known that he could. The room was as he knew so well that it would be, but in its center was the thing that he had forgotten. Another sarcophagus, this time of onyx and sapphire. Its great stone cover lifted easily and slid back smoothly, for it was not even sealed, and in it lay another linen-swathed mummy, and under the linen, a mummy covering of thin scales of beaten gold, and under the gold another covering, and then a mummy—the mummy of a man—the slave that had been he—the Professor—in the distant long ago, when he and the Priestess of Amon had loved too well for happiness or joy. Almost he could hear her speak, and the sweet, caressing melody of her voice as she seemed to say:

“Even as I sheltered thee, shelter thou me from the eyes of vandals and the insults of the carnal minded.”

O God! the face of LeMoyné as he said it. The pain, the grief, the sorrow of it! He had loved her, it seemed, in a bygone age. She was a Priestess of the Sun and he but a dog of a slave, although by birth the king of a rival race. His had been the hand that had emblazoned upon the walls of tombs the deeds of daring and of godliness, for his was an artist's hand. And now his had been the hand, “Oh! the pitiful shame of it,” he had exclaimed, to tear from her the protection of her veil of desert sand.

They found him unconscious across the alabaster sarcophagus and brought him back to me. Something was said by the

man who took over the work about the mummy being masculine and that it seemed “queer” and he liked that tomb less than any.

Ah, well! one knows strange things of Egypt—Egypt with her centuries-old civilization. But I often think that she knew more than our rabid, jazz-mad civilization will ever know of life and death and their mysteries.

Time Non-Existent Outside the Physical World

A story is told of an Ottoman king who declared war on a neighboring nation, fought a number of battles against it with varying success, but was finally conquered and taken captive to the palace of the victor, where he was compelled to work in the most menial capacity as a slave. After many years fortune favored him, and he escaped to a far country, where by hard work he acquired a small estate, married, and had a number of children, who grew up around him. Finally he found himself upon his deathbed at a very ripe old age. In the exertion of drawing his last breath he raised himself upon his pillow and looked about him, but there were no sons and daughters there. He was not in the place which he had regarded as home for so many years, but in his own palace, which he thought he had left in his youth, and he was as young as when he left it. There he found himself sitting in a chair with a basin of water close to his chin and a servant engaged in washing his hair and beard. He had just immersed his face in the water when the dream of going to war had started, and a lifetime had been lived in dreamland during the few seconds it took until he raised his face. There are thousands of other instances to show that outside the physical world time is nonexistent, and the happenings of millennia are easily inspected in a few moments.

—Max Heindel,

In “*Christian Mystic Initiation.*”

Special Properties of Color

BY ISABELLA J. RHODES

THE SUBJECT of color is one of absorbing interest—to the artist primarily, also to all who have their color perception highly developed and even to those who are so constituted that they cannot discern the finer grades and tones of color. By training and study this more delicate sense can be developed to a very large degree and thus there will be opened up new fields of beauty and delight to the senses and a wider field of knowledge to the mind. Color plays a far larger part in the formation of character, the curing of disease, and the development of the intellectual and spiritual powers than we are usually aware of.

Each color and every different shade and tone possesses a distinct meaning, a few of which we will discuss later.

There are three primary colors, red, yellow, and blue; and three secondary colors, green, orange, and violet. Indigo, the seventh, may be produced by a combination of the other six colors of the spectrum or of the rainbow. There are also five finer colors seen only by clairvoyant vision, making twelve in all.

We are now familiar with one of these five finer colors—the ultra-violet, which is used so successfully in the curing of disease. This ultra-violet ray contains high spiritual power.

White contains all the colors within itself and black is the negation of color. Colors and numbers are always correlated.

The three primary colors typify the three worlds: the physical world corresponding to red, the mental world to yellow, and the spiritual world to blue. They also represent the three aspects of God: Blue symbolizes the first aspect, which is Power or Will; yellow represents the second, which is the Word or Wisdom; and red corresponds to the third, which is Activity or Motion.

The seven colors also represent the seven Planetary Spirits spoken of in the Bible as the Seven Spirits before the Throne.

The seven planets that we see are the physical bodies of the Planetary Spirits which influence us in our lives here on earth. When we speak of the Jupiterian, Saturnian or Mercurian influence, we do not refer to the planet but to the Planetary Spirit whose body the planet is. It is the spiritual vibrations which influence us; and according to our power to absorb and respond to the vibrations which reach us from the different planets so are we enabled to "rule our stars" or otherwise.

We speak of the seven Rays of life or the seven Rays of development. Each of these has its own particular color. If one desires to attain greater knowledge of higher things, one usually gravitates to an order whose color harmonizes with one's own or to a person who is developing along the same Ray. If one endeavors to obtain knowledge from a source the color of which does not blend with his own color, conflicting emotions are aroused, and eventually he severs his connection with that source without having benefited very much from it.

The science of color is of very ancient origin and was taught in the Mystery Schools of Egypt and India. The blending of the three primary colors produces the hues. By adding white, tints are obtained; while the addition of black produces shades.

Red indicates the physical nature and arouses activity, also gives vitality, strength, and courage. It exercises an exciting and stimulating effect upon both mind and body, especially if it is bright red. Deep, dull, dingy red symbolizes the lowest emotions and passions. Red is both constructive and destructive.

Without the red ray there would be nothing to induce activity or progress. It gives heat, vitality, and enthusiasm. We speak of the glow of health upon the cheeks. The life-giving blood is red. What warmth and comfort and cheerfulness the red glow of the fire gives us on a cold, cheerless day in winter; how it stimulates the almost stagnant circulation of the weak, and cheers even the strong and robust. But the flag of the revolutionists is red, which indicates destruction of law and order; we use also the expression "seeing red," which means that the fiery passions are aroused which may result in destruction of life.

It would be well to place those whose vitality is at a low ebb in a red room, the walls and furnishings being of a soft though bright tone; but if the patient is excitable and irritable a soft full shade of blue should be intermingled with the red. Red will give strength and tone to the system and blue will calm the shattered nerves. Orientals always include vivid and glowing reds in their color schemes of ornamentation. The hot climate induces lethargic conditions but the red color stimulates both body and mind and induces activity.

Rose color, which is a shade of red, indicates pure unselfish love, and is not very generally used, for few of us, as yet, have attained to the heights of pure love, the love which "hopeth all things, endureth all things, and is not easily provoked." Usually we function in the duller red which grasps all for one's own satisfaction.

Yellow denotes intellect of the highest order, and wisdom and knowledge used unselfishly for the good of humanity. The Buddhist monk wears a yellow robe typical of wisdom and knowledge used only for the good of all.

Although green is good for the eye to rest upon, yellow is considered the best color to use for lamp shades. Pale gold or yellow is the most desirable for the walls of the study; it stimulates thought of the highest kind, and one grows less

tired in a gold colored study than in one decorated in any other shade. If one is fortunate enough to be able to set aside a room for the children in which to study their lessons, have the walls of the room colored with a pale gold or yellow; or, if this is impossible, one could perhaps have the table covered with yellow while lessons are being committed to memory.

We speak of a "heart of gold" when describing one who is both wise and good. Saint John in his transcendent description of the New Jerusalem says: "The city was pure gold" and "the street of the city was pure gold." One of the meanings of this description is that into this "city" no selfish thought can enter. All who dwell therein are filled with knowledge which is used for the benefit of all—not kept for self-education. The outer part of the Rosicrucian emblem is a star of gold, typifying the golden wedding garment woven by each one for himself and composed of the two higher ethers attracted by unselfish thoughts and actions. The aureole surrounding the head of the Christ, the saints, and the holy men and women of the earth is the color of pure translucent gold, which always typifies unselfish thought.

Blue denotes faith and constancy; and pale blue, spirituality. It is the color of calmness and serenity and of youthfulness. It is the color most loved by the majority. It is cooling and sedative and belongs to the creative artist; it also denotes tenderness; but the steely blue shade indicates mercilessness, hardness, lovelessness. Those who possess too excitable a nature or who are too active should always wear blue if possible; it calms, soothes, and modifies; but in its adverse aspect gives coldness and inaction and, at last, death. We say a person has a "fit of the blues" when he is exceedingly depressed in mind, and if his vitality is lowered and he feels very cold we say, "How blue he looks." Seen in the aura of one who is

highly spiritual, the beautiful pale blue color is luminous with tiny points of light which twinkle like stars.

Green denotes individuality, a seeking after self; the paler shades denote hopefulness, abundance, and sympathy; the darker, duller shades denote jealousy, envy, and selfishness. Common sayings often possess a deep spiritual or occult meaning; we speak of jealousy as the "green-eyed monster," perhaps little thinking that a dull shade of green in the aura indicates that undesirable emotion. Green is composed of blue and yellow; blue indicates cosmic or universal will, and yellow represents wisdom; from will and wisdom the earth sprang forth and was covered with the pleasant green. This thought we might entertain with profit during the vacation season when we wander amongst the fields and lanes of the countryside. Green also indicates supply and growth. Orange is the color indicative of health and the lower intellectual faculties and the knowledge which is acquired for oneself alone.

Violet is composed of the pale blue of aspiration and the rose of unselfish love, and so its influence is of a very high order; it denotes the highest spiritual aspiration, also meditation.

Purple in its darker shade denotes pride, pomp, and haughtiness. It is the regal color and symbolizes rulership. It is the color of majesty and power. When we speak of purple robes or use the expression, "born to the purple," our thoughts turn at once to those in highest authority and dignity—kings and counsellors. (There is evidence that to the ancients crimson was the regal color. Ed.) Purple suits only the very few, and is a trying color for most people to have about them, for very few have risen yet to rulership. Most people follow a leader; few have learned to guide and rule their own thoughts and emotions, and until this power is acquired we cannot aspire to rule others. Violet (or amethyst) should never be

worn by those of a quiet retiring disposition; it makes such people too dreamy and induces absent-mindedness; those who wear it habitually are inclined to indulge in day-dreams to the exclusion of sufficient action.

White contains all the colors of the spectrum and denotes purity, contentment, consecration, holiness, in short, perfection. It is the perfect ray and contains all the qualities of all the rays in itself. We acknowledge the purity of white when we dress our little children in it or attire a bride in white; it always seems to strike an inharmonious note when we hear of a bride being arrayed in colors. We dress the body of the departed one in white to typify the purity of the spirit.

Black is the negation of color and of spirit. It corresponds to the negative aspects of life. Those who are of a timid nature or become easily depressed or discouraged should never wear black on any occasion; it fosters fear and hatred and all negative qualities and conditions. Certainly it can be often used successfully as a foil to other color; but as soon as we abandon the habit of attiring ourselves in black, so much the sooner shall we attain to the perception of the light of the spirit.

The pity of it is that from motives of economy few can dress and decorate and furnish their houses in the colors they desire; but all can set their ideals in the right direction, and so gradually the undesirable colors will fall away from them.

If we cannot have all our surroundings in the colors we desire, we can often when sitting quietly reading, studying, or working place before us on the wall or table a sheet of colored paper or some colored fabric or piece of glass. If we feel depleted physically a soft red or rich orange will help to strengthen us. If we are studying or writing, a beautiful tone of yellow will lend swiftness to our thoughts and stimulate the memory. If hard unforgiving thoughts assail us,

place a beautiful shade of pale green where it can be easily seen, and we shall find that sympathetic thoughts will gradually oust the hard ones; and if our thoughts of what we style love are selfish and grasping, let us gaze upon the soft rose-pink color and we shall become more devotedly unselfish with the love that "seeketh not her own."

Probably in the future the medical profession will use color more in the curing of disease. Even now it is being used successfully in many cases for the curing of maladies. Blue and violet are most useful in quieting and calming the insane. Blue should also be used in fever cases and red to restore anaemic patients to health. Iron is lacking in the blood of those afflicted with anaemia, therefore red, the color of the planet Mars whose metal is iron, acts the most beneficially upon these patients.

If doctors should adopt the practice of placing small rods around the walls of their surgeries, hanging various colored curtains upon them, and drawing these to cover the walls as each patient entered, using red, green, blue, yellow, or orange curtains, as the case demanded, they would be astonished how the patient would improve minute by minute as he sat there; and if doctors' waiting rooms were furnished in suitable health-giving colors, their patients would feel the benefit and unconsciously long to go to those particular doctors again.

Each person has a favorite color and often by this we can estimate his character and stage of evolution; but it is not always the favorite color of a person which indicates his characteristics. For instance, an excitable person might choose blue; subconsciously he feels that he needs a calming color; another might dislike green, the very color which might be good for him to enable him to become more individualized. Another might favor green too much; all the walls and blinds of his house would be green; but perhaps in a few years' time we might visit that person and find

the walls covered with gold or blue, indicating that he had achieved some success in life either mental or spiritual or perhaps both.

We often notice that quite old ladies put on some touch of violet or amethyst; this indicates a lessening of material desires and a reaching out to the spiritual.

Let us then take up the study of color with enthusiasm, and we shall be astonished by the beauty and the vastness of the subject and the illumination to be obtained from it.

Belief in the Salvation of 144,000

The earnest belief of the Seventh Day Adventist is that the second coming of Christ will be very soon, and the 144,000 righteous ones *living*, together with the *righteous dead*, will meet Christ in the air or clouds, after which they will be happy in heaven until after the Millennium. Then follows the New Jerusalem on earth, which will be their happy abiding place devoid of sorrow and suffering forever. The sinners and the devil will be destroyed by fire together with the old earth.

The above information I received from a very ardent follower of the Seventh Day Adventist Church.

I think I am safe also in saying that the Russellites believe in the 144,000 which will be saved.

—Dorothy Whitelock.

The Rosierucian version of the 144,000 is that the first three digits of this number added together make 9, which is the symbolical number of humanity, while the ciphers symbolize degrees of spirituality. Thus all humanity will eventually be saved by spiritualization.—
EDITOR.

Every opinion reacts on him who utters it. It is a thread ball thrown at a mark, but the other end remains in the thrower's bag.—Emerson.

Rosierucian Psychology

BY CHARLES EDWARD NILES, Sc. D.

STUDENTS of the Rosierucian Philosophy believe that it is the synthesis, the unification, the sum and substance of religion, science, and philosophy, including that greatest of modern sciences, psychology. While the Rosierucian Philosophy is old in its interpretation and teaching, being mystical and transcendental, yet its doctrines can be applied to every phase and condition of life from the simplest urges and concepts of the conscious mind down to the subconscious, as well as the new phase of mind which Jules Bois in an article in the *New York Times* calls the "Benign Superconscious."

Psychologists since the days of William James have spent long hours in the study of the subconscious, that limbo of the soul where the rubbish of the mind is dumped. They stir and prod this rubbish pile until they exhume those things which have been forgotten and driven below the surface of our conscious existence, things which cause the urge and the complex that make man the creature of many impulses and set as it were the subconscious forever at variance with the Superconscious (the threefold spirit).

In the Rosierucian teaching regarding man's different bodies we have the mystical explanation of the different states of consciousness of which psychology today treats. In *The Rosierucian Cosmo-Conception* in the chapter entitled, "Man and the Method of Evolution," there is a diagram which shows the tenfold constitution of man. In that diagram we see the interrelation of the three aspects of soul, the three aspects of spirit, and the three aspects of body, and we note that the center or hub of this relationship is "mind, the link or focus." This section of the "*Cosmo*"

might well be named "Rosierucian Psychology," as it treats of the activities of "life, memory, and soul growth," and these three subjects are indeed the focus of the study of psychologists today.

This same section describes the constitution of thought forms; and any person who has a working knowledge of Rosierucian psychology knows that truly "thoughts are things." Psychology recognizes that "as a man thinketh in his heart, so is he." It is the work of the psychologists to make practical applications of that science to assist the individual in developing the urges within him to the best advantage. Thought forms are really things, and when one has entered the superconscious state he often will see the thought forms which he has created. A man's personality and environment are the product of his own thought forms. One's complexes and urges are made by the impacts of his thoughts upon the subconscious. A record of all thoughts and emotions is etched upon the reflecting ether of the vital body, and after their kinetic energy has been exhausted, they lie in the subconscious awaiting a new birth much as the ego awaits its return to rebirth after gaining the power that comes from its experience in purgatory. The involuntary memory or subconscious mind comes into being in a way altogether beyond our control at present, says Max Heindel. What the subconscious mind receives is the sum and substance of all the thoughts and experiences of the conscious state.

There are many who spend the major part of their lives in an almost subconscious condition indulging in day dreams and careless modes of thinking. These negative practices are rejected by the Rosierucians.

Within the subconscious there exist the records of the past and present life of the individual. Within the Superconscious exist the records of lives lived centuries ago. If it were not for the subconscious we should forget that which we have already learned, and our whole life would be one continued experience of that which William James called "trial and error."

Rosierucian students, knowing the power of the subconscious, should beware of allowing it to influence them unduly in their daily lives. Knowing the power of our thoughts we should watch them carefully so that we may be sure we are sending forth constructive ones to the world.

Our urges and our complexes dwell within the subconscious. Neuroses, hysteria, and insanity are brought upon us because we have not used mental catharsis sufficiently or practiced Retrospection. The wonderful exercise known as Retrospection is that which the psychologist uses under the name of "mental catharsis." If we practice this regularly every night, our subconscious will be kept free from emotional complexes which do such damage to the mind—yes, and to the body as well. It is these complexes, these repressions that sift through into the conscious mind from the subconscious which cause unhappiness, misery, poverty, illness, and even death.

To fulfill our duty to our conscious mind we should become well versed in practical and applied psychology. A good working knowledge of the Rosierucian Philosophy and the ability to apply its truths to our lives is of inestimable value. We must guard at all times against letting any thought or suggestion, either from ourselves or others, remain in the mind for a moment if it is not such as will bring good to ourselves or others. Do not let the mind dwell upon destructive thoughts which you wish to keep covered and away from others, for the more you do

this the greater will be the havoc wrought upon your conscious mind, which will leave its record upon the subconscious where it will dwell to haunt you like an evil spirit. We can see in the faces and lives of those about us a reflection of their urges and complexes which they think are so well hidden away from the eyes of men. We must not forget in this connection that the life lived by most people is a life of objective consciousness—a life lived only for the satisfaction and happiness of the passing moment, a life lived for the enjoyment of the five senses, neither knowing nor thinking about the subconscious or Superconscious and their power to make or mar.

There are two special psychological processes known as suggestion and auto-suggestion. The last can be made much the stronger of the two for it is the reflection of thoughts from the conscious to the subconscious. The conscious mind is in its greatest state of receptivity just before one drops off to sleep and just after he awakens in the morning. It is partly because of this receptive condition of the mind that the "Cosmo" teaches us to use Retrospection just before going to sleep. By searching the conscious mind in reverse order for the records of the activities of the day, casting from us all that is unworthy and in fairness approving all that has been well done, we transmute the emotional energy of the thought forms created during the day and clear the seed atom so as to avoid the formation of emotional complexes.

The great danger in America today, that which is causing more insanity and nervous diseases than have ever been seen before, is that we live in such a rush, failing often to think a matter through, and sending half-digested impressions through the conscious mind to the subconscious. We rush on from act to act and thought to thought, setting up currents in our minds that prevent true directed thinking. Those who are

not familiar with the anxiety complexes developed by this kind of thinking are unaware that many as a result are caused pain, misery, and all kinds of marital troubles, and are even driven to suicide! We Americans are considered by our friends in Europe to be a nation of superficial thinkers. Perhaps we as individuals are not altogether to blame for this, for from our first school day until we finish the university and receive our sheepskin we are crammed and filled with facts about which not much independent thinking is done, which leaves the conscious mind in a whirl and makes a befuddled impress upon the subconscious.

The Rosicrucian Philosophy teaches that through involution we came forth from God and through evolution, after many incarnations, we shall again be one with Him. We as mystics are endeavoring to attain to Initiation and enter into union with God. In the process we advance from the state of neophyte to that of disciple, thence to adeptship and the higher degrees of the Rosicrucian Order. This we hope to accomplish through mystical development.

Occult students know that there is no warfare between true science and true religion, and are delighted that material science is coming by leaps and bounds to realize the power of the Superconscious (the threefold spirit). In the life of Max Heindel we see the power of the Superconscious as it was unfolded by Initiation into the Rosicrucian Order. Thereby he received the power to give to the world the truths set forth in the "*Cosmo-Conception*." How else could he have given to the world these truths which have brought light and happiness to thousands?

Europe has evolved the knowledge of the subconscious through the work of such men as Freud and Jung. Jules Bois the Frenchman is endeavoring to develop the teaching of the Superconscious. In our own country Ralph Waldo Emerson in his conception of the "Oversoul" was the first to point the

way to the Superconscious. America has been the leader in creative mechanics, and now she stands in a position to bind together both science and religion through metaphysical teachings.

In the lives of many great men we see the power of the Superconscious working from its hidden retreat within and above the conscious and the subconscious. Lincoln gave to the world the Gettysburg Address, and in it we see the power of the Superconscious as it glows and scintillates. In fact, for a moment the cloud of the conscious and the subconscious were rolled back allowing the glory of the man's inner nature to shine forth in the power of those words. The Gettysburg Address shows us the power behind the throne in the personality of Abraham Lincoln, through which power this man, a son of the common people, became known to the whole wide world.

In the life of an Edison, a Lindbergh, a Washington, or a Lafayette we see again the power and inspiration of the Superconscious in the unselfish work which they performed for their fellow men without thought of fee or reward. In the life of Galahad, of Parsifal, and in the spiritual battles of Faust we see the power of the Superconscious. In the writings of David and in the prophecies of Israel we glimpse its glory.

In our study of Rosicrucian Psychology we are given the landmarks by which to steer our mental ships through the troubled waters of the conscious mind and past the rocks and reefs of our subconscious states. May we as Rosicrucian students by means of our knowledge come safely through the dangers of these states and unfold the powers and the glory of the Superconscious.

There is always some leveling circumstance that puts down the overbearing, the strong, the rich, the fortunate substantially on the same ground with all others.—*Emerson*.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1. The heavens declare the glory of God: and the firmament sheweth his handiwork.

2. Day unto day uttereth speech, and night unto night sheweth knowledge.

3. There is no speech nor language, where their voice is not heard.

4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.—*Psalm 19.*

INTERPRETATION

Every book in the Bible holds a beautiful astrological interpretation. This should in itself be enough to convince the most skeptical that there are great cosmic truths underlying the science of spiritual astrology. King David, an Initiate, has given to us the above beautiful song of an illumined soul; for being an Initiate he knew the spiritual truths and could read their mystic meanings in the flaming script of the stars.

The exaltations of the planets in the signs of the zodiac when spiritually interpreted, refer particularly to Initiation. The principal events in the life of Christ Jesus also mark the way that the aspirant must tread if he would unveil the Holy of Holies. It is fitting in this most mystic time of the year, when the sun is passing through Cancer and Leo, that we should meditate upon these holy mysteries and things of the spirit.

The first step in the life of the Master was the Annunciation. Paralleling this we have the exaltation of the moon in Taurus, and Taurus is a cosmically feminine or mother sign; also the moon represents the feminine principle

in all nature. The Annunciation is the foreshadowing of that glorious Presence who came as the great heart power of God to open the way to redemption for all mankind.

The second step is the Birth, and the astrological correlation to it is found in Mars exalted in Capricorn. Capricorn is the sign of the Savior, and Mars represents the lower nature. It is through the power gained in the transmutation of this lower self that man will be lifted up so that he will become Christed.

The third step is the Flight into Egypt, and is represented by the exaltation of Saturn in Libra. Here is the turning point on the spiritual path which must be met by every neophyte. Libra is the Scales or Balance. We each one must some time be weighed in the scales as was Belshazzar. We must choose the path of spirit or of matter. Man has always followed for a time the way of materiality, hence the story of the Prodigal Son; and Saturn exalted in Libra is the whiplash of sorrow that urges him through pain to finally return unto the Father's house.

The fourth step is the Teaching in the Temple. This is symbolized in the zodiac by Mercury exalted in Virgo. Mercury also governs Gemini, a double sign, indicating two ways, the knowledge of good and evil, for the mind, ruled by Mercury, is the path of both good and evil; it will lead us either to the White Grail or to the Black. Virgo is the sign of purity through which the attainment of the Christ power within is accomplished. Mercury both rules and is exalted in Virgo, which indicates the way of wisdom. When the mind has become Christed the body of the

Initiate then becomes the holy temple containing the law within.

This is the great light that shall some day light every man that cometh into the world. "And I, if I be lifted up from the earth, will draw all men unto me," are the words of the supreme Teacher.

The fifth step is the Baptism, and its astrological parallel is the exaltation of Jupiter in Cancer. The Baptism means esoterically the essence of universal brotherhood. Jupiter is the planet of altruism and beneficence. Cancer is one of the most deeply mystic of all signs. It is the sign of the Summer Solstice when the Christ Spirit laves in the ecstasy of the vibrations of His own World of Life Spirit and the whole earth is bathed in a glory of mystic beauty and holiness. This is indeed a wonderful season for those who have eyes to see and ears to hear.

The sixth and seventh steps are the Temptation and the Transfiguration, both coinciding with the exaltation of Uranus in Scorpio. Every neophyte just preceding each step forward upon the Path is taken into the Wilderness to meet a test or temptation. The outcome of his particular "forty days" either retards his progress or sends him forward nearer to the next great goal, the Transfiguration or illumination. The tempter or devil, of course, is always the lower nature within represented by Scorpio, a Mars sign. As long as the neophyte must struggle with temptation, Uranus in Scorpio is a mighty factor in making him succumb to it. But when tests, as such, become only stepping-stones to greater achievement, then Uranus exalted in Scorpio becomes the path of complete regeneration, which leads to the topmost heights of the Mount of Transfiguration.

The eighth and ninth steps are Gethsemane and the Crucifixion. Here we have the mystic signpost of Venus exalted in Pisces. Pisces is the sign of sorrow and self-undoing and also represents the virgin spirit, the ego, on the path of evolution in quest of wisdom.

Venus is the planet of personal love. It is ever through the love nature that man knows his greatest sorrow, and it is through his love nature that he is finally redeemed. So long as we respond to a selfish sexual love, just so long shall we know sorrow, pain, and death. This is the message of Venus exalted in the sign of tears. Only as the personal is merged into the impersonal, only as the love for one becomes the power that lifts, sustains, and heals the many, can we know the fulfillment of the liberal promise of Revelation, 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The tenth step is the Resurrection, and its corollary is the sun exalted in Aries. Aries represents the spinal spirit fire drawn up, pure, living, to awaken the spiritual organs in the head; and the sun represents the Christ love that uses this force to build the deathless body of the high Initiate. This is indeed the new birth. "Ye must be born again," said the Master to Nicodemus.

The final step is the Ascension, and corresponding to it we have Neptune exalted in Cancer! Cancer is a sign of high spirituality and Neptune is the planet of divinity. "I go to prepare a place for you. And . . . I will come again and receive you unto myself, that where I am there ye may be also." This is one of the glorious promises of the Master. It is probable that He will return in the Capricorn-Cancer age. Esoteric religion always is shown in the sign opposite that through which the sun is passing by precession. A regenerate and redeemed humanity will manifest in the Capricorn-Cancer Age the divinity represented by Neptune.

Woe unto them that are wise in their own eyes, and prudent in their own sight!—*Isaiah* 5:21.

The Call in the Night

BY VICTORIA A. HARDY DUGGAN

IT WAS away back in the days before the Sepoy rebellion in India, when Great Britain was having trouble with her possessions around Singapore, Calcutta, and Bombay, that the following incident, which rather relates to the supernatural, occurred.

The family of my grandparents, "thoroughly British" in manners and customs from their long residence in "upper Canada," were living at the time at the foot of Rouville mountain in Quebec. My grandfather was a lawyer of distinction in those days and a personal friend of the Governor-general of Canada. Possessed of large means, he had built for his family a large and commodious house. It amounted to a mansion in fact, and with its well trained corps of native servants, recruited from among the "kanucks" as they were called, supplied an adequate environment for his large and growing family.

These peasants were a religious as well as a very superstitious people, and so it was not surprising that my mother, reared amid such surroundings in her infancy, should have imbibed from them a love of the "supernatural," and always looked for "signs," which in a way, among those simple folks, meant much.

About this time, one of her elder brothers had gone with his regiment to far-away India. He had not been heard from for some time. Modes of travel and communication were crude as viewed from the progress of today. My mother, who is my authority for the following story, related to me that one day she felt unaccountably nervous—a nervousness which was accompanied by a feeling of indefinable dread. She could not account for her apprehensions as all were well at home, and she was very

busy with her music and drawing—or "art" as we speak of it today.

It seems that the night of the day already referred to she was more restless than usual, and it was not until very late, after much tossing about on her bed, that she was finally able to drop off to sleep.

Later in the night she had a vision of her absent brother, Frederick William (Fred, as they called him), who in the dream appeared to her as in some unknown land, amidst surroundings entirely new to her and with which she was not familiar. She heard his voice suddenly in the dark calling clearly to her: "Don't worry, Pet (his name for her), I'll come through!"

Through *what?* was the terrifying puzzling thought which wakened her, with its vividness and seeming reality. Startled and now wide awake, in the total darkness and hush of the hour preceding dawn, she struggled with herself for composure. Failing, she called to her sister Mary, sleeping in an adjoining bed.

"Mary, Mary!" she exclaimed. The startled sister sat up rubbing sleepy eyes. "I've just seen Fred in great distress! But," she continued, "he said: 'Don't worry, I'll come through.'" It was all so real and vivid to her, even in a wide-awake consciousness, that she left her bed and paced back and forth on the floor. Her sister, sleepy and annoyed by the sudden awakening and being, moreover, of an entirely different temperament, now lost patience with the startled young girl. She tried ridiculing her into composure. That failing she announced: "Well, whatever it is, he said that he would 'come through,' did he not?" This was also of no avail; so she calmly turned over and went back to sleep.

My mother continued to pace the floor with that distressing spectacle before her eyes which she could not decipher and soon tears came. After a time spent in weeping she crawled back into her bed only to have the vision repeat itself. This time when she awakened she said nothing to her sister, but ran weeping into an adjoining room and threw herself into the sympathetic arms of her old nurse, to whom she now related every detail of the vision. The old woman consoled her by saying that she "could see through the whole thing," and that what my mother should do was to send a message to her absent brother, assuring him of her love and devotion, and of his perfect ability to "come through" whatever difficulty he was then in. This she did, and after entrusting the letter to the hands of her nurse to be dispatched on the morrow fell into her first tranquil sleep that night.

Did my mother get a "radiogram," as we say today? Is there anything in "thought transference," as we now call it? From the subsequent events I am constrained to believe so.

What had really happened was this: After hard fighting and exposure, the troops in that far-off hot country, with its disease-infected climate, had been attacked with the terrible scourge of that day, cholera. It had carried many to an untimely grave when it reached the command of Captain Fred Andres, my mother's brother. Many already lay dying and dead from the lack of proper care and attention. Captain Andres did not spare himself, working night and day among his men, helping and encouraging them by his superb spirit of cheerfulness and splendid vitality. Finally he also was stricken. Beloved by men and fellow officers alike, they, ascertaining that a boat was about to leave for "God's country," resolved at great risk to themselves and much expense and effort on their part somehow to get him to the dock. Their beloved comrade, if die he had to,

must at least be got aboard ship with his "face to the homeland," they said. Accordingly he was placed on a stretcher, and with his faithful comrades as litter bearers, the lonely and difficult march down to the sea was begun.

It was a dangerous as well as tedious journey for a white man even in full possession of his health and all his faculties. Then how much more fatiguing, and disastrous perhaps, for one so desperately ill? One by one on that terrible march the boys (litter bearers) fell out ("went west," as we say today), and had to be replaced.

Finally the little procession wound its way down to the sea from the interior. Yet with the smell of the salt air in his nostrils and the sight of the vessel in his eyes the wonderful spirit which had so far sustained him almost flickered out. Just as the men reached the dock where they might lay their burden down, the vessel steamed out of the harbor unmindful of the waiting passenger and his prayers for life!

That vessel which sailed away on that day was never heard from! It was lost at sea with all on board! But Captain Fred Andres lived to return on the next boat to New York, and life.

CREDIT WHERE CREDIT IS DUE

The following excerpt from a letter recently received from Mr. Theodore Heline, the author of the article entitled "Rebirth," which appeared in the July "Rays," is self explanatory: "I have just glanced over *Rebirth* and discovered to my regret that I omitted giving due credit to Irving Cooper's *Reincarnation* for the essentials contained in the opening paragraphs. I do not want it to pass without correction and apology. Would you be good enough to insert a word to this effect in your next issue? I would be most grateful."

—Theodore Heline.

Worth-While News

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

A Limit to Space

"Space is not limitless—there is a boundary to the universe."

"Before the Astronomical Society of the Pacific at the California Institute of Technology last night, Dr. Edwin Hubble, scientist, whose experiments are conducted at the Mount Wilson Observatory, made this definition of the universe.

"An infinite homogeneous universe is not possible," Doctor Hubble declared. "We can set certain vague limits and say that from the modern speed of the planets and stars and from the blackness of the skies, a homogeneous universe could not extend more than 10,000 billion light years."

"This space, however, has no definite boundaries, such as a surface like that which encloses the earth. It is bounded by a conception of general relativity and is a four-dimensional structure of space and time with a definite volume, Doctor Hubble pointed out."—*Los Angeles Examiner*.

Here is a scientist who has come to the conclusion that space does not extend indefinitely in any direction. A few years ago it was quite popular among students of orthodox philosophy to make satirically the following inquiry: "If there is a limit to space, what exists at the point where space stops?" Dr. Hubble postulates that space is bounded by "a four-dimensional structure of space and time."

The Rosierucian Philosophy states that space is condensed spirit, strange as this idea may seem. The universe is permeated with primordial substance, which came out of Chaos at the beginning of our Day of Manifestation, and primordial substance is spirit in a cer-

tain stage of condensation. The great Beings who created out of primordial cosmic substance the stellar universe, worked upon that substance in the beginning, giving to it a certain rate of vibration and setting the axes of its atoms at a certain inclination. The primordial substance which they thus worked upon became the space with which we are acquainted. Outside of that space there is inert primordial substance not worked upon; there are also other universes not perceived by us, created by other great Beings, who gave to the primordial substance which they set aside for their purposes a different rate of vibration and a different inclination of the axes of its atoms. The conditions existing in these last two cases would not be recognized by us as constituting space. Therefore we may say that space as we know it has a definite limit.

Science and the Soul

"Sir William Bragg, president of the British Association for the Advancement of Science, asserted his belief in the existence of the soul and thereby rekindled a perennial discussion. Made at the annual meeting of the association in Glasgow, the declaration was in direct conflict with an opinion expressed one year ago by Sir Arthur Keith, that death is the end of everything.

"Dealing with electrons and atoms, science may declare that it has found no evidence of the existence of a soul. Yet, as Sir William Bragg shows, science finds its limitations in the material world and is yet unable to wrest from nature the secret of the mystery of life. Edison, wizard of electricity, has penetrated further perhaps than any living man into the knowledge of that comparatively new and strange force. Yet he is unable to define it or say what it is or of what it consists. The greatest biol-

ogist probing the simplest form of unicellular organism may know as much of life as Edison does of electricity. He also is unable to say what life is, knowing it only by its manifestations. Science is unable yet to penetrate the veil. A scientist is only a skeptic in the old meaning of the word: 'One who looks about or inquires for what is true.' When he uncovers the secret of life, he may find the soul."

Sir William Bragg, as noted in the above clipping, admits that science is as yet unable to wrest from nature the secret of the soul or the mystery of life or to penetrate the veil between life and death. The occult scientist, however, has the key to the soul. He alone knows of the existence of the finer vehicles of man and that the soul is the spiritualized product of these vehicles, which have been developed through thousands of lives and millions of years of evolution.

Dr. Cadman on Rosicrucianism

"This cult has had expositors, critics, and crusaders in plenty, but they have not elucidated its doctrines very clearly. The curious legend of its origin enshrined in the discoveries by a certain Christian Rosenkreuz of the secret wisdom of the East while he was journeying there is now generally discredited. Yet the accumulated lore of astrologies and philosophies which was discounted four hundred years ago by the birth of inductive science may have had something to do with Rosicrucianism as it is now taught. The feeling of Orientals that they belonged to the stars and were affected by their soothing or elevating ways is discernible in the sect under discussion.

"It is no new emotion, and no attempt at building up a cosmology was ever made without it. From it the Rosicrucians constructed their elaborate series of hierarchies in which the elements of fire, air, water, and earth were the signs of the ascending grades of interstellar life. Through these human consciousness attains higher and purer forms until it is rid of the last phase of physical restriction and becomes the perfect life."—Herald Tribune.

In the above article Dr. S. Parkes Cadman, the noted Brooklyn preacher, gives his version of the origin of Rosicrucianism, which is the same as secular accounts generally. He states that the accumulated lore of esoteric philosophy and astrology was discounted four hun-

dred years ago by the birth of inductive science. He evidently does not know, however, that these same philosophies have had a renaissance, a rebirth, and that they are now coming to the fore through the instrumentality of Rosicrucian, Theosophical, and other esoteric societies. Dr. Cadman is entirely unfamiliar with and does not concede the occult facts of nature, including the various invisible realms surrounding and interpenetrating the earth, such as the etheric world, the desire world, and the mental world, which are the abode of vast aggregations of spiritual and subspiritual beings and entities. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Quakers Immune from Violent Death

"Close to one thousand Quaker relief workers went to Europe to undertake various phases of non-combatant activity during the war, and not one of them met a violent death. The adventurous experiment of going unarmed was tried a thousand times and never failed, which is in itself a sort of demonstration of the security which lies in the spirit of good-will unsupported by the weapons of warfare."

From the above we note the interesting fact that the conscientious objectors recruited from among the Quakers in the late war in no case met with a violent death. This would seem to prove that if one stands by one's principles, the unseen spiritual forces will protect him. In the ultimate this is always true. On the other hand, the forces set into operation by the acts of previous lives cannot be set aside by the mere adoption of a new set of principles. But when these principles have been in force for a very long period, perhaps over a series of lives as is undoubtedly the case with some of the more spiritual of the Quakers, they may be relied upon to protect one from injury when working in accordance with those principles.

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. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

The Spiritual Cause of the Jazz Age

Question:

What is the real cause of all the unrest which we see in the world today; this mad rushing about for money and pleasurable sensation? I feel that there must be an unknown factor back of it all. Will you please give me some light on the subject?

Answer:

Yes, there is a reason for the present great unrest which we see everywhere about us. There was a time in the far-off past when all mankind was double-sexed; but the time came when it was necessary for the human life wave to build a cerebro-spinal nervous system and a larynx in order that its evolutionary progress might continue. To do this one-half of the creative force was turned upward to be used for that purpose, leaving only one-half of it available for propagation. Since that time humanity has been divided into two classes, male and female, and neither has been a complete propagative unit.

Self-consciousness is also in a state of evolution. Originally the virgin spirits had no self-consciousness at all, but gradually this has been unfolded in each individual until to a greater or lesser degree every member of the entire human family has come into a realization of his or her individual existence. The dimmer the realization, the more contented

the individual is for the reason that his feelings are not sensitive, and therefore he is not greatly affected by his environment. In fact there is not anything that affects such a one particularly. Enough to eat, enough to drink, a few clothes, a mate, anyone, just so it is a mate, and a roof over the head, and the primitive man is content. As the individual progresses, however, he gradually becomes more and more aware of his own incompleteness, the result of which causes discontent and a desire to find something which will satisfy the longing of the spirit. The individual does not realize what the trouble is, but he or she, as the case may be, does know that something is wrong and that he is consumed with a restlessness which is ever urging him onward toward action in an endeavor to find happiness. The fact that the two poles of the spirit have been separated in their functions causes each ego to turn unconsciously to one of the opposite sex for that which he or she does not express, feeling intuitively that this will bring to him the satisfaction for which he seeks.

The desire for money, pleasure, jazz, et cetera, is a minor consideration leading up to the one great culmination point, which is the *restoration of that which was lost*, namely, individual completeness. Physiologically, this can never be; that is to say, the positive and negative poles of the spirit will never function again in the generative organs of the same dense body. That stage in the ego's evolution has passed. The next

stage forward is the lifting of the creative force in each individual to the head where the two poles will again be united and propagation will be the function of the *spoken word*. All forms created by means of the spoken word will be very different from our present dense vehicles. When this has been accomplished each ego will again have become complete in itself and the unrest which we see about us in the world today will have disappeared. This is the goal which will eventually be reached by all evolving egos.

Marriage, which is a divine institution and which must exist as long as humanity is in need of physical bodies, was instituted when the sexes became divided by the great Creative Hierarchies in charge of evolution, for the purpose of creating dense vehicles for incoming egos and establishing a proper environment in which they might be reared. Individuals entering into marriage relations lightly are acting in direct opposition to cosmic law and inevitably they will reap exactly what they have sown. People ideally married are nearer-self-completion than it is possible to attain in any other way until the union of the two poles has again been formed within. This union of the two spiritual forces which must ultimately be attained by all can only be brought about in one way, and that is through spiritual development.

Jesus' Vehicles.

Question:

Just what became of the body of Jesus at the Resurrection, and what is the difference between your teaching on the Resurrection and that of the churches?

Answer:

The Rosicrucian Philosophy states that after the crucifixion the dense body of Jesus was placed in a tomb and that very shortly thereafter it was disintegrated into its primordial elements due to the high vibration which had been imparted thereto by the Christ Spirit

during the three years in which He used it. The church teaches that the dense body of Jesus arose from the grave as a physical vehicle and was taken with the Christ up into the heaven world. The vital body of Jesus used by the Christ is preserved in the interior of the earth awaiting His second coming. The man Jesus is occupying his own higher vehicles at the present time, namely, the desire body and mind, and a new vital body which he has built for himself.

Symbolical Interpretation of Baptism and Christening.

Question:

What is the Rosicrucian viewpoint relative to baptism and the christening of children? At the present time is there any real value in the sacrament of baptism and the christening of children as practiced by the church?

Answer:

The sacrament of baptism is symbolical, educational, and spiritual in its nature. Symbolically it refers to the conditions which existed in early Atlantis when all humanity lived in a watery atmosphere and practiced the principles of universal brotherhood. Educationally it is intended to convey lessons in peace, harmony, cooperation, and a unity of interests. The true spiritual benefits of baptism can be received only by one who has experienced a genuine spiritual awakening previous to his baptism. When this is the case such a one at the time of baptism receives a down-pouring of the Spirit without that augments the spinal spirit fire to an almost unbelievable degree, which at once starts a process of regeneration whereby the grossest material of the threefold vehicle is thrown off, thereby rendering it more pliable and responsive to the dictates of the spirit. It is the spiritual downpouring of the Spirit of God and not the application of water which accomplishes a definite effect in the aspirant's spiritual progress.

The christening of children is symbolical of what the parents or guardians would like to see the child carry out in its life when it grows up; and of course the process of christening embodies a mental suggestion to the child which may make an impression upon its subconscious mind that will be instrumental to some extent in helping it toward living a good life. This matter of mental suggestion, however, is more or less problematical and would vary greatly with each individual. It is better, however, to know the cosmic facts and not depend upon christening either for ourselves or our children in order to develop spirituality. Spiritual unfoldment must always come from within and all outside agencies at best can be nothing more than stepping-stones in assisting the individual to reach the desired goal. In the past ceremonies were given to us as object lessons; now, however, humanity has arrived at a stage in its evolution where it should *live* that which the ceremony symbolized.

When the Spleen Is Removed.

Question:

What happens in the case of the removal of the spleen? Since the spleen is the center of the vital body it seems that its removal would be a very serious thing.

Answer:

The removal of any part of the physical body is a serious thing for the reason that each organ has a special work of its own to perform and when it is removed this work must be carried on by some other organ or organs of the body, which naturally are not as well adapted to do it.

The spleen is not the center of the vital body. The growth and perpetuation of the vital body depend on its seed atom which is located in the solar plexus. When this seed atom withdraws at the time of the death of the dense body the two lower ethers, the chemical and life, disintegrate synchronously

with the atoms of the physical body, and the seed atom of the vital body and the two higher ethers, the light and reflecting, unite with the desire and mental bodies in forming the ego's modified vehicles.

Ordinarily when any part of the dense body is removed the part of the vital body corresponding to it disintegrates for the reason that it is no longer of any use. In the case of the spleen, however, there is a difference. The etheric spleen is the gateway through which the solar force enters the body, therefore, it neither ceases to function nor disintegrates after the physical spleen has been removed.

Help for Those Passing Out

Question:

The parents of a certain child applied to you for healing. The child died. What good was done to it by making this application?

Answer:

The fact that the child died showed that its archetype had been given only enough vitality to keep it spinning up to the time that it passed out. Therefore, it was one of those cases in which healing is impossible. However, the Invisible Helpers were able to allay much pain and make the passing more easy than it would otherwise have been. But we never know when we apply for healing whether the archetype has exhausted its vitality or whether the ego has many years of life ahead of it. Therefore we work on the latter supposition and make use of all the healing agencies possible. When we have done our part, destiny will take care of the rest. The fact that the Invisible Helpers' attention was called to the child attracted assistance from the other side at the time of the passing so that help was given to the little one in order that it might get its balance in the other world more quickly and more easily than it otherwise could have done.

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.

Down the Ages with Astrology

BY VALLIERE G. DECKER

JNASMUCH as the study of astrology is so rapidly gaining favor with many persons who hope to find in this mystic subject a further key to the interpretation of our scriptures, it seems that it might be of interest to trace the intimate association of astrology and religion on their long pathway down the ages.

Not until the seventeenth century was the great mass of information concerning the stars definitely separated into astronomy and astrology. A people living in the country and depending upon agriculture and the raising of flocks of animals are always more concerned with the weather than those nations which do not wrest their living entirely from the soil. It is natural, therefore, that the first known inhabitants of the Tigris and Euphrates valleys were deeply interested in the movements of the heavenly bodies, not only because of their connection with religious worship but also because

of the benefits of a knowledge of those movements in everyday life. As the outcome of the crops and the health and well-being of the people were dependent upon the sun, so from the earliest dawn of time man has felt that his own fate might well be considered dependent upon the major manifestations of Divine Power—the sun and his planet family.

In Mesopotamia and Egypt, the oldest centers of civilization known to us in the East, the stars were considered the source and herald of all that happened and the right, therefore, to pry into this important branch of learning was rigidly reserved for the priesthood. The most ancient dwellers along the Euphrates as recorded by history, the Akkado-Sumerians, were firm believers in judicial astrology with which was closely interwoven their worship of the stars. The same beliefs were held by their successors, the Babylonians and Assyrians, who were the chief exponents of astrology

in antiquity. The Assyro-Babylonian priests, referred to as Chaldeans, developed the study to the status of a science and became the professional astrologers of classical antiquity.

The oldest astrological document extant is the "Namar Beli" written in the time of King Sargon I, who ruled toward the close of the third millennium before Christ. This document was contained in the cuneiform library of King Asurbanipal (668-626 B. C.) and from it Seneca says that a Greek translation was made by Berosus, historian and priest of Bel at Babylon, a contemporary of Alexander the Great. Classical antiquity regards Berosus as the oldest writer on astrology. It is remarkable to find that this early work included astronomical observations and calculations of lunar and solar eclipses with certain astrological predictions to which the interpretation of dreams already belonged.

Among the Egyptians and Hindus we find astrologers as zealous as those who had lived beside the Euphrates and the Tigris. That the early Egyptian star-worship which formed the basis for the worship of Osiris was derived directly from early Chaldaic sources is a statement which can only be made after the much mooted question of the origin of Egyptian civilization is settled in favor of its Chaldaic ancestry. Undoubtedly the later Egyptian priests of the time of the Pharaohs had at some time been pupils of the Chaldean priests.

The mysterious Thoth was regarded as the earliest teacher of astrology in Egypt. In this land where more perhaps than in any other the beginnings of history seem lost in the mazes of mythology, it is especially difficult to ascribe a document to any one author. Thoth it is who is reputed to have laid the foundation for the study of astrology in the famous "Hermetic Books"; the division of the zodiac into the twelve signs still in use is also ascribed to him. Many other works on astrology and on

the occult in general were credited by classic antiquity to this mythical founder of Egyptian astrology.

In the hands of the Egyptian priests astrology was developed to a degree from which it varies but little today. It is highly significant that upon the banks of the Nile astronomy as well as astrology was brought to a remarkably high state of development. From the daring theories almost obscured in the hidden language of the Egyptian texts, we may infer that the ancient writers of that land were already acquainted with the heliocentric conception of our solar system. These beliefs were based entirely upon astrologico-theosophical viewpoints.

The astrology of the ancient Aryan inhabitants of India, though similar to that of Egypt, was not so completely developed. Unlike the pupils of Thoth, they divided the zodiac into the twenty-eight houses of the moon, a division in use among the Brahmins of the present day. This unusual conception, like all other fundamental views of Hindu teachings, is found to have its origin in the Rig-Veda, the oldest scriptures of the Aryan race. As in Egypt, both astrology and the worship of the gods go back to the early worship of the stars. In our own time the Hindus (the Brahmin priests) are considered the most proficient judges of horoscopes and the best authority on horary astrology.

From India the teachings were transmitted to ancient China; from India and Mesopotamia, the Medes and Persians derived their knowledge; and from the Assyro-Babylonian and Egyptian priests the Greeks probably obtained their astrological teachings. Both of these latter priestly castes were known as Chaldeans, a name which continued to be the designation of all astrologers and astronomers of classic antiquity. The Greek Hipparchus (160-125 B. C.) made important observations though the truth of his observations was not confirmed until the work of Kepler

seventeen hundred years later. Astrology was cultivated by the Pythagorean school, that band of philosophers which was as exclusive as a caste. The mystic-philosopher-mathematician, Pythagoras, taught that the harmony of the spheres was to the attuned sensitive the music of the hand of God playing upon the orbs of night. In his exoteric teaching he supports the heliocentric theory of the Egyptian priests with whom he had studied for twenty-two years.

As the glory of the Golden Age of Pericles waned, astrology outstripped art and literature in popularity among the people. The increasing vogue for the dramas of Euripides in which he frequently referred to astrological predictions was responsible for the spread of the study in Athens. Through the open teachings of the refugee Chaldean priests who had sought shelter in Greece, astrology lost its former occult character. Plato, after his visit to Egypt where he was told the story of the sinking of Atlantis with other occult information, was obliged to consider the prevalent beliefs in the stars' effect upon man's fate. His greatest disciple, Aristotle, was the first to separate astrology from meteorology. In the Stoic school astrology found a powerful patron, since their quiet acceptance of whatever Fate imposed was in perfect accord with the doctrine of astrology as it was taught at that period. Not until its second great era of prosperity and favor during the Renaissance do we find astrology as highly developed as in this brilliant period of Greek history.

Across the Mediterranean Ptolemy (Claudius Ptolomaeus, 127-151 A. D.) the most distinguished astronomer of antiquity, although he considered the idea of the earth's revolving upon an axis utterly ridiculous, compiled all existing stellar lore into that famous work which the Arabs called the "Almagest." In this well known summary which served the world as a text for more than a thousand years, this Egyp-

tian scientist gave directions for the calculation of eclipses and catalogued over a thousand fixed stars. His chief astrological treatise ranks with the "Almagest." When our scientists of today with their highly perfected instruments are able to supply us with careful advance publicity concerning a coming eclipse, it seems all the more remarkable that twenty centuries ago men were capable of foretelling many years before the event the exact conjunction of three bodies—the sun, moon, and earth—all flying at tremendous speed in trackless space. It is of especial interest to Rosicrucian students to learn that the Alexandrine school of medicine employed astrology in its diagnosis and healing. The newly founded city of Alexandria became a center for astrologers and occultists as indeed it was a city of first rank among the intellectuals of the ancient world.

It is well known that the Romans held in high esteem any and all forms of divination so it is not surprising that the study of astrology gained great favor with them. Julius Caesar never undertook any venture without a careful study of his augurs and auspices. Though Cicero in his old age protested against the study of the stars, in his younger days he too busied himself with the subject. In spite of the determined efforts of the Emperor Augustus to repress it, astrology maintained its position as one of the leading forms of Roman culture. After the death of Marcus Aurelius, the Chaldaic priests were always important at court.

With the downfall of the Roman empire, astrology lost its importance in the Christian centers of the West. The Christian church bitterly opposed the fatalistic teachings of the astrologers as they considered that they tended to weaken the moral foundations of conduct and to lessen the beliefs in a Divine Providence. As Christianity spread, astrology lost its former reputation and was finally overthrown by the conversion of Constantine. In 321 his royal edict

threatened all Chaldean Magi and their followers with death. Astrology then disappeared for centuries from the Christian parts of western Europe. Only the Arabs kept alive the teachings in the Moorish schools in Spain. The Arabian and Jewish scholars, after the latter were driven into western Europe, paved the way for the second period of astrology. After the spread of Mohammedanism into western Asia and northern Africa and the subsequent defeat of its supporters in Europe at the hands of Charles Martel, the Arabs began to develop a civilization of their own. They had certain important books after the Talmud (the Book of Creation) which were full of rules of divination dealing with astrological meanings and calculations. The high regard in which the Jews of the Middle Ages held the Talmud and the Kabbala explains much of their fondness for astrological speculation; early, however, they distinguished between astronomy (the science of observing the stars) and astrology (the science of divination).

The caliph Al-Mansur, father of Haroun-al-Raschid, did much to promote learning. He was the first caliph to call upon the Jewish scholars to advance the study of mathematics inclusive of astronomy and astrology. The caliphs regarded the latter as the practical application of the former, hence all the more important Arabian and Jewish astronomers were also astrologers and were usually attached to a court or taught in the schools. In their teachings they followed the theories of Ptolemy, but in truth there was much corruption, a deterioration which is explained by the strong tendency of the Semites to fatalism. The all-important factor of Epigenesis, "the free will that consists of the freedom to inaugurate something entirely new," seems at this time to have been entirely omitted. An unswerving belief in inevitable fate which can in no wise be modified by any act of man must entail a certain spiritual demoralization.

With the Renaissance, that great revival of learning in western Europe, came the second glorious period of prosperity for astrology. Out of the religious, social, and political turmoil, new teachings came to light which promoted the study to a position far higher than it had ever before occupied. At the close of the Middle Ages every petty prince had his own court astrologer. Angelo Catto was the adviser of Louis XI; Guido Bonatti served the Florentines; astrologers were constantly with Emperors Charles IV and Charles V, and with Popes Sixtus IV, Julius II, Leo X, Paul III, and Clement VII. Both Tycho Brahe, the brilliant Dane, and his famous pupil, Kepler, earned their bread by casting horoscopes for the Emperor Rudolph in Prague. Michel de Notre-dame, whom Catharine de Medici installed in her observatory, published in 1555 a treatise which is still regarded among astrologers as authoritative. But the study was not a monopoly of the wealthy or royal families. Matthias Landenburg and Johann Stoffler, professors of mathematical science at Tübingen, taught astrology to their university students. Indeed, at several of the more notable universities special professors of astrology were engaged. Pavia, Bologna, Sapienza, Milan, and Mantua universities each provided instruction in the study.

The hypothesis of an astral epoch of the world for each great religion was widely taught by the Italian astrologers of the time. This theory, borrowed from the Arabs, held that the conjunction of Jupiter with Saturn gave rise to the Hebrew, that of Jupiter with Mars to the Chaldaic, that of Jupiter with the sun to the Egyptian, that of Jupiter with Venus to the Mohammedan, and that of Jupiter with Mercury to the Christian. In the future, coincident with the conjunction of Jupiter with the moon would come the Antichrist. According to Jewish teachings, a conjunction of Jupiter and Saturn presaged the com-

ing of a Messiah. If such a configuration could be identified with the star of the Wise Men (Matthew 2: 2, 7, 9), it would definitely settle the date of the birth of Christ.

With Copernicus, the Polish priest and physician (1473-1543), the place of the earth in the universe was reconceived. Although his heliocentric theory did not immediately supplant the old ideas, yet its influence was so great that it was responsible for a decline in the stellar science which had so enmeshed the people that many of them feared to move without consulting their aspects. The invention of printing had aided in the spread of almanacs which contained much fantastic nonsense, but now all of this once-prized knowledge fell to the level of a vulgar superstition.

Though some of the greatest minds of the ages have advocated their belief in astrology, it has not been popular for nearly three hundred years. Francis Bacon tried in vain to purify and reform the old beliefs; Shakespeare, Milton, and Robert Fludd introduced bits of star lore into their writings. It is said that one of the reasons for the imprisonment of Roger Bacon was that he attempted to cast the horoscope of Christ. Astrology, however, in its then existing form was condemned to destruction.

In the twentieth century, the remarkable physical discoveries, the growing desire for an elevating philosophico-religious conception of the universe, and the intensified sensitiveness of the modern cultured man have once more caused astrology to emerge from its hiding place. Only in this modern revival in which the ancient study is fused with the occult teachings of Christianity do we find Epigenesis emphasized. With the introduction of this factor, we may expect astrology to reach a higher pinnacle than it has ever before attained. As the ancient Semites' belief in an inevitable fate contributed to their spiritual demoralization and caused the corruption

of this age-old study, so through the present-day doctrine of Epigenesis, there is hope that astrology may be recognized as a science which is in every way in full accord with the highest truths of Christianity.

Correspondence Courses

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We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosicrucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosicrucian 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 Rosicrucian 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.

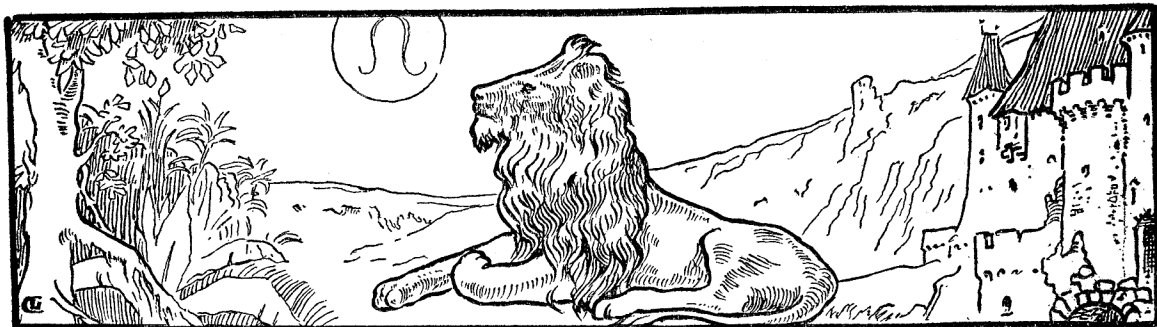
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These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

*The Rosicrucian Fellowship,
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The Children of Leo, 1929

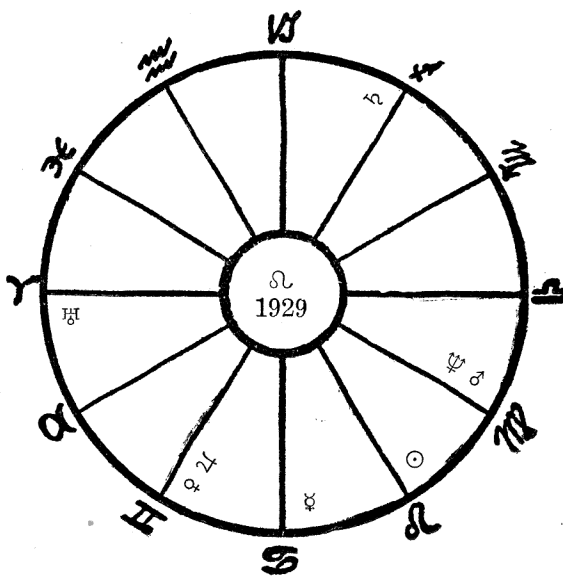


A Character Delineation of the Children Born between July 23rd and August 23rd, inclusive, 1929.

The children of Leo may be pictured as expressing some of the traits of the animal which represents this sign, the monarch of the forest, the lion. Observe the lion in captivity and then compare his movements and his appearance with those of other animals. The lion has a masterful mien and a swinging walk, and his eye will look straight into yours, while the tiger's eye will waver and never be still. The lion's eye has a softness which you fail to find in the tiger's. The Leo child has many of these characteristics. His love nature is very strong; he can be loved into anything and through love he will show his very best nature. But abuse him or neglect him or try to drive him and he will be as stubborn as a mule. Be kind to him and give him a little appreciation and he will quickly respond. But the Leo succumbs very readily to flattery. The weaker Leos may be spoiled and become very vain and egotistical by being flattered.

There are two types of Leos: first, the good, the big, and the noble, the type which is often a lover of humanity; then there is the afflicted Leo, who is a braggart, an egotist. When Leo "is good he is very, very good, but when he is bad he is horrid."

This year we find Jupiter and Venus in Gemini and Mars and Neptune in Virgo, both of which signs are ruled by



Mercury. Mercury will enter the sign of Virgo on August 12th. The above positions will incline the minds of the children born during this month toward mercurial pursuits. They will be studious and very bright. Especially will they have artistic ability and be apt at such things as embroidering, wood carving, painting, and all manner of artistic pursuits. As Venus and Jupiter are in the sign of Gemini, which has rule over the

(Continued on page 413)

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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular 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 as nearly as 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.*

ADA S.

Born October 10, 1922, 8:30 A. M.

Lat. 42 N., Long. 72 W.

Cusps of the Houses:

10th house, Leo 27; 11th house, Virgo 29; 12th house, Libra 25; Ascendant, Scorpio 16-03; 2nd house, Sagittarius 16; 3rd house, Capricorn 20.

Positions of the Planets:

Venus 29-45 Sagittarius; Mars 16-21 Capricorn; Uranus 10-19 Pisces, retrograde; Moon 6-35 Gemini; Neptune 17-43 Leo; Saturn 11-24 Libra; Sun 16-28 Libra; Jupiter 26-28 Libra; Mercury 26-47 Libra, retrograde.

This child has the watery and martial sign of Scorpio on the Ascendant, and the ruler, which is the fiery Mars, is exalted in the sign of Capricorn and sextile to the impulsive Uranus. This will give Ada much ambition and energy. Saturn is also in its sign of exaltation, Libra, and in conjunction with the ruler of the Midheaven, the life-giving sun. Saturn and the sun are sextile to Neptune. These configurations indicate that this girl will have a very practical and ambitious nature, and that she is one who could apply herself to almost anything. The moon in Gemini, the sign of the hands and arms, trine to Saturn, indicates that she should be very clever

with the hands. As a nurse, masseuse, or osteopathic physician she should be successful, for she has healing power. She would find a large field for her work in hospitals.

She will attract many good and helpful friends. With the sun conjunction Saturn in the 11th house and sextile to Neptune in the 9th, her friends will be mostly from among elderly people, also those who are interested along progressive and occult lines.

Jupiter and Mercury are in conjunction in the 12th house, the house which rules hospitals, and both are sextile to the lady Venus. This should add to the native's success in the work of healing.

This young woman will at some time in life be greatly attracted to the study of metaphysics and occult science, for with Neptune in the 9th house, sextile to both the sun and Saturn, and the occult sign of Scorpio rising she will be mystically inclined.

JAY, M. G., Jr.

Born October 24, 1914; 6:00 A. M.

Lat. 35 N., Long. 114 W.

Cusps of the Houses:

10th house, Leo 6; 11th house, Virgo 9; 12th house, Libra 8; Ascendant, Scorpio 1:53; 2nd house, Sagittarius 0; 3rd house, Capricorn 2.

Positions of the Planets:

Sun 0-19 Scorpio; Mars 17-20 Scorpio; Mercury 22-28 Scorpio; Venus 8-59

Sagittarius; Moon 13-24 Capricorn; Uranus 7-42 Aquarius; Jupiter 12-49 Aquarius; Saturn 2-16 Cancer, retrograde; Neptune 0-26 Leo.

We have the horoscope of a boy for this reading who should be at the head of his class in all his studies, for the configurations of planets show a mind which is dynamic in its action. We find Mars, the planet of impulse and quick action, in its own sign of Scorpio, in conjunction with the planet of reason, Mercury, and both are sextile to the moon. This configuration will give a very active and at the same time a constructive mind. The moon is in the Saturnian sign of Capricorn, giving depth and balance and steadfastness to the mind, which will be a blessing, for Mars and Mercury, unless they have balance, are apt to be somewhat impulsive, especially where we find them in Scorpio in the first house as in this case. People with this combination love to do everything with great dispatch, impulsively, but the moon being placed in Capricorn will give caution and cause the boy to stop and think before he allows the dynamic Mars to act.

The fiery and energetic sun is in conjunction with the Ascendant in the sign of Scorpio and trine to Saturn. With Mars and the sun in Scorpio, the sign of the surgeon, and sextile to the moon in Capricorn, the tenth house sign representing the government, this boy should be at his best and successful as a surgeon, possibly in the navy in the pay of the government. With Neptune conjunction the Midheaven, Mercury in the first house, and Uranus in its home sign of Aquarius Jay will have a roving and restless disposition. He will not want to stay at home, and he will want to be doing something all the time or going somewhere. Being an engineer aboard an ocean liner might appeal to a boy of this nature.

Mars conjunction Mercury in Scorpio will give a very quick, sharp tongue, but with Venus in Sagittarius sextile Uranus in Aquarius the native will have

a tender heart and will not want to hurt; moreover, he will be interested in humanitarian work.

With Saturn in Cancer Jay should be taught to eat very moderately and abstain from the excessive use of sugar, pastries, and sweets so as to avoid digestive troubles in later years. With the sun in Scorpio square Uranus and Neptune he should be instructed very carefully regarding the wrong use of the life force, for there would be danger of venereal troubles if he should be indiscreet.

VOCATIONAL

FREDERICK G.

Born June 24, 1911, 6:55 A. M.

Lat. 26 S., Long. 28 E.

Cusps of the Houses:

10th house, Aries 14; 11th house, Taurus 13; 12th house, Gemini 7; Ascendant, Cancer 0-36; 2nd house, Leo 4; 3rd house, Virgo 10.

Positions of the Planets:

Sun 1-33 Cancer; Neptune 20-33 Cancer; Venus 16-27 Leo; Jupiter 4-46 Scorpio, retrograde; Uranus 28-23 Capricorn, retrograde; Mars 15-17 Aries; Saturn 16-15 Taurus; Moon 28-16 Taurus; Mercury 19-58 Gemini.

In this horoscope which has been drawn for our vocational reading we find some most interesting configurations. First of all we have the life-giving sun in conjunction with the Ascendant in the mystical and watery sign of Cancer. The occult and spiritual Neptune is exalted in the same sign and in the first house. Neptune is sextile to the life ruler, which is the moon. Venus is trine to the active and energetic Mars, which is very powerfully situated in its home sign of Aries and in conjunction with the Midheaven.

With the sun and Neptune in Cancer, and Neptune sextile to the moon and Saturn, Frederick was born a mystic. He is a soul that would prefer to be left alone to delve deeply into God's mysteries, a dreamer who would love to be free to follow his higher inclinations. But there is another Frederick who

draws him to a public life, a life of action, of achievement, for the powerful, fiery planet Mars in the Midheaven is sextile to a very strong Mercury in its own sign of Gemini. Such a person must be up and doing, and such a Mars wants to lead; it dislikes to follow. Therefore Frederick may well say as did Faust:

“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 ad-
heres;
Above the mists the other doth aspire
With sacred ardor unto purer spheres.”

Neptune in Cancer sextile to Saturn gives a love for traditions, for ancient things, curios. It indicates one who loves to read ancient history and to delve into the occult; while Mars loves to trade and make things move. So we think this young man would do best to exercise both sides of his personality. We would advise that he work them together; that is, satisfy the Neptunian-Saturnian nature by collecting curios, relics, and the like, and exercise the active mercurial nature by going into the matter commercially. This, we believe, would give the greatest satisfaction, and also provide a vocation which would prove successful financially. Venus in Leo in the second house, ruling finances, sextile to Mercury and trine to Mars, would help to make the collecting of and trading in old art objects and pictures successful.

THE CHILDREN OF LEO, 1929

(Continued from page 410)

hands, these children will be very clever with the hands in anything pertaining to art.

The girls who are born after August 5th, when Venus has passed into the watery sign of Cancer, will make good cooks, and they will also be very fond of good things to eat. Mars and Nep-

tune are in the sign of Virgo, ruling the intestines, and they are square to Venus and Jupiter in the common sign of Gemini, which rules the lungs. Saturn is in the common sign of Sagittarius in opposition to Venus and Jupiter. This configuration of five planets in common signs and afflicted may give a tendency to coughs and colds, which often arise through improper diet and poor assimilation of food in the small intestine. These children should be taught the value of food and its proper use.

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*The Rosicrucian Fellowship,
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"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from July)

- Q. What plan was followed in regard to the names of families?
- A. In some countries a woman was not "Mary," or "Martha." She was Mary Marthasdaughter, Martha Marysdaughter. This custom was continued in some European countries until within a few generations of the present time. The "son" affix remains with us yet, and the family name is still much honored.
- Q. What was the custom among the Jews regarding names?
- A. Among the Jews, even down to the time of Christ, the Race Spirit was stronger than the individual spirit. Every Jew thought of himself first as belonging to a certain tribe or family. His proudest boast was that he was of the "Seed of Abraham." All this was the work of the Race Spirit.
- Q. What was the condition previous to the advent of Jehovah, when the Earth was yet a part of the sun?
- A. There was one common Group Spirit, composed of all the creative Hierarchies, which controlled the entire human family. But it was intended that each body should be the temple and pliable instrument of an indwelling spirit and that meant an infinite division of rulership.
- Q. What did Jehovah do?
- A. Jehovah came with His angels and archangels and made the first great division into races, giving to each group the guiding influence of a Race Spirit, an archangel.
- Q. What did Jehovah do for the ego?
- A. For each ego He appointed one of the angels to act as guardian until the individual spirit had grown strong enough to become emancipated from all outside influence.
- MIXING BLOOD IN MARRIAGE
- Q. What was the mission of Christ on earth?
- A. Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Race and Family Spirits, and to unite the whole human family in one universal brotherhood.
- Q. What did He teach?
- A. He taught that "Abraham's seed," referred to the bodies only, and called their attention to the fact that before Abraham lived the "I"—the ego—was in existence. The three-fold individual spirit had its being before all tribes and races and it will remain when they have passed away and even the memory of them is no more.
- (To be continued)

New Rosicrucian Publication in German

We are pleased to announce the publication in German of "*Mysteries of the Great Operas*" by Max Heindel. The translation is by Anni Vollbehr, and the publishers are the Theosophisches Verlagshaus of Leipzig, Germany. The price of "Die Mysterien der Grossen Opern," paper covered, is \$2.00. The book contains 174 pages, with index. It can be obtained direct from The Rosicrucian Fellowship, Oceanside, California, or through the German Center, Citadellstrasse 12, Duesseldorf, Germany.

CHILDREN'S DEPARTMENT



The White Rose Chain

Today I will think good thoughts;
 Then I will do only good deeds,
 And I will be kind to every living thing.
 My heart will then be pure as a white
 rose,
 And I shall see God in everything.

The Silent Pool

BY FLORENCE BARR

LIKE A BRIGHT crystal lamp in the sky hung the moon, flooding the garden with its soft light. The shimmering moonbeams danced on the lily pool, which lay so still, so silent, that it seemed to be waiting for something to happen.

The sweet Spirit of Night hovered over the garden. Softly Summer Wind stole into the garden and rustled the leaves on the trees, rocking the birds in their nests. Her breath was sweet with the perfume of many flowers as she kissed the sleeping yellow water poppies and whispered to the umbrella palm and forget-me-nots at the edge of the pool.

That mysterious force we call Life was busy in the silent pool. In and out among the tangled roots buried in the black mud darted goldfish playing hide and seek with the brilliant paradise fish as they hid in the shadows.

Up from these tangled roots, stout waterproof stems bravely pushed through the waters of the silent pool.

They were not pretty, these brownish-green slimy stems. But they did not need to be—that was not their mission. Their service to Mother Nature was to carry the lily buds safely from the mud to the surface of the pool. Wrapped up inside each tight lily bud was something very precious. If the children had not known that something precious was hidden away there they never would have guessed it.

Rosalie and Prince, her lovely Persian kitty, spent many happy hours by the silent pool. While Rosalie and Elf-kin were busy with the flowers, Prince blinked and watched the fish, but he never tried to catch them. He liked best of all to lie in the shade of the umbrella palm and watch the swaying grasses. As he dozed perhaps he dreamed he was a lion in a jungle, for no doubt the water grasses seemed like a jungle to him.

Sometimes as the birds lighted on the broad leaves of the water lilies to rest, Prince blinked at them, but he would doze off again. Feeling quite safe the birds would have a nice meal of insects, thus saving the lily plants from harmful grubs. Pond lily leaves make such fine floating homes for the tiny insect life of both the water and air, you know.

The children loved their lily pool and knew its secrets well. For days, weeks, yes, even months, Rosalie and Dick waited patiently for the water lilies to bloom.

“Perhaps something beautiful is hid-

den in all that seems dark and ugly," Rosalie confided to Elf-kin.

And he replied, "If only you will look for it, you will always find hidden beauty in everything."

One by one the tightly folded buds opened to the warm touch of the merry sunbeams, until lovely pink, blue, and lavender lilies uncovered their hearts of gold to the rising sun, as they swayed on the cool waters of the silent pool. Then the sunbeams touched the folded buds of the white lilies and in their purity they bloomed and smiled up at the Lord of Day, the Sun, and floated like beautiful white swans on the quiet water.

But though the sunbeams danced merrily on the tightly folded buds of the Sacred Lily which Grandpa had brought all the way from Egypt, it still hugged tightly its treasure.

Then one day Elf-kin confided to the children, "Tonight is the night," and so as a special treat they were allowed to stay up long past their usual bedtime. They were looking forward to a great surprise.

Summer Wind's manner was gentle and she whispered to the folded lily bud floating on the pool, "Open now your heart of gold, Juno. Spread your lovely white petals. Your sisters, the day lilies, children of the Sun, are asleep. Hold your head high for you are of royal family. You have traveled far from the banks of the Nile and loving earth children wait eagerly to behold your dazzling beauty."

Touched gently by a shimmering moonbeam and encouraged by soft Summer Wind, Juno spread her pure white petals and revealed her golden heart to the Queen of Night, the Moon.

"Oh, how wonderful!" cried Rosalie.

She and Dick had been watching breathlessly for this moment, for Elf-kin had told them that the Sacred Lily would open while the other flowers slept; that she would bloom in the night and float on the quiet waters of the silent pool to greet the dawn as it came

with its rainbow colors tinting the morning sky.

The children marveled at Juno's beauty, as Elf-kin told them the secret of the water lily. "It is the symbol of the rise of the spirit. With its roots planted in the black mud, it struggles through the waters of darkness until it rises triumphant in its purity on the surface of the water and opens its petals revealing its golden heart, its precious treasure, to the Lord of Life. Juno and her sister, Sacred Lotus Blossom, far away across the sea, the silent pool, the birds—all things bright and beautiful—the Lord of Life uses to teach lessons to His earth children. Their beauty thrills the earth children with joy and awakens the hidden beauty within their hearts. Only the pure in heart can see the truths taught by the Lord of Life in Nature."

Then Elf-kin whispered, "Rosalie, you are like the beautiful lily. With your feet firmly planted on the earth, raising your head high, and tenderly guarding your precious treasure, open now your heart to the Lord of Life, whose kingdom is the Sun, for He it is who has made the Sun to shine by day and the Moon by night, and His kingdom ruleth over all."

A Little Song of Life

Glad that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew.

After the sun the rain,
After the rain the sun;
This is the way of life,
Till the work be done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—Lizette Woodsworth Reese.

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.

When the Baby Came

BY M. I. F.

HERE ARE intimate and sacred things that we shrink from telling to the world. The following is such to me, but I am going to relate the experience, hoping it may be of help to other mothers and also in grateful acknowledgment to the Rosicrucian Fellowship for the loving help I received while I carried a little one beneath my heart.

At the time of conception my husband and I were working on a ranch and I did not apply for assistance from the Invisible Helpers until three months later. But I believe I was already being cared for by them, for I had very little morning sickness and was able to do my work, although at times the smell of cooking food was nauseating to me and it was difficult to go ahead preparing it for hungry men. We left the ranch after a short time, and as we had no home or work, my husband took the two children and myself to my mother and started south looking for employment.

Like the birds, I wanted a cozy nest in which to prepare for the coming baby and my silent prayers were full of supplication for it. About two weeks after my husband left I heard from him, telling me he had found a house that we

could buy and that he would work on the railroad.

My prayers had been answered! I was happy and eager to go. I sincerely believe that spiritual beings were watching over me. The birth of an ego into the physical world is a big event and cannot be accomplished without the aid of the angels. What a beautiful and sacred thing it is! If people understood that holy angels are present during conception, how much more reverently and with what greater love they would prepare for the coming of their children. What a blessed privilege it is to furnish the body for an ego seeking experience! Indeed, I felt blessed and sensed the presence of spiritual beings during my pregnancy. There was a joy and peace that should be the experience of every expectant mother.

When I reached the little town in the Willamette Valley, I could hardly wait to see the bungalow that my husband had written about. But aren't we always too imaginative in anticipating anything? The bungalow was nothing like the picture I had carried in my mind. I wanted to cry from disappointment when I saw it; but I swallowed my tears and signed the contract. Although the house itself was not so attractive there was a

grassy, sloping hill in front of it where the children could romp and play. In the spring this hill was a mass of yellow but-tercups and at the foot of it there was a creek where pussy willows and other wild bushes grew.

We had saved four hundred dollars during our stay on the ranch, and we put this into our new home. With a few changes and new paper on the walls the place became homelike, and before we left there I had learned to love my bungalow in spite of the fact that it still fell far short of my dreams. Who wouldn't learn to love a place where happiness dwelt and where glowing sunsets could be watched from the western windows!

As soon as we were settled I wrote to Headquarters asking to be placed on the healing list, because I wanted to do my utmost for the little one, and I fully believed and trusted that the Invisible Helpers could do much. I was instructed as to diet, and letters of cheer and encouragement came at intervals to help me. I, of course, lived on a vegetarian diet and ate far less than was my usual habit. Although there was the constant joy of expectancy there were times when I became gloomy and worried because my husband's work was not steady; his wages were small and we were always short of money. Time was going by and I was unable to make clothes for the expected one and I often lost sight of the fact that our Father takes care of His children. All my trouble I poured out in the weekly letters to Headquarters and they never failed to answer with letters of comfort and cheer. They made me feel that I had some kind and loving friends that I could write to.

We had a small nonbearing orchard and plenty of ground for a vegetable garden; also a strawberry bed where the weeds grew so fast we couldn't keep them down. This strawberry bed was a constant worry to me. You see I was far from perfect and had much to learn. We planted a garden and I also planted flowers and spent many hours working

with them. One dear old lady gave me slips from all her house plants, among them one from a big cactus that grew and grew, sending out one big prickly lobe after another. I had to give it away when we left there, and because I loved the plant I gave it to my dearest friend.

They wrote from Headquarters that they loved to picture me working among my flowers; but admonished me not to work too hard. This was my main trouble; having cardinal signs on the angles, I wanted to rush in and do everything at once, never resting until I was completely tired out. The grass and weeds that grew in the vegetable garden worried me so that I felt I had to get them out or die in the attempt. I must have caused the Invisible Helpers anxiety! Cardinal sign people will understand how I felt. Things with me must be done with a rush and a bang for all of my strength goes into a task, whatever it may be. But I know I should have taken things more quietly and easily.

My oldest child was then just seven and starting to school. The other one was five. I had always believed that children should know the truth about the mystery of life and being, and had already told Maybelle, when she was about four, the story of generation in a way that a small mind could understand. Now that this baby was coming I wanted to share my joy with the children, and at the same time it was a good opportunity to tell the wonderful story again. So I told them about the little birds that hatch out of eggs in the nest when the mother sits on them and keeps them nice and warm until the birds grow too big inside the shell and burst it open. I told them that flowers, fruits, and people have little seeds, which grow when planted in the right season and under proper conditions and produce other little fruits and little people. I told them of little children in the heaven world waiting to be born; that when the mothers and daddies wanted them and planted the seed for a physical body,

these little children came down from the heaven world and grew first in a little nest in their mother's body until they were big and strong enough to come out into the world. When Maybelle asked, "How do they get out?" I told her there was a little door prepared for that purpose. Some mothers may have a better way of telling the story. That was the best way I knew at that time.

Then I told them that we were going to have a little baby; that it was in the nest growing and some day they would be able to see it and hold it. Their joy was unbounded. It would be impossible to tell all of the joy and pleasure we got from talking about him and loving him long before he came. We loved him so dearly—surely there never was a baby received with more love than he!

I have seen mothers hide the baby clothes for fear the children would see them and inquire about them if perchance they did see a little garment in the making. Why turn a beautiful mystery into something shameful? When I finally got materials to make the necessary garments; when the little dresses were embroidered, trimmed in dainty lace, and put away in the dresser drawer, the children loved to get them out and look at them, their faces glowing with happiness.

At this time, because I wanted the baby to have a good mind, I began studying astrology.

The warm spring days were wonderful, and I often went with the children to gather wild flowers in the woods. This was in 1920 when there was so much fighting still going on across the waters, and there were times when my heart ached for the war-stricken countries. I seemed to feel such a keen anguish for the ones who were killing and destroying each other, and I longed passionately for humanity to love one another. To hate and kill seemed so terrible and futile. I desired more than anything else to comfort and mother the world. Why I felt all this so keenly at that time I do

not know. But I longed and hoped my baby would do something some time to enlighten and bring understanding to a struggling world. No one can predict exactly what a child will do, but this child's horoscope shows a tendency to work for humanity.

As time went on and my form changed, the children knew the reason and never made embarrassing remarks before others as children sometimes do. They were filled with an awed delight. I told them we had to be careful of this little one that was sent into our keeping and they were so careful of my comfort and well-being that it was lovely to watch them.

When we had enameled a little bed and lined it with blue silk and had made a little blue quilt and all the little clothes were ready, we sent for my mother, who was my physician and nurse, as she had been when my second child was born. She was all I wanted because I knew the Invisible Helpers would be with me. When my hour of trial came, my husband went to work as usual. There was no need, I thought, of having him there. So we had perfect quiet, no fuss nor excitement. After each labor pain I would drop off to sleep, and it worried me a bit because I thought I was having too easy a time. I feared the pains would stop and the delivery would be delayed. But the "cat naps" continued between the pains, and at eleven thirty-five A. M., on August the sixth, 1920, I gave birth to a ten pound boy. I had the clock where I could see it and I was the one who took note of the time.

My husband said, when he returned from work that evening, that he knew the baby had arrived and all was well, because he had seen me in a vision about noon, standing smiling with a baby in my arms.

The next day all the children in the neighborhood came tiptoeing in to look with loving eyes at the new baby. Children love and adore a baby no matter

to whom it belongs. I was so well that mother had a hard time keeping me in bed for the proper length of time. When a letter arrived from Headquarters saying, "We welcome Lloyd Wallace back to earth again," I felt that surely goodness and mercy do follow me all the days of my life and that all the world's akin, because I had received so much love and service from those I had never seen.

DiETING Effects on the Meat Business

DiETING is seriously injuring the meat business in the United States. Dispatches from Chicago state that packers and stockmen are again facing a slump in beef. The prices of beef cattle have dropped about 16s. per 100 lbs.

Mr. Everett C. Brown, president of the Chicago Livestock Exchange, estimates that there has been a shrinkage of £275,000,000 in the value of the live stock of the country in the last six months, due, in part at least, to dieting on the part of the general public.

An authority in the Packers' Institute says the people of this country eat 45 per cent less meat than they did ten years ago. The consumption of salads has at the same time increased 110 per cent. Pastry has also dropped off in consumption 25 per cent, white bread 20 per cent, and potatoes 15 per cent.

Items of diet which have increased are: Ice cream, 70 per cent; malted milk, 63 per cent; whole milk, 62 per cent; fresh fruit, 39 per cent; fresh vegetables and whole wheat bread, 35 per cent; cereals, 34 per cent; tinned fruit, 33 per cent; poultry, 25 per cent; and eggs, 11 per cent.

The various salads have almost run roast beef off the table.—*London Daily Express.*

One meets his destiny often in the road he takes to avoid it.

BEHOLD THE LIGHT

In all of the ancient writings we find Rebirth to be an accepted fact by those who were the teachers and leaders, while the masses were allowed to lose this and other occult truths for a time that they might better center their efforts in learning the lessons that the physical world had to teach.

As ages passed even the leaders and teachers lost contact with higher knowledge. As civilization went forward, materialism usurped the place of spirituality among the advanced races until we were in danger of actual spiritual blindness.

The Great Ones took pity on those struggling in the darkness of ignorance and prepared messengers to bring the Light of Truth again to *all* of humanity. Max Heindel was chosen by the Brothers of the Rose Cross to give out to all who thirsted for knowledge, the facts of life here and hereafter as known and taught by the Rosicrucians.

We find a wealth of spiritual truth in the 97 letters which he sent out to his students and which are now gathered into one volume. In this book will be found the explanation and answer to many of the puzzling questions that students wish to have cleared up, such as the reason for belief in life after death and subsequent rebirth, as held by the Wise Ones of all ages.

Letters to Students

BY MAX HEINDEL.

237 Pages. Cloth Bound. \$2.00 Postpaid.
The Rosicrucian Fellowship,
Oceanside, California.

The Rosicrucian Prayer Card

We have the Rosicrucian prayer printed on an attractive card, including the Rosicrucian emblem and the caduceus in gold. Many students are glad to have this card to keep in their rooms. The price is 10 cents postpaid.

The Rosicrucian Fellowship,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Cantaloupe
Cornmeal Muffins
Savory Eggs or
French Toast
Cereal Coffee or Milk

—DINNER—

Puree of Pea Soup
Baked Stuffed Peppers
Green Corn with
Drawn Butter
Fruit Cup

—SUPPER—

Premier Toast
Stuffed Celery
Cocoanut Chocolate Pie
Fruit Juice

Recipes

Savory Eggs (for four)

Break six eggs into a bowl and beat thoroughly. To one-third cup of milk add one-half package of Philadelphia cream cheese which has been creamed. Mix the milk and cheese well and then add to eggs. Pour mixture into a hot oiled skillet and scramble.

Fruit Cup

Chill a can of crushed pineapple in a bucket of cracked ice and salt. Put a layer of the chilled pineapple in the bottom of each sherbet glass. Add a layer of fresh raspberries, one of pineapple, and another of raspberries. Put a heaping teaspoon of orange marmalade on top of each glass. Beat one-half pint cream until stiff; add two tablespoons sugar and a few maraschino cherries, finely chopped. Heap whipped cream on glasses and serve cold.

Premier Toast.

Three hard-boiled eggs, one tablespoon minced parsley, one teaspoon minced onion, two tablespoons grated cheese, three tablespoons salad dressing, one-half teaspoon salt, one-fourth teaspoon paprika; mix all thoroughly. Toast cracked wheat bread at the table if possible, butter while still hot, and spread with the above mixture.

Cocoanut Chocolate Pie

Six tablespoons sifted cake flour, three-fourths cup sugar, one-half teaspoon salt, three squares unsweetened chocolate cut in small pieces, two cups scalded milk, two egg yolks slightly beaten, one cup cocoanut, one teaspoon vanilla, one baked nine-inch pie shell, four tablespoons sugar, two egg whites

stiffly beaten. Combine flour, sugar, salt, and chocolate; add milk gradually. Place in double boiler, and cook until thickened, stirring constantly. Pour small amount of mixture over egg yolks, return to double boiler, add cocoanut, and cook three or four minutes longer. Add vanilla. Cool. Pour into pie shell. Top with meringue made by folding sugar into egg whites. Bake in moderate oven twelve to fifteen minutes, or until a delicate brown.

Little minds are tamed and subdued by misfortune but great minds rise above it.—*Irving.*

The Rosicrucian School for Children

Our Children's School is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSICRUCIAN SCHOOL FOR CHILDREN,
The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

N. S. Wales, Australia, June 2, 1929.
Rosierucian Fellowship,
Healing Department,
Dear Friends:

Yesterday about 6:30 P. M. I felt the Invisible Helpers round me. There were several and I was standing in their midst, and as I stood there I remembered I had a letter from my aunt that morning saying she was ill. She could hardly get about on account of the severe pains in her back, due to kidney trouble. As there were other people in the room with me I went into another one to be alone, and prayed to the Great Physician, our Father in Heaven, for the great healing power to be sent to my aunt. I saw a mental picture of her unclothed body. Next I saw her kidneys and I asked that they might be healed. This I asked in the Father's name, and I also prayed for all those who have applied to the Fellowship for help. I then saw my aunt and she looked much better. I knew she would come to see us, although in a letter she had said she would not be able to do so. When she came I said, "How are you?" She told me how bad she had been, in a voice of self-pity; but, she added, "I do not know how it happened. I got better."

With loving thoughts,
—Miss O. A. E.

S. Vancouver, B. C., Jan. 26, 1929.
Rosierucian Fellowship,
Healing Department,
Dear Friends:

It is some time since I wrote last but I have, like most folks, had a touch of the flu. I am feeling very much better now; my cough doesn't bother me nearly as often, and I think it is gradually getting better. One night I was feeling very bad and had a nasty pain in my left side so I concentrated to the best of my ability on the emblem at Headquarters, and before very long I realized I was feeling much better, almost as if a weight or pressure had been removed. Next morning I had no pain in my side at all, and I've never had it since.

Many thanks for help received.
—C. C.

West Chicago, Ill., June 19, 1929.
Rosierucian Fellowship,
Healing Department,
Dear Friends:

It is with genuine gratitude that I send you another report of my distinctly progressive advance to a complete state of health. My stomach troubles appear to have vanished and the disturbed state of my urine is immensely improved. No mere words can state the depth of my feeling toward you all for this great transition. I feel the time will arrive in my life when I shall give all of my services to the pro-

mulgation of the teachings of the Rosierucian Fellowship.

With great gratitude and love,
—J. J.

People Who Are Seeking Health

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

Healing Department,
The Rosierucian Fellowship,
Oceanside, California.

HEALING DATES

September .. 5—12—19—26

July 6—12—19—27

August 2—8—16—23—30

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.

No Books on Consignment

The notice which appeared in the July number of the "Rays," page 364, entitled, "A Suggestion from Detroit," has been misinterpreted in one particular by some who have written us about it. The system there described of handling Rosierucian books and disbursing them to the book dealers does not include the placing of books on consignment by Headquarters. Headquarters sold the books to the promoter of this system in Detroit the same as books are sold to any other dealer. They were not placed with the understanding that they should be paid for only after they had been sold. They were purchased in lots of 500, however, and therefore a special price was made for them. We will do the same with any responsible person who buys books in large quantities. But we do not place books on consignment.—*The Rosierucian Fellowship.*



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

BY ELOIS JENSSEN

Teaching Reverence.

To the mother who says she cannot interest her children in church or religion, we would say that spirituality and reverence are not the strongest traits in the American character today. However, if the elements of love and kindness are thoroughly instilled into a child's nature from its infancy much can be done in teaching true reverence. This is best accomplished by example. Parents must show love and kindness to everybody and everything. A due reverence for God, for old folks, for the sick and helpless—and especially for law. All this is indispensable to the building of a noble character. Remember, the parent who neglects his child's religious training neglects that which is most important for its future success.

See Dentist and Optometrist.

Be sure and have the children visit the dentist, and also a good optometrist before going back to school in the fall, as teeth and eyes need the best of care during the school age. Many cases of so-called backward children have proved that the children simply needed properly fitted glasses. Remember the old adage: "Those who are wise take care of their eyes."

Strained Vegetables for Babies.

To the mother of a young baby living where fresh vegetables and fruit cannot always be had during the winter months it will be gratifying to know that now she can purchase them all ready prepared and packed in glass—not only vegetables but soups and strained fruits,

such as prunes and apricots. These fruits supply iron. The writer recently visited one of the laboratories which prepare these products and would not hesitate to recommend them. Any mother wishing further information about these foods may write me, care of *Parents' Forum*.

Carrots Prepared a New Way.

A little girl who recently returned from her summer camp sends me this recipe for carrots as they prepared them at her camp: Boil carrots till quite tender; mash them, season with salt and butter; to three cups of carrots add one-half teaspoon baking powder, beat until light and fluffy, and then heat in oven until the baking powder is volatilized. Serve on green glass salad plates and watch the carrots disappear!

Mothers' Vacations.

I trust that all the mothers who have not as yet had a vacation will at least get away from their families, if only for a week, before the grind of the new school year begins. Fathers and growing boys and girls all manage to get some change during the summer days, but unless mother has been relieved of all responsibilities such as the care of the baby, planning the meals, etc., she has not had her vacation, even if she did accompany the family to the mountains or seashore. If a responsible relative is not available for mother's job then the money spent for a first-class house-keeper will be a good investment. Mothers who live in the country all the year should take a week of shopping, movies, and tea-room chats with old friends in town; while mothers in the noisy cities should find a complete change in the country or mountains. It will pay in renewed enthusiasm and contentment when they once more return to their family for another year's wise cooperation.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Baltimore, Maryland.

Miss Anna Stritehoff of the Baltimore Study Center writes us as follows: "I know you will be glad to hear that our little circle which meets every Wednesday morning to study the Rosicrucian teachings is slowly growing. Several weeks ago the New Thought advocates held their convention in Baltimore, and they very kindly invited the different philosophical societies to participate by presenting their teachings. We among others accepted their invitation, and Mrs. Edwina Pfeiffer gave an able discussion of the Rosicrucian Philosophy."

Bombarral, Portugal.

A letter from this study group informs us that the members there are now having evening lectures on Sunday, and that "Cosmo" lectures were given during April, May, and June by Sr. Manuel F. Costa, president. The Preliminary "Cosmo" Course is being conducted by Sr. Judite Ventura Costa, secretary, and Senora Mariana Ventura Costa.

Brooklyn, New York.

Dr. W. A. Gilkes, president of this Fellowship Center writes us that during the summer months the only activities which will be carried on will be the public lectures on Thursdays, the devotional service on Sundays, and the health clinic. Plans for expanding the activities of the Center are now being made. As soon as the lease for the present quarters is up, the Center plans to take larger ones, and will then include Healing Services, Probationers' New and Full Moon Meetings, and a class in Anatomy and Physiology.

The speakers for July at this Center are Mrs. Josephine Brown, Mr. J. C. McIntyre, and Mr. L. R. Godden.

Hollywood, California.

A study group meets every Thursday at 5928 Hollywood Boulevard for the study of the Rosicrucian Philosophy and astrology. The classes are conducted by Mrs. Arline D. Cramer at 10:30 A. M. and 2:30 and 8:00 P. M. All those interested are cordially invited to attend.

Long Beach, California.

The lecturers at this Study Center for the month of June were Mr. John Wierz and Mr. Robert Campbell of the Los Angeles Center. A new class in the study of the *Rosicrucian Cosmo-Conception* will be held every Thursday afternoon at 2 P. M. Mrs. L. Burrill and Mrs. L. E. West will have charge of this class. A new class in beginner's astrology, conducted by Mr. E. W. Scott will be started on July 15th.

Mrs. Max Heindel's lecture on June 26th was a great success. There were about 650 people present and all seemed to be very much interested in the subject upon which she spoke, "Our Dead and How We May Help Them."

Los Angeles, California.

The following are the speakers at the Los Angeles Fellowship Center for the month of July: Mr. Harold Forshaw, Mr. Robert Campbell, Mr. John Wierz, and Mrs. Bernice King.

The *Bulletin* announces that the Center's annual picnic will be held at Echo Park, Sunday, July 29th, beginning at 12:30 P. M.

Mexico City.

We are informed in a letter from this Fellowship Center that the work there continues to progress very favorably. The Center has volunteered its services to assist in the Mexican Government propaganda campaign against alcohol, and is awaiting further instructions from the authorities.

Minneapolis, Minnesota.

The Sunday evening speakers for July at this Study Center are Mr. E. A. Carlson, Mr. Alfred Johnson, and Mr. H. B. Olson.

New York City, Union Center.

The Union Center *Bulletin* announces that the following are the Sunday evening speakers for July: Dr. E. J. Hogan, Mrs. F. Gahan, Mr. Sidney R. Moller, and Mr. J. C. McIntyre.

We were much interested to notice that the Union Center has instituted three new classes in the Rosicrucian Philosophy, using the "Cosmo" as a textbook.

New York City, Harlem Center.

The Sunday evening speakers for July are as follow: Mr. Arnold C. Wedderburn, Mr. Istra Stern, Mr. Victor de Kubinyi, Mrs. C. I. Parchment, and Mr. John N. Patterson.

National City, California.

That men are little boys grown up, and that women are little girls grown up, was amply demonstrated at the National City and San Diego Fellowship Centers on Sunday, June 23rd. Miss Florence Barr of Headquarters gave a talk at both Centers on nature spirits, using stereopticon slides to illustrate her lecture, and her audience was very much interested in the fairies, sylphs, and other denizens of the ether to which they were introduced.

Pasadena, California.

The June lecturers at this Study Center were Mr. Gerald Bryan, Mrs. Jana Gibb, Mr. John Wierz, and Mrs. Shelton.

Miss Ruttman is teaching two beginners' astrology classes, one on Tuesdays, and the other on Thursdays. Mrs. Bessie Campbell is conducting the senior class. The Pasadena Center celebrated its first anniversary on Saturday, June 22, with a little party, Mr. Wierz writes us. Although our greeting will be a trifle belated, Headquarters is wishing Pasadena "many happy returns!"

Portland, Oregon.

Mr. F. Schuyler Hilscher, secretary of this Study Center, writes us that the

work is progressing very rapidly, and the outlook for the future is unusually good. We quote from his letter: "The reports from this Center must ever, it seems, grow more and more enthusiastic, for as months go by, those who are vitally interested are slowly but surely increasing in number and are becoming more thoroughly convinced that they are working for a worth-while purpose, built on the cornerstones of peace, harmony, tolerance, and good will."

The speakers for July are not announced on the card sent us by this Center, but we are informed that one of the talks will be given by Mr. Hilscher, on the subject, "Fellowship Work." Mr. Hilscher, by the way, is just now visiting Headquarters for a few days, with his wife and daughter, prior to returning to Portland.

Mr. Thomas G. Watson, who for the last six months has been the much appreciated Cosmo-class leader, was transferred to Roseburg, Oregon, and recently a farewell party was given in his honor. Mr. Chester Vincent succeeds Mr. Watson as the leader of the "Cosmo" class.

San Francisco, California.

Mr. S. R. Parchment's Sunday evening lectures for the month of June were on the following subjects: "Unprofitable Talk"; "Analysis of the Law of Causation"; "The Aryan Disciple"; "No More the Sport of Every Wind"; and "The Unveiling of Isis."

St. Paul, Minnesota.

The speakers at this Fellowship Center for July are Mr. Alfred Johnson, Mr. E. A. Carlson, Miss Minnie G. Nelson, and Mrs. Hans Hallen.

Seattle, Washington.

Wedding bells at Seattle! A letter from this Center informs us that another Rosicrucian wedding has taken place. Max Heindel gave to the Western World the ideal of the Immaculate Conception to take the place of monastic celibacy, and it is therefore with joy that we receive news of the marriage of our students since it means an increas-

ing number of earnest seekers who are trying to live up to the Virgin Ideal of marriage. The letter from the Seattle Center follows: "We all join in wishing truly spiritual happiness to our two Sunday School teachers at the Madison Street Center, Edith Mercer and Stanley Channing, who have just got married. We are doubly glad that they will still remain with us and help to carry forward the good work."

Vancouver, B. C.

Mrs. May B. Lembke, president of this Fellowship Center, writes us that the affairs of the Center are progressing very nicely. They have recently had the pleasure of a visit from Mrs. Edna Carver, who was at Headquarters a short time ago. Mrs. Carver gave a talk about her impressions of Headquarters which was warmly received by the members of the Center.

Rosicrucian Field Lecturers

Dr. Franziska Lash and Miss Annella Smith are now "home" at Headquarters after successful lecture tours, Dr. Lash in the South and Miss Smith in the east-central states. Miss Smith's work consisted not only of lecturing but also in training teachers and leaders for the Centers which she visited. Her work has been very highly commended. Dr. Lash lectured in the new territory of the South, which as we all know is very orthodox in its religious attitude. She did fine work there, however, in arousing interest in the Rosicrucian Philosophy. Both of these lecturers are now conducting classes in the Summer School at Mt. Ecclesia.

Mr. Ortwin Schaumburg is now in Hamburg, Germany. He is looking forward to a two months' vacation, which has certainly been well earned. He has been very successful in his European work, especially in Germany, and Headquarters is expecting to hear further favorable reports of his activities abroad.

Mr. Alfred Johnson, after his lecture tour through the South and after giving a series of lectures in Milwaukee, recently arrived in Minneapolis, where he is assisting in the local work of that Center.

Mr. Philip Grell, Sr., of Sacramento, who during the past several months has been on a tour of Germany and the Holy Land, and who has assisted Mr. Schaumburg in his lecture work in Germany, expects to arrive in New York July 19th. He will return to California by way of the Panama Canal, visiting Headquarters on his way back to Sacramento.

Local Secretaries, Please Notice

We would like to emphasize again the need of the secretaries of our Local Centers writing the news which they expect to have published in this Department of the magazine on *SEPARATE SHEETS OF PAPER*, entitled "FOR THE EDITORIAL DEPARTMENT." Unless this request is complied with there is no certainty that the news will be published for the reason that the Editorial Department is always rushed with the pressure of work which develops here from week to week, and it seldom has the time to go through all the rather extensive monthly reports of the Local Centers to the Center Department in order to extract news items which might be suitable for publication. Undoubtedly some of our Centers in the past have sent us items which they expected to be published but which did not appear. The reason is to be found in the fact that they did not comply with the above request. We wish to give our Local Centers all possible publicity, but we cannot do this unless they cooperate with us in this matter. We make this explanation so that if anyone in the past may have felt slighted at the non-publication of his news items, he will know the reason for it, and that it was not intentional nor due to neglect.

Echoes From Mt. Ecclesia

Chats with the Editor

THE 1929 Summer School at Mt. Ecclesia is now in full swing, and a most interested and sincere group of students are taking the courses. We can assure you that it has been a real task to find room for the many who are taking advantage of this school. All rooms and tents were engaged weeks ago; in fact, some of them as far back as April.

Our dining room presents an attractive picture. Our meals are served cafeteria style, and five minutes after the tap of the bell the line waiting to be served is sometimes twice the length of the dining room. The excellent California fruits and vegetables that greet one at the counter surely look tempting. A spirit of good nature and laughter prevails on all sides. Some of our students have brought their own tents and are sojourning under the shade of the eucalyptus trees. There are many benches and cozy nooks about the grounds under the pines and palms. The climate of Oceanside is so ideal that it makes the school term a delightful one for students.

A special feature is that the mothers who are able to attend the school are freed from duties to their small children, who can be placed in the Children's School. This gives the mothers rest and the children freedom. The result is that our dormitory for little girls is crowded to full capacity. Let us hope that these schools, both for adults and children, will grow so that in years to come Mt. Ecclesia will truly be a great educational center where thousands may receive not only spiritual but educational advantages through the study of

the beautiful Philosophy given to us by the Elder Brothers of the Rose Cross. Thus will many of our young men and women be saved from the dangers of atheism, which is so prevalent in our colleges today. Large numbers of young people are attracted to the Rosicrucian Teachings, and Headquarters is a magnet to draw them.

By the way, that mischievous little fellow, Cupid, is lurking somewhere about, and as a result of his work we have had another wedding in the Chapel. On the morning of July 6th at 8:30, Mr. Bruce McElwain and Miss Marjorie Buswell, two of our former workers, were married. The Chapel was beautifully decorated with streamers of smilax and Shasta daisies. The wedding party was met at the entrance of the Chapel by a group of our New Era School children with baskets of rose petals, which were strewn in the aisle, and two of the smaller of our tots, Roger Lockwood and Ann Holcomb, preceded the bride and groom into the Chapel scattering flowers. Mrs. Agnes Oakley at the organ and Mrs. Florence McElwain with the violin played the Wedding March from "Lohengrin." Visiting students were impressed with the dignity and appropriateness of the Rosicrucian marriage ceremony.

Rosicrucian Prison Work

We wish again to call attention to the fact that we have a Prison Bureau for the purpose of providing correspondents for men and women in state prisons. These men and women are in all cases taking one or more of our Correspond-

ence Courses and are thus students of the Rosicrucian Philosophy. Prison life, of course, is not very pleasant at the best, and therefore when our students in those institutions wish to have correspondents to whom they can write and from whom they may receive friendly letters from time to time, we endeavor to supply the need.

A recent ruling adopted by the Fellowship is that in *future only men correspondents will be provided for men prisoners and women correspondents for women prisoners*. The great need is for men correspondents, because 95 per cent of the prisoners on our list are men, and up to date only a comparatively few of our men students have volunteered for this service. Therefore, we would like to make a special appeal for more men to take up this work. As a matter of fact, at the present time we have no women prisoners who have not already been supplied with correspondents. Will not some of our men recognize this opportunity for service and respond?

THE ROSICRUCIAN FELLOWSHIP.

Our New Cover Design

With this issue there appears the new design for the cover of our magazine, which shows a typical California landscape, and in the center of it the Healing Temple at Mt. Ecclesia. This design was very kindly furnished us by a Hollywood artist, Mr. Howard Wookey.

It will be noted that the title of the magazine has been slightly changed, the primary name being made "The Rosicrucian Magazine," with the former title, "Rays from the Rose Cross," used as a subsidiary. The change was made on account of the news-stand trade. People going to the news stands looking for our magazine have in mind in many cases only the word "Rosicrucian." Under the old title they could not find what they were looking for; therefore the change has been designed to meet this contingency.

We have been a little unfortunate in this first issue in not getting exactly the shades of ink to produce the best results, but we hope to have this corrected before the next magazine goes out.

"Sickness, anguish, bonds, and woe
Spring from wrongs wrought long ago."
—*Hindu Proverb.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- Teachings of an Initiate, \$2.00.
- The Mystical Interpretation of Christmas, 75 Cents.
- Rosicrucian Principles of Child Training, 50 Cents.
- Steps to Self-Mastery, \$2.00.
- Bound Volumes of *Rays from the Rose Cross*:
Vols. 13, 14, 15, 16, 18, 20, each \$2.50.
Vol. 17 (8 months), \$1.50.

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 Rosicrucian Heal the Sick, 5 Cents Each—\$1.50 per hundred.
- Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
- Astro-Diagnosis, \$3.00.
- Simplified Scientific Astrology, \$1.50.
- Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
- Ephemeris bound, 20 years, \$5.00.
- Simplified Scientific Tables of Houses, (3), 50 Cents Each.

In Braille, grade 1½: The Rosicrucian Cosmo-Conception in 12 volumes, the Rosicrucian Mysteries in 3 volumes, and the 20 Rosicrucian Christianity Lectures. Loaned free of charge to blind people.

*The Rosicrucian Fellowship,
Oceanside, California.*