

RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press

Help Wanted : Male and Female

HOWARD S. DAVIS

Universal Operator of vast cosmic systems desires
To get in touch with men and women who can be
Trusted with big jobs, and who are willing to labor
Unseen, unthanked, and unapplauded. No investment is
Required, but successful candidates must possess a
Dauntless spirit, a love of truth, patience, cheerfulness,
Unselfishness, and be able to show fortitude
In the face of trial.

Perfection is not demanded at the start, but you
Must make it your ultimate goal. If you have been through
The mill and have come through right side up; if you
Have been down into the pits of Hell and are fighting
Your way back; or if you have known poverty, hardship,
And misery and haven't snapped under the strain,
Then you are well qualified for a good position at once.

Neither poverty nor wealth is a drawback provided
You have not let them master you. Nor is race, creed,
Or color a bar if you can produce the credentials named.
The greater your handicaps have been, and the harder
Your struggle has been, the better prepared you are
To handle the big responsibilities which are in urgent
Need of trained and tested workers.

Duties: Helping where help is needed; spreading
Happiness; teaching those who are in need of teaching;
And helping to light the way and guide the faltering
Footsteps of your brothers up the weary, winding road
Which leads to the summit—Godhood.

Remuneration: Eternal happiness, omniscience, and
Omnipotence.

Apply to God; any time; any place.

Current Topics

From the Rosicrucian Viewpoint

The object of this department is to correlate current events with the facts of occult philosophy so as to demonstrate the reality of the superphysical forces which regulate human affairs, and show that such philosophy is not visionary but the most practical thing in the world. EDITOR.

Invisible Instigators of Crime

WE are here departing from our usual policy of not printing anything dealing with criminality or sensationalism, in order to illustrate the underlying, occult causes of the recent most unusual felony committed in Chicago by two young men by the names of Nathan Leopold and Richard Loeb.

Max Heindel in some of his literature has very clearly indicated the genesis of such crimes as this, and we therefore believe that we can teach a lesson of value by analyzing it.

When a person lives an exceedingly sinful life, he creates for himself what is known in Rosicrucian terminology as the "sin body." The sin body consists of the interlocked vital and desire bodies. A life of excessive sinfulness hardens the vital body, makes the desire body exceedingly coarse and brutal, and more-

over locks the two together so that they are not separated in the purgatorial

THE SIN
BODY

existence. When such a

person dies and passes into the purgatorial region, he expiates his sin through suffering, then passes on into the upper regions, leaving behind him this discarded shell or sin body, which possesses a certain degree of residual life and consciousness. It also possesses the ability to feed on the odors of food and liquor, and it has all the

criminal instincts possessed by the person who has passed on.

This sin body thus becomes a low and depraved entity which consciously exists for perhaps hundreds of years. It is earthbound, and mingles freely among people still living in the flesh. It is able to influence them by suggestion to commit crime, and it is also able to lead them astray by suggestion so that they fall into various pitfalls which wreck their life and happiness. In all this it takes a malicious pleasure and satisfaction. Thus such entities do an immense amount of damage. They are so dense that they are almost physical, and can be seen with a very slight extension of physical sight.

When the ego who generated such a sin body comes back to rebirth, the magnetism in it has an affinity for its creator, and it immediately attaches itself to him and acts as his evil genius throughout his entire life. He may or may not be conscious of its existence or presence. In any case it at once proceeds to use him as an instrument for the gratification of its evil desires and passions, which the ego itself has got rid of in its purgatorial experience.

Thus this sin body acts as

A PERSONAL
DEMON a personal demon to the person who brought it into existence. The case of Dr.

Jekyll and Mr. Hyde illustrates the operations of one of these sin bodies. Dr. Jekyll had by purgation got rid of his evil desires, but the sin body of the previous life still forced him into crime against his will, at which times he masqueraded under the name of Mr. Hyde.

Current Topics

Now here is the point where the Leopold and Loeb case comes in. It is very likely that these young men were each influenced by a similar entity, which instigated the revolting crime that they committed against the young boy in Chicago and whose life was sacrificed to satisfy these entities' desire for blood. Only an investigation of the Memory of Nature could determine whether they were generated by the young men in question, or whether through some form of mental aberration they made themselves open to the control of such entities generated by other people in a preceding life. But the nature of the case seems to clearly indicate that they were under the domination of such invisible beings whether generated by themselves or others.

The point to observe is that a life of sensuality and sinfulness creates far-reaching results, and illustrates forcibly the Biblical saying that "the sins of the fathers are visited upon the children unto the third and fourth generations"; the fathers in this

SINS OF
THE
FATHERS

case not being the physical fathers but instead those who brought into existence these evil entities. It all goes to show that the "wages of sin is death" and that the advisability of a life of virtue is based upon something more substantial than mere sentiment.

These sin bodies are not so prevalent in modern days as they were two thousand years ago, but still they are sufficiently numerous to be a distinct menace to the welfare of the human race. Many of the peoples of southern Europe, also some Indian and Negro tribes, are particularly under their domination. These sin bodies will be disintegrated in time, but meanwhile they may cause much sorrow and wreck the lives of hundreds or thousands.

Relative to the young men concerned in this case, imprisonment is the only rational solution of the problem. As a result of imprisonment and the sorrow which would come to them through it they would become freed to a certain extent from the entities which have influenced them, and these would correspondingly disintegrate. This process would also create conscience, which would act in future lives to save them from such a course. Capital punishment would be the worst possible solution, because it would only project the young men into the invisible realms while still under the domination of these depraved entities. In such a case they would very likely continue for a long period to be the partners in crime of these invisible criminals, thus adding to the evil which has already been done and decreasing their chances of liberation and reform.

Our American Colleges

EARLIER in the year when William Wallace Campbell was inaugurated president of the University of California, he gave an inaugural address in which he covered comprehensively the mission of the American university and the special functions of college men in general. Some of his utterances were models of clarity and vision, from which we quote as follows:

"The fundamental purpose of universities is to hasten the coming of the day when all men and all women shall have a much larger knowledge and comprehension of this exceedingly interesting world, in order, as the Master said, that the truth shall make them free."

PURPOSE
OF UNI-
VERSITIES

Current Topics

"Of all human interests religion should best be able to bear the truth. I cannot agree that we have any evidence of conflict between truth in the material world and truth in the spiritual world."

"A professor does not invent the truth; he does not develop the truth; he does not do anything whatever to the truth except to uncover it or discover it and expose it to the comprehension of his fellow men."

It is forever a fact that the truth will make us free from error, and nothing but the truth will do this. In other words, until we know the truth, we are incapable of steering a straight course, and incapable of avoiding the rocks and dangers of all sorts which beset the mar-

iner upon the sea of life. It is the particular function of universities and colleges not only to discover and teach the truth in all departments of human endeavor, but also to unfold the minds of their students so that they may become capable of investigating and discovering truth independently.

The word "educate" means to lead out; in other words, to bring forth from the inner realms of the ego, the spirit, the knowledge which it may use on the earth plane and utilize through the personality. This is the principal function of the universities, namely to teach the student to uncover and make use of the resources within himself. It is not their function to cram the student with facts, because this process is more or less useless unless it is accompanied by the unfolding process relative to the individual himself.

The American colleges are becoming one of the most important factors in the rapid evolution of America. The American university differs somewhat from

the European universities and particularly from the Russian. The Russian university in the past has been quite largely a breeding place for the revolutionist, having as his aim the breaking up of the tyrannical form of government under which he lived. The American university does not have the problem of revolution to cope with, because the American government is one of the most liberal governments in the world today. The great function of the American college is to foster originality and freedom of thought, whereby the truth may be discovered and applied in all the various departments of our national life.

There has been much concern in certain ecclesiastical quarters lest the colleges undermine the religious faith of the people. But as a matter of fact the colleges are not godless as they are often erroneously reported to be. They do not cause the student to lose his religion, particularly if he never had any. The college student as a rule is liberal minded and open to the truth, not only along scientific and philosophical lines but also along religious lines. The

RELIGION	kind of religion developed
IN	in colleges has a much
COLLEGES	broader foundation and is
	much more likely to stand

the stress and strain of American life than the old-fashioned variety, which depended largely upon faith in a more or less mistranslated tradition.

The college students of America are one of the important agencies through which we may hope for the combination of science and religion, whereby science will become religious and religion will be made scientific. Occult philosophy is pointing the way, and the more progressive of our college students are eagerly following the indicated path.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

Happiness

FRANCES WIERMAN

For happiness I ceased my quest,
Futile as children's struggle for a sun-
beam!

Felicity is not a golden bird
That I might snare in the sinewy
Meshes of my will.

It is a glowing aura that some day
Will rise from the heart of the world
And glorify all things.

It is not destined for a chosen few,
But must be part of all.

Therefore so long as any door
Opening on Truth is closed;

Or anywhere my brothers bend

'Neath burdens of injustice,

And of cruelty;

Or children weep in loneliness;

Or a wounded animal

Lies dying and athirst;

Or even a tree is hacked in wantonness;

There can be neither joy nor peace for
me

Except through my efforts, puny but
sincere,

To add to the slowly gathering volume
Of happiness for all.

The Keenote of Christianity

MAX HEINDEL

'The following address was given at Mt. Ecclesia in 1915.)

WHEN Christ stood before Pilate, the latter asked him a question which has been asked in all ages since man began to seek knowledge upon the cosmic problem, namely, "What is truth?" The Bible answers the question by saying, "Thy word is truth." When we turn to that wonderful mystic chap-

ter, the first chapter of the Gospel of John, we read that "In the beginning was the Word, and the Word was with God, and the Word was God. . . . Without Him was not anything made that was made . . . In Him was life." Here we have a wonderful flood of thought for meditation upon the similar meanings and the relationship of truth, God, and life.

A great obstacle to the majority of

truth seekers is that they aim to find some faith "*once for all delivered*," complete and unchanging; they fail to see that truth is the Word of God. The Creative Fiat, of which the first syllable was spoken at the beginning of evolution, was the first expression of truth, and every word in that Creative Fiat which has since sounded for our uplift is like the words of a sentence slowly unfolding the meaning of a speaker. It is still sounding the keynote of all advancement. The whole word will not have been spoken, the sentence completed, and the truth revealed to us in its fullness until our own career of spiritual unfoldment has given us the requisite spiritual power to understand truth in the ultimate.

Thus we see that the great creative word of truth and life is reverberating in the universe today, upholding and sustaining everything that is, and revealing to us as great a measure of truth as we are now capable of comprehending; also that it is our duty to endeavor to understand this divine truth to the best of our ability so that we may live it and fit in with the divine plan. We are to keep our minds in a state of flexibility so that as greater and nobler visions of truth unfold themselves before our spiritual eye, we may be prepared to take up the new, leaving the old behind, as does the nautilus spoken of by Oliver Wendell Holmes, which builds a little chamber, then one larger, and so on until it finally leaves the outgrown shell for a new evolution. So let it be our endeavor to emulate the nautilus:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than
the last,
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell by
life's unresting sea!"

In pursuance of the divine policy of suiting the truth to our capacity for understanding, different religions were given to humanity at various times, each one fitted to that particular class of people who were to grow thereby. To the Chinese came Confucianism. To the Hindus was first taught the doctrine of Trinity in Unity: Brahma, Vishnu, and Siva—the creator, the preserver, and the destroyer—were aspects of the one all-inclusive deity and analogous to our own Father, Son, and Holy Spirit. Then came Buddhism, which has been called a religion without a God because it emphasizes particularly the responsibility of man for his own conditions.

"Ask naught of the helpless Gods
with prayer or hymn,
Nor bribe with blood, nor feed
with fruit or cake;
Within yourselves deliverance must
be sought.
Each man his prison makes,
Each has such powers as the loftiest ones.
And with all things and whatsoever
breathes,
Act maketh joy or woe."

As Hinduism affirms the existence of divine power above man, so Buddhism affirms the divinity of man himself. We find also that Moses, the divine leader who guided a people of about the same degree of attainment as the Hindus, similarly emphasizes this in the so-called "Song of Moses," where he calls their attention to how they have been led by the divine powers previously, but from thenceforth they are to be given choice and prerogative that they may shape their own destiny. But he also tells them that they will be held responsible for their acts under the laws given by their divine but thenceforth invisible Ruler. Gradually other religions were evolved in Egypt, Persia, Greece, and Rome; also the Scandinavian countries in the north received their religious system, foreshadowing in a great measure the

latest and most sublime religion of all, namely the Western religion, Christianity.

In the cosmic drama which recurs annually, namely the mystic birth at Christmas and the mystic death at Easter, just before the final act of crucifixion as portrayed in the gospels we find the Christ partaking of the last supper with His disciples. It is stated that when He took the bread and broke it and gave them to eat saying, "This is my body," He also took the wine, and they all drank of that mystic blood. Then came the injunction which we will particularly note, namely: This do in remembrance of Me until I come.

As a consequence of this injunction we find that through the centuries Christian communities every Sunday have been celebrating the Lord's death "till He comes"; they are still performing the mystic rite in remembrance of Him. Let us now suppose that a stranger unacquainted with the Christian religion and its customs came to our land and visited church after church, finding everywhere these devout communities gathered around the table in fond remembrance of their Lord, and that the reason was explained to him. How would the actions of devotion and devout remembrance on Sunday compare with the actions of the same communities during the other six days of the week when "every man's hand seems to be against the hand of every other," in direct contravention of the commandment given by that Lord to whom we seem to pay homage on Sunday? Christ commanded, and in that commandment sounded the keynote of Christianity, "Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." It is easy to go to the Lord's table on Sunday to eat and drink with Him, but alas, how difficult to bear His cross on Monday, to deny ourselves that we may serve and help others instead of so acting that we more than merit the accusation of the poet that "Man's inhumanity

to man makes countless thousands mourn."

The question, "What is love?" seems difficult to solve. That wonderful thirteenth chapter of first Corinthians gives us an idea, but that is rather abstract; we need something more concrete that we may work upon it and bring it into our lives. Let us therefore take as an illustration the brotherly love in a family. There the children are the offspring of the same parents and thus in the actual blood relationship of brothers and sisters. Within the family circle we find some excellent material for guidance in the larger circle of human fellowship. One of the most striking facts is that although sometimes brothers and sisters disagree and quarrel among themselves, love still remains, and they will defend one of the family with whom they are offended for the time being as readily as any of the rest of the family. When one is attacked, it seems to act as a call to the rest to rally to the rescue, and they always respond in the normal family.

If one of the family does a disgraceful act, his brothers and sisters do not go out and publish it, nor do they gloat over his misfortune, but they seek to cover up the fact of his misstep and to find excuses for him, for *they feel a unity with him*.

So also would we feel toward the larger family if we were imbued with the Christian sense of love. We would seek to excuse the missteps of those we speak of as criminals, to help them, to reform them rather than to retaliate, and we would and should feel that what we call their disgrace is really and truly partly ours as well. When one of our countrymen achieves a notable feat, we feel we have a right to bask in his honors. We point with pride to all the notable sons of our nation, and in the name of consistency we ought also to feel the shame of those who have failed through wrong conditions in our na-

tional family, for we are truly partly responsible for their downfall, perhaps more so even than for the honors of those who have achieved. In the little family, when one of them shows talent, usually all unite to give him the opportunity and education that will develop him, for all are prompted by true brotherly love.

But in the national family we generally obstruct the precocious ones, and they are ground under the heel of the economic necessity of earning a living. We leave them no leisure for attainment. Oh, that we might understand our national responsibility and seek out by means of commissions those of our little brothers and sisters who are talented in any direction so that we might foster their talents to the eternal welfare of humanity as well as succor those whom we now trample down as criminals.

But love does not consist in indiscriminate giving. It takes into consideration also the motive behind the gift. Many people feed a tramp at their back door because *it makes them uncomfortable* to think that a fellow being is hungry. That is not love. Sometimes indeed it may be a greater love to refuse a professional beggar food, even though we suffer at the thought of his predicament, if we refuse for the purpose of forcing him to seek work and become a useful member of society. Indulgence of others in bad habits without discrimination may indeed lead a brother or sister to the downward path, and it may therefore be necessary, even if distasteful and unpleasant, to restrain such ones from following foolish desires. The point is that whatever our actions may seem to be from a superficial standpoint, they should be dictated by the keynote of Christianity—love. For the lack of this the church is languishing, and the light upon the altar is almost gone out; many have left to seek the light elsewhere.

Therein lies another grave mistake: such conduct is analogous to that of the crew on a sinking ship which takes to

the boats rather than stand by the pumps as long as possible to save the ship. It is all right to seek the light, but there should be a purpose to use it properly. Did you ever stand close to a railroad track on a dark night and see a train approaching? Did you notice how the gleaming headlight sent its powerful rays ahead upon the track for a great distance; how, when it approached you, these rays were blinding to your eyes; how it rushed past, and then in a moment you were in utter darkness? The light that shone so bright in front gave not the slightest ray in the rear, and thus the darkness seemed all the more dense. There are many people who seek the mystic light and acquire a great deal of illumination, but like the locomotive engine spoken of they focus and concentrate it upon the track which they themselves are to pursue; they take every possible care to let no ray stray from the path so that every vestige of light may be used to brighten their own way. They work only to one single purpose, namely to attain spiritual powers for themselves; and so concentrated are they upon that object that they never even suspect the Egyptian darkness that envelops all the rest of the world.

But Christ commanded us to let our light shine, to place it as a city upon a hill which no one could fail to see; never to hide it under a bushel, but always to let it illuminate our surroundings as far as its rays would reach. Only in so far as we follow that injunction are we justified in seeking the mystic light. We must never keep one single ray for our own particular use, and we should strive day by day to make ourselves so pure that there may be no obstruction to the divine light within, that it may radiate through us in its fullness to all the human family who are suffering for light and love. Many indeed are called, but few are chosen. Let us take this to heart and be so zealous for Christ in all our dealings and doings that indeed we may be chosen, chosen to do His work of love.

Regeneration--A Story of Rebirth

EDITH M. FULLER

AMY LEE and I were fellow workers during the Great War. Meeting as strangers far from our native state we found that we had previously lived some years in the same city, only to have our first meeting and begin a lasting friendship many thousands of miles thence.

I soon discovered in Amy a poise and philosophical outlook somewhat unusual in one of her youthful years. Rare indeed were her soul qualities, and in her friendship I found a pearl of great price, for through her I came to know of the teachings of the Rosicrucians. Beacon lights truly are they for those who in darkness seek the reason for the apparent inequalities and injustices to which man is born and the dark mystery of death that after a few years blots him out.

How much first-hand knowledge Amy had of the great truths of nature I do not know, for she seldom spoke of personal experiences, but I am sure she was one of the advanced pupils in the school of life.

We were discussing reincarnation one day and the law that decrees the rebirth in from one to twenty years of those dying in infancy or childhood. Suddenly Amy looked at me with a little smile and said, "Would you like to see the pictures of my two mothers? Would you be surprised to know that within a period of five years I was born to each of these women, both now living?" And she showed me the portraits of two women of widely contrasted types. Then she told me something of the destiny that had united her so closely with them, and so unique I found her recital that I asked permission to put it into written form that others might hear it also.

I am giving her story as if she herself were speaking, though my form of expression must greatly lengthen what she with a remarkable paucity of words seemed able to convey to me as thoughts and scenes, almost as if she had pictured them into my mind instead of setting them forth by word of mouth.

Amy's story is as follows:

First a little description of the time when the beautiful Mollie Revere was my girl mother: I came to her in the first year of a hasty, romantic marriage, ere its glamour had been tarnished by the selfishness and worldly desires that slept within her untried soul.

Though the modest little apartment which my parents called home was dainty with many a feminine touch, and not without some small luxuries from the viewpoint of my father's moderate salary, it was nothing compared to the bounty of the girlhood home which my mother had left when she so greatly disappointed her parents' matchmaking ambitions by running away with a poor clerk instead of encouraging the advances of a certain wealthy admirer.

But the advent of her baby filled Mollie's heart with a joy that left no room for her inherent craving for the vanities of life. All the time she could spare from her simple household duties she spent in making lavishly embroidered and befrilled garments for her small son. And in season and out he was extolled to all who might or might not care to hear of his infant graces and charms.

In the first and only summer of his life many a day she and the baby spent in some grassy, shaded nook of the city park, often making a picture that would have delighted the eye of an artist. In fact, the two might well have posed for

that mother and babe who in similar fashion displayed themselves to the admiration of the Paris public so long ago—the woman and child who so nearly cost Madame de Pompadour her place as uncrowned queen and ruler of the France of Louis the Fifteenth.

As the little son of Bronson and Mollie Revere I was to be but a brief visitor in their lives. As an ego I had been reborn many times, and in the earth life previous to this had passed out under conditions which brought me under a certain phase of the Law of Consequence that decreed that I must return to a physical birth and pass out again before childhood was completed.

In the days of one of the wonderful Indian summers that San Francisco sometimes knows in early fall, when her fogs and winds are vanquished by some subtle alchemy that clothes all nature in a thousand tints and shades which seem not of this world, and when the opalescent haze upon the distant hills seems like a transparent curtain between the world of reality and the world of phantasy, the little one began to droop and fade. Swiftly, inexorably, not to be stayed by the despairing love of parents or aught that medical science could do, the tiny spark of life flickered out, vanished forever it seemed to those two whom materialism had blinded to the higher life.

The father with a livelihood to make had much to distract his mind from his loss, but Mollie with plenty of idle time gave in to a morbidness that boded ill for a normal outlook on life. Many days she went to the grave and brooded for hours with a tiny shoe or garment in her hands.

But in a strange manner suddenly this was stopped. Late one afternoon of a lowering, gloomy day she had thrown herself upon the little mound in a paroxysm of tears, when without warning she felt the presence of some one regarding her, and looked to see a man apparently of middle age standing near. He was a

person of importance she thought, though why she could not have told, for he bore none of the external marks by which she was wont to measure such a status. As she stared at him through a blur of tears, he spoke, and it was as if he came very near, though he did not move physically.

“Child,” he said, in a voice whose peculiar timbre, while thoroughly masculine, suggested a feminine sweetness, “you are doing yourself harm and the one who has passed from your sight injury by this passionate sorrow. Never come here again for such a purpose. You do not know how utterly selfish your feelings are. Never is a loved one taken from us that we can not find at our door some one starved and longing for a little affection. Go home and live for the living. This world most pitifully needs love and labor for its orphan children; the sick and the outcast stretch forth their hands on every side. Cease your idle, selfish grief and do your part in the world’s work.”

He paused as if debating whether to add more, then said: “Before you yourself pass out in death, you shall meet your child again. How, you would not understand if I were allowed to tell. But it will come to pass.”

The stranger spoke with authority, with a gravity that would have been severity had it not been tempered by profound sympathy. Passively, wordlessly, Mollie rose to her feet, feeling in the innermost depths of her soul the truth of what she had heard. For an instant she was held by a gaze that seemed to plumb the depths of and reveal her real self as a flash of lightning illumines the things hidden by the darkness of night. Then with a smile that seemed to come from his marvelous eyes alone the man turned away, and in a moment had disappeared around a bend in the road.

“Do you know who that is who just passed you?” inquired Mollie of a

gardener, as she started to leave the cemetery.

"Who? I didn't see anyone," replied the workman.

The incident of her meeting with the stranger Mollie was never able to fathom. As time passed she almost felt that it had been a dream. But it served to check her inordinate dwelling upon her loss, and her thoughts gradually turned into other channels, though the time had not come when she would in humility and love render the world unselfish service.

Now I will take up the story of my rebirth as the child of my second mother, to whom I was sent after I had learned certain lessons in the Children's Heaven, that through the influence of her high spiritual nature I might be prepared for my real work in life. I will begin at a period just previous to meeting my first mother again, even as the stranger had said I would.

* * * * *

Jessie and I came up the trail from the river with a big pail of wild strawberries for supper. Jessie was seven and I was eleven. Barefooted little girls we were, in calico dresses, with tanned faces topped by straw hats much delapidated. It was late in the afternoon, away up in a great forest far from any town. The sunlight fell through giant pines and firs and many a lesser growth like a benediction upon a place which had never been profaned by the turmoil and strife of men. Summer had called forth a luxuriant growth of greenery, and had marked her path by a million sweet flowers. From thickets the shining stars of the dogwood and the delicate blossoms of the azalea looked forth in beauty, while here and there in shady nooks tiger lilies glowed in cop-pery splendor.

We nearly lost our path, running about in childish eagerness to gather berries and flowers. But we had no fear, in our innocent faith that all the world was good and that nothing could

harm us anywhere. We were almost at the end of our walk when Shep came bounding over a bank and nearly knocked us down in telling us how glad he was to see us again. We knew mother had sent him, so we let him take a basket in his mouth and go ahead to tell her we were coming.

Jessie put her chubby hand in mine as we walked slowly through the lengthening shadows. The forest folk had hushed their chattering, and a tender tranquillity brooded over the dim woodland. It was as if God held the weary world in His arms and crooned a lullaby sweet beyond understanding to His little, tired children. Looking up at me with her soft brown eyes Jessie said: "Amy, do the baby birds say their prayers to their mothers now?"

"I don't know, Jessie," I replied, "we'll ask mother. She'll know." Our dear, little mother knew all things, we implicitly believed.

The trail ended above a steep incline at a small, open, grassy space, thickly surrounded by fragrant spice bushes. Here in winter the river foamed and boiled through a boulder strewn channel, reaching out in destructive fury with its lashing waters; but now in midsummer the wild rhubarb lifted its large leaves and its great umbels of delicate pink flowers out of peaceful shallows, while sedgy grasses grew thickly by rock and bank.

Here our camp was pitched for the night, with the two horses picketed not far away. The big camp wagon stood beneath an ancient yew, showing its waxy red berries against dark green needles. Near by was a fine bed of coals over which mother was getting supper. We ran to her with shrieks of, "Mother, we found the biggest berries! And look at all the flowers we have!" Then the busy, little mother, with a ladle in one hand and a dish towel in the other, gathered us into her loving arms, forest spoils all mixed up with her two babies, as she lovingly called us,

and we were kissed and rejoiced over to our hearts' content.

When we had helped set out the simple, wholesome meal on a big, flat rock conveniently near, we were sent to fetch father, who lay in a hammock in a grove of saplings at a little distance from the clearing. He was very weak, and mother tried to have him rest as much as possible.

We children were taught to subdue our noisy, restless activity in his presence, but we felt that to be no hardship, surrounded as we were by an atmosphere of love that made us feel that anything our parents desired of us must be right. We knew that this wandering, open air life had been taken up so that father might regain health and strength after the terrible accident in the mill where he had been foreman.

The doctor had told mother, when after months of suffering and doubt father had fought his way back to life, that freedom from care and work was the only hope of restoring his shattered nerves.

That was a remedy easily applied by those who had plenty of money, but father's little savings had evaporated as the morning dew when he stopped work and was under constant expense with no income. He came home at last from the hospital, white of face, gaunt of frame, too feeble to do more than sit around in a great armchair. How well I remember him, with a cushion back of his head and mother's gayest quilt thrown over him, a little table at his side with a few magazines and some posies from our garden on it. There he would sit for hours, scarcely stirring, but just gazing out of the window, far, far away.

We used to wonder what he saw, and one day Jessie climbed into his lap and, putting her arms about his neck, said, "Daddy, do you see the angels way out there where you look all the time?" And then mother came and told us to run out doors and play.

While we were engaged in a most en-

chanting game of hide-and-seek, with Shep distractedly tearing after us through shrubs and vines, mother sat by father's side, holding one nerveless hand in hers, and talked for a long, long time, with father wearily interpolating a few words now and then. When we came in, father had gone to bed, and we were cautioned to be very quiet that he might sleep. There was something momentous in the air. Mother was strangely stern, or so it seemed to her little girls, who were used to being greeted by a smile or a caress from the gentlest and sweetest little woman in the world. We had a subtle feeling somehow as if in chasing butterflies we had run against a stone wall.

It was mother's custom in the evening to spend an hour with us before we went to bed. It was her time set apart for uninterrupted living with her children, and nothing was ever allowed to break in upon it. She was just one of us then, only a little more grown up, maybe, like a sweet, wise, elder sister. We played games together or popped corn or made candy. Sometimes she told us a story, and if there was anything that troubled or puzzled us, she was sure to be most sympathetic in helping us to unravel the difficulty. But she did something else that few mothers think to do. She took us into her confidence and made us feel that we were responsible members of the family. Little as we were, we were made to feel that we could do our share in bearing and lightening any burdens that might come to father and mother.

So we knew that mother would tell us why there was no smile to greet us from our play. The moon shone brightly that that night, and mother said it was too pretty to stay indoors. Wouldn't we like to sit on the bench under the big walnut tree? So we walked down a path sweet with old-fashioned flowers, and sat beneath the great tree planted years before by father's father. It was here with an arm about each childish form,

with the scent of roses in the air and the soft light of the moon stealing through the foliage, that mother told us that we were to go away from the little home with all its dear memories and pretty surroundings.

There was a man who had something called a mortgage on it, and he was going to take our house and garden for his own because daddy didn't have any money to give him. Mother said we could stay a little while longer, and we weren't any of us to talk about leaving but just try to be as happy as if we were to stay there always. And she wanted her little girls to be such helpers in packing up for a trip we were all going to make.

Of course we were all eagerness to know about where we were going, and we almost forgot, when mother told us of her plan, that we were leaving the beloved home forever.

It was this way: if father could be kept out of doors for awhile and not have to work, he would get well and strong. And then dear daddy would find us another little nest, some pretty spot in the country mother was sure. Daddy and she talked it over and had it all planned out. With some things they could sell they could buy a big, second-hand camp wagon, and old Mr. Robbins would let them have a couple of his horses for their keep during the summer. And it wouldn't cost much to lay in a supply of pretty and useful things that would sell easily to the country people. Then, too, some of the women would be sure to want to learn the beautiful embroidery mother did when they saw how easily common material might be transformed into a dream of loveliness.

It would be just a grand picnic for us to go traveling in the beautiful hills. The feed would be plentiful for the horses, from the farms we could buy milk and eggs, while in the woods were berries and nuts. And sleeping out of doors beneath the trees with the stars

to watch over us all the night would be better than sleeping in a king's palace, cried our brave little mother, rallying her tiny band round the flag of hope.

She was standing almost alone against an unseen foe, she knew not how strong, led by that terrible enemy to mankind, FEAR. When the battle was won, no earthly potentate would decorate the brave fighter with cross or medal of honor, yet greater glory would be hers than if she had shed the blood of fellow creatures, and her soul would come into an estate no earthly hands could take from her.

So we set forth from the snug harbor of home in quest of health and peace and prosperity. Jessie and I helped mother pack the two chests that held our clothes and dishes. Shep gamboled and frisked about us as if he were a puppy. Even father seemed to catch some of the spirit of interest and excitement in this venture into unknown seas, and helped quite a bit. And almost before we knew it we were ready to start.

It was about five o'clock of a beautiful, serene, summer morning that we drove through the deserted city streets and out into the glad, wide world. Father held the reins, with mother sitting beside him on the front seat, while we children sat dangling our short legs from the rear, with Shep every now and then taking a jump at them when he could spare time from his roadside explorations.

How green and sweet and fresh the country was, sparkling with dew and odorous with woodsy scents. With what mild beneficence the sunlight lay upon the land; with how gentle a touch the breeze caressed vine and tree. Our childish hearts felt the great divine harmony pulsing through the outward form, and the innocent joy that was ours a king's ransom could not have bought. No, not all the treasures of the world can buy that which the pure in heart may have without money and without price.

After awhile mother looked back at us with a smile and said, "What chatter-boxes my babies are. Daddy was wondering if you wouldn't sing us some of the pretty songs you learned at school." Thus invited we caroled forth some of the simple airs we knew. When we stopped, we heard father say to mother, "It's better to hear my little ones singing here in the great outdoors than to be listening to a pampered prima donna selling God's gift in some gilded opera house."

For answer mother put her hand over father's and gave it a little squeeze, while she looked at him with eyes soft with love and understanding. No one but she knew how hard it had been for him to give up the home and fare forth into the world like a beggar asking alms. No one but she knew how his soul had struggled with pride or how dark had been the forebodings that had crushed his spirit to earth. And none but he would ever know how the light from her great faith had been his salvation when he was sinking in the depths of despair.

So, cheerily we rode along, up hill and down dale, till about noon we came to a good place to feed the horses on the grassy margin of a little brook. Calling a halt we alighted to eat our first gypsy dinner. With appetites the like of which the most famous gourmand never dreamed of, we gathered round the simple meal set out upon a flowery bank. Seated Turkish fashion, we dined with the zest of healthy hunger and good fellowship, while the sun flickered through waving branches, and birds and breeze and stream sang a happy chorus.

Ere night fell, we came to a mountain farm where the good people invited us to eat our supper from a table on their big front porch, and generously gave us some fruit from their orchard.

Mother brought out her embroidery, and soon the farmer's wife and daughters were being initiated into the mysteries thereof, while Mr. Farmer and

father discussed crops and the weather. Before we left to pitch our tent under a big oak tree near the house, mother had exchanged material and instructions for two big, shining dollars from Mrs. Farmer's hoard of chicken money. "It does beat all," said the good woman as she walked down the hollyhock bordered path with us to see the tent pitched, "what city folks can conjure up out of nothin' just by knowin' how." The next morning when she came to say goodbye she brought two great loaves of bread and some butter as a grateful offering to the little magician who had opened up such a vista of beauty before her.

"I'll guarantee," said father as we drove along, "that while ma and the girls are practicing high art, pa will be dining on cold potatoes and stale bread."

"And cursing the day that Pandora opened her box at his gate, eh, father?" laughed mother.

So we began our gypsy life, traveling here and there in remote farming districts, stopping at lonely homes where visitors were seldom seen. Mother with her sweet, winning ways was always welcome, and generally disposed of some of her wares, being perfectly willing, when money was not available, to take payment in farm produce. Many are the pleasant memories of those days when I knew nothing of the world's false standards.

We had been "on the road" two months or more when father met a man returning from a mining district far up in the mountains.

"That's where you ought to go," he said. "People up there would buy you out in no time and pay you double what you are getting here. They are hungry for the gewgaws of civilization. God's country isn't good enough for them."

(To be continued)

If you would have the world love you,
you must first love the world.

—Ralph Waldo Trine.

Our Work in the World

Past, Present, and Future

KITTIE SKIDMORE COWEN

FIRST LET us consider that our goal is to become self-conscious, all-conscious creators, similar to our Father-Mother parent whom we reverence with the holy name of God.

At the beginning of our day of manifestation God differentiated within Himself a multitude of spirits possessing within themselves in potentiality all the divine possibilities of Himself. They were each possessed of the germ of a threefold spiritual vehicle—a divine, life, and human spirit, each of which was not yet aroused but was in a potential state. Notice that even the threefold spirit was only germinal in the beginning.

The objects of involution and evolution are:

First, to unfold the latent possibilities of the Virgin Spirits, our humanity, into dynamic power available for use at any moment under the perfect control of the will.

Second, to develop a creative mind.

Third, to develop soul power, which is of three kinds: emotional, intellectual, and conscious.

Fourth, to develop self-consciousness.

In order for the ego to develop soul power it was necessary for it to build a threefold body and connect this body with the threefold spirit by the link of mind, for the threefold soul is the extract of the experience gained in the threefold body.

God in His work of unfolding the possibilities of the ego was assisted by various hierarchies under His dominion, all of which had been with Him in other days of manifestation.

The Lords of Flame, belonging to the zodiacal sign of Leo, aroused the divine spirit and gave to humanity the germ of the dense body.

The Cherubim, Cancer, aroused the life spirit, and the Lords of Wisdom, Virgo, gave the germ of the vital body.

The Seraphim, Gemini, aroused the human spirit, and the Lords of Individuality, Libra, gave the germ of the desire body.

The Lords of Mind, Sagittarius, gave the germ of mind.

The indwelling spirits of the zodiacal signs Leo, Virgo, Libra, and Sagittarius gave from themselves the germs of our dense, vital, desire, and mental bodies, and from the first three of these bodies we are extracting a threefold soul, which between lives amalgamates with the spirit. Thus we have incorporated within our being the intrinsic nature of these great beings or signs.

The ego began to draw into its threefold body in the Lemurian Epoch, but did not become fully indwelling until the middle of the Atlantean Epoch. However near the close of the Lemurian Epoch humanity became far enough advanced to be called a race.

The sun has ever been the source of all life, for it is the threefold body of God—the invisible sun being the vehicle of the Father, the central sun the vehicle of the Cosmic Christ, and the visible sun the vehicle of Jehovah.

The planets whose vibrations we as Lemurians first responded to were as follows: Mars, the planet of dynamic energy, lust, and creative desire; the moon, under the rulership of Jehovah, who built our first brain mind, which was amenable to rulership and bent itself readily to authority; and Saturn, the taskmaster, who prevented us from escaping the work through which we were to learn our lessons. Had a horoscope been erected for any of us when we were Lemurians, it would have been

unnecessary to enter the places of the other planets because we could not at that time have responded to the vibration of their rays.

We were sensitive only to sex desire, hunger, thirst, heat, and cold, fear, and fatigue. We lived like animals—ate, drank, slept, and propagated. Our lessons were learning bravery, endurance, patience, will, and imagination, all of which were intended to make us more aware of our physical vehicles and the outside world.

Divine displeasure for disobedience was shown by vivid flashes of lightning, reverberating crashes of thunder, earthquakes, volcanic disturbances, and terrifying plagues. It was the planetary influence of Saturn that forced us onward in life's school until the majority were awake enough to begin to respond to the vibrations of Venus and Mercury. The dominant Mars vibration at that time was wholly selfish.

Lemuria was destroyed by fire. After a planetary rest the continent of Atlantis arose sphinxlike from out the deep, and our physical school life began again. In the Atlantean Epoch the Lords of Venus and Mercury came to earth to give impulse to a high mental and emotional development. Venus is the planet of music, painting, sculpture, art, synthesis, attraction, and love. The work of these great beings was to transmute the lustful passion of Mars into a soft, beautiful love for one's mate and family. This marked the first small beginning of human effort towards selflessness. The Lords of Mercury worked upon the embryonic mind fostered by the moon, and assisted it in unfolding some of its latent faculties.

During the Lemurian Epoch to the man, woman was only a beast of burden and a sex convenience. The children brought into the world were left to take care of themselves almost as the animals are at the present time, for they were the product of animal passion.

In the Atlantean Epoch through the

Venus arts of beauty and grace woman learned to make herself attractive, a thing to be desired. Man had responded more readily to the worldly-wise intellect fostered by the Lords of Mercury, and had become the exponent of reason, which represents the creative energy for physical progress in the work of the world. Woman through her budding intuition, grace, and beauty awoke in the opposite sex a desire to hold her as a possession all its own, and through the ability given her by the Venus ray she became an adept in the feminine arts and learned to conquer the masculine heart. Man's close association with her made him gradually more gentle and more kind.

At the close of the Atlantean Epoch humanity was particularly under the guidance and direction of certain zodiacal hierarchies and the planetary spirits of Mars, the moon, Saturn, Venus, Mercury, and the sun. The feminine pole of humanity was working with the Venus vibration, and the masculine pole with the Mercury vibration.

At the beginning of the Aryan or the present Epoch we again appeared in the arena of life under the direction of these same teachers, but there was a difference. The unbridled passion of Mars had been curbed to some extent, might was no longer right, and men at least had gained the right to individual possessions. Physical force was slowly giving way to brain power. Education for the masses became a possibility—for the men—and a new instructor had appeared in the heavens in the form of the benevolent, optimistic Jupiter. Saturn, by wielding the whiplash of necessity, had brought the majority of humanity up through the Mars-Moon age into the Venus-Mercury age, from the savage state into the egoistic state.

But now another step must be taken. Selfishness must give place to selflessness, egoism to altruism, and the vibration of Jupiter is the gate through which we must pass. Before we can reach a

high state of evolution the desire to own the earth and keep it for oneself must be changed into a desire to be helpful to all. Jupiter is the planet destined to raise humanity from man to superman. The spiritual rays of Jupiter playing through man incline him to be big-hearted in every way. They give a desire to help others, to protect the weak, to lift up the fallen, and lead us in a safe, conservative way up to the very door of altruism. Jupiter teaches us to be law-abiding, to get the law within. And only when we have the law within is it safe for us to aspire to the higher vibrations of Uranus and Neptune, then becoming a law unto ourselves for the one reason only that we have the law within. This step is not safe until Jupiter has lifted the Mars passion and transmuted it into compassion, and the Mercurian reasoning power has to some extent been changed into spiritual consciousness.

At the present stage of mankind's evolution the most advanced are just beginning to faintly sense the high vibrations of Uranus and Neptune. Many are responding to considerable extent to the Jupiterian vibration, but the rank and file are still responding almost entirely to the Mars-Venus and the Moon-Mercury vibrations. The highest phases of the Venus love have caused man to sacrifice himself and his desires for the benefit of his loved ones, while Mercury has developed his intellectual power until he has become a reasoning being. Right here is where we find the rank and file of mankind today, and it is with these people of the world that the work of the exoteric section of occult orders such as the Rosicrucian Order lies.

Ours is the task to teach them the sacredness of the creative force and the consequences which follow its abuse; to teach them to recognize and love beauty and art in all its forms; to teach them to cultivate the intellect through right thinking, and then lead them into developing the Jupiterian principles of

generosity, protection of the weak, cooperation, unselfishness, and helpfulness. They must be taught the law of cause and effect. They must know of the cosmic law that only as they give can they receive; also that there is a law which eventually balances all things. They must be taught that they cannot injure others without sometime receiving a like injury in return. They must be taught what is meant by the forgiveness of sin; the immaculate conception of bodies; the status of the Christ; the building of a soul body.

They must be taught the sacred beauty of the marriage relation and the home life—not quantity but quality in the bearing of children. They must be taught that marriage is a regular Christian institution, that it is one of the Christian sacraments, of which baptism, communion, and extreme unction or liberation are the other three, and that it is not a mere legal contract; also that the marriage institution must exist until abolished in the kingdom to come, when we shall have bodies that will not wear out. Bodies generated outside of wedlock are a violation of cosmic law, and those who transgress the laws of the cosmos must pay their debts to the full in sorrow, suffering, and keenest remorse. Hence the Rosicrucians encourage their young people to marry and live as nearly as possible upon the higher plane.

Those few rare souls who have reached the Uranian vibration through the Jupiterian training may if they so desire remain celibate, for they have learned how to take care of their creative force and have put it to a higher, better use. But for the rank and file this is not true. More than one-half of humanity have barely begun to sense the Jupiterian vibrations of benevolence, charity, generosity, and helpfulness, and few of these are practicing these virtues without hope of return in double measure. For such, an attempt to lead the Uranian life of absolute chastity and imper-

sonal love is dangerous in the extreme.

That which the world is most in need of today is better fathers, better mothers, better homes, better children, better schools, better social amusements, more co-operation along all lines of truly advanced effort, more real human kindness, more genuine Christlike love. And in this matter of love we must remember that the only safe path to the Uranian love leads through both the Venus and the Jupiterian rays and the personal love which they inspire. It is well for us to learn to walk before we attempt to fly.

In the year 1909 the Brothers of the Rose Cross, who are working consciously with all the divine hierarchies, gave to the world through their chosen messenger, Max Heindel, what they were pleased to term "The Western Wisdom Teaching." The great truths which they revealed were embodied in the *Rosicrucian Cosmo-Conception*. All members of the Rosicrucian Fellowship have an opportunity to receive instruction in this most unusual book, which clearly points the way to spiritual attainment. We also have an opportunity to delve deeply into the sacred science of astrology and learn how all the mysteries of the world are written in the heavens in starry script ready to reveal themselves to all who learn to read.

But all of our advantages will not benefit us in the least unless we learn to "live the life"—a life of loving, self-forgetting service to others. We must learn self-control, we must learn poise, we must learn to think only kind thoughts and speak only kind words. We must cease to feel neglected or abused. We must cease to look for the mote in our brother's eye, giving more particular attention to the beam that is in our own. We must look for the good in all things. We must *each* cleanse his lower self so that the light that shines within may no longer shine in darkness but may pierce the veil of the dense body and illuminate the aura which surrounds

him from without. With an aura filled with thought forms of suspicion, jealousy, greed, doubt, fear, hate, or gloom it is utterly impossible for us to look without and see anything in its true perspective. There are no exceptions to be made; we must each and every one of us get right within before we can possibly do the work which the Elder Brothers have called us to do. If our life each day is not lived just a little better than it was yesterday, we are slowly failing whether we are aware of it or not.

At such a time it behooves those of us who are probationers to look well into the manner in which we are performing our evening exercise. Are we truly and sincerely judging ourselves as we should, or are we merely attempting to justify our own thoughts and actions? Let us examine well the things which we love to do. Do we love the work of preparing ourselves to give to the world this wonderful message of the Brothers of the Rose Cross, or do we find it burdensome and wearing, while our pulses bound and our hearts respond most readily to the call of some pet pleasure all our own? Do we absent ourselves from the exercises of our local Fellowship Center on the slightest pretext? If so, beware, for there will surely come a time when we will be called to strict account for our negligence. Let us rally to these exercises with eager, earnest, joyous hearts, welcoming gladly the time when we are permitted to come together in loving union, bringing our living coals of consecration and devotion to one common, consecrated altar, and there together offer them up as a sweet savor, a fragrant living incense unto the Father, builder of our being, whom we reverence with the holy name of God.

Let us now consider the probationers at Mt. Ecclesia, those who have not only been called but who have in deed and in truth been chosen and to some extent at least been set apart for a particular work, the preparation of the Temple vi-

bration that it may be made ready to admit of the composition of a spiritual Panacea which is destined in a great degree to relieve the physical suffering of the world. A sacred trust has been committed to their keeping? Into their care may be given the preparation and distribution of this spiritual essence, a veritable elixir, which is in fact the vitalizing energy, the glowing, visible fire which constitutes the Christ light principle of the great Compassionate One, the holy Son of God? The entire world is unconsciously waiting for the time to come when they shall have made it possible for the Panacea to be sent forth for the healing of the nations. At such a time as this they cannot afford to think of self nor allow selfish interests to intrude. They have taken a vow to themselves in the presence of the Brothers in which they promised that the lower self should serve the higher. Theirs is a wonderful privilege, theirs a glorious work to perform.

Here on the westernmost edge of our western continent the last exoteric Headquarters of the Rosicrucian Order has been established and the last material temple built to prepare the way for the Brotherhood, which is to be located somewhere in this vicinity. The last change in the present continents has been made, and whatever spiritual movements may be inaugurated in the future will have their inception on other continents to be raised to the west and south of the United States. Therefore we are now standing at the end of an old cycle and at the beginning of a new. God grant that in each and every one of us the open vision may be born, the Christ evolved within, the heart aroused, the reason blended with a love divine, so that as one united band we may keep faith with Him who gave His life that we might live; keep faith and "carry on," taking His message to the world that all may know and feel the unity of each with all, which runs as a silver, shining thread uniting all human hearts

in One; keep faith that evolution may go on and the world not perish for its sin; keep faith that the Son of Man may come again, descending in great glory from on high to gather His children unto Himself, a purified, a ransomed band; keep faith that the kingdom of the Son may be established in each human heart, and all labor transmuted into loving service to our Father-Mother, God, for the realization of the Brotherhood of Man.

The Russian Situation

The Russian nation is undergoing a spiritual rebirth preparatory to the development which is designed to make it for a time, in the latter part of this present Fifth Epoch, the leading race of the world. In this epoch there have so far been developed five great races. There are two more to follow before the cosmic night which will intervene between this epoch and the next, namely, the sixth, which the Rosicrucian literature speaks of as the New Galilee. The Russian race is to be one of these two races, and it will have its day in a comparatively short time, probably within a few hundred years, perhaps less. The experiences which it is undergoing and the experiments which it is making along communistic and socialistic lines are preparing it to give to the world industrial and political institutions which will more nearly embody and exemplify the Rosicrucian maxims of "the fundamental unity of each with all" and "the welfare of one is the welfare of all" than any now existing. To be sure, Russia is making a great many mistakes in the course of its experimentation, but this is always the case in the earlier stages of any new movement.

No matter how high the ideal seems or how far below it we feel ourselves to be saints have realized it. They were men. What man has done, man can do—try, try again.

—Max Heindel.

Children of the Dawn

DR. GUY BOGART

CHILDREN of the Dawn are in our midst. Do we as teachers and healers know them? Do we reckon with a changed physio-psycho birthright of these Children of the Dawn?

Let us review a few facts well known to the scientific world in general. Evolution is not the free and easy dogmatic concept of a decade ago. Its general principles and concepts are accepted by all, but we have but begun to speculate on the real laws of creative evolution.

During the World War the American legions were filled with French-Americans, English-Americans, Irish-Americans, Polish-Americans, and Americans of every extraction. The old root stock could be traced easily in them. But observers saw something else—that each of these boys was different from his cousins across the waters. The French-American was not like the Frenchman. He showed the French traits, yet he was truly an American. There was a racial stamp imprinted upon even the first generation born in the United States. This is not fancy but a physiological fact for scientific men to recognize.

Science had indeed already studied this problem in the years preceding the Great War. University professors began some years ago an investigation which revealed that there were great physiological and mental differences between children of the same parents born before and after the former's coming to America. This did not occur simply in isolated cases but in sufficient numbers to prove the rule, from which there were few variations. Physical changes as well as deeper ethnic manifestations were revealed in a single generation, as the stamp of the New World was pressed upon the progeny of its shores.

In other words nature was building

a new race, and was using the material furnished both at home and abroad for this racial molding. In the sand dunes of northern Indiana I have seen trees whose branches were covered for several seasons by the shifting sands and became roots. When later the sands were swept away, those same roots again resumed their duty as limbs and grew leaves. What nature is doing in this manner in the case of plants is being done on a larger scale with those larger units of life, the human races. The "why" we cannot answer, but the "how" we can guess at, and the results we can see.

And so we find the world over a change in children—something more than the fanciful dreams and imaginings of fond parents. May we not be, as scientists are beginning to realize, at a node of evolutionary progress when the womb of nature is quickened by a younger race?

The Racial Dawn is upon us. India will confirm this; a study of America will demonstrate it beyond a doubt.

In a school in Hollywood, California, a number of pioneer educators have been specializing with these Dawn children. It is not precocity they find. The precocious child is usually a dullard in later life. These are not prodigies but normal, healthy boys and girls who love to romp and play, outwardly unaware of coming into birth equipped beyond the children of older stages of evolution. The venerable Tagore in India saw something of the changing types and the needs for educational readjustment in his celebrated school.

Children of the Dawn! Nature stuff coming somehow by the miracle of birth into human bodies. Shall good old nature always make the molds of one sort?

Can man alone change his civilization and the physical structure and inner furnishings of his habitations? Cannot nature change the building and the furnishings of the divine human temple by evolving a New Race?

Look at the converging threads of thousands of years of racial mingling. Peep ahead, for the scientist must ever have imagination and must dream. Those dreams must be fastened to reality, and those speculations of the imagination must not take wings and soar too high. Yet, O healers and teachers and helpers of the world, look backwards and then look forward—look about you into the Now. Do you not see these Children of the Dawn?

This is not an argument but a calling of the healers of the world to co-ordination with Mother Nature. This is not a song sermon but a practical call to scientific healers of body and mind and soul. You will find differing reactions to old treatments. Study these children from the viewpoint of the Dawn. Here is an opportunity given only once in many ages—to study a new race nascent before our very eyes. Evolution is a process of eternal flux, yet there come times when the quickening is more noticeable than at others. More than a superficial examination of the outer conditions is needed to determine the first weeks of pregnancy, but in the later months the signs of motherhood are apparent even to the most casual observer. There will come a period when the New Race will be recognized because it will have become a part of the world processional of creative evolution.

But I am speaking now to men of the healing sciences. Let us look below the surface. Let us be true men of science. Neither accept nor reject the statement that among us are children who are supranormal—units presaging a new type of humanity—Children of the Dawn. Study this problem as you would any other new manifestation.

Healing is becoming each year less a negative process of mending broken tissues and bodies caused by wrong diet, wrong living, and wrong ideals. It is becoming a prophylactic profession. Study, then, this new problem, far more interesting than a thousand new diseases. Shall we not be interested in cosmic obstetrics? Shall we attend only the individual mothers and leave great Mother Nature to experience the throes of childbirth unaided and alone?

I speak in sober earnest as a scientific healer. Children of the Dawn are in a sense premature births of the cosmic forces of evolution. An eight months birth is handled differently than a normal nine months delivery. So these Children of the Dawn, born, as it were, prematurely into a world for which they are not yet entirely ready and which is not ready for them, must be nursed into maturity. They are precious forerunners of a race which is to redeem the earth from thousands of years of war and misunderstanding. Are they not worth studying as a problem?

My ten year old Robert gazed upon the beautiful snow peaked mountains about the little town where we were spending a few months, then penned the following rhythmic appreciation, and immediately after rushed away to play.

Oh, the mountain of the gods,
Where the wild storms rage.
Where the snow is always deep,
Where beauty never endeth;
That endureth past man's puny
life—
My heart longs for thy ever snowy
peaks,
O mountain of the gods.

Here is a problem which must be handled in a new way, this Child of the Dawn. He is not as you and I were in our childhood. He is one of a type coming more and more frequently back into birth. What shall his diet be? Not what you and I ate; it must be more

rarified and more simple and closer to nature. The New Race child is not so robust physically as his predecessors, but he will endure far more.

The child of the New Race will possess more of the deeper intuitive faculties, the spiritual ones. You cannot satisfy him with superstitions or fetiches, nor feed him and train him for old pursuits.

He sees the bigger goal of human brotherhood.

Here is my admonition to teachers and healers: Keep your eyes open for the Children of the Dawn. Cease not to be good, practical healers of the present generation, but come to the cosmic clinic and be obstetricians and tutors of the New Race Children of the Dawn.

"The Desert Shall Blossom as the Rose"

ROLAND D. JOHNSON

THE THIRTY-FIFTH chapter of Isaiah is a prophecy of extreme interest in these present times. The first verse reads as follows: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Man, impatient of the slowness of physiographical evolution and seemingly driven by necessity, has for some years been hastening the fulfillment of this prophecy. In ages past desert and semi-arid regions were irrigated on a large scale in Mesopotamia, Peru, Palestine, Egypt, and many other places. In the course of time most of the ancient irrigation works in these sections fell into disuse. However, those in Palestine, Mesopotamia, and Egypt are in the process of restoration and extension. Besides these there are large areas in the United States and other countries which are being made available to agriculture by such projects as those of the Roosevelt Dam, the Assouan Dam in Egypt, and others.

To some it may perhaps seem strange that with so many acres of fertile and well watered lands idle or not fully productive men must turn to the deserts and the waste places to aid in feeding the planet's swarming millions. Misinterpretation of the facts have even produced economic theories which would seem to mock the wisdom of the All-

Father in populating the planet at all. Chief among these theories is that of Malthus, which asserts that population will always increase faster than the means of subsistence, so that the tendency to increase must be checked by moral restraint or it will be checked by increasing mortality as a result of insufficient means of subsistence.

On the contrary side such economists as Henry George assert that "the injustice of society, not the niggardliness of nature, is the cause of the want and misery which the current theory attributes to overpopulation." He shows it to be a fact that the relative power to produce wealth increases with the increase in population. We all know that the division of labor, increase in the arts, betterment of laws and government, greater dissemination of knowledge, all tend to make our efforts more productive, either directly as does the invention of machinery, or indirectly as does international peace by lessening the portion of produced wealth which must be wasted in wars or the preparation for wars.

Thus it appears that either the ancients had a social system as pernicious as our own, or we must seek a more occult reason for this turning to the deserts which we see. This is not the place to discuss economic theories except in so far as they bear on the immediate question. But we may say that in many lands to-

day the social system is a contributing cause of misery and want, and that in default of changes in the system there must be such efforts to increase production as give rise to reclamation projects.

Thus this is a prophecy in the fulfillment of which human co-operation is in no way amiss. If by our violation of the laws of justice on the one hand and by our predatory agriculture in many regions on the other we have made the fulfillment of this prophecy necessary, it is meet that we should be called upon to aid in the fulfillment.

Man may go about this work in two ways. Where possible deep wells may be drilled, or water may be brought from a distance. In default of the former or in addition to it, he may select plant forms for cultivation which are by nature or as the result of adaptation resistant to drouth and the other adverse conditions which they must overcome. The Indians of Arizona, New Mexico, old Mexico, and North Dakota have through centuries of selection produced varieties of corn which are exceedingly hardy and drouth resistant, and it is possible to obtain seed from these varieties. Much can be done also in the way of introducing food plants from the arid regions of the Old World. In line with this is the work of the U. S. Bureau of Plant Industry in introducing dates to the Cochella Valley. Olives, figs, dates, the sorghums, the cacti, and many other excellent food plants are native to hot, dry regions. Unfortunately there seem to be few wild food plants in the deserts of North America. In the work of plant adaptation lies a great field of endeavor for some one by which he may benefit the race.

Besides what man has done and can do to make the deserts bring forth fruit, there have been occult forces at work which have peculiarly prepared the soil for his hand. That the deserts have been undergoing purification for ages is evidenced by the alkaline and saline deposits which are so characteristic of the

American deserts. Nevertheless much of the desert soil is marvelously productive under irrigation. So long, in fact, have our American deserts been undergoing purification that if they were ever the sites of ancient civilizations, there are not even such traces of them as are found in the Gobi region of Asia.

Why, it may be asked, do soils need such purification that geological ages are needed for its accomplishment? In the first place man exhausts the soil except under the most intelligent agricultural practices. In the second place soils otherwise fertile may become so polluted that they are no longer fit to produce human food. For example, we are told that in the reclaimed fields of the late war zone phenomenal crops are being raised. But what may be the effect on those who consume plants grown in soil fertilized with human blood and corpses? Must there not have soaked into the soil with the blood of those who died in Flanders' fields some of the hate in which many of them died? May it not be likened to Cadmus sowing the dragon's teeth? Without a doubt much of the soil of Western Europe has been polluted, not alone in the late war but in the many other wars that have ensued since the dawn of authentic European history.

It may be noted that Spain, for centuries the scene of war between the Moors and the Christian natives, seems to be in many regions lapsing into a state of barrenness. Much of the northern coast of Africa was highly productive before the conquests of the Mohammedans. If the Bible account has any foundation, even Palestine was once a very different place from what it now is.

Lastly, there is a third field for intelligent co-operation with nature which is almost unrecognized in modern agriculture. Much could be done, it is believed, if plowing and cultivating as well as planting were carried on with intelligent regard for the magnetic and other forces which pass through the ground with a

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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 as one.

The Resurrection of the Body

Question:

How do you explain the resurrection of the body spoken of in the Bible?

Answer:

The Rosicrucians teach that the resurrection of the body is an error which has crept into the Bible through mistranslation. Man during evolution has had hundreds, perhaps thousands, of physical bodies in the course of his various lives. Of course it would be foolish to suppose that all these bodies are resurrected at the last day. The resurrection of the body from the Rosicrucian standpoint is the transmutation of it into soul; that is, the threefold body and the experiences which are attained through it in the successive lives on earth are transmuted into the threefold soul. The extract of the physical body becomes the conscious soul. The extract of the vital body becomes the intellectual soul, and the extract of the desire body becomes the emotional soul. This threefold soul is the pabulum on which the spirit is nourished. In one sense the soul may be termed the garment of the spirit which it will wear in future stages of evolution.

Rational and Irrational Spirits

Question:

Those who have been initiated into the spiritual worlds sometimes come into contact with spirits who speak rationally and in a smooth manner and at

other times with spirits who speak in an irrational and irritating manner. Is this experience common to all who communicate with the spirit world?

Answer:

This question seems to indicate that the questioner may be of the mediumistic type, coming into contact with spirit controls of a low grade. From the Rosicrucian standpoint it is decidedly inadvisable to have anything to do with spirits which are contacted in a mediumistic manner. Only mediums and persons of negative psychic development are likely to come into contact with entities on the other side who are irrational and vicious. Such entities are usually earthbound spirits, and the development which brings one into contact with them is negative and dangerous.

There is, however, a very high form of spiritual development which enables a person to leave his body and function in the spiritual worlds, and at such times come into contact with spiritual beings of a high grade, who are always rational and benevolent.

Relative Population of the Visible and the Invisible Planes

Question:

In the matter of rebirth how is the balance maintained with regard to the population on the invisible and visible planes?

Answer:

We are told in the Rosicrucian Philosophy that there are approximately six billion egos in our life wave in connection with the earth, and that about one-fourth of them are in physical mani-

festation at the present time. We are also told that this is the greatest number that will ever be in physical bodies at the same time. In the beginning of an age or epoch the conditions are such that comparatively only a few of the more hardy spirits, the pioneers, are able to live and progress. As they gradually make conditions on the earth more and more habitable, more and more egos are able to come to rebirth. Gradually the conditions are made so easy that the weaker egos are enabled to take embodiment. This is the condition which obtains towards the end of an epoch such as the one in which we are now living. Of course, all those egos who are not in manifestation on the earth are existing on some of the invisible planes, either in the desire world or the world of thought, awaiting their time of rebirth.

The Means by Which the Dead Perceive the Living

Question:

In the *Cosmo* it says that the dead are able to see the living. How is it possible for a person who has passed over to the invisible planes and does not possess physical eyes to see objects in the physical world?

Answer:

The dead and those of the living who are able to leave their bodies consciously are able to see those still in the flesh by means of etheric sight, through the etheric senses in the etheric body and the etheric rays. This applies to the dead until they leave the desire world or first heaven and finally pass into the world of thought, because the two higher ethers of the etheric body are retained until this time. With etheric sight one sees through an object and the conditions on its opposite side as well as on the side nearest to him. This means that etheric sight is not dependent upon ordinary light rays, because light rays are intercepted by most physical substances. Therefore it is evident that with etheric sight one does not actually see the phys-

ical object, but only its etheric counterpart, because in order to see the physical object itself it would be necessary to make use of the reflected light rays from its surface. With etheric sight a person is not aware of any difference between the appearance of an object thus seen and its appearance when seen with ordinary physical vision, because the etheric counterpart is an exact duplicate of the physical and makes the same external impression upon the individual.

Initiation

Question:

When a person takes one of the Initiations of the Mysteries, does he do so by the aid of the Teacher, and is the Teacher seen clairvoyantly or physically?

Answer:

Initiation is always taken under the auspices and through the guidance of those farther advanced in evolution, whom we speak of as Teachers. Initiation is stated by Max Heindel to be a wide-awake occurrence in which the everyday consciousness is retained. However, the experiences of Initiation are all on the inner planes. The Teacher who is to supervise and give his aid in the process may come either in his physical or etheric body.

Clairvoyance and Spirit Control

Question:

Please tell me how I can tell the difference between natural clairvoyance and spirit control. What is the sensation that each of these produces?

Answer:

Clairvoyance is a positive form of spiritual development by which a person develops his inner vehicles in a positive manner so that he becomes able to perceive the realities in the invisible worlds. It is brought about through the development of the pineal gland and the pituitary body in such a manner that a bridge is constructed from one to the other, after which the power of clairvoyant

vision is obtained. In positive clairvoyance all the atoms which go to make up the various vehicles are vibrating in a clockwise direction. In the case of mediumship and spirit controls the connection with the invisible worlds is made through the solar plexus and the involuntary nervous system. Mediumship involves the counter-clockwise vibration, which is now contrary to the natural processes of nature. When one possesses positive clairvoyance, he will be fully aware of the fact. Mediumship and spirit controls can be equally well determined, as spirit controls will always announce themselves and thereby bring out the fact that they are outside entities and that the information which they give does not come through the inner faculties of the person himself.

Self-Praise in Retrospection

Question:

The Rosicrucians teach that during the exercise of retrospection a person should praise himself for his good acts of the day as well as censure himself for his evil acts. Does not this self-praise stimulate self-esteem and pride of goodness, and is there not something pharisaical in this attitude?

Answer:

The object of this part of the retrospection is to go through the processes which are ordinarily reserved for the First Heaven existence, as similarly the part of the exercises devoted to the condemnation of evil acts is designed to go through the processes which are ordinarily reserved for the purgatorial state. The object of both is to hasten our evolution and to take conscious charge of it instead of going through it unconscious of its meaning. In the First Heaven a person lives over all those acts and experiences in which he did right and acted in a Christian manner towards his associates, bringing them happiness and serving the race as a whole generally. In this stage he assimilates the spiritual quality or essence of those acts, and

builds it into his spiritual constitution so that it is available in future lives as a stimulus to right action. It is just as necessary to know the spiritual quality of right action as it is to know the unspiritual quality of evil action in order for one to make progress in his evolution. This process is quite different from the ordinary egotistical habit of self-praise and undue self-esteem, which are based primarily upon the vibration of vanity and the desire for self-exaltation. The First Heaven process is a part of the great plan of evolution; therefore we can be perfectly sure that its counterpart in retrospection is based on sound principles.

Purgatory

Question:

Does the period of purgatorial punishment come only after death, or does a part of it come while we are still on the physical plane?

Answer:

Purgatory is the state or condition in which the person finds himself immediately after death. Purgatory is the lower half of the desire world, where the vibration of repulsion predominates. During physical life we are continually paying debts of destiny in which the Law of Consequence may bring us unpleasant experiences, but this has nothing to do with the purgatorial life. In purgatory we do not pay debts of destiny; we merely have undesirable and unspiritual tendencies eradicated from our characters so that when we return through rebirth, free will can again have an opportunity to operate unhampered by the desire stuff of a low character which has been purged away.

Orthodox Salvation

Question:

As stated in the *Cosmo-Conception* some theologians claim that only 144,000 are to be saved, whereas the Catholics claim that all the faithful will eventually

be saved after having taken a sojourn in purgatory. How does this check up with the Rosicrucian doctrine?

Answer:

If the digits of the number 144,000 are added together, it gives us the number nine, which is the number of humanity. Therefore the theologian's statement is in reality a symbolical way of saying that all humanity will eventually be saved, that is, permitted to go forward in its evolution. The Catholic view is correct in so far as it carries the idea that every ego that obeys the divine laws and co-operates with the plan of evolution will be permitted to continue in that evolution.

Healing the Deaf and Dumb

Question:

Could a grown person, deaf and dumb from birth, obtain his hearing so as to develop the faculty of speech through the aid of the Invisible Helpers?

Answer:

There is no limit to what the Invisible Helpers may do provided the individual destiny of the person permits, because they manipulate spiritual forces and they are guided by powerful agencies behind the scenes. In any particular case investigation of the Memory of Nature would be necessary to ascertain whether the person's individual destiny would permit of his receiving radical assistance of the sort mentioned. However, it would be well worth while to invoke the aid of the Helpers so as to obtain the benefit of anything which the case would permit of being done and which in some instances might be complete restoration.

Breaking into the Spirit World

Question:

Can you give me some information in regard to the experience of people who have broken into the spirit world?

Answer:

Getting into touch with the spirit world may be done either in a positive or a negative manner. In the case of the

positive, the finer vehicles or bodies are spiritually developed by right living so that the person has complete mastery of himself and of the forces of the invisible worlds which he contacts. In the negative from of development such as mediumship or crystal gazing he has neither clear vision nor control of the forces of the invisible worlds.

In the Bible it speaks of the violent taking heaven by storm. This refers to the process of Initiation by which the Initiate develops the higher spiritual powers very rapidly, preceded by the necessary period of character development. Breaking into the spirit worlds by the negative method is always dangerous; moreover those who do it do not gain entrance to heaven but only to the lower planes.

Financial Inequalities

Question:

How do you explain the inequality in financial matters which we see on every side, some having wealth while multitudes are in poverty? Why are many people of the highest character unable to succeed financially?

Answer:

Material success depends primarily upon two things: First, the development of the individual's vehicles, namely the mind, emotional nature, and physical body in such manner as to gain the ability to master the forces and materials of nature and thereby mold them to his will; second, having earned the co-operation of others in previous lives so that in this life they will help him to make a success, perhaps through the medium of being his customers, his clients, or his friends who bring him business opportunities.

Many people of apparently high character are still deficient in these respects, and therefore do not attain material success, although if they persist in the development of character, they will ultimately arrive at the point where material success will be theirs if they still wish it.

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.

Spinning the Astrological Wheel

MARC EDMUND JONES

THE SPARROWS of the field are numbered. The hairs upon the head of the writer of this article, few though they be, are enumerated in the mind of the heavenly Father. This reasonably good Bible quotation means just what?

Astrology is the science of the numbering of all things. The theory underlying the whole of occult science and philosophy is that every being and form possesses an essential relationship to all intelligence and substance. Nothing stands alone. The universe is complete, unity consisting of a community of unities. The definite measurement of the interrelationships of things, geometric and numerical, is the true science of astrology.

The horoscope, astrological map, or astrological wheel, is abused commonly beyond all tolerance. The opprobrium attached by the law and in the public mind to planetary divination is distressingly justified on far too many occasions. The father of scientific accuracy in the mod-

ern chart, J. G. Dalton, wrote in 1893: "As practiced for gain and gammon astrology is eternal truth in distress and demoralized, disgraced by its friends, despised by its foes, and thus ever in deserved ill repute with sensible people." The father of modern scientific thought, Francis, Lord Bacon, declared, "Astrology . . . is so full of superstition that scarce anything sound can be discovered in it, though we judge it should rather be purged than absolutely rejected."

At the present time the frequent careless reading of charts, whether for fee, freewill offering, or gratuitously makes Dalton's phrase, "dismal plight," still distinctly applicable to astrology. Within a six months period this chronicler has twice checked up behind an erroneous prediction of death based upon no more than the position of a lunation. He has also witnessed the spectacle of a large, healthy man going to his home and bed for the first time in his life with a headache, this following a prediction of head

pains and possible apoplexy—a forecast made by some student of a few months.

Furthermore, the three cases mentioned all happened in a local center of the Rosicrucian Fellowship, a movement founded by Max Heindel, the only man since Dalton who has placed any marked emphasis upon scientific astrology. And some few followers of Max Heindel have so far deviated from the safeguards he advised that in one small western city the Fellowship has gained a reputation for “telling fortunes”—and is finding it distinctly hard to live it down.

Carelessness, selfishness, pettiness, vanity, and greed—not ecclesiastical and scientific prejudice—are the enemies of the science. It is as true now as thirty years ago that astrology “has been wanting in the very precision which is its chief pride.” And principally the fault is carelessness and ignorance.

Astrology is the science of the numbering of things. A sparrow cannot fall to the ground unknown to the Spirit of all; nor can another hair of the author’s head be lost without changing and disturbing the balance of the universe. A change may aid growth or impede progress in one direction so that greater progress may be made in another. Superficially a disturbance of balance may seem evil or it may give a sense of relief. But so delicate is the intercorrelation of all things visible and invisible, sentient and inert, that even the brushing out of a hair has astrological significance.

One value of astrology is the demonstration in the ordinary natal chart of the fineness and delicacy of the ties between its various factors. This involves mathematics but not the complicated processes generally believed.

“I never could study astrology,” says Miss Jane Doe. “You see I have no head for mathematics.” Usually lint flies (there is no fur to fly in the Fellowship) when it becomes necessary to inform Miss Doe that it is equally impossible for her ever to achieve any real

understanding of occultism in any of its various forms without a keen preliminary understanding of mathematics.

Mathematics is not dry figuring, nor is it exclusively concerned with the ability to foot a column of figures or to recognize the value of “x” and “z” in a formula that looks like the scramble of a case of type. Mathematics is the science of exact relations. Occultism is the philosophy of exact relations, or true relations—the same thing. The only difference between occultism and mathematics is the difference between theory and practice. Occultism is the hypothesis and mathematical reasoning the demonstration.

Miss Jane Doe cannot tell whether she gets the correct change from a five dollar bill or not. She finds it fashionable and snobbish to have no cranium for sums and to be above the book-keeper stage of intellect. Yet she is a skillful driver of her car in traffic, and doesn’t realize that such ability is a high degree of mathematical dexterity in the cerebellum—judgment of speed, distance, and arc of curves. The lady is the victim of a common but rather kindergarten complex.

The half completion of a rather difficult task at Mt. Ecclesia has been the inspiration for this article and a most excellent demonstration of the fineness and delicacy of balance between the factors which produce the horoscope of nativity.

In October, 1913, and until his passing early in 1919 Max Heindel sent out once a month to certain advanced students an example horoscope taken from the Healing Department, with a complete astrodiagnosis of it. Since his death similar charts and readings have been mailed monthly by Mrs. Heindel. This means a collection of some one hundred and twenty actual cases in the healing experience of the movement. Now these are to be prepared and published. They are probably the only general and fully investigated collection of medical horo-

scopes so far available to the astrological student and public.

It has been decided that the charts be so arranged as to furnish a practice collection, so that any beginner may take the data and put up any one of the horoscopes as a check upon his own accuracy in the various mathematical details. For this purpose the original birth data are necessary. Except in recent years the data are lost and cannot be located, and there is no clue to the patient—as properly there should not be in confidential healing work. The result is that for each horoscope the data must be reconstructed from the chart itself, with the aid of the ephemeris and table of houses originally used. At the same time errors made by students and beginners in a day when help at Mt. Ecclesia was willing but scanty and unskilled have to be traced and rectified.

Principally interesting has been the uniform correctness of delineation even in occasional cases of wide chart errors, a proof and demonstration of the first safeguard taught by Max Heindel—"loving, self-forgetting service," without fee or price. It has proven possible to preserve the exact text of the original delineation with but few and minor corrections, largely typographical. As a matter of fact, in cases where somewhat incorrect data or partial data have been given, the data have been changed so that in every case the published chart will closely approximate the figure from which delineation was made.

To the casual student the idea of changes of considerable magnitude being required on account of slight discrepancies seems strange. A resume of the method used for reconstruction of data will show the interesting correlation of the factors of time and place, and at the same time furnish more advanced students with an additional means of practice in the applied mathematics of astrology. Real ability to set up a chart means equal skill in performing the processes backwards. The reverse pro-

cess is essential, furthermore, in rectification. Here is where the spinning of the astrological wheel comes in, namely, spinning it until it fits the facts.

The first step involves the use of a table of houses. The midheaven of the chart gives the sidereal time, right ascension, or point on the celestial equator where it is intersected by the meridian of the birthplace at the time of birth. The ascendant of the chart gives the terrestrial latitude of the birthplace.

In the horoscopes under consideration there were some errors due to terrestrial latitude. A Texas chart was cast for fifty-two degrees north. A difference of a degree and a half on the ascendant may move a birthplace only as far as from Chicago to Indianapolis, while a difference of less than half a degree in other cases will move it as far as from New Orleans to Milwaukee. In right ascensional directions (only used by students fond of considerable figuring) the differences mentioned may amount to as much as two years' difference in time of culmination; in ordinary a-day-for-a-year directions they may make as much as two months' difference in time in the case of the moon.

The second step, after obtaining latitude and sidereal time (which latter is not time but a measure of arc or position on the equatorial circle), is to find the year, month, and approximate day of birth from the positions of Neptune, Jupiter, and the sun. In some few cases it was necessary to refer to the positions of all the planets and to take a mean. In one instance the planets were taken for one date and the houses for two days later, an error that fortunately only meant a difference of a few degrees on the cusps of the houses and which had no effect upon the diagnosis.

The third step is to decide from the position of the sun whether the birth was A. M. or P. M., and with this information to take the proper sidereal time of

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The Children of Virgo, 1924



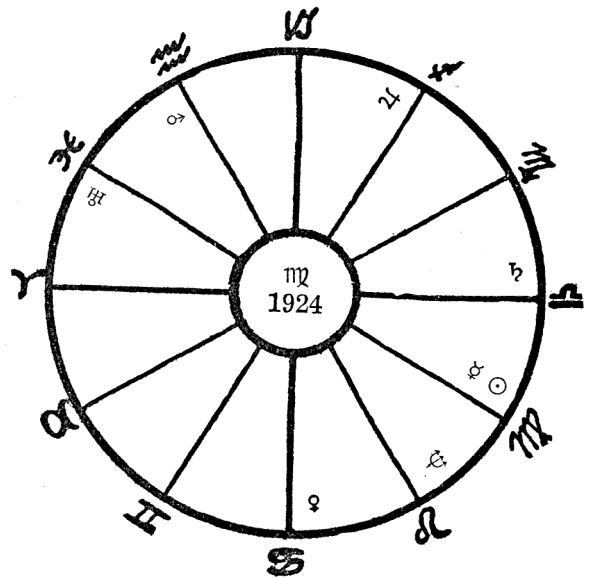
A Character Delineation of the Children Born between August 23rd and September 22nd, inclusive, 1924

Generally speaking the children of Virgo are very shy and retiring, but they are quick and nimble. The children born this year as the sun passes through this scientific sign will come more to the fore than is usual with the Virgos, for we have the aggressive Mars in the advanced sign of brotherhood and fellowship, Aquarius, supported by the rays of the powerful Saturn through a trine from his sign of exaltation, Libra.

Mercury, the ruler of Virgo, is also in Virgo, and we can thus see the natural attraction that the sciences will have for these children, particularly those of diet and hygiene. Saturn, the planet of science, is in the sign of the public and trine to the enthusiastic Mars in the scientific sign of Aquarius. Thus these children will be inclined to serve the public by scientific measures, among which might be the scientific preparation of new foods and the promotion of better laws for the advancement of the general health of all.

Having four planets in common signs and Mars in the sensitive, nervous sign of Aquarius, these children will naturally be of a nervous temperament, but stronger than the average Virgo due to the trine of Mars, the planet of energy, to the tenacious Saturn.

Children born from the 1st of September to the 15th will have the square of Venus to Saturn to contend with, which may bring trouble in the home and



married life through jealousy and indolence, both of which, however, should be resisted and overcome. The opposition of Mercury to Uranus is a warning to these same children that sorrow will follow if they become extremists or too radical in such reforms as they may advocate. This tendency can be overcome and balance restored to the mind by Saturn, the planet of stability, in the sign of the Balance.

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, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

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

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

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

TWINS

Born September 5th, 1921.

Lat. 30 N., Long. 90 W.

MERLE K.—Born 7:30 A. M.

Cusps of the Houses:

10th house, Cancer 6; 11th house, Leo 8; 12th house, Virgo 8; Ascendant, Libra 5-42; 2nd house, Scorpio 4; 3rd house, Sagittarius 4.

Positions of the Planets:

Moon 28-53 Libra; Uranus 7-28 Pisces, retrograde; Venus 5-26 Leo; Neptune 14-34 Leo; Mars 21-10 Leo; Sun 12-26 Virgo; Mercury 24-2 Virgo; Jupiter 25-36 Virgo; Saturn 26-2 Virgo.

MURIEL K.—Born 9:30 A. M.

Cusps of the Houses:

10th house, Leo 4; 11th house, Virgo 6; 12th house, Libra 6; Ascendant, Scorpio 1-26; 2nd house, Sagittarius 0; 3rd house, Capricorn 1.

Positions of the Planets:

Moon 0-1 Scorpio; all others same as for Merle K.

Here we have the horoscopes of twins, two little girls born two hours apart. This interval will make very little difference between the two charts in the

aspects of the planets to one another, these aspects showing the tendencies to use the principles or powers given by the messengers of God, the planets, either constructively or destructively. But the circumstantial details of the two lives, that is, the channels through which these girls will direct or use the same forces, will be very different, for the planets are placed in different houses. This difference in houses is due to the fact that each soul that comes to rebirth has to work out its own destiny, which is different from that generated by any other. It is just a beautiful example of the perfect justice of the laws of God, demonstrated through the principle of cause and effect; or in the words of the Christ, "As ye sow, so shall ye reap."

Muriel has fixed signs on the angles, while Merle has cardinal. Merle will be the more active of the two, yet her activity will not produce as good results as the work done by Muriel, for four of Merle's planets are in the twelfth house, that of limitation.

Both are of an intellectual nature, the majority of the planets being in common signs. Merle inclines to the artistic through Libra rising, and has a happy disposition on account of Venus, the ruler of Libra, being in the heart sign of Leo. Muriel, due to Scorpio rising and

the moon being in conjunction with the ascendant, will be drawn to the study of the occult, and will be more blunt and outspoken than Merle.

Merle is the Mercury-Venus type, soft-spoken and gracious, and will be happy serving and performing her work away from the world; while Muriel, the Mercury-Mars type, will push to the front, be fond of argument, and have much desire for knowledge.

We think both should receive a scientific education, Merle perhaps taking up chemistry, diet, or hygiene. Muriel might become a doctor, being drawn to medical things through her rising sign, the ruler of which is in the midheaven; occult science will also have a great attraction for her.

In the matter of health Muriel will be the stronger. She must guard against going to excess in the pleasures of the world as Uranus is in opposition to the sun from the 5th to the 11th house. Merle's trouble will come from excessive study and too much work.

Merle will suffer most through her own actions, and as a result will probably gain the greater spiritual advancement. Muriel will be more successful in material things on account of the power of her planets through elevation.

HENRIETTE J. S.

Born July 9th, 1916. 8:16 A. M.

Lat. 51 N., Long. 4 E.

Cusps of the Houses:

10th house, Taurus 23; Gemini intercepted; 11th house, Cancer 1; 12th house, Leo 6; Ascendant, Virgo 2-8; 2nd house, Virgo 23; 3rd house, Libra 19.

Positions of the Planets:

Mars 21-53 Virgo; Moon 27-3 Libra; Uranus 18-55 Aquarius retrograde; Jupiter 2-1 Taurus; Mercury 27-45 Gemini; Venus 8-11 Cancer, retrograde; Sun 16-46 Cancer; Saturn 19-41 Cancer; Neptune 1-48 Leo.

Mars, the planet of energy, is on the ascendant in the scientific sign of Virgo. This gives a mind that is quick to grasp

ideas and elaborate on them, especially as it makes a sextile to Saturn, the planet of depth, and to the sun, the planet of vitality, both in the cardinal sign of Cancer; but the square of Mars to Mercury shows the fall that will happen if the tongue is given free license.

Mercury, the ruler of the ascendant, is in high elevation and in its own sign of Gemini, which will make Henriette shrewd; while its sextile to Jupiter in the sign of Taurus in the 9th house will give a love of justice, religion and philosophy. The almost exact trine of Mercury to the moon in Venus' sign of Libra will give beauty of expression to the voice.

Jupiter being strong by elevation and house, also by aspect through its sextile to Venus and Mercury, will give to this little girl a love of music, which she will be well able to express, for Jupiter is in the sign of harmony, Mercury is the planet of the hands, and Venus is in Cancer, the sign of feelings and emotions.

There is necessity of moderation in eating, for if excesses are indulged in, the conjunction of the sun with Saturn will operate, lowering the efficiency of the stomach and reducing the vitality of the whole system.

Neptune being square to the moon and Jupiter, Henriette will have to keep strict watch over her emotions and control her passions; this affliction, coming in fixed signs, is the hardest battle she will have to wage. Victory can best be gained through the steadying and purifying influence of Saturn, which is sextile to Mars on the ascendant and in conjunction with the sun in the sign of the emotions.

VOCATIONAL

ALEXANDER H.

Born June 8th, 1900. Between 8 and 11 A. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Taurus 11; 11th house,

Gemini 17; 12th house, Cancer 21; Ascendant, Leo 19-35; 2nd house, Virgo 11; 3rd house, Libra 8.

Positions of the Planets:

Moon 23-45 Libra; Jupiter 4-32 Sagittarius, retrograde; Uranus 10-12, Sagittarius, retrograde; Saturn 2-51 Capricorn, retrograde; Mars 16-28 Taurus; Sun 17-19 Gemini; Neptune 26-25 Gemini; Mercury 28-26 Gemini; Venus 22-59 Cancer.

The exact time of this young man's birth is unknown, and we have therefore taken the mean of 9:30 A. M. in the erection of this chart, which however may be as much as an hour and a half in error in either direction, causing the ascendant to range between two degrees of Leo and seven of Virgo, and the mid-heaven between eighteen degrees of Aries and three of Gemini. As a result we can only give a general reading of the planets in signs and their aspects to one another, being unable to state with any certainty through what departments of life their characteristics will manifest.

The majority of planets are in common and airy signs, and should give keen intellectual ability in scientific or literary pursuits. With the greatest number of planets in odd or masculine signs we may look for positive expression along these lines.

Mercury is very strong in its own sign, Gemini, and the sun is also in this sign; therefore the native will naturally be drawn to literary work, which statement is further supported by the conjunction of Mercury with its higher octave, Neptune, the planet of inspiration. Here we should have a writer able to obtain his information from higher sources. The trine of Mercury to the moon in the sign of Libra will give scope to the imagination, which combined with the epigenesis of Neptune should produce new and original artistic work.

Saturn, the planet of obstruction, is placed in opposition to Mercury and Neptune, and is powerful in its own

sign, that of Capricorn. This shows that the native will lose his contact with the higher forces should he become ensnared by worldly ambitions and social honors.

With the sextile of Mars to Venus the native will be popular with the opposite sex, but he should not let this interfere with his work, otherwise the square of Venus to the moon will operate and considerably handicap him.

Jupiter in its own sign in conjunction with Uranus will furnish the advanced ideas that will come to birth through Mercury, the planet of expression, assisted by Neptune, the planet of divinity.

The Father Star

What is the Father Star, and how may we know it?

One's Father Star is that great spiritual Being under whom he started his evolution and of whom he spiritually is a part. The Father Stars correspond to the Spirits before the Throne. Each Father Star has seven sub-rays corresponding to the other planets. For instance, a person may have Jupiter as his Father Star, but have his evolution specialized under the sub-ray of Mercury. Mercury is then called his Individual Ray. This ray is divulged to him at the time he takes up esoteric training. His Father Star is not known to him until he completes the work of all the Initiations of the Mysteries, both lesser and greater. The horoscopical ray, namely the ruler of the horoscope of any particular life, governs only for that one life, and has no relation to either the Father Star or the Individual Ray.

The great leaders of mankind take everything into consideration, their food included. This has a great deal to do with man's development. "Tell me what you eat and I will tell you what you are" is not a far-fetched idea but a great truth in nature.—Max Heindel.

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

THE GENESIS AND EVOLUTION OF OUR SOLAR SYSTEM

(Pages 246-260 *Cosmo-Conception*)

(Continued from August)

- Q. What would have happened if the beings who were transferred to the planets had been permitted to remain in the sun?
- A. They would have been consumed.
- Q. Is our visible sun the father of the planets?
- A. Only of Venus, Mercury and the earth. The others came from the fiery nebula from which the sun itself came.
- Q. What is the nature of the visible sun?
- A. It is an emanation from the Central Sun, which is the invisible source of all that is in our solar system. It is but the mirror in which are reflected the rays of energy from the Spiritual Sun. The real sun is as invisible as the real man.
- Q. Which planet was first thrown off from the nebula?
- A. Uranus, when its differentiation began in Chaos at the dawn of the Earth Period. There was no light then but the dim light of the zodiac.
- Q. What is said of the life that left with Uranus?
- A. It is of a rather backward strain, and is said to evolve very slowly.
- Q. Which was the next planet to be differentiated?
- A. Saturn; it is the field of action for life which is at a stage of evolution corresponding to that of the Saturn Period.
- Q. When was Saturn differentiated?
- A. Before the ignition of the nebula which (like all nebulae when passing through their Saturn Period of evolution) was not a source of light but a reflector.
- Q. When was Jupiter differentiated?
- A. Shortly afterwards when the nebula had become ignited.
- Q. What is said of the heat of Jupiter?
- A. It is not so great as that of Venus or Mercury, but on account of its immense bulk it is capable of retaining its heat, and thus remains a suitable field of evolution for very advanced beings. It corresponds to the stage which will be reached by the earth in the Jupiter Period.
- Q. Why is the information regarding Mars limited?
- A. Because Mars is a mystery. Life on Mars is of a very backward nature. The so-called "canals" are not excavations in the surface of the planet.
- Q. What are these "canals?"
- A. They are currents such as during the Atlantean Epoch spread over our planet, the remains of which can still be observed in the aurora borealis and the aurora australis.
- Q. What is said of the shifting of the Martian "canals," noted by astronomers?
- A. If they were really canals, they could not possibly shift, but currents emanating from the poles of Mars may do so.
- Q. What is indicated when a planet has moons?

- A. It indicates that there are some beings in the life wave evolving on that planet who are too backward to share in the evolution of the main life wave, and they have therefore been set out from the planet to prevent them from hindering the progress of the pioneers.
- Q. What examples of this condition are given?
- A. Such is the case with the beings inhabiting our moon. In the case of Jupiter it is thought probable that the inhabitants of three of its four moons will eventually be able to re-join the life on the parent planet.
- Q. What is stated regarding the fourth moon of Jupiter?
- A. It is regarded as certain that the fourth moon is an eighth sphere like our own moon, where retrogression and disintegration of the already acquired vehicles will result from too close adherence to material existence upon the part of the evolving beings who have brought themselves to this deplorable end.
- Q. What is said of the influence of the Spirits of the planets?
- A. The planets exercise an influence over the whole of humanity. Neptune and its satellites do not properly belong to our solar system, and its influence is largely restricted to one particular class, the astrologers.
- (To be continued)

SPINNING THE ASTROLOGICAL WHEEL

(Continued from page 223)

the previous mean noon and to it add sufficient hours and minutes to give the sidereal time of the chart. From the hours and minutes added there must be subtracted a small correction to be re-added as a correction of mean time to sidereal at the rate of 10 seconds per hour; at the same time allowance must be made for a correction to be applied to longitude at 10 seconds per fifteen degrees. The corrections were frequently

omitted in the medical figures, causing sometimes a difference of as much as one degree on the cusps.

The fourth step is to subtract the logarithm of the moon's motion from the logarithm of interval in degrees and minutes of the moon's position in the chart and the nearest noon position, giving the logarithm of the difference between Greenwich mean time and the nearest noon. From this is obtained the Greenwich mean time.

The fifth step is to determine the terrestrial longitude by the difference between Greenwich mean time and local mean time as first corrected for longitude at the rate of fifteen degrees of longitude for each hour of difference. In addition, if a birth is subsequent to the adoption of Standard Time, a correction must be made for mean time to Standard.

The sixth and last step is to determine from the longitude and latitude the nearest town of consequence.

The above information has been given in the hope that astrology may gain in the coming years the "precision which is its chief pride," and in the expectation that the study of problems such as the reconstruction of data may assist some student to a greater mastery of his work.

THE DESERT SHALL BLOSSOM AS THE ROSE

(Continued from page 216)

periodical ebb and flow. One student of occultism states that some experiments are to be made in this line next year on a place in the semi-arid mountains of southern California.

It seems as if our commandment were to go forth *into* the wilderness to prepare a way for the coming of the Lord.

The tests of Initiation are in the small acts of everyday life. Men are not brought out and told that here is a certain test. The tests occur where least expected.—*Max Heindel*.

Children's Department

Fairy Alice and Fluffy

BERTHA BEARD

I'M JUST Fluffy, and she is Fairy Alice. I'm Fluffy because I am pretty and graceful and I play with my tail. When the children roll a ball across the floor, I run after it and roll over and over and then suddenly spring right up in the air. I am really saucy and impudent, but the family all love me, and I amuse them.

She is Fairy Alice because she has great, big, blue eyes, and her fairylike face makes one think of a sweet little forget-me-not; she has manners, too, that go with it.

And now I'm going to tell you how brave she is and how much she loves me even if I am only a kitten—you see I have to mention that because I'm quite puffed up to think all this story is to be woven around me, when ordinarily cats are only supposed to play and doze by the fireside and catch rats and mice.

We had all been playing in the trunk room which opens off the sleeping porch where the children sleep. We had a fine time, and we all got terribly excited over a game where a child is to be kidnaped and hidden in a trunk, and to make sure it will not be found it is locked in. Now Fairy Alice's mother had taught her to be very kind to all animals and everything helpless and to protect them from harm and suffering. She knew it was dangerous to lock me in a trunk (for I was the child who was to be kidnaped), but she thought right after the game was over she would take me out.

If Uncle Dick had not arrived before the game was finished with an automobile to take all the children out for a ride, and in a hurry too, I wouldn't

have stayed in the trunk, this tale would not have been written, and our house would have been robbed—but I'm getting ahead of my story.

"Meow, meow, meow," I cried so long and so loud that I got tired and went to sleep in one corner of the trunk. When I wakened, it was night. Then I realized I was somewhere that was strange and uncomfortable, and I began again with all my might. I was so frightened and unhappy that I was almost going into a fit, when I heard feet pattering along and then Fairy Alice telling me to wait just one minute and she would have me out. But the trunk was locked and no key! She clutched and shook the lock, and then ran and got her brother's flash light, but could not find the key anywhere in the room. Suddenly she remembered that her brother who had the key last had gone down to the playhouse in the yard to get his coat when the children started for their ride. So without anything on but her little nightgown, not even slippers (all of our children have the prettiest nightgowns, so nice and cuddly—I love to curl up in 'em), she took the flash light and hurried downstairs as quiet as a mouse so as not to waken any of the family.

She opened the back door and rushed out, intending to go down the steps, of course. But she stepped on one of Walter's roller skates, and as it was headed for the side of the porch and there was no railing there, she skated right off and down—into the arms of a burglar! only she didn't know he was a burglar. You see she was in such a desperate hurry, thinking I was nearly smothered, that it was all done quick as

a wink. It was lucky the burglar heard her unlock the door, for he straightened up when he saw her coming at him with the flash light in her hand, and just caught her in his arms.

She was too excited and scared to make a sound. He turned his own light on her and said, "Why, you look exactly like those little forget-me-nots down there by the porch that I was looking at when you opened the door! Ain't you cold?" and he pulled his coat off and put it around her. She told him at once what she was there for, so they went together to look for the key and found it in the playhouse. Before Fairy Alice came upstairs, she asked the man what he wanted, and he said he was looking for a place to sleep. She told him to sleep in the playhouse and wrap up in the old quilt they had for a make-believe rug. He thanked her and made her wear his coat upstairs. She told him they always had breakfast at seven sharp and not to keep mother waiting.

Then she came tearing back upstairs and got me out just when I was cuddling down for another nap, too discouraged to cry any more. I slept on the foot of her bed all night, and so wearied were we both that we overslept. Fairy Alice's father came in the morning and said, "Look, here little girl, there's a man downstairs who says you invited him to breakfast, and he refuses to sit down to the table without his coat which he lent you in the middle of the night! What's all this about the cat and the key? I don't get it! Do you know that everybody is downstairs but you and your precious Fluffy?"

So we both sprang out and got dressed as fast as we could—that is, Fairy Alice got dressed, and I washed my face. She told her father all about it while she dressed, and then he carried us both downstairs. The man put his coat on. He said the breakfast which followed was the best he had ever eaten. Mine was very good I know, for Fairy Alice

gave me most all her cream to make up partly for my suffering the night before.

And do you know, that man came to rob our house that night! But he dropped his "jimmy," and when he turned his light on it, he saw it had fallen into a bed of forget-me-nots, the flowers his mother loved best of all. And then when Fairy Alice tumbled into his arms, that settled his burglarizing for that night, and for good too, for he is our gardner now and mechanic and a whole lot more things.

I don't know how we ever got along without him—he knows so much about everything and especially how to make children (and cats) happy and comfortable. We are all so happy together, and he loves to hear me purr, mind you! But I really thought my voice was ruined for life that night in the trunk, I cried so hard. And while I am inclined to think that we owe our good, new friend to my fine lungs, Fairy Alice's mother says it all comes of her little girl's tender heart and unselfishness in being so brave and quick to relieve my suffering.

The Rosy Cross

A. H. FEAR

O man! lift up thine eyes,
 Gaze long upon this mystic cross,
 And may the hidden flame of wisdom,
 Of God's most gracious mercy,
 Awaken in thy being the inner eye,
 That thou may'st see,
 And seeing, comprehend His sacred
 mysteries.
 For in the roses garlanded upon
 this cross
 Lies hid a potent secret,
 Which known, unfolds
 The mystic path of man's regenera-
 tion.
 With purity of thought look thou
 Upon this sacred symbol,
 And seek to learn the Way.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a 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.

Hints for Health

AUGUSTA FOSS HEINDEL

BACK TO NATURE

NEVER HAS the subject of "back to nature" been of such interest to humanity as at the present time, for the automobile has made it possible to live out of doors, and has taken away the strain of the long, tedious drives to which our forefathers were subjected. Never has the writer experienced the wonder of the present day method of travel so fully as when it was made possible for her on her recent lecture tour to cover 4415 miles within fifty-four days in an automobile. We usually stopped at midday to enjoy a lunch in the open air, which was made comfortable in the many auto parks found along the way, where one may spread his food upon a table instead of eating while sitting in an uncomfortable and cramped position on the grass as was necessary in the past. Everywhere along the way were campers, sometimes entire families, living in the open air; their cots with the bedding were out in the sunshine during the day, while they slept on the warm, aired bedding under the moonlight with only the sky above at night.

But in spite of all this open air life and open air exercise why do statistics show that there is more sickness today

than ever before in history? What is the matter? Why does not this open air life cure man of his ailments?

Let us examine the food of the ordinary camper, and we will find the reason hidden in his provision box—a slab of bacon, a ham, crackers, sweet wafers, white flour, baking powder, condensed milk, cereals, coffee, tea, canned salmon, clams, and many other canned foods. When he reaches a farmhouse, the man who has plenty of money, will buy eggs by the dozen, which he consumes in large quantities. His breakfast will consist of a plate of mush with plenty of sugar and canned milk on it; a plate of hot cakes made of denatured flour and baking powder; two or three fried eggs; a large slice of ham or a number of slices of bacon; two or three cups of coffee plentifully flavored with canned cream and two or three spoonfuls of sugar.

The habit is growing for people who are out in the open air to think they must eat more than at other times, and the three meal day is often turned into a four or five meal day. The dinner or supper often consists of canned pork and beans, canned something else, followed by a number of slices of denatured bread and several cups of tea

plentifully sweetened. We frequently find the coffee pot on the camp fire at each meal. Many are drinking from three to eight cups of this beverage a day, and in each cup there must be several teaspoonfuls of sugar. Suppose we take the man who must have three cups at each meal. Figuring three meals per day, makes nine cups of coffee a day. Suppose he puts three teaspoonfuls of sugar into each cup; this would make three times nine or twenty-seven teaspoonfuls of sugar a day. This man should be arrested for breaking the Eighteenth Amendment, for he is carrying a whisky vat within himself and is manufacturing bootleg whiskey without the permission of the government.

Can one wonder that such people do not improve in health and that they often return from a month's camping in the fresh air with indigestion, neuritis, rheumatism, etc.? Their bodies are

starved, for they have taken an excess of proteins, fats, and denatured foods, while the mineral salts, which the body needs and receives from the vegetables and fruits, are lacking. If the man mentioned above had bought a few ripe tomatoes, fruit, or vegetables instead of bacon, white flour, and eggs, he would have received the food elements necessary for his body at much less cost. A head of lettuce, which costs the small sum of five cents on this western coast of the United States, when washed and wrapped in paper will keep fresh and crisp for two days. When this is compared with the ham, bacon, and eggs, and its value to the health of the body considered, it will be seen that the vegetable would make a great improvement in both the stomach and the pocketbook.

Oh, when will humanity learn this lesson?

Modern Systems of Healing

MARION B. CLARK

HEALTH is a normal condition of mind and body. It is not always appreciated until lost, and when lost, money frequently will not buy it back.

Do we ever stop to consider just what the means of maintaining health are at the present time, in these days of enlightenment and progress? To freshen our memories and perhaps bring aid to those needing it, a list of most of the medical and drugless methods in use today is given below entirely from an unprejudiced viewpoint. If any one of these methods does not produce a cure, a combination of them will usually bring results if there is sufficient vitality to produce a reaction; for in the realm of nature every stimulus is followed by some reaction or response. Such response may be delayed for weeks or

even months, and it may be difficult to determine just when it first began to manifest itself, so subtly does nature work.

In this classification we shall not endeavor to rate one method above another, but shall merely attempt to show you that we are never left without some possibility of physical or mental relief, and that as the need has increased, so have newer and higher forms of healing arisen to keep pace with our evolutionary progress. In our search for the right therapy, the one to which we will respond, we may come to understand better on just which plane of being we are functioning.

Our oldest and most orthodox system of healing is the allopathic. It is the fundamental system from which other systems have grown. Various drugs

form its means of cure, but some of its former drastic measures have been eliminated.

Second in our list stands homeopathy, with its dose exceedingly minute, and yet in it lies a force which can restore the diseased body to normalcy.

Then follow manipulative methods. Under this heading may be classified many different systems such as osteopathy, chiropractic, spondylotherapy, neuropathy, zone therapy, and massage—all getting similar results in increased circulation, tonicity of muscles, innervation of organs, decreased tension, and relief from pain and pressure. Any treatment of the spine may produce any or all of these effects, such treatment being known as an adjustment, concussion, or deep pressure; inhibition or stimulation follow, depending upon the system used. Rubbing, temporary pressure, and lymphatic drainage specially increase elimination and soothe or stimulate the nerves.

Following close on these is hydrotherapy, dating as far back as history goes, and while at times a powerful remedy, it is also a simple and easily obtainable one, ranging in its application from near freezing temperature to that of hot spray. It can be given in the form of sprays, packs, compresses, and general and partial baths. The relief produced is often instantaneous.

Under exercise and gymnastics are the various health building movements of the different physical culture teachers and leaders, together with the sports and indoor recreations which give the modern business man or woman an opportunity for increasing resistance and endurance, and which break up muscle-bound conditions. This method has the advantage over some of the others that personal instruction is not always necessary.

Treatment by herbs is not a method confined to the days of the "medicine man" or to unscientific or home treatment only, but is one which is consider-

ably in use at the present time. In many instances it is taking the place of drugs, its value lying principally in the wealth of organic salts which certain herbs contain and which purify the blood. There are also some secondary effects, which are like those produced by drugs.

In electrotherapeutics the treatment may vary from the harsh galvanic current to the high frequency current with its 100,000 to 1,000,000 or more vibrations per second; the choice of the galvanic, faradic, static, sinusoidal or high frequency depending upon whether there is need of stimulation, relaxation, or contraction. Electricity stimulates activity in a given part, increases capillary circulation, and sends the blood where it is needed, or in other words it restores balance, especially in displaced organs.

Dietetics should and does play an important part these days as one of the aids to health, and some physicians are using it almost to the exclusion of other methods. When we stop to consider that the end products of foods have a tendency to clog the system, irritate the nerves and cells, and produce inflammation, we begin anew to realize that some attention should be paid to what sort of food enters the body. There are extremists here, to be sure, perhaps more so than in any other department, but this should not disconcert us, for we know that we are in the transition stage from the conventional diet of today to the ideal diet which man should and will some day have. Mere knowledge of the different food classifications is not sufficient. A careful study of each should be made and some conclusion reached as to the evident connection between diet and health and disease. Some personal experiments may be worth while. In connection with dietetics there should be mentioned fasting, which has its place in certain disease conditions when under proper supervision.

Heliotherapy or treatment by sun-

light has been advocated and used by prominent physicians and specialists, especially for certain diseases affecting bone and lungs. Today the healing virtues of the sun's rays are well known and more fully recognized than at any previous time. It is now known that the sun's rays contain 13 per cent of visible rays, 80 per cent of invisible, and 7 per cent of ultra-violet. Moreover, if only heat or certain light rays are desired, science has made it possible for the undesirable rays to be excluded. The actinic or healing rays are not always available. An artificial substitute has been found in the rays of the quartz mercury vapor lamps, the mercury vapor contained in a vacuum tube of fused quartz giving off the ultra-violet rays. These rays are bactericidal, penetrate the skin very readily, and promote metabolic changes. Even lamps which give off only heat rays are proving to be a valuable healing agency.

Closely associated with this treatment is that of chromotherapy or treatment by colors, which is one of the more recent therapies. Here is the possibility of a wide range of treatment, covering the whole spectrum, adaptable to any abnormal condition. There is also the possibility of combining some of the colors to form new ones, which like the basic colors have stimulating or relaxing effects. All this is possible because colors have a chemical action on the body and are a phase of energy. Of course the type, temperament, and symptoms of the individual must be given close attention, or the right colors will not be used.

A rather popular healing agency with some drugless doctors is that of biochemical remedies, also known as tissue salts, cell salts, and basic salts, including the mineral salt treatment. These are similar to homeopathic drugs, but have this difference that they are not of so high a potency. There are twelve of these salts corresponding to the twelve zodiacal signs ruling the various parts

of the body, and also corresponding to the salts needed and found in the body.

Standing perhaps as the bridge between the physical and the higher forces of healing is the treatment known as the Electronic Reactions of Abrams, a system which neutralizes disease and drug strains present in the system and shatters them as a glass is shattered when its vibratory note is struck. A number of machines similar to that invented by Abrams are now in use, some of them not requiring a subject for the diagnostic procedure. The failure of some physicians to obtain the results which Abrams or others claim may not be due so much to failure of the method as to faulty technique or to the absence of suitable follow-up treatment.

A system not based on physical diagnosis of symptoms but on facial characteristics is that of character analysis, which is not to be confounded with phrenology. As a method of determining temperament, personal needs, and disease tendencies it has its place. It will be found that this diagnosis often, if not usually, parallels the so-called orthodox diagnoses, and gives conclusive knowledge as to the right diet in certain diseases.

For those who believe that the body can best be treated by other than physical means there have arisen our metaphysicians, commonly known as Christian Scientists, teachers of Unity and New Thought, and suggestive therapists; also mental healers such as psychoanalysts, psychotheraputists,¹ and applied psychologists. To these we are indebted because they have shown us how strong is the power of the mind over the body—that its influence is tremendous over the different functions of the body and even over individual cells. They have also shown us that attitudes of mind which we may have had in the past and forgotten may still be affecting us, and they have pointed out that with a constructive attitude of mind

the bodily organs may be raised to a higher or health vibration.

Mention should also be made of medical astrology, not so much for its healing possibilities as for its diagnostic value. The correct diagnosis can be determined in this way, and the right method of healing can then be easily outlined or prescribed.

Along with these different therapies there have developed many minor agencies such as cell and health foods, lung developing devices, and improvement in hygienic and sanitary methods, all giving some aid in developing and maintaining health.

There are also those who teach us not to rely upon any external aids such as drugs, surgery, electricity, et cetera, but to depend upon the inner forces of life. Naturopathy shows us that by living right the healing forces will be in the ascendancy.

If you have tried all or a part of these physical and metaphysical methods—if you have taken some form of drugs, had some sort of manipulative treatment, some special bath or packs, taken exercises, taken electric treatments or light or color treatment, dieted or fasted, or tried to get control of the mental forces—in other words if you have done or had done for you all that the skill of man can do or conceive of in the light of present day knowledge and achievement, then if health has not come back to you and you are still far from the goal, should you despair, should you blame man or take the suggestion of Job's wife and "curse God"?

No, my friend; recognize and learn the lesson meant for you. Here there may come to you the full realization of broken law—broken natural law—of a debt to be paid, of the fact of the presence of accumulated poisons in the system which must needs be removed by a long process of elimination; also the realization that from the mind must be cast out all tendencies to wrong think-

ing in order that the soul may grow and spiritual healing come.

Remember that perfect health does not apply to the physical organism only. It means the perfect functioning of all the faculties as well as the organs. It means to have perfect control of all emotions, thoughts, feelings, desires, and appetites. It means that the physical, mental, and emotional tendencies must be under the control of the higher forces.

Health will very likely not come to you until you are ready for this transforming process—of the old into the new, as Saint Paul puts it. Perhaps you are being led along this pathway, which will open up and show you the possibilities, the unlimited resources which are yours; then the day will come when you will thank God for that period of ill health which brought you the vision, the choice, and led you to the new road.

In this experience there will come if you let it—the unfoldment of yourself, and understanding of your faults and tendencies which you have never had before. In the course of this refining process it is possible for the ideal of the soul to materialize—that ideal you have had in mind but which you have never fully brought into manifestation. Stop to think if this is not the reason for your experience, why you have been subjected to this purifying process—that the coarseness, the physical, may become transmuted into something higher and that "the peace of God may settle on the future."

So while trying by any of the means mentioned above to build up the physical body, concentrate on the perfect man—an image of the Eternal, free from impatience, temper, anger, passion, pride, jealousy, and a host of other undesirable qualities which belong only to him whose god is appetite and lust.

With this attitude of mind and soul you will be able to face this or any other experience unafraid, knowing that only what you have earned, what is yours,

(Continued on page 237)

Vegetarian Menus

—BREAKFAST—

Fresh Blackberries
Rolled Oats
Poached Egg
Sour Milk Biscuits
Cereal Coffee or Milk

—DINNER—

Cream of Tomato Soup
Baked Potato
String Beans
Rye Bread
Milk

—SUPPER—

Italian Salad
Clabbered Milk
Parker House Rolls
Milk

Recipes

Sour Milk Biscuits

Three cups white flour, one heaping teaspoon baking powder, one-half teaspoon soda, one teaspoon salt, all sifted together. Work in butter the size of a walnut or vegetable oil the same amount. Add one cup sour milk, more or less as required, to make a rather soft dough. Roll out, cut, and bake.

Cream of Tomato Soup

Heat one pint cooked and strained tomatoes; add one tablespoon sugar and one teaspoon salt. In another dish heat to scalding one pint of milk. Add one teaspoon soda to the tomatoes and immediately pour in the milk. Roll four crackers fine and add for thickening.

String Beans

Boil green string beans in water with one-half teaspoon of soda about fifteen minutes. Turn off the water, add enough fresh hot water to cover, and cook until tender. Season with salt, and butter; a small amount of cream makes them delicious.

Italian Salad

One cup cooked macaroni cut in rings, one-half cup finely cut celery, two-thirds cup carrots cut fine, one-half cup green peas, and two tablespoons grated onion. Mix all together with any good dressing when ready to serve.

Clabbered Milk

Serve in bowls in which it has been placed to thicken, with brown sugar and ground cinnamon as dressing if desired.

OVEREATING

Food should have for us the sanctity and significance of a sacrament. No in-

dividual can indulge in the unnatural and excessive consumption of foodstuffs without bringing into the *sanctum sanctorum* of his cell world the elements and conditions that lead to decay and corruption.—*Dr. Axel Emil Gibson.*

MODERN SYSTEMS OF HEALING

(Continued from page 236)

will come to you. Standing thus, with uncovered head, facing the Truth which lies revealed before you and with the past behind, you are ready to climb the heights to perfection.

“Be ye therefore perfect even as your Father in heaven is perfect.”

A Chain Loan

I send you herewith a bill for ten louis d'or. I do not pretend to give you such a sum; I only lend it to you. When you shall return to your country with a good character, you cannot fail of getting into some business that will in time enable you to pay all your debts. In that case when you meet with another honest man in similar distress, you must pay me by lending this sum to him; enjoining him to discharge the debt by like operation when he shall be able and shall meet with such another opportunity. I hope it may thus go through many hands before it meets with a knave that will stop its progress. This is a trick of mine for doing a deal of good with a little money. I am not rich enough to afford much in good works, and so am obliged to be cunning and make the most of a little.—*Benjamin Franklin.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

July 20, 1924.

The Rosierucian Fellowship,
Dear Friends:—

I am so happy to write that my eczema, which tortured me for the last four years has disappeared entirely. I couldn't do any housework for all these years, and now I can not only cook the meals and sweep the floors, but even wash dishes and clothes. It is a great thing for me, and I cannot thank you enough for all you have done for me.

You can discontinue your prayers as I am quite well.

With gratitude and love,

Sincerely yours,

—Mrs. M. P. B.

Burlington, Vt., June 15, 1924.

The Rosierucian Fellowship,
Dear Friends:

Am sending you dear people my deep gratitude and heartfelt thanks, as I am ever so much better, and my heart action seems to be perfectly normal again.

Your letter came to me just when I needed it. It was such a splendid letter and has given me courage. Your saying that God had some plan for me has remained with me to buoy me up and give me courage and strength. It is such a joy to feel better and to be free from that distressing condition.

Sincerely, —W. P. W.

Chicago, Ill., May 29, 1924.

Dear Friends and Invisible Helpers:

Some months ago when I wrote to you, I was in great distress; my body was full of pain. I was very thin in flesh, as my stomach was not able to digest my food, what little I could partake of. I remember quite well your answer to my application, saying that miracles do happen. I now wish to say that that was what happened to me, as today I am a new

woman. I am stronger than ever before in my life. It is glorious to be feeling so well, and I want to be worthy to remain well. It is with thankfulness and love to God and the Elder Brothers and the Mt. Ecclesia helpers that I am able to tell you that I have been so wonderfully helped.

God bless the Mt. Ecclesia healers and helpers of the Rosy Cross Circle.

—V. J. B.

Kansas City, Mo., July 5, 1924.

Healing Dept.,

My Beloved:—

Have felt better this week than for some time. Hearing is *most excellent* at times. Just think what it means to hear for the first time in my life—as well as other people. I have not ceased to marvel at it yet and it has been gradually getting better, noticeably, for a year.

In deepest gratitude,

—I. S.

HEALING DATES

August 5—11—18—25

September ... 1— 8—14—21—28

October 5—11—19—26

Healing meetings are held at Headquarters on the nights when the moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock in *your place of residence* points to the given hour, 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 restoration to health of all who suffer, particularly those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

Echoes From Mt. Ecclesia

Chats with the Editor Her Lecture Tour of the Northwest

(Continued from August)

AS PROMISED in our last *Echoes* we will continue our journey homeward, taking our readers with us. We started on the morning of June 28th at six A. M. to make the return trip to the United States.

We left Vancouver in her holiday decorations; the English fleet had arrived on the day previous to our leaving, and this was to be a day of celebration. The weather was ideal, the roads good, and the scenery beautiful. We reached Seattle in the afternoon, and in the evening the writer delivered another lecture entitled, "Christ and His Second Coming," to a large audience.

On the following morning we again made an early start, following one of the scenic highways through the fertile fields, the profuse vegetation, and the large dairy farms for which the country lying between Seattle and Tacoma is famous. We passed through wonderful pine forests, with occasional glimpses of the snow capped peaks of Mt. Hood and Mt. Ranier in the distance.

On the 29th we traveled until three P. M., when we stopped to eat our lunch in the Washington National Park, noted for its pines and ferns. We enjoyed the cool breezes and shade of this park for an hour. The drive again took us along the banks of the scenic Columbia river. We crossed a large toll bridge spanning the river at the city of Vancouver, Wash., which marks the border line between the states of Washington and Oregon. We reached Portland Saturday night.

In our previous description of the Columbia Drive we forgot to tell you about the very interesting fish hatcheries which we visited, where thousands of young salmon are hatched and deposited in streams where salmon fisheries are established. Here visitors may see the unfertilized fish eggs, then the externally fertilized, showing the development from the first day after the spawning period until the salmon is full grown. It is most interesting to see the stage where the egg breaks and a tiny fish less than a half inch in length appears, attached to one half of the egg, where it grows until it has absorbed its own shell. In this creature's transition stage we may recognize a similarity between the plant and the animal, for the seed of the plant also breaks when it sends out its tendrils from the germinal end of the seed. The cold blooded animal such as the fish, which has no separate desire body and is controlled in its movements by the group spirit, accomplishes the greater part of its physical growth outside of the egg.

It seemed so strange to our party that daylight in the northern cities lasted from three A. M. until nine P. M. It was difficult to get the halls dark enough to do justice to the lantern slides.

We stopped over one night in San Francisco to attend a meeting of the probationers living about the Bay district. We reached Los Angeles in time to deliver our last lecture on Sunday evening, July 6th, before the Los Angeles Fellowship. We returned to Mt. Ecclesia on the morning of July 7th,

and oh, so happy were we to be home again.

This lecture tour has been a pronounced success. In fifty-four days we covered 4415 miles by automobile and gave thirty-three public lectures. The attendance at these lectures averaged from 150 to 500. With the assistance of Mrs. Verna Wilson we gave ten Probationer and Fellowship Center talks. From the contributions at these lectures we were able to meet the expenses of halls and newspaper advertisements, but the hotel expenses for the writer and the chauffeur, the upkeep of the car, and the cost of gasoline were taken from the lecture fund. Mrs. Wilson and Miss Foss, who accompanied the writer, paid their own expenses.

Headquarters since our return has had an unusual number of visitors and several of note. Among these were the Governor of California, Friend W. Richardson, and his wife, who with a party of friends stopped here for lunch; Mrs. Horatio Dresser and party; and Professor John W. Gregg, Instructor in Landscape Gardening at the University of California, with a party of friends.

It should be ever born in mind that the power of giving is not vested chiefly in the moneyed man. Indiscriminate giving of money may even be an evil. It is well to give money for a purpose which we are convinced is good, but service is a thousandfold better.—*Max Heindel.*

CORRESPONDENCE COURSES IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

Rosicrucian Philosophy: We have a Preliminary Course in this of twelve lessons, using the *Cosmo-Conception* as textbook. The completion of this course admits the student to the Regular Student Course, which consists of a monthly lesson and letter by Mrs. Max Heindel, devoted to a study of the practical aspects of the Philosophy.

Astrology: To us astrology is a phase of religion. We teach it to others on con-

dition that they will not prostitute it for gain. There are two courses in astrology, the Junior and the Senior.

These courses are conducted on the freewill offering plan.

If you wish to be admitted to any of them, address,

*The Rosicrucian Fellowship,
Oceanside, California.*

New Guest Hall at Mt. Ecclesia

We have recently completed a new and modern 20-room Guest Hall, equipped with shower and private baths, electric light and heat, and sun parlor for guests' use. Our vegetarian cafeteria is also equipped to accommodate a considerable number of patrons. Evening classes in the Rosicrucian philosophy, astrology, and expression are conducted during the greater part of the year, and are open to guests. Our hospitality is extended to all who are interested in what we have to offer. For rates and particulars address, *The Rosicrucian Fellowship, Oceanside, California.*

Copies of Old "Echoes" Wanted

Any of our members having copies of the following numbers of old "Echoes" which they can spare will do us a great favor by sending them to us.

No. 3.—Published August, 1913.

No. 9.—Published February, 1914.

Address, *Editorial Department,
The Rosicrucian Fellowship
Oceanside, California.*

Wanted at Mt. Ecclesia

A machinist chauffeur, able to make all ordinary repairs on a car. A knowledge of electrical wiring is also desirable although not insisted upon.

A stenographer able to take dictation at a fair rate of speed.

For particulars address,

*The Rosicrucian Fellowship,
Oceanside, California.*