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Summer School at Mt. Ecclesia

We shall have the usual session of Mt. Ecclesia College this summer, beginning July 5th and extending over a period of eight weeks. Day classes will be held five days a week in the following subjects:

Classes

The Rosicrucian Philosophy: A comprehensive study of the "Cosmo-Conception," "Web of Destiny," Rosicrucian Mysteries," and the Bible interpreted from the Rosicrucian viewpoint.

Astrology: Setting up and reading charts, the keyword system, astro-diagnosis and healing. The last two subjects will be taught by Mrs. Max Heindel.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy. This class is taught by Dr. Franziska Lash.

Public Speaking: Practical instruction by a teacher from the University of California. Grammar and English Composition as an auxiliary to the course.

This school will give instruction in the above subjects to anyone who is interested, and it also aims to prepare teachers and lecturers for the field.

Rooms in small cottages may be had at rates varying from \$15 to \$20 per month, and in Rose Cross Lodge at \$30 per month. A limited number of tents will be available at \$10 per month. Vegetarian meals are served in the cafeteria at reasonable rates.

Working for board and room will not be possible. A deposit of \$10 is required in advance to secure accommodations. This will be applied on the first month's room rent.

The expense of conducting the course will be met by voluntary contributions from the students. Those who prefer may discharge their obligations in this connection by working five hours a week, either in the office, the print shop, the kitchen, or the grounds according as there may be work to do.

The Opportunity and the Need

This is an opportunity for students to prepare themselves to realize two objects: One of these is to become able to cooperate to better advantage with the hidden laws of nature and thereby make a greater success of their lives; the second is to prepare themselves to serve in the great cause of human enlightenment. The people throughout the country are rapidly becoming sensitized more or less to the vibrations from the superphysical planes, and thus they are arriving at the point where they both need and can assimilate occult truths and the wisdom religion. Therefore it is imperative that as many as may be able to do so prepare themselves to take up the work of teaching or lecturing, even though it be on a very small scale and to a small number of people. Those who are awakening to the signs of the times will perceive both the need and the opportunity.

The school is conducted during vacation time and will afford students a chance to combine profitable instruction with a pleasant vacation at Mt. Ecclesia, which is situated on a cool slope facing the Pacific. The ocean effectually protects us from the heat. Southern California is the ideal vacation land.

We hope that a large number will respond to our call. Please notify us as far in advance as possible of your intention to attend in order that we may make the necessary preparations.

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

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

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

Doing Away with Capital Punishment

THE so-called Anti-Hanging Bill has recently been passed by the California Legislature, and is now before Governor Young for his signature. If this bill is approved by the governor, capital punishment will be practically abolished in the state of California. The provisions of the bill are that the death penalty can be invoked only when the trial jury so directs. In other words, it puts the responsibility upon the jury to determine whether a man shall be hanged for murder instead of putting it upon the judge who passes sentence. Major Walker Tuller, Chairman of the California Crime Commission, states: "This

bill is a virtual abolition of the death penalty, for it will be a comparatively rare case in which one member of the jury will not stand for leniency." If the trial jury does not definitely direct this penalty, the judge will be required to impose life imprisonment.

This is a substantial victory for the opponents of capital punishment, because, as stated above, there will be exceedingly few juries that will wish to take the responsibility of hanging a man. In the old days the jurymen could salve their conscience by saying to themselves

that their only function was to determine whether or not the defendant was guilty, and the responsibility of inflicting the death penalty rested solely upon the laws of the state and those who executed those laws. But juries in California will no longer be able to shield themselves behind such an argument, provided the governor signs the bill.

There is a great deal of agitation at the present time against capital punishment, not only in this country but also in other countries. The moral sense of the race seems to have been quickened in recent years so that it has become more and more abhorrent to kill a man regardless of anything which he may have done. A few hundred years ago capital punishment was applied for a great variety of comparatively petty crimes, among which was stealing. Finally the public conscience revolted against this barbarity, and the laws were gradually changed so that the death penalty was inflicted only in case of murder. It is only one step farther to do away with it entirely. Evolution requires that it should

be eliminated. The facts of occult philosophy show conclusively that it must be abolished. Society is only deluding itself when it thinks that the murderer is being put where he can do no more damage when he is electrocuted or hanged, and that the example will be a deterrent to others against committing murder. Both of these propositions are fallacies.

In regard to the first one, the executed murderer has merely been shunted into the Desire World, where his capacity for mischief is increased at least one hundred fold over what it was when he was in the

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physical world. Moreover, he has had stimulated within him a hatred of society on account of the punishment which society has inflicted upon him. After execution he is able with the greatest ease to influence by mental sugges-

TWO

FALLACIES

tion large numbers of weak-minded people to commit crime in order to satisfy his desire for revenge. He still has his mind and desire body, having lost merely his physical body. He has the ability also to clothe his mental suggestions in powerful desire stuff so that they will act upon the minds of others with telling effect. People who are negatively psychic and therefore particularly sensitive to mental suggestion are very likely to be thus influenced by the executed criminal.

The executed man as a rule is exceedingly resentful that he has been deprived of physical life. While in the Desire World, particularly the lower part of it where he is likely to be, his emotions and desires are the ruling factor in his life. He cannot put his revengeful thoughts and desires out of his mind as we can here by an effort of will. He is absolutely dominated by his passions. He is helpless before the impelling motive of revenge, and he has no volition in the matter. He will absolutely leave no stone unturned to gratify that passion. He is swept by desire currents so strong that they are irresistible. He is like a chip borne on the surface of the ocean waves. When a man is so filled with a dominating passion for revenge, he becomes a potential source of great evil. He becomes an instigator of crime on a large scale. Where he committed one crime while in the physical body, in the Desire World he is quite capable of causing the commission of a hundred crimes. Is this accomplishing what the advocates of capital punishment expect? Is this the way to reduce the crime wave? Is this

the way to make the country more law-abiding? Very evidently not!

As to the theory that capital punishment acts as a deterrent to murder, it is possible that it does in a small percentage of cases. But it is quite safe to say that where one person is deterred from committing murder on account of the death penalty, there are ten murders instigated by the unseen criminals in our midst, those who have lost their physical bodies and are thus free to flit from one susceptible person to another with their criminal suggestions. This would quite clearly indicate that the above mentioned theory is a fallacy.

As an evidence of the effect of crime upon weak-minded individuals and those who are susceptible to mental suggestion one has only to notice the wave of criminality which often follows a notorious case that has been extensively reported in the newspapers. Frequently a series of crimes of a somewhat similar nature occurs almost immediately thereafter. This proves the easy suggestibility of a certain proportion of the population.

As a general rule the criminal is mentally and emotionally sick. That is the genesis of probably two-thirds of all the crime that is committed. The mental body and the desire body, the latter being the seat of passion, are capable of becoming diseased exactly as the physical body may become diseased. When a man has typhoid fever or consumption, we do not lock him up nor execute him on that account. Instead, we feel some compassion for him and give him healing treatments which will improve his condition. To be logical we should do exactly the same thing when one of his other bodies becomes sick. It is only ignorance of the existence of those bodies that causes us to throw mentally sick people into jail or execute them.

MENTAL
SICKNESS

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There are definite forms of treatment for mental disease and diseases of the desire body, conducted in accordance with occult principles, and these may be applied by those who have acquired the necessary knowledge and ability along these lines. In the new age which is ahead of us there will be healing institutions devoted exclusively to work of this sort, which will restore criminals gradually to a state of mental and emotional health, after which they will have ceased to be criminals. Then the barbarous practice of the present age of killing them will have gone out of existence.

Our law makers as a rule are entirely unaware of the occult facts in connection with capital punishment. If they were not, of course it would speedily come to an end. The occult student is the only one who is possessed of the facts. A large element of hope in the situation is that the knowledge which he has may be disseminated widely among those who are sensitive enough to perceive its truth, and thereby gradually bring about a change in public opinion regarding this matter, which in turn will bring about a change in the laws. The occult student therefore can help to hasten the advent of this new era.

OPPORTUNITY FOR OCCULT STUDENTS This does not mean proselyting in order to induce others to accept the principles of any school of philosophy; it does not mean evangelical methods of conversion; it means instead to drop hints to ascertain whether those with whom we come into contact are seeking for the light, whether they have been awakened even in a slight degree to the spiritual vibrations which are now flooding the world and which make the perception of occult truth possible. Then if we find that they are predisposed to consider the occult facts, we may proceed to enlighten them as far as they appear able to accept our statements. By

watching for opportunities of this sort we may accomplish a great deal of good in the rather critical age in which we are living, and in connection therewith we may also create for ourselves much good destiny, which we shall certainly enjoy at a later date. By such means as well as other methods of arousing the public conscience the antiquated custom of capital punishment may eventually be eliminated from all the civilized countries of the globe.

Sterilization of the Unfit

A REMARKABLE law was passed by the State of Virginia some time ago, providing for the sterilization of mental defectives. This law has just been held constitutional by the United States Supreme Court. The opinion of the Court written by Justice Holmes says: "It is better for all the world if instead of waiting to execute degenerate offspring for crime or to let them starve for their imbecility, that society should prevent those who are unfit from continuing their kind."

Occult philosophy states that no person comes back to rebirth unless he is permitted to do so by the Recording Angels, and also that the nature of the earth life into which he enters is determined in advance by them. The object of evolution is not that of the old Greek and Roman states, to provide a perfect physical population; it is primarily to provide Egos with the opportunity of learning the lessons of life. Through degenerate living in previous lives an Ego may have created a destiny which requires him to live in a degenerate body for a time. Therefore we may quite safely leave the matter to the Agents of Destiny behind the scenes, who will deny rebirth to every Ego who in their great wisdom they know will not be benefited by the succeeding earth experience.

The Mystic Light

The Rosicrucian Fellowship

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

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

A Plea

Lord, let me bring a little grace
To every dark and gloomy place;
Let me rejoice that I can give
Some splendor to the life I live,
A little faith when I am tired,
A little joy where I abide,
A touch of friendship now and then
To mark my comradeship with men.

Lord, let me bring a little mirth
To all who share my days on earth;
Let something I have said or done
Remain, when I have traveled on,
To prove the man I tried to be,

And make men glad they walked with
me;
A flower, a smile, a word of cheer,
Make these my gifts from year to year.

Lord, let me carry where I go
Some little joy to all I know;
Let these into my life be wrought—
A little faith, a little thought,
A little mirth, a little grace
To glorify the commonplace;
Lord, let some little splendor shine
To mark this earthly course of mine.
—*Author Unknown.*

The Christian Mystic Initiation

BY MAX HEINDEL

CHAPTER III. THE TEMPTATION

WE OFTEN hear devout Christians complain of their periods of depression. At times they are almost in the seventh heaven of spiritual exaltation, they all but see the face of Christ and feel as if He were guiding their every step, then without any warning and without any cause that they can

discover the clouds gather, the Savior hides His face, and the world grows black for a period. They cannot work, they cannot pray; the world has no attraction, and the gate of heaven seems shut against them, with the result that life appears worthless so long as this spiritual depression lasts. The reason is of course that these people live in their emotions, and under the immutable

Law of Alternation the pendulum is bound to swing as far to one side of the neutral point as it has swung to the other. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of spirit which follows it. Only those who by cold reason restrain their emotions escape the periods of depression, but they never taste the heavenly bliss of exaltation either. *And it is this (emotional) outpouring of himself which furnishes the Christian Mystic with the dynamic energy to project himself into the invisible worlds, where he becomes one with the spiritual ideal which has beckoned him on and awakened in his soul the power to rise to it, as the sun built the eye wherewith we perceive it.* The nestling takes many a tumble ere it learns to use its wings with assurance, and the aspirant upon the path of Christian mysticism may soar to the very throne of God times out of number and then fall to the lowest pit of hell's despair. But some time he will overcome the world, defy the Law of Alternation, and rise by the power of the spirit to the Father of Spirits, free from the toils of emotion, filled with the peace that passeth understanding.

But that is the end attained only after Golgotha and the Mystic Baptism, the latter of which we discussed in the last installment of this article. Moreover, it is only the beginning of the active career of the Christian mystic, in which he *becomes thoroughly saturated with the tremendous fact of the unity of all life*, and imbued with a fellow-feeling for all creatures to such an extent that henceforth he can not only enunciate but practice the tenets of the Sermon on the Mount.

Did the spiritual experiences of the Christian Mystic take him no further, it would still be the most wonderful adventure in the world, and the magnitude of the event is beyond words, the consequences only dimly imaginable. Most students of the higher philosophies be-

lieve in the brotherhood of man from the *mental* conviction that we have all emanated from the same source, as rays emanate from the sun. But there is an abyss of inconceivable depth and width between this cold intellectual conception and the baptismal saturation of the Christian Mystic, who feels it in his heart and in every fibre of his being with such an intensity that it is actually painful to him; it fills him with such a yearning, aching love as that expressed in the words of the Christ: "Oh, Jerusalem, oh, Jerusalem, how often would I have gathered you under my wings"; a brooding, yearning, and aching protective love which asks nothing for self save only the privilege to nurture, to shield, and to cherish.

Were even a faint resemblance of such a universal fellow-feeling abroad among humanity in this dark day, what a paradise the earth would be. Instead of every man's hand being against his brother to slay with the sword, with rivalry and competition, or to destroy his morals and degrade him by prison stripes or industrial bondage under the whiplash of necessity, we should have neither warriors nor prisoners but a happy contented world, living in peace and harmony, learning the lessons which our Father in Heaven aims to teach us in this material condition. *And all the misery in the world may be accounted for by the fact that if we believe in the Bible at all, we believe with our head and not with our heart.*

When we came up through the waters of baptism, the Atlantean Flood, into the Rainbow Age of alternating seasons, we became a prey to the changing emotions which whirl us hither and yon upon the sea of life. The cold faith restrained by reason entertained by the majority of professing Christians may give them a meed of patience and mental balance which bears them up under the trials of life, but when the majority get the LIVING FAITH of the Christian Mystic which laughs at reason

because it is HEART-FELT, then the Age of Alternation will be past, the rainbow will fall with the clouds and the air which now compose the atmosphere, and there will be a new heaven of pure ether, where we shall receive the Baptism of Spirit and "*there shall be peace*" (Jerusalem).

We are still in the Rainbow Age and subject to its law, so we may realize that as the Baptism of the Christian Mystic occurs at a time of spiritual exaltation, it must necessarily be followed by a reaction. The tremendous magnitude of the revelation overpowers him, he cannot realize it or contain it in his fleshly vehicle, so he flees the haunts of men and betakes himself to the solitude allegorically represented as a desert. So wrapt is he in his sublime discovery that for the time being in his ecstasy he sees the Loom of Life upon which the bodies of all that live are woven, from the least to the greatest—the mouse and the man, the hunter and his prey, the warrior and his victim. But to him they are not separate and apart, for he also beholds the one divine thread of golden life-light "*which runs through all and doth all unite.*" Nay, more, he hears in each the flaming keynote sounding its aspirations and voicing its hopes and fears, and he perceives this composite color-sound as the world anthem of God made flesh. This is at first entirely beyond his comprehension; the tremendous magnitude of the discovery hides it from him, and he cannot conceive what it is that he sees and feels, for there are no words to describe it, and no concept can cover it. But by degrees it dawns upon him that *he is at the very Fountain of Life*, beholding, nay more, FEELING its every pulse beat, and with this comprehension he reaches the climax of his ecstasy.

So rapt has the Christian Mystic been in his beautiful adventure that bodily wants have been completely forgotten till the ecstasy has passed, and it is therefore only natural that the feeling of hunger should be his first conscious want

upon his return to the normal state of consciousness; and also naturally comes the voice of temptation: "*Command that these stones be made bread.*"

Few passages of the sacred Scriptures are darker than the opening verses of the Gospel of St. John: "In the beginning was the word . . . and without it was not anything made that was made." A slight study of the science of sound soon makes us familiar with the fact that sound is vibration and that different sounds will mold sand or other light materials into figures of varying form. The Christian Mystic may be entirely ignorant of this fact from the scientific point of view, but he has learned at the Fountain of Life to sing the *Song of Being*, which cradles into existence whatever such a Master-musician desires. There is one basic key for the indigestible mineral stone, but a modification will turn it to gold wherewith to purchase the means of sustenance, and another keynote peculiar to the vegetable kingdom will turn it into food, a fact known to all advanced occultists who practice incantations legitimately for spiritual purposes but never for material profit.

But the Christian Mystic who has just emerged from his Baptism in the Fountain of Life immediately shrinks in horror at the suggestion of using his newly discovered power for a selfish purpose. It was the very soul quality of unselfishness that led him to the waters of consecration in the Fountain of Life, and sooner would he sacrifice all, even life itself, than use this new-found power to spare himself a pang of pain. Did he not see also the Woe of the World? And does he not feel it in his great heart with such an intensity that the hunger at once disappears and is forgotten? He may, will, and does use this wonderful power freely to feed the thousands that gather to hear him, but never for selfish purposes else he would upset the equilibrium of the world.

The Christian Mystic does not reason this out, however. As often stated, he

has no reason, but he has a much safer guide in the interior voice which always speaks to him in moments when a decision must be taken. "*Man does not live by bread alone, but by every word that proceedeth from God*";—another mystery. There is no need to partake of earthly bread for one who has access to the Fountain of Life. The more our thoughts are centered in God, the less we shall care for the so-called pleasures of the table, and by feeding our gross bodies sparingly on selected simple foods we shall obtain an illumination of spirit impossible to one who indulges in an excessive diet of coarse foods which nourish

the lower nature. Some of the saints have used fasting and castigation as a means of soul growth, but that is a mistaken method for reasons given in an article on "Fasting for Soul Growth" published in the December 1915 number of this magazine. The Elder Brothers of humanity who understand the Law and live accordingly use food only at intervals measured by years. The word of God is to them a "*living bread*." So it becomes also to the Christian Mystic, and the Temptation instead of working his downfall has led him to greater heights.

(To be continued)

The Mystery of the Holy Grail

BY CHRISTINE CROSLAND TAYLOR

MANY FAMOUS men have dwelt upon the legends surrounding the history of the Holy Grail. Tennyson has immortalized the Grail Story with his Muse, but perhaps the most enlightening presentation is contained in Wagner's masterpiece, Parsifal, which when understood lifts the veil of mystic symbology revealing a pearl of great price, dazzling in its perfect purity. Countless books have been written about the Sacred Cup, reference is found to it in mythology and in all religious teaching, many versions of the legend were sung by minstrels in medieval times, and Grail lore today is as interesting as ever it was in the past.

What is the reason for the persistence of this great mystery which has forced its roots through the foundation of religious and social evolution? There can be but one answer: The myth must symbolize some great cosmic truth or lesson of importance to the world.

Story books are given to children in order to educate and prepare them for the right understanding of moral truths.

Similarly, infant humanity is introduced to high ideals by the contemplation of veiled legends which convey their message almost imperceptibly to the gradually expanding intellect, preparing the ground for seed which is to germinate subconsciously, to blossom, and to bear fruit in due season.

So it is with the symbol of the Holy Cup; it represents a very high ideal which at some future date will be actually realized. This ideal is analogous to that symbolized by the alchemists as the Philosopher's Stone, by the Rosierucians as the Roses which bloom upon the Cross, by Freemasonry as the Molten Sea not made with hands.

All these beautiful symbols exist as beacons of promise and hope to a suffering world. But it is necessary that the lessons conveyed be learned and the ideals lived, then man will again come into possession of the Sacred Cup, handle the Philosopher's Stone, enjoy the perfume of the Roses, and earn the title of Master Craftsman.

The communion cup used in the

churches is called *kelch* in German, meaning the pod of the flower. In other languages it has a similar meaning. The pod of a plant holding the seed is a marvelous cup containing all the germinal possibilities of the organism, and all its strength is concentrated within this receptacle. If this seed be impaired or destroyed, then the destiny of the plant has not been fulfilled, and the promise of the seed pod will be lost.

A cup which has within it either wine or the sacred blood is symbolical of the flower pod which contains the seed; and this in turn is likened to the man who conserves the creative force, using it only for purposes of generation or spiritually transmuting it into creative ability for the benefit of himself and others, in no case using it for sense gratification. The Grail Cup has been conceived to be a panacea for all ills, the fortunate possessor being untouched by all ordinary sorrows and in a position to help all those who are in trouble or distress. One is also supposed to be able to heal the sick by means of the Holy Spear, that other relic which plays such a prominent part in the history of the Holy Cup.

The plant is wholly passionless. It stretches its beautiful creative organ, the flower, unashamed towards the sun. Its blood is pure, cool, and chaste. The ideal of the Grail is creative purity or regeneration. In the legend of Parsifal the cup was kept on a mountain top, and like the flower it was exposed to the life-giving sun. Its crystal goblet was filled with the pure passionless blood of the Savior, and the Holy Spear tipped with the blood was used to heal the sick. The sap of the plant flows softly through its green stem; the beautiful flower is an inspiration to all who behold it. The rays of the sun like a spear bring the seed forth from the passionless pod so that the barren desert may blossom like a rose.

It is the ideal of the Holy Grail that man shall know creative purity. This is the destined panacea for the world's woes. Then man himself will become as

it were a pure and holy cup, filled with the wine of life; not the fermented spirit of decay but the pure, cool essence of the spiritually transmuted creative force. The body is the pod which is to hold the seed that will unfold the flower of creative physical and mental effort to further the upward trend of evolution.

The solar force which is specialized by man as a creative essence is to be used in an ever increasing measure as a Holy Spear possessing a healing power and magic epigenesis for the uplifting and helping of the race. Thus instead of being wasted in sensual gratification as it so often is at present, it may be conserved within the cup, the body, and transmuted and used for the good of all.

Man may be compared to an inverted plant. His hot, passionate blood is the very reverse of the pure fluid which fills the Holy Grail. Instead of the beautiful flower of creative effort and passionless generation, there is the ugly blossom of selfish excesses. Man can never hope to find the Holy Vessel nor use the Holy Spear until by regeneration he has emancipated himself from the sorrows and sufferings which follow abuse of the creative function. He must fit himself to be a healer and preserver before he can be a custodian of the Holy Cup.

It is possible through a passionless state to become the living embodiment of the Holy Grail, and the man who has attained to this will have offspring who are truly immaculately conceived, the roses of purity having literally bloomed upon the cross of the body. The magic of the Philosopher's Stone is his by reason of real spiritual transmutation. Lastly, the regenerate man is a master craftsman, transmuting the surplus creative force into useful service. These may seem ideals almost impossible of realization, but unless we have the very highest ideals, we shall make no progress. Religion, Freemasonry, the Mystery Schools, legends, and myths all have this fundamental truth of ideal creative purity and spiritual transmutation im-

bedded deeply within their respective symbolologies. These are preparing the mass mind for the time when it will have a fuller comprehension of the glorious future in store for the world when men shall regain their spiritual sight and actually handle the Holy Cup, a panacea for every ill.

A consideration of the drama of Parsifal will help those who have embarked upon the quest. It often happens that the aspirant dimly perceives the true significance of the crystal cup, a reflection of its rosy radiance may softly color his inmost thoughts, or he may sense its illusive fragrance. Then it may be that a poignant yearning is experienced to seek and find the Holy Grail, and for one illuminating moment the veil lifts and the soul has a vision of the Holy Thing. But alas, just as Parsifal killed the white swan of spiritual quickening by his own hand, so do we often by ignorant and selfish living destroy the vision of the Holy Grail, and we exist thereafter in a state of vague unhappiness and with a strange knocking at our hearts which will not be silenced. The longing that is felt is soul hunger. It may be interpreted as a desire for earthly love, riches, fame, but as each of these is added to the life, the longing shifts, recedes, and remains unsatisfied as before. Soul hunger can only be appeased by one food, and that is spiritual in essence. We must become knights of the Holy Grail, seeking for purity and using the creative energies in useful and original work for the good of all. Thus we may bathe daily in the rosy Grail light, be guided by its discriminating rays, and be fed with its spiritual illumination.

The Grail knights of Wagner's drama do not kill for sport, neither do they eat flesh; they are entirely harmless and live in absolute purity. This being so they are eminently fitted to be the guardians of the sacred Cup, and by virtue of its power they are able to help all the world and bring to it healing by means of the Holy Spear. This is the

ideal state ultimately to be attained by humanity when they shall become harmless and pure as were the knights of Mont Salvat.

Parsifal symbolizes the aspiring soul on the threshold of conscious spiritual experience. He is a "pure fool," entirely ignorant of the world. But in order to become a self-conscious chooser of right it is necessary that he be tempted and yet remain steadfast to the ideals of the Cup; then only will he be truly virtuous and a fit guardian of its mysteries. When Parsifal shoots the swan, he does so through ignorance; his sin being pointed out, he breaks his bow. The bird represents spiritual quickening, and he who wantonly kills for sport or to eat, be it in person or by proxy, slays compassion and spiritual perception. The aspirant in the quest of the Grail must break his bow, having realized his sin.

Kundry represents the lower nature. Sometimes she is subservient to man's highest principles, serving him faithfully; at other times she acts in direct opposition to Grail ideals, being the slave of Klingsor, king of black magicians, and adding to the selfish evils which it is his aim to foster. He uses her against his enemies, the Grail knights. We, like Parsifal, must conquer the wiles of Kundry, the lower nature, resist all her forbidden delights, and rescue her from the domination of Klingsor even though it will eventually mean her death.

The character of Amfortas is emblematical of the soul that has aspired to spiritual power bestowed by a right use of the creative force, but has used it without discrimination and for self-gratification instead of only to heal and help humanity. He has fallen short of his high ideals. Realizing this he is a prey to a terrible remorse, which manifests as a wound in his side that does not heal. The only relief which he gains is to bathe in a lake whose waters have been transformed into a healing lotion by swans which daily swim in it.

If we, like Parsifal, kill the swan of spiritual awakening by thoughtless cruelty, then we deprive the suffering world of the precious healing balm which we might otherwise bring to it. The only certain cure for the open sore of humanity's sorrows, ills, and pains is the panacea offered by the Holy Cup and Sacred Spear, namely, perfect generative purity and the universal transmutation and right use of the creative power, devoting it to the service of the race.

It was the duty of Amfortas to perform the holy rite of the Grail Service, but he could not bear to do it because it made his wound bleed afresh. To uncover the Holy Chalice caused him the most excruciating agony, for then he felt overwhelmed with remorse at his departure from the right use of the creative force. So in order to spare himself pain he always avoided the ceremony whenever possible. At this stage of evolution there are many among us who, like Amfortas, instinctively know that the creative function is being abused, that there is really no excuse to use it for sense gratification. We know that the vital force should be used only for generation, and that all the surplus should be transmuted into creative physical and mental effort. But having departed from this ideal we shrink from facing what we have done. It may cause us acute discomfort and most unpleasant realization even to admit this ideal to ourselves. And to bare the mystery of the Grail Cup to those who would embark upon the quest for spiritual power makes our wound bleed profusely and hurts us every time, for we know that we have fallen far short of the ideal, and it is our selfish instinct to hide our knowledge so that it will not reproach us. But in so doing we deprive newly awakened souls of a rightful knowledge concerning the Holy Grail.

Klingsor, the black magician, represents the person who conserves the crea-

tive power but only that he may use it for selfish purposes, to gain his own ends and further his own interests. Amfortas represents the person who aspires to use the vital force for good, but who fails by lack of discrimination and through weakness of purpose. Parsifal is he who uses the transmuted creative power in the only way it may legitimately be used, namely, in creative effort which gives useful service to the world, in providing an immaculate conception for the child, and for the healing of the sick.

In the past there have been great souls who have found the Sacred Cup, and there are alive today persons who have been successful in the quest for creative purity, who drink daily of the life-giving properties of the Cup, bathe in its rosy light, and are scented with its exquisite fragrance. By virtue of their purity they have literally become all that the Holy Grail symbolizes. Their soul body is ablaze with holy ardor, their spiritual sight is restored, and their cup of regeneration is filled and brimming over with the spiritual essence. These Grail knights feel sympathetically the pain experienced by their suffering brothers, and in their compassion they guide and help them and administer to them the panacea of the Healing Spear.

The world has lost the Holy Chalice, the symbol of Initiation, but it is destined to be restored in all its glory. When humanity shall have learned the lesson of regeneration, purity, and harmlessness, the service of the Holy Grail will be reinstated in our churches and in our hearts, for all will have earned its holy Presence.

No man can accomplish that which benefits the ages and not suffer. Discoverers do not reap the fruit of what they discover. Reformers are pelted and beaten. Men who think in advance of their time are persecuted. They who lead the flock must fight the wolf.

—Beecher.

The Mystical Meaning of Flowers

BY RUTH SKEEN

TO THE MYSTIC everything in nature has a message which is translated through love, and the more advanced we are in the mystical life, the more easily can we read the message.

Thus with the flowers. We are not moved in the same way by flowers as we are by mountains, bodies of water, clouds, and trees. Flowers are not awesome, they do not possess grandeur. They are instead "the little sisters of love" who speak to us with the still, small voice. Unless the soul is developed, we feel only their emotional appeal, but even the hardest heart is moved by them. After we have gone some distance in the mystical life, we get their message through subtler channels than the emotions. The smile of a flower is like the smile of a child, ordinarily, but the mystic feels in it a caress from God, a whisper of love from the divine spirit.

Flowers are so fragile and so human! They rest our weariness, console us for our weakness. Their beauty is muted, they are attuned to our pensive moods. We do not have to reach too far in order to understand them. They are our pillow, as the grass is often our couch. There is about them an enchanting wistfulness which we cannot ignore, full of tenderness, yet never obtrusive. As we walk among them, they reach out little hands, call to us through our senses with their perfume, waving their delicate, colored banners to attract our eyes. Or they may be lying close to the ground and brush our skirts. We look down and find their little star-eyes lifted to us in perfect love.

There is something sacred about the evening. In the evening light we behold the grandeur of the mountains and the cloud cities of the sky, withdrawn and a little austere, veiled in mystery as

though they said to us: "You cannot understand us yet." They leave us a little lonely. But we look down to earth and see the loving nearness of the flowers, whose beauty is peculiarly intensified by evening light as all poets have discovered. In their vividness they yearn to us saying, "Do not be lonely; we are here and we love you."

Their perfume is a mystical message which we have hardly learned to understand as yet. It is the fine spiritual essence which has been given them to draw us within their aura. Color, that mystic sevenfold beauty, "the seven daughters of the light" who praise God continually, have occupied themselves with adorning the flowers in the most fragile and exquisite garments woven of light on their prism looms. It is not for nothing that so many pains are taken to fashion the garments of the flowers. Each color has its own message which we shall some day be able to read.

We are familiar with the ordinary symbolical language of flowers. The lily is the symbol of purity, the rose of unfoldment, the violet of the hidden life, but the occult nature of flowers has a different and more mystical symbolism which we in time come to understand. The iris and the jonquil for instance produce a very powerful spiritual stimulation. They should be loved devotedly by all who seek the higher way. Combined, their colors and significance are very beneficial to the soul. All water flowers have of course an occult meaning. They should be cultivated by souls who have too much of an earth tendency. These flowers lift the heart and expand it.

There are flowers which particularly appeal to our human side, the cultivation and love of which make us good friends and neighbors. They are the flowers of

humanity, those hardy spirits at home everywhere, able to take root in the darkest places and to exist with little care. Thus we see the scarlet geranium with its bright little flag of courage and hope displayed on the window sill of some dingy tenement. The occult student observing it there knows that a soul is turning toward the light.

We have also the jaunty little daisy with its dainty frilled frock, the dandelion with its bobbed yellow head, a fairy gold for children to find in the grass, scattered by nature's lavish hand, and the insouciant little marigold that cries out to us: "Come and play with us. We will dispel your ugly mood. We will teach you how to be cheerful and gay." Take any of these happy little flower-children home with you and see how quickly they dispel your gloom.

The pansy with its piquant little face looks saucy at first but take her to your

heart and she will tell you a secret for she is really very thoughtful. The Germans have a quaint name for her. They call her "stefmutterchen" (little step-mother"), and she is greatly loved by them. She is a most affectionate little flower.

It is not by accident that the love of flowers is universal, or that they contribute to our spiritual development. We must learn to look at them very thoughtfully and try to read the message they have for us. There is a reason why we prefer one flower above another and why the rose is the most beloved of all flowers. And let it not be said of us as occult students that—

"We walk through fields of colored flowers,

As though we did not know
The Father made them beautiful
Because He loved us so."

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

"And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

"And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

"Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

"But the dove found no rest for the sole of her foot, and she returned unto him into the ark; for the waters were on the face of the whole earth. Then he put forth his hand, and took her, and pulled her in unto him into the ark.

"And he stayed yet other seven days; and again he sent forth the dove out of the ark.

"And the dove came in to him in the

evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth."—(*Genesis*, 8:6-11).

INTERPRETATION

The Thorah tells us, "Fools see only the outer garment, the more intelligent see the body, and the wise see the soul." It is in this way that we must study our Bible if we would find the real spiritual meaning hidden there. The story of Noah and his wonderful ark is the story of all humanity and the eventual attainment of Initiation.

Through the various religions of the world we find the symbolic use of the raven and the dove. In the Egyptian "Book of the Dead" the soul of the neophyte is weighed in the balance before crossing the river Styx. If success-

ful he is given a white swan or dove, and if found wanting, as our Bible states, he is given a black raven.

The flood symbolizes the waters of generation. Atlantis was destroyed by the flood because of the wrong use of the life principle or creative force. The ark symbolizes the marriage of the human with the divine. "Noah opened the window of the ark *which he had made*, and he sent forth a raven." The raven symbolizes man's lower nature or the "dweller on the threshold" which he must always send forth before his ark, or soul body, can be perfected. In Egypt and Greece both ravens and doves were used in marriage ceremonies, representing the higher and the lower aspects of love. Neophytes in the Mysteries were admonished not to feed the raven. Apollo sent forth a raven as did Noah. The raven never returned, but alighted in a fig tree and stayed there until the figs were ripe. The fig tree is a symbol of the power of generation.

"But the dove found no rest for the sole of her foot, and she returned unto him in the ark; for the waters were on the face of the whole earth." This is still the condition of the world today. When the dove returned to Noah, he kept her another seven days, which refers to the processes of perfecting the spiritual body. In the overcoming of the lower nature, the "raven," there are many subtle tests to be met and passed. Many times the dove returns to us before the "golden wedding garment" is completed and liberation finally attained.

The olive tree is sacred in many countries, representing the spirit fire which must be lifted to the head before the ark, or soul body, is completed. So the dove must come to each one of us at last with the olive branch in its mouth. Then we too shall know as Noah did that the waters were abated from off the earth.

It is interesting to note that every column in the great church of St. Peters in Rome has on it a dove with an olive branch in its mouth. Hermes tells of

the Great Tree which holds many birds, and that all desert it at the Dawn in which the raven becomes white.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner!

I say unto you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

Mother of Mine

BY CLARA S. McCULLEY

Mother of mine, the years I have wasted,
Stand at my side in a ghostly array!
Down to the dregs the wine I have tasted,
But the heart of me, mother, is lonely
today.

Mother of mine, the gray dawn is breaking,
The waves change from azure to yellow
and red;
Again I am watching the sky in its
waking,
Thrilled with the sunrise that breaks
overhead!

Forgotten the years, their striving and
scheming,
The years are so many, the friends all
too few;
Today I'm a boy again lazily dreaming,
But the heart of me, mother, is lonely
for you!

A Brief Record

Personal Experiences of a Student

By M. J. MACDONALD

AS THIS is a personal experience, I will start the telling of it at the beginning, stating what happened, where it happened, when it happened, and why or how it happened. The nature of the experience was electric and radiant and overpowering to a great degree. I shall have to go back some in order to make known the travail of my soul, and how I cried from the depths of my heart for a greater power to be near me and around my life. I felt my inadequacy, my insufficiency in the crisis. Neither New Thought, Spiritualism, nor the various creeds in which I attempted to find solace could fill my great need. Human sympathy was not enough. Christ's own self was what I craved for—the master touch that would still the tempest of life and give me peace and power over the black clouds and blinding flashes of the elements in my own mind and environment.

The first revelation of the great unknown but conscious life and mysteries about us came to me through an unhappy love affair. I was a young woman of a quiet and reticent disposition, but very romantic and easily impressed by appearances especially if the object of my attention was good-looking and well mannered. I fell deeply, blindly in love with a young and handsome man. I was completely carried away at the time. It was the most deep and wonderful experience in my life. Alas, it was as brief as it was wonderful! He was trifling with me, and I saw it. I was torn by the way he took this lovely incident from heaven. I could not bear to be trifled with. I made up my mind in a very short time, and ended the affair. I suffered from the shock to my heart and imagination, but finally I was almost restored to normal.

About this time I met a very quiet,

prosperous man, who showed much devotion and respectful love for me. He later became insistent and began to implore me to join with him in wedlock. My folks saw that he worshiped me, but I was indifferent towards him. At this they became incensed at me. At last I decided to marry him, but my heart and soul were not in it. He was at my feet and asking and insisting upon me saying the word that would make him happy. I was about to say yes, and tried hard to form the word, but another voice, a voice of love and tenderness and compassion, a voice more powerful and vitally real than any other voice I had ever heard in this life, spoke: "Mary, you must not marry him. No! no! no! you cannot, you must not!" It seemed as though the voice was filled with pity, and there was so much of real sympathy and spiritual power in it that needless to say I obeyed him who commanded me thus.

It was the year 1912, and I was living in a little old historical town in Massachusetts. We had removed from the city of my former very happy and very sad experiences. I started life on a different path. I had made up my mind that the world was filled with wonderful things, and decided to study some of the literature pertaining to the deeper side of life. My attention was attracted to the metaphysical movement and New Thought. I attended a few meetings and found some helpful thoughts there. Then I went from one thing to another and was becoming a "metaphysical tramp." I read everything I could get. I frequented the public libraries continually and read many occult books.

About this time I bought a book called "The Life Everlasting," by Marie Corelli. This book seemed to give me

another angle to the occult side of things. Of course it was only a story, but it was more than that to me at that time; it was a sort of torch helping to light my way. It was during the perusal of this book that a great light shone upon me.

It was the month of August. My mother and my two younger sisters had gone to Maine, and I was left alone in the house. I rather fancied that I would like the experience of being all alone in the place for once, as I often felt the need of something like actual solitude for a brief spell, a still, silent, restful period wherein I could truly rest my heart and soul and reflect upon the deeper things. I was sitting in a large easy chair in the center of the living room. There was just one light burning, and everything was very quiet. I had eaten my supper and was preparing to continue reading my book where I had left off. The fragrant perfume from the flower garden outside the window was wafted into my room, and the stars were beginning to appear in the summer sky. Altogether it was an ideal place and time for meditation on spiritual and beautiful things. As I laid my head back on the cushion, a sense of dreamy happiness pervaded my being. I felt a desire to know more of the great unseen around me. Instantly everything seemed inky black, and I felt as though I were in a small cellar in the ground. I felt strange. Then a piercing ray of blinding light was let into my darkness (my eyes were open all the time). The ray widened, and my heart beat so rapidly and loud that I felt I was dying. It seemed that a great door was being slowly opened. As the marvelous light ray widened, I feared my heart would beat its last. Oh, coward fear! I called upon the Lord to withdraw this strange light from me, and immediately the glory passed. Tears of joy and disappointment came to my eyes. I felt as though I had stepped into another existence for a brief moment, and the consciousness of the infinite life of the

one God in all and through all was powerfully impressed upon my heart and soul for all time. Nothing would ever again be the same to me that it was before.

A few months after this great experience I visited the home of a friend, and while there I picked up a pamphlet along metaphysical lines. On the back of the last page I saw a cross and star and a diagram of the Lord's Prayer according to the philosophy of the Rosicrucians. It seemed to me like a message from the unseen world, and I felt overjoyed. There was no address nor information given on the pamphlet as to how to get any closer to the source of this knowledge, so I went to the public library and looked up every possible book that pertained to the Rosicrucians but failed to find what I wanted. I did not know where to go for the desired information. I waited and watched and listened to everything concerning the occult. I inquired of the friends who I knew were in any way interested in spiritual matters if they had heard anything about the Rosicrucians, but no one seemed to know anything about them. After awhile I took it for granted that if this knowledge were for me, something would turn up in its direction, so I waited.

Some months after this I bought a newspaper one Saturday evening and was casually glancing over the different columns, when my eye was attracted to the church notices and Sunday meetings. No thought of seeing the name of the Rosicrucians occurred to me. I had never seemed to be able to work up enough interest in the church services to look for their notices in the paper, but this time I looked them over carefully, when lo and behold! there appeared before my eyes the name of the Rosicrucians. I thrilled through and through at the sight of that name. It was an announcement of a Rosicrucian Fellowship meeting to be held the next day, Sunday. Needless to say, I went and asked questions and bought the *Cosmo-*

Conception. I was very much impressed by the scientific aspect of the zodiacal and philosophical charts about the room. At last I made the necessary connection with the society by applying for the student's privilege of studying the Philosophy.

I went to a few of the meetings. It was impossible to attend many or go regularly, as I lived fifteen miles from the city, but I received the lessons regularly from Headquarters, and was deeply interested in the study. One thing I noticed at the meetings, in which I was disappointed, was a lack of real cordial expression on the faces of people present. They seemed to be so distant and removed from the ordinary interest in human beings. I understand of course that this knowledge is not to be forced upon people, but surely it is a thing most warming and encouraging to meet people who are not afraid or too learned to be cordial to strangers and visitors. It certainly is worth while cultivating a fraternal manner toward all visitors. Later I attended another Center of the Fellowship where the members were very different; they were most friendly, pleasant, and interesting.

Well, I kept studying the lessons and practiced the morning and evening exercises diligently for some time, then I was accepted and took the next step in the work. Permit me to say, dear friends, that one never knows how the strange forces and powers of heaven and earth work to build up or destroy until he has taken a stand for a principle. God and the devil appear to be lined up against such a one, and it is a struggle for supremacy over the world, the flesh, and the devil. Just as Jacob wrestled with the angel and prevailed and was given power with God and men, so is the aspirant given light and power. "Blessed is he who endureth temptation, for when he is tried, then shall he receive the crown of life."

But this was not and is not the end. The most amazing thing of all was the

proof of the reality of planetary influence upon human life, which came to me through the science of astrology as taught by the Fellowship. They regard it as too sacred to be treated and used as the paid fortune tellers use it. I found to my secret relief that they consider it a sacred science and something to be handled in a careful and respectful manner. The truth of rebirth or reincarnation had been a theory in my estimation until I commenced the study of astrology, but I found evidence in this science that convinced me that rebirth is a fact. Friends and even my mother and family had no sympathy with my faith or belief in astrological science. I could not turn to any one for comfort or fellowship, and was left completely to myself. Whenever I happened to mention astrology, my mother scoffed at it and told me to "forget such works of darkness and seek the living God before it was too late." This atmosphere accompanied by downright abuse at times was getting more and more trying to me, and I began to realize that the Law of Consequence had something to do with my present troubles in and out of the home. However, the barque of my life was still headed for the lighthouse of love and knowledge, and I was learning all the time in spite of sad and trying experiences.

The most technically exact proof of the effects of planetary influence was given me through a friend's horoscope. Before setting up this chart I had been the recipient of this friend's deepest confidence, and knew certain secrets that could never be divulged by me. What was my amazement when I had erected the chart to see certain aspects which indicated the *very things she had told me about*. I was astounded by the great revelations of this science. There it was all written out at the time of the first breath of life which she inhaled in this world. "When the fruit is ripe it falls." I was speechless by the force of the facts. "As ye sow, so shall ye reap,"

sounded in my mind. Why should such tendencies and experiences be waiting to show their teeth when the time was ripe? Neither theology nor any other "ology" except astrology could ever reveal such things. Since then I have found it the most marvelous guide to the proper understanding of both the spiritual and physical attributes of my fellow creatures. It becomes a great consoling science when used for the high purpose of knowing and understanding the purest and best interests of life. But it is a most trying and disappointing one if used solely for just "finding out things."

An Unusual Personal Experience

BY ELIZABETH YOCKEY

IN 1920 I was taken suddenly and violently ill. The first four days I showed symptoms like those of sleeping sickness, then developed a severe case of influenza, accompanied by a rather mild case of double pneumonia. For two weeks I was not really awake nor conscious for even half an hour at a time. From the first I expected to "pass on," and although I have been called a faith faddist and have lived a life of prayer, I could not pray then.

There were reasons why I felt that I ought not to die, one being that only a few months before I had taken two children into my family hoping to do them some good. The thought was with me when sufficiently awake to think: "Why should they have been sent to me under what seemed divine direction if I was to die and leave my work undone?"

Finally the "I," the divine part of me, the soul, spirit, or whatever one wants to call it, seemed to leave my pain-tossed body and go to the God who gave it, my body being left on the bed simply a piece of animated clay that the watchers thought dying, and at times dead. For two days I was utterly oblivious to my surroundings. But "I" lived those two days in a beautiful, perfected world,

harmonious and purified. I saw few people, but those in evidence were working harmoniously and happily—no discord, no pain, no grief. There were no "golden streets," but there were flowers and jewels and beautiful things in profusion. I saw nothing that would be impossible in this world. At last I came back, and while perfect consciousness did not return for nearly a week, the memory of the things I had seen remained in my mind.

I have said that I could not pray, but many of the good people of the town where I lived and had been in business for a number of years told me that they had constantly prayed for my recovery, and I firmly believe that their prayers brought me back; also that they saved me from an operation which the doctors at one time thought would be necessary.

I feel that I surely have been brought back for some purpose, though I cannot see just what it is as yet. I hope, however, to help in making this world more like the one I found on the other side of the "great divide"—full of beauty, harmony, happiness. I have had visions before, but they were entirely different. In this one my body and soul were divided—two different entities—for two days. The body, apparently to the on-lookers, was racked with pain, while the "I" in me had not the slightest pain or sense of suffering, and was well and happy in the new experience. I shall always believe that I now know what heaven is like.

All are but parts of one stupendous
whole,
Whose body Nature is, and God the soul;
That changed through all, and yet in
all the same,
Great in the earth as in the ethereal
frame,
Warms in the sun, refreshes in the
breeze,
Glows in the stars, and blossoms in the
trees.
—Pope,

Imagination

Its Cultivation and Uses

BY MARY ROBERTS

“**I**MAGINATION is one of the most important factors in our civilization, and in future will be the spiritualized faculty directing the work of creation.” — (*Cosmo-Conception*).

This statement alone is sufficient to show the tremendous importance of the faculty of imagination and the need for a right conception of it. It is a faculty which when used as a spiritual instrument always leads to a further revelation of truth. We can all clearly understand that imaging or imagining implies the making of mental pictures or images, but what is not so clearly understood is that just as a house is of no value as a home until it is tenanted, so a mere mental image is not a constructive or creative image nor of value until it is the embodiment of a spark of the Life Spirit. Therefore daydreaming and true imagining are not synonymous. One is a dissipation of mental energy, pleasant indeed but leading to no constructive purpose; the other is the power to clothe with a suitable garment a truth which has been focused through the lens of the mind's eye and so help to bring it into manifestation.

In any dual process there is a possibility of a one-sided development and the underestimation of the value of the faculty involved. There may be the germinal idea without the ability to clothe it in a sufficiently clear-cut mental image to bring it into manifestation. Then we have the Don Quixote who gets glimpses of the truth and beauty on the plane of Life Spirit, but who lacks the power to bring it to earth. There is, on the other hand, the power of making clear mental images, of visualizing quite well, but the pictures are merely mental, intellectual.

Or they may be images made around the suggestions of others but not having within them the spark of the eternal, formless Life Spirit; they are not creative. Indeed, when such mental images are those of maladies and embody fear, they become a real menace to health and happiness, being destructive.

So the balance must be kept, and a continual adjustment must take place, the images being adapted to the truth revealed, the truth and beauty of the higher planes being focused through the mind open to receive them. Few indeed there are who can both lift the veil to see the Vision and also clothe it in an image so clear, fitting, and reasonable, yet ideal, that the spiritualized image is brought into manifestation. To do this is indeed genius.

Let us study first the making of mental images. This is a power of the mind. In many it is not as yet highly developed, and at one stage of evolution it was only potential. What was it that first released the potential energy of the mind and changed it into active or kinetic energy? On the physical plane one of the laws of motion is: “Motion is proportional to the force producing it, and takes place in the direction in which that force acts.” Similar laws operate on all planes. To release the powers of the mental faculty a stimulus is necessary, and this stimulus is supplied by desire. In “Back to Methuselah” (G. B. Shaw) occurs the following passage:

“How did Lilith work this miracle?”

“She imagined it.”

“What is imagined?”

“She told it to me as a marvelous story of something that never happened to a Lilith that never was. She did not know then that imagination is the be-

ginning of creation. You imagine *what you desire*, you will what you imagine, and at last you create what you will."

Desire was the stimulus which first awakened imagination in primitive man. Then at a later stage as the stimuli became more varied, as the desires became more refined, the response which in the lower forms of life was only physical became proportionally more varied and refined. At last the stage was reached when mind began to make a response in the form of mentally picturing or imagining what was desired.

This is a very important stage. Mentally visualizing what is presented to the mind is of great value in intelligently understanding any problem, and is indeed one of the tests of intelligence. All need much practice in visualizing, in making mental images as clearly and quickly as possible. Mental images can be experienced in terms of the senses. Just as we can see with the mind's eye, so can we hear, feel, taste, or smell. Mental pictures must not be too rigid; they must always be adaptable to fresh stimuli so that when illumination comes, as it often does, the pictures may be better adapted to express the truth. The making of mental pictures is the work of the active conscious mind, and requires the power to concentrate. The concrete mind understands by means of pictures; the higher abstract mind grips the whole subject in a symbol. The transplanting of symbols into pictures and the holding of mind pictures as symbols is an advanced exercise which will assist the fertilization of imagination.

The stimulus of desire acts according to quality and intensity, but the same desire force acting upon different minds does not produce the same response. Why not? Because another factor enters to modify the response. There is the storehouse of the subconscious mind, different in each individual. There lie all one's past experiences, thoughts, and memories waiting some "cue" to bring them uppermost. These are the patterns

from which to choose. Your mental images will be modified by the contents of your subconscious storehouse. If the members of an audience be asked to imagine a beautiful house, the results will be according to the particular experience of each one in the matter of houses. There will not be two images alike, for no two people will have had the same experiences. Thus the subconscious acts either as a brake or a spur to desire. A storehouse of rich experiences, well linked together so as to be easily recalled, responding readily to stimuli, will give ample material which the imagination can use.

Many there are who never get beyond the stage of making mental images. They are splendidly intelligent, but there is just that something higher lacking in their images which would make them *live*. There are those also who are too skeptical to get any further than intellect and skepticism is fatal to *creative* imagination. The skeptic has to learn that imagination does not rest on life's certainties, but goes beyond into possibilities not yet manifest. Reason is sometimes overexercised in connection with imagination. Those who are too self-conscious will also remain outside the realm of true imagination, for the mind must be released from the trammels of the lower self and be yielded wholly to the Ego, the Revealer. It must not be cabined and confined by personalities.

But how is one to reach the higher plane? If to the desire stimulus be added the love of truth for its own sake, the desire to understand and not merely to know, then desire will be transmuted to a spiritual aspiration which will transcend the highest phase of mind, and consciously waiting for illumination will get a peep into the Promised Land. There must be the belief that there is something further, the stretching out from the known to the as yet unknown. Then sooner or later the revelation will come: not as a picture, for this is the region of formless Life Spirit, but as a

truth which must be translated by the higher mind into an idea to be put into the image. Such is the faculty of imagination by which new thoughts are brought into existence. This is the method by which ideas generated by the Spirit are projected through the mind to the material universe.

Does reason play any part in the exercise of imagination? Not in the actual make-up of the picture. But reason is the judge, weighing and balancing. The image must pass the bar of reason before it can become of value to others. Yet the judgment must be just and sympathetic, recognizing the wonder and beauty of the ideal and yet seeing and knowing just what the times are ripe for and adjusting the image accordingly. How much idealism comes to nought through want of adjustment! The reason must be critical yet never cynical nor skeptical. The ideal imagined must be qualified by logic. The lower concrete mind must pass judgment on the conception and know how and when it can materialize.

The evolution of imagination gives a humanizing touch to it, the feeling or tone that makes the new idea acceptable by heart as well as mind and more easily paves the way for resulting new conditions and improvements. A lofty imagination, rendered consistent by reason, brought to fruition by will power, and beautified by aesthetic or emotional feeling is genius.

The Value of Imagination

First, it always means an expansion of consciousness, an elasticity of mind by which one reaches beyond the known to the unknown, from the manifest to the as yet unmanifest. Thus it is the factor that makes for evolution and growth. The Old Books says, "Where there is no vision the people perish." Imagination is the leaven that leaveneth the mass and keeps the whole from stagnation. It is the inner soaring and craving that keeps evolution on the upward trend. Reason, logic, and intellectual ability are impor-

tant but may be overexercised; one glimpse of the Eternal outweighs all these. If the expansion of consciousness which is true imagination results in bringing back fruits of value, is there not ample justification for its exercise and development? "If," as one visionary says, "the whole world could for one brief moment only leave the conventional, the practical, and the logical, and soar to the higher planes, bringing back and translating into images which could materialize the vision shown there, what a change would take place!" Truly we need the larger outlook; the world is too much with us.

Second, imagination brings with it the power to see beyond the illusion, beyond the effect to the unseen cause, and so is the forerunner of true spiritual insight. Let me illustrate what I mean. The newspapers are full of a sad story of a girl's crime. She, an unmarried mother, has killed her newborn babe. You read the story, and throwing down the paper with disgust you remark that the papers are full of these sordid crimes. A few nights later you go to a performance of *Faust*. The music and the story hold you enthralled. Yet vaguely in your mind there is the idea that the story is familiar—a girl killing her child. Now your sympathy is aroused; the pathos of it grips you. Why? Because you have the whole thread of the incident. A master of imagination took the same sordid crime, but he saw it only as a link in a chain of events. He saw not one little incident in a life but the whole correlation of events, and so did not place undue emphasis on the one. The crime was part of the pattern; the saving of a soul was its result. How much clearer and more lenient would be our judgment if we used our imagination to help us to estimate human values aright! We would then see far enough to know that all things work together for good.

Third, it follows then that imagination links up past, present, and future, for it

belongs to the eternal. Maeterlinck says, "There is an immense, eternal, motionless present in which all that will take place takes place immutably." Therefore imagination can either dramatize the approach of events to be or revivify the past. There can be a migration in the twinkling of an eye from past to future—"jumping o'er time, turning the accomplishment of years into an hour-glass." The process of forward looking may be of the greatest utility in bringing about social improvements. The type of solution of social problems most likely to be permanent is one of invention and not compromise. As new factors press in, new ways of dealing with them must be imagined. The imaginative mind foresees the trend of events.

Fourth, the person with a trained imagination is the one who most truly grasps the idea of fellowship—brotherhood in its highest sense. With him selfish individualism is impossible for as he understands his own emotions, so by his imagination can he picture and so feel those of others. He is the truly sympathetic person who can image the oneness of all and so most readily grasp the ideal of cooperation.

The Uses to Which Creative Imagination May Be Put

The creative imagination may be used for the explaining of facts in such a way as to appeal to the listener. The teacher with imagination can illustrate and demonstrate more clearly because he pictures the mental difficulties of the pupil, anticipating them and so finding the best way of meeting them. This use of imagination leads to the spreading of knowledge, and training for this purpose must proceed along definite psychological lines.

The creative imagination can be used in the construction of mechanisms. Here the imaginative mind mentally pictures the instrument which will meet the demand. The ultimate aim of the faculty in this case is utility.

The creative imagination may be used for aesthetic purposes where the aim is beauty in poetry, music, dancing (rhythmic), or drama.

I have been dealing so far with the active aspect of the imaginative faculty, but there is also the passive aspect. The active is creative, positive, and fruitful; the passive is receptive. The latter absorbs the active images of another mind until there is some response stirred within, which like a mirror reflects the external image. This is a very valuable aspect of the faculty. Here the thought goes out to meet the image created by another, visualizes it, and instinctively knows when the vision is a true one. This power to rightly judge and appreciate the images of others should be trained. It shows possession of the imaginative faculty, dormant but able to be aroused and to become creative.

The creative imagination can be trained by deliberate and wise choice of the best in art, music, and literature, by the endeavor to reach out to the Life Spirit behind these expressions, and by the understanding of the reason for the appeal which they make.

Coleridge after listening to Wordsworth read his poem, "The Prelude," was so stirred that he wrote:

"So stirred and yet conscious of it close I sat; my mind being blended in one thought.

Thought was it? or aspiration? or resolve?

Absorbed; yet hanging still upon sound. And when I rose, I found myself in prayer."

If the true appreciation of the imagination of another can lead to such heights, it is indeed wise to learn to use the receptive aspect of imagination so that we know instinctively the true from the false—the real from the unreal. When we are so stirred that we *must create* instead of receive, our images may in their turn inspire and help those about us.

The Basis of Success in Speaking

BY LÆILA M. HUTCHERSON

SUCCESS in speaking depends upon the ability of the speaker to present so clear, so precise, so complete and true a picture or thought form to the mind of the persons addressed that they may view the subject in as clear a light as the speaker. Even though a speaker have a truly worth-while message and be fully conversant with the matter from beginning to end, it by no means follows that when he mounts a public platform the attention he has momentarily secured will be retained throughout the discourse, or that the words he utters will leave any effective impression. Other and most important factors must be taken into consideration, notably psychology, the science of the mind. There are certain definite rules governing the transmission of thought which must be observed to achieve success. Ignorance of these laws may bring to nought the noblest message ever spoken. This then is a requisite for successful speaking, that the speaker learn the gentle art of "tuning in," of bridging the gap which lies between himself and his audience.

How is he to do this? By establishing a feeling of fellowship, warming up his atmosphere, so to speak. Some jovial, Jupiterian remark helps to relax any existing tenseness and attract the interest of the indifferent, thus clearing the way for an introduction of the subject. The bigger the subject, the more important the details of approach. If you have ever watched an ocean liner being moored to a dock, you will have noticed that first of all a slender rope is thrown to the man on the pier, then a heavier one, and finally strong cables hold the ship fast. Previously, however, every precaution possible is taken to prevent too severe a jar due to crashing against the pier. Buffers are let down the ship's sides between her and the dock. Thus she is

drawn safely, smoothly to the landing place ready to discharge her cargo. Just so in effective speaking. When the attention of the audience is gained it must not be allowed to wander, but by every imaginative, descriptive, appealing, convincing art of psychology it must be held, and the result will be like unto the successful anchoring of the vessel.

The only course open to one who desires to form a solid basis for effective speaking is this: after he has mastered his subject thoroughly so that he is able to approach it from every known angle, he should practice all the psychological rules of speech-making upon every man, woman, and child within the radius of his environment who will listen to him. He might even try it on his dog, for at times animals show a very fine sense of discrimination. In this way he will learn how to appeal to people's sympathies as well as their reason, how to awaken a desire for knowledge and how best to supply the inner craving of the heart for spiritual food. Thus he will gradually become able to paint so realistic a picture of the benefits that will accrue from the acceptance of the truths he proclaims that his audience will be eager to put them into practice.

With a sufficient number of public speakers of this type giving out the facts of esoteric philosophy there will be a rapid spreading of truth all over the world, hastening the dawn of the great Millenium. "Without the Word was not anything made that was made."

No idlest word thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths; the paper tablets thou canst burn; of the "iron leaf" there is no burning.

—Carlyle.

Worth-While News

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

Decency in the Moving Picture Business

The following article which appeared in the *Los Angeles Times* under the title, "Efficiency and Smut," shows that the progressive members of the moving picture industry recognize the fact that decency pays in dollars and cents, and therefore they are voluntarily trimming their sails accordingly. Moving pictures are in a position to exercise a tremendous influence upon the morals of the nation, and the greatest of responsibility attaches to their producers. The moving picture business is primarily commercial. Men and women are in it to make money, and when they find that they can make more money by putting out decent pictures, that is, pictures which have no element of licentiousness in them, the other kind will disappear. That which the producers are doing of their own volition in this direction and not under the compulsion of law is a good sign.

Individual directors may permit suggestions of smut and indecency to trickle into some of the moving pictures offered to the public. They have minds that accept that slant. But the film industry as a whole is clean and proposes to keep that way.

At Harvard University Will Hays told an array of students some of the plans and methods for keeping the movies in order. There are numbers of indecent plays now running in New York and elsewhere. There are also numbers of salacious books written for their dramatic value. But these plays and books do not reach the screen. Within the association of picture producers and distributors there is an agreement and understanding that works so efficiently that in the last year or two more than 150 books and plays that have been held up as dra-

matic or literary successes have been quietly but firmly restrained from admission to the screen. This is no boycott of talent; it is no obnoxious censorship. It is simply a business understanding based upon the known fact that clean pictures pay best.

A new generation of movie patrons is coming in every year. They are recruited from the ranks of the young and the appeal to them must be made with wholesome films. To the satisfaction of being decent is added the comforting assurance that it is good business.—*Los Angeles Times*.

The Juvenile Delinquent

The following clipping gives us a picture of how the youth is often gradually converted into a gangster, thereby adding to the wave of crime which, it is said, is sweeping over the country. As stated below, proper training in the home and schools and adequate supervision of play and amusements are the means by which potential gangsters may be transformed into good citizens. Community social work, that is, social service, is one of the big agents that is working to accomplish this object. Those who live in towns and cities and know the facts have a great opportunity for service of a most valuable kind, and one which incidentally will do much to create good destiny for the ones who render it.

The extent to which criminal careers begin in adolescence is partly indicated by the youth of present day delinquents and by the number of adolescent gangs engaged in predatory activities. Demoralization begins with the boy's entrance into the game or earlier. Beginning as a truant, he becomes in turn a minor delinquent, a hoodlum, a reckless young sport or a daredevil, an occasional criminal, and finally, if nothing intervenes, he develops into a seasoned gangster or a professional criminal.

Thus does Dr. Frederick M. Thrasher, noted student of sociology express his opinion that the heart of the crime problem is the juvenile delinquent, and that it is in this type of character that organized crime has its roots.

That the juvenile delinquent of today is the potential criminal of tomorrow is something recognized by the leading sociologists all over the country, but, while admitting the fact, they are lax in taking steps to remedy the condition and overcome the evil. Without a doubt, prevention is the safest and least expensive course with crime, but millions are spent to apprehend and punish criminals while very little is used for preventive measures.

The gang spirit is natural; it is, in fact, instinctive. But it can be turned to good as well as bad account. The forces that operate to make a gang an agency of wrongdoing can be replaced by influences of a wholesome kind. The power of organization which has been employed by crime can easily be turned into a field of constructive endeavor. The youthful delinquent with his super-abundance of energy, his propensity for organizing, can through proper training in the home and schools with careful communal supervision of play and amusements be made over into first class raw material for good citizenship. Prevention is far better than cure.—*O. P. News.*

The Fails of Vivisection

The succeeding article throws considerable light on what is done in the vivisection laboratories. Cruelty very evidently is a common thing there, and cruelty of a particularly atrocious nature at times. It is a delusion that knowledge which will be of real benefit to the human race can be obtained by systematic cruelty. Incidental cruelty sometimes cannot be avoided, but systematic, premeditated, long continued cruelty unquestionably will create diabolical forces in the lower Desire World which will so influence the minds of the vivisectioners that they will be prevented from obtaining new knowledge of any particular value. Moreover, they will be subject to delusions, which will be projected into their minds by these unseen desire-world entities, and they will proceed to foist these delusions upon the public in the form of new treatments which are basically incorrect and injurious, the net result being injury to health instead of improvement. From the consideration of these facts, which are known to every real occultist, we may

see that a very large part of the investigation which is performed under the conditions described below is vicious in nature, and will be productive of evil instead of good.

By the Duchess of Hamilton.

The American public should make themselves acquainted with the practices which go on in the vivisection laboratories of the country.

Vivisection, instead of helping medical research to achieve results which will prevent or cure human disease, is believed by many well-informed people to be actually an obstacle to progress. Cruelty can not be an essential condition for the advancement of human knowledge. The vivisectioner is permitted to carry on, under the plea of utility, practices which are revolting to the moral sense. The common man who mercilessly flogs his horse or otherwise ill-treats animals, is accountable to the law and rightly punished. Under the high-sounding name of "medical research," animals are now subjected to iniquitous treatment, cut open, mutilated, poisoned, and kept in artificially diseased conditions, with organs or bits of organs removed, or obstructed. They are kept in small cages, lingering for weeks in pain and misery.

The American public should go and see for themselves the conditions under which hundreds of thousands of animals are kept in laboratories and "animal houses." They can exercise their rights as citizens and demand access to laboratories where animals undergo vivisection. If these experiments were done in public, there would be such an outcry that they would speedily be stopped.

A recent visit to a research institute in New York disclosed dogs, cats, monkeys, rabbits, rats, and mice kept for experiments, or after being experimented on. The cages and receptacles in which these poor victims are kept are disgracefully small and wholly unsuitable. This institute, whatever the intentions of its founder were, is now a world of misery and pain for the thousands of animals imprisoned there. The vivisectioner's knife is busy in the many laboratories devoted to "research" and the mutilated animals bear speechless, but nevertheless eloquent, witness to man's brutality and insane belief that the secret of health can be found through the methods of the Inquisition.

The leaders of thought and progress have condemned vivisection—such men as Shakespeare, Tennyson, Robert Browning, Voltaire, Victor Hugo, Tolstoy, Ruskin, Wagner, Charles Dickens, Alfred Russell Wallace, and Robert Ingersoll.

A sight of the vivisection laboratories would probably have filled them with despair of the human race.—*Detroit News.*

Question Department

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

BY JOSEPH DARROW

Is Christianity Permanent?

Question:

Should we embrace the Christian faith? Is Christianity a permanent thing in the world, or is it just a passing religious phase that will later be superseded by some other religion or philosophy?

Answer:

Christianity has come to stay. Max Heindel says regarding it: "At the point when the sun entered the sign of the Lamb, Aries, the Aryan religions were inaugurated. The religion of the Lamb is to hold sway for the next great sidereal year while the sun by precession passes around the twelve signs of the zodiac, as the religion of the Bull held sway during the previous celestial year from the time the sun entered Taurus until it left the same sign on its next passage." From this we may see that the Christian religion is to have a total period of manifestation of thirteen celestial signs or more than 25,000 years. The spiritual influence preparatory to Christianity began about the time when the sun by precession entered Aries, which was 1658 B. C. Christianity proper began when Christ superseded Jehovah as Earth Spirit in A. D. 33.

Preceding the Christian Era we had the reign of Jehovah. Jehovah is the God of law. He was in charge of human evolution during the latter part of the Atlantean Epoch and the first part of the Aryan Epoch. In the beginning man-

kind would not learn its spiritual lessons by anything but law, that is, force. But law breeds violation of law, that is, sin. Wherever we have law, we shall have its violation by undeveloped individuals. Therefore it is easy to see that if the people can be induced to rise above law, that is, voluntarily to make their actions so perfect that they do not violate any law, we shall have made a great advance in evolution. This is the function of the Christian religion. It is designed to supersede law with love.

Christianity is based primarily upon the fact of the unity of all life. Love would be largely an abstract conception if it were not for this fact of unity. In spirit there is no division, and the apparent separateness between individuals is only a temporary phenomenon while we are living in crystallized physical bodies. If we can get this idea firmly in our mind, we shall have very much less difficulty in living up to the principles of the Christian religion. In addition, the great Law of Consequence is based primarily upon the fact of the unity of all life. When we do a certain thing, either good or bad, to another person, we are actually doing it to ourselves. When the effect finally arrives in concrete physical form, it is spoken of as the result of the Law of Consequence. This law could with equal truthfulness be called the Law of Unity. The Christian religion is designed to emphasize in the consciousness of men the fact of the unity of all life, so that they will thoroughly learn it and become able to govern their actions accordingly.

The Christian religion is to be followed by that of the Father. We do not mean by this that the former is

to go out of existence at that time. We merely mean that then we shall have learned the principles of the Christian religion so thoroughly and have engraved them upon our minds and hearts so deeply that we shall almost automatically live them.

Those who pass their cosmic examinations in the present School of Christianity will have the privilege of taking up the next cosmic course at the beginning of the succeeding great sidereal year. It will be tremendously well worth while to keep up with the class and not fall behind. It behooves the Egos of the Western world particularly to line up with the Christian religion. If we are to go ahead in evolution we must get into the Christian ranks. The people of the East, who are still under various phases of Jehovah's religion of law, namely, such systems of philosophy as those of Confucius, Buddha, Zoroaster, and Mohammed, must gradually one by one find their way into the Christian fold if they are to continue their evolution in this Day of Manifestation. If they persist in clinging to the old dispensation, the old religion of law, the time will come when they will lose touch with modern evolutionary progress, and will be compelled to drop behind and await the beginning of a new cosmic day. The pioneers of the race are in the Western world. The Christian religion was sent to all humanity, but it was recognized that it could be accepted first only by the pioneers of the West. Then it was expected that the races of the East would gradually be drawn into it. The present Aryan Epoch is the most critical one in our entire evolutionary journey. This is the time when the Egos of our life wave who have traveled together so far will have to endure their most severe testing. Now is the time when they will demonstrate whether they are sufficiently adaptable to continue with our life wave, and Christianity is the great test which will determine this adaptability and the fitness of each Ego to go ahead.

How the Invisible Helpers Work

Question:

Is it true that the Invisible Helpers can get into the intestines and manipulate them to bring about health?

Answer:

Yes. The Invisible Helpers, working in their etheric bodies, are not restrained in any way by physical matter. Therefore it is perfectly easy for them to penetrate into the innermost parts of any organ in the body, and there perform the manipulations which are necessary to change a diseased condition into one of health. Many diseases, perhaps the majority of them, are caused by toxic or bacterial conditions in the intestines. In certain extreme cases they become blocked, and unless this condition can be removed, death results in a comparatively few hours. The Invisible Helpers in their etheric bodies can proceed into any part of the intestines and manipulate their walls and their contents to bring about a more elastic condition and remove the stoppage.

The Invisible Helper is a person who has developed the etheric soul body to the point where he or she can separate it from the physical body, either consciously or during sleep, and function in it as an independent vehicle on the invisible planes. The Rosicrucian Philosophy states that the Invisible Helper is able to attract to himself any required amount of physical matter in order to materialize a hand or fingers for the purpose of manipulation. The archetype of the body is responsible for this. It constantly tends to draw material to it, which ordinarily is used for building up the body. The archetype continues to vibrate and to attract material after the Ego has left its physical body in a soul flight. The real difficulty in such cases is to keep from materializing. The Invisible Helper avoids this while on his soul flights by an effort of will; that is, he wills the physical matter not to assemble itself about the archetype. But when he wishes to manipulate any part

of the body of a patient, he allows the archetype to attract the necessary physical matter.

To many of our students the Invisible Helpers and the way in which they operate are something of a mystery. It is hard for some of them to believe in the reality of the Invisible Helpers and the healing processes which they carry on. But when the above facts have been grasped, this difficulty will disappear. Healing by means of the ministrations of the Invisible Helpers is destined in the coming age to be almost universal.

The question arises as to why the Invisible Helpers do not heal every sick person who applies for their aid. The answer is that one cannot be healed by external agencies until the Law of Cause and Effect permits. When an Ego by wrong living, perhaps in several lives, has set forces into operation which are destructive in character, it must experience the reaction of those forces. This may be in the form of an accident, disease, or other misfortune. When these forces have spent themselves sufficiently, it is possible for the Invisible Helpers to come in and facilitate the process of recovery, particularly if the person in the meantime has generated some new destiny for himself by reform, regeneration, or service to others. Then he has earned help from higher agencies. Then and then only can the Invisible Helpers come to his relief.

Suicide While Insane

Question:

Does the insane person who commits suicide suffer the same pain and the same penalties that the ordinary suicide does who is in his right mind when he commits the deed?

Answer:

The Rosicrucian philosophy indicates that there is no difference between the two cases so far as the penalties are concerned. When a person destroys his physical body, the archetype still continues to vibrate. It is something like

the propeller of an ocean liner when the boat has its bow submerged and the propeller is sticking out in the air. This causes what is called "racing," which produces a bad vibration throughout the entire ship. It is not only very disagreeable to the passengers, but if continued long enough it weakens the ship. Something similar happens to the suicide. There is no physical body to dull the vibrations of the archetype, and the result is an intense gnawing pain, which continues as long as the person should have lived.

An analogy may help us to get the correct idea. Suppose a man is riding in a motor car, and quite suddenly becomes insane and runs the car over the side of a bridge into the river below. The effect on the man is exactly the same as it would have been if the car had gone off the bridge because of the steering gear having broken instead of on account of his insane act. In "The Death of the Soul" Max Heindel discusses the loss of the vehicles which the Ego suffers when it persistently follows the path of evil instead of the path of good. The Ego in such a case finally loses not only its physical body but also its etheric, desire, and mental bodies, together with their seed atoms. Then the spirit stands naked and automatically gravitates to the planet Saturn, thence to chaos, where it remains until the dawn of a new creative day. Mr. Heindel says: "It may seem unjust that the spirit should be made to suffer though it has committed no wickedness, but on further thought it will be understood that as the personality is the creature of the higher self, the responsibility exists and cannot be evaded." This case is exactly parallel to that of the insane person who commits suicide. Insanity is not something that comes upon an Ego by chance. It is due to lack of self-control, usually over a series of lives. The Ego is responsible for its vehicles and the control of them. If it allows them to get away from its control so that insanity results, logically the results cannot be evaded.

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.

Prenatal Astrology

BY ELEANOR JENNINGS

(Continued from May)

PRENATAL work requires a very nice care in the calculations, and demands a clear understanding of the laws of physical conception (and the willingness to hound people with intimate questions till you get the facts you need). It has nothing of fortune telling about it. But short of definite spiritual sight it tells more of the human being than anything else possibly can. It opens up the mysteries of so-called twin births, and shows the reason that a birth chart frequently does not fit the life nor describe accurately the appearance. But it seems to me to be real astrology.

There is no epoch so fascinating to a student as the lunar epoch. It touches on one hand the mysteries of the unseen and intangible, yet it connects them in beautiful exactness with the known laws of physical generation. It adds to the known laws a deeper significance, and makes possible a greater knowledge of a very sacred mystery, operating in the field of the physical. It is impossible

to study it or to discuss it without including the known facts of physical generation, and if any one is unwilling to face these related facts, this is the place to stop reading.

For the present we will assume that a certain Ego has built the concrete mental body and the desire body. This naturally precedes the conception period, in the physical sense. The next pre-eminent need is a physical body of a certain type, and destiny may require the Ego to live with certain parents. The human father, and especially the mother, must be under such planetary directions as accord to some degree with the key vibration of the returning Ego, and usually there must be as well a related lunation close enough to the time of etheric connection with the mother to give the needed lunar impulse. This may occur at the beginning of a menstrual period several days before sex union in cases where a child is ardently desired and planned for. There seems a reasonable certainty that sex union is to occur within a certain time limit in these

cases and they explain the occasional date of a lunar epoch preceding by a few days the date of marriage. This has led to some cheap witticisms due to confusing the date of the lunar epoch with the date of impregnation, which are quite different matters. The latter is well known to physicians as not immediately coincident with sex union. This inaccuracy renders some otherwise valuable investigations almost worthless. Ask any physician about the matter of sex union and conception and he will at once tell you, if he is informed and of the later schools of research, that there is a real relation to be sure, but not exact coincidence.

I have enough cases in my files where parents, married for some years and having no reason to be embarrassed, have given me data which proves the lunar epoch to precede sex union by several days. I find that the term used by the doctors as normal, 273 days, usually dates from the day of impregnation, and swings to a perfect rhythm with it in the date or dates of quickening, labor, and birth. Why do I say "dates of quickening"? Because there is evidence that in some cases there are two dates of importance along this line. I am not sure yet what they mean, and they always occur in irregular epochs, usually of short term pregnancies. I have had four children myself, and while I wasn't studying astrology at the time, I was very keenly interested in dates, even to the hour. I have data given me by other mothers, and astrology supports their assertion that quickening may be felt very strongly at twelve to thirteen weeks instead of the minimum of sixteen weeks which the doctors assert is the earliest.

The study of the lunar epoch would save many a mother and baby, even reckoning the course of the term from the last period, for it tells why each experience is different from any other, and outlines the influence most potent during the time. It tells why some babies are born very much short of ten lunar

months, even when there is no reason to guess at dates; and it tells why some are delayed till eleven, usually to save the life.

When you think back to the beginning of the return to earth life, the destiny involved, the types of bodies to be assembled under the planetary forces which can build them, the parents who can give the needed physical body, the time when they can give it, is it odd that the Ego must now and then shift from the cut and dried rule dear to the rigid calculator, and use the planetary force which he must have at the time when he can get it? So if you have been indifferent as to the lunar epoch, try thinking of it as a thing quite apart from the physical, yet related inevitably to it. If it is a first baby and the epoch precedes the marriage, don't be disturbed; it doesn't prove the epoch to be unreliable. If it is too far away from the time of the marriage, it may be better to ask some other student about it before you say anything to the parents.

One thing you must be prepared for: you will seldom find your charts working out to the second, as the ones in the books seem to do. And it is the conclusion of several expert workers that the epochs will swing back to what *should have been* the correct time whether the variation was due to a doctor or to some circumstance attending the birth. If it's a natural birth, and by this I mean not a surgical delivery, the time of the child's cry is usually the best basis for calculation. But ask about it. I have one case where the baby was a long time coming to life after she was born. In her case I should have been badly at sea if she hadn't been, as her parent described her, "a Rosicrucian baby" and they couldn't have given me all the details.

Ask questions when they give you the date. If it's an adult, ask what he knows about the normalcy of the prenatal term; it may save you a lot of worry, and save your faith in yourself. I ask for so much information I am sure many peo-

ple wonder what I want it for, but it's all necessary. An incorrect lunar chart means an incorrect solar chart, and if you can't get a vouched-for birth time, it is almost a waste of time to try to work out the series. If you are an expert and can look at a face or a photograph and arrive at a time for the birth which you can prove by events, you can usually go ahead with confidence; but if you are not gifted with this ability to find the birth hour, do your preliminary work on epochs with data upon which you can rely.

I am the happy possessor of a mind that leaps joyously at mathematics and finds it a real delight. I have had students who amazed me with the things they did to a set of lovely and rhythmic calculations. If you dislike the simple rules for the natal charts, I advise you to let the epochs alone. The farther back you go, the more there is need of exquisite carefulness. Sometimes when I can't get more than rather general data, I find a certain set of degrees emerging and repeating themselves until they give me a clue that eventually works out into the beauty of design which I see in the series of epoch charts. So for me there is the double joy in this work: the building of a bridge back to the higher mental plane, and the story that is written into the set of charts.

Sepharial found an extraordinary correspondence in the place of the moon in the lunar epoch and the place of the sun in the solar epoch. He based his calculation upon the position of the moon in the lunar epoch, and its relation to the sun of that epoch. He used as a time factor the ascendant or the descendant of the lunar epoch, and found that the solar epoch gave prominence ordinarily to some vital factor prominent in the birth chart outside the two basic ones of the moon and the ascendant or its opposite.

He speaks of finding the moon of the solar chart very frequently in the same degree as the midheaven at birth. My experience has found the moon of the

solar epoch very often on the place of the sun at birth, or very close to some prominent planet of unusual power in the birth chart.

An honest testing of the solar chart compels the open-minded student to recognize that there is a relation to the chart of birth and to the chart of the lunar epoch. That there is strongly evident a harmony and an intimate sympathy between them and the current of force running from the solar down through to the natal chart is remarkable. The few exceptions occur in charts of somewhat vague type and apparently charts in which the time of physical birth was not so rigidly estimated as in others. I think that the higher type of Ego makes a contact with the parents or with one of them on the higher planes very close to the time of the solar epoch. When I have the charts of the whole family, this is easy to trace and is frequently a real help in working out a series of charts for a young child.

But there is evidence that a less evolved type of Ego slips into a family with little plan about it. Sometimes they want to get back into earth life and care little about the parents. Often they are not able to endure the rapid and fiery vibration of the highly evolved parents, especially the mother of this type, and affiliate with those whose slower vibration is easier to contact. This is one reason why parents of the strictly physical type are apt to have so many children. They live a very physical life, and provide frequent opportunities for incoming Egos to make the needed contact and effect a new start toward earth life. There may be little real affinity between the Ego and the parents.

The connection with the parents links the etheric or lunar epoch to the solar in its major vibration, and study of even these two epochs will make this clear. The birth may shift a little from a perfect rhythm and seem unrelated to the lunar and solar aspects. This is sometimes due to peculiarities of the mother's general health or the current conditions

in her chart; sometimes a heavy and powerful transit is the cause, deeply affecting both mother and unborn child. These are matters which cannot be reduced to a general rule, but in each special case the cause is not impossible to find.

The old saying about "bricks without straw" applies very closely to this study, as the Ego is forced to use the grades of material (on any plane) to which he has earned a right. If he is trying to perfect some glaring inequality, he may choose to impose upon himself certain conditions which will serve as tests in his lower bodies and in his life on the earth plane. In this intention you may find an explanation for some puzzling factors in natal charts.

In a general way the solar epoch chart defines qualities rather than abilities; character rather than temperament; relations rather than activities. It is something for us all to study and try to understand. It suggests processes of mental development and intention, not event. It shows times of contact with the lower bodies, and is a real help in all work dealing with training of any sort, whether occult or practical. It may control the desire body through its relation to the desire chart, or it may very well be overwhelmed by a powerful desire or emotional body. The comparison would give the clue to the relative strength of each one, and the lunar epoch might respond to one more emphatically than to the other; by this I mean that the lunar chart may be in closer tune with the Mars or desire chart than it may be with the solar or mental chart. Emotion may rule rather than reason.

Though these epochs give so much information, I am not surprised that they have been undiscovered until very recently. Of course the well known Trutine of Hermes was known as a theory, but it was not presented to students in a form that made it easily usable. To the energy and patient work of

Sepharial and Mr. E. H. Bailey all students owe a great debt. But even so, all of us will find that no one knows all about anything. There are some contradictions in the work of each one who offers a theory to the world. We find them as we work and so we learn that we "must not believe anything because it is in a book. . . ." but because it proves to be true as we work with it.

As natal astrology can be measured by prediction as to event, so the lunar epoch can be measured by the state of health and also by event and general character traits, while the solar can be tested by the evidence of mental activity and by the hints it contains of the soul force which it is serving. I arrange the material as follows:

Natal Epoch—physical birth.

Lunar Epoch—etheric birth, and generation of physical body. (See *Cosmo-Conception* by Max Heindel, pp. 60, 134-37.)

Mars Epoch—emotional body's birth, probable generation of etheric body.

Solar Epoch—mental body's birth, probable generation of emotional body.

In finding the Mars epoch I proceeded as follows: I took a chart whose data were absolutely sure and vouched for, a natural birth. It was a chart which belonged to a grown person, so that I might study out the progressions in all the epoch charts. I set the ones for which the rules had been given, worked out very carefully the chart of descent, and then carefully compared the results. I found that certain key notes kept reappearing, and keeping them in mind I looked for a date between the solar and lunar epoch which might fit into the series so far as planetary harmony went. Then I subjected this tentative chart to a measuring by event as well as a very thorough comparison with the other charts in their progressions. It worked out acceptably and fitted in like interlocking tile.

But I wanted to try a harder test and took charts of which I was less certain

of emotional events, but which were based on authentic data. I would write a brief statement of the Mars chart I found in the series and include the dates of events which I should expect to have occurred under its swing. I would ask the subject to report back as to the accuracy of the work. One very encouraging report said that I had described "secret desires," which I felt was doing pretty well. I have found few students interested enough to do the work of preliminary calculation which must be done to keep the chart within hailing distance of rules. It isn't worth while to guess at it and then talk about it. Astrology is too serious a matter for any margin of inaccuracy that can be avoided.

The practical value of the Mars epoch is evident when we realize that probably fifty per cent of the ills of humanity have their origin in the emotional body. A very little thought will remind you of the cults that teach the realization of desire, and the inevitable resultant strain upon the emotional body. Knowledge of its construction would be valuable to any teacher who had to deal with the problems of others. Types of Mars epochs will be found to vary remarkably. You may work out a fine mental chart, powerful and of unusual strength, and find the desire body is described in a chart decidedly low in tone, selfish, and somewhat cruel in nature. This isn't so strange. Many whose intellect is colossal lack a fineness of personal desire and can be very selfish and cruel.

In contrast, the crude mental chart may accompany a desire chart so lovely in tone, so clear and fine and high in its colors, that again you wonder. But still it is not so strange; the sweetest and loveliest natures are not always powerful in mental ways, but they are so good that they shame the mentalist. Usually religious in trend, these desire charts sometimes describe mystics of wonderful attainment.

The lunar chart will be in harmony with only one of such contrasting inner

charts, and if the series is for an adult, it is often interesting to see the result of this cross fire in the life. If it be a child's set of charts, very valuable help can be given the parents.

You may wonder why I use the term, "Mars" epoch. Probably because I think of the emotional force as primarily energy, and for this force we look to the ray from Mars. Most teaching declares that our earth is linked most intimately to Venus and to Mars, an occult matter which I mention but make no attempt to discuss beyond commenting upon its rational appeal. Whether you think of Venus in the high and positive mental vibration, as it would be considered in the mental chart, or in its negative and physical vibration on the physical plane, we certainly respond to its stimulus. The Mars ray is described as primarily of energy or force, but it has a wide range of power in scientific achievement, and would naturally be of great importance in this world period. We have not yet learned to respond to its highest expression, and the help of this epoch chart may be vital in an intelligent effort toward this end.

Values in this epoch would naturally fall into terms of response to the stimulus applied either from the mental subplanes, from those arising within the desire plane itself, or those heavier, almost automatic impulses coming from the physical plane. These varying states of consciousness and their relation to one another seem to me very incomplete if this Mars epoch is not included in an astrological study.

The interest of students may wilt before the tentative theory of the way to find this epoch, but since every phase of knowledge began with this same sort of experiment, there would seem to be no other way open. The student who possesses a keen intuitional sense has an immense advantage, but to those lacking this aid, there remain the process of logic and the chance to try out the

(Continued on page 278)

The Children of Gemini, 1927

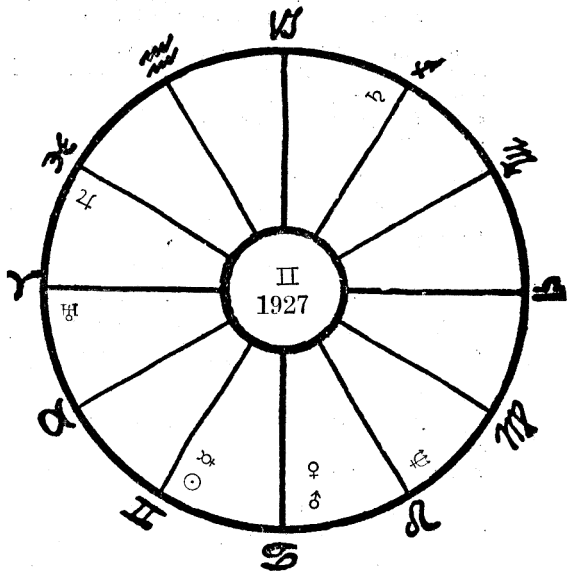


A Character Delineation of the Children Born between May 22nd and June 21st, inclusive, 1927.

The children of Gemini as a rule are restless, changeable, and lacking in energy and initiative. They are dual in nature, which causes them to change their minds frequently. Their promises are made with the best intentions, but too frequently they are not kept because some one has influenced them to do something else, and forthwith their promise is forgotten. The Gemini person loves change. His desire to please is the great reason for his wavering and being unsettled. Too frequently he is torn between two desires, like the boy on the fence who doesn't know which way he should jump. The Gemini man is nimble with the fingers and quick as a mental worker, but he is prone to have too many irons in the fire, which frequently spells failure.

The children born this year during the time when the sun is passing through the common, airy, and mental sign of Gemini will be very alert and full of impulse, for the impulsive and quick-witted Uranus is in the martial sign of Aries. This will cause the already active and restless Gemini child to want even more activity. He will desire constant mental change, but he should be taught mental concentration and to finish one thing before he begins another.

The children born between the 8th and the 16th of June will be of a most lovable, vivacious, yet impulsive temperament,



for we find that Jupiter will then be in conjunction with Uranus in Aries, Mars, and Venus will be in conjunction in the warm-hearted sign of Leo, and Jupiter and Uranus will be trine to Mars and Venus. These configurations will bring more than usual vitality and stability to the Gemini children, and should give musical ability. They will be good mimics and entertainers. This will make them very popular; in fact they may be

(Continued on page 278)

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

Your Child's Horoscope

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

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

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

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

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

VIOLET PEARL C.

Born January 23rd, 1914, 12 Noon Eastern Time.

Lat. 46 N., Long. 64 W.

Cusps of the Houses:

10th house, Capricorn 26; 11th house, Aquarius 20; 12th house, Pisces 27, Aries intercepted; Ascendant, Taurus 19-43; 2nd house, Gemini 16; 3rd house, Cancer 6.

Positions of the Planets:

Saturn 11-34 Gemini, retrograde; Mars 8-22 Cancer, retrograde; Neptune 26-41 Cancer, retrograde; Moon 1-39 Capricorn; Venus 28-13 Capricorn; Jupiter 0-26 Aquarius; Mercury 1-42 Aquarius; Sun 2-49 Aquarius; Uranus 7-18 Aquarius.

"There's a divinity that shapes our ends,
Rough hew them as we will."

—*Shakespeare (Hamlet).*

This may well be said of Violet's life. She has so lived in past lives that the divine law of God will attract to her the friends who will largely shape her present life for her. With the fixed sign of Taurus on the Ascendant, and the life ruler, Venus, in conjunction with the Midheaven, also with Jupiter, Mercury,

the sun, and Uranus in the tenth house and in the sign of Aquarius which rules friends you may throw this young lady out of a tenth-story window and she will land in a bed of roses or in the arms of a friend without a bruise. She probably is destined for a public life, and will be unhappy and out of her element if the parents should attempt to keep her secluded. The stage and the moving pictures will be apt to call to her. She will have an unusual infatuation for dancing, but it will be wiser if the parents cultivate her voice as her vocation. With Saturn trine to the planet of impulse, Uranus, she will be considerably protected from the temptations which so often beset the lives of young women who are attracted to a public life or the stage.

Home will hold few charms for Violet, and she will be restless in the home environment. She will also show the nervous and irritable side of her temperament there.

With Mars and Neptune in the sign of Cancer, Mars in opposition to the moon, and Neptune in opposition to Venus there will be danger of her forming habits of wrong eating, which would eventually undermine her health, as poor assimilation of food will be the weak factor in her body. She should be taught while young to refrain in the main from sweets and desserts, also

from stimulating drinks. Neptune afflicted in Cancer may bring the temptation for the latter should she be thrown among people with Bohemian tendencies, which a public life usually entails.

JEAN HARRIET J.

Born April 20th, 1919, 6:30 P. M.
Standard Time.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Leo 4; 11th house, Virgo 7; 12th house, Libra 6; Ascendant, Libra 28-38; 2nd house, Scorpio 27; 3rd house, Sagittarius 29, Capricorn intercepted.

Positions of the Planets:

Moon 1-10 Capricorn; Uranus 0-48 Pisces; Mercury 10-42 Aries, retrograde; Sun 29-49 Aries; Mars 4-18 Taurus; Venus 4-23 Gemini; Jupiter 9-20 Cancer; Neptune 6-32 Leo; Saturn 21-21 Leo, retrograde.

Here we have the horoscope of a girl who has surely woven a very complicated pattern into her life, and has come back into her present physical body to pick up the many threads which she has dropped in other lives. She will be called upon by the Lords of Destiny to improve her opportunities, many of which she has neglected in the past. As Henley says:

"It matters not how strait the gate,
How charged with punishments the
scroll,

I am the master of my fate;
I am the captain of my soul."

We find the planets in this horoscope scattered all over the map. The nine planets are placed in seven signs, and what a lot of aspects! The good and adverse aspects are quite equally divided, showing that the life of this girl will be full of experiences. The progressed moon is the time marker of events, and sets off the aspects. Like the minute hand of the clock it marks the time when events occur. Where the planets are so scattered, the moon is almost always either in conjunction, square, sextile, trine, or opposition to some planet, be it

good or ill, thereby bringing a constant flow of experiences into the life of the native. This girl's life, therefore, will not be dull, and she will have more freedom to shape it than the other girl whose horoscope appears in this issue.

Jean's Mercury will be direct two years after birth, so she will not be handicapped by retrogression. Mercury is sextile to the ruler of the horoscope, Venus, and trine to Neptune, which we find elevated in Leo and in conjunction with the Midheaven, giving musical talent with stringed instruments. The employment in which she should be successful is government work, the diplomatic service or work in a counsellor's office. With cardinal and fixed signs on the angles, she will be forceful and determined in her actions generally accomplishing what she sets herself to do. The ruler of the Midheaven, the sun, which represents the government, is exalted in Aries in the 7th house, trine to Saturn, and conjunction Mars. This will bring the good will of those in authority.

Jean will be especially favored as regards health. With the sun in conjunction with Mars she will have a great deal of energy to overcome any slight ailment with which she may be afflicted.

VOCATIONAL

ROGER N. V.

Born August 28th, 1911. 1:40 P. M.

Lat. 42 N., Long. 71 W.

Cusps of the Houses:

10th house, Aries 5; 11th house, Taurus 12; 12th house, Gemini 20; Ascendant, Cancer 23-25; 2nd house, Leo 13; 3rd house, Virgo 6.

Positions of the Planets:

Neptune 22-50 Cancer; Sun 3-50 Virgo; Mercury 24-06 Virgo, retrograde; Venus 29-18 Virgo, retrograde; Moon 25-26 Libra; Jupiter 9-05 Scorpio; Uranus 25-59 Capricorn, retrograde; Saturn 20-12 Taurus; Mars 26-00 Taurus.

It is customary when choosing a vocation to look to Mercury as a key to the mentality, and Mercury as a rule indicates whether the line of work will be

intellectual or of a manual sort. In this horoscope we find a most wonderfully aspected Mercury. This messenger of the gods is in its own sign of Virgo, in conjunction with Venus, sextile to the inspirational Neptune, and trine to Mars, Saturn, and Uranus. There should be no limit to which this winged Mercury may not rise in the life of this boy.

His will be an unusual destiny. He is a boy hard to understand, for Neptune is on the Ascendant in the watery and cardinal sign of Cancer in which he revels and is very strong. With cardinal signs on the angles Roger will not be content to follow, but will be one who will cut a new path which others may follow. Artistic talent of an unusual nature is shown, and he would also be apt as a draftsman to outline or design patterns. With Neptune, the life ruler, on the Ascendant and also ruler of the 9th house, which is the house of law, and considering the position of Mercury and its higher octave, Neptune, and their aspects, we would predict talent for the law. Roger would make a good district attorney, and could become a silver-tongued orator whose oratory would win him many cases. Mercury is retrograde however. This will have a tendency to delay development, to hold him back mentally; but Mercury will be direct at the age of twenty-two, which will give him plenty of time to succeed in a mental vocation. The moon nearing a conjunction with Jupiter and a sextile to the sun, Jupiter being the co-ruler of the ninth house, governing law, will enhance the prospects of success as a lawyer.

There is one group of planets, however, in this boy's horoscope which we feel it wise to point out so as to help him to avoid any dangers which may arise from that quarter. The moon, which is co-ruler of the life, is square to both Neptune and Uranus, the planets of mysticism. This configuration often gives a tendency to mediumship and psychism, but it brings great dangers if development is forced. It might attract undesirable entities or lead to obsession.

PRENATAL ASTROLOGY

(Continued from page 274)

theory by using known facts as a basis, working from them to scrutiny of the unknown and checking up the results by observation. A group of interested students in Seattle made up a class for study of this series of epoch charts from February to May of 1925. We had a most interesting group of examples, and the agreement was general that the theory stood up under test. It seems necessary to say that this paper advances no theory at variance with sound teaching given to the students of occult wisdom in any dependable school.

All our work limps along on stiff crutches of words. When we try to harness the fire and glow of things that we perceive beyond the crude and tangible, we are aware of handicap and limitation.

I am offering, as one student to another, the truths I have been helped to find, to examine, to test, and to verify by long observation. In this sharing I make a humble effort to pay the debt I owe to my teachers, and I have no personal concern in the outcome. I respect the honest differences of opinion which may arise, and I like the independence and honesty that lie back of differences. If I hadn't differed from the things taught and accepted without question by many of my fellow students, I should today be marking time on the level of my beginning. Those who disagree with me must in honesty find out whether their disagreement is sound or not, and in that examination they will either defend or discard the belief they hold, which is a good and wholesome exercise for their minds.

THE CHILDREN OF GEMINI, 1927.

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too much sought after for their own comfort.

These children should be restrained somewhat in eating, for they may form a habit of eating too rapidly and too much, which would tend to grow upon them and cause ill health.

"Cosmo" Studies

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

BY ALFRED ADAMS

THE OCCULT ANALYSIS OF GENESIS

- Q. Besides being commonly known as the true and inspired Word of God, what else does the Bible include?
- A. It contains much valuable occult knowledge.
- Q. In what part of the Bible is this knowledge found?
- A. To a great extent it is hidden beneath interpolations. Much knowledge of this kind has been withheld as being "apocryphal."
- Q. What does the occult scientist see?
- A. He knows the intended meaning, and can easily see which portions are original and which have been interpolated.
- Q. What may be found in the first chapter of Genesis?
- A. It unfolds the identical scheme of evolution which has been explained in the preceding portions of these studies, and harmonizes quite well with the occult information in regard to Periods, Revolutions, Races, etc.
- Q. What is said regarding the words of the Hebrew language in which the Bible was originally written?
- A. The words of this language, particularly the old style, run into one another and are not divided as are those of our language.
- Q. What other peculiarity is noted regarding the Hebrew language?
- A. There is a custom of leaving out vowels in the writing, so that in reading much depends upon where and how they are inserted.
- Q. What may be seen from this?
- A. That the difficulties to be surmounted in ascertaining the original meaning are great. A slight change in the placing of a vowel may entirely alter the signification of almost any sentence.
- Q. What other difficulties must be taken into consideration in connection with the translation of the Bible?
- A. Of the forty-seven translators who worked on the preparation of the King James' version (that most commonly used in England and America), only three were Hebrew scholars, and of those three two died before the Psalms had been translated.
- Q. What else is to be noted regarding this translation?
- A. That the Act which authorized it prohibited the translators from any rendition that would greatly deviate from or tend to disturb the already existing belief.
- Q. What is evidenced by these difficulties?
- A. That the chances of getting a correct translation were very small indeed.
- Q. What were the conditions in Germany?
- A. They were not much more favorable than in England. Martin Luther was the sole translator, and he did not translate from the original Hebrew but from a Latin text.
- Q. What are the facts regarding other versions?
- A. Most of those used in the continental Protestant countries today are

simply translations into different languages of Luther's translation.

- Q. What is said of the modern revised versions?
- A. They have not greatly improved matters. Most of the old mistakes are still there in spite of the efforts which have been made to eradicate them.

(To be continued)

The Mt. Ecclesia School for Children

Our New Era school is in operation and is beginning to show good results. The school is designed to bring children up in accordance with Rosicrucian principles, taking religion out of the category of dried-up, dead things and making it a live factor in the consciousness of the child. The instruction given in this school includes kindergarten work, music, rhythm, and nature study. The Rosicrucian Service is used every morning, and Astrology is used to determine the needs and capabilities of each child. New pupils between the ages of four and seven will be accepted, either day or boarding pupils. Further information will be gladly furnished upon request.

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

Gemini Sunday School Lessons

The sixth of our series of Sunday School lessons covering the month of Gemini from May 22nd to June 21st is now ready. Each booklet contains four lessons. These are designed for the use of Sunday Schools in our Centers and in homes. The development of the child in the Sunday School is a most important phase of our work because thereby workers in the Rosicrucian Movement of the next generation are being prepared. The booklets are 15 cents each or \$1.60 per dozen, and the accompanying Manual of Instructions is 10 cents.

*The Rosicrucian Fellowship,
Oceanside, California.*

Steps to Self-Mastery

A new book with the above title has just been published by Mr. S. R. Parchment, one of the national lecturers of the Rosicrucian Fellowship. This book has 223 pages devoted to various aspects of occult and mystical philosophy, including some of the writer's personal experiences in connection with it. It is very interestingly written, and contains much knowledge that will be of value to metaphysical students. We have a supply of these books in stock, and shall be glad to furnish them on request. The book is attractively bound in cloth. The price is \$2.00 postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Fellowship Centers in Local Directories

It has been suggested to us that if our members would list their Centers in the city directory where they are located, it would be of much assistance to visiting members of the Fellowship from time to time. We believe this is a good idea, and we recommend it for the attention of our members. Centers of the Fellowship could be listed under religious or metaphysical societies in the classified section of the directory.

THE ROSICRUCIAN FELLOWSHIP.

1928 EPHEMERIS Just Off the Press

Our Ephemeris for next year has just been calculated and printed and is now ready for delivery. This gives the planets' longitudes, latitudes, declinations, new and full moons, and eclipses. The arrangement is such that the student can find the information he seeks with a minimum of effort. The type is large, and eye strain is avoided. A superior Ephemeris at the low price of 25 cents postpaid. Get this Ephemeris and see what the transiting planets have to offer you in 1928.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

Baby's Journey

By AMY C. KURT

BABY is asleep in her little bed, the lids lie over her blue eyes like rose petals just fallen, her sweet lips are partly open, and the dainty hands lie quietly beside the soft, rounded cheeks that seem fit only for angel's kisses. There we left her for her morning's nap and baby dreams.

But wait, are they dreams? Surely not to Baby. A little blue-winged fairy was poised on the edge of her dainty cradle as she opened her eyes in dreamland. The fairy held out her tiny hands as she said, "Come with me, little one; I will take you on a trip where you may learn many lessons that may be of help to you as you go on your long journey through the world into which you have just been born. We will visit many of the dreamland folks and fairy homes, where healthy babies spend their long days and peaceful nights while the earth people think that they are sleeping."

The tiny fairy, whose name was Blue Wings, took her little charge back to the heaven worlds whence Baby had so recently come, and there she romped and played with the beautiful heaven children, the little cherubs that are the spirits of infants who have left their earth homes and are not yet ready to return. With her fairy guide, Baby chased the bright-colored butterflies, peeped into the birdies' nests where the nestlings lay, but never, never did they frighten the baby birds or take them from their nests where their mothers had so confidently left them.

Then they gathered beautiful flowers as they wandered through the fields. The fairy told Baby stories of the little plant children of which she was to learn so much in her earth life.

Tired of wandering through the fields, they went into a large room which we might call a schoolroom, as there was so much there to remind us of a kindergarten. A soft, green, mossy carpet covered the floor, a beautiful rose-hedge formed the walls, and great spreading trees covered it like a roof. They found toys scattered about that were made by the lovely thoughts of dear mothers who cared for the little children there. These toys were most wonderful, and were fashioned in such a way that even the babies could learn lessons from them. The material of which they were made was called desire stuff. It was so pliable that it could be changed into as many different toys as the children had beautiful thoughts.

Just as Baby had almost forgotten that she was now an earth child, her fairy guide came dancing along and said: "Come, Dimples, we must be going back to your cradle. Nearly three hours have passed since we left, and nurse says it's time for your lunch. We must hasten so that you may be there in time to wake up in earthland."

But Baby said, "Surely I have not been here that long; it seems but a few minutes since you came for me. I would rather stay here longer. I know more about this place than I do of the earth life."

But fairy Blue Wings took Baby's hand and gently led her back to the earth home where the dainty cradle stood which held her tiny body.

Although Baby would rather have stayed in dreamland, which is her heavenly home, this she could not do. She came to live this earth life with the people whom she will call mamma and papa

and sisters and brothers. She came to learn many lessons, some of which will not be easy. She will gain much experience as she will stay here a long, long time.

Just as Blue Wings brought her back to her cradle and kissed her tiny hand good-bye, the nurse came into the room. The fairy hastily whispered into Baby's ear, "Take your lunch, but do not stay awake too long. I want to take you back to dreamland as often as I can. When you grow older, you will gradually forget me and pay more attention to the earth folks with whom you are to make your home. By and by you will have forgotten me entirely, and then we cannot take these pleasant journeys to dreamland. Then you will say, 'There are no fairies.'"

Blue Wings now kissed her once more right on her pretty pink nose. This made Baby smile. Then she awoke and found nurse standing by her bed, smiling down at her. Nurse wondered what made Baby laugh so sweetly. I wonder what she would have thought if she could have seen Blue Wings kiss her and swiftly float away. But she did not see, and Baby never told.

Dr. Lash's Lecture Tour

Dr. Franziska Lash, who is on the last lap of her transcontinental lecture tour for the Fellowship, will give a series of lectures at Cincinnati, Ohio, in Room 400, Odd Fellows' Temple, between May 16th and May 26th. Further information regarding these lectures may be obtained from Dorothea Du Brentee, 110 Odd Fellows' Temple.

Dr. Lash will lecture at the Baltimore Hotel in Kansas City, Mo., between May 29th and June 13th. She will also speak at the Cooperative Club on May 31st at 12:15 P. M., and at the Scottish Rite Temple at 8:30 P. M. on the same day. Further information in regard to her lectures in Kansas City may be obtained from Mr. Robert H. Hammond, 630

Searritt Bldg. This will be the last stop on her tour, after which she will return to Headquarters to take up the work of teaching in the summer school.

She reports that her work in Washington, D. C. has been very successful. Dr. Bernard S. McMahon has been assisting her there. Her audiences have included a number of military officers and also high degree Masons, the latter having expressed themselves in very complimentary terms as regards her knowledge of esoteric Freemasonry.

The interest in the Rosierucian Movement generally has been greatly stimulated in the cities which Dr. Lash has visited, and we congratulate her upon the good work which she has done.

Lectures on Child Culture

Mrs. Elois Jenssen of Headquarters is now on a lecture tour of California and the Northwest as the representative of the Fellowship, her subject being "The Child of the New Age." Her schedule is as follows:

San Francisco—Rosierucian Fellowship Center, 420 Sutter Street, May 15th, afternoon and evening.

Oakland—Business Women's Bldg., 1608 Webster Street, May 16th, 8 P. M.

Sacramento—Information regarding date and place of lecture may be obtained from Mr. Philip Grell, Sr., 1618 Seventh Street.

Portland—Portland Hotel, May 20th.

Seattle—Rosierucian Fellowship Center, 515 Madison Street, May 22nd.

Vancouver, B. C.—422 Richards Street, May 25th, 8 P. M.

Mrs. Jenssen is an expert on child psychology and one of the trustees of the Mt. Ecclesia School for Children. Her lectures will be of much value to those interested in the training of the modern child in accordance with the Rosierucian principles, and they should not fail to hear her.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

The Master Healer

A Dream Picture

BY GLADYS RIVINGTON

A LITTLE band of Invisible Helpers was working on the body of a sick man. The members of the band were of varying degrees of development, from the leader who was skilled in the medical art and in the science of healing on both the material and the invisible planes, to the veriest novice, not much more than a spectator of the healing work.

The case on which they were working was a serious one, and did not seem to yield to their efforts.

As though in response to the need for more help and greater skill a figure came into the midst of the group. One whispered that it was Jesus of Nazareth.

In stature he towered above all present. The face was not unlike that of the Jesus portrayed by some of the great painters. The beauty of his presence filled the room. He radiated two predominating attributes, majesty and compassion. The majesty was that of utter simplicity, of singleness of purpose, of true greatness of soul, of wondrous power and skill, of a master among men. The compassion was born of purity, of a great love for those below him on the Path,

of an entire absence of condemnation, of a guileless, stainless heart overflowing with love to all who needed his help.

He stood before the sick man, and the disease yielded instantly to his skillful loving touch. He had no condemnation for the mistakes and the ignorance that had caused the sick man's trouble. He did not feel the slightest impatience at the futile efforts of those who had been trying to aid. He came in response to a need, and he gave freely of his great skill and vast love.

On the minds of the Helpers privileged to be present was left an indelible impression. There was set before them a glimpse of the goal toward which they were striving and the means by which it might be attained. Stated briefly, the impression which sank deep into their hearts and minds was this:

"It will perhaps be ages before those who aspire to be Invisible Helpers and healers can approach even remotely the majesty of Jesus, for this is a radiation of his inmost being, and we must be as great as he before we can appear so. We may, however, strive for greater knowledge to be applied in our healing

work and to make us more skillful workers; we may resolve with singleness of purpose to develop our talents, and to put all our powers at the service and the disposal of humanity. We cannot hope to feel anything like the wondrous compassion of Jesus until our hearts are free from all taint of self-seeking, and are so full of love that there is no room for a shadow of condemnation. But we can seek constantly the divine within our fellows, can strive to see their inner aspirations, and by our efforts to serve them and help them on the Path can gradually come to feel for all a deep, overflowing love."

So may we all become valuable helpers in the great work of healing, and skilled laborers in the vineyard of the Master.

Silent Protest

BY BELLE WILLEY GUE

Somewhere in the darkening forest
There's a widening trail of blood,
And a cry of love and longing
Echoes through the quiet wood.

As this cry is feebly answered
By a faint and whimpering call,
Shuffling feet are moving slower,
Faster now the red drops fall.

Look upon this picture, sister!
See this mother's desperate eyes,
Watch her strive to reach her young ones
As she moans and gasps and dies!

See the little groping creatures
When they find her lifeless form,
Watch them starve beside that bosom
That was once so soft and warm.

You are neither cold nor hungry—
Find some other ornament;
Stop this needless, torturing slaughter,
These dumb mouths are eloquent.

HELP WANTED!

TO PLACE THE "RAYS" IN LIBRARIES

We are at present sending "Rays from the Rose Cross" to upward of three hundred libraries, but we would like to see it in the public library of every town in the United States, as well as in the principal cities of other countries. To realize this ambition we need the assistance of our readers. We are willing to supply a certain number of free subscriptions for libraries if you will do the rest. This is how you can help:

First, ascertain if the "Rays" is already on file in the public library, or libraries, of your town.

Second, if it is not, take a copy of the magazine to the librarian, and endeavor to interest him in it.

Third, if the librarian agrees to receive the magazine and to place it on the reading table, send the name and address of the library to us, and we will send the magazine free of charge.

Before sending us the name be sure to get the librarian's assurance that the magazine will be placed where the public will see it.

If you use your own copy as a sample for the librarian, we will send you another one upon request.

With your cooperation we hope to considerably enlarge the circle of readers of the "Rays," and in this way to reach more of those who are ready and waiting for the beautiful teachings that have been given to us by the Elder Brothers of the Rose Cross.

*The Rosicrucian Fellowship,
Oceanside, California.*

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson.*

Vegetarian Menus

—BREAKFAST—

Mulberries and Cream
Corn Flakes
Graham Gems
Cereal Coffee or Milk

—DINNER—

Mixed Vegetable Soup
Artichoke Hearts
Navy Beans
Entire Wheat Bread

—SUPPER—

Cooked Pea Salad
Strawberry Shortcake
Bran Muffins
Buttermilk or Fruit Juice

Recipes

Artichoke Hearts with Spanish Sauce

Trim off the outer leaves of artichokes, leaving the tender hearts. Slice off the tips, and cut in halves lengthwise. Dip in milk. Place in oiled pans, sprinkle with flour, salt, and brown in oven, adding from time to time cooked tomatoes. Bake one half hour. Serve with Spanish sauce.

Spanish Sauce

Fry sliced onions, adding sliced green peppers. Cover and fry until tender. Add a little flour and salt and a cup of stewed tomatoes, and let simmer for ten minutes. Serve with the artichokes.

Cooked Pea Salad

Cook peas in the ordinary manner. When serving cover them with grated Swiss cheese and mayonnaise dressing.

Strawberry Shortcake

Make a rich biscuit dough with cream or part butter and cream. Roll about one-third inch thick, and cut with a cutter three and one-half inches across. Butter each piece, and lay two together to bake. When done put a layer of slightly crushed and sweetened strawberries between the two crusts and one on top. Place a large spoonful of sweetened whipped cream on the upper layer.

A New Magazine Binder for the "Rays"

We have just had specially made for us a supply of binders designed to hold a year's copies of the "Rays." This binder has a strong flexible cover with the words, "RAYS FROM THE ROSE CROSS," printed in gold letters across the front. There is a special and very simple fastening device by which the

magazines can be quickly inserted from month to month in such a way that there is no possibility of their tearing or pulling loose. The binder will hold fourteen magazines of the present size. This is a very convenient form in which to keep the "Rays" together for reference. Price \$2.00 postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Books for Blind

We are glad to announce that "The Rosicrucian Mysteries" by Max Heindel has been transcribed in Braille in three volumes for the use of our blind students. This work was done for us by Anna E. Ruttmann. This book is a comprehensive outline of the Rosicrucian Philosophy and particularly designed for beginners. Lecture No. 8 in our Christianity Series entitled, "The Science of Nutrition, Health, and Protracted Youth," has also been recently transcribed in Braille by Mrs. Lida E. West, the seven previous lectures of the series having been transcribed previously. We will loan any one of the three volumes of "The Rosicrucian Mysteries" to any blind person for a period of two months, and any one of the Christianity Series Lectures for a period of one month.

THE ROSICRUCIAN FELLOWSHIP.

Delay in Receiving Lessons

When students fail to receive their lessons, we would request that they drop us a line to that effect. Sometimes a misplaced filing card or some similar cause is responsible for the delay.

THE ROSICRUCIAN FELLOWSHIP.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Graaff Reinet, South Africa.

March 6, 1927.

Healing Dept.,

Dear Friends:

My health must have improved even more than I *feel*! A few days ago I saw my doctor who again examined my heart. He was not only pleased, but much surprised! "Is it not marvelous how you have outgrown your greatest trouble—your heart? It is practically normal again!" In fact he is puzzled, as he never expected that I would ever have a normal heart again. But then he knows nothing about the Invisible Helpers, nor does he believe in spiritual healing. He cannot see beyond material science at all. But of course I could have "unfolded a tale" to him—but he would not believe. He used to scoff at vegetarianism; now he confesses that it seems to agree with me very well!

Sincerely yours,

—F. J. H.

Oakland, Calif., Nov. 11, 1926.

Dear Friends:

I received your letter of Nov. 6 with reference to my application for healing. I thank you. I began to improve at or about the time I applied by letter. In a very few days I felt fine, realizing that the Invisible Helpers were with me and helped me almost instantly. I feel very well now. Am trying to conform more to diet rules.

I thank you again and remain as ever,

Yours truly,

—B. J. M.

HEALING DATES

May 5—12—20—26

June 1—9—16—22—29

July 6—13—20—26

Healing meetings are held at Headquarters on the above dates at 6:30

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

People Who Are Not Well

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

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

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

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

The Rosicrucian Fellowship,
Oceanside, California.

Echoes From Mt. Ecclesia

News of the Month

By G. R.

FOR THE greater part of the year life at Headquarters follows an almost unbroken routine, each day being filled to the brim with work of one kind or another. Normally it is a busy life of quiet, persistent endeavor. Then comes one of the great festivals, and the activity of the cosmic forces breaks in upon Mt. Ecclesia's regular routine, and shakes us out of our accustomed habits. This is good, for while quiet and a regular schedule are necessary if good work is to be done, still adaptability is also necessary if we are to avoid crystallization.

Easter brings one of these periodical upheavals to Mt. Ecclesia, and this year was no exception. If anything the crowd of visitors was larger than ever. It is a great joy to the resident workers to see how happy the members from the outside world are to come home to Headquarters, for it is the home of all our members, and all who are interested in the work of the Fellowship are helping to build up the strength of this Center. Such seasons as Easter and Christmas bring this to mind very forcibly. At these times, besides the spiritual services through which we try to learn the lesson that the particular festival has for us, there is also the social element. It is then that the members come closer together. Those from the outside are soothed and rested by the beauty and the peace of the surroundings, while the residents are stimulated by the contact with those from outside, and are enheartened to go forward and work with greater zeal, so that Mt. Ecclesia may grow more beautiful, and its strength as a spiritual center may be continually built up.

Good Friday evening Mrs. Heindel gave an illustrated lecture on "The Mys-

tical Interpretation of the Miracle Play." This proved most interesting and the accompanying beautiful set of slides is probably the only one of its kind in existence at present. Easter morning there was the usual sunrise service at the Cross. Mrs. Heindel gave the address on "The Crucifixion and Resurrection." Madame Louise D'Artell and Mrs. Hope Markoe sang a duet, their voices blending very harmoniously in the fresh air of a lovely spring morning. The Pro-Ecclesia was full and overflowing at the 11 o'clock service, when Mrs. Corinne S. Dunklee gave the address. The children of the New Era School made a charming picture as, dressed in white, they walked in procession singing, "We Are But Little Candles," and their Emblem Song. Judge Carl Davis was the speaker at the evening service, and gave a powerful message.

It is nearly a year since we told you of a wedding at Mt. Ecclesia, but now we have another item for the "Marriages" column. On May Day two more of our workers, Mr. Wilson Rawson and Mrs. Mabel Trott, were married in the Pro-Ecclesia. The chief conspirators tried to keep the plot a secret, but they were obliged to take Mrs. Heindel into their confidence, as her assistance was needed to make them man and wife. Mrs. Heindel would have no secret weddings on Mt. Ecclesia, and she dropped a timely hint, so that a band of helpers soon had the chapel prettily decorated with white roses. The ceremony was very simple. Mrs. Heindel officiated and gave a short address.

We are now back to the regular routine again, and do not expect it will be broken until the advent of the Summer School students in July.

Rosicrucian Fellowship Work in Europe

We have just received from London an attractively printed circular entitled, "The Activities of the Rosicrucian Fellowship in Europe." This gives a list of the local Centers of the Fellowship in England, France, Germany, Holland, Spain, and Portugal together with their addresses, officers, and the nature of the meetings which they hold.

The Center in London, established about two years ago, is very active as is likewise the one in Liverpool. A large number of people have been brought into touch with the Rosicrucian teachings through their activities. Healing meetings are conducted as well as classes in the Philosophy. Certain members of these Centers conduct correspondence with inquirers regarding the various phases of the Rosicrucian work.

The Center in Paris has just completed a strenuous year's work, the average number in attendance at classes being between fifty and sixty. The "Cosmo Conception" and the Preliminary Cosmo Course are now available in French. Mr. L. Krauss is planning to establish a new Rosicrucian magazine under the name, "L'Ère Spirituelle, Revue Philosophique Mensuelle."

The Center in Amsterdam, Holland, has been active for several years, and we have a considerable number of students there. The Center at Dusseldorf, Germany, is doing good work.

The circular reports that the following Centers are also active, giving details which we would much like to include but which space does not permit: Oldham, England; Haarlem and the Hague in Holland; Barcelona and Madrid in Spain; and Portimao in Portugal.

The circular also states as follows: "We entertain hopes for a very successful future of the Rosicrucian work in the Old World. This work is far more important than we know. We are laying

foundations on which a great building will rest some day."

We are greatly pleased with the initiative that is being shown by the workers in Europe and with the results which they are obtaining.

Wanted

Copies of the January 1927 issue of the "Rays." Twenty cents each will be paid for them if in good condition.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

In the Land of the Living Dead—An Occult Story, \$1.50.

The Mystical Interpretation of Christmas, 75 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 5 and 6 (one book), \$5.00.

Vols. 7 and 8 (one book), \$5.00.

Vols. 13, 14, 15, 16, each \$3.00.

Vol. 17 (8 months), \$2.25.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

Facts About Life Here and Hereafter, 5 Cents Each—\$1.50 per hundred. . .

Postcard Views of Mt. Ecclesia, 5c. Each.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemerides Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

Tables of Houses Bound, (3), \$2.00.

*The Rosicrucian Fellowship,
Oceanside, California.*