

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

Printed by the Fellowship Press

Summer Session of Mt. Ecclesia College

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 will be 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. The tents advertised in the June issue at \$10 have since been screened, which necessitates raising the rate to \$12 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 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.

Schedule of Classes

Hour	Mon.	Tues.	Wed.	Thurs.	Fri.
9- 9:50 A.M.	Philos. A.	Philos. B.	Philos. A.	Philos. B.	Philos. A.
10-10:50 A.M.	Sr. Astrol.	Jr. Astrol.	Sr. Astrol.	Physiol.	Jr. Astrol.
11-11:50 A.M.	Physiol.	Bible Study	Physiol.	Bible Study	Physiol.
1:30- 2:20 P.M.	Psychol.	Pub. Spk.	English	Pub. Spk.	English
2:30- 3:20 P.M.	Ast.-Diag.	Pub. Spk.	Keywords	Pub. Spk.	Ast.-Diag.

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.

Money in the Cosmic Bank

THE PRESENT era is one of great material prosperity in the United States. The countries of Europe, however, have not yet recovered from the Great War, and are still laboring under severe financial and economic difficulties. War is expensive materially, morally, and spiritually.

There seems to be a mania among all classes of people to get money at almost any cost and to have luxuries regardless of other considerations. This is partly a nervous reaction from the war. We are told, however, that "the love of money is the root of all evil." This being the case why should people strive so hard to get money? Why should they allow their thoughts to run in this channel so persistently?

Esoteric philosophy alone can give us the real facts, which are as follows: There is in existence a cosmic bank, and every human being has an account there. The occult axiom, "As above, so below," applies in this case. Every human being makes deposits in the cosmic

bank from time to time, and likewise is constantly making withdrawals from it. In this bank credit does not stand in terms of dollars and cents, pounds and shillings, francs, marks, or lire, but it stands in terms of satisfactions. These satisfactions may be in the form of material goods, educational facilities, social advantages, health, strength, friendship, fame, honor, spiritual progress, or any other thing which is desirable to human beings.

How do we make deposits in the cosmic bank? Merely by work! This work must do one of two things or both: it must build up the vehicles of the worker, that is, the physical body, the vital body, the emotional body, or the mind, making them more efficient and developing latent faculties for future service in evolution; or it must promote the interests of the race through present service to the family, to friends, to the community, to the state, to the nation, or to all humanity. In proportion as we labor in the cosmic vineyard of the world do we make deposits to our credit in the cosmic bank. These deposits constitute the foundation of our destiny.

The cosmic bank is rather more exacting than mundane banks in the matter of overdrawing credit. The latter occasionally allow us to do this, but the banking laws on the invisible planes do not. We can't draw anything out of the cosmic bank that we have not put into it. There

DEPOSITS
IN THE
COSMIC
BANK

MANIA FOR
MONEY

Current Topics

is a compensating feature in the cosmic bank, however, that is frequently lacking in its worldly counterparts, namely, it is impossible for it to fail. One's deposits are absolutely safe there. On the other hand, we do not have the same freedom in withdrawing at will that we have here. The cosmic bankers, namely the Recording Angels, determine the maximum which we may withdraw in any given life.

Now what is the practical application of all this in everyday human affairs? Simply this, that most of the strife and struggle for money and goods and all the fear and worry about not getting them or about losing them after we have got them is foolish and useless. We have a certain amount to our credit in the cosmic bank. We can't overdraw it, and we can't lose it. Then why worry? Why be anxious lest somebody steal from us or defraud us? The thief will be compelled to make restitution to us through the action of cosmic laws. He cannot possibly keep that which he has taken away from us unrightfully. The cosmic sheriff will get him in a comparatively short time and compel him to bring back to us that which he has taken. Therefore why not permit ourselves more peace of mind in the matter of finances and material things?

Also, why seek big salaries and big profits from our business? If we succeed in getting them, we have merely taken a corresponding amount from our cosmic bank account, and we have correspondingly less left for a future life. Of course, we want to withdraw all that is really necessary to make us happy and comfortable in this particular life; but those people who go out for salaries of \$100,000 a year or who strive to make their profits run into the millions and thereby accumulate great

masses of wealth which they cannot possibly use or administer to good advantage for the interests of others, are only deluding themselves, and perhaps ensuring themselves lives of poverty some time in the future.

A few days ago we read in the newspapers about a certain millionaire, a patron of art, who died in Los Angeles. He had made vast sums of money in the railroad business, and the value of his estate was in excess of \$100,000,000. We do not condemn this individual. We haven't the wisdom to do it in the first place, and in the second place we wouldn't do it if we had. We do say, however, that there is a possibility that he was unwise; that he might better have allowed more of his vast fortune to spread itself out during his lifetime in the form of better salaries and more comforts for those who were associated with him in his enterprises. Perhaps he did all that could be done along these lines. We are quite certain, however, that there are millionaires in the world who have not done this, who have greedily grasped at everything they could get their hands on with the natural result that they have depleted their cosmic bank account to such an extent that in their next life on earth they may have to endure poverty. This will be the more bitter because they will have a subconscious remembrance of their former opulence and financial independence.

As to the use of money for charitable purposes, we must remember that we are stewards of all material goods that come into our possession, and therefore we are required to wisely administer them when they are applied to charity. If we give money away where it does no good or in forms of charity which pauperize rather than make the recipient self-supporting and self-reliant, the conse-

COLOSSAL
FORTUNES

WHY BIG
SALARIES?

Current Topics

quent ill results will be charged against us. Money that is wasted is charged against our cosmic bank account much as though we had used it for our own self-gratification. We must exercise discrimination in the discharge of our stewardship.

In view of these esoteric facts what is the logical attitude towards the question of material welfare? It is this:

First, we should be able to rid our minds completely, once and for all, of any fear of poverty or the poorhouse. Fear is perhaps the greatest foe of mankind at the present stage of evolution. It is a demon which creates more unhappiness than any other one thing. The knowledge that we can't lose anything that belongs to us will kill this demon.

Second, we should cease all greedy striving for great quantities of material goods, for great opulence, for money which we cannot use constructively.

Third, if we haven't all the things that we want and need and believe we could use to advantage, it is proof that we haven't these things to our credit in the cosmic bank or else that the cosmic banker is withholding them from us until some future period in this life or another one. In either case we can only improve our present situation by increasing our efforts, working harder, and thus obtaining what we desire. This doesn't mean that we have to work sixteen hours a day instead of eight, but it does mean that we have got to improve our opportunities in every department of life to a greater extent than in the past. It means that we have got to give up our pet forms of laziness. It means that we

DEVELOPING
LATENT
FACULTIES have got to develop our latent faculties and acquire new abilities in lines that take some effort. Instead of spending all our spare time in the "movies" or reading fiction magazines, we must look around to see where we may lend a helping hand

to some other person who is perhaps in worse straits than we are. We must be on the watch for opportunities to increase the happiness of others.

Through the occult principle of the spiritual unity of each with all we participate in all of the happiness which we give to others. Therefore it only requires a simple calculation to show that if by acts of ours we make one hundred people happy, our own happiness in the corresponding department of life will sooner or later be increased one hundredfold. This is a very practical consideration for people who have not grasped the cosmic principle that we cannot receive without giving. From a merely selfish standpoint it may be seen that one can benefit himself very materially by knowing this law and cooperating with it, but the selfish application of the law is not its highest application nor will it bring the greatest results. Selfishness in all forms is a violation of the principle of spiritual unity which governs the universe. We are all one spiritually, and the good of one Ego is the good of all. Therefore our great object in life should be to contribute to the welfare of the race as a whole. If we have this as our motive,

WORKING the law will bring to us
WITH THE our greatest rewards. But
LAW if we apply the law for selfish considerations only, we shall eventually crystallize our vehicles to the point where we shall be incapable of creating or receiving benefits, and a life or lives of want and limitation will be the penalty.

Those of our readers who grasp the principles herein set forth and apply them in a practical manner are on the way to emancipation from all the ills that result from fear, greed, and the inordinate striving after money and the things which money will buy. They are on the road towards poise, peace, and a contentment which cannot be shaken by the ordinary petty trials of life.

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.

Waste

We gathered in that dull close room
With ignominious thoughts and small,
For something held us there in thrall
Like to the bondage of a tomb,
Till we forgot the wide,
The pleasant land outside.

We spoke with ridicule and scorn
Of neighbors we had marked for hate,
Of ugly things in human fate,
And of the wrongs that we had borne.
We could not see the sky
Above the tree tops high.

And all the time that we were there,
Imprisoned in that narrow place,
The sun blazed through the open space,
Wild songs of gladness shook the air,
And God with His good will,
Around us waited still.

—Anonymous.

The Christian Mystic Initiation

By MAX HEINDEL

CHAPTER IV

WE REMEMBER that by the mystic processes of the true spiritual baptism the aspirant becomes so thoroughly saturated with the Universal Spirit that as a matter of actual fact, feeling, and experience he becomes one with all that lives, moves, and has its being, one with the pulsating divine Life

which surges in rhythmic cadence through the least and the greatest alike; and having caught the keynote of the celestial song he is then endued with a power of tremendous magnitude, which he may use either for good or ill. It should be understood and remembered that though gunpowder and dynamite facilitate farming when used for blow-

ing up tree stumps which would otherwise require a great deal of manual labor to extract, they may also be used for destructive purposes as in the great European war. Spiritual powers also may be used for good or ill depending upon the motive and character of the one who wields them. Therefore, whoever has successfully undergone the rite of baptism and thereby acquired spiritual power is forthwith tempted that it may be definitely decided whether he will range himself upon the side of good or evil. At this point he becomes either a future "Parsifal," a "Christ," a "Herod," or a "Klingsor" who fights the Knights of the Holy Grail with all the powers and resources of the Black Brotherhood.

There is a tendency in modern materialistic science to repudiate as fable, worthy of attention only among superstitious servant girls and foolish old women, the ideas commonly believed in as late as the Middle Ages, that such spiritual communities as the Knights of the Grail at one time existed, or that there are such beings as the "Black Brothers." Occult societies in the last half century have educated thousands to the fact that the Good Brothers are still in evidence and may be found by those who seek them in the proper way. Now unfortunately the tendency among this class of people is to accept anyone on his unsupported claims as a Master or an Adept. But even among this class there are few who take the existence of the Black Brothers seriously, or realize what an enormous amount of damage they are doing in the world, and how they are aided and abetted by the general tendency of humanity to cater to the lusts of the flesh. As the good forces, which are symbolized as the servants of the Holy Grail, live and grow by unselfish service which enhances the luster of the glowing Grail Cup, so the Powers of Evil, known as the Black Grail and represented in the Bible as the court of Herod, feed on pride and

sensuality, voluptuousness and passion, embodied in the figure of Salome, who glories in the murder of John the Baptist and the innocents. It was shown in the legend of the Grail as embodied in Wagner's "Parsifal" that when the Knights were denied the inspiration from the Grail Cup, on which they fed and which spurred them on to deeds of greater love and service, their courage flagged and they became inert. Similarly with the Brothers of the Black Grail, unless they are provided with works of wickedness they will die from exhaustion. Therefore they are ever active in the world stirring up strife and inciting others to evil.

Were not this pernicious activity counteracted in a great measure by the Elder Brothers at their midnight services at which they make themselves magnets for all the evil thoughts in the Western world and then by the alchemy of sublime love transmute them to good, a cataclysm of still greater magnitude than the recent World War would have occurred long ago. As it is, the Genius of Evil has been held within bounds in some measure at least. Were humanity not so ready to range itself on the side of evil, success would have been greater. But it is hoped that the spiritual awakening started by the war will result in turning the scale and give the constructive agencies in evolution the upper hand.

It is a wonderful power which is centered in the Christian Mystic at the time of his baptism by the descent and concentration within him of the Universal Spirit; and when he has refused during the period of temptation to desecrate it for personal profit or power, he must of necessity give it vent in another direction, for he is impelled by an irresistible inner urge which will not allow him to settle down to an inert, inactive life of prayer and meditation. The power of God is upon him to preach the glad tidings to humanity, to help and heal. We know that a stove which is

filled with burning fuel cannot help heating the surrounding atmosphere; neither can the Christian Mystic help radiating the divine compassion which fills his heart to overflowing, nor is he in doubt whom to love or whom to serve or where to find his opportunity. As the stove filled with burning fuel radiates heat to all who are within its sphere of radiation, so the Christian Mystic feels the love of God burning within his heart and is continually radiating it to all with whom he comes in contact. As the heated stove draws to itself by its genial warmth those who are suffering with physical cold, so the warm love rays of the Christian Mystic are as a magnet to all those whose hearts are chilled by the cruelty of the world, by man's inhumanity to man.

If the stove were empty but endowed with the faculty of speech, it might preach forever the gospel of warmth to those who are physically cold, but even the finest oratory would fail to satisfy its audience. When it has been filled with fuel and radiates warmth, there will be no need of preaching. Men will come to it and be satisfied. Similarly a sermon on brotherhood by one who has not laved in the "Fountain of Life" will sound hollow. The true Mystic need not preach. His every act, even his silent presence, is more powerful than all the most deeply thought-out discourses of learned doctors of philosophy.

There is a story of St. Francis of Assisi which particularly illustrates this fact, and which we trust may serve to drive it home, for it is exceedingly important. It is said that one day St. Francis went to a young brother in the monastery with which he was then connected and said to him: "Brother, let us go down to the village and preach to them." The young brother was naturally overjoyed at the honor and opportunity of accompanying so holy a man as St. Francis, and together the two started toward the village, talking all the while about spiritual things and the life that

leads to God. Engrossed in this conversation they passed through the village, walking along its various streets, now and then stopping to speak a kindly word to one or another of the villagers. After having made a circuit of the village St. Francis was heading toward the road which led to the monastery when of a sudden the young brother reminded him of his intention to preach in the village and asked him if he had forgotten it. To this St. Francis answered: "My son, are you not aware that all the while we have been in this village we have been preaching to the people all around us? In the first place, our simple dress proclaims the fact that we are devoted to the service of God, and as soon as anyone sees us his thoughts naturally turn heavenward. Be sure that every one of the villagers has been watching us, taking note of our demeanor to see in how far it conforms with our profession. They have listened to our words to find out whether they were about spiritual or profane subjects. They have watched our gestures and have noted that the words of sympathy we dispensed came straight from our hearts and went deep into theirs. We have been preaching a far more powerful sermon than if we had gone into the market place, called them around us, and started to harangue them with an exhortation to holiness."

St. Francis was a Christian Mystic in the deepest sense of the word, and being taught from within by the spirit of God he knew well the mysteries of life, as did Jacob Boehme and other holy men who have been similarly taught. They are in a certain sense wiser than the wisest of the intellectual school, but it is not necessary for them to expound great mysteries in order to fulfill their mission and serve as guide posts to others who are also seeking God. The very simplicity of their words and acts carries with it the power of conviction. Naturally, of course, all do not rise to the same heights. All have not the same

powers any more than all stoves are of the same size and have the same heating capacity. Those who follow the Christian Mystic path, from the least to the greatest, have experienced the powers conveyed by baptism according to their capacity. They have been tempted to use those powers in an evil direction for personal gain, and having overcome the desire for the world and worldly things they have turned to the path of ministry and service as Christ did; their lives are marked not so much by what they have *said* as by what they have *done*. The true Christian Mystic is easily distinguished. He never uses the six week days to prepare for a grand oratorical effort to thrill his hearers on Sunday, but spends every day alike in humble endeavor to do the Master's will regardless of outward applause. Thus unconsciously he works up toward that grand climax which in the history of the noblest of all who have trod this path is spoken of as the "Transfiguration."

The Transfiguration is an alchemical process by which the physical body formed by the chemistry of the physiological processes is turned into a *living stone* such as is mentioned in the Bible. The medieval alchemists who were seeking the philosopher's stone were not concerned with transmutation of such dross as material gold, but aimed at the greater goal as indicated above.

Moisture gathered in the clouds falls to earth as rain when it has condensed sufficiently, and it is again evaporated into clouds by the heat of the sun. This is the primal cosmic formula. Spirit also condenses itself into matter and becomes mineral. But though it be crystallized into the hardness of flint, life still remains, and by the alchemy of nature working through another life stream the dense mineral constituents of the soil are transmuted to a more flexible structure in the plant, which may be used as food for animal and man. These substances become sentient flesh by the alchemy of assimilation. When we note the changes

in the structure of the human body evidenced by comparison of the Bushmen, Chinese, Hindus, Latins, Celts, and Anglo-Saxons, it is plainly apparent that the flesh of man is even now undergoing a refining process which is eradicating the coarser, grosser substances. In time by evolution this process of spiritualization will render our flesh radiant and transparent with the Light that shines within, radiant as the face of Moses, the body of Buddha, and the Christ at the Transfiguration.

At present the effulgence of the indwelling Spirit is effectually darkened by our dense body, but we may draw hope even from the science of chemistry. There is nothing on earth so rare and precious as radium, the luminous extract of the dense black mineral called pitchblende; and there is nothing so rare as that precious extract of the human body, the radiant Christ. At present we are laboring to form the Christ *within*, but when the inner Christ has grown to full stature, He will shine through the transparent body as the *Light of the World*.

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these were designated by the three alchemical elements, salt, sulphur, and mercury. Between them and upon them played the spinal Spirit Fire of Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain. In the great majority of mankind the Spirit Fire is still exceedingly weak. But whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine conversion, or better still at the baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost

unbelievable extent, and forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to spiritual impulses. The farther the process is carried, the more efficient servants they become in the vineyard of the Master.

The spiritual awakening which starts this process of regeneration in the Christian Mystic who purifies himself by prayer and service, comes also of course to those who are seeking God by way of knowledge and service, but it acts in a different way, which is noted by the spiritual investigator. In the Christian Mystic the regenerative spinal Spirit Fire is concentrated principally upon the lunar segment of the spinal cord, which governs the sympathetic nerves under the rulership of Jehovah. Therefore his spiritual growth is accomplished by faith as simple, childlike, and unquestioning as it was in the days of early Atlantis when men were mindless. He therefore draws down the great white Light of Deity reflected through Jehovah the Holy Spirit, and attains to the whole wisdom of the world without the necessity of laboring for it intellectually. This gradually transmutes his body into *the white philosopher's stone, the diamond soul*.

In those, on the other hand, whose mind is strong and insistent on knowing the reason why and the wherefore of every dictum and dogma the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into *the ruby soul, the red philosopher's stone, tried by Fire, purified, a creative budding individuality*.

All who are upon the Path, whether the path of occultism or of mysticism, are weaving the "golden wedding garment" by this work from within and from with-

out. In some the gold is exceedingly pale, and in others it is deeply red. But eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

This view gives us a deeper insight into the Transfiguration reported in the Gospels. We should remember distinctly that *it was the vehicles of Jesus which were transfigured* temporarily by the indwelling Christ Spirit. But even while allowing for the enormous potency of the Christ Spirit in effecting the Transfiguration it is evident that Jesus must be a sublime character without a peer. The Transfiguration as seen in the Memory of Nature reveals his body as a dazzling white, thus showing his dependence upon the Father, the Universal Spirit. There is a great diversity in present attainments, but in the kingdom of Christ the differences will gradually disappear, and a uniform color indicating both knowledge and devotion will be acquired by all. This color will correspond to the pink color seen by occultists as the Spiritual Sun, the vehicle of the Father. When this has been accomplished, the Transfiguration of humanity will be complete. We shall then be one with our Father, and His kingdom will have come.

(To be continued)

MY RESOURCES

Thine are the star-sown spaces;
The salt-sea depths are Thine;
Thy riches none can measure;
A little need is mine.
Swift lightnings do Thy bidding,
And the slow, moon-drawn tide;
All forces act Thy pleasure;
My need will be supplied.

—Emily Tolman.

Rebirth

The Reasonableness of It

By A. H. FEAR

ALL STUDENTS of the occult are more or less familiar with the theory of rebirth. Really, it is not a theory but one of the central factors in man's evolution. However, for the purpose of this article we will assume it to be a theory.

Today, amid the great unrest around us, many more people are beginning to take an active interest in this all-absorbing topic than did in the past. So it is thought that a brief review of this great factor in human life may not only be of interest to people who have but recently become acquainted with esoteric teachings, especially those of the Rosicrucian Philosophy, but also to other readers who may be interested by a new approach to our subject. Certain it is that rebirth must once again take its rightful place in the churches of the world and find acceptance in the halls of science.

Are you weary, dear reader? Is your burden almost more than you can bear? Has the church of your fathers failed to solace you and perhaps even ostracised you because you may have been too inquisitive? Let it pass, for truly only man is inhuman. We ascribe to God attributes that we ourselves would be grieved at and ashamed of were we told that we possessed them, or if we noticed them in our own children. All who take up the work of esoteric training and patiently pursue the same will in the natural course of events obtain a personal experience of the truth of rebirth. That experience will be theirs and theirs alone. The telling of that experience, however, does not provide proof to another. Yet how reasonable the theory of rebirth is! It is perfectly scientific, quite rational, violates no natural prin-

ciple, implies nothing ridiculous on the part of God or His creation, but brings order and sequence into that which man is so prone to imagine to be disorder. So today we find a widespread desire for information upon this wonderful subject, a desire manifesting in all the walks of life and human society.

Let us enter upon the main part of our subject by asking: "What two great factors in life are those which stand out in broad outline, overshadowing all of man's works, transcending life and all it holds for us?" You can all answer this question, can you not? You will say, "Birth and death." And these are unchangeable, for whatsoever else may undergo transformation in human and material creation, these two factors in life remain permanent. Without them there would be stagnation, so we have always accepted them as fundamentals while they are looked upon by the undiscerning as commonplace. Death casts us upon a vast sea of dread, of uncertainty. The cable that anchored us to the material shore is cut, and we are left with but the consolation of faith. The priest has only the balm of sympathy to offer with just a hope of a life beyond. It must not be overlooked that faith is a mighty power; that it is right and just that we are called upon to exercise faith. But it must also be understood that a knowledge of after-death states was in the possession of all true priests in the past, pagan or Christian, and only in this ultramaterial age has this knowledge receded, being safely stored for use again when the world will be in urgent need of it—urgent not from the point of view of the "man in the street" but of those who are guiding man along the path of his destiny.

Now let us examine first the objections to the theory of rebirth. What are they? Well, you will find from everyday experience that the majority of people can advance only one, and that is: "I don't remember anything of a previous life." It is unfortunate that we cannot reason with them beyond this point. Their views appear to them so logical. "Oh no, rebirth is absurd!" they will say, and then pride themselves on having quashed your argument.

But it does not settle the point; the matter is not quite so superficial as that. So we mention to them that their memory of things appertaining to this present life is woefully imperfect. We point out that they would fail absolutely to detail the events of even a month back, and that when one comes to check off all one remembers since birth, it does not amount to a fraction of one per cent of all that has occurred. The fact of one, or many individuals, not being able to recall a previous life does not afford proof that they have not had such an experience.

The mechanism that we function in, the part of us that we are most conscious of, the lower self, does not reincarnate. It is the higher self that does this. Each lower self is like a blackboard in a class room, our higher selves being the wielders of the chalk. We fill the board; some of us write a fair hand, others do but scrawl, and others again sketch foolish fancies thereon. When the blackboard is fully covered, we take a sponge and wipe off all the marks, retaining, however, the lesson in more or less detail in the form of impressions.

An objection often met with is that people have never heard rebirth referred to by their pastor, and that there is no trace of it in the Christian Church, no mention of it in our Scriptures. They say it is a child of paganism, utterly unchristian. This is an unanswerable argument in the minds of many. So we say, "How do you know it was not originally a part of Christian belief?"

"Oh well," they say, "the Bible tells how we were created, and we have never seen anything in it about having been born more than once, so the whole thing is absurd." Yes, it would be truly so were they right in their assumptions. Therefore we point out to them that rebirth was a part of the early Christian doctrine, that the Jews were quite familiar with it, and that it was common knowledge to Christ and His disciples; also that it was not cut out of the Christian religion until nearly six hundred years after the Great Master was crucified. The above are the strongest objections we have to contend with. They are not true objections, but they are hard and fast ones in the mind of the masses.

The attitude of mind that we have to make an endeavor to bring about in an inquirer is the open type, one that will cause a person to investigate our contentions. Then he will find out what a vast literature there is upon the subject, and come to realize that theologians, divines, and scholars are not infallible, but oftentimes put wrong constructions upon the things about which they write. A seeker who is determined to get at the truth will in time come to discover that we are composite beings, and can, broadly speaking, separate ourselves into two parts, spiritual and material; that the real man is spiritual, the Thinker, who operates his physical vehicle through various organs.

Suppose we look into the historic aspect of the theory of rebirth. What do we find? We learn that back in the dim ages of antiquity rebirth was an accepted fact. We find it running through all the great philosophies as a basic factor in life. Until the sixth century the doctrine of pre-existence was generally held in the Christian Church. Then it was suppressed by a special edict. One is quite justified in asking by whose authority it was suppressed, and why at so late a date. Were the authorities at that time greater than the Master, who we can be perfectly assured

would not have left this doctrine unchallenged in His day had it been wrong and misleading? But the hard facts are these: A certain early Christian Father, to wit, Tertullian, was an out-and-out materialist. Bones, muscles, and sinew appealed more to him than spirit. Other Fathers of the Church, namely, Gregory of Nyssa and Jerome and Cyril of Alexandria, also leaned this way. They attacked the teachings of another Christian Father named Origen, who learned his Christianity in the Alexandrian School, which promulgated the doctrines taught by such great teachers as Pythagoras and Plato, and which endorsed the Hermetic philosophy. Alexandria was the great center of oriental, Greek, Jewish, and Christian learning. The rabbinical doctrines of the Jews based upon the Talmud were taught there, and in the Talmud and Kaballa the doctrine of rebirth is clearly enunciated.

But the Christian Church had begun to formulate the new doctrine of "original sin" based on the assumption of a special creation and a "fall" on the part of one particular pair of human beings, which has since involved countless millions in a degree of suffering out of all proportion to the offense.

This cut into the foundations of the more logical and spiritual conception of a progressive creation, that is, an ever evolving one which seeks higher and higher stages of perfection by taking the grosser elements of a universe and transmuting them through spiritual agencies into transcendental glories and powers. Against the doctrine of "original sin" Origen revolted. He asked the pertinent question as to what good were flesh, bones, and sinew in a spiritual world, seeing that they were primarily concerned in the common actions of material life such as eating, drinking, etc. He was, however, defeated, and a decree was issued by the Council of Constantinople convened A. D. 553 by the Emperor Justinian to root out the Origenist doctrines. It reads as follows:

"Whosoever shall support the mythical presentation of the pre-existence of the soul and the consequent wonderful opinion of its return, let him be anathema."

This decree suppressed the doctrine of rebirth so effectually that it is only just beginning to emerge from the limbo of forgotten things. But this decree stands as a very definite proof that the knowledge of rebirth did exist, that it was known in the Christian Church as well as in the oriental, and that not until A. D. 553 was it considered to be false.

"Whom do men say I, the Son of man, am? And they said, 'Some say that Thou art John the Baptist; some, Elias, and others, Jeremiah, or one of the prophets.'" (*Matt. 16: 13-14.*)

Let the reader ask himself, Of what use would the question be which was put to the disciples, and what sense could the answer contain if those immediately concerned were not familiar with the subject of rebirth?

The inquiring mind today is rapidly increasing, and the old tale told us when children that "God would have revealed what we wish to know had it been good for us," will no longer be accepted for we know it hides ignorance in places where we expect and have a right to demand truth. All scriptures in their esoteric meaning teach the same great truths, and the Christian Bible is in this category. The Jews, whose book the Old Testament portion of it is, were not only familiar with the theme of rebirth, but their rabbis wrote some most beautiful philosophical dissertations on it. No amount of denial by those who do not like the subject can make rebirth false.

A reference to the Bhagavad Gita will give the reader an idea with regard to what the Eastern people think of the subject of rebirth. We quote as follows:

"For certain is death for the born, and certain is birth for the dead; therefore, over the inevitable thou should'st not grieve."

The great German philosophers Schopenhauer, Hegel, Leibnitz, Lessing and

many others, subscribed to the truth of rebirth. Paracelsus, Jacob Boehme, and Swedenborg believed in it, and likewise the great Italians Giordano Bruno and Campanella, while English thinkers like Henry More and the Cambridge Platonists defended it. Search where we will, if our search be honest, we find this factor in life held in reverence by truly great minds.

Do people stop to think that they may not be quite correct in their interpretation of creation? Do not the multitudes confuse the God of our Bible, that is, Jehovah, with the Supreme, the Unknowable? Why was knowledge concerning the feminine aspect of the Elohim suppressed by the translators of the King James' version? We must today have the truth even though it shatters our preconceived ideas, because only the truth will or can pull us out of the morass of materiality in which we are now floundering.

There is another side to this subject, and that is, Can rebirth be considered scientific? Will it agree with science? Well, why not? If there is but one thing that science has proved (we are speaking of modern physical science) it is that law and order rule in all the natural kingdoms of creation. Take the amoeba, for example, a minute speck of life, and what do we see? We find a guiding intelligence in charge of it. We can take the lower orders of creation and by exercise of wise selection, as in flower cultivation, change their character until one can hardly recognize the original. This may also be done in the case of animals. In the case of man we know the evolutionary progress made from early times until today to be immense. Is it unscientific to believe that this has not been accomplished by one life of each Ego? Rebirth and rebirth alone can and does explain it.

Consider for a moment the marvel of the butterfly or moth. An egg is laid; from this a grub is born; the grub runs

its appointed course and then becomes a chrysalis. Open one of these and what do you find? Just a pale yellow fluid. After a certain length of time there emerges from the chrysalis a beautiful butterfly or a wonderfully marked moth, a marvel both of design and color, something quite beyond the art and craft of man to reproduce. What has taken place within the shell? What wonders of alchemy have been at work without fuss or noise producing a miracle under our eyes? Now the point is this, that surely by the law of correspondence a similar work can take place in man. The same wonderful alchemy is in operation with just this difference, that the work is more complex in his case and therefore the time element is greater. The final result of the work is a set of vehicles of transcendent power and glory. In the end we have something supremely beautiful and of wondrous spiritual glory. Can this be an unscientific work?

God's works are all in logical sequence throughout all His great creation. Therefore there cannot be anything absurd in the theory of rebirth. Rebirth is known today in circles where the true light is sought, and by esoteric bodies which open wide the doors of mind and heart to truth.

There is something at work in nature which transcends the law of heredity, a law worked to death to explain if possible the why and wherefore of so much that baffles orthodox investigation concerning man, spiritual and physical. There is an element at work which Max Heindel in the "*Cosmo-Conception*" calls Epigenesis. Only by the theory of rebirth can we reconcile the mass of contradictory facts concerning this unseen element.

The problem of man's real nature and destiny will remain obscure until his spiritual organism becomes an active factor in daily life. Wise individuals are at work now upon themselves, with results commensurate with the trouble

and care taken. This matter is wrapped up in what the East calls "karma," or the destiny resulting from the Law of Cause and Effect. It is left to the esoteric student to seek the true knowledge by the only true path, the "straight and narrow" one, leading to the spiritual planes, wherein all is known because all that exists came originally from this source.

The following incident taken by permission from the "Children's Newspaper," is interesting in this connection. It is the story of a brother's love long ages ago. A certain Colonel Kozloff, leader of a Russian expedition to Mongolia, came across a group of rocks near the Tola River which bore inscriptions in Mongol, Tibetan, and Chinese characters. One of these told the tale of a man who centuries ago was an exile for his religious opinions. He had a favorite sister, whom he had had to leave behind, and from whom he had deeply grieved to part. One day he made the following soliloquy, which was placed on record upon the rocks by some friends who had accompanied him into exile:

"Though there is a difference in the dwelling places of the blessed in Paradise, and of men living on the golden earth, yet in acts of charity and compassion they are one. Though there is a difference in the practices of the good ministers of the great Khaos on earth and the judges in the next world, yet in their judgment of truth and falsehood they are one. However great the distance between my sister Galgota, dwelling on the Onon, and myself, a wanderer on the Tola, yet in our mutual love and longing we are one. Even if we never meet in this life, *in our future lives, in every rebirth*, we shall love and help each other even as a tender mother helps her child."

How beautiful were such thoughts of men even in those far-off days, and how little we have progressed in a spiritual

direction with all our vaunted improvements. To those of us who believe in rebirth how deeply interesting it is to find testimony offered us in such a manner from a long past age.

How strange seems the attitude of those religious leaders who daily acknowledge that the world is in a queer state, who admit that something has gone wrong with their churches, yet who bar fast the door against any outside suggestion of there being just a possibility that it is not true religion which is at fault but man's garbled account of it. Were the orthodox conception of life and its bearing upon the hereafter correct, would more than one race have been needed or more than one type of humanity? To this we may safely answer, "No."

The march of modern discoveries, of science, and of human thought is gradually exploding the myth that ancient man was very ignorant; in fact, we are rapidly learning that he possessed great gifts, great abilities, and much profound knowledge. These things he obtained by putting himself in touch with the spiritual realms, an accomplishment quite as open to men today as then. By this method of obtaining knowledge the best is assured us, for we contact truth at its source and obtain a knowledge of the fundamental principles underlying all manifestation on the material plane, learning in the end that—

"Life's but a night of dreams,
Some good, some bad.
Then comes the day, illusions stand revealed;
Sorrows lose their sting, and wounds are healed."

It is easy in the world to live after the world's opinion; 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*.

The Heart of a Woman

BY NELLA MAE ESTY

IT WAS cold and drizzling outside, the kind of night when club men linger close to the burning log, inclined to swap yarns or open some page of the past. This night in February friends had been congratulating a youth who was soon to marry my daughter Judith, a lovely, talented girl of a deep serious nature entirely opposite to that of the youth whose bubbling spirits and practical mind were inclined to skepticism along any lines of a spiritual nature. Some one laughingly remarked about this pair of opposites marrying, and we discussed the outcome of such unions. The youth laughed in his egotism, remarking that "women love mastery," and he'd soon bring *his* wife down to earthly facts concerning life. Most of us being married men laughed heartily at this—all but the stranger, who remained in deep thought.

This man, Edward D——, had been among us for nearly a year, yet in spite of his likeableness he carried a hint of mystery that gave him the name of "Stranger." We never called him Mr. D—— among ourselves but always "The Stranger." No one knew anything of his past, so when he remarked that "women are not creatures of reality; they belong to another world than ours," it brought out his personal story, which we were very curious to hear.

"I was a rank skeptic," he said, "and I wrecked my own life and that of another before I understood women. It is quite a story. Fay, meaning Fairy, was an appropriate name for the girl I married. She was tiny and fair with great serious blue eyes that seemed to see things beyond. She had a visionary nature; her dreamy thoughts seemed to exclude one, leaving one out of things, and I, being her husband, had a secret jealousy of those dreams of hers.

"Being a practical thinker I was skeptical of all I could not see or understand, so I became possessed with the desire to bring Fay down to earth. If I could not live in her air castles with her, then I'd destroy them. Fay had strange ideas on religion, believing in evolution and a common brotherhood. She often filled the house with queer characters, being friends with fanatics of all sorts with whom she seemed to have deep secrets. She seemed to be growing farther away from me in her devotion to her philosophies. She was getting too good for the likes of me! I know now it was my malicious cynicism that was driving us apart. I had no faith whatever in any religion, believing Fay's ideas to be absolute delusion. So when I set out to teach her facts, to open her eyes to grim reality, I thought I was going to make a woman of her; but deep in my heart it was the secret jealousy that goaded me on. I did not try to understand her ideals. I wanted to dominate her, own her, body and soul, and to do so I had to destroy her ideals.

"I succeeded by robbing her of her faith, not realizing the great depths of her seriousness. But I've paid dearly, reaping a harvest of bitter regrets.

"I had detested the thought of children. I would not tolerate the idea. I used every devilish means to gain my point in every argument. I beat at the soul of Fay for months, constantly wearing her down. I was so set in opposition that I became a battering ram to break her at any cost, and I did. I believe a person becomes obsessed sometimes in his determination to have his own way. I did not leave Fay even her ideal of love, and thus I destroyed my own happiness and the very foundation of my home. Arrogant fool that I was, I put

to death the very thing that gave Fay her charm, made her individual.

"In so many homes I see this same war going on—a battle of wills that must eventually kill love. When will human nature learn to live and let live, letting love be free?"

"Fay began to change rapidly. The sweet eyes grew hard and cynical. She became reckless, almost a fiend for excitement, yet nothing moved her. She viewed life now with a sort of cold contempt that gave me the horrors.

"It ended as I might have known it would. I lost Fay completely. She disappeared without warning, leaving a diary and a brief note saying, 'You've driven me to hell!' The diary was the explanation. Oh, blind, blind, had I been. Oh, the glory of a woman's soul when she is in love—as Fay had loved me. I shuddered at the torture I'd put her through when I'd been beating, beating at her faith; the days of doubt, the struggle and black despair of a soul lost in hopelessness; the desolation, then the wild reaction that ended in a nature completely frozen. I had not dreamed of the seriousness of the thing. It had been a life and death matter to Fay, and how I had caused her to suffer!"

"Most men argue and discuss matters of a spiritual nature, become convinced or otherwise, then forget them in their every-day affairs. But women are different, and women of Fay's type take all of life seriously. They reach heights and depths beyond us—in a world of unreality. It is their very existence.

"It took me two years to find Fay. I found her dying of consumption in a hospital in Arizona. The doctors gave me no hope, saying, 'She has no fight in her, no will to live. She seems broken.' Hardly conscious, she appeared anxious to tell me something. Just before she died she rallied and managed to whisper about a baby—our baby. 'Jewel' she called her. Not until after the funeral did I remember that. In my terrible remorse I could think of nothing but Fay, but

gradually it dawned upon me that there had been a child. With only a name to guide me it took me years to find my child—and when I did find her, I could not claim her. I'd give my soul to have the privilege of hearing her call me 'Father,' to clasp her in my arms as my own. All that lives in human form that is my own is beyond my reach, because she does not know that she is an adopted child. People of culture and refinement have raised her, loved her, and guarded the secret of adoption carefully; and for the sake of her happiness and of those who reared her I must seal my lips—always be an outsider looking in."

Then "The Stranger" turned and addressed the young man who was to be married. "It is the good women in the world who keep men straight, my lad. Without them man is beastly by nature. It is women's faith in love, faith in the best that is in us, that gives them the light to guide us. Fools try to put it out. Boy, all your hope of happiness, all that will make life sweet and endurable through the battles to come, rests in a woman's faith. Let the little lady have her hobbies, her mysteries. Let her bloom and be free. Her dreams will make your sons better men, your home a haven. In our egotism we often blast the very heart of our happiness because we do not understand the heart of a woman, and we never have."

Yes, the story took effect; it warmed our hearts toward the stranger, and the youth looked mighty serious when he shook hands and left us. I stayed until the last to shake hands with Mr. D—a second time and express my deepest appreciation. From that night the doors of my home were opened wide to him, and we became the closest of friends. You see, I am the man who adopted Jewel!

We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity.

—Emerson.

Telepathy

Its Nature and Manifestations

BY GRACE EVELYN BROWN

THE RADIO has demonstrated certain unseen forces of the universe.

These have always existed, but they remained unknown throughout past ages. There are other vibrations about us which are still more subtle, but even the radio cannot catch and record them. They are, nevertheless, strong influences which operate continually throughout the invisible worlds extending beyond the range of the physical senses.

Every man is a prisoner in his prison-house of clay, which contains five windows, the five senses; and there is a sixth window gradually being cut through, that of intuition. This sixth window reveals its increasing light through psychic powers, which are slowly yet steadily growing in the human race, and which give the ability to catch subtler vibrations than those affecting the five senses. The established sense organs are only able to receive impressions from influences which vibrate within their scale. The eye is only conscious of vibrations whose rate is in the trillions per second. The ear receives vibrations whose rate is in the thousands per second. The senses of touch, taste, and smell, while revealing certain facts about certain objects, do not bridge the gaps in the scale of vibrations.

Some animals have the windows in their prison-houses a little larger than those of men. They can sense vibrations too subtle for the sense organs of man. There is the record of a dog whose master invented a whistle with a note so high that the ear of a human being could not hear it; yet the dog would sense it and respond to its call. There are likewise certain ultra-violet rays which the human eye cannot perceive. It is also a well known fact that animals are conscious

of human and nonhuman entities which have no physical bodies. Dogs act in peculiar ways which reveal the presence of unseen entities, and horses express fear at unseen presences, as Kipling relates in his "Phantom Rickshaw."

The colored race is very psychic, as well as the Irish race; and many individuals among them see the subtle forms on the superphysical planes. Sometimes these "ghosts" cause great fear. In other cases they are taken for granted as in that of some members of the Celtic races, who hold intercourse with entities of the fairy kingdom quite as a matter of course. The minds of the very ignorant and those of the advanced find no cause for terror at the presence of an apparition. It is only when the mind is in an intermediate state that terror is felt; after the experience becomes usual and understandable, the terror vanishes.

There are other life waves besides the human on the invisible planes, one of which is that of the nature spirits. These other life waves are very worthy of study. The influences which emanate from them are very important factors in human life, and should be considered along with those which originate in humanity both incarnate and ex-carnate.

It should be kept constantly in mind that unseen influences are even more important than the seen; for the unseen are the sources of the seen. Here in the dense conditions of the physical world, we are prone to lose sight of these things, yet by considering them even slightly we are necessarily convinced that they exist. Different members of the same family, born with the same inherited tendencies, having the same early training, education, and environment, gradually grow

more and more as the years pass to express themselves differently. This is due to the different choices that they have made in other lives, and which still dominate them, yet leaving the future free for advancing ideals.

As an architect draws plans for a house, so the inner lives of men build for the outer. Thoughts made dense by desires at length find themselves materialized upon the physical plane. Each accomplishment in the physical world is the final crystallization of thoughts and ideals held in the mind of the one who accomplishes. Inventions were first conceived in the mind before they could be objectified as realities. Great buildings, engineering feats, works of art, literature, musical compositions, were all conceived in the mind before they reached the outer world. Certain thoughts held for years bring health, power, and wealth; others bring disease, weakness, and poverty. This fact is the basis of all New Thought teachings, which hold that thought power is one of the strongest, most far-reaching forces that humanity possesses.

The fact that thoughts are things proves that they may not only influence their creators but they may go forth and affect others. If others vibrate to them, they may be influenced. If they do not respond to certain thoughts, they will not be affected by them. A boomerang returns to its owner. In the same way a thought returns, bringing to its creator either good or evil influences according to just what was sent out. Thoughts have forms as varied and interesting as the fauna and flora of the earth. Good thoughts are expressed in beautiful forms and colors, and evil thoughts take on ugly forms and dark muddy hues. A remarkable symbolism is revealed in the study of both the colors and forms of thoughts and emotions. Miserly thoughts and wishes build cages about their authors; avaricious thoughts have hooks with which to grasp and clutch the objects of their desires, while unselfish

aspiring thoughts take on the forms of beautiful flowers. Occult teachings assert that many of our floral forms are copied from the beautiful thought-forms of advanced souls who think high and holy thoughts of unselfish service. Thus when we see a lovely flower, we may consider it as a beautiful thought made manifest in the physical world in the most delicate and pure matter possible.

There is a constant impact of thoughts playing upon our minds. The strength and definiteness of these thoughts determine the power that they can exert and the length of time that their influence will continue. The creator of a thought puts something of his own life into it, in the same way that he exerts his influence in anything that he does. The quality, definiteness, and strength of a thought determine the power that it can exert upon the one to whom it is sent. Thoughts are sent through clairvoyance to reach those to whom they are sent, expending their forces upon them, or hovering around waiting for the opportunity to give out their latent energy.

There are many kinds of telepathic influences, which may be divided into four general classes: the ones sent by those still in the physical body to those also living in the physical world; those coming from the ex-carnate to the incarnate; the reverse of this, those sent by the living to those who have passed out of the body; and influences from those who have entered the higher worlds to others inhabiting them also.

Perhaps the most common form of telepathy is that produced between those who are together; then the giving and receiving of thought is capable of being observed and recorded without other interests interfering. The time of the sending of the thought is seen to coincide with its reception. Friends talking together utter the same thought at the same time, or one may express the thought in the mind of the other. I had an experience several years ago which made me conscious of this play of thought in a very

definite way. A friend who was teaching me stenography used to sit opposite me at a little table. She would often ask me to give her a word to illustrate a certain principle. Suddenly, like a little winging bird dashing against a window pane, I would feel her thought strike me, and a certain word would flash into my mind, which I would give in answer to her request. Then she would ask wonderingly: "Why do you always mention the actual word that I have in my mind?"

"I feel it strike me," I would reply.

Besides these definite thoughts there are indefinite ones. The entrance of a certain person where others are gathered will at once produce a different atmosphere in the assemblage, especially if the newcomer has a dominating personality. In the portrait class of the art school which I attended, the entrance of the instructor seemed immediately to reveal imperfections in our work which we had considered perfect but a moment before. Of course our imagination as to his criticism and the ordeal before us added to our sensitiveness; yet the emanations of a superior power are always stimulating to those less endowed.

Certain combinations of individuals are like certain combinations of colors or like the union of two or more chemicals which must produce a similar result every time they are mixed. When friends who have been parted for years meet again, one of them having changed or grown a great deal since the last meeting, the association is like an outgrown garment; one misjudges the other. The one who has changed is wrongly judged by the old standard, and is embarrassed and dumb, merely by reason of sensing the opinion of the other, although no word regarding this may have been uttered. The other may also feel the incompatibility for the same reason, thus illustrating the power of thought.

The lecturer, the actor, and the musician, in fact anyone who appears before audiences, is conscious of the thoughts of

his audience. He is inspired by them if they are appreciative, or rendered unfit for his best service if they are unfavorable to him. Masses of thoughts and emotions from an audience surge toward the speaker or the performer in a great tidal wave, which if appreciative thrills him with its warmth and fullness. When this experience is lacking, he may know that he has failed to reach the hearts and minds of his hearers.

A strong desire to meet a friend, to be with a loved one, to express love and friendship, or to communicate some necessary knowledge to another sends out a thought-form which goes directly to its object as an arrow to the target. When one is under the influence of a strong desire or emotion, the thought is most readily sensed by the person to whom it is sent. When one is in great need or danger, a mental call may be sent to one who is considered able to help. If the spiritual tie between these two is strong, the message is the better able to bridge the distance between them. If the mind of the one to whom the message is sent is intent upon some other matter at the time, the thought will remain near until there is an opportunity for it to exert its influence. Thoughts are ensouled with blind forces which automatically endeavor to carry out the intentions of their senders, as servants do those of a master.

An example of this kind of telepathy once came to a relative of mine. A man broken down mentally was removed to a sanatorium against his will. Late one night he attempted to escape, and entered a closet under the impression that it was an exit. In his disappointment he called out to his wife. She was awakened suddenly from sleep by his call, although she was several miles distant from him. Hearing his voice, she thought that he had escaped and was calling to be admitted to the house. His desire to return home, accompanied by his will to do so, and the thwarted attempt were embodied in this telepathic message, re-

sulting in impressing its recipient with the idea that he had already accomplished his intention. A telepathic message may be most successfully sent when the sender and the one receiving it are in emotional rapport regarding the subject of the message. In the foregoing case both persons were suffering from the separation and the conditions accompanying it. The recipient of a call for help may respond because of selfish motives or because of a general disposition to be of service to others. Every day the newspapers relate deeds of noble self-sacrifice where persons plunge into deep water to rescue others or rush into burning buildings to save those in danger of being burned, showing that there is an almost automatic response to need in the hearts of all men.

A case illustrating a different phase of telepathy once came under my personal attention, where a man and a woman who were much to each other were separated by a disagreement regarding different standards of living. The woman left the place where the conversation occurred and went home. She retired and after some time fell into a light and troubled sleep. Suddenly she heard her name clearly spoken. The voice and manner of the person speaking were recognized as being those of the man with whom she had had the disagreement and who was several miles distant. He was continuing to criticise her for the opinion which she held. A guest who was present at the place where the man was staying told her later that the words which she heard had been uttered at just the time and in just the manner in which she had heard them. The interesting fact to be observed here is that the words which she heard were merely those which referred to the disagreement from which she was still suffering. They were doubtless directed toward her with resentment and anger, and the reason why she heard them was because she was still holding her own resentment and anger against the one who uttered them, thus attun-

ing herself to their low pitch. Had she been able to lift her emotions and mind to a higher level, she would not have heard them.

As a mole burrows in the ground, as a fish swims in the sea, and as a bird flies through the air, so each thought has its natural home either in dense coarse matter, or in higher fields of expression. Again, thoughts congregate, associating with others of their kind in the same way in which flocks of birds and herds of animals keep together, or as different classes of society keep to their own kind. The atmosphere of particular locations therefore teems with particular kinds of influences. As a good instance of this I remember the depressing, murky, evil atmosphere hanging over the environs of the Chicago stock yards, where thousands of helpless animals are butchered daily. Approaching that region is like entering the smoky atmosphere of a large terminal railroad station on a dark, heavy day; yet infinitely worse, for the vibrations are the evil ones of suffering, torture, and cruelty, fear and apprehension. In the building where the animals are being driven to their doom these vibrations are so strong as to be like a physical blow, and would unnerve a sensitive person for hours.

There are many examples in the reports of the Society for Psychical Research relating to the telepathic reception of calls for assistance. Many times a benevolent person receives an impression that another needs help, is strongly and repeatedly impressed to go to a certain place, and does so to find that there is a very good reason for the impression. The call may come from the needy man himself, or from a higher source, or from both merged together. It may proceed from a human being no longer upon the physical plane, who upon the upper levels of our sevenfold field of existence is able to know the needs of the sufferer and that it is best to assist him.

There is also another class, many examples of which are recorded by the

Society for Psychical Research. At the moment of passing out in death many persons appear to their loved ones who are at a distance. The state of mind and the emotions accompanying the transition are so strong that it enables the one who is passing to go in his etheric body to the one to whom he desires to speak. This apparition may cause a vague conviction that its original is passing on, or it may actually speak and give the information more definitely.

An example of this kind of communication occurred not long ago. A mother who was taking an afternoon nap suddenly saw her son before her. He wore the uniform of an aviator, aviation being his work. He said to her: "Mother, don't grieve. It's all right. It had to be." Then he disappeared. She was convinced that at that moment he had been killed. A few hours later her telephone rang. A newspaper reporter was calling to ask her if the report about her son being killed was true. "Yes," she replied, "it's true." She had not as yet received the actual notice of his death, but it came in the course of time, thus confirming the truth of the impression.

One who is able to receive any of the myriad vibrations which come from the invisible regions finds the world a very different place from what it is to the more obtuse who have not developed psychic power. To the positive clairvoyant there are always rifts in the clouds of material existence. The man of psychic powers sees through these rifts the lights of other states of being. Often in the midst of practical thoughts there will flash upon his mental vision the face of a friend or an acquaintance. It may be that the face thus casually appearing is that of a person met the day before, and at the moment of the vision the person whose face appears happens to think of the one who sees it.

In the same way there are clairaudient powers developing in the human race. As one suddenly sees a certain face, so one

may hear the fragment of a sentence, perhaps trivial, inconsequential, like a bit of conversation overheard on the street. This may be something spoken by some one still in the physical world, which is in some way attuned to the consciousness of the hearer. Again, it may be something uttered by one who has dropped the physical body. These experiences merge the physical with more advanced states. Sometimes it is difficult to determine whether a certain communication comes from some one inhabiting this world or from the invisible world which lies so near.

Communications from the unseen world about us come with an entirely different influence. They produce a vague yet thrilling impression of a presence different from that of an incarnate individual. An invisible barrier is felt, a "ring pass not" between the two states of being. A psychic influence is strongly felt in the case of haunted houses, caused often by the fact that a sudden tragedy has left its unpleasant psychic effect.

To those who are clairvoyant it is very apparent that evil thoughts do great wrong both to their authors and those to whom they are sent. Explosive anger clairvoyantly seen appears even more vital and vivid than flashes of lightning in the physical world. Thoughts of sorrow and bereavement generated by mourners carry to departed ones an atmosphere of gloom and despondency, preventing them from realizing the brightness of their new life, and also tending to draw them back to the conditions which should be left behind.

The law of cause and effect exists on the invisible planes as well as here, and those who sow helpful and bright thoughts will reap corresponding results as well as those who sow harmful, despondent thoughts. Those who have generated love, friendship, and esteem in the hearts of their fellow men will when passing over to the next life, find a profusion of thoughts of beauty meeting

them. Vague thoughts of love will appear as a rosy mist, and the more definite thoughts will take on the forms and colors of beautiful flowers. Occultists have stated that after the death of Queen Victoria her atmosphere was so filled with myriads of loving, tender thoughts that she was completely surrounded by them, and she passed through the lower planes scarcely conscious of their existence, being principally conscious of these surrounding forms of love and beauty.

To those dwelling upon the superphysical planes the ever changing forms of emotions, desires, and thoughts are as

much a part of their lives as the changing clouds of the sky are of ours. Thoughts and emotions cannot be concealed there as they are here. Before a soul can be admitted to heaven all unworthy thoughts must be eliminated.

All creatures are bound together by the interplay of telepathic forces. No entity lives for itself alone, whether it be an atom, a man, or a great Being manifesting through a star. The human kingdoms, the kingdom of the angels, and the kingdom of the gods are joined by various phases of telepathy. Thus there is promoted a closer unity of all lives in the One Life of God.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

"A certain man had two sons.

"And the younger of them said to his father: Father, give me the portion of goods that falleth to me. And he divided unto them his living.

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and

will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son; make me as one of thy hired servants.

"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.

"The father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

"And bring hither the fatted calf, and kill it; and let us eat and be merry:

"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

—*St. Luke, 15th Chapter.*

INTERPRETATION

We have in these verses the story of the evolution of all humanity. Within each one of us is housed the two natures that Faust laments, represented by the two sons of this parable. The Higher Self never falls. As the Father says,

"Thou art ever with me; all that I have is thine."

The younger son represents the lower nature within each one of us. Always in our present stage of evolution he takes a journey into a far country and wastes his substance (life force) in riotous living. In that far country of materiality we all feed upon husks with the swine. We wander as prodigal sons in the material world, far from the light of the Spirit, until surfeited with the things of the world we hear within us the "still, small voice" that called to Elijah and that is calling within the heart of every man and woman in the world today. This voice is never heard until we realize the nothingness of earthly things, until we learn to say with St. Paul, "Things that are seen are temporal, but things that are unseen are eternal."

It is then we realize the mighty famine there is in the land, and we too begin to be in want. The Spirit longs for its eternal home. It is then that we heed the call within. Through suffering and sorrow we retrace our steps towards the Father's house, each realizing and saying in utter humility of spirit, "I am no more worthy to be called thy son; make me as one of thy hired servants." It is then that we meet with the same joyous welcome that is above described by St. Luke.

Religions of all countries give in some form the same story, for it is the story of all mankind. In a curious old book by Lambspring, an ancient alchemist, we find this passage: "When the son entered his Father's house, the Father took him to his heart and swallowed him out of excessive joy." Albert Pike gives the same story in his Christian interpretation of the First Degree of the Masonic Blue Lodge.

After the Fall man wandered blindly in the darkness of war, famine, and pestilence with naked, bleeding feet, until after a time repentance and reformation began to work in his heart, and he was brought at last into the light by

the Worshipful Master, the power of the Spirit within. The work of the Earth Period is the redemption of the fallen nature within man, exemplified in Adam and Eve in the Garden-of-Eden story, and variously described throughout the different books of the Bible. The transmutation of the lower nature and the blending of the higher with the lower (the two sons of this parable) correspond to the marriage of the Bride and the Lamb of Revelation, and represent the perfected state which humanity will have attained at the end of the Earth Period. The purpose of our evolution is that even the lowest may be found and the dead be made spiritually alive again.

The story of the Prodigal Son shows us the path of involution, by which Egos descended from the World of Virgin Spirits to the physical world, where the awakening of the Spirit turns involution to evolution. The divine powers within us lead us beyond the plane of alternating life and death, and again we come to know the eternal life of the World of God. Hence the great rejoicing mentioned in the parable over the return of one who has completed the earth-round and again entered his heavenly home. The son who stayed with the Father is the Ego, the Higher Self.

The story of the Prodigal Son also holds the truths of the great cosmic journey of the Ego and its many lives upon the physical plane. It is the story of the Spirit's pilgrimage through matter. When the nadir of materiality is reached, the inherent divinity calls out to it to return to the Father's house, to know the joy of conscious communion with God. When as neophytes we enter the straight path of Initiation, the Father meets us a long way off, for the great eternal love of God is ever waiting to gird about our incompleteness with His presence, our restlessness with His rest.

An institution is the lengthened shadow of one man.—*Emerson.*

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.

Anti-Evolution in the Legislature

Some time ago the anti-evolution bill which was introduced in the California Legislature was almost unanimously defeated in committee. Now Minnesota has joined the ranks of the progressives by defeating a similar bill by a decisive majority. The occultist tells us that we have never been animals; we have neither ascended from nor descended from animals, but rather we are and always have been divine Egos, inhabiting, however, at a period in the prehistoric past animal-like bodies. Living in such bodies, however, does not make us animals. This is a very important distinction. If the fundamentalist could get it, most of the anti-evolution agitation in the legislatures would automatically disappear.

The anti-evolution bill was overwhelmingly defeated in the Minnesota state senate recently when the upper house by a vote of 55 to 7 rejected a minority report of its education committee, recommending the passage of the bill.

The senate's action marks the definite defeat at this session of the legislature of efforts to enact a law that would provide fines for school teachers expounding the theories of evolution in the tax supported schools of the state.—*Minneapolis Journal*.

Temperance Reform in Mexico

Mexico is apparently catching the infection of prohibition from the United States, according to the following article, and is putting restrictions upon the sale of intoxicating drinks. Alcohol has served its purpose in evolution. It is already a

back number, and it is only the backward Egos who are still clinging to it as a sort of crutch to help them on in their evolutionary pilgrimage. We had to have this crutch at one time, but if we continue to cling to it, it will handicap us and prevent us from developing our full natural strength. Crutches are useless things for well people, and the quicker we cast them aside, the better it will be for us.

More than 100 saloons and eating houses where intoxicating drinks are served have been ordered closed by the Governor of the Federal District in Mexico (Mexico City and its suburbs), in accordance with the regulation of intoxicating beverages, and in the name of "principles of just social morality." This action, it is announced, marks the inauguration of a determined campaign to place every possible legal restriction on these establishments. It is said that in Mexico City the people expressed particular gratification over the closing of these squalid and unsanitary saloons.—*Scottish Rite News Bureau*.

The Parole System

The parole system is under severe attack in many parts of the country. The antiquated idea of vindictiveness and hate as a means of converting criminals into good citizens is still being adhered to in this so-called Christian country. Hate is the prevailing vibration of the lower Desire World, popularly known as hell. Its opposite is love, which is the vibration of the invisible higher planes ordinarily known as heaven. Therefore it is quite evident to the occult student that we are not going to make candidates for heaven by using the vibration of hell. The parole is an effort to apply humanitarian principles to the treatment of the criminal, giving him a chance to recover himself. It is only a start in the great campaign of re-educating the criminal so as to remove his criminal instincts and

tendencies, this being the only way to return him to the ranks of good citizenship. The following article gives us some interesting and valuable thoughts on this problem.

Thoughtful students of criminology have many times remarked that the states most free from crimes are not the ones where the greatest severity of treatment is practiced, but on the contrary are the ones that have gone the farthest in the adoption of scientific and progressive measures of reformatory and preventive penology.

In the light of modern penology no man should ever be turned from prison directly into the community without the help and the safeguard and the protection of parole supervision.

Unless men are put in jail for life they have got to come out, and the important question for society to face is, How are they coming out? Will they have a knife between their teeth ready to wreak vengeance on society, or are they coming out with some kind of a job, established in a home with some kind of authoritative supervision over them.

I believe that the keynote of parole lies in supervision, and the great difficulty with county parole today is that the various counties have not been equipped to carry out the idea of supervision.

I believe that it is time to put behind us once and for all the notion that vindictiveness and punishment and the old "treat 'em rough" idea will ever get us where we wish to get in prison administration.

Sanford Bates, Mass. Commissioner of Correction.
—From Island Lantern.

An Opportunity to Make \$22,000

Some time ago *Science and Invention* (New York) offered \$6,000 to anyone who could prove that the science of astrology had a foundation in fact and that astrological influence produced results in the lives of people. Now our good friend, Dr. W. Stuart Leech, comes to the front with a counter proposition in *Science and Astrology* (Seattle), offering to give \$22,000 to charity if any one can prove that astrology is false. The offer is as follows:

"I throw down the gauntlet to *Science and Invention* and the rest of the world that

truth may prevail. \$22,000 will be paid to a charitable object for proof that astrology is false. Of this, \$10,000 in gold, or two hundred acres of Minnesota's finest land, free from all incumbrance, will be given for proof that the sun has no influence on human character. \$12,000, or three hundred and sixty additional acres of Minnesota's best land, will be given for proof that the moon has no influence over the conduct of women. The county records regarding the land in question are open to the public, and the undersigned is a solvent business man.

"(Signed) W. Stuart Leech."

We know Dr. Leech to be a physician of repute, whose articles are to be found in medical journals, and he is an occasional contributor to the "Rays," being an advanced occult student. His offer will afford some of the astrological skeptics an opportunity to make easily (?) a considerable sum of money for some charitable institution. Unless it can be shown that the sun does not affect human character or that the moon does not affect the conduct of women, it is impossible to show that astrology is false.

If anybody wishes to convince himself of the reality of astrological influence, he does not have to become a learned astrologer nor study the science to any great extent. If he will merely take his horoscope of birth and an ephemeris for the current year and note the times when the various transiting planets pass over the positions of his planets at birth, then note what happens in each case over a period of a few months and tabulate the results, he will have data which will startle him. If he is a conscientious student, he will find that a certain planet by transit usually produces conditions or effects of the same character. To a reasonable person this will be proof of the reality of astrological influence. This process requires no calculation except that of erecting the horoscope of birth. It can be done by a beginner. One who makes such an investigation will very soon find that the results are far more than those of coincidence. Then he will have personal proof that astrology is true.

Question Department

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

By KITTIE S. COWEN

Carrying Ailments from One Life to Another

Question:

When we are afflicted in one life with a diseased organ, do we return in a future body with a similar ailment?

Answer:

Since the first revolution of the Saturn Period the Ego has been learning body building. At the present time, the second half of the fourth revolution of the Earth Period, the human body is only about fifty per cent efficient. If we wish to get some idea of what the physical body will be like in its perfected state, we have only to look into the past and see what has already been achieved along certain lines, knowing that similar progress will be made in the future. For instance, we know that at one time feeling was a localized sense just as hearing and seeing are today, the organ of feeling being the pineal gland, which at that time protruded from the back and upper part of the head. Today the sense of feeling is distributed all over the physical body. What is true relative to the extension of this sense is equally true of all the other senses, for in the course of time they will cease to be localized, and the entire body will not only feel, but it will smell, taste, hear, and see.

The lessons learned in perfecting the

body are worked out during successive lives of the Ego. First it builds a body, then lives in it, and in this way it learns its imperfections. For instance, the muscular system may be perfect, but the heart or lungs or spleen, each or all, may be found to be faulty, diseased. If the spirit takes note of these imperfections, it will, when it builds its next archetype in the Archetypal Region of Concrete Thought, remedy them wherever they exist. If the pain has been great enough to cause it to focus its attention on these particular organs, it will endeavor to build better ones so that it may escape the suffering which it was forced to endure in a previous life, and so instead of perpetuating its faulty organs it will endeavor to improve them. Therefore it is quite safe to say that a diseased organ in one life will be a sound one in the next life or a succeeding one, for it is in this way that the Ego is gradually learning by past mistakes to build better and more perfect bodies.

The same law holds good in relation to the exterior of the body. For instance, an Ego, if it so permits, may live several lives with what really amounts to a deformed face, head, or body, with limbs out of true proportion, nose grotesque in shape, ears unduly extending out into space, et cetera. But by becoming aware of the inharmony in its exterior proportions it may remedy these defects when it builds its next or some succeeding archetype in the Region of Concrete Thought.

Perfection, wisdom, beauty, and strength are all divine attributes which each Ego in time will develop, and it is by living life after life in bodies expressing the opposite qualities that each imperfection, be it external or internal, is discovered and later remedied. All imperfections that the Ego consciously discovers, be they of body or mind, can be remedied by changing the archetype in the Region of Concrete Thought.

Interfering with Destiny

Question:

Is it wrong to interfere with destiny? Should one assert his divinity and endeavor to rise above it, and can this be done by the use of affirmations?

Answer:

All individual destiny is the result of causes set into action by the Ego either in this or some previous life, and every cause thus generated is bound to have an effect; thus it is that destiny, the working out of causes set into action, comes into existence. In each earth life the Ego takes upon itself a certain amount of this accumulated destiny to work out, but it depends entirely upon the Ego as to *how* this is done. For instance, a person may have greatly wronged an individual in a past life. In the purgatorial existence he realizes the enormity of the injustice done and is thoroughly repentant. Another earth life brings the two individuals together, and an opportunity is given the erring one to right the wrong previously committed. Now comes his great opportunity to take destiny into his own hands and pay the debt in some kind of loving service. On the other hand, should he refuse, then destiny is quite sure to *force* him to pay off the obligation through sorrow and pain in order that the lesson may be learned that one has no right to injure others.

In each life there is a certain time set for the paying off of certain debts, but the Ego may at any time assert its divinity and pay off its debts in acts of

love and service long before they are due. Affirmations alone will never pay off debts of destiny, and are quite vain and useless unless accompanied by acts of a constructive character. The Ego has at some time set forces going that later have developed into ripe destiny. Having made its own destiny it certainly has the right to change it as far as lies within its power, but this can be accomplished only through the right kind of action.

Do Idiots Get Experience out of Life?

Question:

We are told in the "Cosmo-Conception" that the purpose of life is to gain experience. Does an idiot get any experience out of life?

Answer:

Idiocy is caused by a break in the chain of vehicles between the Ego and its dense body. The break may occur either between the brain centers and the vital body or between the brain centers and the desire body. It may be either partial or complete. From the above it will be seen that idiocy is not a defect in the Ego. It is caused by a twist in the character of the Ego which prevents it from building a normal body. Then when it finds itself forced to live in its defective instrument, which it cannot control, it suffers more or less acutely according to the stage of its evolution; but by so doing it learns the lessons necessary in order to remedy the defect in its character. The condition seems deplorable indeed until we realize that each life is but a day in God's great school and know that when the Ego comes back to earth life the next time, it will have a normal body, provided of course that its lessons have been learned.

It is an unfortunate fact that scientists, who view life entirely from the form side, think that by limitation of birth they can stamp out the production of defectives, and were it a matter pertaining to the physical plane alone, this might be done; but it is not so. The

form is a product of past causes set into action by the Ego, and some time, somewhere, the effect of these causes is bound to work itself out in form. The forms we build reveal the mistakes we have made in past lives, and being forced to live in defective forms teaches us as nothing else can the fallacy of persistence in wrongdoing. Therefore the Ego which is called an idiot because it is manifesting in a defective form certainly does get some very valuable experiences out of life.

The Increasing Birth Rate

Question:

Statistics show that the birth rate is constantly growing. Where are the Egos coming from in such increasing numbers? Are they stragglers from other life waves that are now catching up with our own?

Answer:

About six billion of the Egos belonging to our life wave have the earth as their field of evolution, and are evolving at the present time between the Third Heaven and the earth inclusive. It all depends on the individual Ego how short the intervals are between earth lives. At the present time about one billion, seven hundred million Egos are in physical bodies on the earth, and the rest are on the invisible planes somewhere between the earth and the Third Heaven. At certain periods of our development as many as fifty per cent of our earth Egos, namely, three billion, inhabit the earth clothed in physical bodies, that number at those particular times being ready for earth life experiences. The life waves never cross. That is to say, our present humanity will never become angels, the animal life wave will never enter our life wave, the plant life wave will never enter the animal life wave, and so on. The evolution of each life wave is separate and distinct from all other life waves. However, the ultimate

destiny of each life wave is the attainment of perfection like unto that of God, the Creator of our solar system, but the path which each travels is very different from that of the others.

The Appearance and Dress of the Dead

Question:

How do the dead appear as to form and outer garments? What do they wear, and of what substance are their garments made?

Answer:

When the Ego is coming down to re-birth, the two lower ethers, the chemical and life ethers, form a matrix into which physical particles are marshaled in such a way as to gradually form the dense body which the incarnating Spirit is about to use.

Immediately after death the two higher ethers, the light and reflecting ethers, form a matrix into which the desire body atoms are marshaled. The second matrix takes the same shape that the first one had, in consequence of which the Ego has the same appearance that it had when using the physical body, for in both cases the etheric matrix determines the appearance of the outer vehicle. The apparel consists of desire stuff, which the Ego through the exercise of will forms into any style, color, or quality that it wishes.

Invisible Helpers also mold the desire body into a matrix formed of the two higher ethers when they are out of their physical bodies doing deeds of mercy in the world; and they too, clothed in garments of desire stuff, appear in any sort of dress that they prefer. However, when the Invisible Helper re-enters his dense body, the effort of will which he uses to accomplish the act automatically dissolves the intimate connection which has been set up for the time being between his desire body and the two higher ethers, and each vehicle then resumes its original form.

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.

Uranus, the Planet of Altruism

BY ARTHUR RICE

THE PLANET Uranus was unknown to the astrologers of old, being discovered by Sir William Herschel on the night of the 13th of March, 1781. Consequently our information about this mystic orb is somewhat limited in comparison with that of the other planets.

In most schools of astrology Uranus is stated to be the planetary octave of Mercury. Max Heindel, however, gave to the world in *The Message of the Stars* the information that Uranus is the higher octave of Venus, and the esoteric reasons for it. The more this relation is pondered, the more one realizes the truth of it.

Mrs. Max Heindel pointed out in her article in the "Rays" for May, 1922 that the statement that Uranus is the octave of Mercury does not hold good when viewed in the light of ordinary knowledge. She quotes from the chapter on marriage in one of the popular books on astrology, as follows: "Uranus and the

sun afflicted cause trouble in married life. Uranus afflicted in the 7th house always indicates separation from the marriage partner, divorce, etc. Uranus afflicted in the 5th house indicates inconstancy in love affairs, impulse in romantic attachments, and degeneracy in sex." She then says, "How can the influence of Uranus affect morals, marriage, and sex if, as this writer claims, Uranus is the octave of the mental planet Mercury. Nowhere can we find that Mercury has rule over marriage, love affairs, or sex." A little consideration will show us that these matters all belong to Venus, and since Uranus also influences them, we may infer that he is the octave of Venus. Therefore we can commence our consideration of Uranus from these premises.

As we are on the path of evolution from the material to the spiritual, we will consider Uranus in the same sequence, by taking first its mundane or material attributes, second, its physio-

logical effects, and lastly, its spiritual influence on humanity.

The characteristics ascribed to Uranus are as follow: it is spasmodic, original, unconventional, intuitional, and independent when in good aspect and good position; fanatical, irrepressible, and unconventional when in bad aspect.

Mundanely, Uranus represents the nature of Venus in a very subtle manner. Its vibrations are so etheric and spiritual that they cannot be controlled by ordinary humanity, and they consequently manifest as evil in the case of the majority. This is the reason why Uranus is classed in astrological works as one of the malefics. While comparatively few can respond to the spiritual side of Uranus, we all respond physically as we feel his irritation bodily, especially when he is prominently placed in the birth chart. This results in unrest and chafing with consequent sudden and unaccountable changes, which agree well with the term spasmodic given in all astrological works as one of the chief attributes of this planet.

The direct physical effects of Uranus are very real, and all astrologers are in agreement with regard to the evil nature of certain of his aspects, as follows: Uranus on the ascendant in bad aspect will produce a faddist, a crank, be his eccentricity expressed in selection of food, dress, or otherwise. Uranus square the moon will make the nature sarcastic, abrupt, and overbearing; it will also cause sudden likes and dislikes for people.

The worst planet with which Uranus may be in adverse aspect is Venus. This aspect always denotes moral laxity and generally of a most degrading character, as it leads to the unconventional disregard of all laws, moral and civic. People with this affliction will often live in open immorality, firmly believing they are superior to man-made laws. Max Heindel has stated that Uranus in aspect to Venus always brings trouble whether the aspect is good or bad ("Rays," Aug. 1916, page 111) because although the

native may feel the all-embracing Uranian love, he can only give expression to the limiting Venusian love, which aims to possess and which consequently often leads to illicit amours. The Uranian vibration makes us conscious of something higher than the ordinary man can understand, but an adverse aspect of Venus to Uranus will drag the resulting ideal down into the slough of passion.

Mars is the planet of passion and the most difficult planet to subdue in our upward fight. The birth chart will show us by the relative positions of Uranus and Mars whether or not we can respond to the Uranian ray. If Uranus is elevated above Mars, it shows that the native has attained ascendancy over the latter and is able to work with the high and vibratory force of Uranus in a useful manner. But those with Mars elevated above Uranus have a hard fight before them to keep the passionate nature in subjection.

A peculiar trait of Uranians, especially those with so-called evil aspects to Uranus, is that they cannot be told anything; they *feel* superior, will take no advice, and it is useless to try to give them any. If you know anyone of this type, give him your sympathy; he will learn his lessons only on the path of experience.

Uranus elevated and well aspected gives us our advanced and independent thinkers, inventors, and all liberty-loving and original people, such as Charles Dickens, Herbert Spencer, Lord Byron, Shelley, and Huxley. These all had Uranus well placed and well aspected, and they all worked for humanity as a whole and not for individuals.

An afflicted Uranus gives us the licentious types of humanity, and all those faddists and extremists who seek to impose their views upon the community.

Turning now to the physiological characteristics, Uranus rules the ether and also the air we breathe. It is electro-

magnetic in nature, and has rule over the nerves and nerve fluids. It is therefore responsible for spasmodic complaints, such as St. Vitus dance, etc. An adverse aspect to Uranus contributes to most cases of hysteria. It is worthy of note that since the discovery of Uranus nervous disorders have considerably increased and have perforce become a special study.

Uranus rules the light ether, and is directly responsible for building and nourishing the eye. Therefore Uranus afflicting one of the luminaries (the sun or moon) causes various diseases of the eyes, and in some instances blindness if the sun or moon is placed in one of the nebulous spots of the zodiac, such as the Pleiades in Taurus 29°, the Ascelli in 6° of Leo, or Antares in 8° of Sagittarius.

Uranus has rule over one of the most important of the ductless glands, namely, the pituitary body, situated behind the root of the nose. In this connection we have further proof that Uranus is the octave of Venus. Both Uranus and Venus govern functions of nutrition and growth. Venus governs the thymus gland, which links the child with its parents until puberty is attained. In the thymus gland is stored a spiritual essence provided by the Venus love of the parents, and this essence enables the child to manufacture the red blood corpuscles necessary for the assimilation of iron from the food, and to transmute it into hemoglobin.

At puberty the thymus gland atrophies, and Uranus, the higher octave of Venus, takes control of growth through the pituitary body in the following manner. When food is taken into the mouth, invisible particles penetrate the sphenoid bone and impinge upon the pituitary body. This starts the Uranian alchemy, by means of which a secretion is formed and injected into the blood, as proved by Starling and Bayliss in their experiments. Minute particles of food are carried by the blood in advance to the di-

gestive glands, and ensure the correct digestive fluids being poured into the stomach to suit the food being partaken of. Through the medium of the chemical ether assimilation is carried on in a proper manner and bodily growth taken care of throughout life. Here again the erratic side of Uranus is sometimes demonstrated in the production of freaks. When the secretions supplied are of a wrong kind or in wrong quantity, the result is either accelerated or retarded growth, causing giants or dwarfs.

We now come to the third, the spiritual, aspect of Uranus. Max Heindel has designated the keynote of Uranus as altruism, and when this keynote is meditated upon, the aptness of the word becomes apparent. The keynote of the lower octave, Venus, is attraction or coalition, a drawing together. This is responsible for friendships and family ties, which are dominated by mutual physical or mental attraction. Uranus takes in a much wider field and endeavors to expand the limited Venus love into a universal love embracing the whole earth and including man, animal, and plant. Uranus literally represents the cosmic love ray, and all people who devote their time unselfishly to the elevation of society in general and not merely of individuals have this planet strong in their horoscopes.

Uranus is the planet of the intuitional mystic. The true Uranian knows by intuition, although he may not be able to furnish logical proof. The reason for this is that Uranus acts specially through and by means of the ether. It was mentioned when considering the physiological aspects that Uranus has a considerable effect on the eyes through the medium of the light ether, and that growth is governed through the pituitary body, using as a medium the chemical ether. Thus Uranus is essentially an etheric planet, and only sensitives can feel his spiritual ray, as the higher ethers of the vital body must be loosened to some extent before

the high vibrations of Uranus can be recognized. As Neptune sets the atoms of the reflecting ether spinning and so produces *clairvoyance*, so Uranus sets the atoms of the light ether spinning and brings *light* in the sense of spiritual illumination which we designate as intuition. Uranus is co-ruler with Saturn of the sign Aquarius, and we are told in Rosicrucian literature that we are now within orb of Aquarius and are already beginning to feel the effects of this altruistic sign in our evolution. Aquarius is a fixed and airy sign and is the home of the angels, who were human in the Moon Period. Aquarius, like Uranus, has especial rule over the ethers. Aquarius is essentially an intellectual sign, and when the sun by precession actually enters this sign we shall experience tremendous and undreamt-of alterations in our mode of living. We already have foretastes in the development of the latent power of steam (ethereal water) and the great strides made in the harnessing of electricity for our service; also in the discovery of radium and the invention of photography, wireless, et cetera, all of which have ether as their medium of expression. Then we have the development of aviation in all its branches, and it is interesting to note that one of the latest discovered metals and one which has rendered the practical construction of aircraft possible is aluminum, a metal ruled by Uranus.

Uranus has emerged to prepare us for the new age of Aquarius, and may be likened to a cosmic spring house cleaning. Where Venus draws together, Uranus disintegrates and overthrows old established customs and ideals, sweeping away all that encumbers so that he may build anew unhampered by any crystallized conditions or environments. Before the gardener sows his seeds, he subjects the ground to an upheaval, cleaning out all false and hampering growths. As it is below, so it is above, and vice versa.

Uranus rules Aquarius, and his detriment is the opposite sign of Leo. Uranus fosters individuality. The keynote of Leo is affection, which brings to the surface the Venusian attribute of coalition, which is opposed to the Uranian ray of universal altruism.

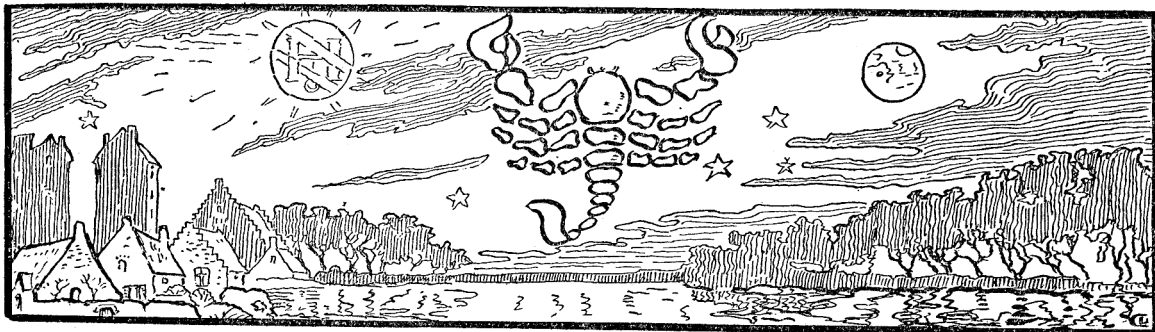
Uranus is exalted in Scorpio, the negative keynote of which is discord, agreeing well with the unrest generated by Uranus. Scorpio together with Aquarius rules the blood, and Scorpio also has rule over the nose. Thus it has a close connection with the pituitary body ruled by Uranus. Scorpio is a watery-fiery sign, and through it must take place the casting of the Molten Sea described in the Masonic legend. With the harmonious cooperation of Uranus we may through Scorpio transmute the fiery passion of Mars into the fluidic love of Venus and then exalt the latter into pure altruism.

Max Heindel stated that he believed the second coming of Christ might occur when the sun by precession enters Capricorn about 2800 years hence. In relation to this second coming Paul tells us in 1st Thessalonians, 4th chapter, verse 17: "Then we which are alive and remain shall be caught up together *in the clouds* to meet the Lord in the air." Christ will come in his etheric vehicle. It is evident therefore that only those who have sensitized their vital bodies to the point of being able to function in them at will can participate in the second coming of our great Elder Brother. The rest of humanity may be in the same unhappy state as those who had neglected to develop lungs before the mists condensed in ancient Atlantis. This, then, is the mission of Uranus, to sensitize our etheric vehicle, and through compassion transmute the Venus trait of coalition into altruism and so usher in the era of universal brotherhood.

We are told that a new Teacher comes in each new age. Therefore we may expect one in the Aquarian Age, and it be-

(Continued on page 325)

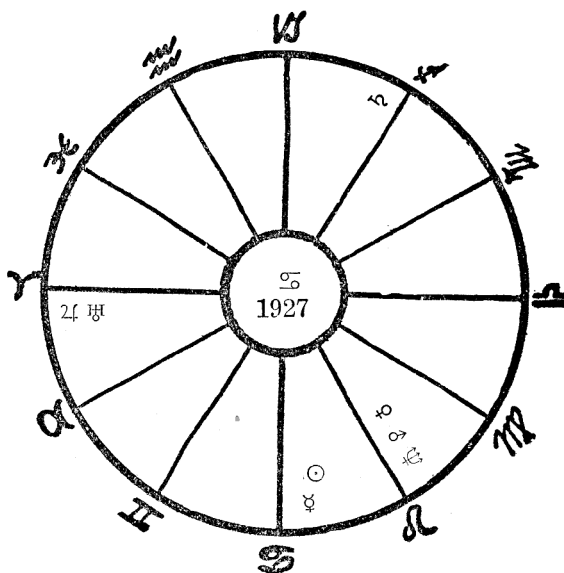
The Children of Cancer, 1927



A Character Delineation of the Children Born between June 22nd and July 23rd, inclusive, 1927.

The children of Cancer are of a retiring, modest, sensitive, and gentle disposition. Inharmony and discord have a very disquieting effect upon them. Approbation is as necessary to Cancer children as bread to eat, and if the home is inharmonious, it will affect them physically to a very great extent. If you want the best from them, praise them, and they will be your slaves. Gloom and discouragement often cause Cancer people to seclude themselves from friends and relatives, and they are often beset by fear, suspicion, and a terrible jealousy of those whom they have favored with their affections; also if their feelings are hurt, they find it very hard to forget and forgive. They are very fond of the home, as Cancer is the sign that rules the home. The Cancer woman enjoys housekeeping and cooking, is proud of her home, and she usually keeps it in good order. She is also very fond of dress.

The children born during the time when the sun is passing through this watery and cardinal sign this year will be more positive, self-reliant, and energetic than is usual with the Cancer child, for we find Venus, Mars and Neptune in the positive, fixed, and fiery sign of Leo. Jupiter and Uranus are in the fiery and cardinal sign of Aries, and Saturn in the fiery and common sign of Sagittarius.



This gives these children six planets in fiery signs, which will endow them with more than the usual life and energy, and they will be less sensitive than the average Cancer child.

Venus, the planet of music and art, will be in conjunction with the mystical Neptune in Leo between June 25th and July 9th. This will give talent for

(Continued on page 325)

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.

PETER N.

Born November 7, 1920. 12:58 A. M.

Lat. 39 N., Long. 77 W.

Cusps of the Houses:

10th house, Gemini 1; 11th house, Cancer 5; 12th house, Leo 7; Ascendant, Virgo 4-58; 2nd house, Virgo 29; 3rd house, Libra 28, Scorpio intercepted.

Positions of the Planets:

Jupiter 14-09 Virgo; Saturn 21-57 Virgo; Moon 4-09 Libra; Sun 14-33 Scorpio; Mercury 1-57 Sagittarius, retrograde; Venus 17-12 Sagittarius; Mars 14-34 Capricorn; Uranus 1-45 Pisces, retrograde; Neptune 13-44 Leo.

Peter will be of a kindly and retiring nature. He is one who will prefer to be alone and have freedom to follow his own line, which will include scientific reading. He will be opinionated, and egoism will be strong in his nature, but with a common sign on the Ascendant he can be easily influenced, especially by the mother. With Venus in Sagittarius in the 4th house ruling the home and mother, square to Saturn and Jupiter, he may form the habit of disorder. He should be taught to have a place for everything, to keep his room and his

things tidy. If the mother makes the mistake, as is too often the case, of waiting on her son and tidying up after he has thrown his hat on the floor and left his room in confusion, the boy will grow up careless and disorderly. Especially will it be so in Peter's case. This would have an effect upon the whole life, for unconsciously the habit of disorder often intrudes itself into business and one's general disposition and usually means failure in the end.

Mercury, the planet of reason, is retrograde and in the sign of its detriment, Sagittarius. This will have a tendency to cause the native to want to put off until tomorrow what might be done today. Mercury is sextile to the moon, however, which will strengthen the mentality; but it is square to Uranus, and while this may have a tendency to quicken the mental faculties, yet it may lead to the doing of unusual and reckless things. This boy will require very careful guidance in this particular direction so that he will not dissipate his forces or aimlessly drift from one thing to another.

The 3rd and the 5th house work will be best for him. Any work connected with a print shop would be good—linotyping, or press feeding. Nursing in a hospital should appeal to him.

A tendency to coughs and colds is

shown. He should be taught to breathe deeply and to sleep with plenty of fresh air in his room. A careful diet also should be prescribed.

WALTER EVEREST S.

Born February 3, 1917. 2:45 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Pisces 26, Aries intercepted; 11th house, Taurus 1; 12th house, Gemini 8; Ascendant, Cancer 11-52; 2nd house, Leo 3; 3rd house, Leo 27.

Positions of the Planets:

Moon 10-01 Cancer; Dragon's Tail 18-36 Cancer; Saturn 25-48 Cancer, retrograde; Neptune 3-12 Leo, retrograde; Mercury 20-38 Capricorn; Venus 24-20 Capricorn; Sun 14-33 Aquarius; Uranus 19-23 Aquarius; Mars 20-02 Aquarius; Jupiter 28-39 Aries.

In Walter's horoscope we find a strange interblending of elements which are expressed through the signs of the zodiac and through the planets. Watery, earthy, cardinal, and common signs are on the angles, and the planets are about equally distributed between the watery, airy, earthy and fiery signs, which usually makes children very adaptable. But Walter has the versatile moon very strongly situated in conjunction with the Ascendant and in its home sign, the cardinal and watery sign of Cancer, which gives a restless, changeable nature. The obstructive and secretive Saturn is retrograde in the first house in Cancer, the sign of its detriment, and in conjunction with the Dragon's Tail, which is also of a Saturnian nature. This gives a double saturnine influence, which will act as a cloak over everything that Walter may attempt to do, and it may sometimes cause him to express the destructive side of his nature. Saturn will be the dominant factor in the life of this boy. How is he apt to express himself?

"I am afraid I can't do this. I can't do that. No, I will not trust him. I am afraid he will rob me," etc.

He will have to fight this quality of fear constantly if he expects to have success in life. Saturn in Cancer is also in opposition to Mercury, which will make him very mistrustful of the honesty of others; and there may be at times a little untruthful streak in his own nature, which should be watched very carefully while he is young. Teach him at all times to deal honestly and truthfully with others. If he should be forced into an intellectual pursuit, he would be prone to respond to the above tendency. In order to bring the better qualities to the surface it would be well to give him all the encouragement possible along the lines of mechanics, electrical engineering, etc. One of these would give an outlet for the very best within him, corresponding to his sun, Mars, and Uranus energies, and financially would be his most successful field.

Walter should have careful training in dietetics, for otherwise Saturn and the Dragon's Tail in conjunction in Cancer, the sign which rules the stomach, and in opposition to Venus and square to Jupiter, will give him trouble in later years.

VOCATIONAL

STANLEY S.

Born January 20, 1912, 5:40 P. M.

Lat. 54 N., Long. 3 W.

Cusps of the Houses:

10th house, Aries 22, Taurus intercepted; 11th house, Gemini 2; 12th house, Cancer 13; Ascendant, Leo 12-45; 2nd house, Leo 29; 3rd house, Virgo 21.

Positions of the Planets:

Jupiter 8-15 Sagittarius; Venus 18-56 Sagittarius; Mercury 5-59 Capricorn; Sun 29-19 Capricorn; Uranus 29-24 Capricorn; Moon 13-13 Aquarius; Saturn 13-19 Taurus; Mars 27-09 Taurus; Neptune 22-13 Cancer.

Stanley has the royal, fiery, and fixed sign of Leo on the Ascendant, and fixed and cardinal signs on the angles. This will give much will power and great

positiveness to carry out whatever the young man sets himself to do. The ruler of the Ascendant, the sun, is in conjunction with Uranus in Capricorn, and both the sun and Uranus are trine to the energetic Mars in Taurus intercepted in the 10th house. Mars is also the natural ruler of the 10th house. This would indicate success in governmental positions, as postal clerk or secretary. He should also succeed in electrical work or engineering.

Mercury, the planet ruling the mentality, is in the Saturnian sign of Capricorn, which makes the mentality slow in action, but ordinarily gives good reasoning powers. Its being aspected, however, only by a parallel of the sun and Uranus, and the moon square to Saturn, will hinder the young man from accomplishing a great deal along mental lines. But as an executor or manager he would be very apt. Selling musical goods, haberdashery, or women's apparel would be a line of work in which he might be very successful.

URANUS, THE PLANET OF ALTRUISM

(Continued from page 321)

hooves us to be ready to cooperate with him when he does come.

The Rosicrucian Fellowship is the herald of the Aquarian Age, and therefore as Rosicrucian students it must be our endeavor to cultivate the Uranian attributes so that when Christ appears again we shall have woven the necessary "golden wedding garment" by altruistic Uranian service. Christ is looking to us to develop these etheric qualities and so become able to liberate Him from the intolerably cramping conditions of our dense earth as at present constituted. Only as we develop these qualities shall we etherealize the earth and release the Christ Spirit. Then we shall indeed be like Him, co-workers with Him in the ethers, and our activities will be universal.

The central precept of the Rosicru-

cian Fellowship is this: "God is Light. If we walk in the Light, as He is in the Light, we have fellowship one with another." And *Uranus rules the light ether*, thus being the great means by which we may find the light.

THE CHILDREN OF CANCER, 1927.

(Continued from page 322)

music of an inspirational nature. But Mars is also in Leo, and Mars wants action. He must expend the tremendous energy which he receives from the fiery sun sign. Therefore the music preferred by these children will be of such a nature that Mars gets action, as that of the pipe organ, piano, trombone, or cello.

During this Cancer month there will be born a group of children who will express the planetary tendencies with great intensity, be they good or evil. The planetary rays will strike with greatest force on the 29th of June when the moon will eclipse the sun. At that time the sun and moon and all the planets will be in fiery, fixed, or cardinal signs. As a result the children born between June 29th and July 23rd will be of an unusual nature due to all the planets being in these positive signs. This will give to the world a group of children with originality deeply implanted, who will eventually become inventors, leaders, especially along new and progressive lines. They will be the true Aquarian type, and may the parents who have been chosen as the instruments through which these wonderful souls find expression realize and understand their responsibilities. May God give them strength and love so that they shall give to the world through their children the very best possible.

ERRATUM

The delineation of the horoscope for Violet Pearl C. which was published in the June issue of the "Rays," page 276, should have stated that the time was Atlantic Time instead of Eastern.

“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

Q. What was the policy of the original writers of the Bible?

A. They did not intend to give out the truth in such plain form that he who ran might read. Nothing was further from their thoughts than to write an “open book of God.”

Q. What do the great occultists who wrote the Zohar have to say on this point as brought out in their comments on the Torah?

A. The secrets of the Torah were not to be understood by all, as the following quotation will show: “Woe to the man who sees in the Torah (the law) only simple recitals and ordinary words! Because if in truth it contained only these, we should even today be able to compose a Torah much more worthy of admiration. But it is not so. Each word of the Torah contains an elevated meaning and a sublime mystery. The recitals of the Torah are the vestments of the Torah for the Torah itself. The simple take notice of the garments and recitals of the Torah alone. They know no other thing. They see not that which is concealed under the vestment. The more instructed men do not pay attention to the vestment, but to the body which it envelops.”

Q. What does Paul say in Gal., 4:22-26?

A. He says unequivocally that the story of Abraham and the two sons whom he had by Sarah and Hagar is purely allegorical.

Q. What may be said regarding other passages in the Bible?

A. Many are veiled, others are to be taken verbatim; and no one who has not the occult key is able to find the deep truth hidden in what is often a very hideous garment.

Q. What was the practice of Christ regarding allegories?

A. He always spoke to the multitude in parables, afterward privately explaining to His disciples the deeper meaning contained therein. On several occasions He imposed secrecy upon them with regard to such private teachings.

Q. What were Paul's methods regarding allegories?

A. He gave “milk” or the more elementary teachings to the “babes” in the faith, reserving the “meat” or deeper teaching for the “strong,” those who had qualified themselves to understand and receive it.

Q. What is said regarding the original Jewish Bible?

A. It was originally written in Hebrew, but we do not possess one single line of the original writing.

Q. What was the condition in regard to translations of the Jewish Bible at the time of Christ?

A. There was the utmost confusion and diversity of opinion regarding what was to be admitted as original and what had been interpolated.

Q. When were the different writings amalgamated?

A. It was not until the return from the Babylonian exile that the scribes began to piece together the different writings, and not until about 500 A. D. that the Talmud appeared, giving the first text resembling the present one, which in view of the foregoing facts cannot be perfect.

Q. What action was taken in regard to the Talmud?

A. It was taken in hand by the Masoretic

School, which from 590 A. D. to about 800 A. D. was in Tiberias. With great and painstaking labor a Hebrew Old Testament was produced, which at the present time is the nearest we have to the original. This Masoretic text will be used in the following discussion of Genesis.

(To be continued)

New Era Boarding School for Children

Our Children's School has nearly completed its first year of operation. The practical principles of the Rosicrucian Philosophy, adapted to the needs of the child, are taught. Astrology is used to determine the basic nature of each child and the type of instruction and cultivation best suited to it. Regular kindergarten work is included in the course as well as music, nature study, and rhythm. There are facilities for both day and boarding pupils between the ages of four and seven. We shall be very glad to furnish further information upon request.

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

Cancer Sunday School Lessons

The seventh of our series of Sunday School Lessons, covering the month of Cancer, from June 22nd to July 23rd, is now ready for distribution. The Rosicrucian Sunday School work has been taken up with much enthusiasm in quite a number of our local Centers. The beautiful Rosicrucian teachings are finding a ready response from the children who attend the classes. This is a very important work. The local Centers which have not already started Sunday Schools should seriously consider it. The lesson booklets, each containing four lessons, are 15 cents each or \$1.60 per dozen, and the accompanying Manual of Instructions is 10 cents.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Literature in Indianapolis

We are glad to note that one of our students, Mr. T. D. Werbitzky, has succeeded in having the Rosicrucian Fellowship books placed with two dealers in Indianapolis, namely:

The W. K. Stewart Company,
44 East Washington Street,
and

L. S. Ayres & Company,
1 West Washington Street.

Our students in Indianapolis will now be able to obtain their books locally at the above mentioned stores.

THE ROSICRUCIAN FELLOWSHIP.

Keep Your "Rays" in a Binder

We have a supply of attractive binders for the "Rays," each of which holds fourteen numbers of the present size. These binders are arranged so that new copies may be quickly and easily inserted. This is a good way to preserve your magazine and always have it ready for quick reference. The binder has a substantial flexible cover with the words, " RAYS FROM THE ROSE CROSS," printed in gold across the front. The price is \$2.00 each, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Steps to Self-Mastery

BY S. R. PARCHMENT

The author of this book is one of our national lecturers, in charge at the present time of the San Francisco Center. He has recently published a book under the above title, consisting of 223 pages, which illustrates in a graphic and interesting manner many phases of occult and mystical philosophy. We carry this book and will fill orders sent to us. It is very attractively bound, and the price is \$2.00 postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

Celestia's Gift

BY MATILDA FANCHER

ONCE UPON a time, long long ago, there lived a good King and a lovely Queen who ruled over several provinces, which they visited once a year. It was announced by the King's messenger that the King and Queen would visit a certain province on a certain day, and that the one who gave the Queen the best gift would be rewarded by her in a suitable manner.

Plans were immediately made for a place to receive the honored guests, and great preparations began among the people, each trying to outdo the others in preparing a gift for the Queen. The coming of the royal couple was the talk of the province. The people were in a high state of excitement when the day arrived.

In this province lived Celestia with her Granny. Celestia's mother had passed into the invisible world at Celestia's birth, leaving the tiny mite to the care of old Granny. Granny named the little bit of humanity "Celestia," because, she said, she was like a little star from heaven come to brighten her old age. They were very poor, and when they heard the wonderful news about the coming of the King and Queen, Granny shook her grey head and wondered what they could give.

Celestia in all her nine years had never seen the King and Queen; but she longed with a child's intensity to see these distinguished people and to give a worthy gift. The day before the great occasion she came running to Granny. "I have it," she cried in excitement; "my dove! my beautiful white dove! Granny, I will give the Queen my dove!"

But Granny shook her head. "No, my bright star, your dove would not stay with the Queen. He would fly

back to you. You must think of something else.

Celestia was disappointed and looked sad. She sat down on a low stool by the window, put her head on the window sill, and tried to think. Presently she was fast asleep, her yellow curls gleaming like gold in the sunlight. Granny rocked in her chair and fell asleep also. It was mid-afternoon, and Granny always took a nap at that time. She was awakened by Celestia tugging at her apron and gently patting her cheek.

"Granny," said Celestia softly, "I had the wonderfulest dream! I saw a beautiful angel in shining white. Her face looked like Mother's picture. She came and stood in front of me. I felt so happy! Then she said: 'Give the Queen your love, my child.' I blinked my eyes and she was gone, and I woke up. Wasn't it a lovely dream, Granny?"

Granny stroked Celestia's sunny locks thoughtfully before she answered: "Yes, child, give the Queen your love, for the gift without the giver is bare; but you will save a little for old Granny, eh?"

"Granny, I love you best of all; but I must write and tell the Queen how much I love her, for that is all I have to give. She is beautiful, is she not, Granny?" Celestia skipped to her treasure box, where she kept some small pieces of paper, which were very scarce, and which she had treasured for a long time. With a goose quill she wrote in rhyme her love and adoration for the beautiful Queen. Having filled several small pages she sought her treasure box again and found a bit of blue ribbon given to her by Granny, who said it had adorned her first baby dress. With the blue ribbon she tied the sheets together. "Tomorrow we will go to see the Queen," she told

Granny, showing her the written pages.

Sunrise found them up and ready to start, Celestia in her scarlet dress with black patches (for Granny had no other material with which to patch) and heavy wooden shoes, but with face rosy and shining and curls neatly brushed. Granny threw her shawl over her bent shoulders, took her cane, and they started. Not far from home they were overtaken by an old friend, who helped Granny to a seat beside himself in the cart and put Celestia on the back of one of the big red oxen that pulled it. Presently Celestia was startled by a flutter of wings, and her pet dove perched upon her shoulder and settled down for the journey.

Near the middle of the province was a village where the people had built a large granary. This granary also served as a community house, where the farmers sometimes gathered to have a festival. On this occasion the people had chosen the granary as the best place to receive the King and Queen, and the day found them coming from all parts of the province bringing their gifts.

The sun was high in the heavens, when there was suddenly a blare of trumpets, and two horsemen rode into sight followed by a golden coach drawn by six prancing white horses. The horses' heads were decorated with black plumes and golden tassels.

The King and Queen alighted from the golden coach, followed by two small pages who held the Queen's train. The royal party walked into the granary, and were seated upon a thronelike platform where the people brought their gifts and placed them for inspection.

"Surely," thought the richest man in the province, "I shall get the reward, for who can give as good a gift as I?" And he walked, straight and proud, to put a beautiful oriental rug at the feet of the Queen. The value of this rug was immense and the colors gorgeous. The Queen acknowledged the gift with a smile and a blessing.

(To be concluded next month)

Correspondence Courses

ROSICRUCIAN PHILOSOPHY

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

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

ASTROLOGY

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

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

THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

A Remedy

BY CLARA BAKER SMITH

TODAY THE WORLD is becoming more and more conscious of the necessity of some remedy for its universal sufferings and troubles. Repeated, continuous, and progressive attempts have been made in the interests of humanity by scientific medical leaders to produce some panacea which would effectually alleviate and cure the diseases which prevail in all communities of the world at the present time. These praiseworthy efforts to relieve mankind from pain and suffering should be appreciated and valued for the motive which prompts them. The medical profession stands high in the ranks of those agencies which render service to mankind, and its members are characterized by sacrifice and personal valor.

From the earliest times there have been healers, or those entrusted with the treatment of the sick, and these have practiced under different titles and names. Notwithstanding the worthy aim and purpose of the professional practitioner, it is said that with advancing civilization and knowledge sickness has not been reduced, but has increased. The anomaly may be explained:

Mankind has departed from the natural methods of healthful living, and

has adopted an artificial and inharmonious system of life. The consequence is that the violation of nature's laws and the adoption of practices contrary to health have induced conditions which penalize us. Suffering and disease are the effects of wrong thinking and acting, and entail inharmonious and trouble to the offenders.

So acute and intense have the conditions become that many cases are pronounced hopeless and incurable by medical authorities. Helpless sufferers find themselves in pitiable straits and difficulties, and being chained and fettered by disease they anticipate the end of existence as a relief and emancipation from their burdens. Disease has baffled the highest medical authorities in the past, and at present is still resisting them.

The more advanced and progressive minds in the medical profession do not hesitate to admit that there are hidden and invisible causes at work which render medical science more or less ineffective in its operations.

Advanced thinkers are investigating the ether and its constitution in search for the much desired panacea for human disease. Others have begun to expound matter by explaining it away. It is an

acknowledged fact in this our day that mind is the master of the body and of matter. Our present conditions, pleasant or otherwise, are the result of our thoughts, present or past.

If we neglect or refuse to adopt a logical mode of thinking, we remain a part of the flotsam and jetsam of humanity, drifting hither or thither, creatures of passing circumstances and environment. Such are the negative members of the human family, swayed to and fro by any condition which prevails, having no definite aim, pursuit, or objective in view. They attempt to steer their rudderless barque on the sea of life. They endeavor to row with the oars of ignorance and fear, and eventually their affairs tend toward hopelessness and disaster. No wonder there are so many failures.

Individuals who use their minds definitely and regularly acquire a positive nature. Deliberation, reason, discrimination, judgment, and discretion are developed and gradually the ability to manage their own affairs is evolved with a capacity also to help others.

Now as to the "Remedy": The palliatives, soporifics, and anaesthetics of medical practice will not suffice. The great cure is Mind. Everything first exists in mind, whether we are aware of the fact or not. Therefore if we desire improvement in health, we must change our mental conceptions of things. Truth will eventually destroy all that is false and erroneous.

The Rosicrucian teachings proclaim that a new element and a new substance are appearing which will eventually remove the ills to which human flesh is heir. This joyful message is pregnant with hopefulness. It must be clearly understood that the "Remedy" is not a special discovery from the mines of the earth or the depths of the sea. Neither is it the exclusive possession of a few favored individuals, since the Great Designer is no respecter of persons. All are invited to take part in the

pursuit and acquisition of this panacea. Some will make titanic efforts to obtain it. These will of course pioneer the movement and thus help others to attain.

The "Remedy" is both material and spiritual. It is destined to remove sickness and suffering, whether mental or physical. Its healing properties will be utilized by individuals and communities alike. National and international difficulties will dissolve under its influence.

This much desired remedy has long been known to many advanced souls who have appeared as leaders from time to time. We have now arrived at the time when the possessors of this valuable prescription will multiply, and by their united faculties will contribute greatly to the restoration of humanity. This new element with its curative properties is a product which issues from the laboratory of the spirit.

The foundation of the "Remedy" is the new element which Max Heindel tells us is now descending from above and which will take the place of oxygen in the atmosphere, together with the new substance which is now entering the human frame and which will supersede albumen. The new element descending from above consists of the two higher ethers, the light and reflecting ethers, which man is beginning to build into his etheric body in increasing quantities. These ethers are the vehicle of altruism and spirituality. The new substance is phosphorus. This word comes from the Greek "phos," which means light. Phosphorus has the quality of emitting and transmitting light. In the brain it gives the power of keen thinking. Thus it is the vehicle of intellectual light. When this substance has been built into the human body sufficiently, not only in the brain but throughout the entire organism, the spirituality which is denoted by the presence of the light and reflecting ethers in the aura will be able to shine through the phosphorized physical body, and then we shall glow with a spiritual light. The work of amalgamating the

new element and the new substance is now definitely beginning in the human race. The prerequisite for this is the development of altruism. As we become more and more altruistically inclined, we increase in spirituality and automatically attract more and more of the new element and the new substance.

Then the question is, How do these act to produce the "Remedy"? The answer is that when we develop altruism and spirituality and begin to shine with spiritual light, it indicates that we have ceased to violate the laws of nature and therefore have ceased to suffer the penalty in the form of disease and suffering. Thus it may be seen that the remedy is spiritual in nature, although the physical phosphorus will help to manifest it. There can be no permanent well-being, no permanent health in mankind, until this regeneration has been brought about. The "Remedy" consists in doing this.

The individual who has attained to the requisite degree of spirituality radiates from his being this remedial quality of spiritual phosphorus. Its light will be seen as well as felt for it is the unfolded Christhood and will be its own witness. This spiritual light testifies to the spiritual status of its owner, whose radiance cannot be hidden. It is here emphasized that the ability of the approaching curative light is in no degree limited. It will not only remove disease and suffering, but through it problems of every kind and nature will be solved in preparation for the Kingdom of God on earth.

The facts here stated may be resisted by those who would prefer things and conditions as they are and who regard innovations and progress as disturbing elements in the routine of life. However, to accept or reject is the privilege of each individual, but it must be noted that evolution will proceed regardless of opposition or indifference. If we would keep pace with the cosmic plan, we should harmonize with it.

Some may wonder what the alternative will be, and what will happen both to the belligerent and the passive resisters. The purpose of our Great Leader was to save the world from itself and not to condemn it. However, those who do not cooperate with this progressive scheme will be liable to be left behind as stragglers of the present life wave. They will find themselves destined to wait during what will appear an interminable measure of time, until the next Great Age, before they can resume their evolution.

The Day of the Vegetarian

It is the day of the vegetarian, including in the term both the person who lives up to the dictionary definition of the word and never eats meat, and also the person who does not go to that extreme but finds it to his advantage to eat many a meatless meal.

In large New York hotels, where careful records are kept of what is eaten by patrons of the restaurants and the dining rooms, it is found that at times 20 per cent of the orders are for meals which include no meat. The elimination of meat from the orders is not confined to breakfast and luncheon hours, as might perhaps be surmised.

The vegetable plate luncheon and dinner are now given place on the menus of many of the hotels of the metropolis. This is true of the majority of hotels and restaurants throughout the country.

The vegetarian is thus treated with respect. It is not long since that he was the subject of ridicule.

It is a reasonably safe prediction that the country will never go back to its old-time customs in the use of meats. Americans will cease to insist upon eating meat three times a day. It will be a healthier and consequently happier people as a result of the change.—*Boston Transcript*.

Vegetarian Menus

—BREAKFAST—

Red Raspberries and Cream
Graham Mush
Biscuits
Cereal Coffee or Milk

—DINNER—

Cream of Tomato Soup
Zukini Loaf
Camp Potatoes
Soft Corn Bread
Buttermilk

—SUPPER—

String Bean Salad
Nut Sandwiches
Blueberry Pie
Fruit Juice

Recipes

Zukini Loaf

Cut the zukinis (squash) in half-inch slices, dip in milk, and roll them in flour. Spread in an oiled bakingpan, and put some butter or oil over the top of them. Sprinkle with a little salt, and bake till nicely browned.

Prepare a quantity of dry bread moistened with hot water and seasoned with butter, salt, and finely chopped onion (fried). Form into a loaf, and bake in an oiled pan. When done, serve on plate with pieces of zukini over the top.

Camp Potatoes

Slice raw potatoes thin, and fry in oil till done and brown.

Soft Corn Bread

Scald *well* one pint of cornmeal, and let it cool. Add one teaspoon of salt and melted butter, three eggs well beaten, and enough milk to make a thick custard. Put it in a deep oiled dish, and bake thirty minutes. Serve from the dish with a spoon.

String Bean Salad

Cook the beans in short lengths. Serve on lettuce with chopped hard-boiled egg and mayonnaise dressing.

German Correspondence Courses

The *Preliminary Correspondence "Cosmo" Course* of twelve lessons has been printed in German. This course is based upon the *Rosicrucian Cosmo-Conception* as textbook, which we also carry in German. The course is conducted on

the freewill offering plan. The price of the *Cosmo-Conception*, heavy paper binding, is \$2.00 postpaid.

The first six lessons of the *Supplementary Philosophy Course* are also ready. Anyone who has completed the *Preliminary Course* is eligible to enroll in this one.

The Rosicrucian Fellowship,
Oceanside, California.

Correspondence Course in French

Our *Preliminary "Cosmo" Course* of twelve lessons, each accompanied by a letter on topics connected with the lesson, has been printed in French, and is now available for our French students either in America or abroad. American students may receive the lessons by applying direct to Headquarters. European students may obtain them more quickly by applying to our local Center in Paris, c/o Mr. L. Krauss, 15 Rue du Colonel Moll. We also have the "*Cosmo-Conception*" in French. This is used as the textbook for the correspondence course. It is bound in plain cloth cover and may be obtained from Headquarters for \$2.50 postpaid.

We are very glad that the *Rosicrucian Philosophy* is thus being made available for study by the French people.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

Lynchburg, Va., Nov. 24, 1926.

Healing Dept.

My dear Friends:

I am glad to report that the tumor is practically all gone. There is a slight lump, but that will go before the end of the year. I am so confident that this will be so.

I wish to thank you very much for the great help you have been giving me.

With kindest regards,

—W. B. H.

Brooklyn, N. Y., Dec. 15, 1926.

Healing Circle,

Dear Friends:

It is with a thankful heart that I write to tell you of Howard's complete recovery from the grippe. Thanks to your prayers and God's goodness his recovery was rapid when once we had conquered the progress of the disease. I will send him to school tomorrow.

Yours of Dec. 9th received for which I thank you very much. I could actually feel the love and cheer you sent in your letter. Thank you again and again.

Yours in fellowship,

—Mr. and Mrs. C. H. A.

Guntakal, S. India.

Mar 23, 1927.

The Rosy Cross Healing Circle:

Dear Friends:

I am glad to inform you that doctors at the General Hospital have examined and found no trace of the cancer from which my father was suffering. He has to go for six monthly inspections to see if it is likely to break out again. He is quite his old self once again.

I have tested my sight against others and it is just as good and in some cases better. It has improved daily in spite of having to break rest four nights out of the week. In the day time the heat of the firebox, the blistering sun, and the scorching wind seem to improve my health, and I am putting on flesh. All

this is due to the loving care of the Invisible Helpers, and the workers of the Healing Circle.

Yours sincerely,

—H. C. M.

HEALING DATES

June 1— 9—16—22—29

July 6—13—20—26

August 2—10—16—22—30

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

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.*

Prize Competition

The articles received in our Prize Competition, numbering nearly 100, are now being examined and classified. The prize winners, also those to whom a year's subscription to the "Rays" is awarded, will be announced in the next number of this magazine.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

Chats with the Editor

MY, BUT Mt. Ecclesia is growing! Every department is speeding up so that it has been necessary to add new workers, who are filling a large part of the rooms which had been reserved for guests. The healing, editorial, shipping, and general offices all are crowded, and each department is calling for more room, more desks, more typewriters, until things have reached a point where it is a real problem to handle all the work. We have recently added a new self-feeding Kelly printing press to relieve the congestion in the print shop. We are now sending our larger books to be printed in Chicago, as the editions run out so fast that we cannot handle them to advantage with our small plant at Headquarters. We are in need of a new addition to the Administration Building, but other buildings are even more necessary.

During the Summer School, at Christmas and Easter, and whenever there are extra people at Headquarters, our little Pro-Ecclesia and the dining room, which has been serving as social hall, are too small. A social hall is badly needed and a dormitory for men. A new garage is also needed, for the automobiles of visitors are now often left standing in the sun and rain for want of it. These buildings cannot be erected until more of our friends out in the world who have been benefited by the Rosicrucian teachings realize more fully their indebtedness and help in return to lift the load which the leader and the workers at Headquarters are carrying, and who are making it possible for the work to go on. Until then the congested condition must continue.

Mrs. Elois Jenssen, the superintendent

of our Children's School, has recently been lecturing in the larger cities on the Pacific Coast, and has done a wonderful work. For years Mrs. Jenssen has specialized in the study of the child, and her lectures have been very well attended. She found much enthusiasm for the message she brought regarding the modern child and methods of meeting its needs and bringing out the best within it by cultivation. She reports that everywhere strangers came to her after her lectures and told her they were coming to the local Centers if they had Sunday Schools. This shows the good work which the Rosicrucian Sunday School is doing.

Dr. Franziska Lash is now in Kansas City, and continues to be very popular as a lecturer. She has given talks to the Masonic Order, and has been heartily received. She will return to Headquarters in time to have a few days of rest before the Summer School begins.

Those of our friends who expect to visit Headquarters during the summer months should make reservations in advance, as most of our rooms and even the tents are taken during July and August. Unless you make reservations, it might be possible that we should have to obtain sleeping quarters for you in the town.

Fellowship Work in Washington, D. C.

A study group has been formed in Washington as the result of Dr. Lash's recent activities in that city. This group meets at the home of Mrs. Laura D. Terry, Apartment 101, Chatham Courts, 1731 Columbia Road, N. W., for the

study of the various phases of the Rosicrucian Philosophy. New students will be welcomed at any time. Information regarding the classes may be obtained by calling at the above address or writing to Mrs. Terry.

National Astrological Association Convention

On July 21st, 22nd, and 23rd there will be held in Hollywood, California, the first annual convention of the National Astrological Association. This convention is receiving a great deal of publicity, and it is expected that representatives from astrological societies all over the United States will be present. The avowed object of the convention is to promote the interests of legitimate astrology, and to weed out the illiterate, commercial fortune-telling element which discredits this spiritual science and puts it into bad repute before the public. Astrology is the science of human character, and its predictive features are not the important part of it. We believe that this convention will result in doing much to establish astrology on a sound and sane basis.

The Rosicrucian Fellowship expects to be represented by one or more speakers. Those of our astrological students who have the opportunity will undoubtedly be well repaid by attending this convention. Further information regarding it may be obtained by addressing, The National Astrological Association, Chamber of Commerce Bldg., 6520 Sunset Boulevard, Hollywood, California. The official program of the convention may be obtained by sending postage to the above address.

Vacation Notice

To insure prompt and sure receipt of lessons and supplies from us during your vacation will it not be possible for you to have your mail held by some friend or forwarded to you instead of sending us a change of address? This will not only

greatly lessen our labor, but it will also avoid lost mail, which is often the result of temporary changes in address.

*The Rosicrucian Fellowship,
Oceanside, California.*

Wanted

Copies of the March, 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.*