

RAYS FROM THE ROSE CROSS **A Magazine of Mystic Light**

Edited by Mrs. Max Heindel

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THE PROPOSED ROSICRUCIAN SANITARIUM

At Mt. Ecclesia

We recently decided to make the announcement that a sanitarium will be erected on Mt. Ecclesia provided the conditions and the support accorded it seem to justify the undertaking.

The building of a sanitarium or health school was one of the projects which Max Heindel wrote and spoke about a great deal during his lifetime. It was his hope to erect such an institution some time after the Temple was built. He did not live, however, to realize either of these enterprises. Regarding this matter he wrote as follows in the "Echoes" of October 10, 1913:

"On August 6th we started a nucleus of our sanitarium. It seems so difficult to get away from the idea of imposing buildings fitted with every modern convenience when we speak of a sanitarium such as I have dreamed of. Some time the dream will become a reality, but in the meanwhile mankind is suffering, and we are doing nothing physically to take care of the sick. This never dawned upon my mind until the *Elder Brother suggested that we erect some cottages and begin active work on a small scale*—that we follow the same method in this branch of our work which has proved so successful in building up the Rosicrucian Fellowship, namely, using what we have instead of waiting for what we think we need or want to have."

In Probationers' letters Nos. 21 and 27, Max Heindel stated as follows: "Association of Probationers in Centers of healing furnishes the material in which the Elder Brothers may kindle the Spiritual Fire required to heal physical, moral, and mental ailments May God hasten the day when we shall be able to establish the School of Healing on Mt. Ecclesia and commence the work in earnest."

Following the above suggestion of the Elder Brother, Max Heindel erected three cottages which for a time were used as a sort of sanitarium or rest home for patients. Later these cottages were required for the use of the workers, and the sanitarium idea was temporarily abandoned. Now it seems possible that we may revive the proposition.

Max Heindel wrote a great deal in regard to the spiritual Panacea which at one time he expected would be given during his lifetime, a Panacea that would heal practically all diseases. From his statements we feel there is a strong likelihood that there is a connection between the physical healing work which we do and the obtaining of the Panacea—that the sanitarium may be a link in the chain that will bring the Panacea later.

We have had preliminary plans drawn by one of our members, Mr. Lester A. Cramer, an architect of Los Angeles. These show a cen-

tral administrative portion devoted to offices, reception room, treatment rooms, kitchen, and dining room, with nurses' quarters above. This is flanked on either side by the patients' quarters, including private rooms and wards. The plans cover the first unit, and provide for a total of twenty-four patients. It is arranged so that other units may be added as conditions seem to require.

It is designed to operate the sanitarium primarily along nature cure lines with special attention to physio-therapy, which includes hydro-therapy, light therapy, electrotherapy, and massage. Manipulations, either osteopathic or chiropractic, will be included, and special emphasis will be given to scientific diet, exercise, sun baths, etc. All this works in well with and supplements our system of healing through the instrumentality of the Invisible Helpers. An institution run along these lines will require only a very small percentage of the outlay required for a sanitarium that includes surgery, medicine, and a vast variety of medical accessories, all of which are expensive to administer and require high priced physicians and attendants. It is estimated that to build the first unit and insure its operation for the first year while it is establishing itself, the sum of at least \$50,000 will be required. It was decided that it would not be wise to start operations with less than half of this amount actually on hand.

We are announcing the conditions attending this project in order that we may obtain opinions and suggestions from our members and students. If the response is sufficient and the enthusiasm shown appears to justify our going ahead, this we shall do, otherwise not. Any funds which are donated for this enterprise will be kept in a separate account and reserved strictly for this purpose. If it should develop (which we do not expect) that the support is not sufficient to justify us in going ahead, the donors will be given the opportunity of having their contributions returned or of deflecting them to some other department of the Fellowship. There will be no pressure whatever brought to bear in the matter, and therefore if a person wishes his donation to be returned, this will be cheerfully done.

We have thus stated the proposition as briefly and concisely as we can, and shall await with great interest the opinions and suggestions of our students and friends regarding it.

YOURS IN SERVICE,

THE ROSICRUCIAN FELLOWSHIP.

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.

The Mexican Situation

WORD comes to us in the current press at the time that this article is being written that the Mexican insurrection has practically collapsed. Later news may bring conflicting details, but it is apparent, however, that the Federal Government is in control of the situation.

The history of Mexico has been a strenuous one. The Mexicans are a mixture of Spanish and Indian blood, highly imaginative and of a hot temperament. They are easily excited into strong action by anything which appeals to their martial instincts, and this is one of the reasons for the many wars which Mexico has endured.

Ex-president Calles, who preceded the present incumbent, Portes Gil, in the presidency, is a broad-minded, farseeing man who to a large extent has been responsible for the present regime of education among the masses in Mexico and the improvement of their industrial condition. Mexico

EDUCATION FOR THE MASSES is a highly religious country. Fear and superstition, however, have been the factors that have kept the Mexican peons in subjection, together with that other po-

tent agent—ignorance! But superstition and fear cannot live very long when ignorance is superseded by knowledge. Education is what the Calles administration stood for and what the present Portes Gil administration is endeavoring to promote. The priesthood, who under Calles were subjected to quite radical regulations curtailing their political and non-religious activities to a large extent, are endeavoring to reinstate themselves, and the Church is striving to regain the power which it formerly held. These are undoubtedly factors in the present situation.

The Church, nevertheless, is, on the whole, undoubtedly sincere and earnest in its endeavors to carry out its policies. The Church believes that the eternal salvation of its people depends upon their being brought unconditionally within its fold. One of its cardinal tenets is, "The end justifies the means." In other words, the Church believes that if necessary it is legitimate to use coercion of various kinds to bring its people into line in order to save their immortal souls.

We as occult students know, however, that this is a violation of the cardinal principle of evolution, namely, the sanctity of the human will. Free will is the keystone of evolution, and rebirth

FREE WILL IN EVOLUTION is the all potent element which brings about the development of the will. The Church, with the exception of some of the higher orders of the priesthood, knows nothing about rebirth. It believes that one's eternal

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welfare depends upon this one little life which we are now living.

The world is moving, however, and occult philosophy is becoming more and more a factor in the process. The old regime everywhere is gradually being displaced by the new regime of knowledge and free will.

The great Republic of the United States is the sincere friend of the Republic of Mexico, our sister to the south, in spite of some of the apparent contradictions which have occurred in the history of these two countries. The United States is not perfect by any means, nor as yet a perfect example of democracy. It was designed, however, by the Leaders of evolution who operate behind the scenes that America should lead the nations of the world toward democracy. The United States is not only a friend to Mexico, but has blazed the trail of democracy along which Mexico is following.

Starving War to Death

CUTTING descriptions of war out of the textbooks which the young people study is the latest method of curbing the god Mars, who has so long dominated mundane affairs. Destroying war by a campaign of substitution is the latest, most up-to-date system for accomplishing this great object.

The *Literary Digest* comments interestingly upon this matter, quoting from an article by Wayne Parrish in the *New York Herald-Tribune*. In the last few years a new set of textbooks has been evolved which presents the subjects of political economy, social science, and industry as a series of fairy tales, seeking to bring about world peace by providing this form of history for the school children of the United States, of which there

are more than 25,000,000. The *Digest* says: "Emphasis is placed on an 'economic and industrial interpretation of the world in place of the age-old story of strife and bloodshed' 600,000 of these textbooks have already been studied by school children in 300 school systems in thirty-eight states."

Dr. Harold Rugg, Professor of Education at Teacher's College, Columbia University, apparently is the originator of this system. Mr. Parrish describes it in his article, from which we quote:

"Scrapping the separate subjects of history, civics, geography, economics, and sociology, Dr. Rugg has combined them all into a new course which he calls Social Science, in which all the elementary grades and high school children will be provided with an economic rather than political interpretation of the world's history The rise and fall

of kings and empires are told in lines and sentences. ECONOMIC VS. POLITICAL HISTORY The World War receives 1700 words. The assassination of President Abraham Lincoln is told in thirty-eight words. The Civil War, given chapters in every textbook today, is presented in 2000 words in these revised texts. Mechanical and industrial conquests are told in chapters, with whole books being devoted to social and ethical problems which Dr. Rugg says have never before appeared in schoolbooks."

Think of a textbook on history devoting only 1700 words to the World War, the most stupendous social cataclysm which the world has ever known! Also think of our own Civil War being described with all its campaigns and battles in 2000 words. An ordinary textbook on history, consisting, say, of 500 pages, contains something like 150,000 words. In this new style of history the World War and the Civil War together were given 3700 hundred words, that is,

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less than 3 per cent of the entire space; whereas the old style of history gives perhaps 25 per cent to the same topics.

To quote the *Digest* again: "'Dr. Rugg considers his move to be the first attempt ever made to condition the minds of school children of a whole nation to tolerance, peace, and understanding of the world's peoples and problems.' Scarcely a single battle is mentioned in the whole textbook series. *Little Peterkin* will not sit in wonderment over gory tales and ask, 'But what good came of it at last?' Nor will Grandpa, equally vague, have to murmur, 'But t'was a famous victory.'"

"America's March Toward Democracy" is the title of the first volume, which is the equivalent of the ordinary American NON-GLORIFICATION OF BATTLES school history. The following paragraph taken from this book about the Civil War is typical of the treatment of this subject throughout the entire series:

"In the excitement of the moment much of the horror that civil war must mean was not realized. The first few battles, however, shocked people into the knowledge that it was not a war to be quickly won. Indeed, it was to last four long years. Seven hundred thousand men lost their lives in its battles. In order to pay the expenses of war, the Government had to borrow enormous sums of money, which it could not repay for many years. When the war was ended the South was a ruined land; her plantations deserted, many of her cities burned; her commerce completely destroyed. The Civil War was one of the most terrible wars that the world had yet known."

The famous battles of the Marne and Chateau-Thierry, also the Hindenburg Line, receive only a passing mention. The thing which is emphasized in the description of the World War is the

manner in which "the Government was forced to enter all branches of activity, the tremendous costs, and the loss of life."

It is easy to see that if the coming generations of school children have their minds filled with such ideas of war, the old ideas of its glory will gradually become dimmed. The psychological and occult principle involved is "to resist not evil"; in other words, to *detour around it*. It is well known by occultists that to fight evil only increases it. Why is this so? Because when one fights evil, one creates thought forms of strife and malice and hate; these coalesce with the already existing thought forms of evil on the invisible astral plane, and presently they materialize on the physical plane.

Knowing this vital psychological principle, the occult student, so far as possible, avoids resistance to evil; he goes to work from an entirely different angle. He creates thought forms of the opposite quality, totally ignoring the evil. What is the result? The thought forms of evil which had previously been created, not being furnished with any more mental food of a similar character, waste away. Presently they cease to be; they have died from starvation.

Destroying the war consciousness in the minds of the coming generation is the big thing involved. Easily this may be one of the turning points in the world's history. It is not blazoned upon the consciousness of the people with the blare of trumpets and the tramp of marching men, stimulating the martial spirit and exalting the war god Mars. It is a peaceful conquest, but one which is likely to be more far-reaching than any military conquest that ever occurred in the history of the world.

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.

Grandmother Dies

BY FRANCES BEEBE

Oh, my granny has erased the pictures,
Erased the pictures,
Erased the pictures!

Eighty years of faces,
And traces
Of far and near places,
Blown out in a breath—
Such is death,
Such is death,
Such is death!

But a brain and a chin
Had my granny,
A luminous brain,
An articulate chin,
And I know she'll begin
Making pictures again:

Pictures of planets
Out taking a walk,
Clusters of angels
And stars on a stalk,
Sweet flowering globes
With the light shining through,
Like mystical plum blossoms
Spread on the blue!

Oh, I know and I know
That it's true—what I said,
And she'll not stay long dead,
My granny!
For she'll steep her new eyes
In the stuff of the skies,
And begin making pictures again!

Oh, she'll not stay long dead, my granny,
She'll not stay long dead!

The Psychological Phenomena of the Trance State

BY MAX HEINDEL

(Reprinted from the November 1917
"Rays.")

IN A MAGAZINE article by Howard Carrington entitled, "The Antology of Phantoms", he states that he has succeeded in reproducing artificially the mystic trance, and that the subjects of these trances reproduce the exact language of the mystics of his-

tory. Obviously this statement is made for the purpose of discounting the objective reality of the higher worlds, but the article raises this question in the mind. If, as he states, it is possible to artificially produce by drugs, or otherwise, the various mystic states, how is the aspirant to know the genuine from the counterfeit? How distinguish be-

tween spiritual enlightenment and psychic intoxication? (The above question was asked by a student.)

Our answer to this is that the scientific investigators engaged in psychic research work have frustrated their object by carrying skepticism to an absurd extreme. As one expressed it in the hearing of the writer, he "would not believe in ghosts even if he were to see one because there are no ghosts, and he would know that the thing which he thought to be a ghost must be only an hallucination." They are like the redoubtable Celt who professed to have an open mind willing to be convinced and then added with all the intensity he could put into the phrase: "*But show me the man who can do it.*"

This good the Psychic Research Movement has done, however: it has collected an immense number of facts which are highly valuable in the study of the hidden phases of life when we examine them apart from the construction which the scientific investigators have put upon them.

Among other things it has been noticed in a number of cases where the medium was to all appearances entirely ignorant and uneducated that the trance condition brought out accomplishments which astonished those present beyond words. There is one case on record where a servant girl who in her ordinary state was most stupid and uneducated delivered a discourse in Hebrew of a most scholarly nature while in the trance condition. The question presents itself as to how these things are possible. There is only one theory which can give an adequate explanation covering all the facts in every case, namely, that we have all come up to our present status in the scale of evolution through many days in the great school of life. Each life we have learned some lessons, we are constantly learning more, and thus we have in the course of time acquired a vast amount of knowledge which is growing day by day and life by

life. Our vehicles also have become better, more sensitive and refined, but *no-body on earth is capable of expressing all that the indwelling spirit knows*. Nor is it intended that it should by the divine Hierarchies who guide our evolution, for this versatility would prevent us from concentrating our efforts upon the particular lessons that we need to learn in a particular environment.

Take, for instance, the case quoted of the stupid servant girl whom the trance condition showed to be a scholar. Judging from the facts of the case she had had, in the opinion of the writer, a brilliant mind in a former existence, but was probably proud, arrogant, and overbearing. Hence it became necessary to teach her a lesson in humility and so she was born in a humble environment where no educational advantages were offered her. Therefore the brain became dull and she drifted into the condition of servitude little short of slavery which is so prevalent in Central Europe, that she might learn a much needed lesson in humility.

This class of cases shows, then, the possession of a great amount of knowledge and experience which lie latent, hidden in every individual and which are accessible when the normal sense-life of the body has been stilled for the time being. We may also note that this phenomenon differs very sharply and radically from the psychic activities observable under spirit control. According to the writer's observation of hundreds of cases, when a medium is controlled by a disembodied spirit, the ego of the medium clothed in its finer vehicles is driven out of the body. The controlling spirit then stands behind the victim manipulating the tongue and the limbs through the medulla oblongata, causing him to move or speak just as desired. The "*light of life*" is then seen as a flaming torch rising from the spinal canal and the medulla, where a sound is heard somewhat resembling the humming of an alternating current arc light. Another sounding

light projected by the controlling spirit overshadows and overwhelms the first light and by that means holds the physical body in an unconscious condition. But it is really painful to hear the frantic buzzing of the victim's *light of life* struggling against the aggressor.

This phenomenon is absent in the class of cases where the trance is induced by suggestion or auto-suggestion. There also the ego is driven out of its dense body and may be seen standing behind it manipulating the limbs and the organs of speech and using the body according to its desire as well as this extraneous position permits. But in this class of cases *the light of life* hums serenely and contentedly its song; there is no warning perceptible such as there is in the case of an obsessing or controlling spirit. Thus the person gifted with spiritual sight may easily differentiate between this class and the other. *Nor does the phenomenon of trance differ in this respect when it has been induced by drugs*, at least as far as the writer has been able to observe—except in this particular

of course, that it is impossible for the spirit to return to its vehicle until the influence of the drug has worn off.

But how then is the aspirant to know the genuine from the counterfeit, how distinguish between genuine spiritual enlightenment and psychic intoxication? asks our correspondent. The trance state is never a mark of spiritual enlightenment no matter how induced. It is a morbid and abnormal condition, not to be entered into by anyone seeking spiritual knowledge. There is only one true path to first-hand knowledge, only one right way to spiritual enlightenment, and that is *by cultivation of your own soul powers*. Build your soul body by patient persistence in well doing; enlighten others who know less than you with the little knowledge which you now possess; look for opportunities to serve others in the small and menial things as well as in the greater according to your ability and opportunity. Then some day you will cease to see through a glass darkly and you will know for yourself without depending upon others.

Andrew Jordan's Change of Heart

BY J. R. BENTON

IT WAS Sunday afternoon in June, warm, bright, quiet. The new leaves on the maples hung motionless while the red-eyed vireo talked to himself in their shadows. The lazy hum of bees in a late-blooming apple tree blended with the silence. Now and then a bobolink hovered over a blooming clover field and poured forth his anthem, bidding all the world look around and rejoice because it was June and everything was beautiful and life was good. The sounds of bees and vireos and bobolinks do not break the silence. They come out of it and retire into it and are in tune with it. Harmony! Nature has many rhythms and many shades of tone,

but few discords. Discord! That is where man breaks in.

Andrew Jordan was walking in a meadow along the edge of a cornfield where the straight rows of green, young corn were just changing the brown of the fallow. Andrew Jordan was—no, not happy, but triumphant. This farm he was walking over—the best farm in the valley—would be his tomorrow. John Graham's mortgage was past due and the next day the foreclosure would give Andrew Jordan the land he had coveted for years.

Andrew had a large, well-equipped farm of his own—but—well—an unlucky fool like John Graham had no business

with the best farm in the township, he and that impractical book-reading wife of his. What if she had been sick so that John Graham had had to pay the surgeons the money that would have renewed the mortgage. None of Andrew's business. A farmer shouldn't marry a delicate wife. Business was business. He would show them. When he got the farm, it would be worked right and profitably. Sick wives shouldn't make sick crops. She was soft anyway. Why, he happened once to hear her talk of the beauty of an old rail fence all fouled up with Virginia creeper and sumach and goldenrod and asters—weeds! Beauty—bah!

Maggie Graham chanced to be sitting on her porch that lovely afternoon looking sadly over the beautiful meadows that were so soon to belong to another. She was slowly recovering from a serious illness and she felt she might better have died in the hospital than by her sickness to have brought about the loss of the farm. As her eyes dwelt on the quiet scene she suddenly recognized the figure walking along the edge of the cornfield.

"Andrew Jordan!" she exclaimed, "gloating over his luck. If he would only give us one more year's chance, I'm sure the young orchard would pay off the debt. He doesn't need more land, and my boys—oh, why must they lose it?" She shut her eyes in an intense emotional prayer. "Dear Lord, let them keep it. You will. You will. I *know* You will find a way."

Suddenly a great wave of faith swept over her mind and as she still sat with closed eyes she seemed to hear the words in the silence, "Whosoever shall pray to the Father, *believing*, the same has already received."

As Andrew Jordan walked along the edge of the cornfield, his sharp eyes caught the gleam of a blue stone from the gravelly soil. He stooped and picked up a slender, sharp flint arrowhead. Peering curiously at the relic of a vanished age, his eyes again caught a blue gleam from the ground. This time it

came from a musket flint lying at his feet. "Huh!" he ejaculated. There was enough dramatic suggestion about this evidence of a possible tragedy to touch even his unromantic mind. Suddenly he felt strangely weary.

"Well," he said to himself, "it's warm. Guess I'll sit down in the shade a minute."

A large maple near by offered a resting place under its branches and the old money lender, sitting on a gnarled root with his back to the tree trunk, rattled the bits of flint he still held in his hand.

"Queer about those things," he mused, "lying there so near together. Must have been a fight. White man and Injun. Huh! Sleepy—warm—"

Then suddenly he roused and looked about. Where was he? The scene had changed. Instead of just the maple over his head, there were trees all around. No meadows—no cornfield—just trees, and not far from his feet a trail or footpath winding into the shadows. Everything was strange and different and yet—how familiar it all looked! Was he under the tree or was he walking down that trail? No—he was still sitting under the tree, but some one was coming down the trail. How did he know it? There wasn't a sound, but suddenly a face appeared, a face strangely like his own, and, peering cautiously ahead, a young man clad in the deerskin garments of a pioneer came walking down the trail, his eyes alert, his long rifle ready in his hands.

Andrew Jordan watched the hunter, fascinated. Were there two Andrew Jordans? He pinched himself to see if he were awake. The pioneer passed him, unseeing, his eyes ahead on the trail. Suddenly from the shadows before him came a twang like the deep bass string of a harp. A vicious hiss followed as the young pioneer, quick as lightning, leveled his rifle and fired ahead. Through the smoke that hung low and thick in the forest, Andrew Jordan saw the hunter whirl and fall to the ground, an arrow

sticking from his throat, his rifle slipping from his nerveless hand, while, from the thicket ahead, a red painted face glared evilly for an instant and then fell forward on the trail. Both arrow and bullet had done their work.

Andrew Jordan, horror stricken, tried to rise, but something seemed to hold him spellbound. He was suddenly aware of a third presence—a tall, imposing figure clad in green, and with a gleaming face, strong, wise, inscrutable. This man, or more than man—for so he seemed—looked at the two dead young warriors lying in the trail.

"Ah, well!" His deep voice was like the murmur of the wind in great pines. "What fools! Died for the possession of the land. The world had plenty for them both, but each wanted all. When will men learn? Look, Andrew Jordan! This hunter was you ten score years ago. Look again!"

The forest scene faded. The tragic picture was gone. The bobolinks again hovered over the meadow and the rows of young corn twinkled in the June sunshine. The tall being had vanished with the tragic picture but the tones of the deep voice still vibrated.

"Still fighting for *all*. An old man, unloving and unloved. Again ready to fight, and—if not to kill—at least ready to destroy hope and happiness in your brother's heart. Ready to kill love, the only thing worth while. Think what you are doing! think again—think again!"

The voice died away as the breeze sighed to silence in the leafy maples.

Andrew Jordan stood up and rubbed his eyes.

"Funny," he said, "going to sleep like that! Queer dream, too. Just as real as life. Some kind of god like the old prophets used to see—huh! Just a dream—just a dream—but—oh, well—business is business—but—Maggie Graham *has* been mighty sick. John has had a hard time. And—why, the interest on the mortgage makes an easier income

than I would get working the land—wages so high, too. Why shouldn't I renew and let them work it? Guess I'll go up to the house and talk it over."

He walked up to the Graham house. In spite of her feelings, Maggie met him cordially.

"Come in, Andrew. Glad to see you. Taking a walk?"

"Yes, Maggie. Yes, yes. Taking a walk. Thought I'd drop in and see how you were. By the way, business first. Excuse Sunday. 'Better the day, better the deed,' ha, ha,—but—tell John to get out a renewal of the mortgage. I'll sign it tomorrow. Been thinking it over. Too much land now, wages so high."

"God bless you, Andrew Jordan! Do you mean it?"

"Mean it? Yes, yes, of course I mean it. Always liked the farm, but—oh, well. Getting old—too much work. Your boys are young."

"Yes, and they will work with new hope and energy. You have made a happy home, Andrew, and—you will not lose."

"No, no; sure of that. Well, well—good-bye. Tell John. See him tomorrow."

"I declare," said Andrew to himself, as he walked home. "Funny thing. Not like me. Good thing to do, though—queer dream, huh! Just a dream, but mighty natural. Oh, well. Just a dream—but—feel better—better'n I've felt for a long time."

"Yes, John," concluded Maggie, after she had told him the good news. "Isn't it wonderful—his change of heart? I know it is an answer to my prayer!"

And the tall, green-clad form that Andrew Jordan had seen, stood without the window hearing Maggie's voice. He smiled to himself. "Yes, my children, it was an answer to prayer. A quick answer to a sincere faith. But—you would never believe in my existence, in me, the messenger that was sent to work the miracle."

The Purpose of Life

BY GRACE EVELYN BROWN

THE NOVEL "Quo Vadis?" contains in its title the one important question for every self-conscious being; for "Whither goest thou?" is the query which we should constantly ask ourselves. This book brings out the choice between the higher and lower possibilities of life. Depicting the time of the early Christian era, it reveals the uplifting influence of Christianity upon the lives of its chief characters. Yet, as in "Quo Vadis," notwithstanding that some of us deliberately choose the higher life and others still loiter upon the border of reality, reveling in transient, material enjoyment, we are all going onward in evolution (except in very rare instances of deliberate, total depravity), as surely as drops of water are borne on in the flow of a mighty river, from its source in mountain streams onward to the ocean. We are, in very truth, drops in the mighty ocean of divine Life separated from its volume as moisture is drawn up to the clouds; we fall, separate drops, to the earth, and through streams of evolution at last find our way back to the great Sea from which we came, merging again into its marvelous Life for the wonderful, mystic purpose of changing our latent divine powers into active ones.

Because we are a part of God and have started forth on this great journey of unfoldment, we cannot return to our Source until we have transmuted our latent potentialities into powerful energies; until from every weakness grow divine strength, understanding, and achievement; until the bud blossoms into the perfect flower of spiritual accomplishment. We started out on this evolutionary journey at the same time, but we are far removed from one another now. We are all at different stages of

unfoldment upon the path which leads from the atom to the manifested God for the reason that all have not learned their many lessons. Some primitive peoples are still in a stage of involution, that process by which spirit slowly becomes more and more enmeshed in matter, and therefore seeks cruder experiences.

In involution the fragment of Life passes into the mineral kingdom. Here it finds outer stimuli and experiences extreme conditions of heat and cold, dryness and moisture, chemical attractions and repulsions.

Life in the vegetable world, although confined to one place, is able to experience a certain amount of motion by bending in wind and storm. It also is more able than the mineral to feel the changes of heat and cold, sun and shade, drought and flood, as well as those of growing, flowering, wilting, dying and coming forth again. Life in the animal kingdom gains its experience by moving about, as well as from all of the sensations present in the lower kingdoms. Added to the constantly developing desire and emotional nature, the animal is now preparing to receive the germ of mind. After blind animal instinct will gradually come reason and a selective power which always accompanies all creatures from the time that involution ceases and evolution begins.

This selective power, called "Epigenesis," is the most wonderful possession of all sentient beings. Its significance is very great and profound; for it means that as God has created us, we in our turn, have the wonderful divine latent power of creation within us.

Life in the mineral is "cramped, cabined, and confined" to such an extent that consciousness is all but buried alive in the density of matter. In the plant

kingdom, life is a little more apparent and differentiated in the myriad species of trees, shrubs, vines, foliage, grasses, grains, and flowers. In the animal kingdom it reveals itself still more in expression through the more plastic animal body, and in its ever-increasing individuality. Each animal accentuates a certain quality which in the more complex human kingdom appears with many other attributes. For example, certain animals appear to be the embodiment of vanity, as in the case of the peacock; of cruelty, as shown in beasts of prey; or of gluttony, as shown in the hog.

In humanity, these qualities found in all subhuman life appear in varying proportions. The ancient myth of Cadmus and the dragon's teeth evidently refers to man's inherited tendencies from the animal and lower kingdoms, and his destiny to overcome all undesirable ones. Cadmus planted the dragon's teeth and they came up an army of men, and Cadmus had to conquer them—all but five. So man, having acquired his animal qualities during his sojourn in the subhuman state must conquer all of the lower propensities of his past through the agency of the five senses, which remain his servants to put him in touch with the physical world. They are the avenues through which his true self contacts the physical universe, and thus they enable him to experience conditions which take him onward to greater and greater heights.

This process of mystic transmutation continues until from the human slowly emerges the divine. Through lives of constant endeavor, the inheritances of the lower kingdoms are transmuted into higher qualities. The crudities of the animal nature are burnt away through suffering which gradually builds the conscience.

Thus the lower is transmuted into the higher. Man stands between the subhuman and the superhuman. He is like a waterspout at sea. Rising from the waves of a past evolution, he lifts him-

self up to his loftier self, the higher part, which broods over the lower, just as the higher part of the waterspout drops from the clouds above. This loftier aspect is the "Father in Heaven" of each evolving child of God. That over-brooding self, the higher individuality, presses downward to meet and elevate the upward-striving lower personality, and as a result, a perfect column is formed so that more of the divine higher nature can infuse itself through the lower.

In looking about the world, one who understands the occult may determine just about where each entity is on its evolutionary journey extending from stone to star. Each is walking on his own path. What is progress for one may be retrogression for another. It is progress for one who is involving to seek strong external stimuli. It is retrogression for those that have gone beyond this stage to continue to seek them. Yet after involution is passed, evolution demands familiarity with the involutionary forces, which work through the subhuman and human kingdoms, giving an infinite variety of experiences out of which knowledge is gradually obtained. Therefore, each thing in its place is right, good, and to be desired; anything out of place is evil and to be avoided.

The lower in the evolutionary scale a separate entity is, the less possibility it has of choice. The reflexes of the frog almost entirely dominate it. A million frogs under the same stimulus will always respond in the same way. A more advanced creature, such as a dog, has more individuality; and it cannot be determined so accurately in advance just what it will do under a certain condition. As man evolves from the animal-like stage, an important increase in individuality may be noticed. This is because each entity which once belonged to a Group Spirit has become individualized into the separated human ego. Man for the first time is able to choose independently for himself. At first his choice is very limited, but as the indi-

viduality grows, his powers of choice become greater and greater.

The great mass of humanity may be likened to a crowd upon an escalator. The moving stairway of evolution is taking them up to the next elevation. All evolving beings have stepped upon this great moving stairway and there is no returning. They will be taken up to the next level even if they make no special effort to progress. However, as the escalator goes on, those upon it may walk upward, thus hastening their evolution. Again, they may choose just what they will carry with them as they ascend. Upon the lower steps of this cosmic stairway, men carry their personal ambitions, their hates, envies, jealousies, warfare, material wealth, business for the sake of material gain or personal power, vanities, and self-indulgences. Dropping these as they progress to the higher levels, they seek learning, science, invention as their creative powers grow to a place where they clamor for expression. Men become skilled in creating efficiency through science and invention, and beauty through the arts. They develop philanthropy, until at last evolved humanity dedicates all to the service of man and the glory of God.

Yet the higher and the lower continue to exist together, because man in choosing gains in certain ways while he neglects other latent possibilities of growth. One builds up art at the expense of material prosperity; science, to the detriment of altruism, or philosophy at the expense of physical well-being. Or again, one may excel in the practical, but be obtuse to idealistic conditions, imagination, or the inner life. The combinations are as varied as the individuals choosing them. The ideal is the source of all thoughts, wishes, and acts. It is the sole motive power of every type of man.

As choices are constantly being made all along the evolutionary path, so the individualization of each fragment of consciousness is continually becoming more and more complex and thus cor-

respondingly different from that of every other fragment. One may choose the same path of expression life after life, thus making a "genius" of oneself, or he may choose different paths, thus making a well rounded individual. After living many lives, one may master more than one subject as Michael Angelo did.

Choices bring experiences and circumstances which are pleasing, beneficial, and evolutionary, or painful, malefic, and decadent. Choice is, therefore, an expression of a primary desire by the evolving entity for a certain special type of experience. His efforts to realize this desire cause him to develop an ever-growing keenness concerning it so that he constantly eliminates everything that is not just in line with the ever-refining, ever-uplifting vision which must be the guiding star of every evolving being.

It is true that the ideal is the principal necessity of evolution. Hall Caine wrote: "Live for an ideal. It is the only thing worth living for." In "Brand," Ibsen states that one's life is a failure if he does not hold an ideal so lofty that he can never hope to attain it. This must be true, for if he should attain it his progress would be over. The effort expended to reach an ideal that is attainable could be better employed by striving to reach an impossible one. The whole life and effort are dwarfed by an ideal that is not the highest that one is capable of conceiving. It develops much more muscular strength to throw a ball high than to throw it low. If we draw a line from the earth to a star, our progress to the heights will be greater than if we first draw it to the top of a telegraph pole and then to the star.

Emerson's saying, "Hitch your wagon to a star," indicates that if we have a star to draw us we shall surely reach the highest point possible. The star is the symbol of the ideal because stars are so far above the earth as to be unattainable. They can only be seen by the soul of man as a symbol of a future evolution above the human, the goal of each sentient be-

ing, and the manifestation of Beings who have already attained that evolution. In their influence, they bear the same relation to man as the great religious Leaders who give man an example of what he is to seek and develop in himself.

The stars go onward as the earth revolves and always lead us on and on, guiding us across the desert of life to a lofty goal. By striving to hold a star as our ideal, we reach everything less exalted the sooner, just because we are holding the loftiest ideal of which we are capable. When the evolution of the superman is attained, the star will still lead us on to heights now incomprehensible to us.

To the young ego, progress means increase of material possessions. Strength is indicated merely by sinew and muscle, the power to overcome physically an animal or an enemy; but as man advances, the outer gives place to the inner. Education, creative ability, character, are considered the better possessions. The "treasures in heaven," which neither moth nor rust can corrupt, are perceived to be the true possessions. The consciousness at first considers the body the true self, but later the mind, heart, and spirit of man are seen to be the eternal verities. The body is recognized as being but the crust of the true self, and the inner being, teeming with immortal possessions, is rightly deemed the true and eternal, to be fostered and cultivated.

The thing that we should do is to ask ourselves what we would become or possess if a fairy godmother should grant us the legendary three wishes. Let us choose as naively and trustingly as a child; for in very truth it is ours for the asking if we are willing to pay the price of the DOING and the LIVING necessary to make it a reality. If in the light of a higher understanding we wish to abandon one ideal for another, or change the one that we have already chosen, let us do so, realizing

that the one great essential is to press forward.

Knowing our divine goal, realizing that a star is our destiny, we may hitch our wagon to it with confidence that it will prove a true and even a practical goal,—because the highest test of the practical is the lofty use that we can make of it. Occultism gives us this valuable knowledge.

We are denizens of heaven, for we spend the greater part of our lives there. Less than a hundred years at a time we spend as visitors in this physical world. Then we return to our true home, where emotions surround us as fragrant flowers or as stinging serpents; as beautiful or ugly backgrounds, upon which stand forth the blossoms of our virtues or the reptiles of our vices. After a few brief years here on earth we go on to where surroundings depend entirely upon the fruitage of the seeds which we have sown in this physical life. This fruitage becomes our scenery, the objects which compose the very world in which we live, the matter out of which that world is formed. If the seeds are worthy, beautiful, orderly, hopeful, our world reflects them and the joy which emanates from them; but if we have allowed the weeds of sordidness, selfishness, and sensuality to dominate us here, our world there will be correspondingly low, uninteresting, monotonous, or filled with suffering.

Thus looking at the matter from the purely practical point of view, is it not better to lay up for ourselves treasures in heaven than to seek for the mere perishable possessions of earth? The miser can not take his gold with him, the financier cannot take his business, the vain can no longer flaunt their material possessions. Occultists tell us that the man utterly devoted to business while upon the earth is extremely bored when reaching the higher states where business and finance no longer exist. Each man must arrive there without any possessions outside of himself. Since he cannot get

away from himself and his attributes, then let him think well what treasures he would take with him. Yet he must not be selfish in his choosing of what is "worth while" in the "long run," else his selfishness will find him out in that world where every desire and thought reveals its true nature.

Nor must he shirk his practical obligations while on earth. While he is in the physical world, he must be of it, for physical life is a wonderful opportunity to master material conditions which require judgment, exactness, and executive ability. One therefore should make the most of physical life, and cull from it the great lessons of practical ability, activity, and service. He should recognize the opportunity for initiating here all that he wishes to achieve in future embodiments on earth. Occultism teaches us that every talent, quality, attribute that we would bring back with us for future lives upon the earth has to be started right here in the physical world. Therefore we should try to accomplish as much as possible in our chosen lines of achievement; and in order to do this we should strive to live as long as we can, and keep the body, desire nature, and intellect in the best possible condition.

The wise men followed the star across the desert until it stood over the stable in which lay the newly-born Christ child in a manger—a beautiful symbol of the fact that if we follow our star across the desert of life, we too shall reach the young Christ nature within our own selves, lying in the manger of the great creative forces which bring life forth from the human stage into the superhuman.

Let us then ask ourselves: What are our loftiest aspirations? Then taking them as guiding stars, let us go onward to achieve them with prayer, reverence, and faith; with the certainty that sooner or later that which was first a faint far-off ideal will gradually come nearer and become more clear and real. Each ideal

cherished and nurtured will ultimately blossom forth as a flower of radiant beauty whose fragrance will bless the world and all within and above it, even to the mighty creative Forces who need human co-operation in order to express themselves perfectly.

The true purpose of life is to live so that our present embodiment will be one more bead on the bright, vital thread of life that connects us with the jewel at the end.

If we know these marvelous truths, our responsibility is great. Realizing their significance, we can courageously go forward through all delay, discouraging conditions, and weariness to follow our star across the desert of life to its lofty goal.

Friendship

In the past, humanity has been claiming universal brotherhood as a great ideal, but we must come closer than that to being in full accord with the Christ. He said to His disciples, "*Ye are my friends.*" Among brothers and sisters hate and enmity may exist, but friendship is the expression of love and cannot exist apart from it. This is therefore the magic word which will eventually level all distinctions, bring peace upon earth and good will among men. This is the great Ideal proclaimed by the Rosicrucian Fellowship, an Ideal which points the shortest way to the New Heaven and the New Earth, where the sons of Cain and the sons of Seth will eventually be united.—*Max Heindel.*

Bluff is the weapon of the coward. It is the confession of inferiority. Individuals who by habit bluster with false pretenses are unworthy of manly attention.—*Leavenworth New Era.*

My Visit to Mt. Ecclesia

BY I. M. NOBEL

WHEN FIRST studying the Rosierucian Philosophy and gaining but a glimpse of its magnificence, its loftiness, and the far-reaching developments it portends for the welfare of humanity, my first reaction was an earnest desire to visit the place whence issues forth such great light, and become acquainted with the people whose lives are dedicated to the worthy cause. As all earnest desires come true, it has been my privilege to visit Mt. Ecclesia for a number of days, and I cannot desist from recording my impressions.

Driving southward from the buzzing, seething city of Los Angeles upon an excellent highway well trafficked, through many little towns, small but modern in every detail, I continued on until the boulevard parallels the beach of the deep blue Pacific Ocean, which lies on the one side, with myriads of oil derricks in irregular order upon rolling topography with a swaying skyline on the other side. Some were newly erected, others spattered with the magic liquid. Here and there the ground was deeply saturated with the black overflow. All was a continuous motion of steaming, smoking, gushing, and pumping upon flat as well as sloping and hilly areas extending beyond the eye-measure of the passerby. By day exposed to the glittering sunlight, by night bedecked with twinkling electric bulbs there was indeed a close resemblance to the milky way of the heavens—but truly the oily way of the earth.

These modern steeples point heavenward with but the lure of wealth for their foundation. Thus stand the derricks as emblematic priests of present day prosperity. Alas, but a mirage, an oily dream with explosive qualities. For man, it is one of the lures of the 20th century. However, the life inhibited

within the elements and compounds of oil has earned its right to liberation for higher expression. With the acceleration of this self-same substance the speed of our travel toward Oceanside was enhanced.

Entering the city of Oceanside with the expansive ocean before it, the traveler is welcomed by the waving of graceful palms from both sides of the approach. Onward we proceeded in an easterly direction for a little over a mile, on a gradual upward grade, with mountain ranges in the distance providing a fitting background. Suddenly we beheld a white dome prominently situated, which I recognized to be the Healing Temple. We soon entered the portals of Mt. Ecclesia presided over by a lion of Judah on each side. Upon the arch above appeared the inscription, "Rosierucian Fellowship," and "Visitors Welcome" as the only password.

It is difficult even in a meager measure to describe the thrill which one who is entirely devoted to the remarkable Rosierucian Philosophy experiences when setting foot upon those grounds, planted with seeds of healing, serving, and enlightening for disease-smitten and soul-starved humanity. The Philosophy seems to permeate the atmosphere, giving freedom from care yet stirring to action; giving peace of mind, yet the inner urge to know, to serve, to dare.

After registering in the office, I was drawn in the direction where stood the edifice of healing, along a winding concrete path which ended in a circle with the Temple as the dot in the center. The Temple is twelve-sided, patterned after the twelve signs of the zodiac. Its architecture is plain and substantial, not too colorful, yet very impressive and uniquely artistic. The main entrance faces east. The Temple inspires a silent

reverence without one knowing the reason why.

There is a drop of about two hundred feet from the site of the Temple to the adjacent valley, with a number of sharply grooved canyons widening into the plain below. Here one beholds a panoramic view of the ocean, hills with roaming cattle, partially cultivated valleys, the San Luis Rey Mission (the king of missions), and a few miles away the San Bernardino Mountains. I was now spurred on to further exploration in this garden of solace. Following along the roads and paths I came to the chapel and to the Administration Building. The latter contains the printing plant where the literature and books are printed, with secretarial and executive offices occupying the upper floor. On this floor are located Mrs. Heindel's office and quarters, and the editorial, accounting, healing, and correspondence course departments.

Among other structures was Rose Cross Lodge with a goodly number of very comfortable rooms electrically heated for guests. In one corner of the grounds and somewhat isolated the children's school building is located. There is a dormitory and several cottages numbering perhaps a dozen scattered around the grounds. There is a small library containing books and periodicals for the convenience of the workers and guests. Here most of the various classes, entertainments, and lectures are held.

By no means least there is the cafeteria. As the other features of the place stimulate the mind, soul, and spirit, in like manner does the cafeteria feed the body. What an indispensable addition, especially when the refreshing, invigorating ocean breeze holds sway, which is a daily occurrence. Upon the four walls of the cafeteria are tacked inspiring inscriptions: what foods to mix and what not; what to drink and what not to drink. Whoever planned this "feedorium" must have had both Mars and Jupi-

ter in Cancer well aspected in his life's map. Before the visitor has a chance to leave the table, he is approached by Mrs. Heindel and others with a warm handshake and a welcome, inquiring as to his welfare and helping him to feel at home and at ease, which he invariably does. It is a beautiful spirit of fellowship.

The chapel is a small but attractive building. It is permeated with devotion. Like the Temple it emanates from itself a spiritual power. The services held therein, morn and night, are brief but effective; soft music, a short reading from the Bible, followed by a few minutes of silence during which time the sweet prayer of the birds from without is audible; then a song, followed by a few words of dedication to better service to humanity, the whole consuming about fifteen minutes. Following the evening service the probationers proceed along the curved concrete path, which has just enough electric light to guide them on the way to the Temple. Whilst they are in deep meditation the outsider beholds the canopy of a darkened heaven with its galaxy of stars as the light bearers and watchmen of the still night. Outstanding and prominent is Venus, the priceless gem of the heavens, the cosmic queen garbed in gorgeous luster, beaming with her precious love and beauty, hastening into the sign of Taurus, of which she is mistress, to captivate her distinguished visitor, the handsome and ennobling Jupiter, by a closer conjunction. Within the Temple there is silence unbroken—everywhere silence except the bold proclamation of the crickets on the near-by slopes and in the canyons asserting their rights to free speech, which meets with due recognition and respect on these grounds.

The grounds are well laid out with palms and other trees, shrubbery, flower beds, and lawns. This is one of the attractions of the coast, not spectacular but artistic and void of superficiality. Sojourning here one is truly in the world but not of it. The goldfish in the

pond, the birds in the trees, the flocks of quail and the numerous bunnies in the brush and fields enjoy entire freedom. They fear not the approach of man. One evening a little bunny followed me along the path to the Temple. Presently I looked around but beheld no bunny anywhere. I wondered if he had slipped into the Temple, thinking himself a probationer because of having come "on the path." For bird and beast this place is a veritable refuge; for man a haven of peace and fellowship.

Touching upon the personnel, leaders and workers, needless to say it is their loyal efforts and consistent self-sacrifice that make the work possible. They are not free, however, from trials and tribulations; even their paths are beset with problems, if none other than the maintenance, improvement, and expanding of the work for the good of the Cause. They are endeavoring to mold individuals to thrive successfully on a more attenuated plane. All the work is under the able direction of Mrs. Max Heindel, a lady well advanced in years but with an ever youthful, buoyant, and resourceful spirit.

The magnitude of the work is great, the benefits resulting therefrom highly gratifying. Nearly two thousand patients are dealt with in the Healing Department, without doctors, medicines, or instruments and without any hospitalization. Miraculous effects are obtained in many instances, and without any charge. There are thousands of students receiving what the writer believes to be a most practical education in the higher things of life through the Correspondence Course Department, likewise without price attached thereto. Several field lecturers and teachers are maintained by this organization, mainly from free-will offerings.

The most inspiring feature to me is the Children's School. No one will ever realize what it means until witnessing the training which the little ones between four and seven years of age, both girls and boys, receive, and how

readily they respond. They answer questions pertaining to life and death and man's relationship to the animals and his fellow men with an ease and naturalness that make some of us wise adults feel ashamed. It is a blessed opportunity to inculcate in the hearts and heads of children a philosophy which explains the mysteries of life and being in an understandable manner, with its application reduced to *love and service*. Here, happily, is being nurtured the seed to become a part of the nucleus for the coming Sixth Root Race, which will usher in the Brotherhood of man. There is need for a larger school building. Mrs. Heindel told the writer that due to lack of accommodations she has been compelled, much to her sorrow, to turn away many children between the ages of seven and twelve during the two and one-half years since the school started.

Such have been the activities of the Rosicrucian Fellowship for nearly a generation—working, improving, and growing unostentatiously. It has brought light, understanding, and healing to thousands. Nothing can prevent its light from shining, doing more and more good as the years go by. It will continue to enjoy a recognition and respect from the world at large accorded few metaphysical societies. Already has the demand for its services outgrown its present capacity. While this is a fortunate omen, it is nevertheless creating the problem of how best to meet the need.

This article would be seriously wanting were it to conclude without mentioning that all the preceding has resulted, directly or indirectly, from the qualifications and worthiness of one individual—Max Heindel, who was chosen in preference to others to found the Fellowship and launch the Rosicrucian message for the public good. The incipency of the institution was by no means void of romance and color; it was beset with obstacles. But the glowing spirit of its founder, with mind intense to make good the inception of this great work by the

publication of the *Rosicrucian Cosmo-Conception* before the close of the cycle, successfully accomplished it in 1909 by a thirty-five day margin. How terribly fascinating!

As an interesting conclusion to the foregoing Max Heindel disclosed the fact that this shore of the Pacific has been selected to serve as the last outpost of this evolutionary cycle and the point from which to launch forth a new spiritual code to the peoples of the world. The Rosicrucian Fellowship is to serve as the exoteric center of activity to prepare the way for the esoteric branch of the great Rosicrucian Order. At some unknown time, probably at the entrance of the sun into the sign Aquarius, there will appear the much looked for Brotherhood,

and its quarters will be established somewhere in this immediate vicinity.

Thus is this region the "Promised Land," with Mt. Ecclesia, figuratively speaking, as the "New Jerusalem," and its Temple the beacon light, sending forth its effulgent rays of healing, of peace, and of fellowship to the host of humankind tossed upon the dark ocean of life. Hither will come the sorely stricken and soul-hungry to find the promised Panacea.

Such is the handiwork of the Elder Brothers, planned and directed from behind the scenes, to be executed through the instrumentality of men and women whose lives are consecrated selflessly and self-sacrificingly in silence to THE CAUSE.

The Play Is the Thing

BY GRACE A. FENDLER

(Concluded)

TURANDOT smiles coldly and walks down the staircase until she is midway between the great white throne and the young prince. Here is an occult key of tremendous import. With that first demonstration of at-one-ment between divine love and the human ego, Turandot draws closer to him; descends toward him. She then asks the second question which after a moment's hesitation he also answers correctly, "Blood." The assembly, delighted, shout their encouragement.

Turandot, now shocked and angry, runs down the staircase till she reaches the prince. He falls upon his knees and she bends over him and asks the third question. The prince appears nonplussed. Turandot taunts him. Then, a ray of joy illumines his countenance and in a burst of inspiration he pronounces her name, "Turandot" (love). The princess stands petrified: the assembly, tense and eager, await the ver-

dict of the eight Wise Ones. Receiving their affirmation, there is a triumphant hallelujah chorus, "Glory! Glory to the conqueror!"

Just why these special riddles with their respective answers of hope, blood, and love are used in the script is not made clear. However, hope might be conceded to be that echo of spiritual knowledge which survives in the human soul, the knowledge of its own source and destiny; or plainly speaking it refers to immortality. Blood is the special physical vehicle of the ego; and love is the ultimate fulfillment, that which must be developed before the journey's end.

But even while the Hymn of Victory resounds, Turandot is despairingly dragging herself up the staircase to the Divine One. She pleads, "Son of Heaven! August Father, do not throw me into the arms of that stranger!"

But he tells her, "Sacred is the oath."

She then appeals to the assembly, but they also insist, "Sacred is the oath!"

In other words when the heavenly Fiat has once been uttered, none of the true servers and helpers will interfere with the due course of law and order.

Turandot next turns to the conquering prince, and he, noting her distress and fear, out of his great compassion and love for her offers her a chance to escape from himself. "My victory at thy feet I throw. I release thee from thy bargain, princess . . . if thou wilt have it so! Tell me my name before the rise of dawn, and at the rise of dawn I *will lay down my life for thee.*"

In these simple words, we are confronted with that last great and terrible mystery of the *Name*, also of the *Lost Word*. The echoes of the Name resound throughout all the revealed religions as well as the Mysteries. In the Egyptian and Scandinavian records, it is openly referred to. In Judaism and Christianity, it is sheathed by the terms Adonai and Jehovah. The sacred oath "Name of a Name" hints of its tenure in France. In voodoo huts of both Africa and the West Indies, it is whispered that to know the right *name* of the creatures of any of the kingdoms gives spiritual power over them. In Masonic tradition, it was the great tragedy of the Temple and its builders. In the Mysteries of Isis, she is said to have forced this Word of power from the vitals of her own father, and it was by pronouncing this Word that Thoth restored to life the slain Osiris. John attributes all creation to the use of the Word: "In the beginning was the Word, and the Word was with God, and the Word was God." It has been affirmed that it was this Word which made, and thus was made into, flesh; and therefore, it was this Word which when spoken by the Demiurgos or Grand Architect, by its reverberations brought solar systems into being. It is the true keynote of the planets and of all created beings as well.

As to the winner who voluntarily becomes the loser and offers to forfeit the rewards of his superlative achievement

even to the extent of laying down his life as a willing sacrifice, the Bible records this identical consummation in the life of the Christ.

Of such a one it is also written on thin gold plates attached to forbidden Thibetan altars, "He who has won the battle and who holds the prize within his grasp yet says in his divine compassion, 'For other's sake this great reward I yield,' has accomplished the great renunciation. A Savior of the world is he."

In Turandot, the assembly immediately acclaim "the generous prince." The divine Son of Heaven says, "My palace stands at thy disposal as if thou wert my son. May it be the will of heaven that I may call thee son." Thus he proves his endorsement of the divine marriage to his only daughter.

Immediately the crowd bursts into the imperial hymn, "At thy feet we prostrate fall, thou light and king of the universe."

In the third act, this great spiritual symphony sweeps to its triumphal climax. Through and under and in it throbs the very heart of the Mystery Teachings. Everything revolves about that Name which can not be known or told. Turandot has issued her latest mandate: if the populace can not discover it and inform her before dawn, she will pronounce the doom of death upon them. And if a voluntary Savior is not found, doomed indeed will be the peoples of earth, and death will truly stalk through the land.

The prince, keeping his vigil below Turandot's balcony, is beset by the multitude as well as by the three ministers. They all beseech him to tell his name, and offer him all the treasures of earth, in addition to safe conduct, if he will but go away from the court of the king. (Here is another night in the garden, with many tempters instead of one). It is the great Test known in the Orient as "The Massing of Temptations."

First, exquisitely fair women are produced, "flexuous figures inebriating the heart with kisses passionate."

"No, no, and no," says the prince in ringing tones.

Next, treasure chests and great baskets filled with gold and flashing jewels are brought to him. "No," says the prince. "I want no riches." Then he is offered glory, fame, and kingdoms of earth, with the entire populace volunteering to accompany him as his subjects. (Here a note is struck that is both keen and subtle, since in this manner the lower emotional nature and sense activities would truly be enabled to survive, and through such seeming service attain to mastery themselves.)

Tormented by their clamor, the prince raises his arms on high, with the words, "O Dawn, appear! Dissolve this nightmare!" It is his prayer for illumination which shall banish the shadow shapes from his side forever.

Then the ministers resort to blood-curdling threats. "Thine will be a terrible martyrdom; red-hot burning irons, fiery tweezers, torture on the wheel." It is a last and rather obscure attempt to identify the prince with the doomed populace, or rather to effect a junction between the higher and lower vehicles through fear. As the ministers cease, the doleful chorus arises, "Oh, cause us not to die thus."

The prince, however, has now developed one-pointedness. He is adamant in that center poise which "making hard the soul against the snares of self" must now dominate mind as well as emotion. By this very attitude he automatically invites a last onrush of all the forces. In a book of the East it is written, "And then, thou pursuer of the Truth, thy *mind soul* will become as a mad elephant that rages through the jungle." So, in Turandot, when the prince responds to the demands of the mob with the words, "Useless prayers, useless threats," the crowd "loses all control and throngs savagely about him." They hold their daggers menacingly against him, saying, "Thou shalt perish before we do!"

But at this crucial instant, voices are

heard: "Here is the Name. We have it!"

And a group of city guards enters with the old father and the slave girl, Liu. Both are bruised and bleeding. By the use of dramatic license, a sudden shift has taken place. These two now represent the lower vehicles of the ascending ego, or prince; and the populace simply becomes other low elementary forces and passions. These latter now leave the prince, and maddened and fear-frenzied surge about the two prisoners. Turandot appears and is informed that the prisoners were seen with the prince and know the Name. The prince commands their silence with the statement, "*They know not the Name. They know nothing.*"

Then it is that the little slave girl in her robes of brown offers herself as the Vicarious Atonement. As the torturers advance to force the Name from the prisoners, she first saves the father of the prince by stating that she alone knows the Name; and then in fear lest the Name be wrung from her, she kills herself at the feet of Turandot. Thus is the blood offering consummated; thus does the prince "lay his human nature down." Thus must earth life and earth love be destroyed before the Divine Marriage can be completed.

The real nature of the father of the prince is now also manifested. Blind and helpless without Liu, he is overcome with grief at her fate, and sinks to the ground beside her. He tells her poor little form, "I shall follow thee to remain at thy side in the deep night that knows no dawn," and accompanies her as she is carried away. The mood of the crowd has now changed to remorse, pity, and admiration. All exit, and the prince and Turandot are for the first time left alone with each other.

The prince commands Turandot, "Contemplate! Contemplate, cruel one, the blood that has been shed for thee!" and then he tears her veil asunder. Here we have the lifting of the Veil of Isis, the crossing of the Bridge of the Gods; the

parting of the curtains of the Tabernacle before the Shekinah.

Stripped is the Unattainable One; the Divine Feminine Principle of the universe is bared to the fearless aspirant. In her speech, she also stands forth revealed. "How darest thou, Stranger! *A thing human I am not. Of the heavens I am the daughter, free and pure.*"

But the prince and conqueror has followed to its ultimate conclusion the old maxim of the Mysteries, "Do—Dare—Be Silent." In affectionate ardor he seizes her in his arms and kisses her. She is too amazed, too stirred to resist. And in that kiss, that interchange of breath, the descent of the Holy Spirit is achieved. It is the full reward of his own ascension and elevation. In very truth "a Master has arisen, a Master of the Day." In the distance voices softly chant, "It is Dawn! Light! Life! Everything is pure, everything is holy."

The shaken and now softly-weeping princess begs, "Go away, and carry thy Mystery with thee." But the prince, swept into a very passion of glorious faith at her newly-disclosed sweetness and tenderness, says: "I no longer have a Mystery. Thou art mine." He then proceeds to place his life in her keeping, by telling her, "I am Calaf, son of Timur." (Thus do heavenly Love, the Mystery and the Name become one.)

Turandot immediately recovers her poise and her pride, and actually gloats, "I have thy Name. I know it." The trumpets sound, the court is assembling for that fateful hour of dawn, and she demands that the prince appear before the people with her. Incredulous that she will betray him, he tells her, "I have no fear," even as he admits, "Thou hast won." They walk together to the rear, while the stage directions read, "The heavens radiate light."

The last scene again takes place in the palace of the King. Once more the members of the heavenly Hierarchies are assembled and the Ancient and Wearied One of the *five points* is seen

upon his throne. The stage directions read, "All is white in sculptured marble, tinted like flowers by the roseate reflection of dawn." An amazing description truly, since "roseate" is the pink love vibration of the universe, while "sculptured marble" is close indeed to that polished Ashlar of the Masons and that Stone which is at once the Rock of Ages and the Holy Grail of German legends.

The three ministers spread out a mantle of cloth of gold upon which Turandot walks as she ascends to the throne. There is an instant of profound silence, that silence which precedes the Music of the Spheres. All are fairly breathless awaiting the coming revelation. Turandot speaks: "August Father . . . I *know the Name.*" Then she turns and looks directly at the prince, who is calmly awaiting her disposal of his future. Sighing sweetly and happily, she says, "His name . . . is *Love!*"

The prince exultantly goes up the staircase, and amid the scattering of flowers and shouts of rejoicing the lovers embrace. So these twain have become one. The fusion of being is indicated by their melting into one silhouette as the chorus sweeps into a paean of triumph, the final Magnificat: "O Sun! Life! Eternity! The Light of the World is Love."

On this key-theme of *upward, onward, forever*, the curtain falls. The marvelous opera of Turandot is over. It is probably the most complete exposition of the Mystery teachings ever presented since all Egypt mourned the death of Osiris and rejoiced when he was raised and reunited with Isis; or since that other deathless pageant wherein the Babe and the Cradle were borne along the Sacred Way from the city of the Acropolis.

Once again the three Riddles have been made the three steps of the Pyramid of the deathless Flame! Once again has been heard the Voice of the Silence, "Let there be *Light.*" God grant it may shine before all men!

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18. And Lot said unto them, Oh, not so, my Lord.

19. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20. Behold now, this city is near to flee unto, and it is a little one. Oh, let me escape thither, (is it not a little one?) and my soul shall live.

21. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

23. The sun was risen upon the earth when Lot entered into Zoar.

24. Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of heaven.

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.—*Genesis 19:17-26.*

INTERPRETATION

The story of Lot in one of its interpretations is the story of the evolution of man. The entire 19th chapter of Genesis is filled with the deepest es-

oteric truth. Lot represents a certain state of development in man, that development wherein he is not sufficiently awakened spiritually to find his guiding light within, and must therefore obey the instructions of a teacher. Abraham was such a teacher. All through the life story of Lot we find that when he followed the advice of Abraham all was well with him, and when he disobeyed Abraham, or followed his own inclinations, he always found himself in trouble. The reason for this is given in Genesis 13:12: "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and pitched his tent toward Sodom," meaning that he was not as spiritually advanced as Abraham.

Lot enjoyed four great benefits through his relationship with Abraham. He received wealth, large tracts of land, was rescued from thirty-six kings who pursued him, and was saved from the destruction of Sodom and Gomorrah. According to one interpretation of this story of Lot, the angels represented the spiritual powers within himself that were being awakened by his endeavor to follow the instructions given to him by Abraham. Verse 17 is a reminder that everyone upon the path of development is constantly receiving instructions through the voice of his higher self, the angel within: "Stay not in the plain"—that means the lower levels of consciousness—"lest thou be consumed, but escape to the mountain." Spiritualize the mind, learn to know the divinity within all things or, as Max Heindel so beautifully expresses it, learn to look beyond the often unprepossessing exteriors of our brothers and seek to serve the divine essence that is hidden within.

Lot, however, was too material-minded as yet to flee to the mountains. This

accomplishment requires a long and arduous preparation, for remember *the mind is the path*. So in verses 19 and 20 we find him asking to be permitted to go to a near-by city, saying that there his soul would live. "Zoar" means "little," and "city" refers to a state of consciousness. Lot had gained some spiritual sight. Later, as described in verse 30, we find him going to the mountain with his two daughters but he does not commune with God from the mountain top. Instead, *he lives in a cave*, the cave representing also a certain state of development in man's progress toward godhood.

Verse 26 contains a deep esoteric truth. The word "salt" is used many times in the Bible both literally and figuratively to represent both the *material* and the *spiritual*, and it refers always to suffering, overcoming, and regeneration. Many of the most profound secrets of early alchemy are hidden in the word "salt." In verse 17 the angel admonishes Lot, "Look not behind thee." In verse 26 his wife disobeys this command and is turned into a pillar of salt, which represents retrogression; for of one who has once started upon the path and then turns back to the world of material living, the Master said, "The last state of that man is worse than the first."

The first battle in which Lot was taken prisoner was fought in the valley of Siddim near the Salt Sea. We learn in the Rosicrucian school of the Christian Mysteries the esoteric meaning of the letters I. N. R. I. which were placed above the cross of Christ Jesus. "I" stands for the Hebrew word "Iam" which means salt; it refers to materiality, namely, the pillar of salt represented by Lot's wife. "N" comes from the Hebrew word "Nour," which is fire or spirit. "Rauch" is the Hebrew word for air or mind; and "Iabash" is the new body, the regeneration of the body, or the spiritual meaning of salt—Max Heindel aptly calls it, "the salt of the earth." It is in this connection that the

Master used the word "salt" when He said to His disciples, "Ye are the salt of the earth; but if the salt have lost his savour (as Lot's wife did), wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—*Matt.* 5:13.

The apostle Paul also used the word "salt" in its highest significance in his epistle to the Colossians when he said, "Let your speech be always with grace, seasoned with salt (meaning with the power of the spirit), that ye may know how ye ought to answer every man."—*Col.* 4:6. The early alchemists wrote of universal salt, meaning Chaos, or the feminine or mother substance out of which all things are made.

The term salt is also used most interestingly in describing the location and position of the Twelve Tribes of Israel; referring always to overcoming and regeneration through the lifting of the feminine principle or the heart power of the ego.

The three great alchemical substances were Sulphur, Mercury, and Salt, or Fire, Air, and Water. Salt is always considered feminine and is therefore used to designate water and also the moon, both feminine. The looking back of Lot's wife refers to the lower feminine in manifestation. Sulphur, Salt, and Mercury represent the elements of Fire, Water, and Air. With the lowering of the vibrations of these three elements the physical bodies of the earth and of man have been made. It is the new element that is to be made through the lifting of the feminine or Salt principle that is to redeem the earth and regenerate humanity. The woman in Revelation stands clothed with the sun, with the moon, or lower feminine principle (Lot's wife), under her feet. This is the symbol of future attainment for all mankind.

No action, whether foul or fair, is ever done, but it leaves somewhere a record.—*Longfellow.*

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.

Wonders of the Pituitary Body

At almost the exact center of the human head, more thoroughly protected against injury than almost any other organ of the body, lies a tiny lump of living matter no larger than a cherry, about which scientists are making some of the most remarkable discoveries in physiology. Like the control room of a battleship, similarly deeply buried at the center of the great structure, where no chance enemy shot is apt to find it, or like a towerman on a railroad with his levers, this small organ on the floor of the bony cavity that houses the human brain has been discovered to have perhaps the most important duties of any tissue of equal size in the whole organism.

The name of it is the pituitary gland; long known to anatomists, but never understood. . . . The activity of the pituitary gland determines, experiments have proved, the size of the human body, its maturity, its ability to throw off germ infections and a hundred other features of physical and mental personality. . . .

It ought to be, says Professor N. B. Taylor, of the University of Toronto, one of the most recent students of the gland, the bodily organ most thanked by proprietors of circuses, for the familiar seven-foot-tall circus giant and the fat ladies of the side shows are equally the product of pituitary disturbance, as may be also the dwarfs and midgets whom circuses also employ.—*Los Angeles Examiner*.

The scientists are discovering that the pituitary body has a very remarkable effect in regulating growth and producing phenomena which are described above. The occult student knows that the pituitary body has in addition a most important function in connection with the development of clairvoyance, and that real clairvoyance is never developed except through its agency. The process consists in raising the creative life force or spinal spirit fire upward through the spinal canal until it acquires sufficient volume to leap the gap between the pituitary body and the pineal gland, as the

result of which the individual gains the power to cognize and look into the invisible spiritual realms. The creative force may flow in either one of two ways: upward through the brain, passing first to the pituitary body and thence to the pineal gland and back through the heart, giving the development which characterizes the occultist; or it may reverse the process, flowing first through the heart, then upward through the pineal gland and thence to the pituitary body, giving the development of the mystic.

Adam and Eve

"Adam ate an apple in the Garden of Eden, the fundamentalists say, and so confirmed are they in their belief that an offer of \$1,000 to any recognized scientist who can offer scientific proof to discredit the Biblical story was posted here today.

"Dr. Gerald Winrod, founder and directing figure of the Defenders of the Christian Faith, announced the offer of the reward at the convention of this fundamentalist organization in session here. Paul Rader, Chicago evangelist, is offering the reward.

"The award will be given the scientist who can produce one scientific fact to disprove the Garden of Eden or anything else mentioned in the Bible," Dr. Winrod said.

"It is a question of put up or shut up. We are calling the bluff of the atheists and modernists."

"The offer was similar to a previous one made by Rader in Chicago at which time he denounced the evolution theory as not founded on fact. The evangelist offered to aid in the teaching of evolution if the modernists could give scientific proof of the theory. Until such proof is established, the fundamentalists declare, the subject of evolution should be barred from the school-rooms."

The evangelist mentioned above undoubtedly accepts the literal version that God made the universe in six days of twenty-four hours each. Geologists have demonstrated, however, that each of these days was hundreds of thousands of years or more long, and this information has been exhaustively set forth in numer-

ous volumes. From the occult standpoint we know that the Bible story refers to what are known in Rosierucian terminology as the Polarian, Hyperborean, Lemurian and Atlantean Epochs, as well as certain other periods, each of which occupied vast expanses of time. Also the apple which caused so much trouble to Adam and Eve in the Garden of Eden was the budding creative sex force, which first appeared in the days of Lemuria at the time of the separation of the sexes.

The Science of Former Ages

Henry Ford thinks that men of past ages had airplanes, automobiles, radios and other twentieth century devices. Their civilizations passed and were forgotten, he believes; but, nonetheless, they had reached as high a stage of scientific development as we have. . . . And the souls of those early scientists and thinkers are about in the world today, persisting through uncounted generations by process of reincarnation. . . . After all, what is he saying? Simply that this world is a more wonderful, miraculous place than we ordinarily dream; that it contains secrets that we can no more than guess at, hidden forces that cannot be explained by any of our usual processes. And that, when you stop to think about it, is just about what the world's greatest thinkers have been trying to tell us for centuries. . . . He still thinks that we live in a miraculous world—a world of wonders and portents, in which no dream can be too glittering, no hope too high, in which men do not die and go to dust like worn out cog wheels in a factory, but live on forever to continue in the work of lifting the race up to the level which it has glimpsed in its greatest moments.—*Elgin Courier-News*.

It has long been a matter of discussion as to whether in past ages humanity had a high scientific and mechanical development similar to what we now have. Some have affirmed, as in the above clipping, that aeroplanes, automobiles, radios, and similar devices were known to prehistoric man. The occultist confirms this as regards the inhabitants of ancient Atlantis. It is not true, however, as regards the earlier races of the Aryan Epoch, that is, our present Epoch.

In ancient Atlantis, a continent which covered much of the space now occupied

by the central portion of the Atlantic Ocean, a very high degree of scientific development was attained. It was, moreover, not a purely mechanical development such as we have at the present time. Then humanity had not involved so far away from spirit as they have since, and therefore they were in contact with and knew of spiritual powers of which our present-day scientists have no inkling. The life force is the most potent force in our universe, and the inhabitants of Atlantis were able to utilize it in a practical way. Max Heindel states that they used the life force present in sprouting grain to fly their aeroplanes.

Increased Slaughter in War

"Invisible airplanes, radio-controlled bombing planes, bombs of unlimited power and highly effective gases will make it possible in the next world war for everyone, including babies and congressmen, 'to give their lives for their country.'"

"No nation in time of emergency has failed to use every available weapon in its own defense, nor will fail to do so in the future. Treaties to outlaw specific weapons will always be doomed to failure. Undesirable methods of warfare can be prevented only by preventing war altogether."

"War has ceased to be a game played by marching soldiers directed by professional gentlemen in gold braid stationed at a safe distance in the rear, and has become an enterprise directed at the absolute annihilation of the enemy nation. And this calls not for soldiers, certainly, and likely not for battleships of the old type, but for engineers, technicians, chemists and bacteriologists."

The above extract calls attention to the fact that if we ever have another war everybody will be in it, including babies, women, and non-combatants of all classes. Aeroplanes and chemistry will bring all the benefits (sic) of war right to our very doors, and those individuals who are fond of extolling the virtues of war will have a chance to get their fill; no longer can they merely vote to send somebody else there. Humanity either must discard war or be prepared to face annihilation.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

By KITTIE S. COWEN

Materialism and Disintegration

Question:

How can materialism cause disintegration of the vehicles of the virgin spirit when every kind word, action, or thought is built into the golden wedding garment and constitutes the heavenly treasures of the spirit? Does not the materialist also have some good harvest of actions and thoughts, for instance, a man like Darwin? Then, too, how about the Lucifer spirits who have failed in evolution but whose vehicles are not disintegrating?

Answer:

The statement in the Rosierucian Philosophy that materialism will eventually cause the disintegration of all the vehicles refers to an extreme case; that is, where materialism, namely, the love of earth, sense gratification, and all things pertaining to the lower life, has become so pronounced and so intense that it causes the lower self to abandon good and take up evil permanently and irrevocably, refusing entirely to listen to or follow the prompting of the spirit. Only then are the vehicles entirely lost.

In such a case as this, the spirit abandons the lower vehicles, or bodies, the bridge of mind between the spirit and the lower self is broken, and the lower vehicles become a soulless personality which is subject to eventual disintegration. The spirit after abandoning its lower vehicles finally passes into chaos by way of the moon and the planet Saturn, where it remains indefinitely awaiting the beginning of a new cosmic day.

This is entirely different from the ordinary conception of materialism, which consists in a lack of belief in spiritual realities or a lack of belief in religion; the latter is only a preliminary stage of materialism, and will not result in the loss of the vehicles unless it is carried very much further in a succession of lives. A man like Darwin, of course, and others of his type who live constructive lives have a great deal to their credit and are in no danger of losing their vehicles unless they carry the process a great deal farther and thereby lose all touch with the spirit.

The Lucifers have not failed; they are stragglers, but not on account of materialism. They refused to obey Jehovah-God when commanded by Him to assist in imprisoning the plant, mineral, and human kingdoms in forms. These forms are largely created out of water, and as the fiery Lucifers disliked water they refused to work with it. In doing this they threw themselves out of line with the ordinary method of evolutionary procedure, and having thus become an anomaly in nature they have been forced to work out their own salvation in their own way.

The Relativity of Perfection

Question:

I am puzzled by a statement in the "Cosmo" that the spirit finally reaches perfection and does not incarnate any more; whereas it states in the Bible that no one is perfect except God. Will you please explain the discrepancy?

Answer:

All statements about perfection are relative. There is no absolute perfec-

tion anywhere in the universe because absolute perfection would mean that the entity who had achieved it had arrived at the point beyond which he could make no further progress. This is not true. Progress is eternal from the lowest creature that crawls in the dust of the earth, up to the highest God on the planes above. As soon as an entity, or being, completes the evolution on one plane he graduates to a higher plane and takes up a higher evolution there.

So far as we know spirit has no limitations; its possibilities are boundless, and its progress will be eternal. At the present state of our evolution we have no conception whatever of the power and splendor to which the spirit may attain. We know of no statement in the "Cosmo" which says that the spirit finally reaches absolute perfection. It does state, however, that the time will come when man will have graduated from the earth school of life and it will not be necessary for him to return for any more rebirths. The Bible statement on this question is referring to relative perfection and not absolute perfection.

Real Ability Creates an Avenue for Expression

Question:

Women of talent, ability, and strong character are frequently kept from using their gifts by a husband who expects his wife to be a mere personal servant though she may tower above him as to ability and character. How will her unrealized, pent-up longings for expression manifest in the next life?

Answer:

Thought is always creative, and when we think thoughts that are the expression of a strong desire, the thought forms created are clear-cut, and moreover they clothe themselves in desire stuff which will enable them to materialize sooner or later. Therefore women who are handicapped by the before-mentioned condition may be certain that in a future incarnation, if not in the latter part of

the present one, they will find the conditions which will enable them to express themselves as they desire.

Being tied to an undesirable marriage partner is practically in all cases the result of past destiny. Past associations with that individual have set forces into operation which must be met in the present life. Ties have been created which will remain until they are dissolved by new forces set in operation by the parties involved. The Law of Consequence working through the creative power of thought and other agencies operating upon the invisible planes will bring about perfect equilibrium in due time. In no case does running away from a debt pay it. Some time, somewhere, each debt must be paid in full, but the individual may decide whether he will pay it willingly and lovingly, or grudgingly and vindictively under the force of compulsion.

Our Debts of Destiny

Question:

Will you please be kind enough to tell me how I can distinguish between paying off debts of destiny and creating them? I am somewhat confused on this subject.

Answer:

Generally speaking, one is paying debts of destiny most of the time except when he is exercising Epigenesis. Epigenesis is the power of the ego to generate new causes which are entirely independent of any or all preceding actions. A person who does not exercise Epigenesis is living practically under the effects of past destiny, or karma. The paying of a past debt of destiny may be done in such a manner that no additional obligation is incurred, or the opposite may be true. For instance, the time may have arrived for certain debts of destiny to be paid that involve a series of disagreeable and painful situations. If the person realizes that all he is today is the product of his own past actions, and that nothing can come to him the cause

of which he has not created in the past, then he is in a position to pay off these debts of destiny willingly and eagerly as fast as they fall due, without creating any new, undesirable causes to be worked out later. If, on the contrary, he allows himself to feel the destructive passions of anger, hate, et cetera when called upon to pay these karmic debts, then he will create new ones which will in turn have to be paid at some future time.

In the light of the foregoing it is evident that it is advisable for each individual to use all of his faculties so as to exercise as much Epigenesis as possible in the creation of good; also that it is best to pay all debts of destiny willingly and readily without compulsion or revolt; for in so doing each person is not only consciously freeing himself from the bondage created in the past, but he is also advancing himself rapidly, right now, on the path of spiritual development.

Spirit and Form Evolve Synchronously
Question:

Is spirit as well as form evolving, and can you give me some idea relative to what our forms looked like in the past?

Answer:

Both spirit and form are evolving. As the spirit evolves, it builds better forms through which to express itself. Each spirit is destined through the process of evolution to ultimately attain to the perfection of the God of our solar system. Our bodies have gone through a regular evolutionary structural development from the cell to our now marvelously organized form. The steps in this evolutionary process are to be found in the development of the embryo, which recapitulates man's past unfoldment and growth. However, the physical body at the present time is less than 50 per cent efficient. The remaining three and one-half revolutions of the Earth Period will be devoted to the perfection of this vehicle and the extraction of the soul essence therefrom.

The Father Star and the Individual Ray
Question:

If a man has developed spiritual sight will he be able to see his Father Star, or will he receive this knowledge in later years when he has become qualified to receive it through the agency of a Mystery School?

Answer:

No one is ever given any specific information relative to his Father Star until he has taken all of the Initiations in both the Lesser and Greater Mysteries. The individual ray, however, is made known to all when they take up certain phases of esoteric training. Each Father Star has seven subrays, and the individual besides having a given Father Star has an individual ray, which is commonly spoken of as a Father Star until the real Father Star is finally made known to him.

The individual ray, which is one of the before mentioned subrays, is a very important factor in each person's spiritual progress; for not only is it retained by the spirit throughout its whole series of lives, but this great Helper is always in closest touch with his individual charges, and they are privileged to call upon him when it is necessary for spiritual guidance and direction.

Mediumship May Cause Temporary Loss
of the Desire Body

Question:

I have read in your literature that it is possible for a person who has practiced mediumship to be deprived of his desire body when he reaches the Desire World after death, and that this vehicle may be kept from him for centuries. Where is the ego during all this time?

Answer:

The ego is also in the Desire World in close proximity to its desire body from which it has been ousted by the obsessing elemental. It is kept there by the Law of Magnetic Attraction. The ego is, however, in an inert state, and remains in this condition until the elemental sees fit to restore the stolen vehicle to its owner.

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.

Neptune--The Fourth Dimensional

BY JOEL

IN MY birth horoscope Neptune is the most elevated planet. He is situated in Gemini in the ninth house sextile Saturn, sextile Mars, trine Venus, trine Uranus (wide), trine Ascendant, and sextile Mercury. I was born two hours after an eclipse of the sun, and Neptune was square this eclipse.

Considering the fact that Neptune has just been transiting my radical sun and moon it is natural that I should have made a special study of this planet, and I may be able to give out some information which has not before seen print and also provoke astrological students to new lines of thought. Care will be taken not merely to repeat what Max Heindel, Alan Leo, and other well known writers have said about the planet.

Neptune will be called "he" in this article. Our teachers tell us that when we have advanced to a certain point along the path of Initiation we are to lose the sense of sex as we know it now. Neptune, the mystical and transcendent, under whose influence we shall then be, is hermaphrodite; still there seems to be a kind of irreverence in calling this sublime orb "it."

Regarding the symbol Ψ , this trident is said to be incorrect. And the mental picture of a bearded man, half fish, blowing a sea shell, does not give an exalted idea of this inspirational planet.

Let us review, for a moment, what our textbooks say about the glyphs or symbols. All except those of Uranus and Neptune are formed of three signs: a circle signifying spirit, life, perfection, construction; a semicircle signifying soul, mind, perception, preservation; and a cross signifying matter, body, temptation, destruction.

MARS (♂) The cross is above the circle: matter rules spirit. In this position the cross takes the form of a deadly arrow or sting of a scorpion.

VENUS (♀) The circle is above the cross: the mind rises above matter; spirit rules matter.

JUPITER (♃) The semicircle above the cross: the mind rises above matter and perceives or reflects spirit.

SATURN (♄) The cross above the semicircle: matter dominates the mind implying limitation and destruction.

Notice that none of these are complete. The only symbol that contains all three signs is the Mercurian, ☿, but here spirit is imprisoned between mind and matter.

The correct symbol for Uranus is a circle above a semicircle and that in turn above a cross. The spirit has risen above both the soul and the body and the Water-bearer is depicted, the Aquarian, the perfect man.

The correct symbol for Neptune is a cross above a semicircle and that above a circle. It is the inversion of the Uranian symbol, and we have to grasp what "inversion" really means in order to get an idea of the true influence of Neptune. Uranus stands for the occultist having power over the material world, but under Neptune's influence there is *no material world*. We have risen into the fourth dimension, the paradise of the Christian Scientist, where there is no matter, no time, no place.

Right in the beginning let the reader understand that Neptune is a major planet. He is powerful and rules us ruthlessly. The reason people think Neptune has but slight effect, and that only in the psychic realm, is the peculiar manner in which he works. He never acts without some kind of subtle smoke screen, mystifying those whose karmic debts are being paid, and throwing their affairs into a chaotic condition.

As Neptune's axis is inclined to so great an extent that he is almost turned upside down, even so does he invert the affairs in this mundane world that come under his sway. After the event it is easier to look back and point out the culprit. Then our ephemeris will disclose Neptune slinking away from an aspect and appearing to the imagination like a great, tearful, wondering eye, innocently saying: "Please, it wasn't I!" One feels that Neptune is utterly oblivious of the chaos he causes, going his own sweet way like the baby who rules the household and does not know it.

Let us investigate some of the things ruled by Neptune. An astrologer known

to the writer collected the horoscopes of many moving-picture actors and actresses and was surprised to find, almost without exception, that Neptune with his sign Pisces and his house, the twelfth, were particularly strong. Think of it! The elements that are supposed to stand for *seclusion* strong in the horoscopes of Charles Chaplin, Harold Lloyd, Mary Pickford, and the whole galaxy of movie stars! What publicity is theirs! With what gorgeous brilliancy do they scintillate! What great teacher or scientific genius can compete for popularity with a screen star? When Rudolph Valentino and Prof. Elliot of Harvard died at the same time the young actor was given all the front pages of most of the newspapers, whilst a secluded column was sufficient to hush up the passing of the great educationist.

With such actors we think of the tenth house—renown; the fifth house—theatres; the seventh house—the public; but the twelfth is the last we should imagine. After investigation the astrologer mentioned above summed up as follows: Neptune rules the "movies." In the horoscopes of successful moving picture actors the twelfth house is always very strong, its ruler often being in the first, or the ruler of the first in the twelfth. An actor's sun or an actress's moon is likely to be in the twelfth or conjunction the ruler of the twelfth. Neptune will be found prominent and much aspected if not rising or in the twelfth.

Valentino had Neptune conjunction Venus and trine the moon, the North Node intercepted in Pisces in the twelfth house square Neptune and Venus. The screen star pawned his clothes and slept in the parks at one time in his career so penniless was he, which fact is a good instance of the universal action of Neptune, who raises the beggar to the pinnacle of fame and lavishes upon him the world's riches.

The twelfth house has been called the "House of Shadows," no doubt because the immaterial Neptune rules it. Can anything be more Neptunian than a

moving picture play? We see action, drama, pathos, humor, emotion, and beauty on the screen, when in reality there is nothing there. Yet this realm of shadows moves us as though it were real.

Neptune surely rules photography. No doubt the mechanical part is under Uranus but the sensitive emulsion, the celluloid, the watery process of development, and particularly the light image are Neptune's. The cooped-up darkened developing room and the dark chamber in the camera are naturally represented by the twelfth house. Take particular notice that the light image, as it is thrown on the plate side of the camera, is *inverted*.

I believe that Neptune also rules mirrors and things that have a polished surface; astrology and the doctrine of reincarnation; humorous books; thermometers, barometers, etc.; X-rays, lenses, pneumatic tires, advertising, cotton, and milk, besides the sea, poetry, hunchbacks, mediumship and the other things generally ascribed to him. An astrologer friend, Elizabeth Aldrich, in her little book entitled "The Planet Neptune," says this orb also rules "junk men and junk heaps, second hand dealers, aviation, trap doors, nudity, jazz, the slums, poisons, drunkards, and the lost souls of the world."

If we watch the planets in the heavens as they transit over our radical Neptune we shall get many clues as to his influence. When Saturn was conjunction the place of this planet in my birth figure, I looked over a lot of X-ray plates in a hospital and also examined some human brains; when the sun was conjunction the radical Neptune I had my teeth X-rayed; when Mercury was in opposition to it I found myself in an oculist's work room which was little better than a junk shop of lenses and celluloid rims; Mercury sextile, I bought a mother-of-pearl covered opera glass from a second hand dealer; progressed moon square, I read E. A. Poe's volume of horrible stories, and lastly when the planet was exactly square to his own radical place I

dropped my thermometer out of a fourth story window to the pavement below. "The mercury fell," as the meteorologists say.

An important question is: Just what connection has the planet Neptune with humor? He seems to have a great deal: more perhaps than is generally thought. Dickens had him conjunction moon, trine Mars, sextile sun and square Venus which last was in Pisces and ruler of the twelfth.

When Neptune was sextile his own radical place in my nativity a friend gave me many copies of *Punch*, the English humorous weekly, and discontinued them when the aspect was over; later when Uranus was sextile radical Neptune a different friend gave me another series of *Punch*. When the progressed Neptune had retrograded to an exact conjunction with his radical place and Neptune in the heavens was nearly sextile my radical Venus, I read a series of deliriously funny books, which, for the period of a month or so, kept me in a state of constant internal chuckling.

The actual fact was, if you want to know, I had had a love affair which had ended in a way contrary to my personal choice, so, philosophically, I read all the funniest books obtainable to keep my mind from thinking uncomplimentary things about Cupid. This method is to be strongly recommended to all heart-broken lovers who have been jilted.

My radical Neptune is in an air sign square the sun and moon, which are in Leo in the eleventh house. The moon means the public. What continual suffering do you think this square would be likely to cause? You might never guess, and yet it is so plain. The answer is: suffering through tobacco smoke. Being compelled to fill the nostrils with tobacco fumes that are floating about in the air is distressing to many people, a fact of which the smoker seems blissfully ignorant. In elevators, in the subway and all those long passages leading to the subway stations, along the crowded sidewalk, in restaurants, in homes, and even

in places where it is against the rules or the law to smoke, I am continually nauseated with these fumes. Some readers may think the word "suffering" too strong, but they do not know. It is suffering. When you become a vegetarian and a deep breather you grow to love pure air, and the intuition awakens, telling you in no uncertain language what is good or harmful for the body. Then, when you draw into your lungs air which is poisoned with the smoke of burning leaves, nicotine, and various other substances put in by the manufacturers of tobacco products, your lungs revolt, you become sickened and filled with the desire to get out of the contaminated air.

When I see men staining their lips and fingers, making fetid their clothes and skin, polluting the air for *other people* to breathe, allowing themselves to become slaves to a harmful habit and misshaping their mouths with a great black cigar, I ask again and again, "Why do they do it?"

The typical New York office has two windows which are kept closed, or opened about two inches. There are from one to six men smoking in that small room all day. "*Why do they do it?*"

The ash falls among their papers; they catch cold more easily, and millions of dollars are lost through fires which the fire insurance companies trace to tobacco. Many have sweet, pure daughters and trustful sons whose esteem they desire, and yet they set them this example. If father does it, it must be all right. Some of these beloved offspring will die of drug addiction, thanks to father. Also it *costs money* thus to deaden the finer sensibilities and to abuse the poor, faithful lungs.

One day you will see the writer disappear to human eyes and in his place will stand a living interrogation point: "*Why do they do it?*"

Pisces and the twelfth house are given rulership over the feet, and if Neptune belongs to Pisces and the twelfth he must also rule the feet. Perhaps bicycles, with

their shiny plated parts, their pneumatic tires, and pedalled by the feet, are ruled by Neptune. Who has some evidence?

Neptune has been passing over my radical sun, and one day when I was on Fifth Avenue, the moon transiting to a square of radical Neptune, I met one after another three people with deformed feet. Years ago when Neptune transited over my radical Mars, I spent a vacation of some days with a young man who had deformed and twisted legs. He came into and passed out of my life with the aspect.

If you will collect the horoscopes of shoeblacks I think you will find a square of Neptune combined with a sixth house influence. Have you noticed that shoe-shine men are mostly Italians? The New York ones are—and Italy is in the form of a foot.

Neptune has been called the "Super-Lunar Orb," in the same way that Uranus has been called the "Super-Solar Orb." If lunar, does he have any effect on puberty? Later in our evolution, when our moon has dissolved, perhaps Neptune will rule what then stands for our period of puberty. The words of an old English song run as follows: "Oh, there's nothing half so sweet in life as love's young dream!" The ethereal beauty of that first love which comes at puberty could not be the influence of our moon. Boys and girls feel the soul of poetry blossoming within them and they walk on air amongst the fragrant flowers of a charmed land which they will never know again. This is undoubtedly a Neptunian influence. Also take note that when around sixteen years of age our typical dishevelled boy first takes a fancy to a maiden, and begins to smarten himself up, the first thing he does is to *shine his shoes*.

If anything unearthly or supernatural occurs, look to Neptune. In my natal horoscope the moon has passed over the sun and is one degree eleven minutes on the other side of it. Some months ago Neptune was between the sun and moon, translating light from one to the other,

and Uranus was in Pisces throwing a quincunx to exactly the same spot. During that short period, in the night hours, I found myself consciously in other places; went thousands of miles, it seemed, to lands where the sun was up, saw new scenery, people, and the inside of unfamiliar rooms. Consciousness seemed to separate from the body and rise into a realm governed by strange laws. This translation from our three dimensional sphere into the next above is indescribable. "Wheels within wheels," a curious sensation of multiple motion like being in a vehicle which is going round in a circle but that vehicle is within a larger one which is revolving in a different direction. Then imagine the vehicles to be invisible—for one is actually swimming in the ether—and you may get some idea of the experience. In that condition you do not have to *go* anywhere: you rise into the fourth dimension and immediately you *are* there.

At another time Neptune caused a less pleasant event. He had just retrograded past my radical moon and was again between it and the sun. My progressed moon was in Pisces exactly square to radical Neptune. I had just moved into a new apartment and was unused to the arrangement of the doors. Early one morning, when the light was too dim to see the half-opened door, there suddenly resounded a crash. I had fallen against the edge of the door receiving such a terrific blow between the eyes that consciousness left me. A horary figure for the moment showed the 25th degree of Aries rising, square my radical Mars, with the moon in Pisces in the twelfth house together with three other planets and Pars Fortuna. Over an inch of flesh at the root of the nose was cut through to the bone. The blow came on that spot where a certain point in the vital body coincides with the corresponding point in the dense body, upon which coincidence one's keenness of perception in the physical world depends. This fact has occasioned me much wondering thought. Could it be that something was

out of place and needed that smashing blow to set it right? The two aspects of Neptune, the cluster of planets in the karmic house in the horary, and the progressed moon in the karmic sign, all pointed to some debt that was due to be paid.

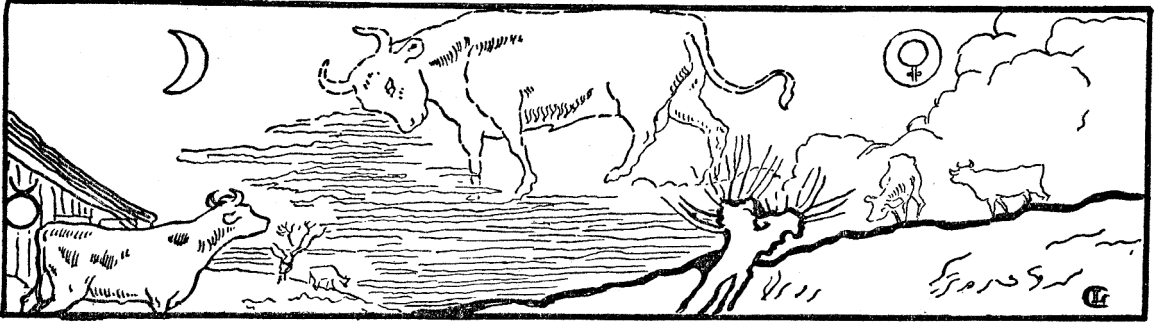
Can any of our readers tell what Neptune in combination with the Dragon's Head has to do with advertising? For two years the planet crossed and re-crossed the radical North Node in my chart, which is in the eleventh house and in Leo, making four conjunctions, and each time I began newspaper advertising, spending large sums of money. Not being an advertising person, never having engaged in it before or since, makes me feel strongly that this aspect must have brought it to pass.

Neptune may rule newspapers. Considering the curious fact that about the only occasion on earth when we get more than our money's worth is when we buy that small library called the "Sunday Paper," we are almost compelled to believe that he does rule them. There is a story of an old lady who went away for a few months vacation and forgot to tell the news dealer to cease leaving the Sunday paper. When she returned she could not get into her home for the papers had reached the top of the door. Is it not astounding that we, the long-suffering purchasing public, can, in any instance whatsoever, get more than our money's worth? What can be a better instance of inversion than this? Neptune is at the bottom of it, undoubtedly.

My love of dancing is shown by radical Venus in Libra making a fairly close trine with Neptune. A new series of dancing lessons was commenced under Jupiter sextile Neptune and during the time the latter has been transiting my radical sun and moon dancing has been emphasized in my life. His subtle influence can be detected in the shining waxed floor, the bare arms and perfumed bodies of the women and their spangled dresses, the swish of silk, the

(Continued on page 247)

The Children of Taurus, 1929

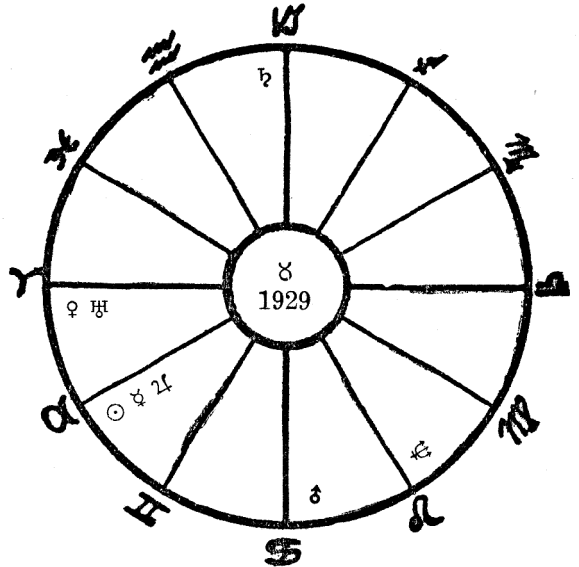


A Character Delineation of the Children Born between April 21st and May 21st, 1929, inclusive.

The children of Taurus are of a very set and determined nature, very one-pointed, and when they have set their minds on a thing, they find it difficult to give it up. In fact, they become very resentful and morose if one attempts to force them to change; but when once they have set a goal for themselves, they usually attain it. They are, however, prone to get into a rut on account of their distaste for changes. As Taurus represents the sign ruling the second house, the finances, the Taurian is usually keenly interested in the acquiring of wealth, not so much for what he may accomplish with it but for the pleasures and comforts it will bring to him; for he is not overfond of work and is desirous of getting all the comfort out of life that is possible.

The Taurian is usually fond of music and art, and is interested in jewelry and beautiful clothes. The women are usually very artistic in dress. The moon, which is the ruler of the sign Cancer, governing the stomach of the Grand Man, is exalted in Taurus, and causes the Taurian to be very fond of the good things of the table. He revels in sweets and pastry. As a result we often find him taking on considerable flesh after middle life.

The children born this year during the time when the sun is passing through this fixed and earthy sign will have a very deep and active mind, for we find



Mercury in the sign of Taurus, trine to the serious, persevering, and thoughtful Saturn. With Jupiter in Taurus sextile Mars, the usual artistic and musical talent of the Taurian will be directed into the more practical and scientific lines. Jupiter will endow the easily discouraged and pessimistic Taurian with greater optimism than usual, making him jovial and more kindly and humane.

With three planets, Saturn, Venus, and Neptune, retrograde, these children
(Continued on page 247)

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

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

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

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

ERNEST H. L.

Born December 31, 1926, 8:48 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Scorpio 26; 11th house, Sagittarius 19; 12th house, Capricorn 12; Ascendant, Aquarius 8-28; 2nd house, Pisces 21; 3rd house, Aries 28.

Positions of the Planets:

Jupiter 26-12 Aquarius; Uranus 25-47 Pisces; Mars 8-06 Taurus; Neptune 26-43 Leo, retrograde; Moon 0-00 Sagittarius; Saturn 3-13 Sagittarius; Mercury 23-30 Sagittarius; Sun 9-16 Capricorn; Venus 18-58 Capricorn.

Ernest H. L. has the fixed and airy sign of Aquarius on the Ascendant and the magnanimous, benevolent, and jovial Jupiter in the 1st house. This will give to this boy a most kindly and pleasing personality. He will be a good mixer and will make many friends. The mind will be bright, and his ideals will be apt to express themselves along humanitarian and mystical lines for Mercury, the planet of reason, is sextile Jupiter in the 1st house, and Mercury also trines Neptune in the 7th house. Planets which are in angles and also in fixed signs have a greater influence over the life than those placed in succedent or cadent houses, so we may expect the life of this boy to be strongly ruled by the Joviterian and Neptunian rays.

Jupiter is ruler of the 2nd house, finances, and placed in the 1st house in Aquarius. Uranus is in the 2nd house

sextile Venus and square Mercury. Mars is in the sign of its fall, Taurus, and Taurus is the natural 2nd house sign which rules finances. All this will give a tendency toward a too prodigal nature, and indicates one who will spend his money freely. He should be taught while young to use discretion in his expenditures. Give him while he is small various sums of money from time to time and teach him to spend them practically and discriminately.

Jupiter the life ruler being also the natural 9th house ruler, and the 9th house governing law courts, philosophy, and religion, this boy would be very magnetic as a minister or as a lawyer in pleading a case. He would be apt to win his cases on account of his magnetic and pleasing personality.

Uranus is in Pisces, the sign ruling the house of secrets, of things hidden. Uranus is square to Mercury, and this aspect should be watched very carefully for it may lead to untruthfulness and the desire to take things which do not rightfully belong to the native. Jupiter, however, will help him overcome any tendencies to yield to these temptations.

Ernest will be blessed with an abundance of vitality, and with the sun trine the fiery Mars he will usually be able to throw off any ill health that may overtake him. Saturn conjunction the moon in Sagittarius and square to Jupiter may give a tendency to colds and sluggish arterial circulation, but so many good aspects of Jupiter, Mars, and the sun from fixed and cardinal signs will offset the afflictions which come from common signs.

EUGENE JOSEPH H.

Born October 27, 1922, 2:48 P. M.

Lat. 39 N., Long. 77 W.

Cusps of the Houses:

10th house, Sagittarius 16; 11th house, Capricorn 7; 12th house, Aquarius 1; Ascendant, Pisces 5-01; 2nd house, Aries 20; 3rd house, Taurus 22.

Positions of the Planets:

Uranus 9-54 Pisces, retrograde; Neptune 18-01 Leo; Saturn 13-27 Libra; Mercury 15-47 Libra; Jupiter 0-10 Scorpio; Sun 3-38 Scorpio; Venus 8-40 Sagittarius; Mars 27-57 Capricorn; Moon 6-36 Aquarius.

We have here the horoscope of a boy with a very different nature from that of Ernest H. L., the one we have just written about. We find common signs on all four angles; the life ruler, Jupiter, is in the 8th house, and Jupiter squares both the moon and Mars. With the impulsive and unconventional Uranus on the Ascendant and square to Venus Eugene will be of a very restless, pleasure-loving, and impulsive nature. He is a boy who will tend to be fond of dancing and in general of the present-day reckless pleasures. Whatever he does he will be apt to do in a reckless manner with disregard of conventions. With the sun and Jupiter in conjunction in Scorpio, square to Mars and the moon, he will be very fond of the opposite sex, and with Venus sextile the moon the ladies will be much attracted to him.

The mind will be deep and keen, and this will to some extent help the boy to control the impulses of Uranus on the Ascendant. With Saturn conjoined with Mercury, the planet of reason, he will have forethought. Sometimes this aspect makes a person fearful of risks, which is a good thing in this case for one with such a nature. Saturn is strong and expresses his best in the sign Libra where he is exalted. With Saturn and Mercury conjunction, however, the mind will be critical, mistrustful, and jealous. The occult and prophetic Neptune is in Leo, sextile to both Saturn and Mercury, which will incline the mind toward

serious, philosophical, and mystical subjects. If the parents will make an effort to develop this side of the boy's nature, it will to some extent balance and keep in check the excessive pleasure-loving traits.

Eugene will be fond of music as well as dancing. The vaudeville stage will have a great attraction for him for Venus and Neptune are prominent, and Venus is sextile the moon, Saturn, and Mercury. Due to this the public will also have a great lure for him. Therefore it would be well if the parents would watch very carefully and if he desires an education in music, give him lessons on such instruments as the pipe organ so he might be interested in playing in places other than on the stage.

VOCATIONAL**MARY C. H.**

Born October 8, 1912, 7:20 A. M.

Lat. 39 N., Long. 107 W.

Cusps of the Houses:

10th house, Leo 3; 11th house, Virgo 6; 12th house, Libra 5; Ascendant, Libra 28-21; 2nd house, Scorpio 27; 3rd house, Sagittarius 29, Capricorn intercepted.

Positions of the Planets:

Venus 10-10 Scorpio; Jupiter 11-43 Sagittarius; Uranus 29-31 Capricorn, retrograde; Saturn 3-40 Gemini, retrograde; Neptune 25-54 Cancer; Moon 18-29 Virgo; Sun 14-55 Libra; Mercury 18-08 Libra; Mars 23-36 Libra.

We are using for this month's vocational reading the horoscope of a young woman with the cardinal sign of Libra on the Ascendant but with 28 degrees and 21 minutes on the cusp, which will give the personality a mixture of Libra and Scorpio. With Mars prominently situated in conjunction with the Ascendant and square to both Uranus and Neptune, it may be difficult for this young woman to make her choice as to a vocation. As Mars is ruler of the house of employment, she may have more or less difficulty with employers and also with those with whom she must work. So it would be best if she would enter a field

of work in which she could be her own mistress.

Mars, the sun, and Mercury in the artistic Venusian sign of Libra give ability for drawing and sketching but of a mechanical nature, showing one who could take up architectural drawing; landscape gardening also, for with the moon in Virgo sextile Venus in Scorpio she should be attracted to anything which pertains to the beautifying of the environment. As a designer of apparel, and things pertaining to the beautification of both man and his surroundings, among the latter being furniture, this woman would be very happy.

With many planets in the 12th house, which pertains to hospitals, she could take up the vocation of nursing, but she would be surrounded with more or less inharmony unless she could become a home nurse. But the possibility of marriage is indicated at twenty-six, which may give her the opportunity of becoming at the same time a nurse and the life companion of a doctor for the sun reaches a conjunction of the radical Venus in about nine years. Venus is in Scorpio, the sign ruling the physician and surgeon, and the 7th house, indicating the marriage partner, is ruled by Mars, the planet governing the physician and surgeon.

THE CHILDREN OF TAURUS, 1929

(Continued from page 244)

will need some help and encouragement from the parents in order that they may respond to the best planetary influence, for retrograde planets are latent in their effects, and the native must work harder to achieve or carry out his ambitions. Jupiter in Taurus and Mars in Cancer are seemingly the strongest planets in the horoscope, hence they will have the most influence on the child. These planets are expansive, they desire things in large quantities. Therefore Mars in Cancer, the sign ruling the stomach, sextile Jupiter, is an indication that these children will be prone to eat very heavily unless their appetites are curbed while they

are young. After they reach the age of puberty, it will be too late to train them. So it would be wise to start while they are yet amenable to suggestion and can be controlled.

With Saturn in Capricorn, square to Uranus in Aries, there will be a tendency to nervous trouble if the surroundings are not harmonious.

NEPTUNE

(Continued from page 243)

soft colors, the music of stringed instruments, and the gliding motion. Let us not forget the part that the *feet* play here. Oh, what compassion fills the soul for him who, by offending Neptune in the past, has been born with ill-formed feet and cannot dance!

It is probable that Neptune does not so much rule a material thing as the attributes and sensations connected with it—not the ice, but the motion of the skaters which is like that of a disembodied spirit; not the bed, but the sensation which arises when we get in, tired, between nice, clean, lavender-scented sheets. The moon probably rules the sea from a material standpoint but Neptune may rule the wetness of the water, the nudity of the bathers, the glory of their long hair—if not bobbed—the grace of the ships, the color of the waves, and the change and the foam.

And lastly the subject of this article governs poetry. When Mars came conjunction the place of Neptune in my nativity and sextile Saturn I wrote a poem on death; when the planet itself transited over radical Mercury I wrote a long and very mystical poem, and so on in instances too numerous to mention.

The mood from which poetry springs is one of exalted bliss. The writer used to call such states "Wonder Moods," and they come from beneficent aspects which include Neptune and Venus often blended with Saturn. One is conscious of an infinity of clear distance, and the Saturn blend is sublime: it is like kneeling at the feet of the Father.

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from April)

- Q. What would have happened, in the middle of the Lemurian Epoch, to the individual spirit if it had been left to work out its own destiny?
- A. When the lower personality—the threefold body—was to be endowed with the light of the ego, the latter, if left to itself, would have been absolutely powerless to guide its instrument.
- Q. What help therefore became necessary?
- A. It was necessary for some one much more highly evolved than humanity to help the individual spirit and gradually prepare the way for its complete union with its instruments.
- Q. What was this method of procedure analogous to?
- A. It was analogous to a protectorate established over a new nation by some stronger power and maintained until the former became capable of forming a stable government for itself, the protectorate guarding it alike from external dangers and internal indiscretions. Such a protectorate was exercised over evolving humanity by the Race Spirits, and is exercised over the animals by the Group Spirits but in a somewhat different way.
- Q. Who is Jehovah?
- A. Jehovah is the Most High. He is the Race God, as one might express it, having dominion over all expressions of form in the material world. He is the chief ruler and the highest Power in maintaining the physical form and exercising an orderly government over it.

Q. Who are the Race Spirits?

A. The Race Spirits are Archangels each having dominion over a certain racial group of people. They also have dominion over animals, while the Angels have dominion over the plants.

Q. Why have the Archangels dominion over races or groups of people and also over animals?

A. Because these two kingdoms—human and animal—have desire bodies and the Archangels are expert architects of desire matter, since in the Sun Period the densest globe was composed of that material. Thus the Archangels are peculiarly qualified to teach the later life waves to build and control a desire body.

(To be continued)

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*," as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student. At the end of the course the student becomes a member of the Rosicrucian Fellowship, receiving thereafter a monthly lesson and letter direct from Mrs. Max Heindel.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in the commercializing of astrology may apply for these courses. The expense of conducting them is met by freewill offerings.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



The White Rose Chain

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

The Little Stone House

BY FLORENCE BARR

AT THE TURN of the road all alone it stood, the little gray stone house with its white trimmings and great white door. It seemed a lonely place, but it fascinated Rosalie and Dick. It was like a toy house with its straight walk that led right up to the great white door. And on the door was a shiny brass knocker. A high green hedge hid the little stone house from the road and near the house stood two tall trees like sentinels.

It was a great treat for the children to walk as far as the little stone house at the turn of the road. And they had made up all sorts of stories about it. On bright days sometimes they would sit on the doorstep and pretend that Dick knocked loudly with the shiny brass knocker and that the door opened and a pleasant voice said: "Won't you come in?"

No one ever seemed to be about, yet the knocker was always shining, and in the garden the flowers bloomed brightly and the lawn was green and smooth.

Today the children were too busy to go to the little stone house, for tomorrow would be May Day. Deftly their busy fingers wove the gay colored raffia in and out until the May baskets were finished and then they carried them over to David, the gardener, for safe keeping. He had promised to help Rosalie and Dick early in the morning to fill the baskets.

At last it was May Day. Rosalie had been awake since the wee small hours, even before the stars had put out their little lamps and gone to sleep. Through her open window she had watched them twinkle and twinkle and then one by one disappear. Then she watched for the sun and finally rosy tints and streaks of gold shot upward and at last old Sol himself appeared.

All was still in the house as the children crept softly down the stairs and out into the garden where David was waiting for them. Then they began picking flowers to fill the pretty baskets. All over the world boys and girls were gathering flowers with which to greet their friends on May morning—such a pretty custom.

The sun shone brightly and there was not a cloud in the huge umbrella of blue that hung over their heads. And how fresh the garden looked with the dew sparkling like so many diamonds! Birds were singing their morning songs of praise to good old Sol as he shone down on them. "Truly, truly, spring is here," sang a happy bluebird, and the soft whirr of a humming bird could be heard near by.

Rosalie tenderly gathered her pretty pansies. How delighted she was with their happy smiling flower faces. She had planted with her own little hands the baby seeds which were now grown up. As she had put the small seeds into the ground, Elf-kin had told her about the tiny cell people who would help the little pansy flowers that were asleep inside the seeds to wake up and multiply, and multiply, and make pretty flower bodies. It is the same One Life which helps the flower cells to multiply and grow that helps the cells in your little body to multiply so that you too may grow bigger and bigger, Elf-kin had told Rosalie. So as she watered the flowers and pulled the weeds in her little garden she knew that millions of little cell people in the sunshine, the air, and earth were very busy too. And now on May Day the baby seeds were grown-up flower children.

The baskets were all filled and tagged and there was one left over—such a pretty one, too. What should they do with it? That was a puzzle.

"Oh," said Rosalie, "let's take it to the little stone house at the turn of the road."

"All right," agreed Dick, and off they went gayly.

"Seems rather foolish in a way," said Dick, "There's no one there to enjoy it or be surprised."

"Well," said Rosalie, "maybe someone passing by will enjoy it. We'll put it on the stone step and then come back and see Mother's happy face when she finds her May baskets."

When they reached the turn of the road, quickly they walked up to the little stone house, placed the basket on the step, and were just turning to go when a sweet voice said: "Oh, how lovely! Thank you," and then the great white door opened wide and there stood a little girl. "Won't you come in?" she said. "We've been away two years and it seems so good to be home again."

Rosalie and Dick could scarcely believe their eyes and ears. They thought they must be dreaming. But just then the pretty mother of the little girl appeared in the doorway and with her was a fine lad about Dick's age.

"Good morning, children," said the mother. "How dear of you to bring us a May basket. We all thank you. And who are you?"

"Rosalie and Dick," replied the children.

"And this is Ruth, and this is Robert," said the pretty mother, "and I hope you children will have many happy hours together. Please tell your mother that the owners of the little stone house at the turn of the road have returned a year sooner than they had expected."

Well, Rosalie and Dick ran just as fast as their little feet would carry them to tell the news to mother.

"Oh, Mother," Dick burst out, "guess what has happened! The owners of the little stone house are home and there is a boy just my age and a girl just Rosalie's age—isn't that fine? What fun we shall have!"

And then Rosalie chimed in, "And Mother, it does pay to do a kind act, doesn't it? If we hadn't given joy to some one on May Day we would not be so happy ourselves, would we?"

And Mother sweetly replied: "Joy and happiness are jewels in love's kingdom and they go linked together. The more joy you give to others the more happiness you will have yourself."

Old May Day

All the land was filled with sunshine,
Every heart was light and gay;
Nature smiled upon her children,
For it was the month of May.

May the month of song and story,
Singing birds and fairest flowers;
May, the month of Nature's glory,
Sunshine bright and gentle showers.

—Selected.

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.

An Instance of Rosicrucian Healing

BY MRS. G. STICKLAND

ABOUT a year and a half ago I got blood poison. It started in my neck, in one of the glands, and it went down into the calf of my right leg. The doctor had to operate both on my leg and my neck on the same occasion. I had to keep in bed four months.

For two or three years previous to this time I had gone through much mental suffering and the two afflictions caused me to begin to think that there was no God. I had lost all interest in religion. A friend gave me some Rosicrucian literature to read. I read it all over twice, and it was the means of turning my thoughts toward God again. I subscribed to the Rosicrucian magazine, and as I read it, it surely gave me food for thought, so I wrote to the Rosicrucian Fellowship for help. My letter was answered by return mail.

I was faithful and never missed writing my weekly letter to Headquarters, and it was but a short time after being under their care before I could read my Bible again. Christmas was drawing nigh, and my only son came and took his father and me to his home to spend a week or two, thinking it would make a change for me. I was so happy to think

I was going to be with my son for awhile, but there seemed nothing but disappointment for me. How I wished I had not gone! I was very weak and I had to sit around, because my leg would bleed if I walked on it much. My son was very kind to me, but it was only through feeling the uplift of the dear Rosicrucian Invisible Helpers around me that I did not break down completely after spending four days with my son and his wife. I became so nervous I felt like crying all the time. Finally I told my husband to take me home.

My son could not understand why I was leaving so soon but I said nothing. I was so nervous I had to stay in bed for two weeks after I got home. This made my leg grow worse, and my husband took me to a doctor. I got proud flesh in my leg, and the doctor said he could do no more for me. I was so discouraged I did not know what to do next.

Just as I was about to get into our car after leaving the doctor, a voice said so plainly: "I will help you." All the way home some dear friends who went with me tried to talk me into going to some other doctor. I said "No; he will

not be able to help me." I told them that I was going to give myself up to God and the ministrations of the Invisible Helpers.

When I got home again and looked at my terrible leg I called upon God to tell me what to do. This is what came to me: "Get some blue vitriol, and burnt alum, and burn out the proud flesh." I told my husband to buy them. When I got them I did not know in what proportions to mix the ingredients. The voice said again: "I will help you." I brought one quart of water to a boil, then put one teaspoonful of burnt alum into it, and a piece of blue vitriol the size of my thumb nail. One hour later I burnt my sore leg with it. I kept up this treatment night and morning for one week. I could not rest, for the burning was terrible. Then my leg turned a dark prune color. My husband was scared, but I knew God was with me. The doctor said my leg would never heal, and in time would kill me. All my friends, and the preacher also, thought I would never get well. I told my husband not to worry, that I knew by doing what the Rosierucian people advised, reading my Bible, following their advice on diet, bathing, etc., and being with them in prayer on their healing nights, I would get well.

One day my husband came to me and said, "I have made arrangements to take you to a Jap doctor. He will cure you with herb tea."

I asked him not to shake my faith in God. I went into my bedroom and called upon God to show me what to do. When I came from my room my husband handed me a letter from the Rosierucian Fellowship. As I was reading it, I felt such a strong power come from it into me. I gave it to my husband to read; at the same time I said: "Now I know what to do."

He said: "What are you going to do?"

I said: "Stay away from the Jap doctor."

Once more I read the dear letter, which calmed me. That night I had a vision

in which I saw myself dressed in a nurse's uniform. In the sickroom, on a stand by the window, I saw three white coffins standing crosswise on top of each other. All at once my dead father glided into the room. He was in white, with bare feet. He went up to the stand and lifted up the top coffin. I said: "Take one of these, Father. They are better than that one." But he turned around and glided out with the top one.

Six weeks afterward I received a letter from one of my brothers in England telling me two of my sisters had died in one week, one on the nineteenth and one on the twenty-first of November, and were both buried the same week.

After reading the letter I said to my husband: "I am going to get well. My vision has been opened up to me. It was my coffin that my father took away."

I never missed writing my letter once a week to the Rosierucian Fellowship. I could feel their wonderful influence for good around me all the time. Many times when I did not know the best thing to do for my terrible looking leg, I would receive a letter from them. Then as I read, such wonderful power would go from the letter into me that I would take fresh courage right away.

I had so many kind friends come to my bedside, some with flowers, some with hothouse plants; some would bring me good books to read, others would bring fruit, etc. Some would sit for two or three hours by my bedside, and would say to me: "I don't see how you can always lie there so patient and happy."

I would say: "Because I know I am going to get well."

As time went on I felt the influence of the thoughts of my friends around me, thinking that I was not going to get well. This was holding me back from recovery, so one day I asked my husband to take me up to Yosemite Valley, California. I said, "I will get strong and well up there."

He replied: "You are in no condition to go."

I insisted, and finally I prayed to God, asking if it was His will and best for me that I should go. A voice said, "I will help thee."

I just kept quiet and waited for the time when I should go.

On the twenty-first of June, 1928, we left Madero for Yosemite Valley, to live in a tent. I asked my husband not to keep telling me to be careful when I tried to do things. The second morning after arriving at Yosemite I was up at five o'clock and got my husband's breakfast. I took a rest, and then I got his dinner; with a rest again I was able to get his supper. I did my own and my husband's washing, a little at a time, sitting down while I rubbed the clothes by hand. I would rest for hours at a time in a hammock, under fir and pine trees, reading my Rosicrucian literature which I dearly love, for I have received such real and lasting good from reading it.

My leg was gradually getting better; then the time came that I could see the new skin wanted to grow over the sore place. I was at a standstill to know what to do, so I wrote to my dear friends, the Rosicrucian Fellowship, for help. Right away I received a loving, kind, encouraging letter advising me what to do, also what to eat. I followed their instructions closely, and very soon the new skin began to grow over the wound. How I thanked and praised the Lord for all of His mercies toward me!

I have won a glorious victory—it is not what we are but what we have overcome that makes us great. I feel after having had the wonderful influences of the Rosicrucian Fellowship around me for one year that I can truthfully say I know that our thoughts, also our words, rule and make our lives. I know that just what one thinks and speaks will come back to him sooner or later.

I have a new lease on life; my mind is so clear, and I have good health. Thank God that He has given me a chance to let the subconscious mind build

for good instead of allowing it to destroy.

I am living in a tent, a humble, lowly life, but I feel that I am where God wants me to be at present. It is very inspiring to see the lovely sun rising and setting, to see the evening star, the full moon, and the tall trees covered with snow, which at sunset look like lovely coral. It all seems so grand and beautiful. I can see God in all things. I thank Him for giving me the privilege to live in this beautiful valley, and I think it wonderful the way I got my recovery through the Invisible Helpers.

THE LIGHT BEARER

In each age some certain one is chosen to hold aloft the Torch of Truth that the path may be flooded with light, and the mass of humanity have guidance and help to climb ever higher until all at last reach the top and stand where the Light Bearer stood. Such a Light Bearer was Max Heindel. He left behind him true guiding lights that all who cared to might walk the path which he followed. His books are the result of years of study along occult and mystical lines. His knowledge is first-hand knowledge.

In "**Gleanings of a Mystic**" he deals with practical mysticism, telling in simple forceful language how to live by the great Law day by day, and directing the student toward the Light of Understanding and Truth.

Some of the chapter headings are:

Initiation, What It Is and Is Not.

Magic, White and Black.

Practical Precepts for Practical People.

Sound, Silence, and Soul Growth.

The Mysterium Magnum of the Rose Cross.

196 Pages. Cloth Bound. \$2.00 Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

One-Half Grapefruit
Rice Pancakes with
Maple Syrup or Jelly
Poppy-Seed Rolls
Milk or Cereal Coffee

—DINNER—

Chinese Onion Omelet
Shoe String Potatoes
String Beans
Orange Ice and Wafers
Cereal Coffee

—SUPPER—

Tomato Surprise
Rye Muffins
Stuffed Olives
Fig Tapioca Pudding
Strawberry Punch

Recipes

Rice Pancakes (for two)

One cup flour, two teaspoons baking powder, one egg well beaten, a pinch of salt, one tablespoon syrup, one tablespoon sugar, three-fourths cup cooked rice, and one cup sweet milk. Mix ingredients thoroughly and brown well on hot griddle.

Chinese Onion Omelet (for six)

Three cups chopped raw onion, one-half tablespoon syrup, one-fourth cup vegetable oil, one-eighth teaspoon paprika, three tablespoons cornstarch, three-fourths teaspoon salt, and four eggs. Put the oil in a medium-size cooking pan, add the syrup and onion and cook until the onion is yellowed and tender, stirring often. Add the salt, paprika, and cornstarch. Beat the eggs light, pour in the hot onion mixture and drop by generous tablespoonfuls into a good-size cooking pan containing enough oil to barely cover the bottom. Cook first on one side, then on the other, like pancakes. Garnish with pieces of pimiento and parsley, and sprinkle with Parmesan cheese.

Rye Muffins (for twelve)

One cup flour, two tablespoons melted crisco, one cup rye meal, two tablespoonfuls brown sugar, two teaspoonfuls baking powder, one egg, one-half teaspoonful salt, and one cup milk. Sift flour, meal, baking powder, and salt together. Beat egg and sugar together, then add them to the milk and melted crisco. Mix and pour into greased gem pans; bake in a moderate oven twelve minutes.

A "Thank You" and Two Requests

In the January issue we made a suggestion in regard to salvaging back numbers of "Rays" from libraries. We want to thank those of our readers who responded to the call and interested themselves in this work, and to acknowledge the reports received from them.

Now we are going to put before you two other ways to serve. Could we offer a Rosierucian student anything better?

The first way is to send us the names and addresses of hospitals or other institutions in your neighborhood where you *know* that back numbers of the "Rays" would be gladly received for distribution. If such packages should be addressed to an individual in the institution to ensure distribution, please give us the name of this individual.

The second way is to visit your public library and find out if the Rosierucian Fellowship books and "Rays from the Rose Cross" are on file. If they are, well and good. If they are not, won't you interview the librarian and ascertain if they would be welcomed if donated? Then write to us giving the result of your investigations. It is of course useless to send "Rays" to places where English is not read, but we have books in several languages, and could send these where they will meet the need.

Letters on this subject should be addressed to the Magazine Department,

The Rosierucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Shreveport, La., Feb. 23, 1929.

Healing Department,
Dear Friends:

You may close your file in regard to Mrs. W. A. H., as she is now quite well. Her life was despaired of when she wrote for help—the next day she started improving and in three days was out of danger. The work of the Invisible Helpers in connection with the Healing Department has been a never-failing source of inspiration to me as I have seen so many people restored to health in almost miraculous ways.

With love to all,

Your friend,

—J. S.

Healing Department,
Dear Friends:

The cough left me in two days after I wrote you. The pain is gone from my side and I think my kidneys are healed. I feel better generally, so am asking you to take my name off the healing list. I am very grateful for the help I have received.

Your sincere friend,

—Mrs. H. R. A.

Detroit, Michigan, Oct. 25, 1928.

Healing Department,
Dear Friends:

I am at present making repairs in my mansion of mind. I am throwing out all wornout furniture, taking down all old pictures, tapestrying the walls and hanging new paintings; painting the ceilings, laying new carpets on the floors; cleaning the windows and hanging new curtains; and furnishing the whole mansion with things brought direct from heaven. I know that when the mind is restored to its original heavenly fashion the body will be restored to it too.

My vision which one time was very bad is now good. I have not used glasses since I left them last April. From the wounds in the abdomen and in the back there will soon be no trace.

This is my last report. I thank the Fellowship and its masters, helpers and workers for the service they have rendered to me. The list of the healing dates is nailed on the wall of my room.

The grace of our Lord Jesus Christ be with you all.

Faithfully yours,

—J. V.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection

with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information and application blank, address,

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

HEALING DATES

April 1— 8—15—21—29

May 6—12—19—26

June 2— 8—15—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.

1930 EPHEMERIS

Just Off the Press

Our ephemeris for 1930 is now ready for delivery. It gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now and see what the transiting planets will do for you next year. Orders filled at once upon receipt.

Price 25 Cents, Postpaid.

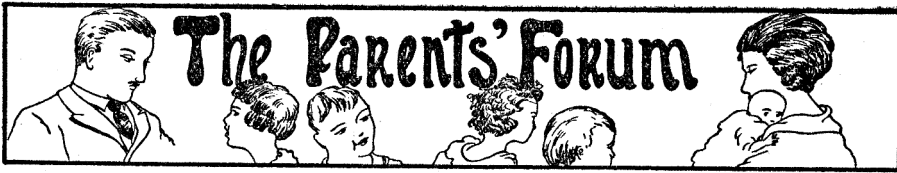
*The Rosicrucian Fellowship,
Oceanside, California.*

Wanted at Mt. Ecclesia

An assistant vegetarian cook who is a good salad maker; also a dishwasher is wanted.

For particulars address,

*The Rosicrucian Fellowship,
Oceanside, California.*



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

BY ELOIS JENSEN

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."—*Proverbs 4:7.*

Standards for Child Safety

In the April number of "American Childhood" there is an announcement to the effect that the California State Department of Social Welfare sent recently to the boards of directors of children's institutions in the state new regulations for safety and better organization to be effective in 1929. These include the prohibition of third floor dormitories in wooden buildings, the physical examination of employees, and provision for adequate social-case work in all children's institutions. The training and experience required by the American Association of Social Workers will be regarded, in general, as satisfactory preparation for social workers to be employed by the institutions, but in no case will less than one social-case worker to one hundred children be considered adequate.

The above must be gratifying to all workers along these lines, and needless to add, the new requirements will be the means of better service to the little ones who for various reasons are spending their childhood in state institutions.

Parents' Questions.

At a recent meeting of a group of mothers, several very vital questions came up as to "child discipline." Although the questions asked were too numerous to state here, yet some of them one hears so often that it might benefit other parents to just mention a few. Al-

ways in this day of small homes and apartments one hears the question of children disturbing the adults of the family. What is to be done? What is not to be done? First of all, parents must provide a place for play, out-of-doors if possible; if not, then at least one room where children may work and play undisturbed by the constant suggestions of older members of the family. When quiet is really necessary then let some older person stop for a moment and start the youngsters on some interesting table work, clay modeling, painting, sewing—anything to keep them occupied.

Then there is the old question of quarreling among brothers and sisters. Among the younger children quarreling is usually about toys. This can invariably be stopped by adding a few more interesting playthings to the one quarreled about, so that each child may have one. As to older boys and girls, Father's example of courtesy to Mother and the daughters should be sufficient to silence son's teasing.

Also there is the old, old problem of, "My child fusses about going to bed." How often we mothers hear that one! Well, what are we to do? First, why does the child fuss? Perhaps he is overtired, or is allowed to play until the very last moment, when a suggestion in advance would warn him that "sleepy time" was approaching.

We parents must remember children are little creatures of habit. Therefore have a regular bedtime, and let your manner carry conviction that no amount of coaxing to "stay up a bit longer" or "read me just one more story" will influence you. However, never put a child to bed without clearing up all misunderstandings of the day. If retrospection is good for the adult, why not for the child?

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Brooklyn, New York.

We note from the New York *Bulletin* that the speakers at this Fellowship Center for March were Miss P. W. Pignol, Mrs. Cora Parchment, Miss Selma Isaacs, and Mrs. Josephine Brown.

Burlington, Vermont.

Mrs. Doris M. Hudgins, secretary of the Burlington, Vt. Fellowship Center, reports the annual election of officers as follows: President, Mr. William Walker; vice-president, Mrs. Hattie Winter; secretary-treasurer, Mrs. C. L. Hudgins; organist, Mr. W. Walker; auditor, Mrs. W. Walker; reader, Mrs. L. L. McAllister. Mrs. McAllister and Mr. William Folsom were elected members of the executive board.

Chicago, Illinois, Loop Center.

The Loop Center *Bulletin* announces the following speakers for the month of March at this Fellowship Center: Mr. M. B. Sonnenschein, Mr. S. G. Johnson, Mr. E. Troyer, Mr. L. L. Perrin, and Mr. A. J. Howie. Reports from this Center are indicative of much interest in the work.

Chicago, Illinois, North Shore Center.

From the leaflet *Bulletin* of the North Shore Center we learn that the following were the speakers for March: Mrs. S. H. Bonesteel, Mr. C. W. Denicke, Mr. G. Patterson Boyle, and Mr. Wm. J. Cassiere. This bulletin is a quarterly, written up in the form of a syllabus, giving a clear idea of what the talks for the current quarter of the year will treat of. The subjects discussed cover a wide variety of topics.

Mr. William J. Cassiere, secretary pro tem, states that Mr. C. W. Denicke is largely responsible for the renewed interest in the work and the increased activity in the Center. "Masonic bodies are awakening to our presence in the

Temple," he says. The Center meets in the Uptown Temple, which is a combined Masonic Temple and People's Church.

Cleveland, Ohio.

We have received a most enthusiastic letter from this Study Center, written by Mr. Edward L. Wagner, from which we will quote:

"Miss Annella Smith, field lecturer, has taken this group by storm. Her lectures have been a source of wonder to all who have attended them. Her unique method of linking the teaching of material scientists with that of the Rosicrucian Fellowship in a logical, sequential manner has won the plaudits of all who have heard her. Although her lectures average one hour and ten minutes in length, the enthusiastic questions hurled at her at the conclusion of each lecture have kept her on the platform another hour or more."

Dallas, Texas.

Miss Mona Rees, secretary of this Study Center, reports a good attendance and a continued increase of interest in all its departments and activities. Many new requests for application blanks received at Headquarters attest the success of Dr. Lash's visit to Dallas. Miss Perl Williams and Mrs. A. W. Clem have presented the Center with a new Emblem, of their own making, which was unveiled for the first time Sunday evening, March 3rd.

Kansas City, Missouri.

Miss Mary E. Collum, secretary of this Fellowship Center, writes us that they enjoyed a George Washington Party on February 22nd. They listened to the President's address via the radio, enjoyed some good music, and played games.

An innovation here is a Sunday morning Devotional Service, inaugurated to

accommodate a small group who could not come to the services in the evening. It is expected that this morning service will be an opportunity for members of the public speaking class now being formed to practice speaking.

Liverpool, England.

Miss Mary Josephine Smith, secretary of the Liverpool Study Center, writes us that Mr. Schaumburg has arranged classes in the Philosophy and astrology there. Miss Smith is to conduct the Philosophy class, and Mrs. Beryl Dean will have the astrology. Miss Smith also conducts the Healing Services. This Center is to have a public speaking class.

New York City, Harlem Center

The speakers at this Center in March according to the Union Center *Bulletin* were Mrs. Cora I. Parchment, Mr. John N. Patterson, Mrs. K. S. MacPherson, and Miss P. W. Pignol. A special lecture on Monday, March 11th, was given by Dr. D. A. Coombs on "Food and Chemistry of the Body."

New York City, Union Center.

From the interesting New York Center *Bulletin* we note the Sunday evening speakers for the month of March were as follows: Mr. J. C. McIntyre, Miss Margaret Thatcher, Mr. Sidney R. Moller, and Mrs. Cora I. Parchment.

Pasadena, California.

Mr. John Wierz reports that Mr. Gerald Bryan of the Los Angeles Center gave a lecture at this Study Center on March 17th, his subject being: "Astrology and Occultism." Mrs. Anna Cooper gave a stereopticon lecture March 24th on "The Four Gospels." Both lectures were very much appreciated by the students.

Oakland, California.

We are in receipt of a letter from this Fellowship Center telling us of a happy as well as profitable evening spent by the members at a Valentine party held in the home of Mrs. Flora Urquehart. The lady members brought delicious lunches done up in decorated boxes. Each box contained the name of some historical

character, and the ladies held cards with the names of these same characters. Each gentleman bought a box and shared it with the lady who held the corresponding card.

Portland, Oregon.

The speakers for the month of February at this Fellowship Center were Mrs. Harris, Mr. Lloyd E. Robinson, and Mr. and Mrs. E. Kleinhaus.

Royal Oak, Michigan.

This Study Center was closed during Mr. Schaumburg's stay in Detroit. Judging by their latest report, however, the Center seems to be doing very well, classes in the Philosophy and astrology being held, and a Devotional Service on Sunday.

Schenectady, New York.

The annual meeting of the Schenectady Fellowship Center was held recently, and the following officers were elected: Mr. Fred Landers, secretary-treasurer, Mr. Maurice Grethen, president. Mr. Landers writes us that the Devotional Service is held every Sunday evening, with the Philosophy class following the service.

Setubal, Portugal.

This Center reports progress. A class in the Philosophy is being organized in Bombarral under the leadership of Sr. Manuel Ferreira de Costa.

St. Paul and Minneapolis, Minnesota.

We are more than pleased to announce that the Twin Cities have joined the procession of Centers having a monthly Bulletin. A 4-page leaflet entitled, "Twin City Fellowship Rays" is now being published monthly under the auspices of these two Centers. It is edited by Mr. H. B. Olson. In the initial number we read, "We take the happy opportunity of greeting the Rosicrucian Fellowship Headquarters and all our 'Sister and Brother Centers' in the great labor of human enlightenment and upliftment Let us then 'Carry on!'"

From the *Twin City Fellowship Rays* we note that the following will be the

Sunday evening speakers at the St. Paul Center in April: Mrs. Marie Schmidt, Mr. Theo Kriz, Mrs. B. P. Hager, and Mr. D. J. Kunkleman. The speakers at the Minneapolis Center for the month of April are Mr. H. B. Olson, Miss Jule Johnson, Mr. Wm. B. Anderson, and Mrs. B. P. Hager.

Miss Lottie M. Odell has taken charge of a class in public speaking at the Minneapolis Center. Mr. H. B. Olson gave a talk at the Scottish Rite Temple on April 4th to a group of Masons. Mrs. Minnie G. Nelson, secretary of the St. Paul Center, writes us that a class in Bible Study will be started, the Bible teachings to be correlated with the Rosicrucian Philosophy. Mr. D. J. Kunkleman is to be the teacher. The annual banquet of these two Centers will be held at the Angus Hotel on Thursday, April 18th, at 7 P. M.

Sydney, Australia.

Mrs. Laura West, secretary, writes us that at the meeting of the Sydney Study Center held on Sunday, February 24th, Mr. F. Jones gave the members and visitors a talk on "The Occult Effect of Our Emotions," and Mrs. West spoke on "The Signs of the Zodiac." Musical numbers were also rendered.

Utica, New York.

Mr. Fred O. Schwender, secretary of the Fellowship Center of Utica, writes us that that Center has added healing meetings to its other activities. Headquarters is most happy to have the Centers unite in prayer with us for the furthering of healing. We know that the Utica Center will be more than repaid in spiritual progress by this move.

LET US HAVE YOUR NEWS

We want the local Centers to send us any news about themselves which they think would be of interest to others. It will be printed in this department as space permits. It must be *in our hands* not later than the *first day of each month* to insure publication in the succeeding

issue. It should be written on a separate sheet of paper inscribed at the top, "FOR THE EDITORIAL DEPARTMENT."

The addresses of local Centers may be found on the inside front cover of this magazine.

Write to Our New Centers

Friends, we know you have a deep and heartfelt desire to serve humanity. Here is a quick and easy way to begin to do your bit! Place the motion before your Center that your secretary be instructed to write a friendly letter to the newcomers listed below, greeting them as Fellow Workers for Christ, and wishing them a happy, successful, and spiritually powerful career. *Make them feel at home!*

Detroit, Michigan.

Mr. Charles Reiner writes us that a new Study Center has been organized in Detroit, Michigan, which the members have decided to name the "East Detroit Study Center." Its address is 2569 Field; one block east of Grand Blvd., at Charlevoix. We shall look forward to receiving much interesting news from this young Center as well as the following new ones.

Long Beach, Calif.

Last month we announced that Mr. John Wierz had organized classes in the Philosophy and in astrology at Long Beach. We are now informed that he has definitely organized them as a Study Center. Mr. Wierz was elected president, Mrs. Lola Burrill, secretary, and Mr. W. Q. Hodges, treasurer. The Center is located in Room 218, Brock Building, 548 American Avenue, near the Y. M. C. A.

New Orleans, Louisiana.

Another announcement in this section which we are happy to make is that of the organization of a new Study Center in the South. Under the guidance of Mr. Alfred Johnson, field lecturer for the Rosicrucian Fellowship, this Center

has been organized in New Orleans. It is located at 404 Perdido Building. The following officers were elected: Mr. C. C. Holifield, president, Mr. R. H. Taylor, vice-president; and Mrs. C. G. Holifield, secretary-treasurer. Mrs. Holifield writes us that twenty-four students are enrolled in the Philosophy and astrology classes, and that the student list of those applying to Headquarters numbers forty applicants.

Rosicrucian Field Lecturers

Mr. Ortwin Schaumburg has been making a very interesting and profitable lecture tour of the Centers in England. A letter from Miss Mary Josephine Smith, secretary of the Liverpool Center, informs us that Mr. Schaumburg's lectures have aroused great interest, and all the members of the English Centers have given him the utmost cooperation and have made him feel very much at home. The Fellowship appreciates the kindnesses bestowed upon our traveling lecturers.

Mr. Schaumburg's first lecture in Liverpool was entitled, "The World's Need—A Scientific Religion." He spoke well and convincingly, and the lecture was made very interesting by the use of slides to illustrate the different vehicles. About seventy people attended this lecture. Among other places he lectured at Southport, and a class is to be organized there. He also spoke at Oldham and at the Metaphysical College in Manchester. In London he gave four lectures, and two in Letchworth. He is helping to organize classes in the various Centers, his activities at the time of the last report being concentrated in the Liverpool Center.

Mr. Schaumburg will make an extended lecture tour of Germany after completing his work in England. He expects to start for Germany on April 7th.

Miss Annella Smith is doing outstanding work at the Cleveland Center. Her

work is the laying of a sound foundation upon which a solid and enduring superstructure may be built. She is specializing as far as possible in training class leaders and teachers. Her lectures in Cleveland have been enthusiastically received, as may be noted in the news item from the Cleveland Center in this issue. Miss Smith plans to lecture in Akron and Youngstown, Ohio, also in Erie, Pennsylvania, after which she will go to Detroit, Michigan. On her way home to Headquarters it is possible that she may lecture in Chicago, Omaha, Lincoln, and Salt Lake City.

Mr. Alfred Johnson is doing good work in lecturing and organizing classes in the South. He has organized a Center in New Orleans, the announcement of which occurs in this issue of the "Rays" in the column devoted to new Centers. Mr. Johnson gave five public lectures in New Orleans, and reports that the paper-covered "Cosmo" has sold like the proverbial "hot cake." He is now working in Memphis, Tennessee.

Our veteran lecturer, Dr. Franziska Lash, unfortunately arrived in Birmingham, Alabama, just in time for the heavy rains, and we have not yet heard as to the success of her lectures. She will later go to New Orleans to work with the Center that has been started there. She expects to leave on May 3rd for a series of lectures in Atlanta, Ga., after which she will return to Headquarters along the southern route previously covered by herself and Mr. Johnson, stopping at as many of the Centers as possible. She will probably visit Houston, El Paso, Tucson, and Phoenix.

Mr. Phillip Grell, Sr., who has been giving his services to the Fellowship by utilizing his trip abroad for a lecture tour, recently spoke in Duesseldorf, Germany, according to a communication from Mr. Hugo Petzold of the Study Center there. Mr. Grell's talk was very well received. He left Duesseldorf to continue his lecture tour in south Germany.

Echoes From Mt. Ecclesia

A Visitor's Easter

BY EDNA WILSON CARVER

THE EASTER Season activities of the Rosierucian Fellowship began Saturday evening, March 30th, after the daily chapel and Temple services. At 7:30 P. M. we went to the dining hall to enjoy the regular Easter program. The music was of the very highest quality, and several numbers were rendered by visiting friends, in addition to those by the Fellowship Orchestra. The Easter story told to the children was illustrated with some very fine slides showing wonderful pictures of nature spirits and several very beautiful ones of the Christ. This Easter story, told by Miss Florence Barr, was about the Gardener of the World, who comes every year and gives Life to our earth, which is really our Garden of Happiness. He also knocks on the door of our secret garden, our heart, and if we would see Him we must never lose the key, which is Love. After remaining with us for a time the Gardener returns to the Father, but He sends His Light to guide us—for He said, "And if I be lifted up from the earth I will draw all men unto me." We must keep our hearts as pure as a white rose so that there will always be a place for Him in our secret garden.

At 5:00 A. M. Sunday morning we were awakened by the rising bell. A half hour later we answered to the bugle call for the "Sunrise Service," and in a few moments about two hundred friends were gathered at the cross in front of the library to greet the rising sun. The cross stands in the center of a golden, star-shaped flower bed on a circular lawn. A wreath of seven beautiful blood roses had been hung on the cross.

The program opened with two violin

solos and a vocal number rendered by visiting friends. Then Mrs. Max Heindel stepped forward to the foot of the cross, and gave her talk on the subject, "Is Christ Alive Today?". She was gowned in white. Her face was alight with a smile, and she radiated a marvelous power. After her talk we proceeded to the Pro-Ecclesia, singing the hymn, "He Is Risen." The little Pro-Ecclesia was filled to its capacity. The service here was opened by the congregation singing the hymn, "Oh, Worship the King." The Bible reading was taken from Matthew, chapter 28. After this, the congregation joined in singing, "Nearer My God to Thee," and "Praise God from Whom All Blessings Flow."

At 7:30 A. M. the bell sounded, and we met in the vine-covered dining hall for our breakfast. This partaking of our daily bread reminded us that if we nourish our bodies intelligently with food of the proper kind and quantity, we avoid ailments attendant on indulgences, and experience a sense of well-being foreign to people who eat thoughtlessly, to please the palate. The same holds good to a much higher degree with respect to the food we give the vital body, namely, the *reading* we indulge in, the *lectures* we attend, the *music* we listen to, and the *life we live*. We can seriously injure our spiritual health by indiscriminate indulgences and perverted tastes in the matter of *soul food*.

At 9:00 A. M. we gathered at the Bird Fountain to watch the children hunt Easter eggs, and an hour later, at Sunday School time, we assembled in the Pro-Ecclesia which was again filled with people. I was especially impressed by the beautiful note in the voices of the teachers, as they taught the children.

At 11: A. M. we met again at the Pro-Ecclesia and had the privilege of listening to an address by Judge Carl A.

Davis of Los Angeles on, "The Urge to Live." He told of his work in that city, where he defends those who cannot employ a lawyer. He cited the great value of his knowledge of astrology and the Law of Consequence in his daily work. He pointed out clearly that "as ye sow, so shall ye also reap," and that at all times "God is looking on."

We met for the regular Probationers' meeting in the Temple at 6:45 P. M. Here in a vibration of holiness we were truly inspired by the exquisite music of the new pipe organ. At 7:30 P. M. we met once more for the regular Sunday evening devotional services. The "Temple Service" which was read is the same one used in all our local Centers. The address of the evening was given by our dear leader, Mrs. Max Heindel, whom I had watched all day giving freely of herself in warm and kindly greetings to all. Her subject was, "And They Chose Barabbas."

Thus closed this glorious Easter Day and we retired to our rooms thanking God for the privilege of having been present.

Miscellaneous News Items

Mrs. Max Heindel of Headquarters will deliver an illustrated lecture in Long Beach at a date in May to be announced later. Mr. John Wierz is making the arrangements for the hall, the location of which will also be announced later.

Mrs. Frances Ray of the Los Angeles Center delivered a most instructive and interesting lecture at Mt. Ecclesia on March 24th on the subject, "The Light of Man." This was based on a compilation of Max Heindel's writings on the Christ.

Mr. R. T. Oakley of Headquarters gave a lecture at the National City Center some little time ago on the subject, "Occult Freemasonry."

Mrs. Kittie S. Cowen of Headquarters gave an evening to the Anaheim Center

recently. "Spiritual Development" was the topic of her lecture, which was followed by the answering of questions asked by the audience.

Small Size, Rosicrucian Pins

These pins are similar to small Masonic pins, made of Roman gold and enamel, with either jeweler's clasp or screw back for button hole. Price 75 cents. State whether you want clasp or screw back.

*The Rosicrucian Fellowship,
Oceanside, California.*

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Prize Competition Awards

The following is a list of the articles submitted in our Competition ending March 1, 1929, for which prizes and subscriptions to this magazine are given:

- FIRST PRIZE:** "Astronomy for Astrologers."
By Scorpio,
St. Louis, Mo.
- SECOND PRIZE:** "Between Two Lives."
By Jethro Gregory,
Topeka, Kan.
- THIRD PRIZE:** "Mathematics As An Aid to Spiritual Advancement."
By Thomas Greville,
Sewanee, Tenn.
- FOURTH PRIZE:** "The Aspects."
By J. Darwin Magee,
Kansas City, Mo.
- FIFTH PRIZE:** "Her Book of Love."
By Edith N. Smith,
Los Angeles, California.
- Articles for each of which a year's subscription to the "Rays" is given:*
- PHILOSOPHY:**
- "A Garland of Flowers."
By Mrs. Corah E. Wysong, New York, N. Y.
- "A Little Knowledge Is a Dangerous Thing." By Wilma Swisher,
Kansas City, Mo.
- "Determining Past Incarnations."
By Grace Evelyn Brown, Newton, Mass.
- "Dream Trails."
By Helen Lockwood Coffin, Newport Beach, Calif.
- "Equality."
By Ada V. Winzell, Santa Cruz, Calif.
- "Occultism in Darkest Africa."
By G. Vander Merwe, Pasadena, Calif.
- "Our Savior."
By R. H. Hammond, Anaheim, Calif.
- "Prophecy."
By Video, Indianapolis, Ind.
- "Rebirth."
By Matilda Fancher, Portland, Ore.
- "Rosierucian Psychology."
By Charles Edward Niles, Se. D.,
Plattsburg, N. Y.
- "Science, Religion, and Mysticism."
By Samuel L. Lewis, San Francisco, Calif.
- "Star Dust and Main Street."
By Helen Lockwood Coffin, Newport Beach, Calif.
- "The Great Mother."
By Corinne O'Neill, Seattle, Wash.
- "The Light of a New Day."
By James H. Exon, Oceanside, Calif.
- "The Reality of Fairies."
By L. M. Hutcherson, Oceanside, Calif.
- "The Symbolism of the Automobile."
By Grace Evelyn Brown, Newton, Mass.
- "The Symbolism of the Tree."
By Grace Evelyn Brown, Newton, Mass.
- "The Village on the Wayside."
By Merle Boyd, Oceanside, Calif.
- "What Kind of World Are You Creating?"
By Frank Taylor, Chicago, Ill.
- OCCULT STORIES AND EXPERIENCES:**
- "A Day of Lost Identity."
By Meredith Miller, Venice, Calif.
- "A Miraculous Escape."
By Irja Bloomquist, San Francisco, Calif.
- "A Modern Knight of the Cross."
By E. W. Pawla, Santa Cruz, Calif.
- Article without Title.
By Alice G. Blanchard, Fitchburg, Mass.

- "A Wriſing Paderewski."
By Harriet Sinclair Kerr, Hollywood,
Calif.
- "Damaland, or King Pi in a Pickle."
By Ada V. Winzell, Santa Cruz, Calif.
- "Circles."
By S. Mck. McIntyre, San Francisco,
Calif.
- "Doctor Gage's Great Discovery."
By James H. Ashabrunner, New Al-
bany, Ind.
- "Imprisoned Souls."
By Grace Evelyn Brown, Newton,
Mass.
- "In Broad Daylight."
By Edna M. Serrem, Nixon, N. J.
- "Misty With Gold."
By Frederick Reeves Ashfield, Brook-
lyn, N. Y.
- "Misunderstood."
By E. S. G., Pasadena, Calif.
- "Nalini."
By Elizabeth Swaller, La Jolla, Calif.
- "Their Japanese Complex."
By Ada Shell, Denver, Colo.
- "The Clock Claims Its Own."
By Lucille K. Zinn, Los Angeles, Calif.
- "The Delayed Blessings Office."
By Maplet Elspeth Hodgins, Bell,
Calif.
- "The Doctor's Banquet."
By Mary J. Fagan, Waterbury, Conn.
- "The Unseen."
By Mona Wandanita Hille, Deerfield,
Illinois.
- "When the Dead Walked Again."
By Josephine D. Opdyke, Albany,
N. Y.
- ASTROLOGY:
- "Astrological Views at Random."
By Bessie Boyle Campbell, Los An-
geles, Calif.
- "Down the Ages with Astrology."
By Valliere G. Decker, Denton, Tex.
- "God Geometrizes."
By R. A. Utley, Montreal, Canada.
- "Life's Thorns."
By Mrs. J. H. Obarr, Phoenix, Ariz.
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Calif.
- "Neptune in Virgo."
By Alfa Lindanger, Los Angeles, Calif.
- "Neptune, the Fourth Dimensional."
By Joel, New York, N. Y.
- "The Astronomical Aspect of Astrol-
ogy."
By E. G. Phipps, Portland, Ore.
- "The Prenatal Epoch."
By M. B. Sonnenschein, Chicago, Ill.
- HEALTH ARTICLES:
- "An Instance of Rosicrucian Healing."
By Mrs. G. Stickland, Yosemite, Calif.
- "Homeopathy and Rosicrucianism."
By Chester A. Vincent, Portland, Ore.
- "Personal Experiences."
By Rena Anne Sleigh, Perth, Ont.,
Canada.
- "When the Baby Came."
By Matilda Fancher, Portland, Ore.

We wish to thank all those who submitted articles, and we hope that many of them will become regular contributors to this magazine. Articles of merit from our students and friends are always gladly received, and if found available will be published as space permits.—THE EDITOR.

THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.