

NO. 2

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Summer School at Mt. Ecclesia

A Summer School will be conducted at the Headquarters of the Rosierucian Fellowship, Oceanside, California, from Monday, June 29th, to Friday, September 4th, 1925. Day classes will be held in the subjects noted below.

Classes

- (a)—The Rosierucian Philosophy—Two Courses.
- (b)—Astrology: Jr. Course—Setting up Charts.
Sr. Course—Delineations.
- (c)—Astro-Diagnosis and Healing.
- (d)—Public Speaking: Practical Class Instruction.
- (e)—The Psychology of Public Speaking.
- (f)—English: Grammar and Composition.
- (g)—Bible Study: Correlating the Bible with Rosierucian Philosophy.

A number of competent teachers have been secured for this school. Mrs. Heindel will give an illustrated lecture each week on Astro-Diagnosis and Healing, and also one on some special phase of the Rosierucian Philosophy. The classes in Public Speaking will be conducted by a graduate of the University of California who has been teaching public speaking in the schools of San Diego for the past two years, and who is particularly well qualified to give up-to-date instruction in this subject, both practical and theoretical. The classes in the Rosierucian Philosophy, Astrology, and Bible Study will be conducted by resident members of the Fellowship who have specialized in these subjects for a number of years. English will be taught by teachers who have had practical experience in the public schools. One of our members who has recently made a trip around the world will give one or more illustrated lectures on the Holy Land and the Orient.

Accommodations and Rates

Board and Room (without running water) per month\$50.00
Board and Room (with running water) per month 55.00
Board and Room (in Rose Cross Lodge) \$65.00 and up.

Working for board and room will not be possible. A deposit of \$10.00 is required to secure accommodations, which will be applied on the first month's board.

This school is to be conducted for the benefit of all who are interested in the Rosierucian Philosophy and the Rosierucian work generally, but it is particularly designed for those who hope to become lecturers or teachers in the Rosierucian movement. To either men or women who have qualifications for teaching or lecturing we offer as an inducement to do so a discount on the above rates of twenty per cent, provided they will sign an agreement that when they return to their home towns, they will, as conditions permit, start a class in the Rosierucian philosophy or astrology, or teach an existing class, or give a series of lectures on either of these subjects, preferably the philosophy.

We very much hope that a large number of representative men and women will respond to this opportunity. The people are ready for the Rosierucian Philosophy in large numbers throughout the country, and it is imperative that workers be developed to carry the Rosierucian message to them. If your conditions will permit, you should seriously consider taking this course. Write us for further information.

The Rosierucian Fellowship, Oceanside, San Diego Co., California.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH WILDAR

The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion so obnoxious to most people, as Max Heindel in the "Echoes" of June, 1913, stated this to be his aim.

The Evolution of Freemasonry

THE more progressive of the Masons are demonstrating a forward-looking quality which proves that they are true to their great mission. The Masons are working out their evolutionary salvation in accordance with the creative urge within them. They are finding that Masonry is not just a fraternal organization, built up for the purpose of getting social and material benefits for its members, but that it is a great esoteric school, namely, the School of Knowledge, whereas Catholicism represents the School of Faith.

In the April number of *The New Age*, a Masonic magazine, there appeared an article by Dr. William C. Kellogg, a 32nd degree Mason. This article was entitled, "Spiritual Evolution." A sub-title states it to be "a profound philosophical dissertation concerning the development of the human soul and consciousness." An examination of this article shows that the sub-title gives a very clear definition of it. Dr. Kellogg certainly is familiar with the spiritual principles of evolution as given out by the Rosicrucians. Let us quote a few paragraphs to illustrate this:

"In the beginning (of 'time'), God differentiated within Himself, certain

'points' or 'vortices' or 'sparks' of his very essence to be the nuclei, as it were, of 'men in the making,' willing that each of these 'centers' of his spirit self should dip into matter, acquire an independent self-consciousness and a rational will, learn all the lessons that earth had to teach it and, having evolved, to unfold and develop into his spiritual likeness, acquire like attributes, and return to the original source and be *at-one* with Him.

"Man belongs to an involution and an evolution all his own. There is no 'missing link.' Man is not the product of the activity of his body cells. He is a spirit, inhabiting a body and capable of being rationally conscious that he is a spirit and that God is his father."

The foregoing paragraphs have all the earmarks of familiarity with esoteric lore. Masonry in its present form is, in reality, exoteric Rosicrucianism, and

Rosicrucianism is esoteric Masonry. The Rosicrucian philosophy contains the history of man's past evolution and a sketch of his progress through the superman stage which he will reach later. Exoteric Masonry, as it now stands, is a great moral school, teaching the principles of morality and right living from a material standpoint. In this it is doing an exceedingly important work. The principles of altruism and brotherhood are being worked out and exemplified to a great degree by the exoteric Masons through their benevolent and fraternal activities. This is all very good as far as it goes, but there is a higher side to Masonry.

Such men as Dr. Kellogg are in re-

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ality esoteric Masons. They must be, or they could not give out such information. Other Masons have published books on the esoteric side of Masonry, veiled somewhat, it is true, but nevertheless esoteric, among which we might mention "Morals and Dogma," by Albert Pike. Men of this type and books of this kind are helping to win the Mason away from his material conception of Masonry. The higher degrees of Masonry, those between the third and the thirty-third, are highly esoteric, although their esotericism is veiled in symbology which the ordinary Mason does not perceive. But

there are some among our
 THE Rosicrucian students who
 HIGHER do perceive it—some who
 DEGREES are taking the higher degrees of Masonry with the idea of becoming missionaries to carry to Masonry the sublime knowledge of the Rosicrucian philosophy, thus becoming a leaven for the craft.

The pioneers of the race who are able to obtain first-hand information from the Memory of Nature, pass it down to those other pioneers who for the time being must depend upon second-hand esoteric information. In the first class were Max Heindel and others of his type. In the second class are the majority of the Rosicrucian students. As to whether Dr. Kellogg's place is in the first or the second class we cannot state, but we are positive that he belongs to one or the other; and the fact that modern Masonry includes men of both classes proves that it is on its way towards the realization of its great spiritual destiny.

Gandhi, the Strong Man of India

WHEN we say "strong man," we are not using the ordinary conception of strength, namely, physical or mental might, but rather the conception of spiritual power. Gandhi has been

the outstanding figure in India since 1914, and has probably done more to nationalize the three hundred millions of India's population than any other Indian leader in history. His power consists in his appeal to the soul rather than in marshalling physical agencies. He has not organized any "battalions of death," nor has he incited his countrymen to revolution in the ordinary sense of the term. He has, however, brought into operation a peaceful revolution, using the weapons of the spirit rather than the sword.

The publication entitled, "The World Tomorrow," in an article by John Haynes Holmes, the well known Unitarian minister of New York, interestingly describes Gandhi's career. His first campaign was waged in South Africa between 1893 and 1914. He won this, and through a program of non-resistance and non-cooperation with the government obtained equal rights with other settlers for 150,000 Hindus.

During the World War he was loyal to the English government, and organized an Indian ambulance corps. In 1919 the government put into operation certain legislation which was very distasteful to the Hindus. Revolt broke out, and by virtue of the name which he had made for himself in South Africa Gandhi became its logical leader. He proceeded to employ the tactics which he had used in South Africa, thereby almost paralyzing some of the activities of the government. His policy was to refuse to co-operate with the officials but to visit no injury upon them, thereby carrying out the Christian principles of love and non-resistance.

In 1922 Gandhi was arrested and sentenced to prison for six years. He remained there until January 1924, when serious illness caused his release. In the last few months he has modified the ex-

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treme features of his policy of non-cooperation, and in some cases has withdrawn it entirely where local conditions apparently made it advisable. Thus he is demonstrating that he has balance as well as being an idealist. He is not denouncing all government in unrestrained terms as are, for instance, the communists of Russia. He recognizes that government is an expression of law, and that this is a universe of law. He only insists that government shall mete out equal justice to all classes.

The Hindus are the descendants of the first race of the Aryan Epoch, whereas the peoples of the Western world compose the fifth race. The Hindus still retain a degree of psychic sensibility brought over from the Atlantean Epoch, which they have never lost for the reason that they have largely refused to take up the work of the conquest of matter. By delving deeply into matter and temporarily forgetting his spiritual origin the man of the Western world has temporarily lost the clairvoyant sensibilities which many of the Hindus still retain. But this is not a sign of backwardness; rather, it shows that the western races are doing that which it was designed that they should do, namely, immerse themselves in matter for the time being in order to learn its properties and powers, and thereby spiritualize it so as to make it a more responsive vehicle for Deity. This having been done, then through the processes of evolution they will very rapidly spiritualize their vehicles, and regain and extend their former spiritual vision.

The Hindu, on the other hand, is just arriving at the point of seeing the necessity of taking up the material program

which the Western world has almost completed. Britain's occupation and subjugation of India, which began about one hundred and fifty years ago, was the initial step in this program. It is significant that the nation which at that time was the most highly developed in material ways should become the schoolmaster of the backward and indolent Hindu, forcing him to learn what have been unpleasant lessons, but which, nevertheless, were lessons that it was imperative he should learn if he were to continue his evolution in this epoch. The methods which have been used in administering this program have not always been the wisest ones which could have been adopted; but still, in the main, they have accomplished the aims of evolution which they were designed to accomplish. The Hindu is at last awakening to the necessity of doing more than heretofore in a material way, which is proved by the fact of his present campaign of passive resistance and the desire to become self-governing.

The fact, however, that he is using the weapon of non-resistance to achieve his ends proves that he still retains his spiritual vision, and is in reality adopting the most effective means—means by which he will not only realize his own ends, but will also educate his educators. In other words, the process is twofold: the schoolmaster is being educated in some of the spiritual principles which he had forgotten, and the schoolboy is being educated in the material principles which he has heretofore refused to learn. India, therefore, is necessary to Britain, and Britain is necessary to India; and this condition will continue until each has learned the lessons which the other can teach.

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.

Sunrise by the Sea

BY JULIAN R. HOVEY

Air that fills my lungs with laughter,
Sunrise by the sea;
Joy of always seeking after
Love and beauty, not disaster,
Brings love close to me.

Those who slumber not while others
Suffer here behind
Veils of doubt and dissolution,
But who seek for some solution
For the searching mind.

Though alone in life's expression,
Spiritual heights I climb,
There to find in happy union
Playmates busy in communion,
Loving souls sublime—

We shall bathe on shores of rapture,
In the surf of time,
Sailing on those seas of being,
Knowing, acting, loving, seeing
All in rhythmic rhyme.

What Is Truth?

BY MAX HEINDEL

(The following address was given by Max Heindel, March 26, 1911. It has never before been published.)

WE HAVE recently been considering the steps successively taken by us in gaining a knowledge of the truth as viewed from the higher point of the soul life. We have been studying, not in an intellectual but in a mystic way, the exercises that are followed by probationers in the Rosicru-

cian Fellowship. They are given in order that the probationer may be led to a knowledge of truth from within, for thus must we find truth. If in wandering from place to place we find no answer within ourselves to the question, "What is Truth?" then indeed we are making slow progress. It is from within that the knowledge must come, or we never will attain it and become free.

Pilate asked the question, "What is Truth," and being incapable of knowing from within, received no answer.

The Christ said, "The truth shall make you free"; Plato with mystic intuition said, "God is truth, and light is His shadow."

John said, "God is Light," and as he was the beloved disciple of Jesus and closer to the Master than the other disciples, he undoubtedly received teaching higher than the others were capable of receiving. We must remember that it matters not how much truth there may be, it is not for us unless we can receive it. Everyone may see the beauty of the numerous shades of light and color that are all about us except those with the great affliction of blindness; he who cannot perceive the world of color that is around him is poor indeed. So it is with truth. Truth is everywhere, and can always be found if we are capable of perceiving it.

In the exercises of the Rosicrucian Fellowship we have been given a splendid means of coming into touch with truth. Our motto says, and the same was said by Plato and John, "God is Light." If we go to one of the great observatories and with the best telescope made look into space, we see that there is no boundary to light. It is everywhere. With the symbol of light there expressed comes the idea of the omnipresence and magnitude of the God whom we worship. John, with mystic intuition, says in the first five verses of his gospel (which some use in the exercises of the Rosicrucian Fellowship), "In the beginning was the Word." Therein we have a marvelous solution of the problem, for which we are seeking, because when we go back to the beginning, we are in the realm of truth.

At the present time we have sunk into matter, and are incapable of coming into contact with truth directly; but when we go back in thought to the beginning of things, then we are in thought with God and more capable of recognizing truth. For that reason the probationer in the Rosicrucian Fellowship is taught to go back in thought to that time.

Plato spoke of a time when "there was darkness." The Old Testament tells about darkness, a state of primordial matter. John calls it "In arche," which is usually translated "in the beginning." There are, however, other translations more valid and helpful in the recognition of truth. "Arche" was primordial matter, given form by God, the Grand Architect, the Primordial Builder of the universe. When we think of the One who built things "in the beginning," we come into contact with Him, with God, in "arche."

"Arche" is mentioned in the very first sentence of the Gospel of John. In the next few words we come to the second proposition, namely, the "Word." The term "Word" is mistranslated in our present Bible. It means not alone "word" but also the thought, the Greek word Logos used in that verse meaning both the word and the logical thought which is back of it. We can readily see that this is not finding fault with the translation without cause, for a word cannot be a beginning. Before there can be a word, there must be a logical thought back of it, and before the word could come into existence there must be a thinker.

Therefore John uses the words "in arche" and "Logos" to express the facts that in the beginning there was a homogeneous mass of matter, in that homogeneous matter was God, and God became the "Word," the rhythmic sound that goes out in the universe and shapes all things.

Further on in the verses previously mentioned John says that in God there was light. In the first place there was darkness; no vibration had been sent out into primordial matter, and there must of necessity have been darkness. But the first thing that came into existence, we are told, was light. Light and sound are almost synonymous from the higher point of view. Some people who are sensitive never hear a sound without seeing a flash of light, and never see a flash

of light without at the same time hearing a sound. So John writes mystically when he says: "In the beginning (in the primordial matter) was God," and "the Word was God;" "in Him was life, and the life was the light of men."

There we have the abstract truth, as near as we can get it, of the whole problem of creation. Inside the human body there is that light shining unto this day, the light that shines in darkness, the light that is hidden by the veil of Isis. All around us are spirits dwelling in darkness unless through the window of the soul the glories of the universe are revealed to them. Through this window we perceive God as light, everything good as light, and the opposite as darkness.

Light is not of one color, however, for there are several spirits before the Throne, each one being a light bearer for a certain ray. Each one of us comes from one of the cosmic rays of light, and each one can better respond to that ray than to others. Thus we all see truth differently, and although we are gradually moving toward the same source, which is God, we have, nevertheless, at times different viewpoints. Although we seem to be at variance one with another, yet those five verses of John show us the truth that we are all children of the light. Each one of us has within the divine spirit of light, each one is gradually learning to know the light; the probationer by his morning exercise is endeavoring to both know and express more of that light.

As the mystic sees the light of the morning dawn, he looks upon it as the daily coming into his soul of the primordial Creative Fiat, "Let there be light." As the light of day progresses and gradually wanes in the western sky, he sees in the glorious tapestry of the sunset a something beyond description by human tongue, a something that can be felt only by the soul. If we let those five verses of John live within us in the way they

do in a mystic, we too shall know the light, know the truth, as we know nothing else in the world.

We have all trodden the different paths of life at some time. Some time we have walked through life under the Martian ray, and have trodden its path of activity and passion, not caring who suffered or what became of others. In another life we came under the lighter ray of the Venusian color, and trod the path running along the love side of life. Later we followed the path of the deep blue or Saturn ray, and still later the path of the lighter blue or Jupiter ray. We are all working toward the higher perception which comes from the yellow Uranus ray, though most of us are not at present capable of receiving it, but must be content with the lower, deeper yellow of the Mercury ray. And gradually we are all proceeding toward the white light that comes from the sun, which is the union of all colors. To this we must aspire, for the light from any of the other rays is but secondary. From the great central source come all things.

"And what about the darkness?" some one asks, "is that evil?" No, there is nothing evil in God's universe. During the day we perceive by the light of the sun the glories of this little earth that swings in space. Perhaps if there were only sunlight we should perceive nothing beyond this earth and remain ignorant that there is more than sun and moon. But when night comes and the glories of the day have faded, when the sun no longer illumines the sky, we can realize to a certain extent at least the immensity of space; we can see worlds millions and millions of miles away. The soul is thereby stimulated to wonderful devotion as we dwell upon the truth that God is all in all.

As we perform every morning the devotional exercise, the morning exercise given to probationers, let us remember that it is an attempt to get closer and closer to the Light of God, which is the only truth there is.

Bible Correspondence with the Rosicrucian Teachings

BY CORINNE S. DUNKLEE

THE WORD "Bible" comes from the Greek word *biblos*, which means "book." The Bible is the spiritual textbook of the Western world, and the *Rosicrucian Cosmo-Conception* furnishes the key to this textbook. The Bible gives a general outline of that portion of the Earth Period included in the Fourth Revolution on the Fourth Globe (Earth), beginning with a description of the Polarian Epoch in Genesis, and ending with the beautiful, inspired word picture of St. John the Divine in Revelation, where he describes the Second Coming of the Christ and the handing of the Kingdom back to the Father by the former. The Bible gives the general outline of this great scheme. The Rosicrucian philosophy fills in the details.

The Bible, like all great occult documents, is capable of a sevenfold interpretation. There is the historical, or terrestrial; the mystic, or the story of the evolution of the human soul; the physiological; the astrological; the cosmic; the alchemical, this dealing with the creation of the Golden Wedding Garment consisting of the two higher ethers, these forming the body in which we shall function when we meet the Christ in the air at the time of His Second Coming; and lastly the deeply occult interpretation which we shall obtain when we become Initiates.

In the first chapter of Genesis we read that Noah found favor in the sight of God. In its cosmic interpretation the story of the Flood is the story of the beginning of creation, when the spirit of God moved upon the face of the waters to create. In its historical interpretation we have the story of the submerg-

ence of the last of the islands of the Atlantean continent. In Genesis we read of the Ark resting upon the peak of Mt. Ararat, while in the *Cosmo-Conception* we are told that Jehovah led the people out of the flood-drenched Atlantis, eastward through Asia, and into the Gobi desert, which holds within its bosom some wonderful secrets for us in connection with the past history of mankind.

Here we have two interpretations of the same story. In the Gobi desert we find the beginnings of our Fifth Root Race or Aryan Race. Abraham, Isaac, Jacob, Joseph, Moses, and Joshua were the spiritual teachers of infant humanity in the early days of the evolution of this Race, and the first books of the Bible are filled with the stories of their lives and Initiations. These spiritual teachers lived so close to Jehovah and His angels that they were in constant communication with them. These books of the Bible are filled with the visions of angels and the direct words of Jehovah to His people. As time went on, the people grew further away from spiritual knowledge and became tired of spiritual leadership. They longed for a human king, and so we come to the crowning of King Saul, which marked a definite downward step into the way of materiality. King Saul, instead of receiving his inspiration from Jehovah and the angels, consulted the Witch of Endor, and was ever surrounded by evil spirits. He was what we know in this philosophy as an involuntary clairvoyant.

Through the books of Kings and of Chronicles we have the story of the wars, conflicts, and dissensions of the people as they fell deeper and deeper into

materiality. About 600 years before the birth of the Master Jesus, Nebuchadnezzar carried the majority of the Jewish people away into captivity in Babylon, while the rest of them fled to Egypt. About 700 years later the Jews were permitted to return to Jerusalem by King Cyrus of Persia, in order to rebuild the Temple. It was during the seventy years of captivity that the Jews compiled the books of the Old Testament.

In the books of Job and of Esther we find wondrous stories of Initiation. The Psalms, written by the Poet-Initiate David, voice the ecstasy of the spirit as it touches the realms of spiritual things. He shows us the Way of Attainment from the beginnings of the neophyte to the conscious realization of the Initiate. In the book of Proverbs we find all the secrets of the ancient alchemists. The Songs of Solomon strike the highest spiritual note of the Old Testament. This is not the love story of a man and a maid, as has long been supposed, but it is the song of the equilibrium between the two poles of the body of the Initiate.

The four major prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, are the four great lights of the Old Testament. They are called the major prophets because of their ability to read from the Memory of Nature, which is God's great picture book and which holds the panorama of everything that will take place upon the earth during this Earth Period.

Isaiah tells us of the birth of Christ Jesus 700 years before His coming; that He should be born of a virgin, and His name should be Emmanuel, which means "a gift from God." He describes for us the beauty of the Aquarian Age, thus: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." He tells us, too, that "the lion shall eat straw like the bullock," showing that the time will come when all evolving life waves will use vegetarian food. The consummation is pictured in these beautiful, inspired

words: "They shall not hurt nor destroy in all my holy mountain; . . . for the earth shall be full of the knowledge of the Lord as the waters cover the sea." He gave this prophecy approximately 3500 years before it was destined to be realized on earth.

Jeremiah, too, predicts the coming of a great world savior, and laments the downfall of humanity into materiality. He foretells the fall of Jerusalem and the destruction of the Temple. The book of Ezekiel is filled with dreams and visions of deep interest to the occult student. He says that he has gathered them from "the chambers of imagery," which the Rosicrucian School knows as the "Memory of Nature." The book of Daniel is the story of his supreme test of faith as he is tried by the Initiation of Fire. This story is the account of his receiving the fifth Initiation of the nine Lesser Mysteries.

The four major prophets are followed by twelve minor prophets. They are called minor prophets because they read from the reflecting ether, this ether containing a reflection from the "Memory of Nature." The reflecting ether holds its records from a few thousand to a few hundred years. These prophets begin with Hosea and end with Malachi, the latter marking the end of the Old Testament.

About four centuries intervene between the time of the Old Testament and that of the New. During this time we find no book sufficiently inspired to be included in the Bible. A knowledge of the history of this time we must gain principally from the Jewish historian Josephus. The Persians ruled Egypt and Palestine until about 300 years B. C.; then came Alexander the Great with his world-wide empire. At his death his kingdom was divided among four of his generals, Ptolemy receiving Egypt and Palestine. The last of the Ptolemaic line was the world-famed Cleopatra, who reigned in Egypt just thirty years before the birth of Jesus. At that time Rome was at the height of her

power, luxury, lasciviousness, and degradation. The brilliant, cruel, crafty King Herod ruled in Palestine. He strangled his two sons for fear they might attempt to displace him, and he executed his wife, a fair flower of the Maccabees. In order to appease the Jews, who were rebellious on account of his terrible cruelties, he rebuilt the Temple in Jerusalem in magnificent style, this temple being often referred to throughout the New Testament stories.

Never had the world known so dark a time as this from a spiritual standpoint. The desire envelope of the earth was so filled with impurities that incoming egos were unable to obtain pure desire stuff with which to build their desire bodies. Therefore it was almost impossible to do right or to progress spiritually. As a result the time between lives had to be largely spent in the purgatorial region, and there was little affinity for the heaven world. Evolution was nearly at a standstill. All the world was hoping and praying for a redeemer. It was at this time that the great Sun Spirit, the highest Initiate of the archangelic hosts, the Christ, offered Himself in supreme sacrifice for humanity. The four gospels of the New Testament contain the beautiful story of the life and mission of Christ Jesus. Joseph and Mary, the two highest Initiates of the Essenes, were chosen to become his parents. Mary, an Initiate in other lives, was dedicated at the age of three to the service of the Temple. She had previously received the first three Initiations of the nine Lesser Mysteries, and at the time of receiving her fourth Initiation she saw the glorious destiny that was to be hers. It was then in an ecstasy of spiritual joy and exaltation that she chanted the first Christmas carol the world has ever known, the song, "My soul doth magnify the Lord!" which we find in the first chapter of St. Luke, and which has become the famous "Magnificat" of the Catholic Church.

The four gospels besides containing the life and mission of Christ Jesus also hold for us the secrets of the four Great

Initiations. In the Book of Acts we find the story of the apostles receiving the first of the Great Initiations on the wonderful day of Pentecost. It was then that the disciples, who had hitherto been so filled with weakness and frailties, became holy men. It was on that day that the impetuous, vacillating, uncertain Peter became so holy that the sick were brought out upon the streets so that his shadow might fall upon them as he passed and they might be healed. It was in the receiving of this Great Initiation, wherein the mind of man becomes Christed, that Peter became the Rock of Initiation upon which the exoteric church of Christ is founded.

The fourteen books of the Pauline Gospels give the story of the life and Initiations of St. Paul. The Rosicrucian philosophy definitely tells us that these Initiations carried him through five of the Lesser Mysteries. St. Paul, perhaps more than any other of the disciples, is a type of the Rosicrucian Initiate, because he has an almost perfect equilibrium of the heart and the head. His love song in the thirteenth chapter of Corinthians is not excelled by any of the songs of that greatest mystic of the Bible, St. John, while his understanding of the intellectual teachings of Christ was so profound that he astounded the Athenians upon Mars Hill. He so impressed the brilliant King Agrippa with his profound wisdom that the latter was "almost persuaded to be a Christian."

In Revelation, St. John the Divine has given us a glorious word picture of the Second Coming of Christ and His returning the Kingdom with a redeemed and regenerate humanity back to the Father, at which time we shall learn the larger, deeper joys that belong to the Kingdom of God.

We weave with colors all our own,
The tissue of the life to be;
And in the field of destiny
We reap as we have sown.

—Whittier.

A Sketch of Occult Science for Beginners

BY CHARLES COURTNEIDGE

BEFORE THE student can commence his esoteric training, it is advisable that he be very clear in his mind as to what he is undertaking. He should be particularly careful that he *starts* right. Once he is quite sure he is on the right road, he must exercise great caution all the way along, for the dangers are many and of a very subtle kind. Above all, he must have sound judgment, persistence, confidence, and devotion.

Occult science, as the name denotes, is the science of the secret or hidden, i. e., that which is hidden from the physical senses. Many objections are raised on this score. If these things have been hidden from us, many will say, then it was intended that we should know nothing about them, and to attempt to do so is defying God. These good people fail to recognize the fact that at one time all our scientific discoveries were hidden from us; it was only due to the loving devotion of the pioneers that they became common property. Even so recently as the Great War there were people who declared the same about flying, and it has ever been the same through all history.

The point to observe is that occult truths have not been deliberately hidden from man that he may never know them, but that they belong to a higher plane than the physical. Evolution so far has been concerned with the perfecting of man's physical and mental organism, which at the moment has arrived at a very high state of development; attention to the development of his higher faculties is only just beginning. The only reason why occult truths are hidden from him is because he has not yet

evolved those faculties which will enable him to perceive these things for himself. But such a state is within the reach of all who care to strive for it.

These things are hidden from man so long as he only makes use of his physical organs of perception; they are merely beyond the scope of the physical senses. There are many messages traveling through the ether. The man with his ear to the telephone receiver is incapable of picking them up, nevertheless they are not beyond his reach. If he will transfer his ear to the telephone of a wireless set, he will be able to catch these messages. All that is necessary is to acquire an instrument attuned to the conditions. It is not difficult to see why the higher truths are hidden from the physical senses, any more than it is difficult to understand why an ordinary telephone receiver is incapable of picking up wireless messages. All that is necessary is some knowledge of the conditions and laws governing these things.

Occult science teaches that the Supreme Being, the Almighty, the great Central Spiritual Intelligence governing the universe, in the beginning differentiated within itself centres of intelligence. These as virgin spirits possess all the potentialities of the parent and, being one with it, are fully conscious of their unity. In order that they may develop and become creative, it is necessary that they gain self-consciousness and full knowledge of the infinite power they possess. In order to accomplish this it was necessary for them first of all to forget their unity with the parent, for this sense of unity is so powerful that it completely overwhelms any chances of self-recognition.

Hence the descent of spirit into matter. The virgin spirits descended deeper and deeper into matter until they arrived at a state resembling complete unconsciousness or trance. Having arrived at this stage they must now be awakened; but the awakening must be done from *without*, otherwise nothing would be gained—they would awake to their sense of perfect unity again without gaining self-consciousness. So certain spiritual forces were brought to play on the spirits to penetrate the dense matter from without. Gradually, very gradually, the spirit is now beginning to awaken. As the forces penetrate the matter with which the spirit is clothed, it (the spirit) begins to recognize something of itself; all its experiences go to the awakening of certain qualities of *itself*, until eventually it recognizes itself through its own sensations. It is to be noted that all its perceptive faculties, those faculties awakened in the above manner, are thereby focused through matter. Here is the point: as all its faculties are focused through matter, it can only cognize that which comes to it through material channels. Hence all forces and influences which are not likewise materialized are beyond its ken.

It is as though a man had his eye glued to a telescope; his eye is capable of taking in a vast field of vision, but owing to this organ being confined to the restricted radius of the lens of the telescope, the man is only able to see that which comes within the angle of the lenses. So long as his eye is focused through the telescope, he must remain in ignorance of all that is outside its field of vision. Most of us in our present state of evolution have our faculties focused entirely through our material vehicle. It is with other influences, of which we are in ignorance, that occult science deals.

The above explanation should have shown how it is utterly impossible to know of these things with the physical

senses. So long as our faculties are focused through the senses, we can only cognize those things which are as material as our perceptive faculties.

No one who has given nature any thought and observation could possibly fail to see that everything is governed according to some gigantic plan. A Supreme Intelligence must be at work. As we find ourselves in this material state, we may rest quite confident that the Supreme Intelligence has put us here for a very particular reason. This thought must be ever present in the mind of the esoteric student, otherwise he may fall into the great error of despising the material world, and thereby impede his evolution by not grasping the opportunities offered for development. As we find ourselves here, we may be quite sure that it is because there are lessons to be learned here which could not be learned elsewhere, and here we shall remain until we *do* learn them. Therefore any attempt to shirk our duties to the world and our fellow creatures by retiring to develop selfishly, when our services are required in the world, will avail little in our advancement.

So the first thing for the student of esotericism to do is to reconcile himself to the world; to realize that every circumstance, every condition, in which he finds himself has a particular lesson to teach him. It is for him to discover what that lesson is and learn it. A little observation will soon convince the student that he is continually placed in the very circumstances best calculated to help him develop that which he needs most for his advancement.

He may find himself placed in what appears to be the most trying circumstances; everything may seem to aim at irritating him. He may feel that it is impossible to advance in such surroundings, and that he can never gain poise of mind. It is obvious that such a student lacks control of his emotions to a great extent. If he were placed in ap-

parently advantageous circumstances, he would not gain that perfect control without which he could never rise to the God state.

Having realized this the student learns to be grateful for *everything* (without this feeling of gratitude he could never rise.) He sees in every adverse circumstance an *opportunity to conquer* his lower self, and he takes great joy in the work. As he learns, the adverse circumstances become less and less, and he begins to see in the fortunes that life brings him his recompense for good work; again he is filled with gratitude. The development of this feeling of gratitude towards all that life brings is one of the greatest stimulants towards endeavor, and it will bring more blessings in its wake than the student may possibly suspect if the opportunities are grasped.

The path of the aspirant has been pointed out—a glorious and a noble path. He is destined to become perfect, a creator, and help in the glorious work of evolution. Before going further there may be some objection to the belief that there are beings of supreme intelligence guiding humanity in its evolution. Let us look at the matter from a cold, logical point of view. The student will doubtless have no objection to the theory of evolution—that life has gradually advanced from the lower stages, ascending to the highest of which we know on this planet, man. According to material science it has taken some millions of years for life on this planet to advance to its present stage of evolution.

Is it not conceivable that another stage of evolution was in progress before the present one started—or do these few million years represent the entire life of the cosmos? The most logical view to take surely is that evolution goes further back than this. If this is so, the beings who had arrived at a state corresponding to our present humanity when our evolution started, must surely have advanced greatly during the ensuing mil-

lions of years. Is it inconceivable that these beings, now arrived at a very high state, should desire to help those who are struggling to attain the same heights? If you were on the dry land and saw a man struggling in the water, would you not stretch out a hand to help him out? Some would even plunge into the water to save him. If we with all our defects are capable of rendering such service, are not these exalted beings capable of greater sacrifices?

It is essential that the student of esotericism recognize and fully appreciate the great privilege and honor which are his—an honor no less than being allowed to work consciously in helping God in His work. The responsibility is tremendous; it calls for great courage, determination, and persistence, and above all a spirit of fearlessness must be cultivated. No student can advance very far who is not fully awake to what he is undertaking. An understanding of this cannot fail to produce a very deep emotion, without which little advance can be made. One striving towards such a post of honor as that of a conscious worker with God cannot but be filled with an ardent desire for knowledge, and in his desire for knowledge he will be actuated by one thought and one thought only: that he may acquire knowledge and the accompanying power, for one purpose, namely, to help in the great work. Any student failing in this respect had better give up any attempt to gain higher knowledge, for the above motive is his greatest protection against the many dangers that beset the path to higher knowledge.

This is what development means.

Our present state of evolution represents our field of endeavor. All the power and knowledge we gain from higher sources are to be used in the endeavor to better conditions *here*. The business man, artist, musician, soldier, doctor, or judge need not forsake his professional life because he is undergoing esoteric training; no one need notice any

sudden change—the change is *within*. Naturally the inward change will have an effect on the outward after a time. But that is the natural effect of the inner cause. Do not fall into the error of looking upon the outward state as a cause—it is an effect. So it will be seen that no outward change in the life by itself can further our development. If we develop naturally, the outward conditions will take care of themselves.

So the esoteric student must in no way neglect his worldly duties; rather he should apply himself all the more diligently. And he should remember that sound common sense and good judgment are as essential to the development of the soul as a vague, visionary, fluctuating, and unstable mind is derogatory to it. No true esoteric student can be a visionary; he must ever be alert and in full possession of his faculties. He must be ever training them, ever endeavoring to gain complete mastery. He must attain that state where he has complete control of his thoughts, emotions, and actions. This is a big thing—it implies far more than would appear on the surface.

The student must attain perfect equanimity.

The student must endeavor to gain such mastery over himself that:

Never shall he perform an act without he himself of his free will sanctioning it.

Never shall his mind hold a thought without he himself being responsible for it.

Never shall he feel an emotion without he himself deciding what that emotion shall be. Outside thoughts and conditions cannot influence him without his consent. He himself must decide upon the effect produced upon him by them.

Never shall any thought, feeling, act, or observation fill his consciousness without first receiving the sanction of his will.

This is the meaning of self-control.

The student will now begin to understand why courage, persistence, deter-

mination, devotion, and confidence are needed. It is *by gaining these faculties* that certain forces lying dormant within are released. But this is not all. There is more, much more needed. The student must make it a point to go out of his way to develop a spirit of fearlessness, for in the course of his training he will come across that which will call forth all the courage and presence of mind he can muster. (This does not mean that he must be foolhardy; sound common sense must never for a moment be lost sight of.)

He must ever enlarge the sympathies; he must ever be seeking the good in *everything*. He is endeavoring to develop that which is *within*. Only by continually dwelling on the good can the powers which are good be released.

In his development he is ever discovering greater and greater wonders which will fill his soul with joy. In his evolution he is greatly helped by those who are farther advanced than himself. The fact that he has arrived at the stage where he can appreciate these things and where he may be filled with the glory and joy of the spirit, he owes largely to those who out of sympathy and love have worked unceasingly to help him arrive at that point. Unless he is filled with a similar love and desire in turn to help other souls who are struggling to arrive where he is, desiring unselfishly to give them greater joy and help them to see and appreciate the glory that may be theirs, little or no advance can he make in his training. His soul must be filled with a great love for all struggling humanity and also those younger souls who have not yet risen to the human state.

The material world is the world of effect; the spiritual worlds are the worlds of causes. He should aspire to a knowledge of cause in order better to perform his duties in the physical world.

A great object lesson may be learned from nature if the student is desirous of

learning. The man who desires to learn the truth about a certain fact will be ever meditating upon it. Only so long as his mind is filled with the desire and the endeavor to learn can nature's secrets be unlocked.

What an object lesson may be learned from a quiet contemplation of the trees. I gaze upon a tree with my material eyes. What do I see? The material covering of an evolving spirit. The spirit itself is invisible; it has no existence in time and space. Therefore the spirit is altogether outside and apart from any place, time, or condition that we know anything of. The spirit slumbers. It is aided and worked on by countless Beings, who are ever impressing it with spiritual forces, and drawing out certain forces from it in such a way that it may receive the greatest number of impressions possible. I look at the material tree. What does it tell me? It represents a path of expression of the invisible. There are invisible forces flowing along the trunk, branches, twigs, to the tips of the leaves, which represent the spirit's furthest reach out into the material world.

The spirit is quite unconscious and incapable of building such a perfect organ of receptivity for itself. In this it is helped by those above it in the scale of evolution in order that it may receive those impressions and experiences necessary for its evolution. Note the care and tender love that have been bestowed upon the defenseless and slumbering spirit. "It toils not neither does it spin"; all the work is done for it.

In order to awake and learn it is necessary for the spirit of the tree to take notice, to observe. (All learning resolves itself into *observation*.)

The spirit is as yet incapable of observing; it is unconscious. So its faculties of observation are, as it were, drawn out of itself by kindly friends, and then its organs of perception are impressed until gradually the spirit begins to

awaken and gather experience. Finally it advances to such a degree that it may begin to seek experience and observe for itself.

Such a contemplation will convince the student of the truth of Christ's words when He declared that every hair of our heads is numbered. Look at the tree and observe the wonderful striving towards experience and observation that it represents, with its branches and twigs stretching outward in every direction that it may lose nothing—that it may draw all to itself and learn thereby. Meditate on it. It will teach much which has hitherto escaped your notice. Realize that once *you* were as defenseless and helpless as the tree. By the diligent work of those ahead you have been brought to your present state of evolution. Note the wonderful care and protection that have been exercised. That protection will not be withdrawn until you are strong enough to stand alone.

It is on arriving at this stage that all the student's courage will be needed. He is traveling towards that stage where he will have to stand alone. Humanity is just reaching that stage of evolution where its progress is to a great extent dependent upon the ego's personal efforts. We have now attained such a state of knowledge that responsibilities are placed upon our shoulders. If we shirk those responsibilities, we stand in danger of falling behind—of becoming stragglers. Humanity will advance, we shall be left behind.

It will be seen that as our work is in the material world, our material body should be our most cherished possession. It is through the material body that the soul receives experience. It is through the organs of the physical body that the soul is enabled to express itself. So the care and maintenance of the body should be of primary importance to the esoteric student. If he never abuses it, it will always remain at the service of the soul.

Finally, the student of esoteric training will very soon begin to realize the

depth of meaning and profound truth in the teachings of all the great Initiates of the world, one of which is beautifully expressed by Goethe in the following words:

"From every power that all the world enchains,

Man frees himself when self-control he gains."

A Personal Experience

BY LUCILE ADAMS

I SAID good-bye to my very close friend, Mrs. X., in Los Angeles one summer, and with my husband wended my way far into the Canadian Rockies, beyond all communication with the outside world for the year I was to be away.

During that year I expected to become a mother. Through an accident on the ice my wee one was born to me sooner than the expected time—a lovely little creature who lived three days. I was desperately ill from the fall on the ice, and as I lay at death's door in my log cabin, I heard a husky northerner whisper to my husband that he might as well grant my last request to keep the dead baby beside me during the night, as we would both be ready for a long sleep in the snow before morning.

Some time during the night a tall, graceful figure, draped in a gray veil so that I could not see the face, stood beside me. She reminded me three times that she had not come to jest; that her message was an important one. She had come to take that wee angel baby home. She said it was never intended to remain on the earth; that it had been sent only to establish a tie between myself and heaven; that its work was done in having been born, but that my work was not yet done. She also said that there should be no grief; that this was an occasion for rejoicing, and that I should later bring forth children who would stay with me.

When I recovered my strength, I wrote to my Los Angeles friend that if she had been dead I should have known it was

she who came to me that night, for I sensed her presence so strongly, though I could not see her face. The return mail brought me a letter to the effect that she had died very suddenly several months earlier.

I am thoroughly convinced that it was she who brought me that message when I lay at death's door, to strengthen and encourage me to return to my duties in the world and work out the remainder of my destiny here.

To The Trinity

BY JOHN E. RUNGE

God, Father of this restless race,
Whilst Thou dost fashion other and more
lustrous mansions still,

Take not the healing comfort of Thy
grace
From this, the first-born of Thy master
skill!

Son of the living God, we pray,
As by Thy glorious sacrifice of old, oh
purge again

The evil of Thy younger brothers' way,
That on earth peace and good will may
obtain!

Last but not least, O Holy Spirit,
Who once enlightened yonder little flock
at Whitsuntide,

May thy wondrous, bright, and soul-
inspiring ray
Lead all earth's creatures unto heaven's
redeeming Light!

The Southern Sea

BY BELLE WILLEY GUE

A STORY HAS been haunting me for a long time—a story so strange and so startling as to be almost unbelievable, and yet the facts I am about to relate actually took place, I myself being cognizant of them because I was present at the time of their occurrence.

I have always been very fond of the sea. The dash and roar of the breakers as they come rolling in appeal to my natural love of the mysterious and awe-inspiring, and I have been told that each foam-crested wave that slips beneath the one behind it breaks upon the unseen shore—a far-off, unknown shore.

It was a night in midsummer, and a full moon rode in silent majesty among the fleecy clouds that tried to dim her radiance but only added to her splendor. The Pacific lay like a vast mirror in which were reflected myriads of constellations, while phosphorescence played in many mystic and translucent colors back and forth on the incoming breakers.

I had gone down to the shore to watch the waves beneath the moonlight, with no thought of witnessing what came directly beneath my notice; what happened was without my own volition or for that matter my own wish. I was standing idle and alone, at least so far as I was aware, upon the sandy shore, fully awake. My arms were folded across my breast, and my shoulders were thrown back. I was taking in deep breaths of the salt air, feeling that at each inhalation I was taking on new strength, as I had only very recently left a smoke-begrimed and very busy city. It seemed to me that I had never breathed such clean, sweet air before; it acted like a tonic, and I appeared to

gain new courage with each deep breath I drew. I reflected afterward that it was well I did so.

I had no thought of danger or adventure on that quiet moonlit shore. I had come there to find rest from unremitting labor and also, if possible, an answer to the persistent and almost agonizing query of my soul as to whether life after all was worth the living. It seemed to me as I stood there that I had seldom been in less exciting surroundings than I was at that moment of earthly time. But suddenly and most unexpectedly a weird and mysterious cry rose apparently from the sea directly in front of me. The moon, having dispelled the clouds, was shining gloriously upon the waves, and I could distinctly see far out across the southern ocean that seemed to stretch away almost indefinitely. Not a sail dotted the wide expanse before me, not a bird was to be seen, and the only sound that followed that one cry was the soft lap of the breakers as they turned to leave the shore. I began to try to analyze the cry and to place it as to whether it had come from a human mouth or not. I thought of all the sea tales I had ever read, and tried to think of all the uncouth creatures I had ever heard about as inhabitants of the dark, mysterious deep.

I had just begun to think that what it had seemed to me I had heard was due to imagination alone, when sharply and distinctly the cry was repeated. It appeared to come as before from the sea itself and immediately in front of the place where I was still standing. I decided to move a little farther away from the vicinity of that weird sound, for it had in it what made me shudder and

shrink back, although I saw nothing to terrify me at the time. I had gone a little way up the shore and was beginning to congratulate myself on having made the move I did, for I did not wish to be frightened away, when as if to show me the futility of merely human wisdom, I heard the call again, and this time as before it was exactly in front of the place where I had stopped. But to my alarm instead of ceasing at once as it had done previously, it was repeated three times with a pause between each utterance. So genuine were the tones of the strange sound I had heard that it seemed to me some living thing must surely be out there in the water; but how anything that could give voice to such a sound could exist beneath the waves was quite beyond the range of what seemed possible to me.

I decided to remain where I was and not be made to move again unless I chose to do so. I resumed my first position: arms folded across my breast, shoulders back, taking in long breaths of sea air. I had stood so for some moments, when softly, silently, inscrutably, I felt my elbows pinioned from behind, and somehow it seemed to me that should I turn around to face whatever it was that must be standing there behind me, I should inevitably make my present plight much worse and even add to the dilemma in which I was placed. I trembled, but I did not make any noise, for it seemed to me that it would make matters worse than they were then.

I waited for what seemed to come, breathlessly, nor had I long to wait, for suddenly as if in answer to some signal a filmy, shadowy shape arose or floated from the sea. As it came nearer and nearer to me, it assumed the form of one whom I had known in former years but had lost track of in the rush and hurry of modern mortal life. Then a permeating peace enveloped me, and I felt myself removed most willingly from all material conditions.

I was wide awake and in the full

possession of all my five earthly senses, while at the same time I seemed to be floating in a sort of rarefied ether, so light, so buoyant, and so free from any sort of heaviness or denseness that I seemed to be impervious to cold or heat. Although this seemed to me even at the time to be very strange indeed, still I was without human fear of any kind in spite of the fact that I was alone, out there upon the shore with my arms held in such a manner as to render me helpless in case I needed to defend myself, and facing the most startling situation I had ever met.

As the form of my friend of other days became more and more distinct, I tried to step forward to meet him, but was restrained from any sort of movement by whatever force it was that held my elbows behind me. This force was not really binding, that is, there were no cords or even fingers as it seemed, and yet it was very powerful. The fact that I could not move forward did not seem to trouble me very much, however, as that subtle, permeating peace was still enveloping me, body and soul.

The shape that had come out of the sea kept coming nearer and nearer, until finally it was right before me. Then for the first time I could distinguish the features of the friend I used to see almost every day. As he drew nearer to me, I realized that he was very pale, but except for that one particular he seemed exactly as he had the last time I had seen him; he even wore the same suit of clothes or anyway one almost precisely like that one had been.

I began to wish that he would speak to me, and as if in answer to that wish his lips moved, and I distinctly and clearly heard him repeat his own name three times. His voice was resonant but not loud. The words came to my sense of hearing very plainly, and yet it seemed to me that there was not a sound along that silent shore. He asked me a question and I tried to answer it. When I spoke, my words seemed to ring out

as if hurled from the mouth of a brazen trumpet. My old friend said to me:

"I can hear what you say to me perfectly without the use of your human voice, and yet it sounds pleasant to me. You will be apt, however, to startle yourself if you speak aloud, as the voice by means of which I am addressing you does not appeal to your material sense of hearing."

This astounded me, and yet I was conscious of the fact that he understood the earnest thought that came into my mind, for he answered it silently but effectually. At length after some little desultory conversation I said to him:

"You're looking very well indeed, except it seems to me that you are rather pale. Are you ill?"

He looked at me calmly but as if he pitied me, as if he were separated from me somehow, although he stood there so near to me and although I could hear each word he said as distinctly as he evidently heard me. When he spoke again his voice was softer, gentler, than it had been before:

"I was never so well in my whole life as I am now," he said. "I have no pain or heaviness of any sort so far as bodily ailments go, and my mind is almost always at rest although actively engaged all the time. As to my pallor I presume I *am* pale. I do not know, for I have not seen my own reflection for a long time. I had not thought of it before, but I remember now that most of those I meet look pale to me. It may be I do, too. The life I'm leading now, it seems to me, would be most pleasing to you, but I would not wish to have you where I am for many years yet."

As he said these last words he fixed his eyes upon my face as if he would remember each lineament of it, but he did not come any nearer to me, and he did not even offer to take my hand in his. I thought he acted strangely in this respect, but otherwise he seemed the very same that he had when I beheld him

under far different circumstances. I tried to step a little nearer to him, but I was restrained as I had been before, and yet I did not wish to rebel against this gentle but insistent guardianship.

Suddenly what seemed to be the same soft vapor that I had before noticed arising from the southern sea, began to form itself above the waves and then gently floated toward us. When it reached my friend, he seemed to be enveloped by it instantly, after which it floated back until it was again above the waves. Then the force that had been holding me released me, and once more I stood with folded arms and shoulders back, beside the sea, breathing in the clear, pure, saline air. I knew that I was all alone there, and yet my friend had stood before me, and I had heard his voice.

As I stood there on that sandy shore and looked out over the wide and pathless ocean, I tried to remember what had been said to me by one whom I had known well in other days, and a few sentences separated themselves from all the rest of his words. I think this was because he had made those sentences especially impressive. It seemed to me that the message brought to me from the depths of the sea, stretching out before me under the magical splendor that came from the majestic moon, was contained in a few words of almost cryptic significance. It seemed to me that all the rest of this strange experience had been to bring forcibly to me the truth of those few words that came to me through the genuine, unselfish regard of one for whom I had had great respect. It seemed to me that my former friend had come to me out of the infinite space that is around and above and beneath the narrow confines and limited understandings of merely mortal existence in order to make plain to me that no matter what came to me in earthly life, I must meet it with what courage I could summon to my aid; always putting positively behind me merely human fear and merely

human weakness, always longing to attain to higher knowledge and determined to undergo as patiently as possible the many trials and disappointments that will inevitably fall upon those who journey along the paths of human life.

"Do not despair!" said the silent but imperative voice that came from out the southern sea. "Count each hour of earthly life as precious! As the bud expands into the flower, as the green leaf withers and falls from the tree, so do human lives progress until they have reached the attainment that is possible

for them under finite conditions, after which they continue to progress but under different circumstances and different conditions. Do not," said the silent voice, "break the line of natural and symmetrical progress by leaving that world where you are now until your work there has been completed—until that moment of earthly time shall come in which you were meant to leave your present form of life and pass into another one."

Thus had my soul's cry been answered!

First Impressions of the Rosicrucian Philosophy

BY F. A. HECTOR FINK

MAX HEINDEL has said something to this effect: "Those who are *interested* in the Rosicrucian philosophy can take it for granted that it was meant for them." Remembering that declaration after reading the "Cosmo-Conception," one's thoughts naturally run like this: "Can it be true, then, that I have evolved sufficiently to be worthy of this revelation?" It is obvious that the discerning person could scarcely read carefully through the whole of this neological work with its deep spiritual meaning without feeling that interest which attracts the neophyte. With this thought in mind as the divine plan is unfolded in the pages of this book, we find ourselves exclaiming, "Surely, I must prove myself worthy of this great plan!"

The honesty, modesty, and humility of the author are soon charmingly apparent, while the injunction not to render a hasty judgment is the more easily followed in consequence of the innately conscientious and charitable, yet courageous manner in which it is written. Especially welcome is the tolerance shown towards the views and beliefs of others, which is in great contrast to the dogmatism and even bigotry often dis-

played by sectarian and materialist alike. Even where the views of the materialist and theologian are submitted for comparison the author scorns to use the formidable weapon of ridicule, preferring a fair statement of logical facts with which to convince his readers, rather than relying on argument which might warp the judgment.

Notwithstanding the difficulty of the subject, the complexity of the philosophy, its newness and consequent strangeness, it is written in a language so studiously simple that it is difficult for anyone of average intelligence and education to misunderstand what the author wishes to convey.

Max Heindel states unequivocally that after being tested as to his fitness for the great trust, he was singled out specially by the Rosicrucians to deliver these teachings to the Western people. Can one disbelieve this after studying the "Cosmo-Conception" with its lofty precepts, its splendid altruism, its deep purity, and its gospel of hope in place of the old theological gospel of despair? Its reasonable solution of the problems of life finds an echo in our hearts, because we believe God is Good—which attitude

is in such strong contrast to theological evasions. In answer to man's oft-repeated "Why?" relative to the mysteries of life, instead of "We do not know, we may not know," which the conscientious theologian vouchsafes to us, we get a clear, concise, convincing, because reasonable, answer. Is Max Heindel truthful in making the above statement as to his having been selected for this work? We have a guide in deciding this question for ourselves: "By their fruits ye shall know them."

The instinctive feeling that Max Heindel is sincere and truthful is strong. He says, "I not only believe these things, I KNOW them because I see them." And we do not have to weigh him in the balance, for his words carry conviction. Once we are clear on this point of fact, the study becomes delightful.

We are soon in a position to distinguish the difference between spirit and matter, and gain a new perspective of their relativity. We begin to understand some of those things which previously evaded us when we focused our minds upon them and which were just beyond the confines of metaphysical speculation. The world somehow seems better, the sun shines more brightly, life itself has a better outlook because we have been helped to remove some of the cobwebs that were obstructing the light. The things we were previously inclined to sneer at as humbug, such as the black-guard defending the scriptures, the motley crowd, coarse and selfish, moved to tears by some lofty sentiment in a drama, become intelligible when we discover the spiritual meaning of it all, namely, that we are spirit enmeshed in matter which blinds us to the knowledge of our true and permanent home. Deep calls to deep; that is why the very lowest of mankind exhibit at times some better side of their warped natures. Our conduct must therefore be in accord with these new views of life lest we harm some struggling soul.

Perhaps the easiest portion of any to read is that section dealing with rebirth and the Law of Consequence. As we read, we are astounded to find how comparatively easy it is to account for circumstances surrounding our own hitherto puzzling existence; we are able to imagine several ways in which we could have deserved our present life, planned for us for our spiritual advantage. Though we may not have solved the problem quite to our own satisfaction, yet we cannot but be cheered and uplifted by the buoyancy of a new hope. We see in the Law of Consequence possible tremendous complications in the intricate pattern of destiny—so intricate that the mind reels at the maze. And yet this law is so reasonable in comparison with other theories of life that we are ready to be convinced that it is the only definite solution of one of the greatest problems that ever confronted mankind.

Right here a quaint thought passes through our mind: "If all this, as stated, is only elementary teaching, what in the world must the advanced teaching be like?" And having propounded our humorous but unanswered conjecture, we are willing to relegate its solution to its own proper future time and place.

How can one record the impressions, the feelings, and the emotions experienced when the section dealing with Cosmo-genesis is reached? To one brought up in the usual orthodox teaching of theology and facing for the first time the explanation of the seven Great Logoi and the Gods of the universe, there comes a feeling of great awe, with perhaps a suspicion of fear.

We found in the latter half of the work that a special effort for concentration was necessary in order to grasp the meaning of the author. Whole paragraphs and in some instances whole pages had to be reread before we were satisfied as to the true meaning. We are dimly conscious that only as we follow the reiterated injunction to "live the

life" will these deeper truths be understood.

It is just at this time when the beauty and reasonableness of the whole work is appealing most strongly to us, when we appear to be led by the loving hand of a patient guide over difficult places, that the danger of slipping is greatest because of our overconfidence. It is then that the body refuses to be influenced and would hold us back from advancing. We have counted too much on the effect of our emotions, for while our soul has felt the truths and our spirit has yearned over that which is from the heaven world, our lower nature has come to grips with the higher. At last we are

fighting—the spirit is at war with the body, a long continued struggle for supremacy. It is then, when the fight begins, that we recognize the deep spiritual meaning running through the work—not words but deeds, not self-interest but sacrifice and service are required. And the joy of it all can only be obtained and understood in proportion as we "live the life."

If after a study of this wonderful work and gaining some knowledge of its spiritual significance we can turn again to wallow in the mire of materialism, surely we are taking a step which is equivalent to the "Great Refusal" of the scriptures.

The First Degree

BY J. C. FOUNTAIN

(Continued from May)

THE LIGHT soon dimmed and in a few minutes was gone, not changing again to blue. The Preceptor held up both hands in adoration and exclaimed, "Most holy and glorious Sun Spirit, we thank thee for thy presence and thy acceptance of our concentrated thoughts." Then turning to those present he said, "Now, brothers, as we are about to return to the material world, let us each, while we are awake, imitate Christ, and by a practice of His virtues and teachings help to make the world a better place to live in; while we are asleep, let us work in His vineyard to the glory of His holy name." All the brothers responded, "Amen."

The lights were then turned up, and the brothers and visitors passed into the anteroom, where they secured their overcoats and hats and departed. There were many pleasant adieus and hearty handshakes. At parting the Preceptor said to me, "We hope to see you with us again soon," to which I responded,

"I hope I may prove worthy of your invitation."

"It is your invitation that we hope for," he replied, which puzzled me much, but I thanked him, and we parted.

We soon found our automobile, and joined the procession of sputtering and purring conveyances leaving the yard, each one shooting its pair of light feelers ahead of itself as if to test the safety of advancing into the darkness. I was so absorbed in a retrospection of the events of the evening that I was silent and hardly realized what was transpiring around me until I was suddenly brought to myself by Steele, who said, "Well, what do you think of it? I presume you are now ready to ask a hundred questions."

I assured him that I was, and that I was deeply indebted to both him and Kirk for the privilege of attending the meeting. I also told him that this experience marked a crisis in my life, showing me the truth of what I had studied and read for many years but

which I had previously adopted on faith only.

Steele remarked: "It was not our invitation which brought you here but your own." This was similar to the remark of the Preceptor which had puzzled me so. I asked in amazement what he meant.

He answered: "You have developed your spiritual person to such a point that your light is shining and calls for more light. You thereby sent out an invitation to others more advanced to guide you, and as it is the duty of every advanced student to give what light he can to a younger brother, you were furnished a guide. Let me assure you that you will always be given instruction when you are worthy of more light. Your advancement should be more rapid from now on, as you have seen the truth demonstrated."

"I had no idea that I had developed to such an extent," I replied. "I have never seen a human aura, and I realize that the human mind is not fitted to comprehend nor language capable of explaining the nature of spiritual activities."

"You are right," Steele answered; "words cannot convey any idea of the grandeur of the spiritual world around us, nor can any comparison with physical matter be made which will explain the peculiar laws governing on the spiritual plane. Can you, for instance, conceive of a total absence of time and distance? It is practically impossible for you to do so because these two elements are fundamental in the physical world; nevertheless they are practically nonexistent on the other side. Now, what questions do you want to ask? You could not have been silent all the evening because of being oblivious to the events going on around you, nor was it because you understood everything that was done."

"True," I replied, "I have been waiting for a chance, yet did not want to be inquisitive. In fact, I believed all

things that I was to know would be explained in due time some way. I felt that if I could divine the meaning of each event myself, it would be of more value to me than if some one told me."

"Ah," he responded, with apparent pleasure, "that is the true spirit of investigation—insight, analysis. You will get better and more lasting results by that method, because you will then know the truth through your own endeavor. Your inferences, even though you are not sure of the facts, are of more value than what some one tells you or what you may obtain by reading. Each inference, proving true, strengthens your intuition."

"Did you ever think of the fact," he continued, "that ninety per cent of what we claim to know is only what we have heard or read? It has been adopted by us mentally without question, and we claim that it is true. The whole world once believed that the earth was flat and had a falling-off place, that the sun came up out of the ocean, but they were all wrong."

We were just then passing through a town, and the lights attracted my attention. "Where are we?" I asked.

Both of my companions laughed heartily. I have always prided myself on being able to keep my bearings and to know my relative position even in strange cities or in the woods, but I admitted to them that I hadn't the slightest idea where I was or in what direction we were traveling. "I guess the joke is on me," I added.

Steele then told me that his conversation on the way out from the city was partly to draw my attention away from our whereabouts so that in case I did not prove to be acceptable to their society and might attempt to return to the place through curiosity or retaliation, I would not be able to find the temple. "Yes," he replied, in answer to a question by me, "That is a proper name for any place of spiritual meeting."

"Now, instead of my asking questions," I said, "I wish you would ex-

plain each event in order as it occurred, and I will ask questions only when you seem to omit something or your explanation is not clear to me."

"That is a good idea," Steele replied; "it is quicker and, I believe, more logical. I will try to anticipate your questions." He then proceeded as follows:

"I asked you to come to this meeting because your aura attracted me. I prevented your knowing where we were going for the reasons given. The man who received us and who manages the estate is one of our members; in fact, we own the estate. His family know about our society but keep their own counsel, and all his hired help are so skillfully managed by him that they know nothing about the temple."

"But," I interrupted, "can't they see it and wonder what it is?"

"No," he replied, "nor could you if you were there. You might go there in the daytime, go through the gate, down the path across the bridge, and up the other side as we did this evening, but you would find only a large wooden building apparently filled with straw. Our temple is constructed of concrete, like a bank vault, inside the building, and the door which we entered is so cunningly wrought that you could not discern it. The twinkle of light was just above the knob, and came from a small hole in the door.

"We gave no alarm or passwords at the door, because all the members are known. One of our members acts as secretary and makes note of every member who enters; also each one's guest is especially noted. You did not notice the secretary in the room, but he observed you well. I handed him a note containing your name and other data, which he will enter in the register. Each member who brings a visitor is understood to be responsible for him and to vouch for his being deserving and prepared. Our ceremonies are very simple. No audible obligation is required, because in our society we know what you

are by your auric light; your obligation to loyalty and secrecy is made only to yourself. Your conscience will inflict the penalty for disobedience."

Will you tell me the name of your society?" I interrupted.

"What would you call it?" he answered with a question.

"A society of Christian mystics," I replied.

"You almost guessed it," he answered but did not enlighten me as to the true name. He then continued:

"I might digress here and tell you that when a person has once started on esoteric studies, he cannot retrace his steps, but must proceed even though discouragement and adverse influences may for a time beset him and even make him doubt the existence of a future life. Man, being a part of the Supreme Being, has an inner spiritual urge, and when he has reached that point in evolution where he has the consciousness of spiritual things, such as you know you have, and is hungry for knowledge, destiny requires him to search, even to grope in the dark, for that something which he feels he cannot resist. As man spends most of his time in the other world and is imprisoned in bodies on this earth only for a comparatively short time to gain experience, it is natural that he should have a yearning for his spiritual home. This idea is expressed in a well known hymn which says, "Heaven is my home."

I interrupted again: "May I inquire if women are also members of your society?"

"Yes," Steele replied, "but it is seldom that they meet with us in the temple, for it is a long, hard trip as you now realize. They can do just as good work without coming here. But some of us have to meet here at least once a month under the proper planetary influences to introduce and investigate candidates. You probably wonder why we do not meet in the city. This particular spot was chosen by one of our great leaders on the inner planes, and directions

specifically given as to how to build the temple.

"You, no doubt, have read that in the ancient mysteries the neophyte had to go through terrible ordeals in each degree, or at least in the lower degrees. Let me inform you now that these terrible tests were made public only by those who failed, because those who were successful certainly would not have noised it about. The tests were given to see that a man was not only strong physically but mentally: resolute enough to go through physical danger, and morally strong enough to persevere in the search for truth. This had to be ascertained before he could be trusted with spiritual power.

"All esoteric societies of the present day, as well as of the past, are inspired by the desire of man to advance, to know the truth, and he believes he can find it by contact with other minds and the study of ideas which wiser ones have discovered and promulgated. Further, this association of minds for a common cause, if it is a worthy cause, will always attract spiritual assistance, for did not Christ say, 'Where two or three are gathered together in my name, there will I be with them?'

"In ancient times man was more spiritual than he is now, yet more ignorant, so only the few were chosen for advancement. There were then several true spiritual societies doing good among the people; for instance, the alchemists, whose good works were done secretly. The idea that the alchemists were trying to transmute base metals into gold was only a subterfuge to protect them from religious persecution. We know that the transmutation of base metals into gold was symbolical, the base metal being themselves, and gold being the spiritual perfection gained by long years of self-denial and service.

"You may have noticed in your Masonic travels that as you advanced from degree to degree the penalties for divulging secrets grew less severe. This

was to symbolize to you the fact that you were more and more put on your honor as your knowledge increased and as you assumed more personal responsibility. All rituals are simply formulas for what man feels to be a proper course of action and which he feels he should try to follow, but of which we know he falls far short.

"Now, to return to the temple: The colors selected for the carpet, draperies, curtains, et cetera, have a special significance. The shape of the altar is familiar to you as symbolizing the threefold nature of Deity. The twelve sides of the room and the zodiacal pictures signify to you, I presume, the twelve signs of the zodiac. Astrology is one of the noblest of sciences, and it is very valuable in our healing work. After the Bible was opened, did you hear the celestial choir?"

"No," I replied, with surprise and disappointment, "I did not hear anything. I presumed that the meeting was in silent prayer. You did not have a prayer at opening nor a song."

"Our whole work is a prayer and a song of praise," Steele responded. "I am not surprised that you did not hear the music of the spheres, as that requires considerable development. It will come in time. Be not impatient nor expectant. Simply do what your conscience dictates to be right, and follow the instructions which I will from time to time give you.

"You noticed that each brother's talk ended with a question, and doubtless wondered why. I will explain. Do you finish each day's work perfectly? Is each month or year completed to your satisfaction? Do you know of any man who has completed everything that he wished to do in a lifetime? Do you know of anything in nature which is entirely consummated? No! Nothing is complete on this imperfect earth. That is why we return here life after life to gain more experience. Each time the conditions are different, and thus there is continual change. Even our degrees in Masonry are not complete, and this for

a purpose, namely, to emulate nature in her great teachings. It is to show us the futility of man's pretending to be perfect. It is to teach us humility.

"I know that you saw the great light of concentrated thought force, that beautiful globe, the nucleus of the healing thoughts sent out by our members, wherever located, in their evening devotions. You will soon learn how to perform the healing concentration. As this force is stronger at times from one direction than from another, the globe is drawn away from the center of the dome, in the direction whence comes the greatest force. The globe reflects the impulses of the composite mind. The concentrated thought of the members present at the temple caused this force to materialize to our senses, which helped you neophytes to a realization of the great spiritual power surrounding us. This works to our benefit if we will but receive it. The visit of the great Sun Spirit, which gave his own light to augment the thought force of our globe, was a beautiful and holy thing to see, and demonstrated that there is a spiritual as well as a physical sun on which we must depend for our existence as human beings.

"I shall not have time to explain everything tonight as fully as I would like to, but I will meet you some evening, and we will study these things together; for be it known to you, my brother, that whenever I or any other teacher repeats these great truths for the benefit of a student, we gain more light thereby, because in giving we receive. I often see new hidden truths in the repetition of these concepts, because I also am far from perfect."

"Well, here we are at your door," interrupted Kirk, as he slowed down and stopped at the curb. I looked out in bewilderment, but soon came to a sense of existence on this physical plane. I noticed that there was nobody on the street, and looking at my watch by the light of a lonely street lamp I found it to be almost two o'clock.

"I am surprised," I remarked, "I had no idea of the time nor have I any idea of how far we have traveled. I am not even tired or sleepy. I have been in another world for about eight hours. I am certainly on a much higher spiritual plane than I was eight hours ago, even though I am still mortal."

"You can now realize," said Steele, "that time and distance do not exist in the spiritual world, nor does weariness."

"I believe I do realize it," I answered. "But I cannot express my gratitude to you both for this wonderful experience, nor do I know how I can repay you for it."

"You can repay us," Steele answered, "as we are repaying those who taught us: by service to your fellow man."

We bade each other good-night, and as they started away, Steele's final remark was: "I am glad to inform you that you have successfully taken the first degree."

LIVING UP TO OUR IDEALS

When we are pining our days away, longing for the time to come when we shall be allowed to soar into the "higher" worlds on ethereal wings, bent on errands of mercy, nobly serving humanity, let us pause a moment and reflect that the *present* was once the *future*, and that perhaps during our last heaven life we agreed that when we got to earth again and walked, as Christ walked, among men, we would surely "love one another," and "look not on our own things but also on the things of others." Have we done this, and have we followed Christ's command to take up the cross and follow Him?

—Van McElwain.

Little deeds of kindness,
In others will inspire,
A light within their blindness,
That lifts the soul up higher.
—M. R. Mathewson.

Question Department

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

BY JOSEPH WILDAR

Rosierucian Proselyting

Question:

In the case of a person who was reared in orthodox religion but who later has become a Rosierucian student, would it be right for him to try to convince his former religious associates of the truth of the Rosierucian teachings, or had he better leave them alone until they become dissatisfied with their present faith?

Answer:

It is the duty of every Rosierucian student who has accepted the truth of our teachings to make them available for those whom he believes to be ready for them, but he should in no case engage in proselyting. The acceptance of esoteric teachings depends entirely upon having become sensitized to the vibrations of the spiritual planes, after which one is able to see the truth in philosophies dealing with those planes. Previous to this he is materialistic and totally incapable of perceiving any esoteric truth. Therefore to try to convince him only leads to futile argument and frequently soul-destroying strife. But the world is rapidly becoming sensitized, and there is every year an increasingly large number of people who have reached the point where they can accept the higher teachings. We, therefore, are seriously failing in our duty if we neglect to put these teachings where they may be contacted by those who are seeking.

It is our duty to present our teachings either by word or by literature to those whom we believe to be seeking light; then wait for them to take the second step. If they ask us for further information, we may know that the seed has been sown on good soil, or at least on soil that is partially ready to bring forth. Placing Rosierucian literature where it may be picked up by the public is a very good way to serve in this connection; also, in casual conversation the opportunity often presents itself to drop a word which contains an esoteric meaning or gives an esoteric hint. If among our hearers there are those who are seeking, they will catch the idea and indicate it in some way, after which we may give them whatever information the circumstances seem to require.

Loss of Health from Leading the Higher Life

Question:

It has been stated very often in your various books that it is necessary for those who lead the higher life to lose their physical health. May I have a definite reason for this?

Answer:

The questioner has a misapprehension regarding this matter. It is stated in our literature that the sensitizing of the physical body so that the physical brain is capable of receiving impressions and vibrations from the spiritual worlds causes it to be more easily thrown out of

adjustment than before. As a result, if a person is careless about any of the matters of health, or if he is due for a precipitation of destiny, as one usually is when he reaches this advanced spiritual stage, there frequently is a disturbance of the health. But this is only incidental; it is not necessary, and many advanced students pass through the sensitizing stage without any particular trouble with their health. In any case, however, temporary health difficulties are a small price to pay for spiritual advancement.

*The Cultivation of Beauty and
Strength*

Question:

Some occultists tell us that in trying to be more spiritual we should conform less and less to worldly ways, dress, habits, etc., and should almost disregard the body. Others teach that we should strive to make the body and its surroundings as beautiful as possible, an image of the Highest, and to that end beautiful clothes should be worn and time given for strengthening and beautifying the body. Which of these theories is correct? Is a fine physique a sign of spiritual advancement?

Answer:

The three qualities which the aspirant to the higher life must eventually develop and which are characteristic of the higher planes are wisdom, strength, and beauty. As regards strength, not only of the physical body but of the vital body, desire body, and mind, this will be the ultimate result of real spiritual development, although in some of the preliminary stages when we are undergoing certain strenuous discipline, weakness may temporarily assert itself in any one of the bodies.

As regards beauty, this is an attribute of the spirit, and our sense of beauty and proportion is a phase of spiritual perception. The person who violates the principles of beauty, either in his dress or his surroundings, is violating a cardinal aspect of spirit. But in this as in

all other things common sense and good judgment should prevail. We must not seek beauty merely for beauty's sake, and we must not sacrifice the pursuit of wisdom or the spiritualizing of the character in service to the race for the development of beauty. But by a little care we can make our dress and our surroundings conform to the basic principles and proportions of beauty, so that the general effect is good, even though not particularly noticeable. Some of the newer cults go to extremes in this matter, making material prosperity and its external manifestation in forms of superlative beauty their chief object, which is wrong.

Occult Stories in the Rays

Question:

In many of the occult stories published in the "Rays" where there is a death, the dead person is made to be immediately active and generally unaware of the fact that he is dead. Is this not at variance with the Rosicrucian teachings that immediately after death the spirit reviews the life just ended, and that any outside confusion destroys the life panorama? Are your stories scientifically correct?

Answer:

A person who passes out in an accident and without the warning which a preliminary illness gives is usually very much excited and disturbed after he regains consciousness on the inner planes. He is therefore likely to run about in an agitated manner, trying to find out where he is and the reason for the strange surroundings in which he finds himself. This interferes with his concentration on the life panorama which is simultaneously being unrolled before his inner vision. As a result the etching of the panorama into the desire body is weak, and in cases of extreme commotion the panorama may be lost entirely.

There has been nothing in the stories which we have published to indicate that the life panorama was not interfered with or not destroyed. There was

simply no comment made on the subject one way or the other, as the matter of the panorama was not the point which the stories were designed to bring out. Therefore they were scientifically correct as far as they went.

Christ's Voluntary Sacrifice

Question:

By whom was the plan of the incarnation of the Christ made, and did He come to earth at the order of higher beings or on His own initiative?

Answer:

Entirely on His own initiative. There is no compulsion on the higher spiritual planes, because the beings there existing have worked out all their material destiny, transmuted all the material forces set into operation during the course of their various earth lives, and thereby they are entirely free, possessing entire free will. The Christ offered himself as a living sacrifice, to come to earth and purify its psychic atmosphere, thereby helping His younger brothers on earth in their evolution after they had reached the point where they could go no further in their own strength, and when they were at the point of retrogression. He thereby became the voluntary Savior of humanity.

Black Magic and the Black Forces

Question:

I understand that the Black Brothers retain their soul powers only for a few lives. Does the practice of black magic strengthen these powers, or does it tend to destroy them by the force of repulsion? What do you mean by the black forces? Are they of human or nonhuman origin? Is the Dweller on the Threshold included among them? How is it that they are so powerful and cunning if they are being disintegrated by the force of repulsion?

Answer:

Black magic consists in using spiritual powers to the injury or detriment of others, either directly or indirectly.

The black magician is doomed to disintegration and death eventually, because the force of repulsion in the lower desire world will gradually overcome him. In the beginning of his career, when he first turns the powers which he has gained by right living to the service of evil, he may possess great power and cunning, but these will gradually and steadily decrease the longer he continues on the downward course.

The black forces comprise all the forces of evil—human, subhuman, and superhuman. They include the failures in human evolution—those who have given up the struggle and succumbed to the allurements of vice. These personalities have definitely allied themselves with the forces which are opposed to evolution and which are endeavoring to destroy it. The subhuman black forces are the destructive elementals, created principally by man's wrong thinking. The superhuman black forces are those who have departed from the spiritual path after having reached a stage higher than the human. They likewise have embraced evil and have given up the struggle to progress. The Dweller on the Threshold is included in the subhuman black forces; that is, it is the sum total of our elemental evil creations during the whole course of our past lives.

The black forces of all kinds may be guarded against by a firm determination to follow strictly the spiritual path of right doing and by invoking the protection of the Christ force whenever it is felt that there is danger near.

A CORRECTION

In the February, 1925, number of the "Rays," page 461, it was stated that "our life wave . . . was differentiated in the Lemurian Epoch." It should have been stated that the differentiation took place just previous to the Lemurian Epoch in the case of Venus, Mercury, and the earth, and at earlier periods in the case of the other planets. Ed.

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.

The House of Self-Undoing

BY NORA B. GIEBLER

THE TWELFTH house in the birth chart, called the house of sorrow or self-undoing, is often a cause of worry and anxiety to the new student of astrology. This house is also known as the house of completion, where one phase of development is finished before a new cycle may begin. It marks the period in the progress of the individual when old crystallizations are due to be broken up and disintegrated by some means or other before the life forces can begin to manifest new ideas and new forms.

Our greatest danger of self-undoing, if we have several planets in the twelfth house, is to refuse to let go of the old forms, the old hardened crystallizations, and to cling to our old ideas, our old habits, our old weaknesses or illnesses, even our old possessions, as a magnet clings to iron filings. In many instances there is no benefit to be gained by thus clinging; on the contrary, it is often a real detriment to be cluttered with so much outgrown and useless

baggage—but we are so afraid of the new and untried.

We actually undo the new self—the self that is trying to release the old and outworn accretions—as fast as it can get a foothold. Our obstinacy in letting go of the old to make way for the new and ever more wonderful gifts of the gods is the only thing that stands in the way of our progress, and is the principal cause of our sorrows.

A most interesting and illuminating practice for the student of astrology is to observe the effect of the progressed planets as they enter and leave the twelfth house. The moon, for instance, is our nearest and most intimate influence—the minute hand of our clock of celestial time, the hand that touches the button that sets off the minor incidents of our life. When this quickly moving globe by progression reaches the twelfth house, it brings to the top or to the front many old forms, many old ideals, and old habits of thought for which we no

longer have any use. This old luggage when it has become useless is automatically converted into hindrances and weaknesses, yet we hug it to our bosom, fearing to let it go so that new strength and virtue may obtain a foothold. In this way we contribute to a sort of self-undoing, and many times the very restrictions that we impose upon ourselves are the cause of illness that requires confinement in hospitals and other places of refuge.

Our secret enemies in many cases are only these old habits and weaknesses. They keep us in a prison of our own making, or at least of our acceptance.

The moon, then, when it progresses into the twelfth house, indicates that a period has arrived, first of disintegration, and then of preparation to build anew. The conditions are usually right for the tearing down of all old and decrepit forms of habits, emotions, and ideas, and to make the ground clear for the forces of life to begin the germination of new ideas, new interests, and new activity in our lives.

The moon is functional, therefore its function when it progresses into the twelfth house is to bring about the completion or the fulfillment of the cycle that has been run, and to usher in a new cycle. But before a new building can be erected, the ground must be cleared; all refuse must be burned up or eliminated, and sometimes quite a bit of digging, deep into the soil, is necessary in order to lay the foundation. This digging may be compared to the sorrows peculiar to the twelfth house. The roots of our faults and negative habits are often ingrown so deep that it gives us a terrible wrench to extract them; exactly like an old tooth that has been entirely built up by the art of the dentist above the gums, but with a three-prong root that is imbedded deep in the jaw bone.

There is another species of sorrow, however, that is popularly supposed to exist chiefly in the loss of a loved one, or in the loss of wealth. But sorrow, to

the student of the Rosicrucian Philosophy, should exist only in his failure to live up to the high teachings which he has been permitted to contact. In the departure of a loved one to higher planes of manifestation the student quickly overcomes his grief in the realization that for the departed it is but the beginning of a new phase of life, with new interests, fewer restrictions such as a body of dense matter, and more freedom and latitude of action. The departed ego's usefulness has passed. He has, to the best of his ability and power, completed the task that had been set for him to accomplish in this one day of his eternal life. To recall him to tarry yet longer would cause him infinitely more sorrow than the sorrow to those left behind.

Sorrow of this kind is in reality self-pity. Who is to do the things for US that the dear one has done? We think more of OUR loss than of his freedom and release.

The sorrow caused by loss of fortune and property is real enough to be considered also, especially by those individuals who have not cultivated an independent spirit or any degree of self-reliance. But there is so much work to be done in the world, and so few who learn to do it in a masterly way. Anyone who will give a certain amount of his time and talent for the public good can always earn enough to feed and clothe himself. The loss of material fortune should be the least of our sorrows.

The sun in the twelfth house, though not in every case eliminating the years of poverty, restrictions, and limitations, does sometimes lend its benefic warmth and life-giving powers in such a manner as to mitigate much of the sorrow that would otherwise come; this, of course, according to aspects it makes to other planets. If the only square to the sun be that of Mars, we are not quite as lazy as might be the case otherwise. If Mercury is also in this house, or in benefic

(Continued on page 86)

The Children of Gemini, 1925

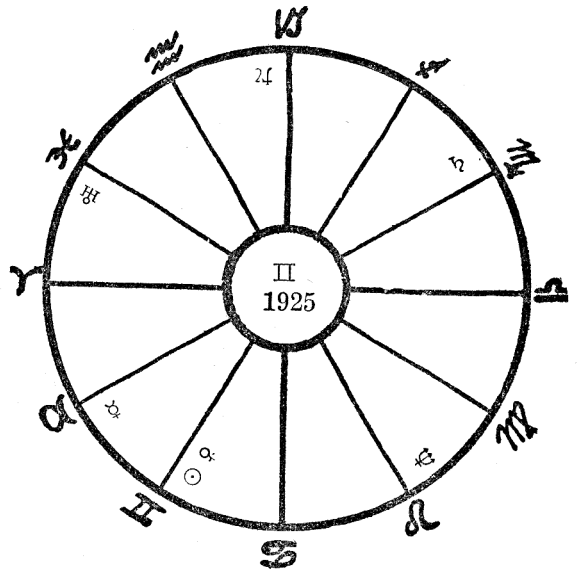


A Character Delineation of the Children Born between May 22nd and June 21st, 1925, inclusive.

The children born while the sun is passing through the sign of Gemini are of the mental type, for Mercury, the messenger of the gods, is the ruler of this sign. This mental messenger is of a versatile nature, for he expresses through many channels and is drawn by kindness to those who are able to feed the mind. Gemini children are attracted to science and literature. They are very quick to learn but prone to discouragement, and they do not like to stick to one thing. They are versatile and too apt to jump from one thing to another; therefore it is advisable that the parents assist them in developing the faculty of persistence. Teach them to take up one thing at a time, and not leave it until it is finished.

They are of a very restless and nervous temperament, easily irritated. Adaptability is usually well developed in the children of Gemini, and they can make themselves agreeable to most people. They are good mixers, for they are good conversationalists and apt at entertaining, but too easily influenced by those with whom they associate. Therefore it is well for the parents to choose companions for these versatile children whose influence will be of an uplifting nature.

The children born this year between the 22nd of May and the 8th of June, inclusive, will be artistic, for Venus, the



planet of art, will be in Gemini during this period, and these children will have the faculty of expressing themselves through the pen. Venus in Gemini gives attractive methods of expression, either as a writer or as a conversationalist. Children who are born between the hours of 11 A. M. and noon in the first half of

(Continued on page 86)

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

Your Child's Horoscope

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

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

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

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

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

ELIZABETH ANN S.

Born December 31, 1918; 5:22 A. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Libra 2; 11th house, Scorpio 1; 12th house, Scorpio 26; Ascendant, Sagittarius 16-33; 2nd house, Capricorn 20; 3rd house, Aquarius 27, Pisces intercepted.

Positions of the Planets:

Mercury 18-4 Sagittarius; Moon 18-6 Sagittarius; Sun 9-4 Capricorn; Venus 18-7 Capricorn; Mars 8-47 Aquarius; Uranus 25-9 Aquarius; Jupiter 11-0 Cancer, retrograde; Neptune 8-42 Leo, retrograde; Saturn 27-49 Leo, retrograde.

Here we have a very singular horoscope due to the fact that in the main the planets make only one aspect to each other, which shows that the characteristics of this girl will be very one-pointed in their manifestation. With the majority of planets in fixed and fiery signs we have strong will, persistent effort, and silent ambition. This ego has chosen a somewhat hard path for itself, for most of the aspects are either conjunctions or oppositions, which represent re-

spectively a bringing together and a tearing apart.

With Mercury and the moon in conjunction with the ascendant, we have a retentive memory, but a mind which is at times somewhat changeable. Consequently there will be an intense desire to be always on the move. Four planets being in the first house, the life is certain to be active along personal lines. But the heart's lessons will come from the 2nd and 8th houses, for here in fixed signs we find arrayed against one another in unavoidable conflict four powerful planets, namely, Mars against Neptune and Uranus against Saturn. Elizabeth has, indeed, many lessons to learn.

First and foremost, she should be taught the sacredness of the function of generation. Then she must learn that she should obey those who are in authority, for no matter where she turns for liberty and freedom, the path will be shut off until she learns this lesson, and it will go hard with her if she kicks against the pricks.

It is clearly shown in the horoscope that only through her higher aspirations will she transcend her difficulties; only through the conjunction of Mercury and the moon with the ascendant, and the sextile of these planets to Uranus can she lighten the conditions which she has brought over from past lives. Teach her, therefore, to "do everything as

unto the Lord," and instill in her the beautiful Christ love, which alone enables us to go forward under difficult conditions. Let the words of the Master, "My grace is sufficient for thee," be imprinted in letters of light upon her heart. This will enable her to achieve that which she elected to do when in the higher realms before birth she had the privilege of choosing her present life.

The first seven years of life are the time of development of the vital body, whose keynote is repetition. By the repetition of Christian teachings during the next year and a half particularly (as the vital body is still very pliable during the eighth year) the foundation may be laid for mastering the oppositions in the chart and leading a happy and successful life.

HELENE D.

Born November 8, 1919, 11:15 A. M.

Lat. 52 N., Long. 0°.

Cusps of the Houses:

10th house, Scorpio 8; 11th house, Scorpio 29; 12th house, Sagittarius 16; Ascendant, Capricorn 1-46; 2nd house, Aquarius 19, Pisces intercepted; 3rd house, Aries 8.

Positions of the Planets:

Uranus 27-46 Aquarius, stationary; Moon 21-55 Taurus; Neptune 11-32 Leo; Jupiter 16-59 Leo; Saturn 9-54 Virgo; Mars 17-29 Virgo; Venus 29-16 Virgo; Sun 15-02 Scorpio; Mercury 7-13 Sagittarius.

This is rather an unusual horoscope due to the fact that two planets, the luminaries, stand out prominently in opposition to each other, making many aspects, while the other planets make very few. This opposition represents the struggle between the individuality and the personality which takes place during the earth life of this ego. The sun and moon being in fixed signs, this cannot be avoided. We are glad to note, however, that the sun is well elevated, and we think, therefore, that the spirit will come out victorious over matter.

Five planets in fixed signs and four in earth give a basically systematic and practical nature, which will result in slow, steady advancement. The sun in the sign Scorpio tends to give a domineering, blunt, and forceful character, powerful through the sextile to Mars, and persistent in its desire to accomplish its own ends through the sextile to Saturn. The moon, however, representing the lower mind, square to Uranus, gives an erratic trend, with a tendency to become bombastic, indicated through the square of the moon to Jupiter.

These two tendencies can be transmuted by the benefic aspects of the moon to Mars in the sign of Virgo, that of service; this is the solution to the problem. This little girl will have to learn to serve obediently and willingly along constructive lines. She will then receive the necessary spiritual illumination to assist her in learning the lessons that she has come back here to master.

We note the square of Saturn to Mercury, which will give a tendency to worry. This can be overcome through making use of the trine of Mercury, the planet of expression, to Neptune in Leo, and teaching Helene the divine Law of Love, for we are told that "perfect love casteth out fear," and worry is a form of fear. In addition, Saturn by his aspect to Mercury gives power of concentration and stabilizes the mind, which will enable her to find her way out of difficulties.

Because of Capricorn rising, its ruler being in Virgo, and there being four planets in earthy signs, Helene is naturally a child of earth. The higher teaching should therefore be given her through this element, showing her how the great spiritual forces mold matter for their own purposes, as seen in the mineral and plant kingdoms, both of which are dependent upon Mother Earth for their development. We therefore advocate the study of horticulture.

Helene must be taught at an early age the sacredness of generation and the con-

trol of her emotional nature; otherwise the sun in Scorpio, square Jupiter and opposition the moon, may bring trying and burdensome conditions.

(VOCATIONAL)

GLADYS N.

Born October 27, 1905, 5:50 A. M

Cusps of the Houses:

10th house, Cancer 28, Leo intercepted; 11th house, Virgo 1; 12th house, Libra 0; Ascendant, Libra 23-48; 2nd house, Scorpio 23; 3rd house, Sagittarius 24.

Positions of the Planets:

Venus 7-11 Libra; Moon 23-12 Libra; Sun 3-29 Scorpio; Mercury 13-10 Scorpio; Uranus 1-12 Capricorn; Mars 13-58 Capricorn; Saturn 26-13 Aquarius, retrograde; Jupiter 4-52 Gemini, retrograde; Neptune 10-22 Cancer, retrograde.

In determining the vocation here we find the key through an examination of the 1st, 3rd, and 12th houses—the signs on their cusps and the planets therein—because in these houses we have the rulers of the 2nd, 6th, and 10th houses and also three other planets, all together comprising two-thirds of the planets in this horoscope.

With five planets in cardinal signs and four in the airy element we have the basic nature of cardinal-air, which gives refinement, noble aims, love of beauty and perfection, together with pure tastes and intellectual ambition. As leading characteristics we have mental activity and initiative.

Due to the moon and Venus in Libra, the rising sign, there is a marked love of art. The trine of the moon to Saturn in the scientific sign of Aquarius gives the quality of concentration, which may be applied in progressive lines of thought in connection with humanitarian work.

The sun and Mercury in the 1st house in the sign of Scorpio give a love for delving into occult things, while the trine of the sun to Neptune in the 9th imparts a desire to blend occultism with

religion. Mercury, the planet of expression, sextile to Mars in the 3rd house in the sign of Capricorn, gives the force, ability, and persistence to express in writing the thoughts relative to occultism and religion, which is further supported by Uranus posited in the 3rd house, that of writing, sextile to both Saturn and the sun.

From the foregoing we may see that Gladys should be educated with the possibility in view of becoming a writer along the above lines. Moreover, to strengthen this we find Jupiter in the sign of Gemini, that of writing, making a trine to Venus, the ruler of the Ascendant. Jupiter is also the ruler of the 5th house, which governs publications, and the other ruler of the 5th house, Neptune, is making a trine to the sun, guaranteeing the support of those in authority.

In her writing and her art work we would caution her against becoming too radical and erratic, a tendency to which is shown by the square of Venus to Uranus and Mars. At all times must she control her emotions, both in the product of her pen and in her life; otherwise undesirable results may follow.

CORRESPONDENCE COURSES IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

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

Astrology: To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses in astrology, the Junior and the Senior.

These courses are conducted on the freewill offering plan. For information address, *The Rosicrucian Fellowship, Oceanside, San Diego Co., Calif.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE LEMURIAN RACE

(Continued from May)

- Q. What was in progress up to this time?
- A. The building of the Lemurian's eye was in progress. While the sun was within, while the earth formed part of the light-giving mass, man needed no external illuminant; he was luminous himself.
- Q. What became necessary when the dark earth was separated from the sun?
- A. It became necessary to develop organs of sight with which to perceive the light of the sun.
- Q. What did nature do for the eye?
- A. It built the eye as a light perceiver in response to the demand of the already existing function, which is invariably the case, as Professor Huxley has so ably shown.
- Q. What other illustration is given along this line?
- A. The amoeba has no stomach, yet it digests. It is all stomach. The necessity for digesting food built the stomach in the course of time, but digestion took place before the alimentary canal was formed.
- Q. What further is stated regarding the eye?
- A. The necessity for perception of light called forth the eye. The light itself built the eye and maintains it. Where there is no light, there can be no eye.
- Q. How is this condition illustrated?
- A. In cases where animals have withdrawn and dwelt in caves the eyes have degenerated and atrophied, because there were no light rays to maintain them, and no eyes were needed in the dark caves.
- Q. Of what did the Lemurian's language consist?
- A. Of sounds like those of nature: the sighing of the wind in the immense forests, the rippling of the brook, the howling of the tempest, the thunder of the waterfall, the roar of the volcano. All of these were to him voices of the gods, from whom he knew himself to have descended.
- Q. What is said of the birth of his body?
- A. Of this he knew nothing. He could not see it, because his consciousness was focused in the etheric region; but he did perceive his fellow beings.
- Q. How was this latter accomplished?
- A. By an inner perception like our perception of persons and things in dreams, but with this difference that his dream perception was clear and rational.
- Q. What further is stated regarding his body?
- A. He knew nothing at all about it; in fact, he did not even know he had a body any more than we know we

have a stomach when that organ is in good health. Under normal conditions we are entirely unconscious of its processes.

- Q. What caused the Lemurian to become aware of his body?
- A. Pain was the means of making him aware both of his body and of the the world without.
- Q. In what way was the propagation of the race accomplished?
- A. Birth was brought about by direction of the angels under the leadership of Jehovah, the Regent of the moon.
- Q. When was the propagative function performed?
- A. At stated times of the year when the lines of force running from planet to planet were focused at proper angles. Thus the creative force encountered no obstruction, and parturition was painless.
- Q. Why was man then unaware of birth?
- A. Because at that time he was as unconscious of the physical world as he now is during sleep.
- Q. How did he become aware of his physical being?
- A. In the sex relation the spirit became aware of the flesh, and the man "knew" his wife.

(To be continued)

THE HOUSE OF SELF-UNDOING

(Continued from page 80)

aspect with the sun, there is a mental activity which in some measure atones for the other restrictions. Jupiter or Venus in this house in good aspect gives a certain appreciation of humor and music so as to make us more companionable to those about us.

Saturn in the twelfth house, unless afflicted, is not altogether an evil position, because it leads to investigation along secret and unusual lines, and provides interest in higher and deeper thought. Saturn by progression into the twelfth house brings about a slow

but thorough change in mentality, in various activities, and usually in environment. The old accumulations may as well look out, for they will be tossed about and searched through; the useless will be eliminated, and the useful either readjusted to present conditions, or transformed to a higher use than before.

The resistance to this process of disintegration and upheaval before the rebuilding of new forms does in reality cause sorrow and pain with the accompanying discomfort and isolation. But the sooner we come to an understanding of what is going on, the easier it will be for us, and the less pain and suffering shall we have to undergo.

THE CHILDREN OF GEMINI, 1925

(Continued from page 81)

the month, when Venus and the sun are in the tenth house, should be especially brilliant entertainers and come more or less prominently before the public.

Mars, the planet of impulse and desire, is in the sign of Cancer during all the month, which will give these children an insatiable appetite. They will crave a large amount of food and of a highly seasoned nature. This desire should be curbed while they are young in order to avoid ill results as they grow older.

The children born between the 31st of May and the 10th of June while Venus is making a square aspect to Uranus, Uranus being in Pisces, the sign ruling hidden and secret things, will be subject to some danger, for Venus square Uranus has a tendency toward unconventional love affairs and things out of the ordinary. These girls should be taught to be especially careful in their conduct towards the opposite sex. The parents should teach them womanly modesty and reserve. This at all times acts as a shield, and will safeguard them from being led astray.

I have been driven to my knees many times by the realization that I had nowhere else to go.—*Lincoln.*

Children's Department

Vasca-Arroom

Or How Militsi Freed Good Thoughts

BY MARY-ABBY PROCTOR

(Continued from May)

RAPIDLY went the little mother along the banks of Smiling River; she soon came to the big flat stone. She struck the stone with the magic wand. The big stone rose up and opened like a door. There, underneath, were the stairs. Beautiful steps, shining, clear as crystal, and all of water! Afraid to step upon them, Militsi carefully put down first one foot, then the other. When she found the steps as solid as stone, she softly and cautiously ran down them as fast as she could.

Down, down she went until she was far below under the falls of Smiling River. Down to the bottom at last! Mu-mu was waiting. She led the way through hall after hall, each more magnificent than the one before. All were of solid water, clear and shining with rainbow colors.

As they passed onward they heard music, music of waves, of flowing rivers, music of waterfalls and roaring rivers! Militsi stopped to listen to the music and to look at the many wonderful and beautiful things. Whenever she stopped, Mu-mu cried, "Hasten! Thou knowest there is need to hasten!"

On and on they went, each hall growing more and more gorgeous with beauty. Then Mu-mu raised her hand, "Sh, sh, hush!"

Here was a door. It was dark, black as is the river when storm clouds hang thick above it. Mu-mu took a big key from a golden chain about her neck. The

key was very heavy for her little hands. She could barely place it in the lock. She said some magic words, then with a groan and a screech the door flew open.

They looked into a dark room; the walls, thick, black, were filled with shelves. These shelves were filled with vases turned upside down. Sad sounds came from all sides, sounds like the moaning of little birds. "Woe! Woe!" wailed the Good Thoughts under the vases. They were pleading to be freed.

"Now! Now!" cried the fairy. "Do hasten as fast as you can!" Militsi lifted a vase. There was a happy cry as a Good Thought spread its white wings and went up, up, up through the ceiling, up through the water to the clear, blue sky! She worked rapidly. The cell was soon filled with white wings and happy cries.

"Haste! Haste!" urged Mu-mu. Every shelf was cleared but one, when she fairly shrieked, "Vasca!" Far away like the rumble of thunder came A-r-r-r-o-o-o-o-mm. Was she too late? Could she free all? Yes, yes, she must free all. Not one should be left, thought Militsi, whose heart beat so fast she could barely breathe.

"A-r-r-o-o-m-m! B-o-o-m-m-m! came nearer and louder. Just one more! There! There it goes! Up, up, to freedom!"

At this moment Vasca saw Mu-mu and Militsi. He was frantic with rage. He made a terrible noise, and turned the river so black it was like midnight.

"Fly! fly!" begged Mu-mu. "The stairs! You must get up the stairs before Vasca comes, or he will loosen the water in the castle, and you will be drowned," wailed Mu-mu.

So frightened was Militsi she could not move. The booming and roaring of Vasca sounded very near. "I'm lost! lost!" she cried.

"Remember thy little ones, sweet Roja and brave Miklosh, who are waiting for thee!"

At these words the mother started as from a dream. She fled through those great halls like a flash of light. She reached the shining stairs. They were still solid. But as she looked up, there seemed to be hundreds of steps. Would she ever reach the big stone before Vasca loosed the waters?

Up, up, and up, while "A-r-r-r-o-o-o-m-m-m-m!" boomed in her very ears. The stairs shook with the noise. At every step she expected them to fall into a stream of flowing water. As she jumped upon the last step, she heard, "Strike with thy wand, else the big stone will not rise and open like a door."

Fortunately she had the magic wand safe in her hand. She struck the big stone with the three leaves. Slowly it arose and opened like a door. One step and she was out upon the earth. She was safe! As her feet struck the earth, she heard the roar and rumble of flowing waters. Vasca had loosed them!

Militsi ran along the bank of Smiling River. She heard sweet music. It was the song of the Good Thoughts which she had set free.

She took her basket of clean linen and hastened home. There at the window were the beloved faces of Roja and Miklosh. What a story she had to tell them and her good neighbors as well.

You want to know about the Good Thoughts? Why, they went to live with people who loved them and who took good care of them. For years and years the good grew large and strong in their

hearts, while evil grew weak and less and less. That meant, of course, that every one was very, very happy.

Vasca-Arroom? He was never seen in Smiling River again.

A Letter From One of Our Juvenile Students

Chelsea, Mass., Jan. 16, 1925.

The Rosierucian Fellowship,

Dear Friends:

I wish to apply for the Preliminary Cosmo Course.

My mother, who is a member of the Fellowship, has explained to me the object of the Rosierucian teachings, and observing the great change in her and the wonderful way she has cheered and helped us in all the hardships and troubles that we have had to go through with the past year, has set me to thinking. If those teachings could do so much for my wonderful mother, I feel that they can help me also, for I have a dreadful temper, and in spite of her advice and help am very willful at times.

I am twelve years old and in the Junior High School. I want to make the best of life and be a help to others. Mother says that the Fellowship teachings will help me to do so, and to understand why we have to live life after life on this earth.

If I can become as useful as she is, I will do well, I think. I sure do admire my mother. She is a splendid teacher and so patient, so I hope to learn fast.

Very truly,

Ralph V. Nye.

Skepticism will blind us to the truth in the most effective manner, but a calm trustful attitude of mind will allow the intuition, or "teaching from within," to make us aware of the truth contained in any proposition. That is the only way to cultivate an absolutely certain perception of truth.—*Max Heindel*.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

The Correction of Mental Processes in Healing

BY E. HUMBOLDT

WE ARE TOLD in the Gospels that the Christ during His ministry on earth repeatedly admonished those whom He had healed to go and sin no more, for fear worse things might befall them; thus showing plainly that unless the cause of sickness be removed, there can be no permanent cure.

Not only will the same causes produce the same effects, but they will produce them much more easily and with a greater intensity on repetition on account of the habit-forming tendency. Failure to remove causes, or at least to alter them, is one of the weak points of most schools of healing. While it is eminently appropriate to give the symptoms full consideration and to relieve pain as soon as possible, yet the healer who would be truly successful must go a great deal deeper and ascertain the causes of the disturbance so as to apply the remedy where it is needed and where it will do the most good.

With a very few exceptions, such as accidents and poisoning, all the ills to which flesh is heir are the result of disturbances in the functioning of the higher vehicles; and among these the de-

sire and mental bodies are the most often affected. Of course, it can be argued that even accidents do not come haphazard; but since they are generally the result of ripe destiny, their causes are beyond the scope of the healer. Unless the healer is able to accurately diagnose the cause and apply the proper remedy in the serious cases which he may be called upon to treat, his work will seldom be of a lasting kind, regardless of whatever initial success with which he may have met.

It is not always an easy matter to see the causes; it often happens that they have their origin in the dim past and lie beyond the reach of conscious memory. Again, through association they may have become impossible of recognition, and the sick person may be absolutely ignorant of their existence. In such a case, naturally, the healer is thrown absolutely on his own resources, and must "dig out" the necessary information in his own way. Unless he is able to see clairvoyantly, or unless he has a good working knowledge of the processes in the higher worlds so as to be able to follow them analytically step by step,

his chances of success are really few.

The great trouble is that most of the orthodox conceptions of mental processes are more or less incorrect; they are based upon hypotheses that have been evolved for the sake of expediency, and which are gradually falling into obsolescence because they are unsatisfactory. Of all the modern psychologists Bergson is probably the one nearest the truth as presented in esoteric teachings, and his books are well worth reading.

Some psychologists have said that sleep is the result of monotony or vacancy of the mind; others define it as a habit or an instinct having survival value, and state that it has been developed in the course of evolution. At night this instinct comes into play only to find itself in conflict with other tendencies, memories, anxieties, cravings, etc., with the result that so long as sleep asserts itself, dreams are produced; of course, if the tendency to sleep is overcome and the other tendencies reach consciousness, the man wakes up. From the more or less complete ascendancy of sleep over the others, all the various kinds of dreams and nightmares with their distorted symbolism are produced.

Let us consider the subject from the point of view of the Rosicrucian teachings, and come down to plain facts instead of fancies and hypotheses. We know that sleep is a great deal more than an instinct or a tendency; it is a necessity. During his waking activities, either physical or mental, man wears down his physical vehicle, and the living cells become clogged with waste tissue. The ego, which is dwelling in its vehicles, directs all its activities towards its work in the outside world and is unable to give the physical body the attention which is necessary for its upkeep and reconstruction. As a result the vital body becomes more and more hampered in its work, and cannot specialize and assimilate the necessary energy from the solar stream of force. Although a man

may by a strong will compel himself to go on much beyond the ordinary limit, yet there comes a time when the body becomes tired; the intake becoming steadily smaller than the output, the residual energy becomes too little for satisfactory work, and all outward activities cease.

The ego withdraws from the physical body together with the mental and desire vehicles, leaving the vital body to do its work of reconstruction and repair undisturbed. Of course, while this goes on, the inner man is in the desire world, in contact and intercourse with entities there and a target for all the forces at play in his vicinity. While few people are fully awake and conscious in the desire world, yet most of them do live some kind of a life composed of desires and wishes which have been generally unfulfilled in waking life. It is during that time that the repressed thoughts and desires from the waking life find their expression in a certain fashion.

As the seat of memory is in the higher ethers of the vital body, when the sleep is really a deep, perfect one, the recollection of the dream life cannot be brought back to consciousness on awakening unless the man has already developed and organized his desire body to the point where it can be used intelligently. We then say that the sleep was a deep, dreamless one; as a matter of fact we mean that we have no recollection of our sleeping activities.

But it very often happens that the man is unable to let go completely of his physical interests; worry and anxiety may keep the mind active and fretful, or there may be great fatigue preventing the necessary relaxation. In those cases the higher vehicles do not withdraw completely from the physical body, and the vital and desire vehicles are still interpenetrating it to a large extent. As a result recuperation is imperfect, and the activities of the ego are brought

back to consciousness, more or less distorted on account of the unsymmetrical position of the various vehicles. It is at that time that the desire or the necessity for sleep comes into conflict with the elemental strivings of the organism with its cravings and repressed desires, and a compromise of some sort is effected. The result is very often a rather queer mixture of a little insight into the higher worlds with a little clairvoyance or prevision more or less symbolically interpreted, and the whole is brought over to the waking consciousness in a still more jumbled fashion.

Some people say that all dreams have a meaning and that their symbolism is always susceptible of interpretation if one goes at it in the proper way. While this may be true, it is doubtful whether the results justify the trouble in most cases. Without a doubt in a great many cases a thorough investigation of the patient's subconscious storehouse is necessary for the simple reason that it is the only way to secure the needed information. This is particularly the case with people suffering from a severe mental or physical shock, with those of a low order of mentality, and with those who are overdepressed from worry or anxiety. All these classes are hardly able to concentrate their faculties and give their memory a chance to do its share; consequently the healer must do the work.

However, in the course of his evolution there comes a time when man does not dream any more except on rare occasions as when he is very tired or laboring under some severe strain. As soon as he is able to function consciously and intelligently in the higher worlds, his nightly activities are no longer to be looked upon as mere dreams. They are a part of his very life, rational and logical, done willingly and consciously; and whether they are brought over to the waking life or not, their memory is certainly carried over to the following period of sleep.

If that man carries along with him a storehouse of repressed emotions and desires, they will but seldom find expression during sleep, but they will invariably tend to produce some disturbance in the bodily functions; however, an investigation of the dream life would absolutely fail to reveal their nature and would consequently be useless. As a man at that stage of development should be able to examine himself and analyze his own feelings, thoughts, and emotions, there is absolutely no reason why he should not be made to do so.

Whatever may be the method used, discovering the mental causes of the bodily ailments is not always a very easy or quick process. It calls for feeling and sympathy, for a deep understanding of human nature, and for a broadmindedness rather out of the ordinary; but then, anyone not endowed with a fair degree of those qualities cannot hope to be very successful as a healer of any school.

A little questioning along the proper lines in a friendly way when the patient has been made to feel at ease, a little inquiring about his work, his hopes and aspirations, and about whatever may be standing in his way, will often do wonders. Let us suppose that the necessary information, or at least a modicum sufficient for the time being, has been obtained. It is, of course, taken for granted that any intense physical suffering or mental anxiety has been alleviated as much as possible from the very beginning; this is evidently the most important thing to do. Then, it would be well to plan with the patient for a definite course of action tending to eradicate or correct the causes.

The correction must always be towards the ideal; evolution proceeds according to a certain well defined plan, which none can change, and any deviation from that plan must be considered abnormal. Evil thoughts and desires that through repression may have been held in abeyance

must be brought back to consciousness individually, weighed and examined, and rejected by reason. Worry and anxiety must be replaced by faith and trust in the Source of all life. Criticism, faultfinding, jealousy, and bitterness must give way to love and charity and praise. A complete and long extended course of treatment is often necessary, and the patience of the healer may be taxed to the utmost; but he must always bear in mind that he, himself, is also probably very far from perfection.

When dealing with individuals who are already highly developed and who are able to understand the rationale of the treatment, a simple outline of the course to be followed may be sufficient; but there are a great many cases where every step of the treatment must be enforced with all the emphasis which the healer can command and in about the same high-handed way that a surgeon would use in a hospital case. Some people are a good deal like children: they are willing to agree to almost anything, but too lazy to go on successfully. Others seem to be bashful and diffident, while some have not sufficient confidence in the proceedings to give their hearty co-operation: they are willing to try anything that may promise relief, but they just try and never proceed any further. With these last very often the best and most satisfactory solution is absent treatment or mental suggestion.

Right here a broad distinction must be made between what is commonly called suggestion and hypnosis: this last is never necessary, and as in the deep sleep stages the will of the patient is inhibited more or less completely, there is absolutely no reason why it should ever be used at all. Suggestions made during the waking state along right and proper lines and in the right way are always effective if the patient is sufficiently relaxed, both physically and mentally. Tell the patient plainly and emphatically what he is expected to do. If necessary,

go into details as much as possible, even to the extent of setting a time for each separate phase of the subject, and have him concentrate his mind on the corresponding things. The nearer perfection his concentration may be, the more efficient and successful the work.

If the healer has been able to inspire confidence to such an extent that the patient may look up to him as to a true guide, the battle is practically won; and it is only in a very few cases that such a thing cannot be done. It happens, however, with people of a low order of mentality, or in cases where the mind is excessively distracted, most particularly in the case of children, that the healer is unable to establish the proper sympathetic relationship with his patient. It is then useless to waste any time in giving either advice or suggestions during the day when the mind is wandering and the consciousness seems to be rooted somewhere else. When treatment under these conditions is justified, as is often the case when correcting bad habits in children, the only practical way is to give the patient suggestions during sleep, that is, natural sleep.

When a man is sleeping peacefully, the consciousness is in abeyance; the functions of the body are under the immediate guidance of the vital body, with the occasional help of the lower part of the desire body, and the mind is eminently amenable to suggestions from the outside. It is possible under these conditions to give suggestions for the necessary changes without waking the sleeper. Stand or sit by him, taking him by the hand if necessary, and talk to him in a positive but low tone of voice, and direct the life functions as required. At the same time you can give him suggestions as to his future course of action, telling him what he should do and what he should refrain from doing. Always, as much as possible, refrain from negative suggestions which have a tendency to

make the mind a blank; act from a positive standpoint.

In some cases these suggestions will be acted upon instantly, while in some others it may be necessary to repeat them many times; therefore perseverance is indispensable to success. With very young children it is relatively easy to completely change habits and even correct vicious tendencies during the sleeping hours, when such a thing would be utterly impossible in the waking state. This should appeal most particularly to parents who desire their children's welfare, and who seem to be unable to find any other solution to such a grave and important problem.

Needless to say, before one engages in such practices, the line of action must have been given very serious thought, and the need must be sufficiently great to justify the means. However, it is a fact that the ego always stands watch, and with very few exceptions any suggestions given for evil purposes would not be received or acted upon. In cases where one tries to direct the life functions, it is very easy to help and to work with the life-giving stream of energy, but the reverse is usually impossible.

Finally, healing the body and the mind is a work calling for tact and reverence, and for love and sympathy as well. Without these it is useless to hope for success, because the procedure becomes a mere mockery.

The Rosicrucian Anti-Thermos Casket

The members of the Oakland, California, Center of the Rosicrucian Fellowship recently made arrangements with a local firm, the Truman Undertaking Company, to construct a specially designed casket for the preservation of the body during the three and one-half days after death when it is desired to keep it

undisturbed and at the same time avoid the necessity of embalming.

This casket consists of two receptacles, an inner and an outer, with a two and one-half inch space between on all sides, to be filled with crushed ice and rock salt. The body is to be placed in the inner compartment. The top of both the inner and the outer casket contains a beveled plate glass panel above the face, which permits observation at all times. In possible cases of suspended animation the slightest degree of respiration will cause a deposit of moisture on the surface of the glass, and thereby give warning that there is still life in the body.

This casket is particularly well designed to meet the Rosicrucian requirements. We would therefore recommend it for use in other centers of the Fellowship because it meets our fundamental requirements as regards the preservation of the body without mutilation, and, in addition, this is accomplished with a minimum of cost and inconvenience.

Life Is Sweet

BY PHOEBE H. BALL

Yes, life is sweet. We cling to it,
And fondly dream that this frail house
of clay,
So wonderfully made—is life.
Awake and know thyself, my soul, for
they
Who speak of death know not that what
Seems death is life, and life can never
die;
For God is life, and dwells in all things,
great and small—
Life must be sweet eternally.

If everything in this world happened because something else happened a thousand years ago or yesterday, and the result could not possibly be different from what it is, why besiege heaven with prayer?—*Elbert Hubbard.*

Vegetarian Menu

—BREAKFAST—

Strawberries and Cream
Spanish Omelet
White Biscuit
Cereal Coffee or Milk

—DINNER—

Corn Chowder
Baked Potatoes
Peas and Carrots
Whole Wheat Bread
Milk

—SUPPER—

German Potato Salad
Whole Wheat Biscuit
Cream Pie
Milk

Recipes

Spanish Omelet

Spanish Sauce: Heat two tablespoons of butter in a frying pan; cut fine one onion, and fry until light brown. Add two sweet peppers cut small, then cover and finish cooking. Add one can of stewed tomatoes, one tablespoon of sugar, and a little salt and paprika. Simmer until heated through.

Omelet: Yolks of six eggs beaten, one cup of milk, two tablespoons of corn-starch, one teaspoon of baking powder; salt, and add the beaten whites of six eggs. Fry in two tablespoons of hot butter. When set and brown on the bottom, place on the shelf in oven and brown the top. Remove, fold, and serve on platter with the sauce on the side.

Corn Chowder

Four onions cut fine and fried tender in two tablespoons of butter or oil. Add one pint of boiling water, four potatoes diced small, and salt. Boil until tender; add one pint of milk and one can of corn. Boil five minutes and serve.

Peas and Carrots

Two cups of carrots diced small and cooked ten minutes; add four cups of green peas, and cook until done. Season with salt and butter.

German Potato Salad

Quarter and slice thin six cold boiled potatoes and one large onion; place in alternate layers in a salad dish, sprinkling a bit of salt on each layer. Boil one-third cup of lemon juice and two tablespoons of butter or oil, and pour this over the potatoes and onions. Cover

closely till cold, and serve with squares of boiled beets.

Cream Pie

Whip one pint of cream stiff; add one-third cup of sugar, six marshmallows cut in very small pieces, and ten English walnuts crushed. Bake the crust or shell on outside of pie pan inverted. When cold and ready to serve, fill with the cream.

“Co-operation, not competition, is the life of business.”

Rose Cross Lodge

Our new 20-room Lodge provides very comfortable accommodations for guests. It is fully equipped with shower and tub baths and electric light and heat. The food served in the cafeteria is entirely vegetarian. Evening classes in the Rosicrucian philosophy, astrology, and expression are now being conducted and are open to guests. All interested are invited to pay us a visit.

For rates and particulars, address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Emblem Pins

These pins are made of Roman gold and enamel, showing the cross, the star, and the seven roses. They are very attractive and suitable to be worn by either men or women.

Price 75 Cents, Postpaid.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Centerville, Iowa. Jan. 27, 1925.
Rosierucian Fellowship,
Friends:

Little Miss Mary Marie, for whom I asked help of the Healing Department, is well and hearty again. She rested and slept better that afternoon and night than she ever had before since being sick. I did not know that writing the letter immediately put her in touch with you. Neither can I understand it yet, for the Helpers might not be assembled. But anyhow I have learned to accept as true many things that I used to "know(?)" to be false. Mary Marie was helped from the start, and we thank you most heartily.

May we all be able some time to devote a part of our lives to such a work!

Sincerely,

—J. D. M.

St. Paul, Minn., Mar. 19, 1925.
The Healing Department,
Dear Friends:

I am improving constantly, and all seems to be well. The parts of the spine that are grown together are feeling more sensitive, and it seems that they are more pliable.

I have no words to express myself as to how I feel towards you for your kindness in the matter of my healing. May the blessing of God rest upon you all and the Great Ones who direct the work.

Your friend and student,

—T. B.

Dunnville, Ont., May 5, 1925.
The Rosierucian Fellowship,
My Dear Friends:

I want to thank you for the quick help I received from you dear ones for my son. By mistake (I believe) he took some kind of poison. He was down town and my other son brought him

home in a fainting condition. We called two doctors, and they could give us little hope. I at once wrote a letter to you and also asked the Great Physician's help. Oh, how wonderful, for it was only about one hour after I had written my letter that the doctors said there was a wonderful change for the better. He is still in bed, but is better. Many, many thanks to you all. Pray for me that I may be stronger and of more help and service to all. With loving thoughts and true friendship, I remain,

Always yours,

—D. F. E.

HEALING DATES

May 5—11—18—25

June 2— 8—14—21—29

July 5—11—19—26

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

All Who Are Sick

Are invited to avail themselves of the ministrations of our Healing Department and the band of Invisible Helpers who operate in connection with it. The connection with them is made by means of a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is conducted on the freewill offering plan. For further information and application blank address,

Healing Department,

The Rosierucian Fellowship,

Oceanside, San Diego Co., California.

Echoes From Mt. Ecclesia

Chats With the Editor

THE RESIDENTS on Mt. Ecclesia have again settled down to their work after a most soul-satisfying Easter. The weather on Easter Sunday was ideal after the refreshing rains. The vegetation was never so green nor the flowers so bright. All nature was voicing the message of the One who on that day nineteen hundred years ago, gave us the living proof of life everlasting, and whose love for humanity caused Him to make the painful sacrifice on the cross in order to become the indwelling Earth Spirit, so that man and animal might have more abundant life.

On Good Friday night Madame Catherine Kennedy Antonius gave us a rare treat by presenting her illustrated travelogue, "A Trip to the Holy City." The trip was so realistic that one could almost imagine being on a steamer on his way to the Holy City. Madame Antonius presented pictures showing conditions as they were before and after the war, also described the customs of the natives, among whom she lived for three years.

Before the travelogue Dr. Frank Riley, with his excellent voice, sang the song entitled "Jerusalem." On the following evening Dr. Riley gave an address on "The Inner Significance of Easter." We must not forget to give credit to our orchestra and the individual musicians and singers who helped to make both meetings most enjoyable. Space will not permit us to give the full program.

The sunrise service on Easter was most impressive. The weather was really made to order. As the sun rose at 5:30 between the hills, which are formed in the shape of two pyramids, friends present, numbering about one hundred and thirty-five, were greatly impressed

with the grandeur of the scene, some to the point of tears. Madame D'Artell opened the service before the cross which is in the center of our botanical emblem, by singing "Eastertide" by Liddle, followed by an address by the writer. Two services followed, one at 11 A. M. and the other at 7:30 P. M., at which the addresses were given by Dr. Franziska Lash and the writer, respectively.

Another baby center has been started in Santa Monica, California, and much credit is due to Mrs. Mary Elizabeth Shaw and Dr. Lash, who have been mother and godmother to this new babe.

Many good reports are coming in from the North country as the result of Mr. Parchment's excellent work. At the present writing, May 5th, he is lecturing in Seattle, Washington, and will later lecture in Tacoma and Portland.

The writer will deliver the illustrated lecture which was so well attended in Los Angeles, entitled, "Jazz and Its Influence on the Young Men and Women of Today," in the San Diego Club House, 949 - 9th Street, on Monday evening, May 18th.

Mr. Darrow will deliver a lecture entitled, "Man and His Bodies," in the Woman's Club House in Escondido on the evening of May 27th.

ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

We have "The Riddle of Life and Death" and "Where Are the Dead?" done in Revised Braille, Grade One and a Half, by one of our members. If you know of a blind person who would like to read one of these books, we will loan it to you for one month.

The rest of the series will be transcribed and made available later.