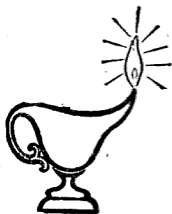


RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

Vol. 18

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NO 10

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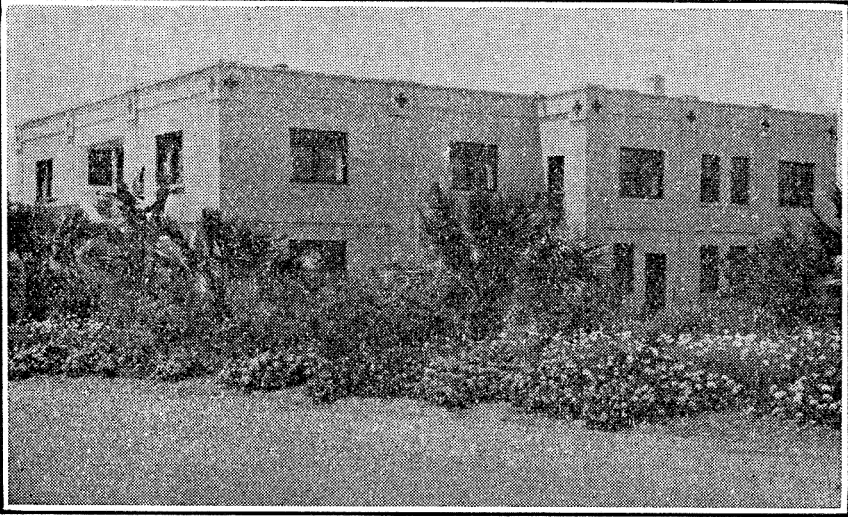
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Administration Building



Near the entrance to the Rosicrucian Fellowship grounds is the Administration Building, where the business offices and various departments of the work are located. The visitor entering the grounds is directed to the information office, which with its arbor projects toward the driveway. Here he has his inquiries answered, and some of the Fellowship literature is given him.

On the ground floor of the building are the print shop and bindery, where the various Fellowship books, pamphlets, lessons, etc., are published. The "Rays from the Rose Cross" magazine is printed here. The second floor is occupied by the Healing, Editorial, and Correspondence Course Departments, and the general offices.

The work in the various departments is constantly growing, and through the publications and correspondence courses the Fellowship teachings are spreading all over the world. These teachings were given to Max Heindel during the early part of 1908 by the Elder Brothers of the Rosicrucian Order. The more important were embodied in the monumental and epoch-marking book, "The Rosicrucian Cosmo-Conception," which appeared in 1909. It has been translated and printed in Spanish, Dutch, German, and French. It has also been translated into Italian and Swedish, ready for publication. Since the publishing of the "Cosmo-Conception" a number of other books giving out supplementary Rosicrucian teachings have been written by the same inspired and gifted mystic, among which may be mentioned "The Web of Destiny" and "Gleanings of a Mystic." These works taken together give the most far-reaching and satisfying philosophy that has ever been presented to the world.

Four correspondence courses are conducted in the Rosicrucian Philosophy, and there are two courses in Astrology based on the textbooks, "Simplified Scientific Astrology" and "The Message of the Stars." These courses are conducted on the freewill offering plan, and application blanks will be sent on request.

Current Topics

From the Rosicrucian H viewpoint

BY JOSEPH DARROW

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. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.

The Separation of Church and State

FOR MANY centuries the separation of Church and State has been a subject productive of much strife and controversy. During the Middle Ages the church quite largely gained control of matters of State, and its authority was little questioned. Later in various countries, one after another, a movement was started for the separation of Church and State so that the functions of the two might be carried on independently. This movement was at all points strenuously resisted by the Church, which invoked its spiritual authority to prevent the separation. The civil authorities, however, in many of the countries were fully convinced that the welfare of the people required it, and they fought with equal vigor to bring it about. The result was a long series of bitter conflicts, some of which were won by the Church and others by the State.

The Church today is nominally distinct from most of the State governments, but still it continues in several countries of Europe and America to exercise a potent influence behind the scenes in the manipulation of government functions. The latest conflict to break out in connection with this matter is in Mexico, where a great deal of strife is in progress owing to the determination

of the civil authorities to entirely divorce the government from all church influence, particularly interference from the foreign headquarters of any Church.

To fully understand the situation it will be necessary to go back to the days of ancient Lemuria before the so-called Fall of man, to the days of the Garden of Eden when man dwelt in a state of serenity and bliss. At that time his consciousness was not focused in the physical world, although he possessed a rudimentary physical body. It was focused in the etheric region, which constituted the Garden of Eden. Man was then not aware of the possession of a physical body any more than we are ordinarily aware of the possession of a spirit. He was guided in all of his activities by divine Hierarchs, of whom Melchisedec was the symbolic name.

At that period man was bisexual; the sexes had not been separated. Then came the Fall, which has played such an important part in ecclesiastical doctrines ever since. Man fell into generation under the influence of the Lucifer spirits, who gained access to his consciousness through the serpentine spinal cord. The woman, being more intuitive than the man, was the first to come under their influence. The knowledge which the Lucifers imparted to her and which was symbolized by the eating of the apple, was the knowledge of generation. By rejecting the guidance of their divine Guardians in this matter mankind brought upon themselves dire results, and much pain and sorrow have resulted ever since.

Following the separation of the sexes and the Fall came the separation of

Church and State, kings being appointed to take charge of the material interests of the race and priests to look after spiritual matters. Then in later centuries after the gradual development of manufacturing industries, came the separation of home and shop.

These three forms of separation, namely, the separation of the sexes, the separation of Church and State, and the separation of shop and home, have been productive of strife and inharmony ever since.

But the separation of the sexes was necessary in order that man might build a brain and become a thinking being; and since the Lucifer spirits interjected themselves into the situation and inculcated lust and strife, it was necessary to separate Church and State because the people had lost touch with the divine Hierarchs, and no one could be found among them who was sufficiently perfect to be capable of occupying the dual office of king and priest.

But this program of separation is not destined to endure forever. The time will come when humanity will again become double-sexed as they were in the days of ancient Lemuria, and eventually the Church and State will be reunited under One who will fill the dual office of king and priest as in the days of Melchisedec. Let us see when and under what conditions this will be brought about.

In the Sixth Epoch, that is, the Epoch which will succeed the present Aryan Epoch and which is spoken of as the New Galilee, our consciousness will again be focused in the etheric region. Sex will then have been spiritualized so that all of the elements of passion will have been eliminated from it, and thus the sin which constituted the original Fall of man will have been done away with. At

that time man will have developed a soul body, which will be his most active vehicle, although during that Epoch and the succeeding Seventh Epoch he will still possess a physical body, for both of these Epochs occur on Globe D of the Earth Period. The soul body will consist of the separated higher ethers of the vital or etheric body, which will constitute a vehicle of superlative spiritual light and power. The pioneers of the race are even now beginning to develop this body, which appears as a golden aura or aureola about them. In his soul body man will then be at perfect liberty to leave his physical body at any moment and function entirely upon the etheric plane, going from one part of the etheric world to any other part almost with the speed

of light. He will still possess his physical body for the reason that certain lessons in the mastery of matter will still have to be learned through the use of this body, but his consciousness will be largely employed in the etheric region.

That will be an era of unity. Then humanity will all be a spiritual unit, one great harmonious family. All the selfishness and strife which we see about us now will have disappeared. Physical bodies will then be generated through sex as they are now, but in an entirely pure and sinless manner. Much of the life will be lived in the etheric world, and the artificial conditions which now separate home and shop will have disappeared. Man will require but little food, and this will be obtained from nature without the laborious processes now necessary. The climate will have changed, and comparatively little clothing will be required.

At that time Christ will return as the great unifying Leader of the New Galilee, to assume direct charge of all the affairs of man, both spiritual and sec-

Current Topics

ular. He will combine in Himself the dual office of "king and priest after the order of Melchisedec." He and He alone possesses the spirituality and the wisdom necessary to combine these two offices. Even Jesus of Nazareth and Christian Rosenkreuz, who will probably be the highest Initiates of the Earth Period, would not be able to exercise this dual function. Then the second coming of Christ will occur. Then the Golden Age

THE SECOND COMING

of man will have arrived, and a glorified humanity will people the earth who will seek to do only the will of God. Then the Garden of Eden will again have been brought into existence, a glorious Garden, far beyond the perfection of the original. At that time man will not only be pure and spiritual in his nature, but he will also have developed the creative mind, by which he can accomplish marvels such as we at the present time can only dream of.

From the preceding it may be seen that the union of Church and State cannot occur until the majority of mankind have developed their soul bodies. Any effort to combine them in the present imperfect state of man is going against cosmic facts and must necessarily fail. The Church for many centuries must confine itself exclusively to developing the spiritual side of man with no attempt to combine the functions of government with its own functions. For many centuries the arts and crafts and civil governments of the world must be run on an independent basis, under independent rulers, with no attempt to bring them under Church jurisdiction. Any premature attempt to combine the two will result in nothing but failure. No individual on the earth at the present time, no head of any Church organization, is developed in spirituality to the point

where he is capable of filling the twofold office of king and priest.

Through altruism and service to the race man must develop his soul body. Through the arts and crafts and the functions of civil government he must develop his mind and will power. Then when both phases of development have progressed to the necessary point, the union of Church and State will be possible, but they cannot be combined until that time. Christ cannot and will not return before. He cannot exercise the double office of king and priest until then. Therefore we see the foolishness and lack of spiritual vision which are involved in the fruitless efforts prematurely to combine Church and State and in the efforts of the Church to obtain temporal power. The Church must confine itself to religion. Its ambitions for temporal power must be abrogated. The cosmic facts prove it beyond the shadow of a doubt.

The State and statecraft represent the male ideal, having under their charge the arts and crafts, and are symbolized by Hiram Abiff. The Church and priestcraft represent the female ideal, having charge of the religious instruction of mankind, and are symbolized by the Virgin Mary. The State represents

the Sons of Cain, who evolve through knowledge of CAIN AND OF SETH and the development of their creative powers. The Church represents the

Sons of Seth, who advance through spiritual faith and devotion. The Sons of Cain and the Sons of Seth must eventually amalgamate. The male and the female ideals must eventually coalesce. All this will be brought about in due time in the Golden Age of the New Galilee, but trying to force it before conditions are ripe will only court disaster.

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.

Wayfarer

BY JOHN OXENHAM

In Christ there is no East nor West,
In Him no South nor North,
But one great Fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find,
His service is the golden cord,
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be—
Who serves my Father as a son,
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth.

Symbols of Ancient and Modern Initiation

BY MAX HEINDEL

PART II

THE ALTAR WAS made of *brass*, a metal not found in nature, but made by man from copper and zinc. Thus it is symbolically shown that sin was not originally contemplated in our scheme of evolution and is an anomaly in nature as well as its consequences, death and pain, symbolized by the sacri-

ficial victims. But while the Altar itself was made from metals artificially compounded, the fire which burned thereon unceasingly was of divine origin, and it was kept alive from year to year with the most jealous care. No other fire was ever used, and we may note with profit that when two presumptuous and rebellious priests dared to disregard this command and use strange fire, they met

with an awful retribution and instant death. When we have once taken the oath of allegiance to the mystic Master, the *Higher Self*, it is extremely dangerous to disregard the precepts then given.

When the candidate appears at the eastern gate he is "poor, naked, and blind." He is at that moment an object of charity, needing to be clothed and brought to the light, but this cannot be done at once in the mystic Temple.

During the time of his progress from the condition of nakedness until he has been clothed in the gorgeous robes of the high priest there is a long and difficult path to be traveled. The first lesson which he is taught is that man advances by sacrifices alone. In the Christian Mystic Initiation when the Christ washes the feet of His disciples, the explanation is given that unless the minerals decomposed and were offered us as embodiments for the plant kingdom, we should have no vegetation; also, did not the plant food furnish sustenance for the animals, these latter beings could not find expression; and so on, the higher is always feeding on the lower. Therefore man has a duty to them, and so the Master washes the feet of His disciples, symbolically performing for them the menial service as a recognition of the fact that they have served Him as stepping-stones to something higher.

Similarly, when the candidate is brought to the brazen altar, he learns the lesson that the animal is sacrificed for his sake, giving its body for food and its skin for clothing. Moreover, he sees the dense cloud of smoke hovering over the altar and perceives within it a light, but that light is too dim, too much enshrouded in smoke, to be of permanent guidance to him. His spiritual eyes are weak, however, and it would not do to expose them at once to the light of greater spiritual truths.

We are told by the apostle Paul that the Tabernacle in the Wilderness was a shadow of greater things to come. It may therefore be of interest and profit to see what is the meaning of this brazen

altar, with its sacrifices and burning flesh, to the candidate who comes to the Temple in modern times. In order that we may understand this mystery, we must first grasp the one great and absolutely essential idea which underlies all true mysticism, viz., that these things are *within* and not without. Angelus Silesus says about the Cross:

"Though Christ a thousand times in
Bethlehem be born,
And not within thyself thy soul will be
forlorn.
The Cross on Golgotha thou lookest to
in vain,
Unless within thyself it be set up again."

This idea must be applied to every symbol and phase of mystic experience. It is not the Christ without that saves, but *the Christ within*. The Tabernacle was built at one time; it is clearly seen in the Memory of Nature when the interior sight has been developed to a sufficient degree, but no one is ever helped by the outward symbol. We must build the Tabernacle within our own hearts and consciousness. We must live through, as an actual inner experience, the whole ritual of service there. We must become both the altar of sacrifice and the sacrificial animals lying upon it. We must become both the priest that slays the animal and the animal that is slain. Later we must learn to identify ourselves with the mystic laver, and we must learn to wash therein in spirit. Then we must enter behind the first veil, minister in the East Room, and so on through the whole Temple service till we *become* the greatest of all these ancient symbols, the Shekinah Glory, or it will avail us nothing. In short, before the symbol of the Tabernacle can really help us, we must transfer it from the wilderness of space to a home in our hearts so that when we have *become* everything that that symbol is, we shall also have become that which it stands for spiritually.

Let us then commence to build within ourselves the altar of sacrifice, first that

we may offer upon it our wrong-doings and then expiate them in the crucible of remorse. This is done under the modern system of preparation for discipleship by an exercise performed in the evening and scientifically designed by the Hierophants of the Western Mystery School for the advancement of the aspirant on the path which leads to discipleship. Other schools have given a similar exercise, but this one differs in one particular point from all the previous methods. After explaining the exercise we shall also give the reason for this great and cardinal difference. This special method has such a far-reaching effect that it enables one to learn now not only the lessons which one should ordinarily learn in this life, but also attain a development which otherwise could not be reached until future lives.

After retiring for the night the body is relaxed. This is very important, for when any part of the body is tense, the blood does not circulate unimpeded; part of it is temporarily imprisoned under pressure. As all spiritual development depends upon the blood, the maximum effort to attain soul growth cannot be made when any part of the body is in tension.

When perfect relaxation has been accomplished, the aspirant to the higher life begins to review the scenes of the day, but he does not start with the occurrences of the morning and finish with the events of the evening. He views them in *reverse* order: first the scenes of the evening, then the events of the afternoon, and lastly the occurrences of the morning. The reason for this is that from the moment of birth when the child draws its first complete breath, the air which is inspired into the lungs carries with it a picture of the outside world, and as the blood courses through the left ventricle of the heart, each scene of life is pictured upon a minute atom located there. Every breath brings with it new pictures, and thus there is engraved upon that little seed atom a record of every scene and act in our

whole life from the first breath to the last dying gasp. After death these pictures form the basis of our purgatorial existence. Under the conditions of the spirit world we suffer pangs of conscience so acute that they are unbelievable for every evil deed we have done, and we are thus discouraged from continuing on the path of wrongdoing. The intensity of the joys which we experience on account of our good deeds acts as a goad to spur us on the path of virtue in future lives. But in the post-mortem existence this panorama of life is re-enacted in reverse order for the purpose of showing first the effects and then the causes which generated them that the spirit may learn how the law of cause and effect operates in life. Therefore the aspirant who is under the scientific guidance of the Elder Brothers of the Rosicrucians is taught to perform his evening exercise also in reverse order and to judge himself each day that he may escape the purgatorial suffering after death. But let it be understood that no mere perfunctory review of the scenes of the day will avail. It is not enough when we come to a scene where we have grievously wronged somebody that we just say, "Well, I feel rather sorry that I did it. I wish I had not done it." At that time we are the sacrificial animal lying upon the altar of burnt offerings, and unless we can feel in our hearts the divinely enkindled fire of remorse burn to the very marrow of our bones because of our wrongdoings during the day, we are not accomplishing anything.

During the ancient dispensation all the sacrifices were rubbed with salt before being placed upon the altar of burnt offerings. We all know how it smarts and burns when we accidentally rub salt into a fresh wound. This rubbing of salt into the sacrifices in that ancient Mystery Temple symbolized the intensity of the burning which we must feel when we as living sacrifices place ourselves upon the altar of burnt offerings. It is the feeling of remorse, of deep and sincere sorrow for what we have done,

which eradicates the picture from the seed atom and leaves it clean and stainless, so that as under the ancient dispensation transgressors were justified when they brought to the altar of burnt offerings a sacrifice which was there burnt, so we in modern times by scientifically performing the evening exercise of retrospection wipe away the record of our sins. It is a foregone conclusion that we cannot continue evening after evening to perform this living sacrifice without becoming better in consequence and ceasing, little by little, to do the things for which we are forced to blame ourselves when we have retired for the night. Thus, in addition to cleansing us from our faults this exercise elevates us to a higher level of spirituality than we could otherwise reach in the present life.

It is also noteworthy that when anyone had committed a grievous crime and fled to the sanctuary, he found safety in the shadow of the altar of sacrifice, for there only the divinely enkindled fire could execute judgment. He escaped the hands of man by putting himself under the hand of God. Similarly also, the aspirant who acknowledges his wrongdoing nightly by fleeing to the altar of living judgment thereby obtains sanctuary from the law of cause and effect, and "though his sins be as scarlet, they shall be white as snow."

The Brazen Laver

The brazen laver was a large basin which was always kept full of water. It is said in the Bible that it was carried on the backs of twelve oxen, also made of brass, and we are told that their hind parts were toward the center of the vessel. It appears from the memory of nature, however, that these animals were not oxen but symbolical representations of the twelve signs of the zodiac. Humanity was at that time divided into twelve groups, one group for each zodiacal sign. Each symbolic animal attracted a particular ray, and as the holy water used today in Catholic churches

is magnetized by the priest during the ceremony of consecration, so also the water in this laver was magnetized by the divine Hierarchs who guided humanity.

There can be no doubt concerning the power of holy water prepared by a strong and magnetic personality. It takes on or absorbs the effluvia from his vital body, and the people who use it become amenable to his rule in a degree commensurate to their sensitiveness. Consequently the brazen lavers in the ancient Atlantean Mystery Temples, where the water was magnetized by divine Hierarchs of immeasurable power, were a potent factor in guiding the people in accordance with the wishes of these ruling powers. Thus the priests were in perfect subjection to the mandates and dictates of their unseen spiritual leaders, and through them the people were made to follow blindly. It was required of the priests that they wash their hands and feet before going into the Tabernacle proper. If this command were not obeyed, death would follow immediately on the priest entering into the Tabernacle. We may therefore say that as the keyword of the brazen altar was "justification," so the central idea of the brazen laver was "consecration."

"Many are called but few are chosen." We have the example of the rich young man who came to Christ asking what he must do to be perfect. He asserted that he had kept the law, but when Christ gave the command, "Follow me," he could not, for he had many riches which held him fast as in a vice. Like the great majority he was content if he could only escape condemnation, and like them he was too lukewarm to strive for commendation merited by service. The brazen laver is the symbol of sanctification and consecration of the life to service. As Christ entered upon his three years' ministry through the baptismal waters, so the aspirant to service in the ancient temple must sanctify himself in the sacred stream which flowed from the molten sea. And the mystic

Mason endeavoring to build a temple "without sound of hammer" and to serve therein must also consecrate himself and sanctify himself. He must be willing to give up all earthly possessions that he may follow the *Christ within*. Though he may retain his material possessions, he must regard them as a sacred trust to be used by him as a wise steward would use his master's possessions. And we must be ready in everything to obey this Christ within when He says, "Follow me," even though the shadow of the

Cross looms darkly at the end, for without this utter abandonment of the life to the Light, to the higher purposes, there can be no progress. Even as the spirit descended upon Jesus when He arose from the baptismal water of consecration, so also the mystic Mason who bathes in the laver of the molten sea begins dimly to hear the voice of the Master within his own heart teaching him the secrets of the Craft that he may use them for the benefit of others.

(To be continued)

The Hunchback

BY GERALD BRYAN

WLD AM I in body, yet hardly threescore years have run their course. Ah! my brother, if you could but know what is crowded into those years, you would think me old indeed—in wisdom as well as in body. But no, you will not have it; the price is too great, and I would not have you pay it. With all my soul I wish that I had not.

Look at my body! It is a misshapen thing. From my birth it was so. My mother I never saw, for when I came into the world, she went out. How they hated me for it!

And oh, how I loved the mother I had never seen. She would come to me, a fairy thing—in the night—and I would cry my heart out upon her breast. I was a child, longing to be loved, and yet no one to love. But at night it was different. I was in another world. Hated and despised in the day, I came into my own at night. When the sun shone, I was grotesque, hideous—the head much too large, fitted into a hump; spindling legs below much too small for the mass above. But when the shadows projected their long fingers, and I lay in my bed staring into the nowhere, the pictures would come, pictures of another world.

I saw my mother there. It was she who caressed and smoothed out my misshapen form so that I became like the sons of other mothers. How lovely she was! And how noble the form which she fashioned for me. I was tall and straight, like a god, I thought. How wonderful it was!

But soon the pictures no longer flowed. Childhood days are quickly over, and all too soon I was chained to my prison body. I could no longer see my mother's face. You, my brother, do not know what it is to be despised. You have never had people shrink from you as though you were some loathsome reptile. You do not know what it is to have the love within you turn to hate, a venomous thing that scatters poison in its path. Such has been my life.

I became the homeless wanderer. Ever the call would come, and I would go, but never the satisfaction of a completed journey, never the joy of finding what I sought. A strange lure for ancient things possessed my soul. The ancient civilizations of Mexico and Central America attracted me to their haunts, and I would sit for hours upon the site of what was once the height of Maya art

and culture and be filled with the most exquisite pain. My body, even at thirty years, was aged, and seemed as old as the ruin around me. Both had become decadent, and there was a sort of an understanding, as it were, between us, which I cannot express in words. But once again the lure would possess me. Search I must for something I knew not what. I was ever seeking, and never, never finding.

And so my life went on, until one year I was in Europe—drawn there by a force greater than my own will. I had during that year taken a sudden interest in the architecture of the medieval period, and would make excursions to many remote and out-of-the-way places to follow my whim, even though I wracked my body by so doing. And so one day I found myself, without guide or accurate knowledge of my exact locality, gazing up toward a rocky prominence where the outlines of an old castle jettied its towers into the sky of the fast closing day. There was a threat of rain in the air, and not relishing a night in the open I laboriously made my way toward the ancient ruin above me.

The castles of medieval times were fortresses placed in the most inaccessible places, and long before I reached the heights I was berating myself for following the foolish whim for exploration which possessed me. There was very little hope of the castle being tenanted in any way, or indeed that it would offer any comfortable shelter for the night, but I pressed on through the thick forest growth until I came to a footpath which offered better ascent.

Here was I, a wayfarer in the mountains called the Black Forest of Germany, and somewhere below in the valley flowed the waters of the Rhine. This land during the medieval period was steeped in legendary lore, and almost unconsciously I found myself recalling some of the tales I had read as a boy of the strange beliefs of the peasants that once frequented these forests. A peculiar and delicious depression settled over me.

The shadows that descended seemed to hide the fabled creatures of the wood: the elves, dwarfs, goblins, that were so real to the peasantry that once lived in the forest about me—and, if we will but admit it, *real to us* when once we permit their admission into our consciousness.

The darkness became greater as I penetrated deeper into the forest, and I could not escape an occasional chill of fear as I made my way through the shadows that reached out to me with mysterious hands. I reasoned with myself that this was merely an atavistic reminder of the past; that in the days of early humanity there were indeed all sort of dangers from man and beast, and that through heredity the fear of these things was still with us. But no; reason sometimes is of little avail, and before long the feeling broke upon me that I should not go on toward the castle that lay in front of me.

I told myself how ridiculous this feeling was, and it was only by the utmost use of my will and the consciousness of the gathering storm that I pressed on. I did not then know why it was that I was drawn there, nor why it was that I dreaded to approach that ancient ruin, but I know now.

As if to lead me on despite my fears, a flash of lightning illuminated the forest before me, and there, outlined against the sky, were the towers of the castle. Cheered by the prospect of some kind of a shelter from the storm, I hurried up the steep pathway, blinded by the electrical display and yet somehow able to keep my feet.

And then as I peered through the darkness, a faint light glowed just ahead of me. Oh, how welcome is a light to the wayfarer who is lost and hungry! It tells of human kindness, of shelter, and of food. Coming from friend or foe it is welcome, for above all else it holds back the imaginings of the subconscious part of us and focuses the mind upon the things of the tangible world. With the light as guide I was soon standing at the base of the castle wall, and fumbling

around in the darkness I at last found the knocker on the portcullis. A great bell clanged within, and after a minute or two of waiting, the portcullis was slowly raised. A peasant, with lantern held before him, blinked out at me.

"Kind sir," I said, as soon as I had the breath to speak, "I'll gladly pay for food and lodging for the night."

He hesitated a moment, and seemed about to refuse, when a gust of wind driven by the approaching storm almost extinguished the lantern. At that moment I edged myself into the hallway. Angrily he turned upon me, when suddenly his whole demeanor changed. He stood looking dumbly at me, and a ghastly fear overspread his countenance.

"God!" he gasped, recoiling from me in horror, while his voice choked incoherently in his throat.

I had hardly expected such a reception, though sometimes the sudden sight of my distorted form has caused women to faint. I had long been used to that sort of thing, and had even cultivated a sort of cynical amusement in noticing the way persons recoiled from a glance at my form.

"My good man," I said, "there is nothing to be afraid of; I assure you I am quite harmless."

The lantern shook and clattered in his hand. He opened his mouth to speak, but no words came, only a rumbling in the throat. Fear rooted his large frame to the floor, which seemed all the more ridiculous in so large a man. I even took pleasure in watching that big ox-like figure go through all the absurd twistings of the badly scared person, which now I am ashamed to confess.

Finally, gathering himself together, he turned, and with his lantern penetrating the darkness he moved through a labyrinth of passages until he paused before a great doorway.

"Your chamber," he said, his voice rasping in his throat; "you will find everything just as it was left. The pledge has been kept."

What did the man mean? I thought. But I entered just the same, for the muffled roar that sounded in my ears told me that the storm without had broken in all its fury. Entering after me he carefully closed the great armored door and began to busy himself with lighting the many lamps scattered around the chamber so that the great room glowed with light. I then realized that I was in the *donjon* or keep, the most strongly fortified room of the castle.

My host, somewhat more composed, now motioned me toward a chair in front of a table, saying with the utmost deference, "Rest, kind sir, and you shall have food and drink." With that he made for the doorway, and I was alone with my thoughts.

There was something peculiar, even incredible, about this room and about this man. Here was a ruined castle of the medieval period, and yet within it was a great chamber that had somehow been kept intact all these centuries. Somehow it had escaped rifling by the robber knights of old and the petty thieves and vagrants of the present. Everything was in order, just as the feudal lord had apparently left it. And here was this man who seemed to be more in keeping with the feudal age than with the present—a peasant type, suspicious, ox-like in his thought and action, and apparently with all the superstitions of his ancestors. Everywhere I looked the relics of the past confronted me. Over to the side of the chamber was a high canopied bed with great carved posts inlaid with ivory. The coverlets, bolsters, and pillows were still in good condition but yellow with age, and had been protected from the dust of centuries by a silken covering.

Somehow, as I stood there contemplating the scene before me, a sense of quietude and peace came upon me. Here I was privileged to gaze upon the inner chamber of one of the barons of long ago. Nothing had been tampered with. In this place the lord and his lady had

lived, had loved, and here they probably had died. Around me were evidences of the life they had lived. On one side of the bed was a portrait of the wife, a woman of delicate beauty and refinement, but the saddened expression in the large eyes and the wistful expression around the mouth told their story of suffering. I could almost imagine that my mother had looked like that, and it recalled to me the pictures of my childhood days. In striking contrast was the portrait on the other side of the bed. Here was a man almost brutal in appearance, yet regal and stately in bearing. Pride, arrogance, masterfulness, were written on that face, and as I gazed upon it a cold shiver went through my body. For this man, whose painted eyes gazed into my own, held a message which I dared not contemplate, neither did I understand it.

A terrible thought was forming in my mind, when it was broken by the return of my host. He carried a tray of food, which he placed upon the table. It is strange what food and drink can do for one who is tired. I fell to eating with relish the hot soup and biscuits, reinforced by cheese and the best of wine that had ever raced through my arteries. Warmed and cheered by my repast, I now turned my attention to my host.

"Ah, my friend," I said, "to whom am I indebted for this good food?"

"To Karl von Achenbach, Duke of Torgau," he replied, without taking his eyes from my face.

"And is he to be seen?" I asked, a little taken aback by his answer.

"The Duke of Torgau died three hundred years ago, and left no heirs," came the answer.

"But surely," I said, "these good biscuits were made by you, and it is to you I am indebted. A dead duke, in the tomb three hundred years, can have nothing to do with the feeding of a hungry traveler who has happened to wander in upon your hospitality."

The body of the peasant crowded down into his chair. "The Duke of

Torgau was a powerful man in life, sir, and is powerful in death."

"But certainly," I said, "you do not believe—"

"I do not know, sir, but there have been stories handed down by my ancestors. When he lay dying on that bed there, he swore he would come back."

The man was staring at me with a strange expression in his eyes. "Nonsense," I said, but all the while a chill played up and down my spinal column.

"It was told me as a child, sir, and I cannot get the thought out of my mind. My father was always looking for him, and so was his father before him." Fear played through his ox-like eyes.

"Look at this," he said, moving over to a huge easel and uncovering a portrait. It was a picture of a death-bed scene. Propped up on pillows was the powerful frame of a man far past the prime of life. The cheeks were sunken, and the eyes stared out over a great nose with startling effect. In front of him was a document, and in a kneeling position by the bed was the figure of a peasant in the act of swearing fealty to his lord, one of the feudal barons of long ago.

The man at my side pointed toward the figure of the peasant. "My ancestor," he said; "he swore fealty to him, not only in life but in death. He swore to pass this fealty to the descendants in his line. It has passed to me. I have remained in this castle all of my life. I dare not leave."

"But surely," I said, "this is utter foolishness."

"I dare not leave," he repeated.

"It's foolishness!" I shouted at him in a sudden heat of anger, to which I have always been subject.

With that he recoiled from me in great terror and scrambled for the door. Casting one last scared look my way, in a moment he was out of the great chamber.

"Idiot!" I shouted after him, and then suddenly the humor of it seemed to strike me, and I laughed long and loud. Yes, I laughed; why, I do not know. In

my better moments I would have cried, but in this strange room I laughed.

"I shall sleep in the Duke's bed to-night," I said to myself. "He would turn over in his tomb if he knew the beautiful form of the hunchback would crawl beneath the silken coverlets." I laughed again, and the walls laughed back at me.

Kicking off my shoes I clambered up on the great spread, and I must have fallen asleep immediately. At least I remember nothing until out of a dreamless sleep my consciousness began slowly to function. I seemed to know exactly where I was, and, feeling cold, I crawled down under the covers. As I did so, I was conscious of a delicious perfume.

And such a perfume! Never shall I forget its effect. It entered my nostrils. It pervaded my spirit. It filled me with a nameless longing. A thousand memories crowded my brain at the one time. Then, in some marvelous way, pictures began to pass before my consciousness—pictures like those I had seen in my boyhood days but had long since forgotten. Entranced I watched their passing as one would pictures on the screen, and all the while every event, every movement, of that panoramic review was interwoven with my life. I shall never forget it.

That which was recorded there seared my soul, filled me with terrible anguish, for all the pain and misery, the joy and happiness, of existence were concentrated into a few moments of mortal time. God! I murmured, can this be true? Can this be true? I knew in my soul that it was, yet I dared not face the truth. It was too horrible.

You, my brother, think me mad, but I was never more sane. At that moment I knew everything; there was no knowledge that I could not have had, so it seemed, but I could not face it. If life and eternity, the whole of existence, had depended upon it, I could not.

At last I broke the spell. The pictures stopped, and I tore the covers from my body and rolled to the floor. I began a

search of the room, looking, hunting, hoping for some tangible evidence of that which I had seen. At last I found it. Placed carefully away in a drawer of the desk was that which I was seeking. Tearing off the strings of the manuscript I at last had it spread out on the desk—and here is what I read:

"I, Karl von Achenbach, Duke of Torgau, leave this document in safe hands, to be passed down the centuries until one shall come who shall claim it. All my wealth is for him who carries out this command, and all my curses for him who, whether wittingly or unwittingly, breaks the chain of descent of this document. It must be handed down from father to son, from vassal to vassal, until he who possesses the countersign shall come.

"I, Karl von Achenbach, Duke of Torgau, am dying. But the fire within me becomes more powerful as the fires of my physical body burn low. Nothing can extinguish that fire. It shall burn long after my body is placed in the tomb. It shall not die. I, Karl von Achenbach, need no priestly rite to tell me that. Would though I had lived more softly during my life. I have been strong. I have been cruel. My liegemen have served me well because they feared me. They feared the might of my arm and the thunder of my word in the battle fray. Would that they had loved me! Yet one does love me, and it is he who shall serve me best, even as I served him once on the field of battle. He shall carry this document to those who come after me—until I, Karl von Achenbach, Duke of Torgau, shall claim it! For know it, ye spirits around me, I, Karl von Achenbach, shall not die. I shall not die!

"Even as I shall live, so shall the spirit of the lovely Lady of L——! She shall live again. Ah! perchance in a form more beautiful, if that be possible. Miserable man that I am! I killed her. I broke her heart. This bed no longer holds her sweet presence. Her perfume still haunts the coverlets, but she is not

here. I shall seek her in the world of angels and in the world of men, and some day I shall find her. I shall return to this chamber and drink again of her perfume. In this stronghold of the castle no one will find his way save he who is my prototype. This shall be the countersign for my guard. Woe be unto him who does not keep the watch, for I, Karl von Achenbach, Duke of Torgau, will not die! I shall return!"

Brother, my story is ended. The castle

still stands in the vastness of the Black Forest, but I dare not return. One glance at that inner chamber and one whiff of that delicate perfume would bring anguish to my soul. I seek to escape even the memory of it, but still it haunts me sleeping or waking. I know now why I am eternally seeking and never finding. For I, my brother, softened in spirit by suffering, aged in body—I, the hunchback, the hated and despised—I am Karl von Achenbach, Duke of Torgau. *I have returned!*

A Grain of Applied Psychology

BY JOS. P. HENNINGS

ONE CANNOT study the theory of evolution without becoming an extreme optimist as to the future of humanity. Once his eyes have been opened he sees the process going on and on, and the "signs of the times" seem not at all alarming. Evolution is going on at an ever accelerating pace. Whereas, according to scientists, it took twelve million years to produce the highest type of reptile, there is not the slightest doubt that the present low status of humanity will be overcome in a much shorter period of time. While we, the older generation, have seen marvels of achievement in material science, our children will see marvels of achievement in *applied* psychology, philosophy, art, and religion.

We are only at the beginning of a mighty transition period from concrete to abstract thought, manifesting itself in a great mental housecleaning. One by one crude old pieces of furniture in the line of concrete thought are being discarded and replaced by something finer, more ethereal, more abstract. The artist of today who would dare to picture God as a venerable old man with a long beard, sitting on a throne in the clouds, would earn nothing but ridicule. Heaven is no longer the abode of winged angels

practicing on string instruments, nor is hell a place of torture everlasting, with a physical fire burning our physical bodies.

Though we may use the same words, their meaning has changed. Though we still speak of sin and punishment, we mean cause and effect. The recognition of the law of cause and effect, after that law has been generally accepted, has become common property, is undergoing a still further development. The psychologist conceives of this law as having a *threefold* aspect: action, reaction, retroaction. Once this conception becomes common property it will mean a mighty forward plunge for evolving humanity.

Action, reaction, retroaction, are big-sounding words for a simple truth. Thrust your hand through a window pane—action; the breaking of the glass—reaction; your painfully bleeding knuckles—retroaction. A simple truth, yet far from being realized when it comes to such subtle "actions" as thoughts; an old religious teaching now shifted into the domain of science.

Whatever we think, say, or do not only brings about a logical reaction on the part of the object involved in the outside world, but also retroaction in ourselves. As a youngster I was often extremely puzzled by the assertion of my

religious instructors that it was possible to sin in my thoughts. I could readily understand the harm done by bitter words or bad deeds, but absolutely failed to see the possibility of "sinning in my thoughts." In other words, I understood reaction but not retroaction. We cannot indulge in angry thoughts without making ourselves more inclined to give way to anger. We cannot entertain a single sensual thought without becoming just that much more sensual. In the light of this understanding we do well to watch our "little" sins, namely, *thoughts* of irritation, impatience, superstition, intolerance, and above all of fear, sensuality, vanity, sex. Boomerang-like, these thoughts come back to us, causing many sores on our ethereal bodies, creating bad mental habits. "Sow a thought, reap a habit; sow a habit, reap a character; sow a character, reap a destiny!"

We often do things harmful to our fellow men, though "meaning well." Rosicrucian students know that such deeds likewise bear their undesirable fruit, but that the perpetrators do not have to suffer as much as if they had done the same thing with the intention to harm. Why? There is the deed done in ignorance bringing about the logical reaction, but the retroaction, being based on the good intention, is good.

There is a positive as well as a negative side to everything. Not only our sins, but also our *good* thoughts, words, and deeds come back to us, boomerang-like, and make for *soul growth*. It is wonderfully consoling to realize that every good, constructive thought immediately brings its reward in the way of an uplifting retroaction. If, therefore, we are as yet too weak to master our thoughts of self-gratification and desire, we can, nevertheless, offset their destructive retroactions by daily censorship and good resolve.

Retroaction is one of the greatest "discoveries" in the field of psychology, which remains only to be universally applied to work wonders. As yet it has

been used only by specialists in the form of psychoanalysis, which is nothing but digging out old bad retroactions and replacing them by the retroactions of good, constructive thoughts. But why wait until the consequences of sins—usually sins of thought—have become old and hard to discover? Why not go one step further and apply this "new" knowledge in the form of *daily retrospection* as taught by the Rosicrucian philosophy? To make it more palatable to the scientists and to spare them the necessity of giving credit to a religious philosophy, I propose to call it "daily auto-analysis."

"There is only one salvation, applied knowledge!" I rejoice over the possibilities of applied psychology. Religion is barred from our public schools, but science is not. There is no reason why the teaching of a simple psychological truth like the above should not be included in the curriculum of our public schools. One of the most helpful, most practical of Max Heindel's teachings, *daily retrospection*, would thus find universal recognition. Evolution, spiritual evolution, would then set in at an unprecedented pace; and peace on earth, good will toward men, would be brought within the bounds of our vision through "a grain of applied psychology."

The Unexpressed

Strive not to say the whole! The poet in
his art
Must intimate the whole, and say the
smallest part.
The young moon's silver arc her perfect
circle tells;
The limitless within Art's bounded out-
line dwells.
Of every noble work the silent part is
best;
Of all expression, that which cannot be
expressed.
Each act contains the life, each work of
art the world,
And all the planet laws are in each dew-
drop pearled. —Story.

Inri-Emmanuel

A Rosicrucian Story of Jesus the Christ

By J. H.

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(Continued from September)

THE EXPRESSION, "the cleansing blood of Christ Jesus," means that as the blood flowed on Calvary, it bore with it the great Sun Spirit Christ, who by that means secured admission to the earth itself and since that moment has been its Regent. He diffused His own desire body throughout the planet, thereby cleansing it from the vile influences which had grown up under the regime of the Race Spirits.

Under the Law all sinned; nay, more, they could not help it. They had not evolved to where they could do right for love's sake. The desire nature was so strong that it was an impossibility for them to rule it altogether, therefore their debts engendered under the Law of Consequence piled up to monstrous proportions. Evolution would have been terribly delayed and many lost to our life wave altogether if some help had not been given.

Therefore did Christ come "to seek and to save that which was lost." He took away the sin of the world by His cleansing blood, which gave Him entrance to the earth and its humanity. He purified the conditions, and we owe it to Him that we are able to gather for our desire bodies purer desire stuff than formerly. He continues working to help us by making our external environment constantly purer.

Had Christ Jesus simply died, it would have been impossible for Him to have done this work. But the Christians have a *risen Savior*; one who is ever present to help those who call upon His Name. He suffered, was *killed*, and *resurrected*.

His disciples did not see Him in His glory until they saw His body alight and His spirit shine from within on the

Mount of Transfiguration. It is of the very highest significance that *His real work took place subsequent to that event*.

The mission of Christ in addition to saving the lost was to make Initiation possible to all; therefore Jesus was not a Levite of the class to which priesthood came by inheritance. He came from the common people and, though not of the teacher class, His teaching was higher than that of Moses.

Christ Jesus did not deny Moses, the law, nor the prophets. On the contrary, He acknowledged them all and showed the people that they were His witnesses, as they all pointed to One who was to come. He told the people that those things had served their purpose and that henceforth Love must supersede Law.

The Christian religion is not looking for One who *is* to come, but for One who is to come *again*. And He does come again annually as the Cosmic Christ to the whole earth, when He enters the earth at Christmas to permeate it with His life, and to emerge again at Easter. He is also responsible for the inner urge towards right living which humanity is experiencing at the present time by virtue of the fact that His etheric emanations from the center of the earth pass outward through mankind and stimulate them to live a higher and better life.

The Burial

Towards sunset after the Crucifixion Joseph of Arimathea, a highly respected member of the council who was himself living in expectation of the coming of the Kingdom of God and who was secretly a disciple of Christ, appeared before Pilate and informed him that Jesus of Nazareth, whom he had condemned to the cross, was a member of a secret Order which was under the protection of the emperor. This informa-

tion struck terror into the heart of Pilate, and he immediately sent a soldier with orders to release Christ if He were yet alive. On hearing from the captain that He was already dead, he ordered that the body be given to Joseph, who had expressed his desire to bury it.

So Joseph of Arimathea and another secret disciple of Christ named Nicodemus came to the cross where the friends of Jesus and the women were still watching, bringing with them a mixture of myrrh and aloes weighing nearly a hundred pounds. After taking down the body of Jesus they wrapped it in linen together with the spices according to the Jewish mode of burial. There was a garden near the place where Christ and the two robbers had been crucified, and in that garden was a tomb hewn in the rock, prepared for Joseph himself, in which no one had yet been buried. And so, because it was the Preparation Day and the tomb was close at hand, they put the body there, and then rolled a stone against the entrance to close it. The women who had come with Christ from Galilee followed close behind, and saw the tomb and how His body was placed. Then they returned to the city.

On the next day the priests and the Pharisees, when they heard that the body had been removed and buried, came in a body to Pilate, and said:

"Sir, we remember that during his lifetime that impostor said that after two days he would rise to life again. So give orders for the tomb to be securely guarded till after the third day for fear his disciples may come by night and steal the body and then tell the people that he has risen from the dead, and so the last imposture be more serious than the first."

"You may have a guard," said Pilate; "go and make the tomb as secure as you can."

So they went and made the tomb secure by sealing the stone, besides setting a guard.

The Resurrection

After the Sabbath, on the first day of the week, very early while it was still dark, Joseph of Arimathea and Nicodemus came to the tomb to remove the body of Christ to another place which had been prepared for it. They were accompanied by a messenger, who brought special orders from Pilate which the guard of the tomb had to obey under penalty of death. Pilate was anxious to rectify as far as possible the mistake which he had committed. So these secret disciples of Christ removed the seals from the tomb and rolled away the stone which closed the entrance. They did not find the body, however, because the high vibrations imparted to it by virtue of its having been inhabited by the great Sun Spirit Christ had caused it to disintegrate into the primordial elements within a very short time after burial.

When the day began to dawn, Mary the mother of Jesus and Mary Magdalene came to the tomb and saw that the stone had been removed and that the tomb was open and empty. So they ran to find Simon Peter and John, and said to them:

"They have taken Jesus out of the tomb, and we do not know where they have put Him."

Although they could scarcely believe this report of the two women, Peter and John started at once to go to the tomb. Both of them began to run, but John ran faster than Peter and reached the tomb first. Stooping and looking in he saw the linen wrappings lying there on the ground, but he did not go in. Simon Peter, however, who followed him, went into the tomb. The cloth which had been placed over the face of Christ was not lying with the wrappings, but was folded up and put by itself on one side. Then John also went in and saw and was convinced that the body of Christ was not there. Then the two disciples went away and returned home.

After they were gone two figures

dressed in pure white entered the tomb and remained within. Meanwhile Mary Magdalene had come back to the tomb and was standing outside weeping. She did not enter but stooped to look in once more. As she did so, she saw the two figures clothed in white sitting where the body of Jesus had been lying, one at the head and one at the feet. They spoke to her:

"Woman, why are you weeping?" they asked.

"Because they have taken away my Lord," she replied, "and I do not know where they have put Him." While she was speaking the Master Himself had appeared and was standing behind her. She turned round and saw Him, but did not recognize Him in His etheric body.

"Why are you weeping?" He asked. "For whom are you looking?" She, supposing that He was the gardener, replied:

"Sir, if you have carried Him away, tell me where you have put Him, so that I can go to Him." Then the Master, with His left hand upon the heart and the right hand extended toward her, spoke the word of love which identified Him:

"*Mary!*" He said.

The sound of this word which she knew so well brought immediate recognition. Turning to Him she exclaimed with great joy:

"*Rabboni!*"—My Teacher!

Then the Master said, "Do not touch me, for I have not yet ascended to the Father. But go to my brethren and tell them that I shall ascend to my Father and to their Father, to my God and to their God."

So Mary went and told the disciples that the Master was alive and that she had seen Him. And she gave them His message, but they could not understand it.

Soon after sunrise some of the other women were on their way to the tomb with spices they had prepared to anoint Him. They said to one another:

"Who will roll away the great stone

for us from the entrance to the tomb?"

But when they came to the tomb, they saw that the stone was already rolled away. Upon entering the tomb they saw that the body of Christ was not there. While they were in great perplexity and at a loss to account for His absence, there came to them two figures clothed in shining white. The women were terrified, but as they stood with their faces bowed to the ground, one of the figures said:

"Why do you search among the dead for Him who is living? You are looking for Jesus of Nazareth who has been crucified. He is not here, He is risen; this is the place where they laid Him."

But the women did not understand the passage of Scripture which says that Jesus must rise again from the dead. So the figure in white continued:

"Remember what He said to you while He was still with you in Galilee, when He told you that the Son of Man would be betrayed into the hands of sinful men, and be crucified, and on the third day rise again. Go now and tell Peter and the rest of the disciples that He is going before you into Galilee. There you will see Him again as He told you."

Then they remembered the words of Jesus, and departing in awe and great joy from the tomb they ran quickly to report all this to the disciples; but they said not a word to any one else, for they were afraid of the Jews.

Since the Crucifixion

After the events recorded in the preceding chapters had culminated in the crucifixion, the placing of the body of Christ Jesus in the tomb, and its resolution into the primordial elements, the two beings whom we have been describing, namely, Jesus of Nazareth, the man and Initiate, and Christ, the great Sun Spirit who used his body for three years, proceeded to take up and carry on their work in new spheres.

Jesus of Nazareth functioned temporarily in a vital or etheric body which

he had gathered together for the purpose. Later the seed atoms both of his dense and vital bodies were returned to him by Christ, and with the latter as a nucleus he built a new vital body in which he has functioned ever since. He operates entirely from the invisible planes. He has charge of the work of the Christian churches, and is still continuing in that capacity. Due to the great sacrifice which he made in giving up his body to Christ it is thought by those who are in a position to know that very likely he will become the highest Initiate of the present Earth Period, while Christian Rosenkreuz, the Head of the Rosicrucian Order, will be second in rank among the Initiates.

Jesus of Nazareth also had the guidance of the esoteric branches of the Christian religion which sprang up all over Europe in the Middle Ages. Among these may be mentioned the Knights of the Round Table, the Knights of the Grail, the Druids of Ireland, and the Trottes of northern Russia. Through these esoteric organizations the Master Jesus worked during the dark ages, and through them he kept the Christian religion alive in the land.

The Sun Spirit Christ, who was liberated from the body of Jesus on the cross, entered the earth and has since been its indwelling Planetary Spirit, permeating the earth with His life and giving it a new impetus forward in evolution. Had Christ not come and thus sacrificed Himself, humanity would undoubtedly have begun to retrograde, and evolution would have suffered a great set-back. The Rosicrucians state that it would probably have resulted in the throwing off of another moon from the earth, on which a portion of the stragglers would have been segregated. This would have involved a terrific cataclysm and great loss of life. This was averted through the heroic self-sacrifice of Christ. He raised the vibrations of the planet, purified its psychic atmosphere, and now generates spiritual impulses from

within the earth which, passing outward, stimulate in man the will to do right.

The help which was thus given to the human race by Christ was not a vicarious atonement as it is erroneously called in the orthodox version. It was in the nature of a cosmic loan from our Great Elder Brother, and like all loans it must be repaid. It can be repaid through service to humanity, and also by perfecting our vehicles through self-mastery so as to reach the stage of Initiation. When a sufficient number of the race have done this so that collectively they will be able to take over and discharge the functions which Christ is now performing for the earth and its inhabitants, then He will be liberated from His present cramping environment within the earth, and be free to leave it and pass upward to higher realms. As He has sacrificed so much for humanity, it is only right and just that the pioneers of humanity should sacrifice themselves for Him, namely, perfect themselves as rapidly as possible through self-denial and self-mastery so that they may arrive at the point where they can relieve Him of His present duties. To teach this great doctrine is the function of esoteric Christianity.

May those who read these lines comprehend their deep inner meaning, and resolve to do their part in liberating their great Benefactor, the Christ.

The End

If All the Skies

If all the skies were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.

If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.

If life were always merry,
Our souls would seek relief
And rest from merry laughter
In the quiet arms of grief.

—Van Dyke.

The Hidden Law

By G. B.

MANKIND lives in a world of law. Events that seemingly do not come under the operation of law will be found to do so when the underlying law is discovered. Just because the law is not discerned is no argument that it does not exist. The whole structure of existence would totter and fall if this were not so. The chemist risks his life upon the assurance that two ingredients mixed in the same way under like conditions will always produce like results. The astronomer predicts the return of a comet at a certain prescribed time, and stakes his reputation upon the reliability of nature's laws. The structural engineer through his genius builds a Woolworth Building towering skyward fifty-five stories, all in conformity with immutable physical laws, and thousands trust their lives daily to the dependability of those laws. Everywhere throughout the whole universe there is *Law*, directed by some great Master Mind, and without it there would verily be a "wreck of matter and a crash of worlds."

The laws governing physical matter are more clearly perceived than those operating upon human life and character. Just why a child is born with a hereditary taint, doomed from birth to a life of misery, is not clearly perceived by many. Explanations are offered by some of the schools of thought, but they fail to show why this should be and the justice of it. To the physiologist it is simply one of the many cases where the sins of the parents are visited upon the child, and he is content to rest secure in his knowledge of this hereditary law. To the historian it is simply the world drama acted over in a single life, the working of the same law which causes the rise and fall of nations, and he sees how the great empires of Babylonia, Persia, Greece, and Rome were under-

mined by a degenerate parenthood. To the theologian it is simply the working out of the doctrine of "Original Sin," the sin which originated in the far-off days of the past when Adam and Eve lived in the Garden of Eden, and which has resulted in the transmission to generations unborn of sickness, sorrow, sin, and death.

But to an increasing number of people the reasons given will not suffice to explain why this innocent child must suffer because of the degeneracy of its parents. There must be, says the thinking person, in addition to the law of heredity *a law of justice* as well, for otherwise God would be unjust and unmerciful.

The occult scientist asserts that there is absolutely a law of justice in the universe, and that just as there are laws governing in the physical realm there are laws, greater and more far-reaching, governing the moral, the intellectual, and the spiritual planes of being. He asserts that all the ills of mankind—sickness, accident, deformity, and mental and moral delinquencies—are the direct result of not living in conformity with the laws of our being. And he offers the explanation that the soul born into that little child's body was not a newly created thing as the orthodox theologian states, but a being that has had many experiences through many lives on earth. There it had not lived according to the laws of morality, and a great lesson had to be given in order to make it realize its error. And so it was led by great Beings to take birth in a degenerate family where it could best reap the results of past sowings and learn the lesson of chastity and virtue. In the crucible of suffering the dross is removed from this soul and some day only the pure gold will remain. And so the Law, undiscerned on the material plane, will nevertheless have played its part in redeeming a soul.

Worth-While News

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

Present Sun Spot Activity

Sun spots have a very real effect upon the earth and upon the human race. Mr. Hugo Gernsback writes very interestingly on this subject in the August number of *Science and Invention* under the heading, "Sun Spots and Radio." We will quote from him as follows:

"As is well known, the sun goes through an 11-year cycle of sun spots. This phenomenon has been observed for several centuries, and while there is also a major cycle, the minor 11-year cycle seems to be pretty well proved by the observations of many generations of investigators.

"The sun, according to the latest researches, is composed of a molten interior and a gaseous envelope. This gaseous envelope, composed of heated gases, much hotter than anything we have here on earth, is not a uniform envelope at all times, but occasionally rifts appear in it, which seen through a powerful enough telescope have the appearance of dark holes. They are, in fact, vortexes of swirling gases and volatilized metals, making it possible for us to see the underlying surface of the sun's sphere. These holes are called *sun spots*, and can be observed at the present time with the naked eye by using darkened glasses.

"The sun itself is known to be a variable star. That is, it does not give out the same heat at all times. At periodical times it gives off about ten per cent more heat than at other times; thus at the maximum of the sun spot cycle the earth receives more heat than at the minimum cycle. We are now approaching the maximum of the cycle, and 1928 will witness such a maximum. In about 1933 there will be a minimum.

"One would at first think that when the sun sends us more heat it would be hotter on earth. The converse is actually true. When the sun sends us more heat, there is faster evaporation of the waters of our

planet, which naturally gives rise to more clouds, and more clouds mean rainy weather and a lowering of the temperature on the planet. For that reason, at the height of the sun spot cycle the weather on the earth is usually appreciably cooler than at the minimum of the sun spot cycle. The next two years will therefore probably witness cooler and more rainy weather, if previous experiences may be taken as a guide.

"Before the advent of radio broadcasting there was no known effect on radio due to sun spots. Today there is. It makes itself felt in poor radio reception, particularly as to long distance reception. In 1922, at the minimum of the sun spot cycle, it will be remembered that a 1-tube regenerative receiver had no trouble in picking up signals from 1,000 to 1,500 miles distant. This was an every-day occurrence. Today when we are going towards the sun spot maximum, radio reception is extraordinarily poor, and only very seldom may conditions be called fair for DX (long distance) radio reception.

"In 1922 such radio reception was good, summer and winter, when the usual static did not interfere too much. Now reception, even in the winter, is notoriously bad, as witness the last international radio tests in February, which were most disappointing for this reason. The explanation lies in the fact that the increased solar activity, by sending us more electro-magnetic waves, tends to ionize the atmosphere on our planet to such a degree that it amounts to something akin to a short-circuit.

"The atmosphere through which the radio waves must pass is now of such high conductivity that the waves soon become absorbed and consequently do not travel as far as they do when the air is less ionized. This is the present accepted theory, and if this theory is correct we should not have real excellent radio reception again until 1933. The maximum of atmospheric conductivity is supposed to be in 1928, after which conditions probably will not improve till 1933."

Max Heindel has given the esoteric meaning of sun spots. He states that sun spot activity is the in-breathing and out-breathing of the sun, and "is comparable to the systole and diastole of the Cosmic Heart, sending at one time the

full force of the solar vitality to the furthestmost confines of our system, and at another drawing it in contaminated with the poison of passions generated by billions of beings in the struggle of existence in all the different worlds."

Low sun spot activity results when the out-breathing of the sun occurs, at which time the solar force is sent out in maximum quantity with favorable effects upon the earth and its inhabitants. When the sun spots are largest and most numerous, the in-breathing of the sun is occurring, bringing back the solar force from its 11-year cycle through the solar system, laden with the impurities of all the inhabitants of all the planets. Dissension and strife are created or added to by sun spot activity. The cycle which culminates in 1928 will therefore undoubtedly add somewhat to the already unsettled state of the world. Five and one-half years later, however, we shall have another out-breathing of the beneficent solar force from the Creator of our solar system, and then we shall have the beginning of an era of happiness and prosperity.

A Super-Microscopic World

A world which is teeming with life, whose forms are so infinitesimal that they are impossible of detection by any instruments now possessed by science, has been discovered. This is described in a newspaper clipping recently received by us:

"An unseen world, inhabited by organisms so minute and infinitesimal as to defy even the power of the ultra-microscope, which can detect particles one-two hundred and fifty thousandth of an inch in diameter, was described before the International Congress of Plant Sciences, now in session in Ithaca, N. Y., by Dr. Bernard M. Duggar of the Missouri Botanical Gardens, St. Louis.

"Dr. Duggar is also director of the national research department of the United States Department of Agriculture.

"The new and lowest order of life exists, according to Dr. Duggar, in a virus which produces plant diseases.

"Dr. Duggar explained that he had made experiments with infected leaves over a period of years. The leaves were put through three lines of experimentation—filtration, mechanical grinding, and absorption in finely ground animal charcoal, all three processes yielding definite results.

"His conclusions, said Dr. Duggar, were that the infective particles are particles of almost inconceivably small size, proving that an order of life lower than any yet discovered exists.

"The scientist believed that further experiment might supply a valuable link between the animate and inanimate worlds, having much bearing upon the mystery of the origin of life."

The life which is described above is undoubtedly one of the involving elemental life waves which are following the human life wave. The involving life streams thrive on negative vibrations of fear, anger, etc., hence they are disease producing, and this fact is exemplified in the experiments made with infected leaves by Dr. Duggar. It is to be hoped that the scientific means may be found for isolating these new micro-organisms objectively as well as deductively.

Pastor Warns Church to Cease Wrangling

A progressive minister's utterances on harmony and evolution are reported as follows in the *Los Angeles Illustrated Daily News*:

"When 27,000,000 young people in the United States are out of touch with the church it is time for the ministers to stop talking about monkeys and consider the spiritual significance of life," declared the Rev. Wesley Haskell yesterday. He was chaplain during the Spanish-American War and formerly minister of the First Unitarian Church here.

"The teaching of evolution is not contrary to the teaching of the Bible," said Haskell, "but if it were it would be none the less true.

"The unfortunate doctrine of the infallibility of the Bible, in the creed sense, which grew out of the Reformation, has not only given to the world a divided Christianity, but it has caused no end of confusion and misunderstanding."

Question Department

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

By JOSEPH DARROW

The Permanence of Knowledge

Question:

Why does the Bible say that "knowledge shall vanish away, but love remaineth forever." Does this mean that all our work in obtaining knowledge will go for nothing and be lost?

Answer:

As spoken of in the above quotation love means the will to cooperate with the Divine Plan and work for the interests of the entire race, not merely for the selfish interests of the individual. That is what love really is, namely, considering the interests of other individuals as equal with one's own. When one arrives at the point of working for the interests of the whole race, then he has developed the quality of love in its practical form. Swedenborg states a most important esoteric fact when he says, "The will is the man"; that is, what one wills to do, that he is. The will is the positive pole of the love nature, and as the quotation says, it "remaineth forever."

Knowledge, on the other hand, consists first of a collection of thought forms which are retained in the mental body of a person. Knowledge is also inscribed on two other records, namely, the reflecting ether of the vital body and the seed atom of the physical body in the heart. Whenever one performs any act, thinks any thought, or obtains any knowledge, the three sets of records just mentioned are automatically made at the

same time. The record in the ether of the vital body is the least enduring. At the end of that part of the post-mortem period which is spent in the Desire World this ether disintegrates; therefore the records which it contained are lost. Similarly the thought forms in the mental body are disintegrated when it is sloughed off at that part of the post-mortem state when one passes from the Second to the Third Heaven. The record on the seed atom in the heart, however, will remain throughout the entire present scheme of evolution. It is God's Book of Record.

The knowledge which is stored up in the mind and the reflecting ether may at times "vanish away" even before death on account of these vehicles becoming disorganized and temporarily not under the control of the ego. The knowledge which is inscribed upon the seed atom of the heart, though enduring, is not always available for use by the conscious mind at any particular time. It may be contacted only through intuition as the result of high spiritual development, by which one becomes able to read the higher records at will. Only a comparatively few are able to do this.

The records in the heart constitute one explanation of prodigies and geniuses, who early exhibit a great amount of knowledge along certain lines which they could not possibly have acquired in the present life. It shows that they have developed spiritually to the point where the subconscious record on the seed atom is to some extent open to them, and which they contact through intuition or in some cases directly with the conscious mind.

Then the quintessence of the knowledge of all their past lives is available to them, and they are able to do great things. They become leaders in the world because their knowledge does not vanish away, for they are in contact with the permanent source of it.

In addition to the personal records described above there are the records contained in the threefold Memory of Nature, namely, the reflecting ether of the earth, the Region of Concrete Thought, and World of Life Spirit. Everything that ever happened is there inscribed, and may be read by the properly qualified seer. The relative permanence of these three departments of the Memory of Nature corresponds to the order in which they are enumerated above, the last named being the most enduring.

How Prayer Is Answered

Question:

If God gives without asking, what is the use of praying?

Answer:

By prayer thought forms are created, and the spiritual ideals of those thought forms remain in the aura of the one who creates them, thereby definitely re-creating his character along corresponding lines. Then since character is destiny, through the Law of Consequence one's destiny begins to reflect the new character which he has created, and thus automatically his prayers answer themselves.

Prayer is analogous to an electrical switch which connects one with a power house. The spiritual realms constitute a spiritual power house, and when one has attuned himself to their vibration through prayer, he is able to draw down spiritual strength from them. Prayers for healing are answered by the Invisible Helpers, and healing results when one's destiny is such as to permit it. Then there are the Planetary Spirits, whose aid may be invoked when one has some high object in view which will be of

benefit to the race, provided he knows and complies with the conditions necessary to attract the attention of these exalted Beings.

Prayer has a further function, namely, spiritualizing the lower vehicles so that they come under the control of the Higher Self. Thereby the "mystic marriage" between the Higher and lower selves is made possible; in other words, the union of the sublimated personality with Deity.

Time Spent in Purgatory

Question:

Am I correct in understanding that the period of time spent in purgatory is approximately one-third of the number of years of the earth life just past in all cases? It does not seem fair that a person of a comparatively good and blameless life should have to pass as much time there as the one who has practiced evil.

Answer:

The latter part of the question indicates the answer. The Rosicrucian philosophy states that the period of one-third the number of years of the earth life spent in purgatory is only an average; it varies within very wide limits. The only object of purgatory is to eradicate evil from the character of a person. Nature, that is, the higher Powers, does not aim to get even or retaliate as human beings frequently do. Its only object is to bring the human race upward in its spiritual development and promote its evolution as rapidly as possible. The object of evolution is the spiritualizing of the four vehicles of man which were built by involution, namely, the mind, and the desire, vital, and physical bodies. This is brought about through the agency of the will operating through the ordinary experiences of life. The education of the will and making it conform to cosmic law is the quintessence of evolution. When a person learns the laws which govern on all planes, makes up his mind that he will obey them, and conforms himself in all his actions and

thoughts to the Divine Will, he has accomplished exactly what the higher Powers desire, and purgatory then has no effect upon him.

Purgatory is a beneficent agency by which the mistakes made by mankind during their various earth lives may be corrected, and the evil which they have committed may be eliminated from their characters. Therefore when a person passes over to the other side who has little or no evil in his nature, he has to spend only a very short time in the purgatorial region; whereas the person who has devoted himself mostly to indulging the selfish lower nature and its passions must spend a great deal of time there before these conditions are removed.

The Size of the Invisible Bodies of the Sun and Planets

Question:

Will you kindly give me the extent in space of the vital body, the desire body, and the mental body of the earth and the other planets? Also the same information in regard to the sun, provided that it is possessed of these bodies.

Answer:

There is no direct statement, so far as we recall, in Max Heindel's writings that the sun possesses a vital body, a desire body, or a mental body. However, since it is the father of all the planets, by analogy we are certain that it must possess these bodies. The interplanetary ether may be regarded as the vital body of the sun, the World of Thought or macrocosmic mind as its mental body, and similarly the Desire World as its desire body.

The extent of the various bodies of the earth and planets out into space is not definitely established in the Rosicrucian literature. Only a few references to this matter are given. For instance, it states that the desire body of the earth penetrates or overlaps that of Mars. By analogy, we may conclude that the vital or etheric body of the earth

extends beyond the surface of the earth proportionately about as far as the vital body of a man extends beyond his physical body. The ethers are a phase of physical matter.

When we get beyond the etheric region we must remember that we are getting into the higher dimensions. For instance, the Desire World has four dimensions; the World of Thought has five; and the spiritual worlds six, seven, and possibly more. The extent of the finer bodies of the earth, planets, and sun in three-dimensional space is comparatively unimportant, because the great bulk of these bodies or worlds exists in the higher dimensions. The relation between the three-dimensional universe and the fourth dimension is similar to that between a two-dimensional universe, namely, a plane, and the three-dimensional world with which we are acquainted. It is easy to see that the world in which we live is infinitely greater in extent than a two-dimensional plane, because a plane has no thickness, whereas our world extends an infinite distance out into space above and below any particular plane. The mental world opens up the fifth dimension, which is as much greater than the fourth as the fourth is greater than the third, or the third is greater than the second.

When we get into these higher dimensions, the imagination is staggered. We simply cannot comprehend them with our three-dimensional minds. We have to content ourselves in the main with the statement that they exist and with the analogies which we have mentioned. When we have developed the fourth dimension of our minds, which is a spiritual dimension, in other words, when we have developed clairvoyance, we shall be able to cognize the four-dimensional Desire World. And when we have developed the fifth dimension of our minds, we shall be able to see the spiritual realities in the five-dimensional World of Thought. This latter will not happen until we have had four or more Initiations into the Lesser Mysteries.

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 Symbolism of the Color Red

BY MARY ROBERTS

THERE ARE many avenues along which to approach the study of color, all interesting and all of value. Indeed, it is a study so fascinating and of such utility that it deserves a higher place in our thoughts. It is full of interest to the scientist, who by the refraction of a beam of light through a prism examines the colors of the spectrum. He applies his knowledge of complementary colors, of primaries and secondaries, to useful purposes, to industries such as dyeing, and so makes his knowledge of color a valuable commercial asset. It is fascinating to the lover of beauty from the aesthetic point of view, where effect, harmony, delicate contrast, and all that is pleasing to one of artistic temperament give a satisfaction and a delight well worth the time spent along this line.

Recently much time has been devoted to the qualities of color as a healing agent. Many are convinced of the value of color for healing certain maladies, and this is one of the methods of curing which

will make rapid strides in the near future.

But I wish to present another aspect of this study, altogether different from these, and to show that though seemingly intangible, and though subtle, delicate, and apparently manifesting without law and order, color enters and permeates our lives in a very definite way, influencing us very strongly and speaking in a language all its own to those who can understand it. Perhaps I can best show this by a detailed study of one color—red, and prove that color not only helps to convey great spiritual truths, but that a knowledge of this subject will be of great practical value to the student of astrology, for by its aid a true conception of the horoscope to be studied may be obtained. But a superficial knowledge is of no value in this direction, for here we approach holy ground; and before we apply our knowledge of color to such a sacred purpose, we must not only have a deep knowledge but a wide sympathy so that we may

estimate spiritual values aright. If, then, we can grasp some of the wonder and beauty of the symbolism of red and interpret its language aright, it may lead to a greater interest being taken in the other colors; and as we notice the effect of color on individuals and their response to it, we shall be able to realize that there is law and order everywhere, that—

“Earth’s crammed with Heaven,
And every common bush aflame with
God,
But only he who *sees* takes off his shoes.”

There are two scientific facts about color that may link up science and astrology and will perhaps be of practical interest. Suppose (as we are specially considering red) that a piece of red flannel be viewed through glasses colored as in the spectrum. The result will be as follows:

First, under the red glass the object appears red.

Second, under the yellow glass the object appears brown.

Third, under the blue, green, or violet glass the object appears dark or black.

In the first instance the red object makes its response to its own color. In the other two cases a part or all of the red rays from the object are absorbed by the colored glass.

But now apply this truth on a higher plane. Astrology teaches that each soul is traveling towards the Light along a particular ray of the great Divine Spectrum, and that each has inherent in him something which responds to the influence of that ray; or, in other words, that there is for each a certain path in life along which he will best make progress. The qualities of the other rays are for the time not lost but latent. Each person is a complete spark of the Divine Light, and it is his duty and privilege to reflect more especially the color of one ray. Is it not important then that each should find *his own color*, know its highest possibilities and make the reflection clear and bright, keeping the windows of the

soul unstained that the color may be of high quality? Thus he will not only be making progress, but will be a beacon for other travelers.

Again, why is a certain object *red*? The light shines on all alike and has within it seven colors. Why should certain things be *red*? Science says that either because of its density or the vibration of its atoms the object *selects* or *chooses* a certain ray and so reflects a certain color. It responds only to certain vibrations which produce its color. Now if it were possible for any soul to reflect the one Great Light, that soul would no longer need to come to earth for experience; he would be with those who come out no more. But as earth life closes, each soul takes with it the sum total of its experience—the spiritual progress made—and this forms what in scientific terms might be called the *spiritual density*. After a period of rest and reflection that soul, with the guidance of the Higher Ones, *selects* that ray which will best give him the further experience he needs; i.e., according to the spiritual density within himself will he be able to respond to and reflect the vibrations of the ray under which he will come to rebirth. Then each one begins just where he has fitted himself to begin; he cannot blame his stars. “The fault, dear Brutus, lies not in our stars, but in ourselves, that we are underlings.” Then let none waste time in vain regrets, but let all seek to make the most of present opportunities, becoming by self-examination and knowledge masters of fate and captains of our own souls.

One color or ray is neither more beautiful nor of greater possibilities than another, for all lead to the same goal. Scientifically this is true, for experiments have proved that when each color is presented *in its purity* without wrong contrasts, it is always beautiful. The discords are caused by badly adjusted combinations. But a master hand in music and color can make use even of discord; so in life the “squares” and “oppositions” which sometimes blur the

color can by one who understands be made stepping-stones to higher things.

Try by meditation upon the color red to get in touch with its beauty and inner meaning, for words are limitations. "The soul," says Emerson, "is the revealer and perceiver of truth." In a symbol—and color is a symbol—there are concealment and revelation, silence and speech, acting together. In your meditation when the color seems to flood your very being, imagine a temple, a great and wonderful temple not made with hands, and that in its Holy of Holies there dwells a great Planetary Spirit—Mars. His outermost vesture is a shining orb. There come from him in rhythmic waves strength, power, and energy. As these waves flow through the outer courts, they express themselves in different ways: in one as sounds; in another as shades of red, many of indescribable beauty. Some of these shades have their counterparts in the scientific colors we know so well; many we have not seen, but we can get in touch with these varied tints through meditating upon the shades we do recognize.

Now suppose these countless shades of red are arranged in one continuous band, beginning at one end with a lurid, angry red, not very clear but mixed with brown, yet showing gleams of a brighter color. The color passes through fine gradations, so gradual as to be almost imperceptible, to a deep crimson, a little clearer and not so muddy; then it passes on to a mid-red, a cerise, after which, getting clearer and clearer, it advances to scarlet and on to a shining, luminous vermilion. As the shade approaches the vermilion, notice not so much the increase in coloring as the increase in luminosity.

Here in this band of color we have the old, old story, told in so many ways, of the growth of a soul, the pilgrim's progress from the city of destruction to the Celestial City. What does it say to us? Let us begin at the lower end. Here the dull, lurid red shows exuberant, animal spirits, that love of noisy vulgarity

which we associate with the saying, "painting the town red." It tells of sensual lust and unrestrained passion. The phrase, "holding a red flag to a bull," means showing it that color to which its animal fury will respond. We speak of a man "seeing red," i.e., forgetting that he is a man rather than an animal and responding to the lowest. The color red shows physical courage, the desire to fight for fighting's sake, and animal strength. These are the traits of the undeveloped "Mars" man, the Adam, unregenerate and little above the animal.

But there is always hope, gleams from a brighter tint. Red is the color showing energy and life, and the life will cause movement; while there is life there is hope. The color is not wrong, but the reflector needs polishing. Passing onward to a brighter red, the mid-red or cherry red, the color gives out a brighter message. The exuberant spirits have been modified, controlled, transmuted to a happy cheerfulness. Cheery, cherry, and charity come from the same root. The dull red that spoke of sensual lust is now the higher red of charity and love—the love of man for maid, of a mother for her children, or of friend for friend. In Rosetti's picture, Love, clad in rose-red hue, is seen leading Dante to Beatrice.

The mid-red still speaks of fighting, for the Martian spirit is behind it; but the fighting now is for a cause, for the protection of loved ones, for honor or for country. The physical courage is now raised to moral courage, that courage which is not mere animal resistance where might is right, but as Emerson says, "the courage with eyes—cheerfulness in lonely adherence to the right, which is the endowment only of elevated characters." The red cross of the crusaders was the true emblem of those who fought for a holy cause. The strength and power shown by the lower red now are transmuted to a stream of well directed energy with a reserve force which can be called upon in any time of need.

But transmutation has not come about

easily; it costs something to pass from stage to stage—often pain, sorrow, and suffering. So the passage from the lower to the higher has been through the *crimson* bar of suffering.

There is a pretty legend told of the Xmas rose which the shepherd's daughter offered to the infant Jesus—a beautiful, fragrant white rose which became crimson as soon as the Babe touched it, emblematic of his future suffering. But although the crimson tells of pain and sorrow, misunderstood and often resented at this stage, gradually the dross is purged away. Red shows the power to endure and the will to conquer till the response to the higher vibrations begins.

Then comes a higher and greater demand, the call of the *scarlet* to sacrifice—conscious, willing sacrifice of time, money, aye, and of life itself in the service of others. This is the second transmutation. In the old calendars the saints' days—for those who fought the fight and kept the faith—were the *red letter days*, and the feasts of the martyrs were honored by scarlet flowers on the altar. The English banner of Saint George, "the blood-red cross of the brave Saint George that burns on a field of white," tells in color the story of one who conquered the dragon of passion and self.

This second transmutation shown by the scarlet leads to greater spiritual qualities symbolized by the vermilion or shining red. The cheerfulness has been refined until it has become exaltation reaching to the heights. The love of one's own circle has widened to the universal love of mankind. Such a love is typified by the radiant red which surrounded the Buddha as he sat under the tree: "They beheld the Buddha, crowned with rose-hued aureole, intent on thoughts to save." The moral courage is now spiritual courage; the chivalry of the protector shows itself as absolute self-surrender, which exclaims, "Lord, what wilt thou have me to do?" The energy and vim which are always Mars traits become a wonderful en-

thusiasm for all that is holy and righteous.

The ideal given out by the highest vibrations of the red band is a wonderful one but not unattainable. Travelers along the red ray, have you reached the highest level? Can you find the shade to which you are responding? Live up to the *best* that is in you.

The earnest climber upward can never be selfish in his climb. He must needs give a helping hand to those who have not yet advanced to his level; he must contact those who advance by his side, and he must commune with those further on the Path. Over what bridge of color will he pass to serve and help his younger brethren? He has come through the crimson bar of suffering, and no one can so readily understand the needs of others as the one who has himself suffered. The crimson ray speaks of sympathy, the feeling *with* another, the quality of being able to put oneself in another's place. Have you ever noticed the rosy glow of sunset spread from one white-capped peak to another, some peaks rosy not directly from the sun but from the reflection of another peak? As Carlyle expresses it, "Soul grows by mysterious contact with soul; mind is lit from the living flame of mind." Surely this mysterious contact is made over the bridge of sympathy, which contact breaks down barriers and seeks to release the creative powers of another soul by understanding and not repression. What a privilege if *your* mind is a living flame from which another torch may be lighted never to be extinguished! Cultivate your inherent sympathy, travelers along the red ray.

The more the cruse of love and sympathy is used in the service and for the benefit of others, the more direct is the contact with the Higher Self and with those more advanced souls who can fill the cruse till it will never be empty. The bridge that stretches across to these and of which the red speaks is the Bridge of Aspiration, the great desire force turned upward and drawing down great spir-

itual blessing. What more fitting symbol could be used to express this upliftment than the red wine of the Sacrament, compelling the outpouring of divine love.

"And down the long moonbeams stole the
Holy Grail,
Rose-red, with beatings in it, as if alive,
Till all the white walls of my cell were
dyed
With rosy colors, leaping on the wall.
And then the music faded, and the Grail
passed,
And the beam decayed, and from the
wall
The rosy quiverings died into the
night."

Transmute, then, the desire force which is so powerful until it becomes this upward ascending beam which reaches the very heights. And as you build into yourself noble qualities, are you not truly dressing yourself in your favorite colors? for you will choose those qualities which you most admire. Nay, more, for as you develop and strengthen your virtues, you will go about your daily tasks blessing and healing others by the very auric colors which surround you.

These, then, are some of the meanings which lie hidden in the color red, when primary. I would like to show how this color affects other colors when mixed with them, and how aspects in the horoscope, i.e., conjunctions and oppositions, may be judged from the color standpoint.

Red gives a degree of warmth to all colors with which it is combined; there is always a *glow* about it. When added to gold, the sun color, it makes a deep flaming orange, a very powerful color, difficult to manipulate in dress or decoration. Abused, it becomes glaring, vulgar. Used by a master hand it can be most effective. Let us read this knowledge into a conjunction of the sun and Mars from the color viewpoint. Here is a combination which in an undeveloped soul will be almost too strong to cope with; these colors are like two grey-

hounds straining at the leash. But to one sufficiently advanced to use these strong vibrations with knowledge and restraint what glorious possibilities, what strength for sacrifice, what creative energy!

A union of red with the paler yellow of Mercury, the intellectual yellow, will tend to cool the fire of the red and warm the coldness of the yellow. That is, the purely intellectual person will benefit by a conjunction of Mars with Mercury by becoming more humanized, more loving and approachable.

Green is the complementary color of red, and the two work best together. The spirit of awakening life and love brings into manifestation not its own color but the green of nature. These two balance each other.

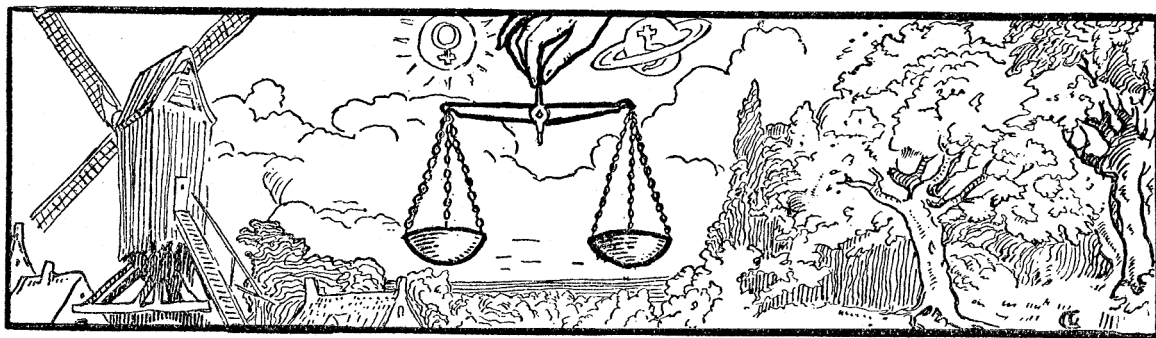
Red with blue, especially with deep indigo—what a glorious combination! You may not care for this combination in decoration, though in medieval art it was always used, for its symbolical significance was understood ages ago. Red and blue make purple. "Love and Truth have met together." "And they put on Him a *purple* robe, and led Him out to be crucified" before Pilate, who asked of the Master of Truth, "What is Truth?" The robe spoke of the sacrifice of love on the altar of truth.

Red mixed with violet gives a strengthening of the love side of the nature and develops sympathy.

The combinations of color are endless, and much time can be spent and pleasantly spent in following them out in their deeper meanings. Many need educating even along the line of recognizing shades. The colors are there, but they don't perceive them. Turner, the great artist, was one day showing one of his landscapes to a lady and pointing out the various tints in nature which he had tried to reproduce. "I never see those colors," said the lady. "No, madam, I dare say not," replied Turner, "but don't you wish you did?"

There are those who are influenced
(Continued on page 467)

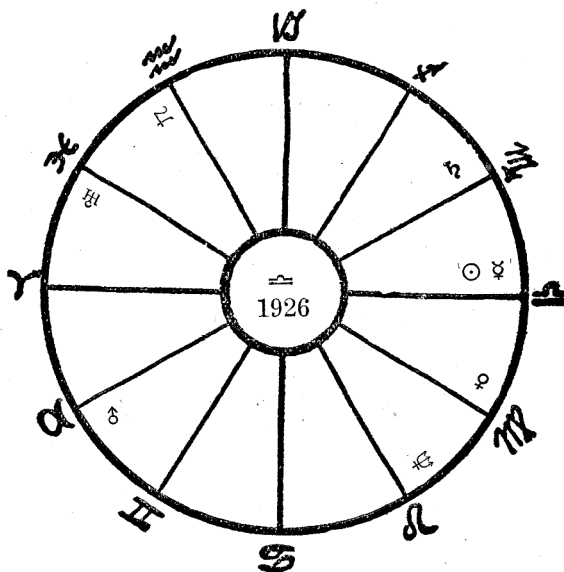
The Children of Libra, 1926



A Character Delineation of the Children Born between September 24th and October 23rd, inclusive, 1926.

The children of Libra, which is the home of the lady Venus, are usually gentle, loving, and sensitive; but Libra is represented by the symbol of the scales, and the Librans are wavering in temperament and disposition. They swing up and down as do the scales, one moment being up in the seventh heaven of happiness and optimism, but at the least discouragement the next moment they may drop suddenly into the very depths of despair. Like their ruler, Venus, they love beauty, art, and things pleasant, and are fond of pleasures; in fact, at times there is quite a frivolous, pleasure-loving side to their nature. They live and thrive upon approbation. At times they are full of egoism but let adversity strike them and they become very pessimistic and despondent, for as the planet Saturn is exalted in this sign, they respond very quickly to his influence. The Librans need constant encouragement. To tell them of their faults brings out their very worst qualities.

The children born while the sun is passing through the sign of Libra this year will have much to overcome. They will have some sorrow and many lessons to learn, for we find planets in the four fixed signs in opposition and square to one another. Saturn is in Scorpio square to Neptune in Leo, and Jupiter is in Aquarius square to Mars in Taurus, the home of Venus, where Mars shows his very worst side. These children are apt



to express cruelty, for Saturn in opposition to Mars, especially in fixed signs, is one of the most cruel aspects which it is possible to have. The sun and Mercury are in Libra, which is a kindly and loving sign, and Venus will reach this sign in which she is at home and strong on October 6th. She will soften the natures of the children born between then and October 23rd. Love will have a softening influence upon them. We would advise art and music to help develop the love nature in these children.

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

Your Child's Horoscope

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

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

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

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

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

JOHN W. T.

Born September 4th, 1918, 4:05 P. M., Eastern Daylight Saving Time.

Lat. 42 N., Long. 83 W.

Cusps of the Houses:

10th house, Libra 23; 11th house, Scorpio 19; 12th house, Sagittarius 9; Ascendant, Sagittarius 28-26, Capricorn intercepted; 2nd house, Aquarius 7; 3rd house, Pisces 18.

Positions of the Planets:

Uranus 25-07 Aquarius, retrograde; Jupiter 10-31 Cancer; Neptune 8-06 Leo; Venus 20-55 Leo; Saturn 21-06 Leo; Moon 4-38 Virgo; Mercury 6-18 Virgo, retrograde; Sun 11-28 Virgo; Mars 11-58 Scorpio.

When the divine spark which we recognize as the spirit in man is sent out into manifestation to gain experience and become all-wise like our Father in heaven, it begins to weave a pattern, picking up a thread here and a thread there. Sometimes before one pattern is finished, the color must be changed, and in one life the spirit may drop a thread which will have to be picked up in another life. The soul whom we know as John W. T. has prepared for himself a

scmewhat limited pattern in this life. His threads are drawn to one house in the horoscope, and that house is one of limitation, for we find six planets clustered in the eighth house, showing a lack of adaptability. John will be unhappy if people force him to change from his limited path, which he will prefer to choose for himself as he has the sun, Mercury, and the moon in conjunction in Virgo, and Neptune, Venus, and Saturn are in Leo, all expressing themselves through the eighth house.

The magnanimous Jupiter is the life ruler, and we find him in Cancer in the seventh house, trine to Mars, and Mars in its own sign of Scorpio in the tenth house. This will to a very great extent break into the eighth house limitation, for Jupiter and Mars must do things in a big way. This boy should be given every opportunity to learn the art of healing, for Mars is in Scorpio, the sign of the doctor. Mars in Scorpio, however, is desirous of cutting, for Scorpio is the sign of the surgeon. But in this case with Jupiter trine to Mars there will not be the usual tendency to practice surgery. Mercury, the moon, and the sun in Virgo, the sign of the dietitian and the chemist, will add to the talent for healing. John will be bright mentally, and with Jupiter making a sextile to the sun, Mercury, and the moon and a trine to Mars, he will have a keen desire to help suffering

humanity. Therefore if the parents will direct this boy into this line of work, much of the limitation of the eighth house will be overcome.

LESLIE L. K.

Born July 6th, 1926. 10:40 A. M.

Lat. 40 N., Long. 76 W.

Cusps of the Houses:

10th house, Gemini 23; 11th house, Cancer 27; 12th house, Leo 28; Ascendant, Virgo 24-01; 2nd house, Libra 20; 3rd house, Scorpio 19.

Positions of the Planets:

Saturn 19-41 Scorpio, retrograde; Jupiter 26-31 Aquarius, retrograde; Uranus 29-26 Pisces; Mars 14-27 Aries; Moon 5-15 Gemini; Venus 9-08 Gemini; Sun 13-48 Cancer; Mercury 9-44 Leo; Neptune 23-01 Leo.

We have here the life record of a boy who has come into this earth life with a wonderfully well aspected Mercury which will give him a good start. Of course we know that what we come with is not a gift of God, as is too frequently taught, but it is the result of the soul's own work and has been earned, for we reap what we sow. If we use our opportunities for advancement and if we use what talents we have in this life, then we shall later build their quintessence into the archetype which we construct in the Second Heaven and which moulds our next life. Leslie has built for himself a very good mentality. The boy will be studious and should be given every opportunity to prepare himself for some mercurial pursuit, such as that of lawyer or judge, where he may use the power of speech and have a wide scope to express his mental ability. He would be very expressive and forceful in the pleading of a case in court and would usually win. He will have a beautiful voice for singing. He should be given an opportunity to express himself along musical lines, for he will be very artistic and clever with the hands, and should be able to produce music on an instrument of some kind.

With the sun in Cancer, which has rule over the stomach, square to Mars in Aries, the parents should guard this boy against becoming a gourmand. If he should abuse his stomach through wrong food or excessive eating, his health would suffer. With Jupiter, which has rule over the liver, in opposition to Neptune and square to Saturn, excessive eating would in later life cause liver trouble and also constipation, Saturn being in Scorpio. So if Leslie is taught while young to restrain his appetite, he may avoid these troubles in later life.

VOCATIONAL

DURWOOD D. V.

Born November 30th, 1910. 1:30 A. M.

Lat. 42 N., Long. 94 W.

Cusps of the Houses:

10th house, Gemini 27, Cancer intercepted; 11th house, Leo 1; 12th house, Virgo 1; Ascendant, Virgo 27-26; 2nd house, Libra 23; 3rd house, Scorpio 23.

Positions of the Planets:

Jupiter 3-53 Scorpio; Mars 16-05 Scorpio; Moon 20-18 Scorpio; Sun 7-14 Sagittarius; Venus 8-09 Sagittarius; Mercury 17-04 Sagittarius; Uranus 22-44 Capricorn; Saturn 0-39 Taurus, retrograde; Neptune 21-14 Cancer, retrograde.

This young man, having common signs on all four angles of his chart and with the sun in the common sign of Sagittarius, will find it difficult to make up his mind as to what he should choose as a vocation. The planet of reason, Mercury, is in the sign of its fall, Sagittarius. Mercury is the life ruler and makes only three very weak aspects, semi-sextiles to Uranus, Mars, and the moon. Therefore Mercury is somewhat wavering, and the young man will not be able to choose easily for himself. He will be apt to consult his friends, asking their opinion, but he would fail to follow their advice.

With Venus in conjunction with the sun in Sagittarius, the sign of sports,

he will be very fond of athletics and games and apt to spend much time in such pleasures.

It is difficult to choose a vocation for one with the planets grouped as they are in this horoscope. With Mars in Scorpio sextile to Uranus in Capricorn there is, however, a latent talent for electrical engineering, also for working with metals; and with Neptune elevated in the tenth house and trine to Mars there is originality and a talent for invention. If this young man would endeavor to cultivate these talents, try to express the originality which is latent within him along the lines stated, he could develop a successful field of work.

The Relation between Mars, Mercury, and Neptune

BY VIRGO

Mercury rules the wonderful network of nerve fibers that ramify in every direction throughout the body. The great central sending and receiving station is the brain, which is under a Mars-Mercury rulership. The office of Mars is to send out the motor impulses under the direction of the indwelling ego to the muscles of the body; while that of Mercury is to gather information from the exterior world through the five senses and bring it to the attention of the spirit within. Man, therefore, through the agency of Mars has been given power over the things of the material world, and this power working conjointly with the reasoning ability that comes from Mercury has enabled him to build a civilization. The savage man had sufficient latent power to direct the things of the material world and conquer it, but it was not until Mercury began to play a part in his life that he was able to accomplish this through the intelligent use of that power.

Thus Mars and Mercury have been valuable servers of the ego. But they alone could never bring man back to God nor put him in touch with the superphysical realms. Another influence is

necessary, and this comes principally from the planet Neptune. Other heavenly bodies, such as the psychic moon and the intuitive Uranus, play their parts in bridging the gap between the physical and superphysical worlds, but the influence most responsible for the positive extension of consciousness is that of Neptune. Just as Mercury, the Messenger of the Gods, may be thought of as traveling to the outer boundaries of physical space to bring to the God within the information found there, so does Neptune, another messenger, travel in a four-dimensional way to the inner realms to bring to the awakened spirit their wonders and glories. One rules the visible nerve sheaths, the other the invisible channels of communication between the superphysical world and the ego. Therefore Neptune is said to be the higher octave, the spiritual counterpart, of Mercury.

SYMBOLISM OF THE COLOR RED

(Continued from page 463)

and helped by colors as some respond to and are influenced by music. Professor Rimington, the inventor of the color organ, proved that "mobile music," as he calls it, has a wonderfully beneficial effect on those who see it.

Let those who are traveling along the red ray or who feel a response to red learn its possibilities and keep in harmony with it. But in conclusion I will leave a warning. Red is a very powerful color. Its very strength is its danger; the very force behind it can become the means of a downfall. Therefore I will leave this watchword with you: "Self-control, self-knowledge, self-restraint; these lead the way to sovereign virtue."

Wanted at Mt. Ecclesia

An experienced chauffeur capable of doing ordinary repair work on cars. This is an opportunity to work in a congenial community environment in the ideal climate of southern California. For further information address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

BY ALFRED ADAMS

EVOLUTION OF THE EARTH

(Pages 261-307 *Cosmo-Conception*)

THE ATLANTEAN EPOCH

(Continued from September)

- Q. How far has popular Christianity advanced?
- A. It is at the third of the four steps by which man climbs upward to God. Esoteric Christians and the pupils of all occult schools are trying to reach the highest step, which will be generally achieved in the Sixth Epoch, the New Galilee, when the unifying Christian religion will open the hearts of men, as their understanding is being opened now.
- Q. Who were the sixth and seventh of the Atlantean Races?
- A. The Akkadians were the sixth and the Mongolians the seventh.
- Q. What did they evolve?
- A. They evolved the faculty of thought still further, but followed lines of reasoning which deviated more and more from the main trend of the developing life. The Chinese Mongolians maintain to this day that the old ways are the best.
- Q. Why are those races degenerating?
- A. Progress constantly requires new methods and adaptability, keeping ideas in a fluidic state; therefore those races, lacking these qualifications, fell behind and are degenerating with the remainder of the Atlantean races.
- Q. What finally happened to Atlantis?
- A. As its heavy fogs condensed more and more, the increased quantity of

water gradually inundated the continent, destroying the greater part of the population and the evidences of their civilization.

Q. What became of the survivors?

A. Great numbers were driven from the doomed continent by the floods and wandered across Europe. The Mongolian races are the descendants of those Atlantean refugees. The negroes and the savage races with curly hair are the last remnants of the Lemurians.

THE ARYAN EPOCH

- Q. Where did the Aryan races originate?
- A. Central Asia was the cradle of the Aryan people, who descended from the original Semites. Thence have the different races gone out.
- Q. What new principle did man come to know in the present fifth or Aryan Epoch?
- A. He discovered the use of fire and other forces, the divine origin of which was withheld from him that he might be free to use them for the higher purposes of his own development.
- Q. What classes of people do we have in the present Epoch?
- A. Two classes: one of which looks upon this earth and upon man as being of divine origin; the other sees all things from a purely utilitarian viewpoint.
- Q. At the beginning of the Aryan Epoch who were given the higher Initiations?

- A. The most advanced among humanity were given these Initiations, that they might take the place of the messengers of God, that is, the Lords of Venus. Such human Initiates were from this time forth the only mediators between God and man. Even they did not appear publicly nor show any signs and wonders that they were leaders and teachers. Man was left entirely free to seek them or not as he desired.
- Q. When will the highest Initiate appear publicly?
- A. At the end of our present Epoch when a sufficient number of ordinary humanity desire it, and will voluntarily subject themselves to such a Leader.
- Q. What will such a class of humanity evolve?
- A. They will form the nucleus for the last race, which will appear at the beginning of the Sixth Epoch. After that time races and nations will cease to exist. Humanity will form one spiritual Fellowship as they did before the end of the Lemurian Epoch.

(To be continued)

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND ASTROLOGY

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

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

These courses are conducted on the freewill offering plan. For further information address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Evolution

This much talked of subject is a vital issue among thinking people at the present time. To be familiar with the occult version of it is of the greatest importance, not only for general information but also for the purpose of hastening one's own evolution.

Mrs. Max Heindel has prepared a twenty-four page treatise entitled, "EVOLUTION FROM THE ROSICRUCIAN STANDPOINT." Price 15 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Guests Accommodated at Mt. Ecclesia

The Headquarters of the Rosicrucian Fellowship is always open to its students and friends. Comfortable rooms with electric light and adequate bathing facilities are to be had in cottages and in Rose Cross Lodge. Our new Cafeteria is proving to be very popular. It enables one to adapt his meals to his personal preferences.

For members of the Fellowship, namely, those who are on the *Regular Student* list (having completed the *Preliminary "Cosmo" Course*), the rates for rooms in Rose Cross Lodge are \$1.00 a day or \$6.00 a week and up. To the general public the rates are \$1.35 a day or \$8.50 a week and up. Our members and all others who may be interested in our work will be given a cordial welcome whenever they come to Headquarters.

*The Rosicrucian Fellowship,
Oceanside, California.*

Small Size, Rosicrucian Pins

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

When Nelda Cut Her Hair

BY HELEN BOYD

LITTLE NELDA looked at her mother's big shining scissors which lay on the dresser and then at her own reflection in the mirror.

"My hair needs cutting badly," she murmured aloud, as she gazed back again to where the scissors lay. "I heard mother saying just the other day," she continued in a thoughtful manner, "that we must be saving with our money, and now I've found a way. I can cut my own hair just as well as not and save the money that we'd have to pay the barber."

So putting a towel about her shoulders she perched herself in front of the glass. Clip-clip went the shining scissors as Nelda became busy acting as barber to herself.

"It—it looks rather funny," she said after awhile, sitting back and surveying herself in the glass. "Maybe if I cut this little piece off it will make it look better. But instead of making it look better, it made her look funnier than ever. Just then she heard some one give a loud laugh, and turning around she discovered her brother Harry standing in the doorway staring at her, and then he laughed again.

"What are you laughing at?" demanded Nelda quickly.

"Oh, excuse me," returned her brother politely. "But I don't see how anybody could help it when he looks at you; but there, I almost forgot, mother wants you right away," and laughing again he went off down the hall.

Nelda slowly rose and went down the stairs to where her mother sat in the dining room sewing.

"Oh, Nelda," commenced Mrs. Ram-

say, and then stopped short as she gazed at her little daughter. "Why child, whatever in the world have you been doing to yourself?"

"I—I wanted to save you money, mother, faltered Nelda. "I just thought I'd cut my hair myself, and then you wouldn't have to pay the barber for cutting it. I—I thought you'd be pleased," she ended with a pleading look.

But instead of being pleased Nelda's mother looked terribly disturbed, and when at last she spoke to Nelda, she said quietly and oh, so hurt-like, "I'm sorry, little girl. I was just going to get you ready to take you down to have your photo taken—but of course now looking the way you do I could never think of it," and without saying another word she went back to her sewing.

Poor little Nelda, heartbroken, took up her doll and went and sat down on the doorstep and told her all about it.

"Jemima dear" she said sorrowfully, "it just seems as if everything we do turns out wrong. Here I meant to make mother happy by saving her money—and it didn't turn out a bit the way I thought it would. Of course I know mother doesn't like me to touch the scissors, so after all I really shouldn't expect to make her happy by doing something she didn't want me to do."

Suddenly a big car stopped at the door, and Nelda was surprised to see her Sunday School teacher get out.

"Nelda, my dear," she started to address her little pupil, "I just wanted to have you sing a little song for us at our entertainment"; then she suddenly stopped as she noticed the frightful way poor Nelda's hair looked. "But, my

dear," she exclaimed, "whatever have you been doing to yourself?"

"I just cut my hair," explained Nelda, with rather a shamed air. "I—I guess you won't want me to sing that song now, will you?" she inquired slowly.

"I'm afraid not, Nelda," returned her teacher gently. "You see this song that I wanted you to sing was a little fairy song—and do you know, I never saw a little fairy with hair cut like yours. Sorry, dear—maybe next time," and with a sympathetic squeeze of her hand she was gone.

This was a great disappointment to little Nelda, for she loved to stand up and sing, and she put her head down on her knees and sobbed as if her heart were broken. Hearing her sobbing, Nelda's mother (who was a very understanding sort of a mother) came to the door and gathered her forlorn little daughter in her arms and let her sob it out on her shoulder.

After her sobs had died down Mrs. Ramsay said gently, "I'm sure, dear, we'll find lots and lots of ways that you can help mother, but they must be ways that you know I would be pleased with."

"Do you know, mother," confided Nelda, lifting her tear-stained face, "I—I kind of had a feeling when I was doing it that I wasn't doing it so much to help you as I was to see if I really could cut it."

"I thought it was something like that," smiled her mother.

"But I'll never do it again," asserted Nelda earnestly. "The next time when I think of something to help, I'll be sure that I really and truly mean to help and that it's not just something I want to do myself." And giving her mother another kiss, she ran singing down the garden path.

Kindness

By A. F. H.

A little girl who visits at the Fellowship by the name of Elois, had a little dolly which Santa Claus had brought

her when she was a small baby a year old. This dolly was named Bertha. As Elois grew bigger, her mamma and papa and friends gave her a number of other dolls, which were bigger and more handsomely dressed. Some could cry, and some could say "Mamma" and "Papa," and some could open their eyes and shut them. And they had pretty brown curls and yellow curls, lovely hats on their heads, and slippers on their feet. But Bertha had no curls, only straight yellow hair and sad blue eyes, and she did not shut her eyes nor could she talk. But Elois loved this dolly the best of all.

Mamma and Elois with Bertha in her arms visited a lady who told them that when she was a little girl her papa and mamma lived far out in the country where the snow was so deep at Christmas time that neither Santa Claus nor anyone else could visit them. They were very poor so her papa made her a dolly whittled out of wood. He took it to the blacksmith shop, and with a hot iron heated at the furnace he burned eyes and a nose in the wood to make it look like a doll's face. They were too poor to buy the wooden dolly any clothes, so the little girl would dress it in leaves from the big oak tree which grew near the house.

This story made Elois feel so sorry for the lady that she gave her the dolly which she had in her arms, and what do you think happened? Dolly Bertha was very unhappy, for the lady was too busy to play with her, and she missed her little mamma Elois and longed all day to go back to her. When Elois came with her papa and mamma to attend the chapel services the next day, a wonderful thing happened? Dolly Bertha was sitting in a seat in the chapel, and she sat very quiet while the services were going on. But when she saw her mamma Elois, she held out her little arms to be taken up and loved. And so we see when little girls are kind and loving to everybody and mind their papas and mammas their dollies love them.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Straightening the Spine

By E. C. HAWLEY

IN HIS article in the May issue of the "Rays" Dr. Robert K. Williams stressed the importance of keeping a straight spine. He showed how almost everyone who has lived to extreme age has maintained an erect spine. That one cannot keep in perfect health if the spine is not kept in its normal alignment is a thoroughly proven fact.

The organs of your body cannot function properly if the nerves emanating from your spine are cramped or crowded by spinal curvature, or if the cartilage cushions which are situated between the different vertebrae have become shrunk or atrophied. Your body would be distressed and hampered in its functions on about the same principle that a modern city would be harassed and its affairs obstructed if many of its lines of light, power, and communication were down with a lot of short circuits, preventing much of the force traveling over them from reaching its destination.

With all the exigencies of physical life it is no wonder that nearly all have spines that are more or less out of alignment, or are stiff and rigid, in many cases long before middle age.

Most spinal adjusters in their adver-

tisements make the sweeping claim that all the bodily ailments and infirmities that beset mankind are caused by the spine being out of alignment from curvatures or subluxations (dislocations), or having shrunk cushions, rigidity, etc.; also that all one needs to do is to get his spine straightened, and presto! everything that is wrong with him is instantly remedied. That getting a straight spine is a long step in the right direction is a thoroughly established fact. But what causes spines to become crooked, bent, or rigid? When Christ healed one man, He admonished him to go his way and *sin no more*. Sin—excesses, such as too much and improper food and drink, insufficient sleep, anything that lowers the vitality—causes the muscles to become lax that hold the spine properly, and after a few years it becomes set and rigid in the resulting wrong position. Then we have the vicious circle of wrong habits of living causing improper spinal postures, and the resulting impeded flow of nerve force undermining the health and thereby accentuating these abnormal postures.

The spine also becomes bent and stiff from excessive hard work, and from bur-

dens too heavy for the bony frame to bear up under. Children, forced to work too hard for their tender years and sleeping in sagging beds, often acquire spinal curvature. Nearly everyone who has had to do hard physical labor all his life is more or less stooped before he is fifty, and his spine has lost its flexibility unless he has taken some kind of exercises to counteract these tendencies. Insufficient exercise, as in sedentary occupations, is a very common cause of spinal mal-adjustment. No matter what causes the spine to assume curvatures or the cartilage cushions to become shrunk or atrophied, whether it is wrong living habits or conditions beyond one's control, the nerves in the affected parts become crowded and impinged upon, and the flow of force which they are channels for is more or less cut off. Thus the organs which they supply are hindered in their functions.

It has been demonstrated time and again that by forsaking wrong habits of living and by building up the vitality with right living—proper food and drink, temperance in all things, cleanliness, proper exercise, etc.—the carriage of the body becomes more erect, the shoulders become squared, the whole body in fact becomes more normally poised. When there have been spinal curvatures of long standing, however, it generally requires the help of a competent osteopath or other spinal manipulator to straighten them out. Osteopathic, chiropractic, and similar treatments, however, are negative processes so far as the patient is concerned, and while they are frequently useful and necessary, anything you can do for yourself is far more beneficial and lasting. The exercising of the different parts of the spine yourself builds strength into those parts that cannot be developed any other way.

This article is written expressly to show how you may do a lot to straighten your own spine and restore its flexibility by giving two or three minutes of your time every day, if you care to make the necessary effort.

From the time you arise in the morning until you go to bed there has been a lot of strain put upon your spine. The weight of the body from the legs up is a burden of itself as the hours go by, in the same way that the carrying of a load gets to be a greater and greater burden the longer one carries it. Physicians tell us that we are shorter at night than we are in the morning. The cartilage pads which cushion the vertebrae keep settling more and more as the day passes, and as the years go by they lose their power of recovery, the ability to rebound, so to speak, from the night's rest. Thus in time they become more and more shrunk, they lose their elasticity, and the whole spinal column becomes stiff and rigid. It could well be said that one is as old as his spine. It is quite obvious that youth and a supple spine are inseparable, and regardless of one's years, if he keeps his spine flexible and straight, he retains his youth, but rigidity and stiffness are always associated with old age.

Animals are given to stretching themselves many times every day. Note how the dog after each nap reaches forward to his extreme length with his front paws, and then slowly stretches back with all his strength. He frequently reverses this and stretches forward from his hind legs. Yet how much more have you need of some practice that will counteract the settling-down tendency of your spine. You being a creature of upright bodily carriage, the spine bears the entire weight of your head and torso; whereas the quadruped, being a creature of horizontal carriage, supports most of this weight upon his legs.

The following are a few simple exercises, which if regularly practiced will do a great deal to limber up the spine, restore the cartilage cushions after the work and stress of the day, and if persisted in will in many cases build up shrunk cartilages. Stoops and curvatures have been straightened by this means. The writer removed a quite pronounced stoop in his own case in about

three months' time; also he found that his height had increased two inches in less than six months, and his health was markedly improved. One man, sixty-five years old, to whom the writer had the pleasure of demonstrating these exercises, was stooped and his back very rigid; he had done hard physical labor all his life. He became very enthusiastic over them and practiced them faithfully the last thing before going to bed every night. The writer saw him a year later and was very much surprised at the change that had come over him. The old stoop was gone and his health was very much improved.

The best time to do these exercises is the last thing before going to bed. The only equipment that is necessary is a horizontal bar placed not far from your bedroom, or better still, have it in your bedroom if convenient so as to perform them the very last thing before getting into bed. The bar should be placed just high enough, so that when grasping it with both hands, hanging full arm's length, your toes will touch the ground firmly. Exercise No. 1 is the most important one. If you only use this one, and use it every day, in time it is bound to cause very beneficial results. Many people haven't the strength to use all the exercises every day. You must be careful not to overdo them, especially at first, for they will cause your muscles to become very sore. Exercising the spine is very stimulating and it is easy to arouse yourself so that you cannot sleep. If you feel a crunching, cracking, or snapping in the spine while doing them you can rest assured that needed adjustments are taking place. By continuing this practice every day this crunching will soon cease, and after awhile the corrections will permanently stay in place. It may cause more or less distress for awhile, but that will soon pass and you will realize much benefit resulting from the new freedom given the nerves in these parts.

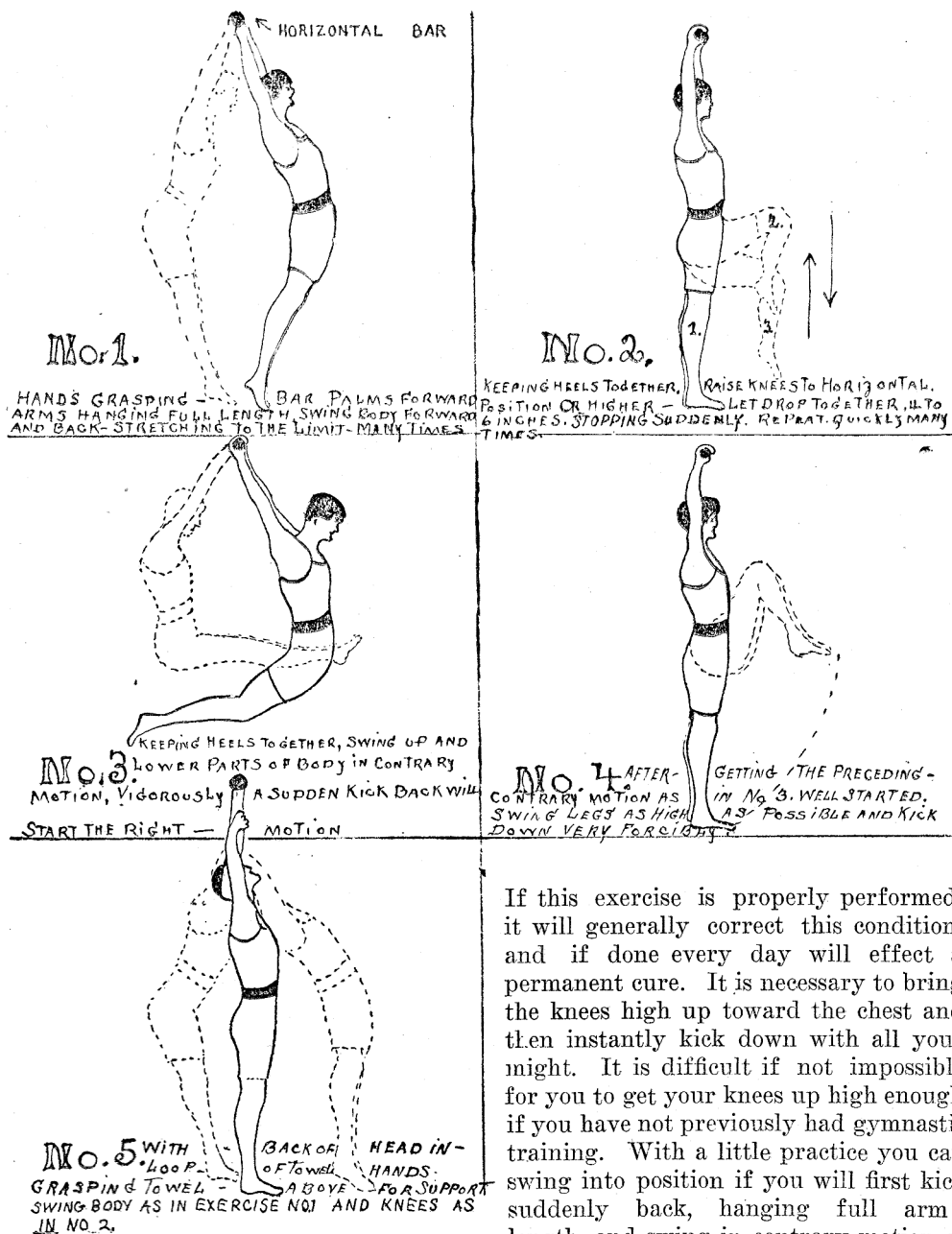
Exercise No. 1. Grasp the bar with your palms forward (this is important),

arms hanging full length, toes firmly on the ground. Now slowly sway your body forward and backward many times, all the time stretching, *stretching, stretching*—(don't hold your breath). Do this part of the time with your head inclined as though looking at the ground, part of the time looking high above, and part of the time at different degrees between. The different positions of your head cause the pull to result at different locations of your spine. Sway your body forward and back, not more than ten to fifteen times at first. After you become used to this exercise you may run up to thirty-five or forty times, then you will realize the great benefit of it. It is so simple that you may not appreciate the wonderful effectiveness of it unless you give it a thorough trial. It will stretch out all the settled-down conditions of your body, will restore the elasticity of the cartilage cushions, and may increase your height slightly in time.

Exercise No. 2. Grasping the bar as in No. 1, arms stretched upward full length, raise your knees to horizontal position, or higher if possible; then let them fall together four to six inches, stopping suddenly, causing a slight jerk to your body. Raise your knees and repeat the whole operation quickly many times.

Exercise No. 3. Swing upper and lower parts of your body vigorously in contrary motion, i.e., as the chest swings forward let the legs swing back, and vice versa, continuing for a number of times. There is a little knack in getting this exercise under way properly, but it is well worth striving for. A sudden kick back with your legs will start the desired contrary motion. This and the preceding exercise are "spine kink removers."

Exercise No. 4. This exercise is for properly aligning the pelvic or hip bones. Osteopaths have found that in a great many cases one leg is as much as an inch shorter than the other, caused by a slipping of the pelvic bones. Such a condition is usually unknown to the



patient until he starts having it corrected. It often causes untold distress, nervousness, weakness, and frequently sciatica. It is produced by incorrect standing postures, such as bearing nearly all the weight for long periods upon one leg, or by lifting and carrying very heavy objects or by unduly straining one leg.

If this exercise is properly performed, it will generally correct this condition, and if done every day will effect a permanent cure. It is necessary to bring the knees high up toward the chest and then instantly kick down with all your might. It is difficult if not impossible for you to get your knees up high enough if you have not previously had gymnastic training. With a little practice you can swing into position if you will first kick suddenly back, hanging full arm's length, and swing in contrary motion as in No. 3 two or three times, then swing your knees up high and very forcibly kick down. If after doing this you feel as though one leg has become longer than the other and there is a slight discomfort in the hip region, you may rest assured that you have made a correction in this part. You may have considerable

distress for several days, but don't be alarmed, nor let it deter you from practicing the exercises. Soon the distress will disappear, and you will experience a new sense of relief.

Exercise No. 5. This exercise exerts a powerful influence upon the spinal column and is too severe for any but fairly strong people. Tie a long towel over the bar, or a piece of auto tube, just long enough to fit around the back part of your head, fastened to a rope. Place the back of your head in the loop, grasping the towel or rope on each side above your head with the hands, to help support your weight, and sway the body forward and back as in Exercise No. 1. It is necessary to have a low stool or box to stand on while getting your head properly into the loop. Another good exercise can be done by raising your knees up and down while hanging in the loop, as in Exercise No. 2.

In all the above exercises be sure to hang with arms at full length and with palms forward.

If you will perform the above exercises regularly for a few weeks you may be assured of much benefit. You may invent some new exercises of your own also that may fit your individual case. But even if there is nothing the matter with you, remember that "an ounce of prevention is worth a pound of cure" and that "a stitch in time saves nine."

The Archetype of the Body

BY MERCURY

It is known to students of the occult that before the physical body is born the plan, the model, the design of it exists in the World of Concrete Thought. A thought form of it has been made there, which is called the archetype, and the shape of the infant's body will unerringly follow the general plan indicated by the archetype. The ego itself, during its sojourn in the Second Heaven between lives, with the aid of higher Beings, has built this archetype. As perfection has not yet been reached, it has embodied therein certain errors and im-

perfections, which later manifest as disease unless corrected.

Max Heindel in his book, *The Web of Destiny*, makes some illuminating statements as to how a sinful life will bring about imperfections in the archetype. Those who in one life take a distorted view of things and display a disregard for truth will see things in an oblique manner also when they reach the Second Heaven between lives where the archetype is built. They will therefore embody in it certain distortions and weaknesses which will manifest in the coming life. On the other hand, those who earnestly strive for truth and righteousness will when the time comes to create the archetype naturally build into it lines of harmony and perfection.

Therefore it may be seen from the above that the mind does indeed affect the body—and in a way that is not usually thought of. We know that the character of one's thought will in the present life affect the appearance and well-being of the body to no inconsiderable extent. But think what a power one has when working not upon the dense atoms of the physical body but upon the mobile thought substance out of which the archetype is formed! By our thinking in this life we are very considerably affecting the archetype of the body we are to live in during the next life. Thus we see how important it is to formulate correctly and control our thoughts, otherwise there will be lines of error in the archetype.

The Rose and the Cross

The emblem of the Rosicrucians is very, very old, and there is a wonderfully mystic meaning underlying it. Through meditation much of this inner meaning is revealed, for the student's intuition will develop by daily concentration upon it.

In order to make this beautiful emblem accessible to many we have arranged it in a light card box, 13 by 20 inches. Price \$1.75.

The Rosicrucian Fellowship.

Vegetarian Menus

—BREAKFAST—

Stewed Prunes
Yellow Cornmeal Mush
Entire Wheat Biscuits
Cereal Coffee or Milk

—DINNER—

Diced Vegetable Soup
French Fried Squash
Baked Tomatoes
Entire Wheat Bread
Milk

—SUPPER—

Stuffed Celery Salad
Nut Sandwiches
Graham Biscuits
Apple Pudding
Milk

Recipes

Diced Vegetable Soup

Dice potatoes, turnips, and carrots; slice onions and tomatoes. Place in a thin cloth three bay leaves, a pinch of thyme, and some celery leaves or seeds; boil with the vegetables, then remove. Cook till done. Season with salt and oil or butter.

French Fried Squash

Dip slices of tender young squash in egg and then in bread or cracker crumbs; salt, and fry in deep hot oil. If not young and tender, parboil first, but not too much.

Baked Tomatoes

Oil a baking pan and place in it whole ripe tomatoes, scalded and peeled, side by side, stem side down, until sufficient for a meal. Sprinkle with salt, add pieces of butter, and bake slowly.

Stuffed Celery Salad

Cut celery stems in two-inch pieces, and fill with raw peanut butter and a little salt. Serve on lettuce or parsley leaves.

Apple Pudding

One quart of flour, one quart of milk, two eggs, one and one-half tablespoons of baking powder, one-half teaspoon soda, four tablespoons each of sugar and oil or butter, a little salt. Mix, place to a depth of about one inch in an oiled pan, and lay slices of apples closely over the top. Sprinkle thickly with brown sugar and cinnamon, and bake.

Nut Sandwiches

Use thinly sliced rye bread. Spread with butter and sprinkle with ground English walnuts. Serve in the form of sandwiches.

The Law of Assimilation

This law is that no particle of food can be built into the body until it has been overcome by the indwelling spirit. It is easy for the ego to overpower the vegetable cells and keep them in subjection for a long time, hence the great sustaining power of the vegetables. In animal food the cells have become more individualized, and as the animal has a desire body giving it a passional nature, it is easily understood that when we eat meat it is harder to overcome these cells which have animal consciousness resembling the dream state, and also that such particles will not stay long in subjection. Hence a meat diet requires larger quantities and more frequent meals than the vegetable or fruit diet. If we should go one step farther and eat the flesh of carnivorous animals, we should find ourselves hungry all the time, for there the cells have become exceedingly individualized and will therefore seek their freedom and gain it so much the quicker. This is well illustrated in the case of the wolf, the vulture, and the cannibal.

—Max Heindel.

Mt. Ecclesia Postcard Views

We have 20 attractive views of Mt. Ecclesia—the grounds and buildings. Among the latter are the Healing Temple, Pro-Ecclesia, Administration Building, Library, Dining Hall, and Ecclesia Cottage. Our students will be able to get a better conception of Headquarters by means of them. 5 cents each.

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Perrysburg, N. Y., Aug. 1, 1926.

Dear Friends in Love:

Even if the doctor had not told me about my right lung being almost healed, I should have known you were lovingly working for and with me by my "thirsting intellect." It was something I missed while not in contact with the Helpers. Please continue your prayers for a complete recovery.

Sincerely,

—V. S.

New York, N. Y., August 11, 1926.

Dear Friends:

This week finds me still improving. Fermentation in intestines is almost entirely gone and constipation is much relieved. I am sleeping better, and enjoying my rest. It is so wonderful to get relief from one's suffering. Would that I could express fully my thanks for the help I am receiving through you.

Gratefully yours,

—L. S. E.

Detroit, Mich., June 1, 1926.

The Rosicrucian Fellowship,

Dear Friends:

It is with great love I am able to write that I am practically cured of rheumatism. My whole physical condition has improved and I am so much happier in the knowledge of the love and understanding that are surrounding me at all times. The little I have learned of your wonderful teaching has meant so much to me and I thank God, and the Helpers, for the blessings that have been showered on an undeserving person. May I become helpful, and worthy of it all.

With kind thoughts and prayers for your healing center,

Yours very sincerely,

—Mrs. E. K.

HEALING DATES

September ... 1— 9—16—22—28

October 6—13—19—26

November 2— 9—16—22—29

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.

Sick People

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

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

1927 Ephemeris

Our Ephemeris for 1927 is completed and ready for delivery. It is predicted that 1927 will be an important year. This Ephemeris will enable you to study the coming planetary conditions and prepare for them. Place your order now, and the Ephemeris will be mailed to you immediately. Price 25 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

International Headquarters

Mt. Ecclesia, the home of the Rosicrucian Fellowship, is situated on a high tableland about a mile from the Pacific Ocean. Here is located the Temple of Healing, where each day healing prayers are sent out to the world. The Correspondence Courses are carried on at the Headquarters' site, and there is also a Resident School at certain periods of the year. Night classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are conducted every week. Visitors and students are always welcome. List of Centers affiliated with Headquarters is given on inside front cover page.

Chats with the Editor

THE LAST couple of months have been busy times at Mt. Ecclesia. Students have been here from different parts of the country attending the Summer School of Mt. Ecclesia College, and they have added greatly to the charm of Headquarters by giving it a college atmosphere. But in addition to this the voice of a younger generation is being heard, for we now have with us a number of little children who have come to attend the Children's School which has just recently opened its doors. From all appearances these youngsters are having a mighty good time, and they have added new and pleasing notes to the echoes which resound on Mt. Ecclesia.

The Commencement exercises of the Summer School were held on the evening of August 27th. Friends from Los Angeles, San Diego, and other cities came to attend this annual function. Judge Carl Davis, of San Diego gave the baccalaureate address; Mr. John Wierzejski, one of the ardent workers in the Seattle Center, was the valedictorian. Mrs. Max Heindel presented the certificates of credit to the students, accompanying them with remarks appropriate to the occasion. Refreshments and a social followed.

In the latter part of the term the students had the pleasure of hearing Mrs. Arline D. Cramer of Los Angeles, one of our members of long standing and for many years a worker in the New York

Center, give a talk on the subject, "Glimpses Into the Past." Also Mr. Manly P. Hall, of the Church of the People of Los Angeles, and one of the foremost lecturers on occult philosophy in that city, gave a talk on "A Historic Retrospect of Rosicrucianism."

The Labor Day holiday found many friends and visitors at Headquarters. Every available room was taken, and tents had to be erected to take care of the overflow. Mt. Ecclesia is coming more and more to be a mecca for our friends, who delight in coming here for a few days' rest and relief from the noise and din of the city.

On the afternoon of September 7th the dedication exercises for the new Children's School were held. The little tots have a specially made Rosicrucian emblem which they use at their own devotional services, and this was the emblem that was used at the dedication exercises. Mrs. Heindel made the address, in which she showed how important it was that the souls now being born among us should be properly trained in their early years so that they may later fulfill their mission in life. Already there is a fair enrollment in the new school, and there is every indication that this will be an important department of the Rosicrucian work. Miss Verna E. Purdy is the kindergarten teacher, Miss Florence Barr is matron, and Mrs. Wilkye S. Herndon is housekeeper.

Local Center News

The Seattle Rosicrucian Fellowship Center is located at 515 Madison Street, one block east of the Public Library. Visitors can easily find it, for it is on the ground floor, facing the street. There is an electric sign in front, reading: "*The Rosicrucian Fellowship Center*," and as one draws near he will find a similar sign on the door. An electric flash sign in the window shows to the passer-by that there are free classes held in the Rosicrucian philosophy and astrology. These are held on Tuesday, Wednesday, and Friday evenings at 8 o'clock. On Sundays there is a Sunday School for children at 10:30 A. M. and a devotional service and lecture at 8:00 P. M. open to the general public.

The Rosicrucian literature is on display in the window with open pages, and as people pass, many stop to read; if interested they go inside for more information. The library is open every afternoon, and as a good supply of books is kept on hand, many either borrow or buy some of them; others get information about the Rosicrucian philosophy and the Rosicrucian method of healing.

Mr. Herbert Hood, one of the faithful students whose heart and soul are in the work, is president. Mrs. H. R. Boyker is vice-president, and Mr. Edwin G. Moe is secretary. Most of the class leaders and teachers were students of Max Heindel when he established the first Center there in 1909.

The Summer School Annual

The students of the Summer School of Mt. Ecclesia College have just published an attractive Annual containing interesting accounts of their activities during the term. It contains photographs of the student body and class officers, the group of instructors, including Mrs. Max Heindel, and a picture of the new Children's School. The Summer School Horoscope, the Last Will and Testament of the Class, the joke column, and some original poetry are features. This Annual will

give you a more intimate view of certain aspects of Mt. Ecclesia than you perhaps have had before. The price is fifty cents.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00.
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- In the Land of the Living Dead—An Occult Story, \$1.50.
- The Mystical Interpretation of Christmas, 75 Cents.
- Bound Volumes of *Rays from the Rose Cross*:
 - Vols. 5 and 6 (one book), \$5.00.
 - Vols. 7 and 8 (one book), \$5.00.
 - Vols. 13, 14, 15, 16, 17, each \$3.00.

Pamphlets

- Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
- How Shall We Know Christ At His Coming? 15 Cents.
- Earthbound, 10 Cents.
- Evolution from the Rosicrucian Standpoint, 15 Cents.
- Christ or Buddha? 30 Cents.
- Why I Am a Rosicrucian, 5 Cents Each—\$1.50 per hundred.
- How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
- Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.
- Facts About Life Here and Hereafter, 5 Cents Each—\$1.50 per hundred. . .
- Postcard Views of Mt. Ecclesia, 5c. Each.

ON ASTROLOGY:

- The Message of the Stars, \$3.50.
- Simplified Scientific Astrology, \$1.50.
- Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
- Ephemerides Bound, 20 years, \$5.00.
- Simplified Scientific Tables of Houses, (3), 50 Cents Each.
- Tables of Houses Bound, (3), \$2.00.

IN FOREIGN LANGUAGES:

Several of the above books and pamphlets are published in French, Italian, Dutch, Spanish, and German. For list, write for our Foreign Publications catalogue.

All the above may be obtained from,
*The Rosicrucian Fellowship,
Oceanside, California.*