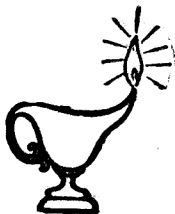


RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

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THOR--THE THUNDERER!

THE CRASH OF THUNDER—the swift, bright flare of the lightning—the undying light of the Aurora Borealis—and again, thunder, rolling heavily across the sky.

IN THE SILENT LANDS of the old North the Scandinavian peasants—if peasants they could be called in that long-ago time—looked up at the sky and said, “Thor is angry today.”

THE IMAGINATION conjured up an image of a powerful golden-haired and golden-bearded man, with eyes flashing the frosty blue fire of the Norsemen, driving furiously across the sky in a chariot drawn by goats. As this chariot rumbled over the floor of the heavens, mortals called the noise of its wheels, thunder. And as Thor lifted the mighty hammer which he always carried with him, the thunderbolt sped swiftly earthward, carrying death and destruction to his foes.

“IGNORANCE,” the modern skeptic declares, “is the mother of superstition. And superstition is the basis of all religious myths.”

THE OCCULTIST KNOWS, however, that the Myth has served an important function in human evolution. As we teach a child by simple stories of good and evil; as we appeal to its imagination by a multitude of pictures; so the great Teachers who constitute the Invisible Government taught infant humanity by means of the pictorial lessons we know as Myths. These Myths embody the esoteric laws of life, physical, moral, and spiritual.

MANKIND HAS NOT OUTGROWN THE MYTH: we can still find much spiritual illumination in the folk tales. Because of this occult fact, Max Heindel wrote MYSTERIES OF THE GREAT OPERAS. The folk lore upon which these operas are based contains much esoteric information, the understanding of which is most helpful to the neophyte on the Path of Attainment.

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The Rosicrucian Fellowship, Oceanside, California

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

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

Sterilization of Human Beings

A STERILIZATION bill was presented to the legislature of Louisiana a short time ago. A recent newspaper article by Jean M. Gordon goes into the matter quite extensively in favor of this bill. In this article she tells of a man who had been in Jackson Asylum for twenty years but who was finally granted a parole. He married soon after leaving the asylum and raised a family. When asked if he thought any man or woman who had been crazy for twenty years had the right to bring children into the world, the reply was that it was his privilege. Miss Gordon goes on to say that had the sterilization law been in effect in Louisiana when that man was paroled, he would have been given the alternative of sterilization and freedom or no sterilization and confinement. Judging from the reports of other states he would have chosen sterilization and freedom, she says; then when he found a woman fool enough to marry a man who had been insane for twenty years and who was only out on parole, no harm to the race would have been done. Under the present management, however, this marriage takes place, and Louisiana has a second generation of insane or feeble-minded to

care for. Miss Gordon says that we hear much of the "inalienable rights of reproduction," but she thinks the time has now come to talk of the inalienable rights of children to be started out in life with healthy bodies and sound minds. Society has some inalienable right too, she says. She mentions one old man who has generously given to the state one hundred of his descendants who are all in state institutions.

This is the materialistic side of the question. Society unquestionably has the right to protect itself from having feeble-minded individuals foisted upon it the burden of caring for them and their offspring. The only question is whether sterilization is the right method to employ. If defective or feeble-minded people could care for themselves and did not become a burden upon others, we would have no right to interfere in the matter; but feeble-minded people cannot take care of themselves, they must necessarily be a public charge.

Let us examine the matter in the light of occult philosophy. Why is a person feeble-minded or insane? Insanity is caused by a break somewhere in the chain of four vehicles which man possesses, namely, the physical body, the vital body, the desire or emotional body, and the mind or mental body. Feeble-mindedness is a preliminary stage leading up to insanity. These conditions result because the individual in previous lives did not conform to cosmic law. He violated that law by misusing his vehicles, or he may have injured others and deprived them of the use of their vehicles in some way.

Current Topics

Then the law of destiny compels him to come back and live in a defective body or endure an insane mind in order that he may learn the seriousness of the things he has done in a preceding life. Only thus can he learn his lesson. If he were not compelled to suffer, he would go on in exactly the same way, violating the laws of nature until his final extinction and removal from the scene of evolution.

LESSONS FROM A DEFECTIVE BODY Thus the ego, the spirit, which is unfolding its latent powers through evolution, actually learns valuable lessons in defective vehicles. Feeble-mindedness and insanity are therefore not a dead loss; in fact they are an absolute necessity for a certain class of egos if they are ever to catch up in evolution.

We with our puny wisdom are not able to say whether any particular ego can be benefited by an experience in a defective body or with a defective mind, but we are not called upon to settle this serious problem. Those Great Beings called the Recording Angels, who have charge of rebirth, settle this matter in each individual case before the ego comes back to earth. The Recording Angels are possessed of unutterable wisdom, they never make a mistake, and they never allow an ego to come to rebirth unless it can be benefited by the ensuing experience. Therefore we must be careful in our ignorance not to step in and frustrate their designs.

Let us not jump to the conclusion, however, that this is an argument for feeble-mindedness and insanity and a plea for their cultivation. Human beings nevertheless, with their exceedingly limited wisdom, have no right to employ mutilation in their efforts to protect society. Mutilation carries with it severe penalties. Voluntary mutilation often results in the loss of the functioning power in a later life of the organ

which was mutilated. That penalty, moreover, applies not only to the person who was mutilated but also to the one who was responsible for the mutilation. This does not happen in every case, however. Still in general, mutilation carries with it a severe penalty—

PENALTIES OF MUTILATION that is the important fact. In view of the above what is the solution of our problem? First, those egos

which have been permitted to come to rebirth by the Recording Angels should not be subjected to mutilating operations; second, society may protect itself from a crop of defectives by forbidding the marriage of feeble-minded persons; third, the segregation of the feeble-minded. If we have the right to deprive an individual of his liberty when he violates the rights of society, we have the right to prohibit two feeble-minded people from producing a number of defective children who will filch from society a living in public institutions. As long as feeble-minded persons are allowed to marry, the state cannot consistently complain when it gets a horde of defective children to care for.

One may ask how the Recording Angels could bring about the birth of backward egos in those cases where they considered it desirable if a law against the marriage of the feeble-minded were passed and put into effect. In reply we may say that they will always find a means of accomplishing the ends of evolution. It may mean a delay till a later period when conditions have changed, or it may mean rebirth in another locality under conditions which would not be so burdensome to society. In any case we may safely leave the matter to the wisdom of these Great Beings. Under no circumstances should we engage in criminal operations which have to do with the right of any ego and the sanctity of the human body.

Current Topics

The Treaty to Outlaw War

SECRETARY of State Kellogg left on August 17th for Paris, where on the 27th of the month he expects to sign with the representatives of fourteen other nations the so-called multilateral treaty to outlaw war. This treaty in its present form is particularly Mr. Kellogg's creation, although he got the germinal idea from Premier Briand of France, who last year proposed that France and the United States enter into a treaty forever abolishing war between themselves. Mr. Kellogg expanded this idea to include all the principal nations of the world. The following nations have indicated their willingness to sign the treaty:

France	Poland
Italy	Canada
Germany	Australia
Belgium	New Zealand
Great Britain	South Africa
Ireland	Japan
India	Czechoslovakia

The text of the treaty is as follows:

"Article 1.—The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"Article 2.—The high contracting parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means."

August 27th, the day on which this treaty is to be signed, may well prove to be one of the momentous dates in the history of the world. War must be outlawed before the Aquarian Age can really be ushered in and before the era of

universal brotherhood can in any sense be realized. The present attempt to accomplish this is apparently the most auspicious one up to date. Fifteen of the principal nations of the world are going to pledge themselves not to wage any offensive war. The treaty does not provide against defensive war. Anyone of the signatories to the treaty is free to protect itself if necessary in a defensive campaign. But if there is no offensive war, there naturally will be no need for a defensive one. Moreover, the fifteen nations signing the treaty will be strong enough to nip in the bud any offensive war started by the minor nations. Spain and Russia have not yet signified their intention of signing the treaty, but when they see its great advantages they probably will fall in line.

This treaty is receiving the commendation of public men of importance everywhere. Senator Borah, Chairman of the Foreign Relations Committee of the United States Senate, has indicated his whole-hearted approval of it. It is expected that he will lead the movement in the Senate for its ratification after it has been brought back from Paris. The indications are that it will be overwhelmingly approved. There will undoubtedly be some minor objections from the rabid nationalists, who allow their extremely partisan views of patriotism to eclipse the common-sense view of cooperation between the nations. Such partisans imagine that national isolation is possible, but we know that through the fact of the unity of all life national separateness is a delusion which must eventually be broken up. National borders will ultimately disappear, and humanity will become one big family. The suicidal mania for war will then be one of the things of the past. The new treaty is a very hopeful sign of the approach of this highly desirable condition.

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.

You and Today

BY ELLA WHEELER WILCOX

With every rising of the sun,
Think of your life as just begun;
The past has shrived and buried deep
All yesterdays, there let them sleep.
Concern yourself with but today;
Woo it, and teach it to obey.
Nor seek to summon back one ghost

Of that innumerable host.
Your wish and will since time began
Today has been the friend of man,
You and today, a soul sublime,
And the great pregnant hour of time:
With God between to bind the twain
Go forth, I say, attain! attain!

How Are the "Dead" Clothed?

BY MAX HEINDEL

*(This article first appeared in
May, 1917.—EDITOR.)*

A STUDENT much interested in life after death conditions has asked for light on the following subjects: How the so-called dead appear as to outer apparel, how they are clad, if their thought molds the ethereal matter into garments or anything they desire to form, and whether the desire body takes the shape of the dense body immediately after the silver cord is severed.

Yes, it is possible for the so-called dead to form by their thoughts any article of clothing they desire. They usually think of themselves as being clothed in the conventional garb of the country in which

they lived prior to their passing into the Desire World and therefore they appear so clothed without any particular effort of thought. But when they desire to obtain something new, or an unusual article of clothing, naturally they have to use their will power to bring it into existence. Such an article of clothing will last as long as the person thinks of himself as being in that apparel.

But this amenability of the desire stuff to the molding power of thought is also used in other directions. Generally speaking, when a person leaves the present world in consequence of an accident he thinks of himself as being disfigured by that accident in a certain manner, perhaps minus a leg or arm or with a hole in the head. This would not inconven-

ience him at all: he can move about there, of course, just as easily without arms or legs, but it just shows the tendency of his thought to shape his desire body. At the beginning of the war when such great numbers passed over into the Desire World with lesions of the most horrible nature, the Elder Brothers and their pupils taught these people that merely holding the thought that they were sound of limb and body would cause them to be healed at once of their disfiguring lesions. This of course they immediately did and now all newcomers, when they are able to understand matters over there, are at once healed of their wounds and amputations in that way, so that to look at them nobody would think they had passed over in consequence of an accident in the physical world.

This knowledge became so general that the people who have passed over since the war have availed themselves of this power to mold the desire stuff by the action of thought. They want to change their bodily appearance, so that perhaps those who are very corpulent will appear slim and those who are very thin will appear as if they had more flesh. This change or transformation is not permanently successful, however, on account of the nature of the archetype. It appears that the extra flesh put on a thin person or the quantity taken off one who is corpulent does not stay on or off permanently, but after awhile the man who was originally thin becomes more slender and returns to his original stature, while the person who tries to take off flesh finds himself putting it on by degrees and then has to go through the process anew. It is the same with people who attempt to mold their features and change them to an appearance that suits them better than their own original ones. In these respects, changes affecting the features are more impermanent, probably because the facial expression there as here in an indication of the nature of the soul. Therefore, whatever is sham is quickly dispersed by the habitual thought of the person.

With regard to the second part of the subject, we may say that during physical life the desire body is shaped more or less like an ovoid cloud surrounding the dense body, and that as soon as the person gains consciousness in the Desire World and begins to think of himself as having the shape of the dense body then the desire body begins to assume that form. This transformation is facilitated by the fact that the soul body, composed of the two upper ethers, the light ether and the reflecting ether, is still with the man, the ego.

To put it more clearly and bring in a helpful comparison we may remember that at the time when the ego is coming down to rebirth the two lower ethers gathered around the seed atom of the vital body are molded into a matrix by the Lords of Destiny—the Recording Angels and their agents—and this matrix is placed in the womb of the mother where the physical particles are embedded in it so that they gradually form the body of the child which is then born. At that time the child has no soul body. Whatever there may be of the two upper ethers is not assimilated until later in life and is built upon by deeds that are good and true. When this vehicle has reached a certain density it is possible for the person to function in it as an Invisible Helper. During soul flights the desire body molds itself readily into this prepared matrix, and when the individual returns to the body the effort of will whereby he enters the dense body also automatically dissolves that intimate connection between the desire body and the soul body. However, when later on the life in the physical world has been finished and the two lower ethers discarded with the dense body, the luminous soul body or golden wedding garment still remains with the higher vehicles and into this matrix the desire body is molded at its birth into the invisible world. So, as the body of the child was made in conformity with the matrix of the two lower ethers before coming to rebirth, the birth into the invisible world which follows

death in the physical world is attended by a similar process. The matrix formed of the two higher ethers shapes the desire stuff into the vehicle that is to be used in that world.

But the so-called dead are not the only ones who have the power thus to mold the desire stuff into any shape they please. This property is also shared by all the other denizens of that realm, even down to the elementals, and they very often use this power of transformation to frighten or mislead the newcomer, as many a neophyte has found out to his or her consternation when he first entered the Desire World. For these little imps are quick to know when a person is a stranger and not conversant with the nature of things there and they seem to take a special delight in annoying newcomers by transforming themselves into the most grotesque and terrifying monsters. They may feign a ferocious attack on him and it seems to give them the keenest delight in the world if they are able to chase him into a corner and make him cringe with fear while they stand gnashing their teeth as if ready to devour him. But the moment the neophyte learns that in reality there is nothing that can hurt him, that in his finer vehicles he is immune from all danger of being torn to pieces or devoured, and that a quiet laugh at the harmless crea-

tures and a stern command to take themselves off is all that is needed to cause them to turn their attention elsewhere, they soon learn to leave him alone. He then learns to force them to do his will, for in that world all creatures who have not been individualized are compelled to do the bidding of higher intelligence, and man is among them.

Thus a man may take an elemental and form it into any shape he desires and use it to do his bidding. The being thus created with his life and will power and given a certain mission to do will faithfully obey his orders, and according to the intensity which he puts into that work the thing will last for a longer or a shorter time. In this manner many so-called spooks have been created and given a mission lasting for centuries after the person who originally started the spell has gone into the higher Heaven World. That is probably the origin of the white lady who warns the Hohenzollerns of impending death. She and kindred apparitions which have given rise to so much speculation have been created by the superlative intensity of the desire of a human being. This desire has been launched into the Desire World under particularly painful or distressing circumstances which have wrought the required magic spell unknown to the person who generated it.

The Cyclic Law

BY MARY ROBERTS (*of Liverpool*)

EVERYWHERE in the universe there is law and order. Nothing is haphazard or accidental. If ignorance is the cause of so many so-called sins and of much unnecessary pain, then it is our duty to seek to understand the laws of life in order that we may work with them and thereby consciously assist in our own evolution.

"Wheels within wheels" is a very common saying, for which we may substitute "cycles within cycles." In these

three words we may discover a fundamental law of the universe, which not only appertains to the metaphysical but which can be proved and verified scientifically by study and experiment and then applied to the practical workings of everyday life.

Let us put the law very simply before seeking for verification and analogy. A wheel or cycle is a body capable of revolving so that at regular intervals a given section of the cycle is in contact

with the surface on which it revolves, and although there may be progressions (given sufficient stimulus) yet the order of the cycle will not alter; i.e., after a contact, that point will move round to the greatest distance from the contacting point before the next point of contact. There is then a regular rise and fall. This law is universal—the tiniest atoms and the solar systems move rhythmically in lesser or greater cycles; the events of nations or races obey the same cyclic law; the sowing and reaping of a single crop and the sowing and reaping of great cosmic forces are lesser and greater cycles only relatively. Everything visible and invisible, metaphysical and material, obeys the great law.

Let us proceed from the known, that which we can observe and prove, to the unknown which we must accept by faith and analogy; though as we investigate, the boundaries of the known are pushed further and further back until we walk as those in the light.

“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” These cycles are accepted without question and foolish would be the one who struggled against the law in any of these known “tides.”

Again in the realm of medical science it is an accepted fact that illnesses have a regular rise and fall, not only in individual maladies where usually the seventh and fourteenth days are critical “turning points” but in the regular recurrence of epidemics. It is common knowledge that life has its “cycles.” The seventh year of life is a critical one for a child; fourteen marks the period of adolescence; twenty-one is the accepted “coming of age,” and three score years and ten the allotted span of life. Are these merely accidental periods? All occult students well know that each of these ages mark a certain degree of unfoldment—physically, psychically, mentally, and spiritually.

In biology it has been proved that the birth, maturity, and decay of many in-

sects, fish, and reptiles takes place in known periods of weeks, i.e., seven days. So many examples have been observed that they furnish sufficient data upon which to form a law for the biologist to work by.

These are just a few commonly accepted facts—accepted by scientists—and to the student who seeks for knowledge they are the visible effects produced by invisible causes, which are in reality intelligent powers working according to known laws, of which the cyclic law, universal in its operation, is one.

But do we ever bring our knowledge to bear upon the actions of our daily lives so that we may press forward consciously? In Galatians III we read, “Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.” Here we see the necessity for being “under the law.” While we are children in knowledge (and many are content to remain children), learning our lessons in the school of life, we must be governed by law. But when we attain the Christ consciousness, the wisdom of the Christ within, we must use our knowledge to the great end of freeing ourselves from the action and reaction of the lower forces. By understanding the inner cyclic law we liberate ourselves into the boundless freedom of wider illimitable laws. For though we shall never rise above law, we may rise to a level where previously imagined laws are known as a passing stage. This is conscious evolution. Let us consider how we may use our knowledge of the cyclic law for furthering our progress.

Our natures are as much subject to cyclic law as the solar system or the atom. Every impression we receive has a tendency to return at regular intervals. If by repetition the impression is strengthened, so relatively will be the strength of its return until that impress is actually molded into the consciousness and is

itself subject to impression. Such is growth in character. In a wider cycle the impressions or stimuli shape the character and development of the race.

Suppose, therefore, an undesirable impression is made upon the consciousness, one which causes a regular return of depression or ill-will. As the "cyclic point" comes round this feeling of depression dominates the mind and takes possession of it and the more the will is brought to bear upon it the greater the struggle. But with knowledge the return impression may be counteracted by substituting a feeling of joy and goodwill, so that the undesirable impression has with it on its next cycle the opposite neutralizing force and no impression is left upon the consciousness. Follow this simple experiment out in other ways and many of the "sins" lose their power. In the larger cycle which deals with nations the same knowledge could be applied. The League of Nations ideal is a neutralizing force which can do much to counteract the periodic return of wars.

A knowledge of the smaller cycle of days and nights helps in the understanding of the larger cycle of cosmic days and nights. By applying the law of analogy we may know in what part of the cosmic cycle we stand in this age; what special characteristics we are developing, and what we must do to strengthen them. We may know the signs of the coming "New Age" and anticipate its coming by

a conscious preparation of those faculties and powers which are then to be developed. Thus we shall be able to do pioneer work not for the glory of being in the foreground but in order that we may help those with less understanding.

Again, knowledge of the cyclic laws as they relate to the rise and fall of planetary influences will enable us to take advantage of the "rising tide." "There is a tide in the affairs of men which taken at its flood leads on to fortune," says Shakespeare. If this is true in material things is it not also true in the spiritual things of life? A knowledge of astrology shows that the "rise and fall" of planetary influences can be mathematically calculated and their beneficent or good aspects forecasted accurately. It is only common sense then to take advantage of the "rise" to sow those seeds of character and destiny which will give a rich harvest in the "fall." In other words, we shall know when and how opportunities will occur and be able to take advantage of them, as well as to mark time when the season is not appropriate.

The cyclic law operates whether we know about it or not. But with knowledge life is no more a problem, but an interesting unfoldment: no longer a mystery but a revelation. Let us then seek to understand the cyclic law in its manifold workings that we may live to the full and make life a school where the lessons are *understood and enjoyed*.

The How of Celibacy

BY LUCILLE K. ZINN

IT WAS the only house for miles around, an ancient, dilapidated building, seemingly deserted. What ever had possessed Miles Faraday to turn his swift roadster from the smooth, white stretch of highway into this rutty, grass-grown wagon road, was a puzzle, especially to Miles. It was certainly con-

trary to his well laid plans since he was on his way to Los Angeles to keep a very important engagement. It so happened that this engagement was with a particular girl friend whom he had not seen for more than a year, owing to the fact that she had been abroad for the past seventeen months. But she was home at

last, and Miles was at liberty to ask Carol Holmes that all-important question: to spend her future with him—providing of course that after this lengthy separation they were still of the opinion that their happiness lay in that course. They had been very positive of it a year ago. However, there were doubting parents to convince and placate—certain restrictions imposed, among them this year of probation.

The year was now past. They had been dutiful children, complying in all things, thanks to Carol, having neither met nor corresponded, at least not regularly, in the past seventeen months. But now their moment was approaching, had all but arrived. Time, which had at first crept by with such leaden feet, after a few months had elapsed began to move normally, then to glide and skip a bit toward the last, until the stretch of months lay behind, except for this one moment set aside for that all-important meeting. There were few minutes to waste if Miles was going to be on time.

Yet the urge was upon him, coming unexpectedly. He wanted to turn aside from that straight stretch of highway which led so undeviatingly toward Carol, and explore. Since Miles was a creature of impulse, (a trait of which the girl's father was decidedly dubious, this, and his flair for "Verse Libre," with which he sought from time to time to gain a foothold in magazine literature) he turned into the rutty wagon road, without weighing consequences, driving carelessly, perilously even at that, until he stood at the very gateway of this run-down, sadly neglected domicile. Gazing at it musingly, at least at that corner visible through the screening shrubs and trees, Miles exclaimed:

"Kindly tell me, Willie, why you brought me to this God-forgotten spot?" He leaned on the steering wheel and addressed his car, a "Willys-Knight" model, as if it were a pal. "But we get it, Boy," he continued, "an ancient, Spanish hacienda, such as we read about," running his eye speculatively over the scene before him.

The house had little enough to recommend it to the eye; oblong, "squatty," Mexican in style, with a wide portico, and its adobe walls much the worse for their battle with the elements. The one corner visible showed a wide crack, large enough to admit a hand, running from roof to foundation, the edges of which were black and crumbling. But the garden and surroundings—ah, that was different! Miles felt himself drawn irresistibly to the garden; what amounted to an almost uncontrollable desire to enter and wander at will through its primitive appearing aisles took possession of him.

Yielding to this as he had that other impulse which had drawn him to the gateway, he was presently inside. The gate offered no resistance for the latch was missing, the grilled-iron framework rusted and broken, though the latter was hidden by the Spanish moss, gray as the morning, which hung in long, sweeping streamers over it.

Once inside the gate Miles paused as if undecided how best to proceed, then he turned his steps toward the house, walking up the shrub-bordered path slowly, conscious that the sweet-smelling, native plants were swaying and nodding to him as if in welcome. He had almost reached the portico, threading his way meticulously, for the path was all but overgrown, when he paused once more and turned his face toward the southeast corner of the garden; he had been facing the north directly. A point of light just back of the gray depth of his eyes deepened perceptibly.

"There should be, in that corner, an old live oak with wide spreading arms, shielding an arbor of choice roses—gorgeous flowering roses blossoming in abandoned profusion; a haunt where the humming birds love to nest—" Miles broke off and a puzzled expression swept his face. "Now, how should I know this?" he asked of the solitude, and since there was no probable answer, spent several minutes pondering, his gray eyes pensive, while a single lock of curly, brown hair escaped from beneath his motor-cap and swayed in the

light breeze. "But I do know it," he exclaimed after a moment with more assurance, at the same time squaring his shoulders and drawing his well knit figure to its full height, as if to take a definite stand against opposition. But there was no one to oppose him, unless it was that other self which at times dominated him. "I've been here before, scores of times," he continued. "Yes, for I know this spot, this arbor, and old oak!" The familiarity of the surroundings enwrapped him. There was that something which brooded over the garden, an expectancy, if he were to name it, for the shy May flowers lifted their heads hopefully, this gesture being also familiar to him.

Picking his way with care lest he crush the tender blossoms, Miles reached that southeast corner of the garden. There he found his live oak, gnarled and old, with its wide-spreading arms placed as a shield and buffer for the many fragile blossoms which grew within its shadow. He was not surprised, for he knew the old oak would be there, but he did catch his breath in something like awe, as he gazed at that arbor with its riot of purple and rose and gold, for honeysuckle, hollyhock, jasmine, and many choice blossoms in addition to the roses, raised their perfumed heads in the old arbor.

There was an element here at once heady, intoxicating, which awoke vague memories, rendering Miles reckless and indifferent to consequences. This was the veritable abode of youth with all youth's abandonment and extravagance, Miles decided, for it appealed to his poetic soul. And yet it was strange, exceedingly so, to come upon a place like this in a century-old garden; a garden which was in direct contrast to the broken, weathered house, rendered severe and impressive by the grilled-iron gate guarding its entrance.

Something gripped Miles' throat, causing it to ache with pity. Here in this secluded corner, surrounded by damp and decay, forsaken, forgotten, was that

subtle something, imperishable as youth, expressed in the fresh blossoms which appeared daily, lifting their dewy faces smilingly, wafting their subtle perfumes through the garden. Delicate and fragile things they were, yet with a resistance which not only flaunted and defied age, but refused to succumb to dissolution.

With that ever present ache in his throat, Miles dropped on a garden seat in the shadow of the old oak, and asked himself why all this should be. Then he attempted to fathom introspectively his connection with the garden, the strange influence it exerted over him, an influence which was strong enough to cause him to disregard his well-formed plan and remain here, knowing full well that in a short half hour he was due at a meeting the result of which would be a deciding factor in his future life.

After a fruitless quarter of an hour spent thus, attempting to grasp something tangible as a possible explanation, Miles gave it up and rising continued his explorations of the garden, too detached to heed his steps or to direct their course. Presently he gasped:

"God, the old sundial!" coming upon it unexpectedly.

And so it was; blackened and weathered, it is true, but erect still, though almost hidden by the clinging ivy vines. It stood just beyond the live oak, barely escaping the shadow of those spreading arms. Miles gazed at it with deep, discerning eyes, his pulse beating an irregular tattoo the while. He even went down on his knees to part the vines and obscuring growths, that he might examine it with greater care. After some difficulty he made out these words carved on this ancient dial:

Ye foolish sundial,
Wouldst measure God's smile,
Fixing human destiny,
Yet God is Eternity.

After a prolonged examination Miles eased himself to a sitting position and went over the words once more. He had

thought to dismiss this garden with its vaguely familiar haunts presently, and proceed on his way, but instead, he found himself more profoundly interested than ever. For everything seemed oddly familiar to him. Not only did he recognize the old oak, the rose arbor, but the sundial as well, and even the words carved thereon were not wholly unfamiliar to him. He must know why he recognized them!

Presently Miles was sitting on the tangled vines, his head leaning against the shaft of the old dial, striving with almost superhuman effort to remember that something which would enable him to connect this place with his life, thus arriving at some plausible explanation of the strange memories. At moments he seemed to remember that "something," for it was just within his mental grasp; then it eluded him by the smallest margin. But he would not give up—could not, in fact.

The sun sank lower and lower, painting the west with a brilliancy of color that far outrivalled the purples and golds in the garden. Yet Miles facing it the while saw it not, for he had turned his eyes within, demanding of his soul that it give up its secrets, and supply him with that forgotten chain of incidents and events which would enable him to place this garden, to understand these surroundings, and bring them within his mental ken.

"Ah, at last!" he murmured. He was beginning to understand, vaguely at first, but the memory became clearer moment by moment. The mold and decay about him faded away, and in its place was a freshness, a newness, shown by the bright green carpet of grass, thickly sprinkled with purple and white violets. This garden at its zenith, the show spot of the country, the glory of its owner. The house, too, was new; not old, cracked and weather-broken, but a neat Spanish home, itself an indication of aristocratic arrogance.

Miles sat silent, astonished. It seemed that he, too, had come into his

own, for instead of the cub reporter who wrote "Verse Libre" on the side, he saw himself a tall, swanky young man in uniform, an officer, if you please. An Americano, the Spanish called him, and he belonged to the garrison stationed at Jurrupa, but a few miles distant.

At this moment the young officer started forward eagerly, for a beautiful girl appeared, walking toward him with quick, easy grace. As she joined him, he gazed into deep, dark eyes brilliant with love light, eyes which shone for him alone, eyes that lighted a crystal flame within his being. He could feel her heart flutter like that of a frightened bird as he gathered her in his arms. And it was then that Miles remembered: This was their tryst. The beautiful Spanish girl loved the tall American soldier, and he loved her—what was it they called her? "Andrea," of course. He had loved her name. Now he recalled the words of an old song he used to sing to her:

"But your name shall lend it glory
And your love the thread of gold."

It was here under the old oak with its carpet of violets that they were accustomed to meet. Here they exchanged their vows, plighted their troth; not alone through this life's little span, but through eternity the vow was to bind them.

"Andrea! Andrea!" a voice interrupted, and there was a decided edge to it. Miles felt his sweetheart half turn in his embrace. That was her father calling; he would be angry, and rage and fume if he knew his daughter met a man not of her own blood in the garden at evening.

"Ah, I must go!" she murmured, as the call was repeated. "So, adios, *mi* Rex Delano, *mi alma*," a mingling of her native tongue with the language she loved most, that of her sweetheart. Then she begged in her warm, low voice: "But once more the promise—there will be

no other ladyloves, no kisses and caresses given elsewhere?"

To this he replied chidingly. "Sweet Andrea *mia*, having once known yours, there could be no others. Yet to set your foolish fears at rest, I swear that so long as the moon and stars shine, I will be true to you, that I will wed you or remain forever celibate."

He had scarcely finished speaking before the irate father stood by them, demanding:

"Rex Delano, by whose authority, do you, *un Americano*, court my daughter?"

Rex—Rex Delano—that name again which was strange. But it was all strange, for if he was meeting a Spanish girl of that early day, it meant that he was old, almost a centurian, doddering—but he was not old. Miles was fairly conversant with the idea of rebirth, so accepted that as an explanation without question, and gave ear to the bitter arraignment being showered upon him by the old Spaniard. This was hard to endure; nevertheless, he did endure it, for the simple reason that the man upbraiding him was Andrea's father. "And know you not, presumptuous young dog," he shouted at him, "that Andrea Moya is pure Castilian, and heir to the Casa Moya and to the broad acres of the Rancho Moya? Then get from my sight, and never again, at the risk of being shot like a cur, set foot on the Rancho Moya." Then was a blank—darkness.

When Miles finally came back to full, normal consciousness as to time and place, he found himself beside the sundial but the sun had sunk to rest and a dull purple twilight enveloped the garden. To his surprise someone was standing over him, a man who somehow he felt was connected with the life of Andrea, for he was an old, old man.

"It's time you turned your car back to the highway, and left the Casa Moya and its garden to the people of yesterday. They are supposed to linger about these grounds at evening time." The voice was kindly, though high-pitched and unsteady with age, and the rheu-

matic old body shook as if the waking of Miles had required much effort.

"But I don't understand," Miles exclaimed. "What is this old place? Who has or still claims it? And who is Andrea? Now please, it isn't merely that I fell asleep. You know and I know that there's more to it than a dream. Something which I couldn't resist drew me to this spot, and I found these grounds, the garden, the old arbor, perfectly familiar—" Miles paused, his mind uncertain and hazy.

The old man replied: "I came and found you asleep—that is, resting here. I'm Bixby Harlan, the old caretaker, you understand. And Andrea was the daughter of Andreas and Antonia Moya, an only child, therefore heir to the Casa Moya and this estate. Since Andrea never married, and died intestate, the Rancho has remained unclaimed."

"Go on," pleaded Miles, as the old man paused once more. "It seems I met Andrea and her father just now, and there was another, Rex Delano. Pray who is this Rex Delano?" peering at the old man eagerly.

"Please! Please!" the old caretaker raised his trembling hand in warning. "I'm obliged to tell you that you are uttering a name that was not spoken for more than twenty years at the Casa Moya."

"Yet, he was her lover, for she called him, 'Rex Delano, *mi almo*.' Oh, you might as well tell me the whole story."

Thus encouraged, the old man continued: "Andrea was very young when she first met this young officer, Captain Rex Delano, who was stationed at Jurupa. Since she was the fairest in this land of fair daughters, what was more natural than that this young officer should fall deeply, madly in love with her. Andreas Moya, the father, was bitter, furious, when he learned of this attachment. He took steps to prevent the two meeting, and when he found they met clandestinely in the garden, he had bars placed on Andrea's windows."

(To be continued)

The Practical Side of Religion

By E. J. QUERRY

WE HEAR a great deal nowadays about religion. Many people seem to think that if they attend church regularly, belong to some religious order, or believe in some religious creed, they must of necessity be religious. According to the teachings of Christ Jesus our assembling together for worship is not in itself religion, although it is a means whereby we may learn to understand what religion really is.

We read in our Bible that true religion in the sight of God our Father is to visit the widow and orphan in their affliction, and to keep ourselves from evil. The person who makes life easier for a tired and troubled one, whether it is by a letter of cheering comfort, the handclasp of sympathy, or the preparing of a meal, is manifesting the true religion of the Christ, just as much as the one who stands upon a platform teaching the laws of God to large audiences.

It is comparatively rare in these days to see children cruelly treated or wilfully neglected, but many parents, not meaning to be unkind, may yet fail in the faithful discharge of their duty toward the child that has been entrusted to their care. Fathers and mothers, what a blessed responsibility is yours! While a child in the house is a continuous source of interest and pleasure, it is also a sacred trust for which you will have to give an account. Its young life will be influenced by what it sees in you and hears from you. Example is better than precept. Show your children the love, wisdom, and understanding that will help them to be strong in themselves. Teach them pure, constructive thinking, and to be reverent and honest at all times.

But the "orphans" of which the Bible speaks are not all little children. Those of a larger growth, who may be well advanced in years—they also look to us for help. How often our eyes are blind to

their needs, until, feeling alone and uncared for, they fall under the power of some temptation. And how quick the world is to blame those who thus go under! Yet would the one who blames harshly have been any stronger or have done any better had he or she been called upon to go through the same ordeal? Perhaps our brothers may have slipped a bit; so have you. Perhaps there are some things they should not do; neither should you. We should not expect more from our fellow creatures than we are ourselves able to give, nor look for perfection until we have ourselves grown perfect. Because some of our brothers fail in some respect, that should not prevent us from seeing the good that is in them. Even the one on the lowest rung of the ladder of social life is yet a part of the divine essence that we call God.

I remember some years ago in London, England, that a little girl, about twelve years of age, was walking along one of the poorest streets of that densely populated city, crying bitterly. A woman of the streets, one who was shunned by respectable society, went to the child and asked her why she was crying, and the little girl sobbed out her pitiful story. The father had been arrested. There were three little children at home, crying and hungry. The child had been to some religious organization and asked for help, but it was refused her because the father was in prison. What did the woman of the streets do? She enacted the Christ role then and there on the London streets—those streets that throb with the great heart of life. She began to sing an old church hymn in a clear sweet voice that very soon attracted a crowd of people. She told the child's story, and then held out the apron that she was wearing. It was quickly filled with money enough to keep the family until the father would be free to work

for them again. Then she handed it over to the police with the request that they find a good motherly woman to take care of the children. That was true religion, radiating the Christ Spirit. There is so much good in the world if we look for it—"Even in the mud and scum of things something always, always sings."

How are we each and individually keeping the last command of Christ, that we love one another? Do we gather that we may give, seek that we may serve? It is by loving acts that we express God. By this shall all men know if we are disciples of Christ. If love were shown by all who profess to be followers of the Christ, the world would soon be rid of cruelty, and freed from destructive thinking. To keep ourselves unspotted from the world does not mean that we are to live a life of seclusion from the everyday affairs of mankind:

"Who never ate his bread in sorrow
Who never spent the midnight hours
Weeping, waiting for the morrow,
He knoweth not the heavenly powers."

It is easy enough to quote scripture and to wish to rise to heights sublime, but to want to get away from our everyday duties is a wrong idea of service. We are placed just where we are in order that we may gather certain experiences and transmute them into soul growth.

Christ Jesus did not live on the mountain top, although there were times when He had to withdraw from the crowd. We also must enter into the silence at times and commune with the Spirit in order to be the better able to meet the problems of life, for we must not shirk the tasks that are set before us. The aspirant on the Path that leads to right understanding must learn to keep his thoughts pure and his body clean in order that the God within may manifest in his earthy temple. Only to the pure-minded are the holy mysteries revealed. "Blessed are the pure in heart for they shall see God." And where shall we look if we would see God? God is everywhere, but we must look with the eyes of

the spirit if we would discover the divine essence which is hidden within all created beings. The door to the path of spiritual attainment is always open to the one who knocks for admittance, but the road that leads to that door is found by none who have not begun to live a life of purity and earnest endeavor.

If we seek in a childlike spirit of humility for the light which shines through the door we shall surely be guided by the hand of our heavenly Father and surrounded by His loving care. He will give His angels charge over us so that we shall have the needed help to face all obstacles, strong and unafraid.

We who are studying the Rosicrucian Philosophy are a people set apart and our responsibility is accordingly great. Spirituality means sacrifice. It will not help the world or us to call ourselves students of these higher truths, and then to be slothful in the discharge of our everyday tasks. When we become shiftless and neglectful of our duties we merit the reproach of the community. Such conduct reflects on us and the higher teachings we are endeavoring to promulgate. We should teach by example, always being helpful, and sending loving thoughts to those who tax our patience, for universal brotherhood can never be realized if we love only those who love us. We should try to feel the same toward those who show us neither courtesy nor kindness as we do toward those who love and care for us. These are high ideals, but we aim for the highest and noblest, and though we may fall short of attaining our ideal we shall be the better for the aspiration.

To do good is our religion. In Longfellow's "Legend Beautiful" we read of a monk who had a vision of the Christ. Entranced with pure delight he desired to stay in the heavenly vibrations, but he knew that this was the hour when the hungry poor would be waiting around the convent gate for food, and he was the one whose duty it was to attend to them. After a short struggle with his conscience in which his higher nature

triumphed, he rose above his desire to stay in the heavenly vibrations which so filled his being with joy and bliss, and fed the hungry crowd at the convent gate. After so doing he returned to his cell. The Heavenly Vision was still there, and he heard the Christ say, "Hadst thou stayed I must have fled."

Only when we do the duty that lies nearest at hand do we *live* our religion, and then only are we worthy to receive life's best gifts. Opportunity is everywhere in the little everyday duties through the performance of which we are fitting or unfitting ourselves for higher

responsibilities. No service is menial, no work is sordid, that has love as its motive. We are placed here for a special purpose. No one can do our work for us. It is by thus acting aright that we weave our golden wedding garment, the soul body. After that is woven, the veil which separates spirit from matter is lifted and higher spheres become clear to our sight.

True religion teaches a beautiful life in harmony with the laws of nature, but it refuses to be fettered by custom or creed, for it draws its inspiration from the Giver of all good, who is the God of our solar system.

Growing Old

BY REBA RAY

WILL some clever student of psychology please explain why men and women, particularly women, dread the "fair, fat, and forty" period of life? And why do they shrink like cowards from the inevitable forty-five and fifty that loom beyond it? They try to forget it, and make pitiful and sometimes absurd efforts to hide the truth from themselves and from others, as though it were a disgraceful, humiliating thing. Why do they do this?

When, and how did the foolish idea first become rooted in the subconscious mind, or wherever it is rooted, that has given humanity this false conception? For surely it is a false one. A people who believe in the immortality of the soul—and there are few of any race or creed who do not—should rise to a saner, more intelligent attitude of mind. Some, no doubt, have done so, but we find that there is still much room for mental adjustment in this matter.

After a woman has passed the half-century mark she usually becomes less sensitive about her age. Perhaps she has developed more common sense. Perhaps it is a sort of resignation to the inevitable, and a courageous determination to not let it make her unhappy, or at least,

not to admit that it does. Or perhaps—and we think this the most likely—she has just grown accustomed to it and finds that it is not so terrible after all. Whatever the reason may be, by the time she reaches sixty we find her pleased to begin celebrating birthdays again, and taking pride in each added year just as she did in childhood when it was regarded as an occasion for congratulation and rejoicing. But who ever heard of anyone (outside of royalty) celebrating a forty-fifth birthday?

Every age should be perfect in its own way. Just as the sunrise and the sunset each has a glory and perfection of its own, so also has high noon. A normal person does not dread the fullness and activity of midday, nor does he shrink from the hours that succeed it, when first the restful shadows begin to lengthen with their gentle intimation of the coming eventide and rest. Why, then, should one turn with a sinking heart from the mirror that reflects maturity, the first strands of whitening hair, and the mellowing impress of character in the softening lines of face?

Given average health, this high noon should be, and is, the grandest time in life for those who are not merely drifting

with the tide—those whose lives are lived with a purpose. They have passed the eager, impatient restlessness of youth and are not yet hampered by the weakness of later years. Having acquired a mature strength in the fibre of their beings, and possessing a wealth of experience, they have reached the age of greatest efficiency and usefulness. They are not too far removed from youth to share in its joys and sorrows; to bring the wisdom of their larger experience into sympathetic understanding of its problems and temptations, and to extend helpfulness, and find joy therein. From the time of the first feeble cry of the new-born babe, until he reaches the firm, self-reliant tread of manhood on the ascending grade of life's pathway, they have the understanding and ability to skillfully counsel and guide.

Then, too, from the summit of the hill, in the clear light of the high noon, it is possible to look down the farther side also; near enough to understand the weakness, the infirmity and the loneliness of age, and to reach out a steady hand to those who, mayhap, are faltering on the downward slope; yet high enough to catch the beauty and grandeur of the sunset—"The best of life, the last of life,

for which the first was made'"—and to give a tender word of comfort and cheer to those who are nearing the valley of the shadow.

This power to look back over the years, as well as forward, is one of the glorious possibilities of middle life. The wonderful view from the summit of the hill is not attainable at any other stage on the journey. Having ascended above the dark clouds of doubt that in previous years enveloped what then seemed altogether an evil, a misfortune, or a tragedy, one gets a glimpse of the meaning of life and the marvelous "working together of all things." From this high point of vantage, even misfortunes are seen to be a fulfillment of that law divine whose name is Love. The retrospect brings peace, faith, and courage to step down and commence the descent trustingly, fearlessly.

Let us then, as we approach the summit of the hill, walk erect, our eyes undimmed by foolish tears of self-pity, lest we lose some part of the glorious vision; a vision that we may carry with us down into the mist of the valley, knowing full well that the shadow is *only a shadow*, where the sunset blends into sunrise—the dawn of a new day.

Hints to Rosicrucian Students

BY A STUDENT

WHEN occult development is to take place, there is a work to be done on the vital body which is particularly and peculiarly acted upon by the repetition of spiritual truths. In order to do this work intelligently, the student must endeavor right at the beginning to find his place in the world and understand his relation to God and his fellow men.

In the Rosicrucian Philosophy, we are told that man is a differentiated part of God, containing all the potentialities

of the Divine Father, including the true original creative process called epigenesis, which gives him the freedom to generate new causes; that the mind is the most important instrument possessed by the spirit, its special instrument in the work of creation and the focusing point, by means of which the ego becomes aware of the material universe; also that he can know nothing of the outside world except through the medium of the brain which it is his work to perfect. As man thinks, he not only deepens but increases the

convolutions of the brain which are the avenues through which the phenomenon of thought manifests.

The student must realize that every thought, feeling, and emotion is imprinted upon the negative atoms of the reflecting ether of the vital body, this record constituting that which is generally spoken of as the subconscious mind. If one desires to attain, he must cease from all destructive criticism and refuse to enter into negative conversations.

When the student performs the exercises of Retrospection and Concentration regularly, especially if he accompanies them by pure living, pure food, and helpfulness to others, the atoms of all his vehicles begin to change. This change is felt particularly in the physical brain, for it is the instrument of the mind. The rate of vibration of the cells of the brain is increased, and concentration may temporarily become a little difficult. This is nothing to be anxious about. If the student persists in working along these lines, an adjustment will take place, and the difficulty will disappear. Therefore, do not become discouraged, nor worry, but persist in the course you have set for yourself.

We are told in the Rosicrucian Philosophy that the Bible was given to the Western World by the Recording Angels who are above mistakes, and that if we seek the light we shall find it there. When we have problems to solve, if we meditate upon the fourteenth and fifteenth chapters of St. John with the object of receiving spiritual understanding in regard to the purpose of life, we can raise our vibrations and become more receptive to the spiritual forces. You will notice that all Christ Jesus' promises are conditional. They hold true only if we love and serve one another.

Every occult student must learn the law of prosperity as taught by the Western Wisdom Teaching, which is the same as taught by Christ Jesus. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." This, like all of Christ's teach-

ings, was strictly scientific. Money is a medium of exchange for the thing we desire. When one is afraid of losing his money and is constantly thinking how he can attract more, he is generating thought forms of fear in the three lower regions of the Desire World, which will attract thoughts of a like nature. These will coalesce and finally manifest in undesirable circumstances.

On the other hand, the person who thinks along lines of altruism is generating thought forms in the three higher regions of the Desire World, where the force of attraction, which is the law of love, holds sway, and when one is generating thoughts of love and generosity, nothing but good can come to him. The law of the universe is that we can receive from it only as much as we give to it. In order to receive from above, one must keep his channel clear by giving to others. If one gives nothing, his line of supply becomes choked and sooner or later he will cease to receive. Then hardship and lack ensue, which may be attributed to misfortune or bad luck, but is in reality the direct result of the person not giving, and of holding on to things for self alone. Thus it is truly said that we keep only what we give.

From all this it is easy to see that even from a selfish standpoint, if from no other, we cannot with impunity neglect giving. Many persons do not know the existence of this law, and through non-compliance with it are ignorantly handicapping themselves in the struggle of evolution.

If we have not the spirit of love, it can be cultivated by prayer. One of the most constant of the legitimate prayers for self should be: "O God, increase my love for Thee, so that I may serve Thee better from day to day. Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer!"

These instructions, if followed, will help the aspirant wonderfully in his progress and enable him to walk in paths of peace and understanding of life and its purpose.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

1.—Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

2.—Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

3.—Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel, and ass.

4.—And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5.—And Saul came to a city of Amalek, and laid wait in the valley.

6.—And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7.—And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8.—And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

I *Samuel* 15:1-8.

INTERPRETATION

This entire chapter of the book of Samuel is the story of how Saul failed to overcome his lower desire nature and how the good priest Samuel succeeded in transmuting the evil that still remained within him into the great power of good with which he served humanity. Saul believed as so many people do at the present time, that God may be appeased for wrong doing by formality and ceremonials instead of living the

life. Samuel rebuked him for this, saying, "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart," (wherein is located the seed atom).

"Amalek" means lust. The Amalekites which Saul was commended to slay was the lust within himself. The Kenites refer to those who were descended from Cain. The life of Cain as given in Genesis is the story of the gaining of wisdom through suffering and experience. It was through power thus gained that Cain became the father of Enoch and built the city of Enoch. "City" means a state of consciousness and "Enoch" means wisdom.

The Kenites refer to the wisdom which Saul had gained through past mistakes and sufferings, the higher power within himself that endeavored to separate him from the Amalekites, or his lower desires. Saul began the work of regeneration within himself by smiting the Amalekites from Havilah unto Shur. Havilah means the land of gold (Saul had begun to work upon his golden wedding garment). Shur means a wall; a wall is an obstacle, and Egypt means darkness or evil. So we see that Saul was endeavoring to overcome the evil within himself.

But he took Agag, the king of the Amalekites alive. Here we find the keynote of the entire chapter.

Up until the time of the reign of Saul all the leaders of the people had direct communication with Jehovah. Saul is the first involuntary clairvoyant of whom mention is made in the Bible. We find him consulting the witch of Endor and receiving his instruction from Jehovah through Samuel, the prophet. Saul really wanted to become a good man like Samuel but he did not possess sufficient strength to do so. Therefore, we find him through ceremonial and sacrifice destroying all external things that were

vile and unclean, *but keeping Agag alive*. It is then Samuel tells him that he has done evil in the sight of the Lord (verse 19). When again Saul tries to exonerate himself through the sacrifice of sheep and oxen Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." This is a message of vital import for man today, for we are still trying to propitiate God with external gifts, when what He demands is that we *offer ourselves* as a living sacrifice upon the altar of fellowship and service. Most of us are unwilling and unable to do this because *Agag is still alive within us*.

Samuel hewed Agag in pieces before the Lord in Gilgal, we are told in verse 33. "Gilgal" means a wheel, a whirlwind. The wheel refers to the spiritual centers

within the body which can only begin to revolve through the use of the transmuted power of the lower desire nature, symbolized by the death of Agag in this story. In other words, Samuel has, through his purification, caused the roses to bloom upon his cross. He came no more to see Saul. Saul remained in sin because he kept Agag alive, and so was no more fit to be the king of Israel, the redeemed.

This entire chapter instead of being the story of a bloodthirsty God and a cruel prophet and king, contains the story of Saul's attempt and failure to overcome his desire nature, and the beautiful mystery of purification and regeneration as it is outlined for us in the life of Samuel. This story is well worth the thought, meditation, prayer, and emulation of every neophyte upon the path.

A Circular Tour

BY E. ROSS BARKER

IN A DREAM, I stood at the office window in a large station, buying a ticket for a journey which I was for some reason free to take. The clerk looking through the little opening said:

"There are tickets for circular tours only. We keep no others."

"And what are they?" I asked.

"They are those which permit the purchaser after passing over a circuitous route through the country, to return by way of another road."

"And where do these tickets take you?" I inquired.

"You have a certain amount of choice in that," he answered, "though you must of course keep to one of the routes on the company's line. But there is a great deal of variety—though all tickets bring you home at night fall."

He handed me a map on which were many interlacing circles, each in a different color; and when I had chosen a route that seemed likely to please me and

to be fairly simple and easy to understand, I asked the price of a ticket.

"The price is your life," he said, "but you pay as you go along."

As I hesitated, staring at him through the little round office window, his eyes shone in the dimness beyond like the stars Bellatrix and Betelgeuse in the shoulders of Orion, and I seemed to catch a glimpse of shadows behind him, which might have been wings.

When I took the ticket from him—for I could not help taking it—he repeated softly, "Remember—they are circular tours—and always bring you home."

When waking consciousness returned I quickly discovered how like unto life's journey was my dream. It seems to me that if we could better realize that each life is in truth a circular tour, always from the very first gradually curving back to the dear home from which we set out, with its tender farewells and good wishes at starting, and its loving greet-

ings and joy of return, the journey would not seem so all-engrossing, nor would its labors seem so wearisome, its disappointments and delays so unendurable. After all, it is only a journey, very likely with many changes, a good deal of rushing for trains or exasperating waiting for others long overdue. The best thing to do is to enjoy what one can and put up with the rest, giving a hand here or there to those others who are traveling, too.

There are many compensating beauties to help pass the time as you wait. Perhaps it may be on a wayside platform with fields all round and a smell of new mown hay or wild roses from the hedges. If the station master takes pride in his garden, beautiful flowers are there to rejoice the eyes of the traveler. Again, it may be you are stranded in the midst of magnificent mountains near a lake or inland sea, where the time passes like a dream while you watch the clouds chase each other over the lofty crests and cast rainbow shades in the waters below; or it may be in some bustling city (this is often halfway on one's journey) where you are too busy watching the stir and life of the passengers themselves to give a thought to the time at all. The eagerness of one wishing to catch the market train—the gay laughter of young holiday makers bound for the Fair—the trouble and bewilderment of the old whom you may be able to help with a smile or a parcel carried—and before you know it, your train comes in and carries you away again—curving as ever on its circular route. Perhaps you are left at night on a cold and desolate platform, from which you are fortunate if you can see the stars! Or you may even find yourself out of your way—on some siding for hours with no train. Here you may get so out of patience, that you may be inclined to answer, as once I did when, after a long wait at a dreary station in Kent with an outlook only onto market pens still reeking with the terror of cattle, a fellow passenger asked me as I boarded the belated train, if I knew whether it stopped at Ashford—my own destination.

“No,” I told her, “I really do not—but I am going on it, even if it doesn't stop till it reaches Dover!”

Thus you may feel at times, and in impatience rush past your station, rather than wait any longer. Then you may have to sorrowfully return after further delay and experience,—and worst of all, you may find you have miscalculated in health or power or means, and be filled with forebodings that you will not have enough to pay to the end of the journey. Have no such fears; as the ticket man told me, “you pay as you go along,” and therefore are never in debt. One route or another, early or late, you will get there at last, though your mistakes and extravagance may lead you into strange ways and often bring painful joltings in crossing the lines. But the signal men will not fail you. Only if you deliberately give up the effort, and throw yourself under the wheels will you come to entire disaster. Then indeed those dear ones at home may look for you in vain with sorrowful eyes as you lie in the hospital, slowly recovering strength to make a fresh start on another circular tour.

For you who still keep your ticket in the deepest pocket of your physical being, jogging along in the market train, or tearing past in the express, there is no real failure, if only you keep on somehow, getting somewhere, and as you go, helping others to continue on their way to do the same. Always you will find flowers, or lakes, or kind eyes and welcoming smiles, and at night the stars, if you will wipe the mist from your glasses and look for them. And always too there are the signal lights—if you can read them (and any of us can learn how) and the signal men to see that you come to no harm at the crossings, and the porters to shoulder your heavier burdens. After all, though the changes are trying and through sometimes you miss your train at the junctions so that you have to wait for hours to get another one, it is only a journey—and it always leads home.

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.

The Electrocution Chamber

Come, let us go this morning not to the trial of a murderer, but to Sing Sing. An execution is scheduled there today.

The prisoner hardly walks in; he is lifted along by strong men on either arm. He is trembling from head to foot, moaning and praying; and when they let him speak he begs wildly for mercy. But they close his mouth and force him into the Chair.

They strap him down, body and head and limbs, and adjust the wires that shall bring the great emancipator, electricity, to freeze his blood in death. To the last moment he strains at his bonds and strives to speak. His face writhes with suffering and horror.

The attendants step carefully aside.

Suddenly the imprisoned body plunges forward as if catapulted into the air; all its muscles are strained to the utmost, and every drop of agitated blood rushes to strengthen them; surely those bonds will snap, and this man whom we are killing ruthlessly, will leap upon us and slay us all.

Then the noise of the current is stilled, the body relaxes, the blue, swollen face falls loosely into a horrible repose. A doctor bends over him for a moment and reports that the heart is beating faintly, and that there is a slight twitching of the lips.

The current is turned on again. Again the body lurches forward, and the face bulges as if it would burst, and every muscle is stretched taut. A long while the mystic fluid burns its way through blood and brain; for this time the man must be irrevocably killed. Then once more the current dies away, and the law has taken a life for a life, and society is revenged. And though they are tumbling his blackened body roughly from the Chair, the prisoner has found eternal peace.—*By Will Durant.*

Above we have a graphic description of the horrors of death by electricity as it is legally sanctioned by the state. Capital punishment is a relic of barbarism, and as such is scheduled to disappear in time. When the occult fact of the unity of all life is thoroughly known by the people, they will rise up

and do away with this barbarous institution, because they will know that in the post-mortem state they will have a part in the suffering produced by the electric chair—that is, all those who in any way were responsible for it, or condoned it, or helped to perpetuate it as an institution. In purgatory each individual who comes in the above class will experience to some degree the horrors of being electrocuted; he will be drawn into the desire world currents where the records of electrocutions are, and he will live through the panorama of some of those who were executed. The intensity of this experience will be in proportion to his endorsement of capital punishment and the amount of assistance which he gave in putting it into effect. This is nature's way of breaking up barbarous institutions, namely, making those responsible for them endure their sufferings. There is nothing like personal experience to cure one of delusions in regard to how other people should be punished. A little actual experience makes one a red-hot reformer.

The Seventh Commandment

Text: "Thou shalt not commit adultery."
—Ex. 20:14.

Says Solomon, "Whoso breaketh a hedge, a serpent shall bite him." The seventh commandment is a hedge which God has placed around the relationship between the sexes, and whoever breaks this hedge is certain to feel *the serpent's bite*.

The wrong here involves man and woman equally. Both are equally condemned under the law of God, and both are equally subject to the laws of nature which never fail to impose a heavy penalty upon the transgressor.

The results of unchaste life in the purely physical realm are terrible beyond description. Besides diseases which cannot be named in polite society, many of the common sicknesses which afflict humanity are traceable to this sin.

Not least among the penalties of this awful sin, it blinds the eyes of the soul and shuts out the vision of God. "Blessed are

the pure in heart, for they shall see God."

It has recently been said that "modern society is honeycombed with impurity." That there is ground for this statement, none who are familiar with conditions will question. Unless there is created a stronger and more militant sentiment for the purity of society, *dark days are ahead of us*. The highway of the centuries is strewn with the wreckage of nations destroyed by the sins of unchastity.—*Rev. John R. Gunn.*

The above clipping gives some more or less well known facts which modern society seems to be losing sight of to a considerable extent. Facts, however, are always facts, and forgetting them or ignoring them does not enable one to side step their penalties. The inhabitants of ancient Atlantis both ignored and forgot the cosmic laws until one sad day that immense nation sank beneath the waters of the Atlantic. They had reached a stage where under the existing conditions their case was hopeless from the standpoint of evolution. Modern society should take a warning from ancient Atlantis.

Science to Make Religion Scientific

The world must look to an *inductive philosophy of science* for a solution of the "problem of religion," Prof. F. S. C. Northrop, Yale University, today told the annual convention of the Religious Education Association.

"The problem of religion in education, and for that matter in the church also," said Prof. Northrop, "is very much more fundamental than we have been willing to admit."

"We must search out those facts of science which bear upon the theory of the nature of things to determine whether the universe as we know it today provides any concrete meaning for the claims of religion."

"If the result is favorable, our aim must then be to put religion into a form in which its claims will be intelligible in terms of the facts of science."—*Los Angeles Times.*

The above aim of the scientists is a highly commendable one. The only question is whether they can "deliver the goods." The occultist knows that it is the destiny of religion to become scientific and that of science to become religious. Science and religion are the two

poles of cosmic wisdom. To bring about the desired results both must cooperate. Science must investigate the claims of religion, and religion must take into account the proved facts of science. Science, however, will never be able to discover religion, but it will be able to reinforce it by the discovery of scientific facts. Perception of the religious truths of the cosmos will only be accomplished through the medium of the sixth sense, which enables one to contact the higher spiritual regions and bring back knowledge regarding them.

Prohibition and the Pawn Shop

One striking effect of prohibition—an effect that is nationwide in its economic significance—is the closing of the small *neighborhood pawn shop*. Every city in the land has seen the number of these shops dwindle until today perhaps one exists where a dozen flourished *while the saloons were open* to manufacture custom for them.

In New York, prior to 1920, every slum and tenement district had these shops in nearly every block. Loans of as little as 10 cents were made. As collateral security these pawn-brokers would accept anything that had the slightest value.

Those were the "good old days" when a pair of new shoes marked a red letter day in the life of the child of an average mechanic; when "Big Tim" or "Little Jim" or "Honest John" would wax fat behind his bar and occasionally, with great show and much ado, give away a few tons of coal during the winter to families beggared in his saloon.

Brass was the symbol of these institutions. The brass rail of the barroom and the three brass balls of the pawnshops. Yesterday every child of the tenements knew them well. Today it is doubtful if one child in 10 could tell an inquirer what three brass balls over a shop signifies.—*Christian Science Monitor.*

The above shows one of the benefits that have resulted from the 18th Amendment. The pawn shop is a companion of poverty, and when the pawn shops largely disappear it is a sign that poverty is also disappearing. As this has happened since the 18th Amendment went into effect, it is a pretty good deduction that national prosperity on the present unprecedented scale is quite largely due to this amendment.

Question Department

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

BY KITTIE S. COWEN

Night Work Benefits Invisible Helpers

Question:

I have been wondering whether the night work of the Invisible Helper will not have a tendency to shorten his earth life. Will you please give me some light on this subject?

Answer:

During the day while man is expending his energies in the physical world, the desire and vital bodies interpenetrate the dense physical body. The vital body receives the solar force through the spleen. The desire body has its root in the liver. It furnishes the emotional energy that drives the physical body to accomplish its work. It is also responsible for excesses which break down the tissues of the dense vehicle. The vital body rebuilds and restores these tissues through the agency of the life force which it receives from the sun.

During the ego's waking hours a constant war is waged between these two vehicles; the desire body tearing down and the vital body building up the physical organism. At night when the individual is in a sound dreamless sleep the real man, the ego, clothed in the desire body and mind, withdraws from the dense body. The vital body remains with the dense vehicle, and is then given an opportunity through the agency of the solar energy which flows through it, to

restore the broken-down tissues that have been depleted during the day.

If a man is of the earth earthy, living a life centered principally in the pleasures relating to the senses, with no high aspirations, no interest in his brother's welfare, then when he goes to sleep at night frequently he does not wholly withdraw from his dense vehicle. He is what might be termed half in and half out of it. This does not give the vital body an opportunity to do its work of restoration, and the individual awakes in the morning restless, tired, and unrefreshed. When the higher vehicles of the materially minded man wholly withdraw from the dense vehicle, he sinks into a deep sleep, and the vital body spends the greater part of the night in restoring the dense vehicle. If, on the other hand, a person has lived a life of loving service during the day, inspired by high aspirations and a desire to serve humanity, if he has controlled and directed his desires along constructive lines of energy, then when he leaves his body at night he is free to gravitate very soon to the higher realms. The physical body is left in a deep, unconscious sleep which permits the vital body, free and undisturbed, to do its work of restoring the wasted dense tissues. The ego is now at liberty to begin its work as an Invisible Helper on the higher planes.

The work in the inner worlds does not tire the ego; only physical matter feels fatigue, and the physical body is built up and its life thus prolonged during sound sleep. Therefore, the life of the Invisible Helper is in no way shortened by his work on the invisible planes. The

purgatorial period, however, is perceptibly decreased by this work which the ego accomplishes as an Invisible Helper, for he is doing double duty. He serves both day and night, as a result of which he makes an inestimable amount of real soul growth.

*What Constitutes the Process of
Spiritual Sight*

Question:

How does the spirit see when it is out of the body?

Answer:

There are no specialized sense organs in the finer vehicles; therefore, the processes involved in producing spiritual sight are entirely different from those which produce physical sight. At the present state of our development we feel with the entire surface of the body. The spirit when out of the dense body sees and hears not only with the surface of its spiritual body but with every single atom of the body, inside and outside. What the spirit really sees, however, is not the dense material object which the physical eyes perceive. Every dense object be it man, wood, flint, or stone, is interpenetrated by ether and desire stuff and that part which interpenetrates the dense body appears to take its form or shape. This is what the spirit really sees. These substances are just as tangible to spiritual sight as material forms are to the physical senses.

*The Relation of Delirium Tremens to
Psychic Sensitiveness*

Question:

I have always thought that delirium tremens was the result of frequent indulgence in alcoholic drink for a long period of time. I find, however, that many habitual drunkards have never had delirium tremens, while many have had this disorder who have not drunk nearly as long nor as frequently. How do you account for this? I should also like to know

why some drunkards see snakes and other horrible things, while others never contact anything of the sort.

Answer:

Alcohol is a spirit and that is the reason why when taken into the dense body it has a direct effect upon the spirit of man. *Only spirit can act on spirit.* If an ego lives a pure life full of loving service, some time during the course of his evolution the spinal spirit fire will be enkindled and set into vibration to such an extent that it will vibrate the pineal gland and the pituitary body. Then the spinal spirit fire will play between these two mystic organs forming an arc which will unite the two, one of which is positive, the pineal gland, and the other negative, the pituitary body. This spiritual illumination will enable the ego to see that which was heretofore invisible to him. All sight depends upon certain rates of vibration and the fact that the rate of vibration set up in these two organs is of the same pitch as that of the invisible worlds makes superphysical sight possible.

When an individual takes alcohol into his dense body its vibration becomes considerably accelerated and a high pressure is set up in the spinal canal. When the increased vibration is great enough the before mentioned arc is formed, the result of which is, of course, spiritual sight. In the invisible worlds there are many different strata each having its own vibratory rate and each of these strata is inhabited by beings who vibrate to the particular conditions existing there. When the spinal spirit fire is enkindled by the legitimate means of high and noble ideals, the ego who is living a pure, regenerate life creates a vibration which will correlate it with the higher realms of the invisible worlds where all is harmony and beauty, but the low evil vibrations generated by the spirit of alcohol correlate the ego to the gross bestial regions where the hate, sensuality, passion, desire, and evil emotions of humanity have created thought forms which have become ensouled by a

low class of entities such as are seen by the victim of alcoholic drinks.

There are in the world today two distinct classes of people, namely, the sensitives and the nonsensitives. The difference between these two classes is that in the vital bodies of the sensitives the two higher ethers are not as closely interlocked with the lower vehicle as they are in the nonsensitives. Where this connection is loose anything which accelerates the dense body vibrations will bring about a slight extension of sight, but where the interlocking is close it is not possible to raise the vibratory pitch of the dense body high enough to contact the invisible planes. It is only the sensitives who are subject to delirium tremens.

Women Eligible for Initiation in the Mystery Schools

Question:

One never hears of women Initiates. Is it not possible for a woman to take Initiation?

Answer:

There are many women Initiates of the Lesser Mysteries and sometimes there are women Initiates of the Greater Mysteries. However, it is true that when an ego has advanced far enough on the evolutionary path to be given a choice as to sex such a one usually chooses a masculine body. The reason for this choice is as follows:

The vital body of the woman is positive and the dense body negative. The fact that the woman's dense body is negative places her at quite a disadvantage in the physical world. Ordinarily the vital body of a man is negative and his physical body positive; but through living a life of loving service the vital body becomes spiritualized and positive regardless of sex. When an ego arrives at this stage of development it is much to his or her advantage to have both of the lower vehicles positively polarized.

When an Initiate of the Greater Mysteries takes a feminine body it is always

for the reason that such a one has some special service to perform. An example of this is found in the Virgin Mary who took a feminine body in order that she might prepare a suitable physical vehicle for the man Jesus.

Where Our Life Wave Is Located

Question:

Are the virgin spirits which constitute our life wave confined to the sun, planets, and moons of our solar system or do they range further?

Answer:

Our life wave is composed of about sixty billion virgin spirits, six billion of which are evolving on our earth and moon. The rest of our life wave is located on the planets Mercury, Venus, Jupiter, Saturn, Uranus, and the moons belonging to the three latter. Very little information is given out relative to the planet Mars. We do know, however, that it is inhabited by the Lucifer spirits who are stragglers belonging to the angelic life wave. It is not stated in the "Cosmo" that any of our life wave are located there.

Children Mature in Heaven

Question:

Will you please tell me whether children mature in heaven after death?

Answer:

All egos who pass out in death before the age of approximately fourteen years go at once to the Desire World where they remain for a period varying from a few months to about twenty years. When one of these egos returns to earth life in a comparatively short time, of course there will be very little change in its appearance during its stay in the higher regions, but those remaining in the heaven world for several years do mature in much the same way as they would have done had they remained on the physical plane for the same length of time.

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 Influence of the Stars

BY CHRISTINE CROSLAND TAYLOR

BELIEF in astrology has existed through all ages. Astrology presents a fundamental truth in nature, and therefore it is not surprising to find that the great religions of the world are built upon astronomical foundations and that their allegories and symbolism may be interpreted astrologically.

In the beginning, there existed God, the First Cause. He did not create something out of nothing—that is unthinkable; rather, it is more reasonable to suppose that He infused life-motion into an ever existing, previously inert essence—*Cosmic Root Substance*.

Science calls this statement a theory—occultism asserts that it is a Truth; at least, let us accept it provisionally as a good working hypothesis—for if we are to understand the influence of the stars upon man we must first understand the fundamentals upon which that influence is based.

Let us suppose the *Universal Spirit* at the beginning of manifestation, to be both *positive and negative*. The positive pole is the creative Being we call *God*; the negative pole is the ever-existing *Cosmic Root Substance* which pervades all space. God, the positive expression of the Universal Spirit, has *power* to speak a *creative word* which will manifest as *motion*. What then shall He set into motion? The negative, inert *Cosmic Root Substance*. Scientists tell us that if a substance is without motion it is also without either potential or actual heat, for heat manifests in motion or vibration. According to the hypothesis which I wish to explain, this negative *Cosmic Root Substance* must exist at absolute zero in temperature—no heat at all, because it has no motion. But God, the positive expression of the Universal Spirit, by His power speaks a Word which causes the cold inert substance to become animated by motion, and thus He sets in train an

orderly procession of development—which later results in the formation of nebulae and solar systems.

It is not my intention to discuss the involution, evolution, and epigenesis of the universe, which follow the union of the positive and negative poles of the Universal Spirit. But it was necessary to go back to the beginning, so that we may get some idea of the reason why a knowledge of the heavenly bodies should be included in the study of the development of God's plan. The stars and planets as we observe them today have become as they are by means of a long and gradual evolution. Every movement is ordered and has a significance which may be interpreted as a little *cameo picture* of all that the celestial body has been, is, and is likely to be.

Science recognizes some of the provable influences which emanate from the marching orbs, and occultists tabulate the more subtle vibrations, which are also capable of proof when we study astrology.

What then exactly is astrology? Astrology is that study of the heavenly bodies in which a meaning is given to the observed movements of the stars relative to the earth and its inhabitants. From time immemorial, astrologers have taken down *astronomical data*, and they have observed that this and that event, such and such a tendency of character are the results of certain *planetary combinations* relative to the person or country being studied. Thus a tradition has been handed down the ages—more than a tradition, a *mass of proved data*, observed effects of planetary causes, and these in bulk constitute the foundation of the science of astrology.

There is a proved analogy between the macrocosm, the solar system, and the microcosm, man; and by this analogy we interpret the movements of the planets, sun, and moon relative to the world in general, and to countries in particular. There are many other departments of astrological study besides these but I think it would be most inter-

esting to consider the significance of and reasons for the individual horoscope.

In the first place, why should the positions of the planets relative to the earth and to one another exert an influence upon man? We know that we owe our life to the sun. He radiates heat upon us; science has also demonstrated that he is the source of a number of life-giving rays other than those of heat, such as the ultra-violet ray, invisible, vital, absolutely necessary to human growth.

We cannot *see* the influence which emanates from the moon, but we do know that tidal motion has some intimate connection with the moon not yet fully understood. It is accepted astrological knowledge that when the moon is in certain signs called fruitful, seeds sown will yield better results than if the planting takes place when the moon is passing through a barren sign.

It is also interesting to know that a noted surgeon says he observed that if he performed his operations when the moon was increasing in light (i.e. going from new moon to full), they were more successful than when the moon was decreasing, (going from full to new.)

We might quote many other instances of subtle influences exercised by the celestial bodies. These proved data collected by astrologers are facts which speak in a loud voice.

Just as the "material" science of today gives place to the science of tomorrow by addition of fresh discoveries, so also does the "spiritual" science of astrology. We live and learn, and our knowledge and interpretations of it evolve with us. We undergo many recapitulations, but there is always epigenesis, or something new, as God's plan unfolds upon the spiral of evolution.

The zodiac is a narrow belt in the heavens, extending about eight degrees on either side of the ecliptic, or sun's path. *The Natural Zodiac* is composed of twelve constellations or groups of fixed stars which appear stationary relative to the earth. *The Intellectual Zodiac* is composed of twelve signs of thirty de-

grees each; this *imaginary* division of the heavens is also measured along the ecliptic, but from the Vernal Equinox, which marks the first degree of the *sign* Aries, regardless of where it falls in the *constellations*.

To the occultist, the twelve constellations of the zodiac are the visible bodies of twelve great creative hierarchies which helped man to evolve to his present stage of self-consciousness, and astrologers say that from them emanate subtle vibrations which are felt by man, being transmuted into the power of dynamic action, and at other times causing definite character tendencies. In this manner the zodiacal constellations influence us from afar, through the medium of the Intellectual Zodiac.

Then, there are the planets. These are the bodies of the *Seven Spirits Before the Throne*—the seven archangels of the Mohammedans—the seven Rishis of the Hindus, and so on. Astrologers say that these spirits radiate influences upon the earth and its inhabitants in the form of *high frequency vibrations* which have this and that effect upon our invisible vehicles. Just as some of the comparatively low frequency vibrations of the sun are felt by our physical bodies as heat, so do enormously rapid vibrations rise above material recognition and are only to be intercepted by our finer vehicles.

Science speculates concerning life and form; occultism asserts that *without life, form* could not be manifested in evolution. It says that the planets and stars which influence the earth are the fields of evolution for hosts of great Beings, and that they reflect upon us countless combinations of vibrations which act upon us, body, soul, and spirit. In this manner, the great Beings work with us through what is known as the Law of Consequence.

Every thinking student will have wondered *just how* the Law of Consequence operates. It cannot just happen; there must be some sequence of events where-

by we are caused to receive just exactly what we deserve.

Let us consider the case of a book lover who reads always in a bad light. The result is eyestrain. How did this consequence come to pass? A number of complicated processes took place in the eye, until finally the reader suffered with eyestrain.

Now the religious conception of astrology embodies the belief that we do not have a certain fate because we are born at a certain moment, but rather that we have been brought to birth at the time when the stellar rays will give us the tendency to work out the fate generated by us in past lives. It is thus that the planetary spirits are enabled to work upon us by the Law of Consequence.

And now to pass to important details. To the astrologer, *the time of birth is the moment when the first breath is drawn*. This is usually accompanied by a cry. The subtle planetary influences operating at the moment of the *first inhalation* stamp the newborn child with characteristics and tendencies which are retained by it through life. Therefore, it is most important to know the *time of birth* when we make out a chart of the heavens.

Our magazines are full of advertisements by so-called astrologers who will cast your horoscope for a monetary consideration. They offer to tell you your future in detail. Now to cast a full horoscope with progressions for a number of years would take many hours, even days of careful work and judgment. Consequently, most bought horoscopes are but travesties of accuracy, and the readings accordingly valueless. Moreover, the spiritual astrologer casts a horoscope not for money, *but in order to help another*. Astrology is a part of his religion, and he brings to it that loving sympathy and understanding, that painstaking accuracy which makes his reading something which cannot be bought.

What month were we born in? Yes, that is important, but if that were all the data which was required, there would

only be twelve kinds of people in the world, and that assumption is ridiculous. It is necessary to know not only the time, the day, and the month, but also the year of birth.

The positions of the planets relative to one another are not duplicated for 25,868 years, so that every horoscope is entirely individual; that is to say, if a child is born at one minute past twelve o'clock today at a certain point on the earth's surface, it will take about 25,868 years before another child is born at the same place with exactly the same horoscope.

Yes, you will say, but what about twins?

A new degree of the zodiac rises every four minutes, and as twins are usually born from twenty minutes to several hours apart, their horoscopes are not exactly the same. In very rare cases are twins born almost at the selfsame moment. History then records a strangely similar life, modified however, according to individual effort and will power. There was such a case in the papers not so long ago. These twins had the same illnesses, the same occupation, married sisters (also twins), and had the same number of children. They even lived in neighboring houses. It would have been very interesting to study their characters. They would have the same tendencies toward right and wrong, but each would have free will, and it would be quite possible for one or the other to entirely alter his character by personal endeavor. However, had one done so to any extent, it is likely his life events would have differed from those of his twin.

Two persons may be born at the same time, day, month, and year, but unless they are born in the same place their fates will be quite different. *Place* is an important factor in casting the horoscope.

In the winter we know that the sun is nearer to us than it is in the summer. But the winter sun seems colder because the angle of its rays slant upon us—it is hot in summer for the reason that the rays are then vertical. This proves con-

clusively that it is the angle of the ray which counts, and this is calculated with regard to the *birth place*. A planet which is posited directly over the place of our birth, will be more powerful in influence than one whose rays merely slant upon us, like the rays of the winter's sun.

When the astrologer has the time, day, month, year, and place of a person's birth, he sets up a chart of the heavens, reproducing planetary positions as they were when the person drew the first breath. The result of this calculation is known as the horoscope.

We have learned the nature of the signs of the zodiac. Now we must turn our attention to the question: What are the houses of the horoscope? These are twelve arbitrary divisions of the earth's surface relative to the birth place, and are said to relate to the various departments of life. Why? Because observed facts have led to this system of interpretation as the most accurate and satisfactory.

The signs, you remember, were divisions of the heavens, correlated to a group or constellation of stars. Due to the precession of the equinoxes, the sign Aries now falls in the constellation Pisces.

The astrologer enters the planets in their proper degrees of the signs and invests the various houses with them, and he then calculates the angles formed relative to the earth between planetary "rays" at birth. These angles are known as "aspects." For example, when we say, "Jupiter is sextile to Saturn," it means that at the moment the person drew breath for the first time, the planet Jupiter was posited in the heavens in such a manner that the lines of force flowing from it to the earth formed approximately a sixty degree angle with those lines running from Saturn to the earth. The sixty degree angle is called a sextile, and is observed to have a good influence; in this case it is colored by the qualities peculiar to Jupiter and Saturn. When, however, we say, "Jupiter is square to Saturn," it is accounted a

bad aspect. The planetary angle is then ninety degrees, and the observed effects are what is called evil.

But, although we speak of evil planetary configurations such seeming evil ultimately works for good. Adverse aspects are given us so that we may learn those lessons of life which we seem unable to acquire in any other way.

John may have what is known as a good horoscope; the primrose path is open before him; his talents are numerous; he accomplishes everything without great effort. He is a favored child of fortune, but right here may lay the snare of indolence. Will John use his talents? Will he make the most of his life, give service to others, share the good things which come to him? It takes a strong soul to live up to the possibilities of a "good" horoscope.

Peter, who has a bad horoscope with evil tendencies, lack of talents—makes a definite effort to control his lower nature, and the very struggle creates power and strength. The rough diamond is being polished to become the sparkling gem. Peter will do things in the world, but John is in danger of drifting upon sunny waters, learning no lessons of value, helping no one by the way. So let us not be dismayed by a so-called bad horoscope. A horoscope is what we make of it, if we will only put forth the necessary effort.

This brings us to the question, can we rule our stars? Yes, we can, to a varying extent. The stars *impel* but they do not *compel*.

The aspects show the *tendencies* of character. It is, however, within our power to overcome undesirable characteristics. Perhaps little Paul's horoscope indicates a distinct tendency to greediness, but Mother is an astrologer. She takes Paul in hand; she places only sufficient food before him; when he is old enough she tells him the old tale of greedy Frederick who ate so much gingerbread that he turned into gingerbread himself. Presently she will instruct him that greediness causes illness,

and is morally wrong. If Paul learns his lesson, when he grows to manhood he will have conquered that tendency in his horoscope.

This is one of the chief uses of astrology, to help parents *direct* the children who have come to them. The chart indicates the tendencies of the child, which should be encouraged or the reverse, according to the good or evil shown.

Another most important use for astrology is found in the *diagnosis of disease*. The stars show the hidden causes of illness and point the way to a remedy.

Suppose that Mary's horoscope shows a tendency to appendicitis. This does not necessarily mean she must suffer that calamity, but only that it will come to her if she does not adhere to the correct rules of health and diet. Mary has free will. Hers is the choice. The stars impel, but they do not compel. Sorrow and pain are often the result of ignorance. The knowledge of the astrologer will usually avert misfortune if applied in time. This remark does not apply to what is known as *ripe destiny*. By "ripe destiny" is meant *causes* which we have set in motion and which have so nearly worked themselves into *effects* that we no longer have control over them.

Ripe destiny is like a ball which has issued from the mouth of a pistol; we did nothing to prevent its release, rather did we *pull the trigger*. Whether that was in ignorance or with deliberate intent, the result is the same. The ball has gone beyond control, and must cause damage when it strikes. Ripe destiny manifests as misfortune which will teach us to refrain from evil doing. A knowledge of astrology will not avert it, but sometimes we may *alter* the conditions under which such a ripe cause spends itself, and then there is hope. We see the passing cloud, we know when it will have spent its fury, and this helps us to bear what we have called down upon ourselves by our past evil doing. Again, there is the "Pay as you go" kind of destiny. Suppose a tendency is

shown to *drink*. Suppose also that ill health and unhappy home conditions are shown in the horoscope. If we refuse to indulge this weakness for drink, we may then materially alter predicted misfortune in other respects.

The horoscope helps us because it shows our *weaknesses* and our *strength*; and if we overcome the former, then the good will triumph and predicted evil events will not come to pass.

Another point to be considered is that when judging a horoscope it is of prime importance to take into consideration the social and racial standing of the individual; for configurations that are of great significance in the horoscope of a civilized man, may mean nothing in that of the savage. According to our amenability to planetary vibration, so are we influenced.

The person who drifts with the tide of events, making no attempt to control his lower nature is an exact reflection of his horoscopolical tendencies; but he who begins the work of intensive endeavor in self-control, rules his horoscope in increasing measure as he improves his character. It is always difficult to predict events or to judge a person who has thus taken himself in hand, for he is ruling his stars.

For these and other reasons, I recommend the study of astrology to all. Equipped with a thorough knowledge of its workings, we may help the sick, guide the children, and feel a sympathy and compassion for all based on an understanding of the hidden temptations which assail the struggling soul. We may give advice to those in trouble, hope to those who despair.

A horoscope reading is not to be bought for money; this is to barter the sacred science of astrology for gain. It is a wonderful gift, to be freely offered to those in need.

Knowledge of how to give service is the keynote of spiritual astrology and as such it is a pearl without price, and one that is within reach of all who will use it with love and understanding.

Correspondence Courses

ROSICRUCIAN PHILOSOPHY

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

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

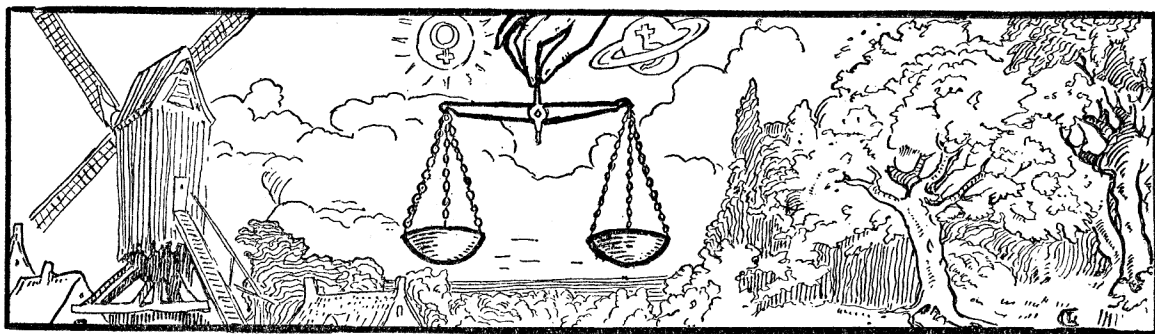
ASTROLOGY

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

These lessons are not sold; *the Rosicrucian teachings are free*. But the expenses incidental to their production and distribution are met by freewill offerings. For further information address,

*The Rosicrucian Fellowship,
Oceanside, California.*

The Children of Libra, 1928

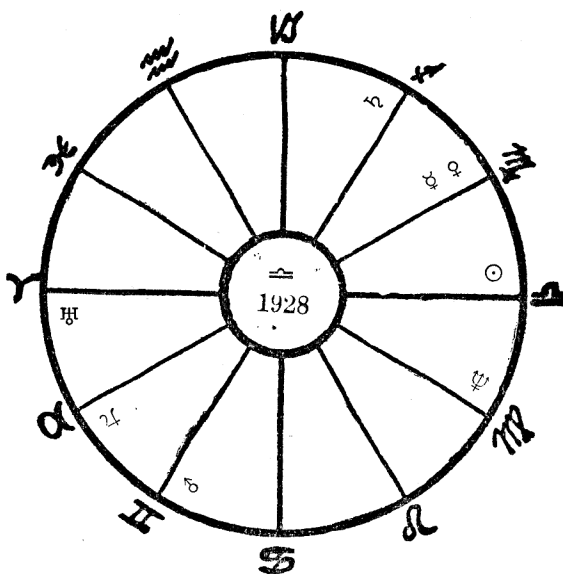


A Character Delineation of the Children Born between September 23rd and October 23rd, inclusive, 1928.

The children born between September 23rd and October 23rd, during the time the sun is passing through the sign of Libra, usually have a courteous and pleasing personality. They have great pride of character. On account of his desire to be well thought of and to make the best appearance before others the Libran may sometimes become a slave to custom. He is supersensitive and the will is just a little weak, for with Venus as the ruler these children are often governed by their appetites and feelings. They are idealistic and prefer the path of roses and harmony. The least interference with their pleasures and desires disturbs their equilibrium.

With Saturn exalted in this sign, the disturbed or offended Libran may express himself through the stubborn and pessimistic planet Saturn, which is co-ruler with Venus, for in the sign of Libra the soul is weighed, and with Saturn exalted and the sun in its fall the Libran is sometimes apt to waver. On account of his desire for ease and harmony he meets many trials on the path. Sometimes he may dip down into the slough of desire, and then again take a sudden upward trend; and so we find the Libran wavers between love and duty, Venus and Saturn, ever seeking to be popular and to please.

The children who are born this year during the time when the sun is passing



through Libra will be of an artistic and intellectual type, for we find Mercury, the planet of reason, in the active and martial sign of Scorpio after September 29th, and Mercury is conjunct to the suave and artistic Venus all during the month. This would incline the mind toward art and science. Neptune is in the sign of Virgo, a scientific sign, and in mundane sextile to Venus and Mercury. This will give a desire for investi-

(Continued on page 469)

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 applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

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. 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 as nearly as known. If these data are not given, the reading cannot be made.

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

PATRICIA E. H.

Born March 9, 1927. 8:15 P. M.

Lat. 41 N., Long. 84 W.

Cusps of the Houses:

10th house, Cancer 25; 11th house, Leo 28; 12th house, Virgo 27; Ascendant, Libra 21-17; 2nd house, Scorpio 19; 3rd house, Sagittarius 20.

Positions of the Planets:

Saturn 7-36 Sagittarius; Dragon's Tail 3-21 Capricorn; Jupiter 11-49 Pisces; Sun 18-32 Pisces; Mercury 25-06 Pisces, retrograde; Uranus 28-45 Pisces; Venus 14-15 Aries; Mars 8-32 Gemini; Moon 13-58 Gemini; Dragon's Head 3-21 Cancer; Neptune 25-00 Leo, retrograde.

Patricia has the suave Venusian sign of Libra on the Ascendant, with the ruler, Venus, in the sign of its fall, Aries. Venus is strengthened by a sextile to both Mars and the moon, a trine to Saturn, and a parallel to the sun. This will give the young girl a very well-balanced and pleasing, yet strong personality. Venus in the martial sign of Aries will lose some of her suavity, and take on more of the martial bluntness. This is also enhanced by Mars being in Gemini, a mercurial sign. Mars in Gemini or

Virgo is quite blunt and outspoken, so we may expect that Patricia will be very frank in her verbal expressions.

The planet of reason, Mercury, is retrograde in Pisces, where this planet is prone to cause a somewhat lazy mental tendency, but when Patricia arrives at the age of nineteen, Mercury will again be direct, and this will to some extent speed up the mentality. The parents should be careful, however, to keep this little girl's mind directed into practical channels, for with the conjunction of Mercury with the impulsive Uranus, and Mercury combust the sun, the mind will be apt to work under impulse. This will be accompanied by a lack of concentration, a tendency to take up one thing today and another tomorrow, and to never finish anything.

Patricia will be very clever with her hands; as a dressmaker, a designer of women's clothes, or in artistic embroidery or needlework, she should become most efficient, and would be very original in her designs and artistic in her creations.

We want to caution the parents, however, as regards the health of this child. She should at all times sleep alone and in a well-ventilated room, for the moon in the sign of Gemini, which has rule over the pulmonary system, conjunct Mars, opposition to Saturn, and square to the sun and Jupiter, indicates tendencies to

sluggish circulation and shallow breathing, which will give liability to coughs and colds, and this may at times lower the vitality of the body. With proper training as to diet and breathing the state of health may be kept normal, but people with afflictions from common signs are prone to become careless and lazy in their habits and neglectful of their health.

WILLA R. T.

Born February 14, 1926. 10:21 P. M.

Lat. 43 N., Long. 116 W.

Cusps of the Houses:

10th house, Leo 1; 11th house, Virgo 4; 12th house, Libra 3; Ascendant, Libra 25-42; 2nd house, Scorpio 23; 3rd house, Sagittarius 26, Capricorn intercepted.

Positions of the Planets:

Saturn 25-45 Scorpio; Mars 4-20 Capricorn; Dragon's Tail 24-00 Capricorn; Jupiter 9-17 Aquarius; Venus 13-45 Aquarius, retrograde; Mercury 25-14 Aquarius; Sun 25-50 Aquarius; Uranus 23-45 Pisces; Moon 1-32 Aries; Dragon's Head 24-00 Cancer; Neptune 23-22 Leo, retrograde.

In this second horoscope we have another young girl with the sign of Libra on the Ascendant, but the personality of Willa is very different from the more forceful and martial type of Patricia, whose horoscope we have just read. Willa will be more of a shrinking nature, a "home body," one who will be very fond of her home and her parents; for we find the life ruler, Venus, posited in the 4th house, and in conjunction with the magnanimous and kindly Jupiter in the faithful, conservative, and fixed sign of Aquarius. The above aspects are strengthened by the sextile of Jupiter to the moon, the moon being the natural ruler of the 4th house. All these planetary positions and aspects have a tendency to center the interests of this girl in 4th house matters. She will enjoy beautifying the home and working to keep things homelike and artistic. We would advise the parents to help in keeping her interest centered in the home by

making it beautiful and comfortable. Mercury conjunct the sun in the airy, mental sign of Aquarius which is on the cusp of the 4th house, will incline this girl toward mental pursuits.

But there is a danger in the fact that Saturn is in the martial sign of Scorpio, square to Mercury and the sun, and that Neptune which is elevated in the 10th house in Leo, is in opposition to Mercury and the sun. These aspects indicate that the parents may wish to dominate and to interfere with the mental freedom of their child. Inharmony between the parents is also shown, which may greatly interfere with the development of the spiritual and the artistic nature of this little girl. Parents are too prone to feel that they own their children. This they consider gives them the right to dictate and to guide and direct the energies of their children and to tell them what they should and should not do, even contrary to the child's capabilities. The results of this dominance for ages has filled the world with misfits, where if the natural tendencies of the child had been fostered the latent talents would have been given an opportunity to develop. The precocious child of today will, however, demand freedom, but a sensitive plant such as Willa whose horoscope we have for a reading, will set aside her own wishes and crush out her own ideals in order to keep harmony in the home and peace between the parents.

The artistic and decorative talents of this girl should by all means be fostered and developed.

VOCATIONAL

SCHONELLA S.

Born December 18, 1910. 11:55 P. M.

Lat. 7 S., Long. 112 E.

Cusps of the Houses:

10th house, Gemini 25; 11th house, Cancer 22; 12th house, Leo 21; Ascendant, Virgo 23-44; 2nd house, Libra 27; 3rd house, Scorpio 28.

Positions of the Planets:

Jupiter 7-17 Scorpio; Dragon's Tail

17-09 Scorpio; Mars 28-45 Scorpio; Sun 25-53 Sagittarius; Venus 1-16 Capricorn; Mercury 14-30 Capricorn; Uranus 23-38 Capricorn; Saturn 29-54 Aries, retrograde; Dragon's Head 17-09 Taurus; Neptune 20-50 Cancer, retrograde; Moon 26-44.

Schonella S., whose horoscope we have for our vocational reading, has the negative and common sign Virgo on the Ascendant, with common signs on all four angles. Mercury, the ruler of the Ascendant, is in the 4th house in the Saturnian sign of Capricorn. As Mercury is making only one aspect, an opposition to Neptune, we cannot very well say Mercury is the life ruler, but we find a very strong and well-aspected moon in the house of friends. It is in its own home sign of Cancer, conjunct to the mystical and watery planet Neptune, trine to the dynamic Mars. Mars is also strong in its home sign, the watery Scorpio. So we find three of the strongest planets in the chart, namely, Neptune, the moon, and Mars, in watery signs.

The moon has rule over the common people, and the ruler of the 6th house, which is the house of labor, is Uranus. Uranus is sextile to Mars and in opposition to Neptune and the moon. This would cause Schonella to be inclined toward an unusual vocation. It may be of a nature which would improve and help the masses, or the common people. There is a great opportunity to serve humanity in the serving of foods and drinks, for there are few lines along which the masses are more interested. As the Virgo person is interested in chemistry, and Virgo rules the 6th house, health, this young woman should by all means take up some kind of work which has to do with the chemistry of foods or soft drinks.

Designing and manufacturing women's wearing apparel might also be a line in which she could be fairly successful, for with Jupiter in Scorpio, sextile to Venus in Capricorn, and the sun conjunction Venus, artistic ability in designing is shown.

THE CHILDREN OF LIBRA, 1928 (Continued from page 466)

gation and improvements in chemistry and dietetics.

October 3rd Mars will enter the sign of Cancer, which has rule over the stomach, and will be in mundane trine to Venus and Mercury. This will strengthen the interest in and the desire to improve the conditions existing in the world in relation to diet, etc. These children should choose a vocation where they are permitted to work with things pertaining to health and the appetites of man. Their health will be above normal, but with Mars in Cancer, square to the sun, it may be well for the guardians to restrain them, lest they eat too heavily, for in later life this might tend to weaken the circulatory system.

Photographs of Max Heindel

On account of the many requests for photographs of Max Heindel we have had an expert retoucher in Chicago make and retouch a negative from which we have had several sizes finished. We have these on sale at the following prices which include mounting, packing, and postage:

3 x 4 inches	\$.50
5 x 7 "75
6 x 8 "	1.00
8 x 10 "	1.25

*The Rosicrucian Fellowship,
Oceanside, California.*

1929 Ephemeris

The ephemeris for next year, 1929, is ready for delivery. This is a superior ephemeris on account of the arrangement of the various data. It gives the planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now and see what the transiting planets will do for you in 1929. Orders filled at once upon receipt.

Price 25 Cents, Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

“Cosmo” Studies

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

BY ALFRED ADAMS

(Continued from September)

- Q. What happens to those who adhere to the old forms?
- A. Just as the builder of houses would lag behind commercially if he did not constantly improve his methods to meet the exigencies of his business, so those who persistently adhere to the old forms fail to rise above the species and are left behind as stragglers.
- Q. What forms do the stragglers take?
- A. They take the forms outgrown by the pioneers. They compose the lower races and the lowest species of any kingdom in which they are evolving.
- Q. Through how many and what stages has the life which is now man, passed?
- A. It has passed through three stages. As man evolved through stages analogous to those of the mineral, plant, and animal kingdoms and through the lower human races, stragglers who had failed to keep abreast of the crest-wave of evolution were left all along the way. They took the discarded forms which the pioneers had built and used them as stepping-stones by means of which they tried to overtake the others.
- Q. What is especially to be noted in regard to evolution?
- A. In the progress of Evolution there is no halting-place. In evolving life, as in commerce, there is no such thing as merely “holding your own.”
- Q. What is the law of progress in this respect?
- A. Progression or Retrogression is the law. The form that is not capable of further improvement must degenerate.
- Q. How many lines of forms are there?
- A. There is one line of improving forms ensouled by the pioneers of the evolving life, and another line of degenerating forms, outgrown by the pioneers but ensouled by the stragglers, as long as there are any stragglers of that particular life wave to which those forms originally belonged.
- Q. What happens when there are no more stragglers?
- A. The species gradually dies out. The forms have been crystallized beyond the possibility of being used, even by tenants of increasing inability. These forms therefore return to the mineral kingdom, fossilize, and are added to the different strata of the earth's crust.

(To be continued)

A New Book on Child Training

We have recently published a new book entitled, “The Rosicrucian Principles of Child Training,” compiled from the writings of Max Heindel on this subject. This book is particularly adapted to the use of parents and teachers who are engaged in the training of children. It contains information of a vital character in regard to the nature of the child and its development during the first seven years of its life. The book has forty-one pages and is attractively bound in a leatheroid cover. Price 50 cents, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The White Rose Chain

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

The Queen's Lace Handkerchief

BY FLORENCE BARR

ROSALIE loved the sunshine. Just as soon as the birds began to sing in the morning she wanted to go out into the garden. Usually she picked a pretty bouquet for her mother. These flower-thoughts she placed by her mother's plate on the breakfast table.

This bright morning she sang softly as she went from flower to flower, watching all the time for a surprise of some kind. For ever since her visit to the palace under the big oak tree she had kept her eyes wide open to see all the little creatures that lived in the garden—Mother Nature's helpers.

She gathered a lovely bunch of flowers and was on her way back to the house when David, the gardener, called to her. She ran quickly over to the hollyhocks near the garden wall, where he was. There Rosalie found her surprise; for hanging from one of the hollyhock flowers on a tiny silvery thread was a beautiful spider. Miss Argiope—that was the spider's name—in her velvety frock with the sun shining on her looked very gay indeed.

"Oh, David," cried Rosalie, "to see a spider is good luck!"

"Yes, indeed it is," said David, "for one does not often have a chance to see a spider spin its web."

As they watched the clever spider it dropped down onto a leaf and then tightened the thread and fastened it securely. It then paused on the hollyhock flower and spun another glistening thread. This thread the soft breeze caught and floated gently until it caught on another gay flower.

Miss Argiope was very proud indeed. Had she not a beautiful body, and eight strong legs, and many sparkling eyes? And had she not the smallest and strangest silk factory in all the world? And was not this factory her very own, and did she not operate it herself? All this was something to be proud of! Just think of having six spinnerets of your very own with which to spin a beautiful wheel—a wheel so dainty that children call it the queen's lace handkerchief!

Spinning, spinning, until she had quite a long gossamer thread, finally she paused, and watched until the helpful breeze had carried it across to another flower. Seeing that it was firmly caught, she stepped out on the silvery tight rope and soon was safely standing on the other flower. She set her spinnerets to work again and soon another glistening thread was ready for the network. Presently the framework of the web was securely fastened and she began to weave the lacy inner part. She worked busily, and soon a gauzy wheel of lace glistened in the sunlight. Her web was now finished. After spinning so steadily she was tired and hungry, so she rested as she watched eagerly for something to eat.

"How wonderful, David! Just think

of a tiny little creature like a spider spinning a beautiful lace web, so sparkling and dainty!" cried Rosalie.

"Yes," replied David, "we can't all weave a beautiful sparkling web as the spider does, but do you know each one of us really is weaving a web—a wheel of life. We can't see it ourselves, but it is quite as wonderful as Miss Argiope's wheel of lace."

"Oh, do tell me about the web that I am making. I want to know how it looks and where it is and all about it," said Rosalie.

"It is invisible, Rosalie, but you are weaving it every day," David replied. "You, too, have a little factory all your very own, not a silk factory, but a thought factory. You weave each day the delicate tissues of life, just as the spider weaves the silken threads of its web. The thoughts you think, the deeds you do, these are the glistening threads in your web of destiny—your wheel of life. Put your finger gently on the shiny silk threads of Miss Argiope's lace handkerchief."

"The beads are sticky, David."

"Yes, that is how she catches the flies and insects on which she feeds. We might say that this sticky web is something like the bad thoughts which we send out from our thought factories. We sometimes catch things that we do not want and which mar the shining web we are weaving. Sometimes a bird flies through a spider's web and breaks it all to pieces, so that the spider has to weave it all over again. When we send out from our thought factory only good and kind and loving thoughts, we weave a bright and glistening web, which shines for those Wise Ones above to see. The Wise Ones are always watching over us and helping us to weave the tissues of our thoughts into a beautiful wheel of life."

"How can I make my wheel of life shine and sparkle, David?" Rosalie asked.

"Make first one strong thread of love, add another of faith, then one of courage, and another of kindness, and a

strong one of truth. Then spin in your lacework of smiles, kind acts, and cheery words. Be sure to fasten all of your threads firmly and you will soon have a web of destiny more beautiful even than the queen's lace handkerchief, sparkling there in the sunshine."

"Well, David," said Rosalie, "I must begin to spin my web right now, so I will carry these flower thoughts right to Mother. After breakfast I will take some gay flowers over to the little lame boy across the road. Good-bye till after breakfast, David! And thank you for telling me about my wheel of life. I hope I can make mine as pretty as Miss Argiope's and just as glistening."

Kind Hearts

Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.

Love is the sweet sunshine
That warms into life,
For only in darkness
Grow hatred and strife. —Anon.

The Rosicrucian School for Children

The work of our Children's School is progressing satisfactorily. The school is designed to give the child not only regular kindergarten work, but also New Era instruction in philosophical principles, building these into the vital body before the age of seven years, and thus causing them to be a guiding light for the child throughout its entire life. Music, rhythm, nature study, and elementary French are included in the course. The Rosicrucian Service is used every morning, and astrology is used to determine the capacity and needs of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information upon request.

THE ROSICRUCIAN SCHOOL FOR CHILDREN,
The Rosicrucian Fellowship,
Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Creating a Greater Market for Fresh Fruit

BY LOUIS J. HLAVACEK

EVERYONE will agree that fresh juicy fruits are the ideal refreshments. Nature supplies them in great abundance for such timely use during the hot weather season. Why then do so comparatively few people take advantage of this healthful food offering of Mother Nature? The price of fruit is not prohibitive—many people spend several dimes each day for carbonated, artificially flavored and colored “Pops” and do not think it expensive. Take peaches for instance: Anyone can buy Georgia peaches (shipped hundreds of miles) in Chicago, at a rate of three, four, five, and even six pounds for twenty-five cents. The peach season is comparatively short. Peaches ripen, more or less, all about the same time; they are perishable and therefore must be sold and consumed immediately. The farmers simply must sell them at any price, particularly when they have a surplus, otherwise the peaches will decay and be a total loss.

What is true of peaches is true of practically all other fruit. It seems impossible that farmers can make fruit growing profitable when part of their crop is sold at a low price and a part is

often lost through decay because they cannot dispose of it. The cause of such conditions is simply an insufficient demand for fruit. The price for any farm produce is regulated by the law of supply and demand; that is, when demand exceeds supply, prices rise and when supply exceeds demand, prices drop. There is but one constructive way to solve this problem—that of increasing the consumption of fruit in proportion to its supply. If we double its consumption the problem will be solved.

Let's see what can be done: In this country there are approximately one hundred and twenty millions of people who during the hot-weather season, when peaches and other fruit are most abundant and often carloads of them are wasted, consume a lot of artificially colored and flavored carbonated water. Yet there are no more refreshing and healthful beverages than those prepared from whole, fresh fruit. Since a large portion of life-sustaining vitamins and poison-neutralizing mineral salts of the fruit are contained in the skin and pulp, ideal beverages can only be prepared from the *whole fruit*—all the skin, all the pulp, and all the juice. The day of re-

finer foods is over. Though unpolished rice does not look as "nice," and whole wheat bread may look "too dark," yet we have learned to like and demand them. Mineral oil is not delicious yet many use it for the same reason that some people drink sour milk and sauerkraut juice. All of these are rich in vitamins and mineral salts. We have to have them to maintain our health. But we don't have to be educated to like the looks or the taste of the "whole-fresh-fruit" beverages. They look "rich," they have a wholesome taste, and are positively the most ideal and healthful beverages for use the year round for children as well as for grown-ups, and can be fittingly served with every meal.

The United States spends millions of dollars for flavored, carbonated waters, while "whole-fresh-fruit" beverages can be quickly and economically prepared and are superior to any fermented "brews" or "Pops."

Consumption of oranges has been tremendously increased in Chicago through the sale of orange juice drinks, yet the orange drinks sold can hardly compare to the refreshing and healthful beverages prepared from any of the ground, fresh fruit such as peaches, plums, pears, and various berries in season.

The general formula for the "whole-fresh-fruit" beverages is very simple:

- (1) Wash the fruit thoroughly.
- (2) Remove stones from peaches or plums. (Do *not* remove seeds from berries or grapes).
- (3) Grind the whole fruit in an ordinary vegetable grinder.
- (4) Add a little lemon juice.
- (5) Place on ice in glass or earthenware container.
- (6) Prepare fresh daily.

When a beverage is desired, mix about two-fifths of the stock with about three-fifths water, and if preferred, sweeten with a little sugar or cooked date or prune juice. A refreshing and wholesome beverage is then ready to serve.

When fruit is in abundance and the

weather is hot, is an ideal time to begin using and demanding the "whole-fresh-fruit" beverages. Farmers are interested in creating a greater demand for their produce. Thousands of farmers sell fruit and refreshments along country highways. They sell "Pops" to the tourists and let their fruit decay, thus actually working against their own interest. The best, most economical and effective way to create a greater demand for fresh fruit is for every farmer to begin right *now* using—selling—boosting and demanding the "whole-fresh-fruit" beverages. Even a "homemade" sign "whole-fresh-fruit" beverages for sale along the road will attract more of the passing tourists than "Pop." We have a wide choice; all fruit and berries in season are suitable for preparing "whole-fresh-fruit" beverages. We have peaches, plums, pears and berries, grapes, apples, and oranges to afford us a constant variety.

No one needs to spend millions of dollars in publicity. The ground is already prepared. Since light wines, etc., are a thing of the past, we need some wholesome substitute for them, and every one knows the wholesomeness of fruit. So let's begin *now*! Every one will be benefited—every one should help to make the "whole-fresh-fruit" beverages popular. Yet it is primarily the farmers' job. They and their organizations and papers should use their influence to get every daily paper in the country to publish the benefits of the "whole-fresh-fruit" beverages. Co-operation and persistence alone will accomplish the desired result.

Wanted

A copy of the April, 1920 number of "*Rays from the Rose Cross*" is wanted by one of the students at Headquarters. He will be glad to buy it at a reasonable price. Address:

EDITORIAL DEPARTMENT
The Rosicrucian Fellowship,
Oceanside, California.

Vegetarian Menus

—BREAKFAST—

Grapefruit
Nut Waffles
Blackberry Jam
Cereal Coffee
Milk

—DINNER—

Celery and Radishes
Tomato Macaroni
(Casseroled)
Parsley Carrots
Pineapple Surprise
Kaffee Hag

—SUPPER—

Puffy Fruit Omelet
Porcupine Salad
Avocado Wafers

Recipes

Nut Waffles (Serve 4)

One and one-half cups flour (pastry flour is best), one teaspoon sugar, one-third teaspoon salt, one-half teaspoon soda, one and one-half cups sour cream (or use sour milk, but add three tablespoons melted butter), three eggs, one-half cup nut meats (any kind).

Sift flour to which has been added all dry ingredients; stir into cream slowly. Add egg yolks, well beaten. Egg whites must first be beaten then with chopped nuts added to mixture. Cook between hot waffle irons.

Parsley Carrots

Cut carrots with round vegetable cutter and bake with just enough water to prevent burning. Garnish with chopped parsley browned in butter.

Porcupine Salad

For each person take one-half stewed pear; pierce with pieces of black gum drop cut to resemble porcupine needles; place one gum drop on stem end for head. Serve with dressing made of pear liquid and lemon juice.

Pineapple Surprise

Prepare as many slices as you need, one slice to a person. Cover slices of pineapple with brown or maple sugar, also chopped pecan nuts and top with a meringue made of two egg whites and four tablespoons of powdered sugar beaten stiff. Brown in hot oven. Remove quickly so fruit will remain cool.

Tomato Macaroni (Serve 4)

Two cups parboiled macaroni, two-thirds cup grated cheese, enough peeled and sliced tomatoes to cover dish nicely.

First put slices of tomato in bottom of casserole, then a layer of macaroni, next a layer of grated American cheese, and finally bits of butter and cheese for the top layer. Cover entirely with slices of tomato and pour some tomato juice over all. Bake slowly until tomatoes brown.

Carrying the Philosophy to the Grey City

Students of the Rosicrucian Fellowship will be much interested to know that the list of men at San Quentin who are studying the Rosicrucian Philosophy is rapidly increasing. These men need friendship and encouragement in their new endeavors. Headquarters feels sure that all members of the Fellowship will be more than glad to extend the hand of friendship to these men who are trying so sincerely to "rule their stars" on the Path of Attainment.

At the present time a number of our workers and students have "adopted" a student at San Quentin as a correspondent friend. We find, however, that as the list rapidly grows longer, there are not enough correspondents to go around. We are therefore sending the call to our friends out in the world, who, we are sure, will help us *carry the Rose Cross to the Grey City of San Quentin*.

All wishing to write one of the boys, either in San Quentin or other prisons, may obtain a name and address from Headquarters.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Chicago, Ill., July 25, 1928.

Rosicrucian Fellowship,
Beloved Helpers:

From a heart full of gratitude and appreciation I again take pleasure to let you hear from your patient. I hope you can recall which one of the many you are called to help. You had me on the healing list four or five months, and when I asked you for help, I was such a very sick woman. No one even expected my restoration, nor did I, until as a last hope I determined to ask for a higher help than mortal.

Through your good offices I achieved some sort of a blind faith and backed it up with hope. I put my trust in some sort of an invisible something that I believed in but could not picture. I said to myself, "Never mind what it is or what it may be or seem to be. But such as it is lay hold of it, and work in harmony with it, and be guided by your teacher at Mt. Ecclesia." So I did.

Now when I look backward and view my body, how ill and out of harmony it was, and how many doctors said there was no hope only by surgery and that might only help a little, well it is terrible to think about it. Today no surgeon can find a sagging vagina wall, which was a terrible condition. My bladder was out in the very outside of my body; I had sour blood, sour bowels, sour stomach. Could not retain food. No sleep only by force of medicine, and headaches to kill. I am yet in the same hotel, same people about me, same room I occupied at that time, and I am the topic of conversation by all who knew me then, and who see me now. Joyous, bright like a girl, I go to business, and can do longer hours in a day than any young woman. I sleep sweetly and peacefully as a baby. My stomach could be no better, for it is perfect, and it has a reason why. I treat it like a sane person should. I have just enough flesh. No big high abdomen as before. I live on the correct diet, and have no rebellion from the laboratory below.

So now I have struck a true state of harmony. I live so close to the spiritual side of life. I continue in thanks and praise and can truly say I am a happy woman. I know no blues, melancholy, sorrow, worry, such as before. When I was healed in body I can't tell which was healed first, my mind or my body, but all I know now is that I am a well woman, both in mind and body, and rejoice that I ever found the helpers of Mt. Ecclesia.

Very sincerely,

—H. D.

Pasadena, Calif., March 3, 1928.

Dear Friends:

It is indeed very kind of you to take such an interest in me and I do appreciate it I

assure you. When I look back to the time mother asked you for healing for me and realize what a terrible condition I was in it seems almost a dream. Some day we may be able to show our appreciation.

With all good wishes, lovingly,

—F. S.

People Who Are Seeking Health

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

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

HEALING DATES

September ... 2—8—15—22—29

October 5—12—20—27

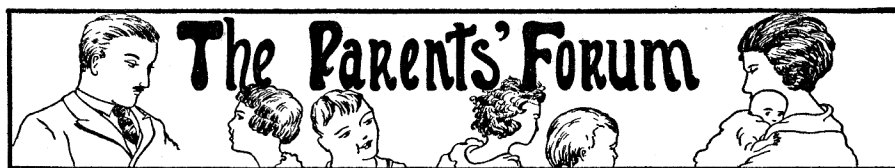
November ... 2—8—16—23—29

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.

The Rosicrucian Seal

The Rosicrucian Emblem seal is designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. These seals are sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,
Oceanside, California.*



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

BY ELOIS JENSSEN

After attending the Astrological Convention in San Francisco recently, and there listening to a number of brilliant child psychologists stress the great need of parents becoming familiar with the greatest of all sciences, Astrology, we feel that we, too, would urge all parents to take up this wonderful study in order to help them equip their children for the increasingly complicated battle of life. No sooner are the difficulties of babyhood over than the more strenuous years of school age arrive. These are followed by the greatest difficulty of all—that of selecting the right vocation for the boy or girl; yet all these and many others you can help your child to overcome by an understanding of his physical, mental, and emotional needs and his practical abilities as shown in his horoscope. Study these problems, and you will help to empty our juvenile courts, our jails, and our maternity homes for wayward girls. All unfortunate girls and boys could have been helped if only their parents had known how to direct the emotional natures of these children in their formative years.

Question:

Do you approve of women, especially mothers, taking part in politics? As to voting, most women vote as the husband suggests, so I cannot see how we better conditions for our children.

Answer:

Yes, we do approve of women taking part in the political affairs of the world. Every woman has a civic re-

sponsibility to her country, state, and community. She must familiarize herself with the form, function, and problems of state and city government. She should know something of municipal or private ownership of public utilities, etc. She can obtain this knowledge in many ways, such as reading, attending lectures and in joining clubs where they devote much time to the study of social welfare and civic problems. As to the latter part of your question: women's interest in politics is no longer merely intellectual or sentimental. In every state in the union a considerable number of welfare measures have originated with them, and have been pushed through to final enactment by the forward looking women who have been alive to their civic responsibilities.

Forum's Birthday

The Parents' Forum is celebrating its first birthday this month. Have you enjoyed it? Have you found it helpful? If you have, won't you write and tell us so? We will appreciate having you help us make our second year a very successful one by sending in any helpful suggestions on any subject you would like discussed. Write briefly, and we will be happy to pass your ideas on to others.

Reverent Information Regarding the Creative Function

The two young mothers who have asked for a beautiful method of imparting sex-knowledge to their little boys we would advise to read what the great teacher and mystic, Max Heindel, says in his little booklet on child training, "Rosicrucian Principles of Child Training." Especially will they find the suggestions on pages 11 and 13 helpful. We would advise all parents to read this instructive little book.

Echoes From Mt. Ecclesia

Chats with the Editor

ON FRIDAY, August 31st, the Mt. Ecclesia College Class of 1928 held its Commencement Exercises. The Headquarters' orchestra, which was directed by Miss Louise Brucker of Utica, New York, supplied the music. Other artists who assisted in the musical program were Mr. Peter Gerstung of Schenectady, New York, Miss Margaret Campbell and Mr. Svein Shudshift.

Dr. Benjamin Hayman, an osteopathic physician of Galveston, Texas, who was a student at the first school on Mt. Ecclesia, which was held in 1913, gave an interesting talk on the pioneer days, relating incidents of his acquaintance with Max Heindel. Manly P. Hall, pastor of the Church of the People of Los Angeles, delivered the baccalaureate address. Mr. Hall is author of the famous book of which we are carrying the Rosierucian edition, "An Encyclopedic Outline of Masonic, Hermetic, and Rosierucian Symbolical Philosophy." John Scott of San Antonio, Texas, was valedictorian.

During the school term Miss Annella Smith and Dr. Lash delivered stereopticon lectures. Manly P. Hall also delivered several evening lectures to the visitors.

We must not forget to give credit to our Entertainment Committee. Thursday evenings have been set aside for some years as a social evening. A community sing and musical have usually constituted the evening's entertainment, but the young people have now added a short program. For about a week they have been whispering and acting in a most mysterious way. No one knew what they were planning but after the sing, a strange noise was heard coming from a most innocent-looking loud-speaker which was placed on the table in the social room. The loud speaker

belonged to one of our radio sets. A musical number was broadcasted and we all wondered where the broadcasting station was located. The musical number was followed by a deep voice announcing itself as that of Satan and that station LLEH was broadcasting from the lower regions of the Desire World. Well, you can imagine the consternation of us poor listeners. Satan then entertained us with a song the accompaniment to which was strummed on a ukulele. Other characters were introduced; two of the members of our group of young people told stories and another gave an imitation of a lecture on dietetics, etc. We surely felt well entertained and the best part was the cleverness of our boys who had turned a radio set in one of the young men's rooms into a broadcasting station. No telling what our clever youngsters will not accomplish during these Uranian days, especially while Uranus is passing through the martial sign of Aries.

About twenty of the students and residents of Mt. Ecclesia motored to San Francisco on August 16th to attend the Astrological Convention of the National Astrological Association. They all returned feeling well repaid. Dr. Lash delivered two lectures at the convention, one on "Astro-Diagnosis" and the other on "Biblical and Physiological Correlation of the Signs of the Zodiac." The writer also delivered the last lecture at the closing of the convention, over one thousand people being present. The title of this lecture was "Delinquency, the Crime and Narcotic Wave, and the Occult Astrological Effect of Capital Punishment." This lecture was followed by a talk from John D. Barry, the journalist, who also offered a motion for the abolishment of capital punishment; the resulting vote placed the N. A. A. on

record as opposing the death sentence. The writer also gave a short talk and toast at the banquet Saturday evening on "The Ancient History and Modern Application of Astrology."

Well, to sum up the entire affair, we wish to acknowledge that the Astrological Convention was a wonderful success and we feel proud of having been able to represent the Rosierucian Fellowship there. We feel that Astrology has been lifted and placed where it should be as a spiritual and a true science. The crowds that attended the convention, which was held at the Hotel Whitcomb, were refined and most intelligent. We hope that we shall have the opportunity of again being numbered among such a group of people.

Local Fellowship Activities

Progress in giving out the Rosierucian Philosophy continues in all parts of the world. We are informed that the newly formed Center in Havana, Cuba, will soon publish a magazine in Spanish. This will undoubtedly prove to be an important step forward, for by means of such a magazine the truths of the Western Wisdom Religion may be brought to multitudes of Truth Seekers who speak the Spanish tongue. The young but ambitious Havana Center is to be congratulated for its initiative.

In addition to the work at Havana, further activity in the West Indies is reported by J. L. Vega, Office of the Deputy Collector, San Juan, Porto Rico. Mr. Vega is doing some excellent work for the Fellowship, and is contemplating starting a study class in the Philosophy in the near future. Anyone interested in this class may write or get in touch with Mr. Vega at the above address.

News from Germany

Reports from Germany concerning the new publication, the German "Rays from the Rose Cross," are very encouraging. It seems that already this little magazine has found its way into eleven different

European countries, as well as to America, Africa, and Australia. The sponsors for the new venture say that they are not satisfied with the present form and appearance of the periodical, but as the subscription list increases improvements will be made, until it attains the stature of a full-grown magazine. The members in the Dusseldorf Center have our very best wishes for the continued and increasing success of "*Strahlen vom Rosenkreuz*."

The members of the Cleveland, Ohio Center have cooperated with several other societies in holding an Astrological Convention. This Convention was held at the Hinton Hotel, Cleveland, Ohio, from August 17th to Aug. 19th. Mr. William Kelly was the Center's representative.

From the New York Union Center comes the information that Mr. Theodore Heline, who has done and is doing such outstanding work for the Fellowship is conducting a lecture tour, beginning at Schenectady, New York, September 12th, continuing in Utica, September 13th, 14th, 15th, 16th, and 25th. From the 17th to the 21st of the month he will lecture in Rochester, and conclude with a lecture at Toronto, Canada. One of the lectures which Mr. Heline will give at Utica, N. Y., will be delivered over the radio, Sept. 13th at 7:00 P. M., Daylight Saving Time, WTBX. Subject: The Rosierucian Message.

The Chicago Center reports excellent attendance at all Center activities and continued progress in class work.

The Los Angeles Center is now instituting a campaign to secure new members. Much original work is being done, and the Young People's Union continues to progress.

Mr. Alfred Johnson, who has been spending the summer at Mt. Ecclesia, spoke in the San Diego Center on Sunday, September 2nd.

Mr. Richard White, also of Headquarters, has been lecturing at the National City Center for three Sundays, August 5th, 12th, and 19th.

Expanding the "Rays"

The time which was assigned for getting one thousand new subscribers for the "Rays" in order to justify us in adding a new department to be devoted to local Fellowship news, is nearly up. Results are not anywhere near the desired goal. We feel that this new department, which will give publicity to the work of the local Centers, will be a great help to them. We suggest that the officials in the various Centers as soon as possible after reading this notice call a meeting of the members and obtain from them an expression as to whether they wish this project to be carried out. Then have the secretary write us the result of the meeting so we can make a decision in the matter. We are anxious to add this new department, but the extra work and expense have to be at least partially met by an increased subscription list.

*The Rosicrucian Fellowship,
Oceanside, California.*

Wanted for Reference

Headquarters is in need of reference books on science, particularly biology, zoology, nature study, etc. We also need the complete poetical works of Whittier, Longfellow, Ella Wheeler Wilcox, and Emerson. Novels of high standard, especially if they deal with any phase of *living the life* will form a much appreciated addition to our library.

If you have any books that you no longer need and which you feel would be of value to us, they will be gratefully received at Headquarters.

*The Rosicrucian Fellowship,
Oceanside, California.*

Summer School Annual, 1928

The Annual of the Mt. Ecclesia College, for the Summer Session of 1928, published by the students of the school, is now off the press. This booklet is attractively bound in heavy blue paper, with the emblem printed in gold on the cover. It contains interesting sketches of the work and studies of the students, with numerous illustrations in the form of pictures of the class members, the

faculty, and some of the Fellowship buildings.

This booklet will interest all those who wish to become better acquainted with the work done by the Rosicrucian Fellowship. Price 50 Cents Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Wanted at Mt. Ecclesia

A woman cook, vegetables a specialty. Must have experience in handling large quantities of food, serving from sixty-five to seventy-five people at each meal.

*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.

Teachings of an Initiate, \$2.00.

The Mystical Interpretation of Christmas, 75 Cents.

Rosicrucian Principles of Child Training, 50 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 13, 14, 15, 16, 18, 19, each \$3.00.

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

Pamphlets

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

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

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 cents.

Christ or Buddha? 30 Cents.

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

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

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

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

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Astro-Diagnosis, \$3.00.

Simplified Scientific Astrology, \$1.50.

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

Ephemeris Bound, 20 years, \$5.00.

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

*The Rosicrucian Fellowship,
Oceanside, California.*