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Rays from the Rose Cross

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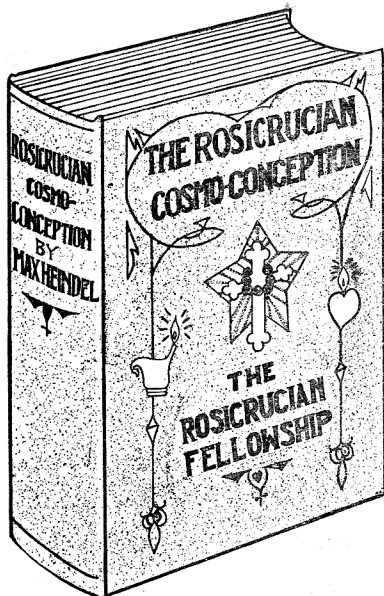
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THE GREAT Rosicrucian textbook on Christian mysticism for the aspirant of the Western World, correlating the evolution of soul with the evolution of body, and giving a comprehensive outline of the path of evolution according to spiritual investigation and revelation.

*A work given by the Brothers of the
Rose Cross to and inscribed*

BY MAX HEINDEL



“AS SURELY as the pre-existing light created the eye whereby the light is seen; as surely as the primordial desire for growth created the digestive and assimilative system for the attainment of that end; as surely as thought existed before the brain and built and still is building the brain for its expression; as surely as the mind is now forging ahead and wringing her secrets from nature by the very force of its audacity, just so surely will the heart find a way to burst its bonds and gratify its longings. At present it is shackled by the dominant brain. Some day it will gather strength to burst its prison bars and become a power greater than the mind.

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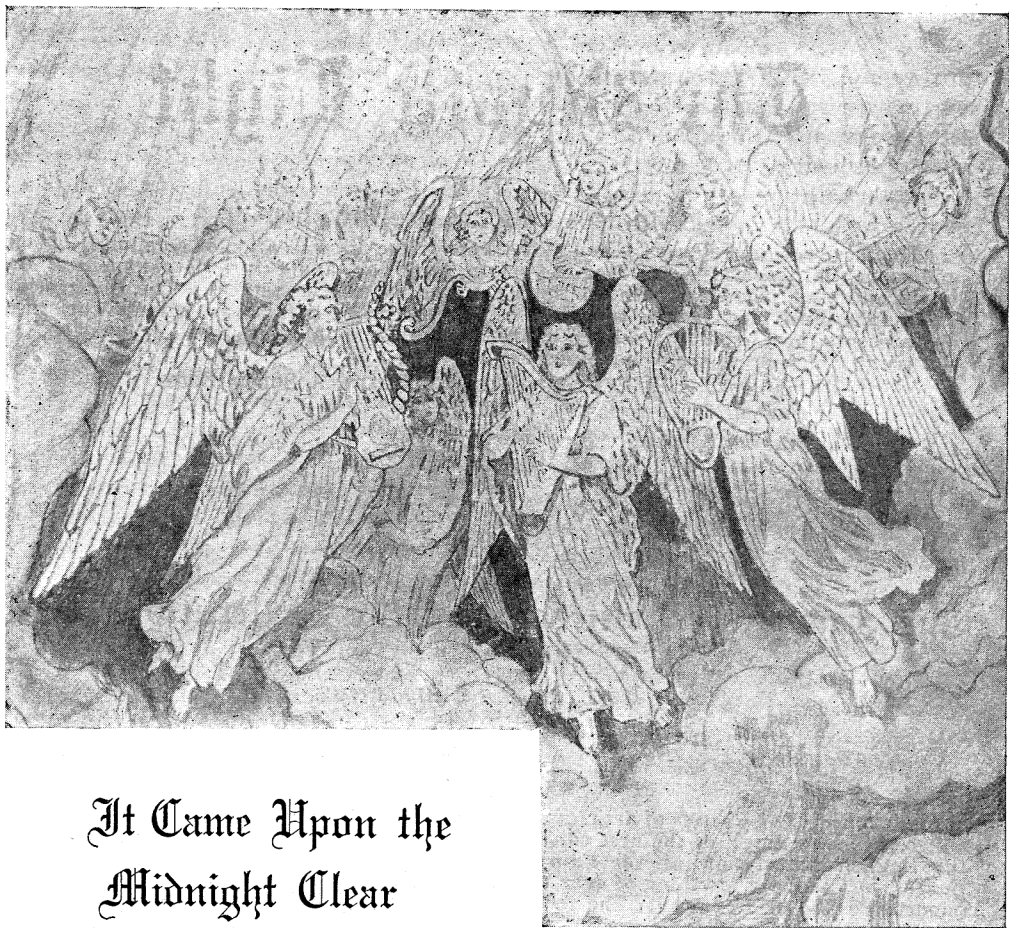
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THE ROSICRUCIAN FELLOWSHIP

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It Came Upon the Midnight Clear

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold:
"Peace on the earth, good-will to men
From heav'n's all-gracious King."
The world in solemn stillness lay
To hear the angels sing.

Still thro' the cloven skies they come,
With peaceful wings unfurled;
And still their heav'nly music floats
O'er all the weary world:
Above its sad and lowly plains
They bend on hov'ring wing,
And ever o'er its Babel sounds
The blessed angels sing.

O ye, beneath life's crushing load,
Whose forms are bending low,
Who toil along the climbing way,
With painful steps and slow;
Look up! for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing!

For lo! the days are hast'ning on,
By prophets seen of old,
When with the ever-circling years
Shall come the time foretold,
When the new heav'n and earth shall own
The Prince of Peace their King,
And the whole world send back the song
Which now the angels sing.

—EDMUND H. SEARS.

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 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.

The Preface

of

The Fame and Confession of the Fraternity of R: C:

BY EUGENIUS PHILALETES



(This is No. II of a series of articles which will represent a digest of the first edition of the English translation of the *Fame and Confession*. Little if anything of even minor importance has been omitted. The spelling, language, and phraseology have been modernized. We are indebted to the generosity of Mr. Manly P. Hall of Los Angeles for the loan of an original copy to use.—EDITOR.)

(Continued from November)

HILOSTRATUS, who may be more acceptable to you, records a scene between Apollonius Tyaneus and Prince Phraotes wherein the former seeks instruction in the eastern wisdom. The naive and presumptuous questions of Apollonius place him in an unfavorable light for one who professes a knowledge of philosophy, hence the answers of the prince are rather sarcastic. The interview compares the profundity of the Indian philosophy to the professions of the Greek philosophers whose attitude is described as a sacrilege against the most divine of all concepts.

The prince pictures the Greek philosophers as pirates who have usurped a profession which is not their own and

now strut about in stolen clothes that fit badly. As pirates who know that they are liable to innumerable tortures lead a sottish and loose life, these pirates and plunderers of philosophers among the Greeks are wholly given to lusts and drinking. This evil proceeds from the blindness and improvidence of the laws. Should a kidnapper or counterfeiter be found in this community, he would be punished. But there are no laws or magistrates for those who counterfeit and corrupt philosophy.

Thus we see in what contempt the Indians held the Greek Sophistry as they observed the loud liberties they took to distract each other. It is not to be doubted but that the scuffling and squabbling of these schools of philosophy at last produced the Sceptic, who finding nothing in them but oppositions and bitterness, in time resolved a new course and secured peace with ignorance.

Phraotes proceeded to explain the excellent and wholesome severity of the discipline of the Brachman's school. "But among us Indians, the few who are

admitted to philosophy are elected in this manner: The candidate comes to the River Hyphasis at the age of eighteen and meets with those wise men whom even you, Apollonius, have come to these parts to meet. There he publicly professes an ardent desire and affection for philosophy.

"The wise men consider whether he be descended from honest parents and they look back even to three generations, that both by the disposition and quality of his ancestry they may guess at those of the child. If they find his ancestors to have been men of known integrity, they proceed to admit him. But first, they try and prove him with several temptations—for example, whether he be naturally modest, or rather acts a counterfeited bashfulness for a time, being otherwise impudent and lascivious; whether he be sottish and gluttonish; or whether of an insolent, bold nature and so may be bold and disobedient to his tutors.

"Now those who are appointed to examine him have the ability to read the qualities in his countenance. The eyes discover most of men's manners, and in the brows and cheeks there are many excellent indications whereby wise men who are schooled in the mysteries of nature may discover the mind and disposition even as images are discovered in a glass. Since philosophy is held in high honor among the Indians, it is necessary that those who would know its secrets be tempted and proved by all possible trials before they are admitted." This was the discipline of the Brachmans, and indeed of all Magi, in the election and proof of their pupils.

But all of this was news to Apollonius and he therefore asked Phraotes if these wise men were of the same order as those astrologers who conferred with Alexander the Great concerning heaven. The prince answered that these planet mongers were only a people who seemed to be disposed to trouble, making a great profession of knowledge, but in reality knowing nothing excellent. Those men who are truly wise dwell between the

River Hyphasis and the Ganges into which place Alexander never went, not that he feared the attempt, but because of the reverence due to their mysteries. Apollonius secured a commendatory letter to the Brachmans from the prince and trotted off like a novice to the River Hyphasis.

He was unprepared for the rarities shown to him by these admirable eastern magicians. First they showed him a certain azure or sky-blue water, the tincture being extremely predominant within it, but with much light and brightness. This strange liquor attracted the beams or splendor of the sun shining on it at noon. It sank downwards as if coagulated with the heat, reflecting to the beholders a most beautiful rainbow. This is a perfect description of the philosophers' mercury. But there is something more behind it. This was a certain secret water and there was hid under or within it a blood-red earth. They told him that none might drink or taste of the liquor, neither was it drawn at all for any ordinary uses.

Next they showed him a mysterious fire, and here, for my part, I do not intend to comment. From this fire he was brought to certain tubs or some such vessels one of which was called the vessel of the rains and the other the vessel of winds, both of which are deep and excellent allegories. But these rarities imply no more than the rudiments of magic, when compared to the admirable effects of the medicine itself. The Brachmans anointed their heads with the gummy medicine which made their bodies steam at the pores as if they had purged themselves with fire. This is enough to prove them philosophers.

Now let us see what kind of an habitation they had and how much it is like the dwelling of R: C: which his followers call Locus S. Spiritus. The wise men lived on a little hill or mount where a cloud always rested. Here they rendered themselves visible or invisible at their own will and discretion. The secret

of invisibility is also known to the fraternity of R: C: who can move in this white mist.

Apollonius tells us that the Brachmans themselves do not know whether this hill was compassed about with walls or had any gates that led to it, for the mist obstructed all discoveries. Consider what you read for thus somebody writes concerning the habitation of R: C: Later Apollonius describing this elysium to the Egyptians said that the Brachmans of India dwelt on the earth and not on the earth; they were guarded without walls, and possessing nothing they enjoyed all things. This is plain enough, and on this hill have I also a desire to live. But of this place I will speak no more lest the reader should be so mad as to entertain a suspicion that I am of the order.

Returning to the story of the Brachmans we find Jarchas seated on his throne and above him the rest of his society, having first placed Apollonius in the royal seat of Phraotes. Jarchas welcomed Apollonius with full liberty to ask whatever questions he desired for he had come to him to know all things.

Apollonius first respectfully asked of what principles the world was compounded. The Brachman replied that it was composed of the elements.

"Is it then made of the four elements?" asked Apollonius.

"No," he replied, "but of five."

Here the Grecian was puzzled for besides earth, water, air, and fire, he knew of no other element. "What, then, is this fifth substance?"

"It is ether, the element of the spirits, for those creatures that breathe air are mortal, but those that live in the ether are immortal," replied Jarchas.

This was gross ignorance on the part of Apollonius who professing to be a Pythagorean had never heard of the ether, that famous Pythagorean theory. His second question further betrayed his weakness and insufficiency. He asked which element first was made.

The learned Brachman answered this

absurdity by saying that all were made at once because no living creature is generated piecemeal. Chaos was made first and in that all the elements at one and the same instant, for the world was manifested and brought out of chaos like a chick out of an egg.

Like a pure Sophist Apollonius replied, "And must I think that the world is a living creature?"

Jarchas replied, "Yes, if you reason rightly, for it gives life to all things."

"Shall we then call it male or female?"

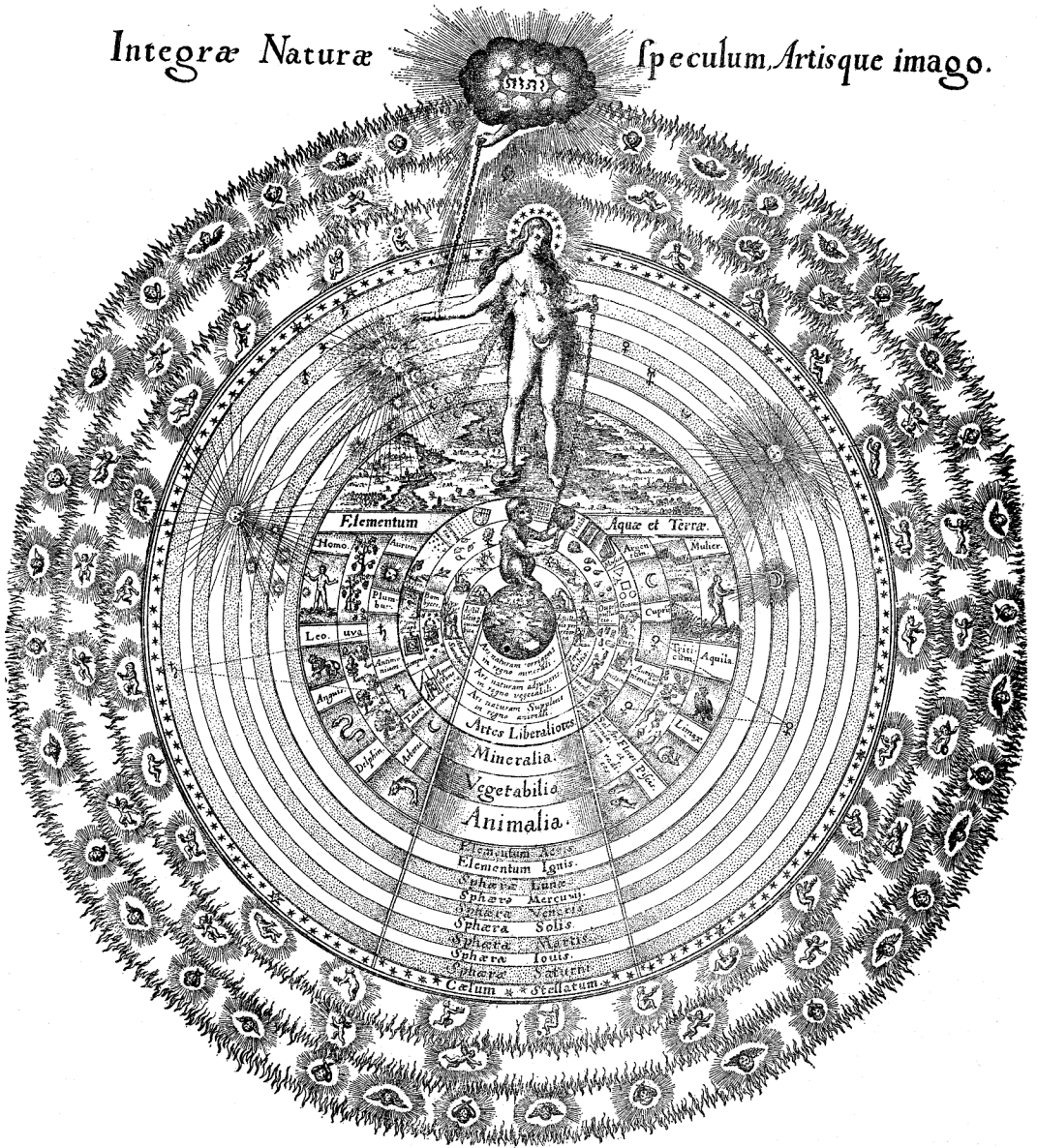
"Both," replied the wise Brachman, "for the world being a compound of both faculties supplies the office of both father and mother in the generation of those things that have life."

I am sorry that Apollonius did not have the wit to ask more or better questions, but we must take them as they are as we come to his last philosophical query. He asked whether the earth or the sea exceeded in quantity. To this the Indian replied that if only the Mediterranean or some other particular channel were considered, the earth exceeded without question, but if you were speaking of humidity and the moisture in general, the earth is much the lesser than the water for it is the water that bears up the earth. This is sound reason and conforms both to scripture and nature. The very spirit that animates and supports the universe has its foundation in the water.

It should be apparent to the understanding readers—and I want no others—that the Brachmans were not a fabulous, superstitious society, but were men of severe doctrine whose principles were answerable to the rigor of nature and did not wander beyond the law. I wish Apollonius had been better able to deal with them, but he was so little grounded in philosophy that he did not know what to ask and thus that ample liberty they gave him was all to no purpose. This is clear from the questions we have already mentioned. But if we look on the rest of his problems most of them are but so many historical fables which he brought with him out of Greece.

Integræ Naturæ

Speculum Artisquæ imago.



The Rosicrucian concept of the universe, from writings of Robert Fludd, the English physician and Rosicrucian mystic. The spheres extend about the earth; above in a glory is the name of God, below which is Sophia, the soul. Connected with these, seated upon the globe of the earth is the "Ape of Nature"—in other words, the philosopher whose highest accomplishment is to ape or copy nature. M. P. H.

As we commonly say, there is no smoke without some fire. So among these foreign fables there are some Indian allegories, probably given out by the Brachmans themselves at once to declare and obscure their knowledge. There are but two allegories. The first is the Pantarva, and of this Apollonius desired to know the truth, namely, was there such a stone at all, and was it enriched with such a strange magnetism as to attract to itself all other precious stones.

Jarchas describes it so fully that a very ordinary understanding can follow him. "This stone is generated in certain earthy caverns some four yards deep and have in them such an abundance of spirit that in the place of its conception the earth swells up and at last breaks. Beware, for this stone does not belong to everybody and vanishes away unless it is extracted with all possible caution."

While this is the description of Jarchas, you shall observe that he has confounded the first and second generations of the stone. Philosophers never express their mysteries distinctly. The second birth he has fully and clearly discovered for when the philosophers' first earth is moistened with its own milk, it swells, being impregnated with frequent inhibitions, and at last breaks and sublimates with a soft heat. Then the heavenly sulphur ascends, being freed from its hell, for it leaves behind the *Binarius* or *terra damnata*, and is no longer a prisoner of that dross. This first heavenly sulphur is commonly called *petra stellata* and *terra margaritarum*; but Raymund Lully calls it earth of the earth. Elsewhere, describing the Rorid work, he expressly mentions the first and second sulphurs commonly called sulphur of sulphur. This identifies the Pantarva of the Indians with the Philosophers' Stone.

Jarchas continued his instructions although Apollonius heard him to no purpose. "The Pantarva after night reveals a fire as bright as day for it is fiery and shining, but if you look on it in the daytime, it dazzles the eyes with certain gleams or coruscations. The light which

shines in it is a spirit of admirable power, for it attracts to itself all things that are near it." In conclusion he showed him the stone and its miraculous effects.

Apollonius stumbled on the second secret although he did not recognize it as such. It was the gold of the Gryphons, but I shall forbear to speak of it, for I hold it not altogether convenient.

The ignorant may object that I have been too bold with Apollonius who in the opinions of many men is considered a very great and learned philosopher. I do not question any man's learning. Let them think of themselves as they please, and let them be answerable to their thoughts if they can. But had his credulous admirers studied his history they would not have betrayed so much weakness. Philostratus himself in his writings confesses that the miracles of Apollonius are of his own invention.

If Apollonius when he was at Babylon could converse with the gods, why did he afterwards desire to be taught by them. When he arrived in India he asked the Brachmans to teach him the art of divination. Certainly, had he been familiar with angels and spirits he would not have troubled them with such a question. In another place he tells us that Apollonius understood all languages and the secret cogitations of men. Shortly afterwards he forgets these strange perfections when he describes Apollonius using an interpreter in his interview with Phraotes. These are the slips of Philostratus who knew the art of lying but required the art of memory.

If anyone says that the Brachmans imparted their mysteries to him, it is apparent that they did not. Apollonius requested nothing but certain divinatory tricks by which to foretell things to come. Jarchas discussed revelations with him, but did not talk about the prognosticating knacks he was looking for. He told him that he judged him a most happy man who could obtain any foreknowledge at the hands of God and preach to the ignorant that which he already foresaw. He did not prescribe any rules for divina-

tion as that would have been a gross error for such a philosopher. He only told him that he should lead a pure life and keep himself spotless from the flesh. He told him that the chiefest gift imparted to man by revelation was the gift of healing, but Apollonius was not sensible of this heavenly and most beneficial truth for he was so great a stranger to the secrets of nature that he did not know for what to ask.

Some critic may tell me that I am straying far from my text, the Society of R: C: I have indeed exceeded in my service to the Brachmans, but in all that, there was no impertinence. I did it to show the conformity of the old and the new, and this is far from a digression. If we have evi-

dence that magicians have existed, it is proof that they may exist now. While we cannot prove that those Magi who came to Christ were Brachmans, there is no proof that they were not. The learned will not deny that wisdom and light were first manifested in the East where the first man was planted. Hence the world has received not only its religion, but its philosophy from there. From this living oriental fountain did the brothers of the R: C: draw their wholesome waters, and their founder received his principles at Damcar in Arabia as their Fame will instruct you. It was not amiss then if I spent time in paying a weak gratitude to those primitive benefactors.

(To be continued next month)

The Highway of Life

BY C. WEAVER

Out from the valley where shadows sleep
Wends the Highway of Life, and little feet
That step through the Gateway that men call Birth,
Must climb this path through their Day on Earth.
Where the lightnings flash and the wild winds play,
Through desire's wild storms they must wend their way.
Sometimes they wander through flowers knee-deep—
And sometimes the stones bruise their feet.

But though they climb with wounded feet,
On the Path of Life that is rough and steep,
They may not pause till the day is done
Though with breaking heart the battle's won.
Dreams, fragrant as roses at break of day,
Stillborn in their heart may fade away;
And hopes so dear, buried one by one,
On the Highway of Life they must travel on.

Oh, lonely this road and hard to tread,
And the heart may break with words unsaid.
But though feet may stumble upon the way,
Yet the Path will take them to God some day.
For this is the Path that the Savior trod,
The Path that leads from the clod to God.
And though love may take them through bypaths dim,
Yet *Love* will bring them again to Him.

The Spiral of Light

BY KENNETH CAMPBELL



TO THE thinking mind the spiral path of evolution explains all the perplexing problems and all the mysteries of life. There are spirals within spirals: each one dovetailing and fitting in perfectly with the other; each one bringing valuable experiences from which golden lessons are extracted. This spiritualized essence adds fuel to our spiritual fires which in turn generate within us the urge and the energy to take the next step upward on the spiral path of ever expanding consciousness.

Experience is the "knowledge of effects which follow acts." Experience **together** with the development of the Will (which is the force whereby we apply the results of experience) forms the purpose of evolution. Some of humanity are flexible in nature and apply the results of experience to good purpose in life. These are the leaders. Other human beings not so adaptable take their lessons hard, requiring many repetitions of any experience to produce the desired result. These are the stragglers. Between these two extremes we find mass humanity plodding its weary way from the depths of materialism back to God.

To facilitate evolution humanity has been divided into Races which unite certain types of people according to temperament, progressiveness, and creative ability under a common influence. For purposes of discussion let us call the path followed by the various races of the earth the Outer Spiral. Upon investigation of any race we view that race in the light of our own standards of life—standards that bring us face to face with striking contrasts in custom and convention, business methods and religious beliefs, etc., the significant markers of the **relative** development of any race. All readily recognize that the races of the Western

World are in the vanguard of human evolution and are being followed in varying degrees by the numerous other races. So too, on the smaller inner spirals are there differences in the status of individuals in each particular race. We of the Teutonic-Anglo-Saxon race are more individualized, more self-centered than any other race, consequently we find more individuality of expression in all phases of life. There is individuality in mental capabilities and moral principles, in motives and activities. It is our motives in these varying phases of expression that determine our position on the spiral path of evolution and to what race we belong.

Man's growth is indissolubly interwoven in the pattern of the earth's progression. From reading back in the Memory of Nature whose works are but the visible manifestation of our Father in Heaven we can perhaps glean some knowledge of that which lies ahead. Our Father in Heaven has prepared for our next step upward on the spiral path and as "coming events cast their shadows before" it behooves us to garner some knowledge of the new conditions likely to prevail in the new age. We can then fit ourselves so that when the time comes we shall be found among the pioneers guiding the footsteps of our weaker brothers.

Patiently searching for knowledge the inquiring mind receives enlightenment. The path of attainment is a spiral. Therefore future events will follow the same trend as the old with one difference—they will be a spiral higher! Thus while testing and developing that which was received on the lower spiral a new phase is developed that gives a new light and a new understanding to the old.

The individual path is carried out through the spiral of rebirth. Conception marks the commencement of the spirit's descent into an earthly body. Birth inaugurates a period of growth until maturity is reached. At this point a period of ripening has its inception followed by a gradual decline of physical activities terminating in death. This event frees man temporarily from the material world and ushers in a period of assimilation whereby he harvests the fruits of his past life. The spiritualized essence of the experiences is built into soul powers, talents, and tendencies which he may put to use or bury during his coming life, but upon what use he makes of them depends the amount and quality of growth to be harvested.

Man comes back to rebirth on this physical earth time after time to face the same problems, each time on a slightly higher round, therefore man has the power of past experience to guide his footsteps. The greater the experience and activity the greater the wisdom and understanding, enabling the spirit to extend its field of vision, add to its consciousness and do greater works.

If this orderly progression of things is so apparent in the individual cycle then surely it must be just as apparent in the progression and growth of mass humanity. The occult scientist affirms that such is the case and by reading the Memory of Nature he takes us back to the time of Lemuria. At that time the earth had commenced to crystallize. The earth was practically a mass of fire with patches or islands of crystallized substances scattered here and there. On these islands humanity-to-be lived amongst forests of immense ferns and surrounded by gigantic animals. The process of crystallization continued until the large continent of Lemuria was in existence, extremely vol-

canic, terribly hot, and with a dense fire-fog for atmosphere. Their bodies originally crystallized by the spirit in the terrific temperature of Lemuria were too hot to contain sufficient moisture to allow the spirit free and unrestricted access to all parts of the body as it has at the present by means of the circulating blood. The skeleton of the physical body had formed but it was yet quite plastic. When Lemuria had served its purpose volcanic eruptions destroyed the continent ending the first phase of man's material growth. Keep in mind this fact: Lemuria was destroyed by fire!

In its place arose Atlantis which was situated where the Atlantic Ocean now is. Ancient Atlantis differed in many ways from our present day world but perhaps the greatest difference was in the constitution of the atmosphere and water of that period. From the southern part of the planet came the hot fiery breath of the still active volcanoes. From the north swept down the icy winds from the Polar Region. The continent of Atlantis was the meeting place of these two air

*Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be
And set apart,
Unto a life of sympathy;
For heavy is the weight of
ill
In every heart;
And comforters are needed
much
Of Christlike touch.
—Alexander Hamilton.*

currents; consequently its atmosphere was filled with a dense, heavy fog. The water was not so dense as it is now and contained a greater proportion of air. Much water was held suspended in the heavy, foggy Atlantean atmosphere. Not only the country but also man was constituted differently from anything existing on the earth at the present time. Man had a head but scarcely any forehead. His head had no frontal development and sloped back almost abruptly from the point just above the eyes. Compared to us he was a giant who instead of walking progressed by means of a series of flying leaps, making sounds not unlike our kangaroo.

In early Atlantis man possessed blood but it moved only with great difficulty

and would have dried quickly because of the very high internal temperature save for the heavy watery atmosphere which supplied an abundance of moisture. The internal heat was gradually cooled and the body softened until a sufficient quantity of moisture could be retained within to allow respiration in the comparatively dry atmosphere to follow. These earlier Atlantean bodies were of a grained stringy substance not unlike our wood-fiber and tendons of today. In time flesh eating enabled man to assimilate sufficient albumen to build elastic tissue necessary for lungs and arteries that would allow unrestricted circulation of the blood to all parts of the body. By the time these changes had taken place within and without man was ready to leave Atlantis and enter Aryana. Instead of a gill-like apparatus which he used for breathing in the heavy, water-soaked atmosphere of Atlantis man had now built a pair of lungs to breathe air, and arteries to allow unrestricted circulation of the blood. Mark this well—these two developments, the work of the Atlantean

Epoch, enabled man to climb above the fog laden valleys of Atlantis up to the mountain tops where he contacted for the first time the *air* of Aryana. The condensation of the heavy atmosphere flooded the valleys of Atlantis so that those who had not developed lungs wherewith to breathe air perished in the flood. Thus the continent of Atlantis, the Kingdom of Men, was destroyed by *water*!

Great numbers of humanity were driven from the doomed continent by the floods and wandered across Europe. Central Asia was the cradle of the Aryan Races of which we are the fifth—the Teutonic-Anglo-Saxon. The conditions prevailing in this day and age are not permanent however any more than those of previous ages. The process of condensation which transformed the fire-fog of

Lemuria into the dense moist atmosphere of Atlantis and later liquified it into water which flooded the cavities of the earth driving mankind into the highlands is still going on. Both the atmosphere and our own physiological condition are changing, heralding to the seeing eye and the understanding mind the dawn of a new day and age—an age of unification called in the Bible the Kingdom of God.

The Bible leaves us in no doubt as to the changing aspects of life. Christ said that as it was in the days of Noah so should it be in the days to come. Science and invention are finding new conditions to face practically every day. We know and recognize that without oxygen we could not survive today. It is a scientific fact that the oxygen in our atmosphere is being consumed at an alarming rate to

feed the fires of industry; forest fires are also drawing heavily upon our available supply of this precious element, plus the natural drying-up process the atmosphere is undergoing. Scientists have pointed out that the day will arrive when this globe cannot sustain life dependant

upon air and water. Because the day named is so far in the future it has aroused little or no anxiety among men, yet the doom of Aryana by *air* is as inevitable as that of Atlantis was by *water*.

Scenes viewed in the Memory of Nature show and prove that pioneer aviators of ancient Atlantis fainted when they encountered the air streams gradually descending upon the land they inhabited. Their experiences caused much comment and speculation. How like present-day events! Pioneer aviators of today are already encountering the new element descending upon Aryana and experiencing asphyxiation as did our Atlantean forebears of long ago. They have encountered a new element descending from above which will eventually take the place of oxygen in our atmosphere. There

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver, and becomes a chain, binding men with golden bands to the throne of God.

—Earl of Shaftesbury.

is also a new substance entering the human frame which will supersede albumen. Moreover, as aviators of ancient Atlantis were prevented from prematurely entering Aryana, "The Promised Land," by these descending air currents so will the new element prevent present-day aviators and humanity in general from entering the Kingdom of God until we have learned to assimilate its material aspects. As those Atlanteans who had not developed lungs perished in the flood so will the new age find some who have not developed the "Golden Wedding Garment," and therefore are unfit to enter the Kingdom of God. It is of the utmost importance that we should know about the new element and the new substance.

All will readily admit that we are at a particularly trying point in our evolution. There is a distinct and bitter conflict between science and religion—the intellect and the heart. The origin of this conflict can be traced back to the time of Greece. Science and religion together with the fine arts and crafts were taught in the mystery temples as one united doctrine of life and being. This condition was temporarily suspended in order that certain phases of man's development might be speeded up. The unity of scientific and religious thought satisfied both the heart and the intellect in an understanding of life at that time. Following the division of science and religion, science merely transferred these terms from original Greek while religion translated, consequently complications and differences between the discoveries of science and the teachings of religion are rampant today.

Relative to the physiological changes in our system science teaches that the frontal lobes of the brain are among the most recent developments of the human structure, making that organ in man enormously larger proportionately than in any other creature. Is there any substance peculiar to the brain and if so what is its significance?

The first part of the question may be answered by reference to any scientific textbook.

I shall quote from *The Rosicrucian Cosmo-Conception* as follows:

The brain is the coordinating mechanism whereby the movements of the body are controlled and our ideas expressed. It is built of the same substances as are all other parts of the body with the addition of phosphorus which is peculiar to the brain alone. The logical conclusion is that phosphorus is the particular element by means of which the ego is able to express thought, and influence the dense physical body. It is also a fact that the proportion and variation of this substance is found to correspond to the state and stage of intelligence of the individual. Idiots have very little phosphorus, shrewd thinkers have much. In the animal world the degree of consciousness and intelligence is in proportion to the amount of phosphorus contained in the brain. It is therefore of great importance that the aspirant who is to use his body for mental and spiritual work should supply his brain with the substance necessary for that purpose.

It was not by accident or chance that the teachers of the Grecian Mystery School thus named the luminous substance which we know as phosphorus. To them it was patent that "God is Light"—the Greek word is "phos." They most appropriately named that substance in the brain which is the avenue of ingress of the divine impulse, phosphorus, literally "light bearer." In the measure we are capable of assimilating this substance do we become filled with light and commence to shine from within, a halo surrounding us as a mark of sainthood. Thus meat is no longer a necessity but a hindrance. Meat has served its purpose in supplying the body with albumen necessary to build elastic tissue required in lungs and arteries. Albumen is to be superseded by phosphorus to aid and bring about the development of the brain by a specialization of greater quantities of that substance in the body, ultimately

bringing about the perfect control of the faculties by the Ego, the Thinker. It would be foolhardy for those who have for years energized their bodies to a large extent by means of meat to drop that food at once because it would certainly undermine the health and physical structure. There will be a gradual change in the years to come; the diet of man will gradually become vegetarian in harmony with his spiritual development.

Phosphorus which we specialize by the eating of certain foods is only the physical medium which enables the spiritual light to express itself through the physical brain. The light itself is the product of soul growth, which enables the brain to assimilate an increasing amount of phosphorus; hence the method of acquiring this substance in large quantities is not by chemical metabolism but by the alchemical process of inner unfoldment.

Soul growth is the one attribute that will allow us to function in the Kingdom of God. As personified in the Golden Wedding Garment, it is the next addition which is necessary to our structure in order that we may live in the rarer atmosphere of the Kingdom of God. So onward and upward on the individual cycle, we are slowly but surely building into our Golden Wedding Garment the ethers which are specially attuned to the Christ Rays.

During this age of alternating cycles we recognize that there is an ebb and flow of spiritual light and force. From the spring equinox to the summer solstice we acknowledge as the period of physical activity on the earth plane. At the spring equinox a new life floods into all nature and man, reaching its peak of expression in midsummer. Following this there is a harvest, and the forces of nature rest until the New Year sun again awakens them to fresh activity.

With this ebbing of the physical tide commences the flow of spiritual force and light which reaches its peak of expression at Christmas when "Peace on earth, goodwill toward men" comes nearer to being an actual fact than at any other

time of the year, for the flood tide is reached at Christmas, the season of greatest spiritual light, which is truly the holy season of the year. At Christmas this spiritual light is most easily contacted and specialized by the aspirant by deeds of mercy, kindness, and love.

Nor are opportunities lacking to even the poorest, for as so often emphasized in the Rosicrucian teachings, service counts far more than financial assistance which may be a detriment to the recipient. This does not hinder those who have an abundance of worldly goods from distributing them to the needy with discrimination, however.

If you can but speak a kind word to alleviate the suffering of some heavy laden soul or give a word of cheer to the down hearted; if you can instill into the aching void of some broken heart the knowledge that God is Love and that all things work for the highest good; if you endeavor to treat both man and beast as your brothers and strive to serve in whatever capacity is offered, rich are the rewards. "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

To the extent that we do any or all of these do we taste the lasting joy and peace that comes from sacrificing self in service to others. Proportionately do we burnish and brighten our spiritual lamps, blazing the spiritual path into the New Era and the New Age—called in the Bible the Kingdom of God.

BECAUSE OF SOME GOOD ACT

Let me today do something that shall take
A little sadness from the world's vast
store,

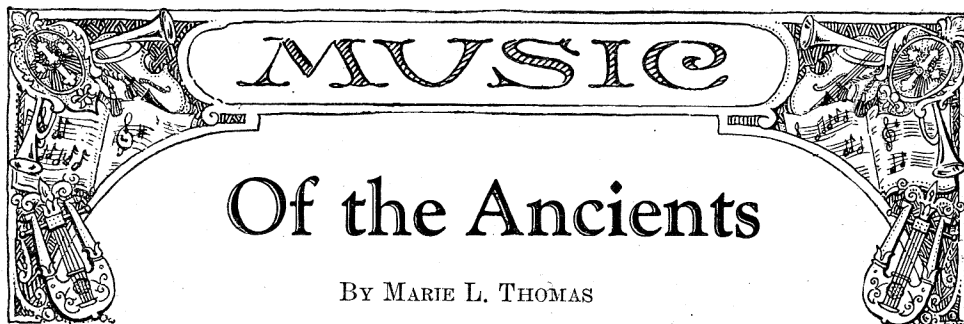
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say

Because of some good act to beast or
man—

The world is better that I lived today.

—Anonymous.



MUSIC

Of the Ancients

BY MARIE L. THOMAS

Music has existed in some form ever since man began his evolution on earth. If we turn to the chapter of beginnings in the Bible we discover that the first mention of music in this Book is found in Genesis 4:21: "And his brother's name was Jubal: he was the father of all such as handle the harp or organ." As we place the story of the first humanity, symbolized by Adam and Eve, about the middle of the Lemurian Epoch, Jubal must have been a Lemurian.

For the development of music during the Atlantean Epoch, we look to the Chinese, the Mayans, and the Egyptians, and for its later unfoldment to the Hindus, Assyrians, Chaldeans, Hebrews, and later the Greeks.

The Chinese as well as many other nations ascribe the invention of music to supernatural beings, or more correctly perhaps to superhuman beings. The authentic history of Chinese music is said to have begun with Fo-hi, founder of the Empire. He was a beneficent ruler and in all ways sought to benefit his race. He regulated and arranged the system of music. Many Chinese writers attribute some of the inventions which are credited to Fo-hi to his wife, Niu-va, a supernatural personage who was regarded as a holy and miraculous virgin in the Chinese annals.

A mythological character named Tong-how composed the earliest songs. He is said to have listened to the songs of the birds, while the empire was in a state of profound peace, and their singing caused him to invent a music which penetrated

everywhere, speaking to the intelligence, calming the passions of the heart, causing equilibrium in the emotions, improving the use of all the senses, and prolonging the life of man. The name of this music was temperance and mercy.

Hoang-ti, a later monarch, scientifically investigated music, establishing natural rules of the art. One of his musicians discovered the fundamental tone of man, and nature, and the chromatic scale. This was the first step in the science of acoustics and really preceded the discoveries of Pythagoras. The most ancient music with the Chinese, as with all peoples, seems to have consisted of hymns to the Deity, rendering thanks to Him for the benefits given man in the various departments of labor.

It is interesting to study the music of the ancient Peruvians and Mayans as they were also of the Atlantean race. In the fragments left of the original *Popul Vuh* there is sufficient evidence that the religious customs of the Peruvian and other American races are almost identical with those of the Phoenicians, Babylonians, and Egyptians. Tezcuco was a musical center, and had a musical council whose duty it was to encourage art and science and to attend to the education of the youth. High up on the towers of the temples of Teotihuacan, whose ruins are still in existence, various musical instruments were placed, the sounds of which accompanied by the ringing of sonorous metal plates summoned the pious to their devotions.

The traditions of many races ascribe to the gods the invention of instruments

or the giving of musical ideas to man. Certain gods have the honor of fostering Egyptian music: Isis-Osiris, the Divine Androgyne (Horus and Hermes). It is said that Egypt was the colony chosen by Noah and some of the descendants of Ham, after the great flood. Noah, acquainted as he was with the antediluvian arts and sciences, carried this knowledge into Egypt, and many modern writers identify Osiris with Noah.

Egypt was a highly musical nation. The oldest records point to a liberal use of the art of music in the chief events of their lives, social, funeral, in battle, and at work. The professorship of music was hereditary, as was every other profession, and was handed down from father to son.

Dr. Henry Schliemann, on unearthing the Sais Temple, writes:

Among other interesting archaeological discoveries we have found a burial chamber of the musical celebrities of that era. Here in one of the catacombs, we found a huge casket of stone and with it a most unusual collection of musical instruments. . . .

The hieroglyphic inscription on the sarcophagus says that the musical instruments belonged to the orchestra of the Temple of Sais, and were used for the crowning celebration of Pharaoh Amen-emhat I. Among the instruments that we discovered, there were some that produced such sounds as, for instance, the roar of the wind, the waves, songs of certain birds, and various mysterious voices of nature. Our music at least has not reached that degree of development. It is only the celebrated Finn, Jan Sibelius, who has made slight attempts at making his latest compositions imitate the voices of nature. But for the Egyptian composers this was a vital issue of their work. There is a huge wood trumpet among the discovered instruments of Sais which produces the weird sound of an angry roaring lion, on the other hand, their flute has produced the sweetest tones I have ever heard. It has an enchanting timbre and thrills the listener with magic rapture, even if one plays but a single tone on it. Imagine how that instrument could really make an audience wild with enthusiasm if it were played by a virtuoso.

Most of the instruments of an old Egyptian orchestra were of wood and porcelain.

There is only one horn of brasslike metal. The strings of their harps proved to be made of a fibre absolutely unknown today, almost the appearance of silver wire. But then again there are strings which our experts declare to have been spun from human hair. . . .

The instrument that seems to figure as the most important piece of the orchestra produces a hollow monotonous tone of haunting effect. It is made out of a bleached human skull, the cavity of which has been made like an artificial throat of some supernatural monster. It is evident that this instrument produced a register of immemorable sounds, but it required a musician who knew its secret, therefore it played a unique role in the orchestra. An inscription on the small bone says that it contained not only the sound of other instruments but that also of the human voice. . . .

The Egyptians carried the culture of Atlantis to their colony on the shores of the Nile. I have found in my various excavations that the older Egypt was the more it was cultured. The nation simply degenerated after Atlantis vanished.

There is a great similarity in the art of the Egyptian, Assyrian, Babylonian, and Hebrew nations. They came frequently in close contact, had nearly the same language, and their descent was the same.

The music of the Assyrians, says Engle, though evidently greatly inferior to our own, yet appears to have attained to a degree of perfection which it could have reached only after a period of cultivation. It is not at all probable that music should have attained such a degree of perfection during the existence of one nation however extended this existence may have been. We are reasonably led to infer that the Assyrians derived their music in an already somewhat advanced state from some other nation or nations unknown to us.

That music was used liberally by this ancient people is shown by slabs and bas-reliefs showing representations of musical performances at banquets, religious ceremonies, also on the triumphal return of victors from the battlefields. Among the literary records discovered on the site of Nineveh are collections of hymns,

prayers, penitential psalms addressed to Deity, designed, as expressly stated, for public worship.

Information on the music of the Hebrews is very scanty but it is very evident that their music is similar and closely related to that of the Egyptians and Assyrians. Their music must have been influenced by their captivity in Babylon and by their abode in Egypt, where they remained 430 years. All the important data come from the Old Testament and its historical importance lies in the influence it has exerted upon Christian thought and customs.

With the Hebrews music was a part of their religious rites. Sacred music in divine worship was regarded as of the highest importance, and music introduced at funerals and occasions of mourning is often mentioned in the Bible. Forkel mentions that even the poorest Hebrew husband was expected to engage for the funeral of his wife at least two flute players and a professional female mourner.

Military music, sacred as well as secular, was evidently considered as a necessity in warlike exploits. When Jehoshaphat went to battle against the hosts of Ammon, Moab, and Seir he placed a choir of singers in the front of the army "to praise the Lord."

Their music was rather harsh and loud. At the dedication of Solomon's temple, besides numerous cymbals and harps, "an hundred and twenty priests sounding with trumpets, and singers were as one to be heard praising and giving thanks to the Lord."

A tradition exists with the melody of the Blessing of the Priests as at present sung in the Synagogues of the Spanish and Portuguese Jews. It is believed to be identical with that used some thousand years ago in the Temple of Jerusalem. Another favorite melody of the Jews is the Song of Moses. It is said to be the same as that which Miriam and her companions sang after their deliverance from Pharaoh's Host.

Probably the oldest records we have of

music are in the Hindu Brahminical records and the *Veda*, said to be 30,000 years old. By Brahma's command, Sarisvati, Brahma's consort, Goddess of Speech and Oratory, brought to man the art of music and gave him also his finest instrument, the Vina. In the Indian legends music is represented as of immense might. Although the musical art of the Hindus had such an early existence it has not developed nor receded to any extent since the ancient days.

Their music is purely melodious and as far as melody goes they have great taste and discrimination. I once heard one of their songs sung in a representation of "The Light of Asia" and it was exquisite. During the earlier ages of Hindustan, music was cultivated by philosophers and literary men.

The music of the Greeks was very much influenced by Egypt. Up to 664 B.C. Egypt was closed to aliens, but when it was thrown open to foreigners Pythagoras sojourned there for twenty-two years. On his return to Greece he greatly changed the character of Greek music. Pythagoras taught that the world had been called forth by sound and harmony and constructed according to musical proportion; that the seven planets have a harmonious motion. He composed his doctrine of the harmony and the music of the spheres on the number seven, calling the distance from the Moon to the Earth a tone; from the Moon to Mercury half a tone, thence to Venus the same, from Venus to the Sun one and a half tones, from the Sun to Mars a tone, thence to Jupiter one-half tone, from Jupiter to Saturn one-half tone, and thence to the Zodiac a tone; thus making seven tones, the diapason, harmony. All the melody of nature is in those seven tones and therefore it is called the voice of nature. Max Heindel says, "Celestial music is a fact and not a mere figure of speech. Pythagoras was not romancing when he spoke of the music of the spheres, for each one of the heavenly orbs has its definite tone and together they

(Continued on page 575)

A Pen in My Hand

By V. MAY COTTRELL

SOME indication of my personal characteristics, up-bringing, education, and environment, may be of interest and is necessary in order to grasp the true significance of many of the statements made in this article.

I was an intensely shy, nervous, self-conscious child. Owing to unfortunate prenatal conditions, my mind was always so filled with fears of all kinds that they left little room for happiness and childish gaiety. These fears were greatly accentuated, later, by the harmful influence of a narrow religious sect whose main theme was the certainty of everlasting torment for the damned; all those who did not accept their crude creed were damned.

Because of my extreme sensitiveness and vivid imagination, I suffered intense agonies of mind when these vicious suggestions were presented to me. The unhealthy mental condition thus produced continued for many years, adversely affecting my health and robbing me of much joy in living.

Through a combination of circumstances, I had early become also the victim of a bad inferiority complex which robbed me completely of confidence in myself and my own ability.

My school days, from the age of seven to thirteen years, were passed in a small country school. This was the full extent of my scholastic education, so it will be seen that it was neither comprehensive nor of long duration, which makes the erudite essays, which flow so readily from my pen, all the more remarkable to students of psychology.

When I was twenty-seven I married, and four years later I gave birth to a daughter. In another two years our family circle was completed by the arrival of a son,

I lived the life of the average New Zealand woman: cooking, cleaning, sewing, mending, and caring for the children. But in my case, life was rendered unnecessarily lonely by my nervous fear of other people, and lack of ease in the company of everyone except my husband.

Fortunately we have always been the best of pals, with many interests in common. Nevertheless, I suffered greatly because of my lack of ability to achieve easy, friendly contact with members of my own sex.

Until twelve years ago I had never attempted to write anything except letters, nor had I any thought of ever doing so. It was due to a seemingly trivial chance happening that I first discovered my pen's extraordinary capabilities.

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A Problem in Literary Inspiration

My mental horizon may be darkened by the troubles and perplexities of the present, and fears for the future, but my optimistic pen absolutely refuses to be influenced by them. For deep and dark though my depression may be, with the star of hope in eclipse, my pen completely ignores my private gloom and proceeds to reconstruct the picture to its own satisfaction.

Why is this? Is it because the mere act of writing brings me into contact with some hidden source of wisdom and knowledge which illumines my mind with the searchlight of truth?

Be that as it may, my pen invariably presents things to me in their true perspective. It endows me with a clarity of vision, breadth of outlook and lucidity of thought that are not a part of my ordinary, everyday consciousness.

No matter how threatening world conditions may appear to me, and they loom

very black indeed at times, my pen persistently forecasts the emergence of great and widespread good from the turmoil and confusion of the present.

Viewed by the light of average knowledge and experience, many of the forecasts which my pen has indited during the past twelve years appeared at the time foolishly optimistic and impossible of accomplishment. But their truth and accuracy have been proved so frequently that I can no longer doubt the genuineness and reliability of this hidden source of knowledge.

Whence does it emanate? Is it a part of my own personality which is released as my hand grasps a pen?

Does the act of writing, and the mental concentration it entails, bring me into touch with the mental emanations of other minds, attuned to mine? Am I thus brought into mental contact with individuals, or groups, whose wider range of vision, and greater knowledge and understanding, enables them to enlighten me on many subjects of which I have scant knowledge or experience?

These are problems for the psychologist. Whatever its source, I know that the information which flows so readily from my pen does not reach my conscious mind through the ordinary channels of study, reasoning, observation, deduction, and practical experience. But despite this fact, it has so invariably proved accurate, even though years may elapse before proof or corroboration reaches me, that its advent cannot possibly be attributed to mere guesswork - on my part. Neither can it be the product of my subconscious mind, for that is merely a receptacle for the mental impressions garnered during one's lifetime. Hence it could not possibly illumine the distant future for me, or supply me with accurate knowledge and detailed information which had not previously entered my conscious mind.

The subject matter of the articles thus indited, which deals with all phases of living, is always very far in advance of generally accepted ideas, and often quite

at variance with my own personal beliefs at the time of recording these new ideas.

The world sweep of some of these writings surprises me, and I am often astounded, later, to find how true their forecasts were concerning private, national, and international affairs.

Though my pen is persistently optimistic regarding the final outcome of the many troublesome situations with which it deals, it does not hesitate to point out private errors of thought and behavior, nor does it fail to enumerate and condemn existing evils of a public character.

Its helpfulness, however, lies in the fact that it does not content itself with censure only. For in times of personal doubt and difficulty, it never fails to present new viewpoints for my contemplation, thus enabling me to gain truer perspective on my own affairs. Through this means, therefore, my pen assists constantly in the solution of the baffling problems of my everyday life. It frequently suggests, also, more rational methods of dealing with troublesome and perilous modern economic, social, and political world situations.

It is now twelve years since I first became aware of its curious powers. With its wise counsel, optimistic outlook, and accurate information it has since rendered signal service to me and others.

For instance: One of the children is ailing, or unhappy. Spurred into action by my own anxiety, my pen proceeds to set forth with careful precision, the main factor, and the contributing causes, of the adverse condition, including those of a mental and emotional nature. It then offers valuable advice concerning methods of treatment, and the most efficacious remedy.

In the part of New Zealand in which we live, the whole community has been struggling for the last few years against the double handicap of the world economic depression, and the severe emotional strain and financial losses due to the Great Earthquake Disaster of February 3, 1931, which left our city a heap of smoking ruins.

We ourselves were heavy losers thereby, and whenever our affairs looked darkest and ruin seemed inevitable, my pen battled persistently against the despair which threatened to overwhelm us. It assured us, at several critical periods, that means would be available in time to save the situation, even though there seemed, at the moment, not the least possibility of it. These forecasts proved unfailingly correct, however, and in each instance the necessary assistance arrived from a most unexpected quarter. Therefore our present faith in my pen's unusual ability, in this direction, can hardly be attributed to mere gullibility on our part.

During the past twelve years, a great many articles, the product of my versatile pen, have appeared in magazines and



newspapers in various parts of the world, Great Britain, the United States, India, Australia, and New Zealand.

The following gives some indication of the wide range of subjects dealt with.

Social Problems. Despite my own extreme distaste for anything connected with the seamy side of life, my pen has frequently expressed itself strongly and feelingly upon the following, and kindred subjects:

The prevalence of vice and crime, their real origin and rational methods of correction and prevention.

The mental crudities, inhibitions, and physical abnormalities which result in sex perversions of all kinds and the law's equally crude and cruel treatment of these cases.

The wholesale breeding of imbeciles and feeble-minded offspring, through the unrestricted mating of the mentally unsound and morally degraded members of the community.

The production and fostering of criminal tendencies in potentially useful, law-abiding citizens, through overcrowding, undernourishment, and lack of education.

The persistence, in a civilized world, of the barbarous practise of inflicting the death penalty upon convicted murderers, thus making the punishment identical with the crime.

Sex and Marriage. A long series of articles dealing with sex, love, marriage, parenthood and child training, has received the approval of the editors and readers of the magazines in which they appeared in England, Australia, India, and New Zealand.

Though I had made no previous study of these subjects, I found that the viewpoint presented by my pen was in accord with the findings of experts in this particular branch of knowledge. No one has benefited more from these writings than I myself. The new point of view, as well as much information that was highly technical, has made my life sweeter, happier, and emotionally satisfying. The problems of sex and marriage are of immense and ever-increasing importance in the rapidly changing times in which we live.

Health. My pen has dealt extensively at various times with physical health and disease, largely along the lines of modern mental science. Here also, my own writings provided me with my first definite knowledge concerning mental and emotional action and reaction, and their adverse or beneficial effects upon the body, according to their quality.

Religion. My pen's various dissertations on religion alarmed me greatly at the time of recording, because of their

unorthodox nature, and complete variance with my own ideas and beliefs.

Religion is such a highly controversial subject, and people's ideas and opinions differ so widely as to what constitutes truth concerning it, that any finality of judgment is an absolute impossibility. Despite this fact, I find that my numerous writings on religious matters are in line with the findings of broad-minded, modern leaders of religious thought and opinion.

I must admit that I was not, at the time, at all interested in religion, as such. I became very impatient with my pen for keeping on and on expounding religious truths. It would not be sidetracked to other (to me) more interesting themes.

War. Some eight years ago, my pen transcribed a series of essays dealing with the problem of modern warfare, and its constant menace to civilization. These have since been published at various times and in different lands.

They reveal a familiarity with international, political, social, and economic conditions, and a comprehensive grasp of the trend of world affairs, which I, personally, did not possess. I am interested to note that these essays are identical, also, in thought, outlook, idea, and sentiment, with the views expressed by modern clear-sighted writers and lecturers on the vexed questions of disarmament, war reparations, and the like.

Economics. Long before the world economic situation reached its present acuteness, my pen dealt extensively with the various phases through which we have been passing during recent times. Its forecasts in this connection have been amazingly accurate. I had little knowledge of the factors involved.

It is to be hoped that its more recent summing up of the present trend of affairs will prove equally correct, and their fulfillment be not long delayed. For it foresees the building up of an entirely new financial system, to meet rapidly changing modern requirements, and the devising of more rational methods of con-

ducting and controlling commerce and industry, so as to bring order out of the chaos, and a fair measure of prosperity to all.

Psychic Science. My pen has written more concerning psychic science than any other subject. Twelve years ago I was completely ignorant of even the rudiments of occult knowledge. Despite this fact, I recorded literally thousands of words dealing with all phases of psychic phenomena, physical, mental, and spiritual.

To my astonishment, these writings have been amply verified and corroborated time and time again by the findings of earnest students and skilled investigators, and the varying personal experiences of numerous private individuals throughout the world. My published articles on this subject run into hundreds.

Philosophy. My pen has frequently busied itself with deep, closely reasoned, and logical treatises on this vast subject. So vast, indeed, that on completing a manuscript I felt limp and mentally exhausted. My conscious mind seemed unable to grasp the universal sweep of these writings at the time they were committed to paper. Many thinkers have since accepted them as truth and consider them in perfect accord with the trend of modern philosophical thought.

Psychology. My first acquaintance with psychology came through the medium of my pen. Previous to that, I had neither given mental science serious thought nor delved into its extensive literature.

I have since learned that many of the now widely accepted books on the New Psychology, which, unlike the old, recognizes and seeks to develop spiritual forces latent within each human being, were being compiled and written about that same period.

It was not until some years later, however, when three lecturers on psychology came, in succession, to our city, that I found my own writings on the subject verified and corroborated.

It was with almost awed wonder that I heard from their lips the same teachings, almost identically expressed, as that contained in my pen's numerous essays on the various phases of mental phenomena and the awakening and gradual unfoldment of spiritual consciousness in human beings.

During the intervening space of time, however, a large number of these recordings had been published, some in several countries simultaneously.

During this same period, also, I was greatly benefited by the new knowledge and understanding thus acquired concerning mental processes, emotional action and reaction, and the powerful spiritual forces concealed within our own natures.

The marked influence for good of this new knowledge was so definite in character, and striking in its effect upon my own personality that I presently became quite literally a new woman. Not more saintly, perhaps, but a more normal, healthy, happy woman.

This change for the better was so remarkable that all those who knew me

intimately were astonished by it. This is due to the fact that the new teachings brought release from many of the crushing fears and inhibitions of my youth and young womanhood.

Thus, for the first time in my life, my real personality was given adequate opportunity for outward manifestation.

The foregoing constitutes my most remarkable personal experience. It serves also to illustrate the real, practical value of much of the information which that trusty friend, my fountain pen, is able to tap so readily for the help, comfort, and enlightenment of myself and others.

Many conflicting theories have been brought forward to account for the extraordinary facility with which my pen writes on all these varied subjects, so far beyond my normal ken. But, no matter how correct or erroneous these conjectures may be, or what the real origin of the material recorded, none can disprove the actual facts concerning the unusual method of its reception.

My pen has its own very definite explanation of the phenomenon—but that's another story!

RENUNCIATION

or

The Birth of a Savior

BY MARIE HARLOWE

SWEET are the fruits of Rest and Liberation for the sake of self; but sweeter still the fruits of long and bitter duty.—*The Voice of the Silence.*

The Man stood before the gate called Forgetfulness of Earth, at the first of the seven portals of Heaven which is named Love and Charity. Stopping at the threshold with hand uplifted to raise the latch, the Man paused and leaned against the gate, for he had come a long journey.

The door opened to reveal a sight that

almost blinded the Man with its beauty. Certain it was that his eye had never seen, nor his ear heard, nor his mind comprehended such perfection. Even outside the gate where he rested there grew flowers—a pale pink rose and a waxen lavender oleander—such as the Man had never seen before.

From out of the Everywhere a Voice

spoke: "It is a law of the Heaven World that thou mayest have the desires of thy heart, even that of Forgetfulness of Earth. Dost thou desire henceforth forever to be oblivious of the world of men?"

The Man answered, "I have used all of the world's pleasure and all of its pain. What more can the world offer me? Long have I striven for that harvest of effects which would merit the bliss that is beyond the Door."

Again the Voice spoke: "Heaven has but one condition—that thou shalt desire its pleasures alone. Doth thy heart hunger only for its pleasures? Hast thou left any shadow of thyself on the Path thou hast trod?"

The Man did not answer at once. Then he spoke slowly as though his mind was traversing two paths. "Once, long ago, a wise man told me that I would never be without desire, and only now I know that he spoke the truth. Before, I have desired to be a Master, of what I can hardly say, but now that I no longer desire to be a Master, I still have a desire. I would be a servant, for I remember that I passed many travelers on the Path who could not find their way. I think I had better go back to the crossroads and show them the true path."

Another Voice so soft and low that it might have been a summer zephyr

said, "Only the Servant is the Master."

"When thou goest back to the world, my son," continued the Voice, "tell the people only one truth: that knowledge carries its own responsibility of greater usefulness, for as the first truth is of sorrow, in sorrow's beginning is sorrow's end."

"I will give them your instructions," agreed the Man, "but I must do more. Some are fainting by the wayside, and I must lift them up."

"Verily thou art my son in whom I am well pleased," declared a Voice from the boundless deep. "Compassion is the law of laws, for in its universal essence is found eternal love. Now, open wider the door of Heaven and count the souls therein."

The Man peered within for a long time, but he could see no one. And then he knew that in compassion every Master foregoes eternal bliss so long as any life suffers in the world. And then he knew that Liberation comes not from renouncing the pleasures of the world, but of Heaven.

* * * * *

A tired mother rested in the accomplishment of childbirth. Sighing happily as she drew the child close to her she murmured, "Now Life is easier." Verily a new savior is born whenever a Pilgrim treads *back* along the Path.



The Astral Ray

Astrology is a phase of 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.

Historical Fragments

Famous People Who Have Practised or Patronized Astrology

BY MANLY P. HALL

(This article is the fourth in a series by Mr. Hall on the Astrology of people of various countries.—EDITOR.)

Astronomers, Scientists, Physicians

MANY of the world's greatest astronomers have believed in or practised astrology. The following names are typical: Claudius Ptolemy, Copernicus, Galileo, Gassendi, Tycho Brahe, Regiomontanus, Kepler, Huygens, Napier, Flamstead, Witchel, Descartes, Wing, Newton, and Flammarion.

Nor is science represented by a less impressive list. There is Pliny, Galen, and Avicenna whose names are still among the highest in science. Then there are Vitruvius the master of architecture, Placidus the mathematician, Giordano Bruno the martyr, Roger Bacon the Benedictine monk, Jerome Cardan the mathematician, Sir Elias Ashmole the founder of the Ashmolean Museum at Oxford, and Sir Christopher Heydon who wrote a lengthy defense of judicial astrology. Astrology was accorded scholastic recognition in the Middle Ages. There were

professors of the art in the great universities of Parva, Bologna, and at the Sapienza.

Astrology and medicine have been associated from the earliest times, and the list of astrologer-physicians is a distinguished one. First stands Hippocrates the father of medicine. Then such names as Agrippa, Bertrucius, Culpeper, John Dee, Diocles, Dioscorides, Dodoneus, Fernelius, Foster, Robert Fludd, Mathiolus, Paracelsus, Salmon, Starkey, Partridge, and a host of others.

Arago the astronomer wrote: "Hippocrates has so lively a faith in the influence of the stars on animated beings, and on their maladies, that he very expressly recommends not to trust to physicians who are ignorant of astrology."

The greatest of all astronomers, Kepler, wrote: "The unflinching experience of the excitement of sublunary natures by the conjunctions and aspects of the planets has instructed and compelled my unwilling belief."

Sir Isaac Newton set up his own horoscope and those of his friends, as did

also Mercator. Tycho Brahe said: "To deny the influence of the stars is to deny the wisdom and providence of God." Nor is the distinguished scientist von Liebnitz to be considered lightly: "I confess, that it is possible that the motions of the stars may be signs of occurrences in the world."

Emil Namer in his recent biographical work *Galileo*, wrote: "Galileo himself, father of modern science, read his children's horoscopes at their birth." Elias Ashmole used to speak at the annual astrologers' feast. Baron Napier, the inventor of logarithms, devised these now widely used mathematical shortcuts to facilitate his calculations of horoscopes. His first system of logarithms consisted of small ivory counters which were generally known in Europe for centuries after as "Napier's bones."



Aztec and Mayan Astrology

There is abundant evidence in the hieroglyphical figures of the Mexican Indians and the commentaries thereon by the early Spanish fathers that the several aboriginal civilizations of Central America developed elaborate systems of natal and judicial astrology. Prescott, in his *History of the Conquest of Mexico*, notes that the Aztec Indians, when a child was born into their nation, instantly summoned an astrologer whose duty it was to ascertain the destiny of the new-born babe. "The sign," writes Lucien Biart, "that marked the day of his birth was noted, and also the one that ruled during the period of the last thirteen years. If the child was born at midnight, they compared the preceding day and the day following."

The astrological systems of the Central American Indians were derived principally from the doctrines and revelations of Quetzalcoatl, the first and foremost of their philosophers and teachers. Quetzalcoatl was the Son of Heaven, his true parent was the Universal Creator

in the dual aspect of father-mother. The astrology of the Aztecs was thus derived from the highest authority and we learn that from Quetzalcoatl the knowledge of the starry science descended through a sacerdotal line of initiated priest-philosophers. Quetzalcoatl himself devised the astrological cycle and the *Tonalamatl*—the Book of the Fates of Men. The *Tonalamatl* was not only consulted at the birth of a child but was also used as a textbook of electional astrology from which was determined auspicious periods for the commencement of enterprises or the accomplishment of any desired end.

In ancient Mexico, as in other parts of the civilized world, astrology was cultivated not by the ignorant and superstitious but by the great and learned. Three of the greatest names in the whole history of the Aztec nation are intimately connected with this science—Quetzalcoatl, Lord of the Winds; Nazahualpilli, the wise and venerable King of Tezcuco; and Montezuma, the outstanding organizing genius of the Aztec world. Torquemada in the *Indian Monarchy* writes of Nazahualpilli, that "he was a great astrologer, and prided himself much on his knowledge of the motions of the heavenly bodies."

The interpreter of the *Collection of Mendoza* writes that Montezuma "was by nature wise, an astrologer and philosopher, and skilled and generally versed in all the arts." According to Mendieta, prophecies were current four generations before the coming of the Spaniards to the effect that bearded men with sharp swords, strange garments, and "caskets" on their heads would arrive from across the sea, destroy the Aztec gods and conquer their lands.

The very year that the Spaniards arrived in Mexico an awe-inspiring comet hung over Mexico City for several days. Montezuma consulted the astrologers, made peace with his gods, and resigned himself to the fate which the celestial omen portended.

Chinese Astrology

We are indebted to A. J. Pearce for the following excellent historical summary: "Astrology," he says, "was firmly established among the learned Chinese from the earliest periods in the history of their remarkable country. From the days of Fo-hi, about 2752 years B.C., for nearly 2500 years, Sir David Brewster said, astronomy was studied in China solely for the purposes of astrology; and it was held in the highest veneration—emperors being chosen on account of their knowledge of astronomy and astrology. This was expressly the case with Chueni, in the year 2513 B.C., who himself computed an ephemeris of the motions of the five planets, a great conjunction of which is thought to have been observed by him, as it took place in the year 2449 B. C." Even Ser Marco Polo makes mention of the Oriental astrologers and the esteem which was accorded them. "These astrologers," writes the great traveler, "are very skillful in their business, and often their words come to pass, so the people have great faith in them."

The attitude of Confucius towards matters of divination in general and of the heavenly mysteries in particular may be inferred from his devotion to the Yih-King, the earliest known magical and metaphysical writing of the Chinese, for which he prepared an elaborate commentary. A few sentences from the writings of Confucius suggest his familiarity with astrological principles. "In order to know men, he may not dispense with a knowledge of heaven." Again: "Without recognizing the ordinances of heaven, it is impossible to be a superior man." Lastly: "Calamities sent by heaven may be avoided, but from calamities brought on by oneself there is no escape."

There is an important episode in Chinese history reminiscent of the burning of the Alexandrian library. When She Hwang-ti became Emperor of all China he ordered the burning of the ancient books and the destruction of all the fragments of primordial learning. It is generally supposed that he did this

through a dislike for books due to personal illiteracy, but the truth of the matter is that the Emperor believed that the promiscuous reading of the ancient classics would result in misrepresentation of profound truths, thereby endangering the integrity of the state. Books on astrology were excepted from the edict of destruction, possibly because it was realized that this learning was essential to the administration of the state, and was of a heavenly rather than a mortal origin.

Everything in China is dominated by astrology, and for nearly 700 years the great Observatory at Peking, established by Kublai Khan in A.D. 1279, has been the center of astrological calculations. From here the Chinese astronomers forecasted the weather, named the lucky and unlucky days, regulated marriages, funerals, christenings, seed-planting, house-building, selection of burial sites, and all other important matters relative to Chinese life.

Thanksgiving Day and Christmas at Mt. Ecclesia

Thanksgiving Day at Mt. Ecclesia is usually one of a quiet, "home-like" celebration, when the workers and friends join together in true thankfulness around the festive board. A cordial invitation is extended to all friends who may be in this section of the world to join with us this restful Thursday, November 26.

Christmas is always observed in fitting manner with special services. Each year finds a growing number of friends joining with us, at Mt. Ecclesia, for the beautiful Holy Night service and the Christmas tree and dinner on Christmas Day. Friends and members from distant parts, in ever increasing numbers, plan to spend Holy Night and Christmas Day here, for they find this celebration one of special inspiration at Headquarters.

Reservations should be made early for overnight accommodations at Christmas time. We are usually crowded to the utmost—to our great joy.

Astrological Readings for Subscribers' Children

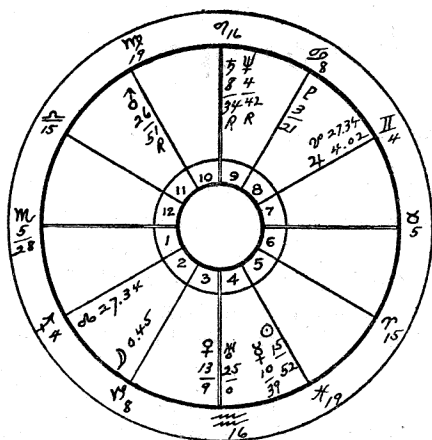
We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

TOM.

Born March 6, 1918, at 10:25 P.M.
Longitude 122 West, Latitude 48 North.



For our reading this month we shall use the horoscope of a young boy with fixed signs on all four angles, and with the life ruler Mars in Virgo in the eleventh house. Mars is making two evil aspects: a square to the Moon, and a square to Pluto. The Moon is also greatly afflicted by an opposition of Pluto. We are at once faced with a very subtle situation: these afflictions are strengthened by the conjunction of Saturn and Neptune in the ninth house in the vital sign Leo, and Saturn is in opposition to Venus, which is in the home sign of Saturn (Aquarius). With the above afflictions we may be certain that this ego is one who has come into this birth to learn some very necessary lessons, and at the same

time pay off severe debts of destiny. However, this is very often a good sign, for it indicates a soul which has advanced along the path beyond the average, and in such a case the back debts of destiny may pile upon one another and the life may frequently be full of troubles and seeming obstacles. But the progress of such a soul will depend upon how he meets his problems, with what persistence and kindly optimism he learns his lessons. If he turns critical, cruel, and unkind in nature, if his lessons sour him on life and he becomes rebellious, then these lessons are not learned and they remain as unpaid debts that will accumulate interest which will sometime, somewhere meet him again on the way. He will be tried severely in his loyalty and love towards his parents who will not be any too harmonious. This will create discord in the home, but these are all valuable means of development of character.

This boy is deeply intuitional and of a religious nature; his best qualities may be developed under the conjunction of Neptune and Saturn in Leo in the ninth house sextile to Jupiter from the sign of the hands, Gemini. Although he has physical handicaps he can build up a normal life if he will work with these three planets to develop the talent of expressing through the pen; he can learn to express through the house of religion, not alone by writing but by speaking. Neptune and Saturn in Leo give intuitional and deeply mystical means of expression which should be cultivated by all means.

The Moon in Capricorn in the second house, sextile Uranus in Aquarius will be helpful to him in such development, and is also an indication of the intuitional talent. The opposition of the Moon to Pluto will not interfere with, but be a help to his spiritual expression.

We would caution this young man regarding his diet, for Pluto in Cancer, the sign ruling the stomach, is very badly afflicted by an opposition of the Moon and a square to Mars. The orb of Mars is quite wide but this planet is very

prominent, being the life ruler, and we may therefore expect that its influence will be more keenly felt. Thus we may say that Pluto in Cancer may become quite troublesome and interfere greatly with the digestion of food which may be the cause of robbing the body of its vitality.

The seven year cycles should be watched, for each time that the progressed Moon enters a cardinal sign, it might aggravate any difficulty with the digestive organs.

The Moon in the Horoscope

BY R. F. KRANER

Whom you will associate with, how your relations with others will affect your actions, and the kind of work you will like best can be determined from the Moon's position in your horoscope. Most of us like to do the things which agree with our feelings. If we are lucky enough to find the kind of work that harmonizes with our feelings we become more efficient. If we find associations which do not disagree with our feelings we become satisfied with our environment.

Where the feelings are located is still a mystery, but as astrologers we can tell what will harmonize with the feelings of the individual by looking at his horoscope and analyzing the Moon in its sign. If two persons witnessed a serious accident in all probability they would feel quite differently about it. One who had the Moon in Pisces would be very much affected while one who had the Moon in Scorpio would not be so much affected. If one of the witnesses had the Moon in Aries he would in all probability render aid while the others were still thinking about the terrible sight.

If you had an employee whose Moon

was in Taurus you could not expect him to obey your orders as quickly as one with the Moon in Cancer. Of course a great deal always depends on the type of order given a person. One which agrees perfectly with the feelings is the one which will stand the greatest chance of being carried out quickly.

If the surgeon has feelings which are too sympathetic the knife might slip at the critical moment. If the physician lacks sympathy he is handicapped and the patient neglected.

If you have the type of feelings that are easily hurt you will not have many friends. If your feelings are too sympathetic you will have a host of persons taking advantage of you.

A close square of Mars to a Pisces Moon becomes a blessing. A good aspect of Venus to a Scorpio Moon is also a blessing. A square of Saturn to a Virgo Moon makes the person entirely too unsympathetic.

Where is your Moon? Study the effect carefully and learn more about your horoscope than you could by memorizing all the rules in all the textbooks.

Worth-While News



Church Proposes Aid for Those Who Help Themselves

SALT LAKE CITY, Sept. 30.—(A.P.)—Nearly 1000 state and general officers of the Latter Day Saints Church Woman's Relief Society were told today to help the needy help themselves.

The women were gathered in semiannual sessions preceding the one hundred and sixth semiannual general church conference opening Friday.

David O. McKay, second counselor in the church's first presidency, advised the relief workers to give abundantly to those who willingly work for what they receive. For those "finding fault and claiming that something is due them," he recommended only what they earn.—*Los Angeles Times*.

The world has just passed through one of its most soul-trying depressions. These losses and trials visit man from time to time; they are the periods when men are tried in the fires of adversity; when the strong are given an opportunity to test their strength of character, for only through adversities can men really prove their worth. During these past few years many brave and beautiful characters have come to the front, some who have lost vast fortunes and have met their losses with bravery and optimism. It has indeed been a time when the strong have come to the top and the weaklings have sunk to the bottom.

Charity is oftentimes a most dangerous temptation to the man or woman who is not of strong character, and during this depression when the Federal government was called upon to institute the dole in order to keep millions from starving, this dole has developed numbers of cases where men have even refused to accept jobs and offers of opportunities to make an honest living. They have preferred to remain on charity rather than rise to the opportunity of working for a living. The dole is a wonderful help to the aged and to those who are unable to work; it

has been a godsend to men and women during the period when there was no work, but unfortunately it has encouraged the weaker ones to remain on charity and many have refused to go back to work.

At the beginning of the depression, if the United States had given each of the needy ones land and a little home together with financial help to carry them through until their land would bring in enough to support them, we would today have thousands of honest self-supporting families who are now depending on dole. True character can only be developed through self-help and through solving the daily problems. To shirk them in one life lays them over to be met in lives to come, whereas to meet our duties and to perform them conscientiously keeps the records clean for future lives.

Dead Man Saves Life

How a corpse saved the life of a would-be suicide is revealed by Professor Sergei Judin, a Russian surgeon who describes a remarkable blood transfusion operation.

The professor had waited 18 months to test on a human being a method of transfusing blood from a corpse, says the British United Press from Moscow.

Professor Judin's conscience did not permit his using a subject who was not too seriously ill because he ran the risk of killing a man who might otherwise live.

"To take an obviously dying, hopeless patient was also risky, because he could have died in spite of the blood transfusion, which would prove nothing," said the professor.

"I needed an attempted suicide, a man who wanted death. This relieved me of the moral responsibility in case of failure. An engineer who had cut his wrists, and was obviously dying, was brought to me.

Saved His Life

"I decided to transfuse into his veins the blood of a man who had died six hours previously. The effect was remarkable. The patient gained color, the pulse became nor-

mal, breathing resumed, he regained consciousness, and 10 days later he left the hospital completely recovered."

Professor Judin said that it was possible to conserve the blood from a corpse and keep it ready for use. One body could provide enough blood to save the lives of five to eight people.—*Newcastle Evening Chronicle* (Eng.), Sept. 23, 1936.

Corpse's Blood Thwarts Suicide Attempt

In ancient times during the reign of the Mosaic Law man was taught that the blood was a most sacred thing. It is the blood which is the direct vehicle of the *spirit of man*: "For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Leviticus 17:14.

Max Heindel tells us in the *Cosmo-Conception*, page 350, "The Ego works directly through the blood." The Rosicrucian Teachings claim that the Ego retains its connection with the physical body through its higher vehicle, the vital body, until about three and one-half days after the seed atom in the heart is ruptured which causes the heart to stop its functions. This is usually the end of physical life, but the silver cord is not severed until the life panorama is ended; this retrospection of the experiences of the life just closing is considered a most vital part of the man's work in the physical world, and takes from three to three and one-half days to complete. When the body is disturbed or mutilated by the removal of the blood as in the case above mentioned, where the doctor drained the blood from a corpse to inject into the dying body of the suicide, then the soul of this dead man is robbed of his most valuable heritage, the panorama of the past life, which is etched on the seed atom of the desire body, and as Max Heindel tells us on page 177 of *The Rosicrucian Mysteries*: "We recall also, that upon the depth of this etching depends the clearness of the picture, and that the more vivid this panorama of life, the more intensely will the spirit suffer in

purgatory and feel the joys of heaven; also, the greater the suffering in purgatory the stronger the conscience in the next life."

Not alone has the dead man lost his opportunity for the etching of this panorama of life upon the seed atom, but the blood of one man injected into the blood stream of another, while it may have brought the suicide to consciousness, is to him foreign matter. As blood is of such extreme value that it is the special vantage ground of the spirit, this is a wrong practice. Goethe, the wise initiate, was familiar with the importance of blood. In his drama of Faust he describes the conversation of Mephistopheles when he desires that Faust sign his pact in his own blood. "A scrap is for our compact good. Thou undersignest merely with a drop of blood. . . . Blood is a juice of very special kind."

Fellowship Day--January 6

Throughout the world Rosicrucian Fellowship Centers will celebrate "Fellowship Day" on January 6. It is the day when members and their friends join hands in a fellowship pledge to make forward progress in the service of humanity, as taught in the Rosicrucian philosophy.

Although this day will mark the eighteenth anniversary of the passing into the Beyond of Max Heindel, founder of the Rosicrucian Fellowship, it is observed as a day of joyousness and good fellowship—another starting point on the great Highroad of Understanding and Peace. It is desired that appropriate exercises be held at Centers, wherever possible, on that day. These services may be held at such time as is most convenient, either during the daytime or in the evening. It is a day for members to become better acquainted with one another and to try to interest their outside friends in the Rosicrucian work. By personal growing and doing we can best express our appreciation of the wondrous truths which have been given to us by the founder of the Fellowship.

Question Department



The Healing Power of Color

Question:

I notice that a good many people are taking an unusual amount of interest in the study of color in relation to health. This started me to thinking. What is the origin of color, and do different colors really exert an influence over us which is beneficial or otherwise? If so, how does color accomplish different results?

Answer:

The God of our universe is the source of all light. This light is refracted in three primary colors by the atmosphere surrounding our earth. The blue ray is under the control of the Father who is the highest Initiate of the Lords of Mind, the yellow ray is directed by the Christ who is the highest Initiate of the Arch-angelic life wave, and the red ray is under the supervision of Jehovah, the highest Initiate of the Angelic kingdom.

The blue ray is correlated to the will of God which is His power to do. This color focused on an individual has the power to arouse and strengthen this energy. The yellow ray harmonizes the activities of the body and banishes the discordant elements which throw the action of the various organs out of balance. The red ray stimulates the work of the organs.

Colors are powerful healing agents when correctly used. Paracelsus who was a physician and a Rosicrucian had much to say in relation to the healing power of color and used it in his healing work.

WHY SCARS REMAIN ON THE BODY

Question:

I understand that the atoms of our dense body are constantly changing so that all the material which composes our

present physical bodies will have disappeared in a few years. If this is true, why do scars, oftentimes acquired in infancy, persist into old age?

Answer:

The physical body is made into a matrix or mold composed of chemical and life ethers. The atoms composing these ethers are stationary and assume a definite shape and position which they preserve throughout each life. When a wound is made on the physical body, a lesion also takes place on the prismatic etheric atoms composing the matrix, and when the physical wound heals leaving a scar, such a mark is also left on the vital body counterpart; and when new physical matter is molded over the vital body matrix it takes on shape and texture similar to those originally obtained, and in this manner the scar continues to manifest in the material composing each new physical body.

BUILDING A SOLAR SYSTEM

Question:

Will you please explain the process of creation when a great Being like the God of our solar system decides to bring a new universe into existence? What is the necessary procedure used by Him in launching such a tremendous undertaking?

Answer:

The God of our solar system has within Himself three great dynamic powers: namely, will, the power to do; love-wisdom, the power to attract, hold, and nurture; and activity, the power to produce. The first step used by the Creator in developing a solar system is to arouse within Himself His will power and this positive energy works upon and awakens the second great power of His being, the love-wisdom energy, which conceives a

plan for the future universe. The union of these two great forces creates the necessary activity to materialize the plan in material substance.

Next an appropriate place is found in space and filled with the aura of this great Being, permeating every atom of the cosmic root-substance of that particular portion of space with His life, thereby awakening the activity latent within each atom therein. Every part of this embryonic solar system is filled with the consciousness of this great Being, but there is a different modification of that consciousness in each part or division. It is the varying rate of vibration prevailing in the different parts of the cosmic root-substance and the inclination of the axis of the atoms composing it that make it capable of forming different combinations which are the basis of the seven great cosmic planes. There is in each of these planes a different inclination of the axis and a different rate of vibration; consequently the conditions and combinations in each one are different from those in any of the others.

FORCES OF EVIL VERSUS GOOD

Question:

Is it true that there is a Black Brotherhood which fosters evil, as well as a White one which is constantly working for the good of mankind?

Answer:

Yes, there is a Black Brotherhood in existence; and it does an enormous amount of damage in the world. Just as the White Forces foster good, so the Black Forces stir up evil whenever it is possible, and try to incite individuals to commit all sorts of crime. As the good forces live and grow by unselfish service and loving kindness, so the evil order grows by feeding on pride, sensuality, voluptuousness, and passion. Were these evil forces not provided with such sustenance they would die of starvation. Therefore they are active in the world stirring up strife and inciting people to

indulge in all kinds of vice, all of which they feed on.

Were not this pernicious activity counteracted in a great measure by the Elder Brothers of the Rose Cross at their midnight services where, by the alchemy of *sublime love* they transmute this evil into good, a cataclysm of far greater magnitude than our recent world war would have occurred long before now. As it is, this force for evil has been held within bounds to a considerable degree. Were humanity not so ready to range itself on the side of evil, the success of the White Brotherhood would have been much greater and the world would be a much happier place in which to live.

FEELING FIRST SENSE EVOLVED

Question:

Which one of the five senses was evolved first?

Answer:

Feeling was the first sense evolved. The Rmoahals, the first one of the Atlantean races, developed it. It was not generalized as we now know it, but was localized in the pineal gland which protruded through the skull in a small aperture between the two parietal bones and the occipital bone at the back and top of the head.

THE MEMBERS OF ADAM'S FAMILY

Question:

We hear Christian people talk a great deal about Cain, Abel, and Seth. Did Adam and Eve have no other children?

Answer:

Yes, in Genesis fifth chapter and fourth verse we read: "And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters."

Of course Adam and Eve are generic terms for early humanity and should not be thought of as belonging strictly to two certain individuals.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.


We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Drink Your Way to Health

BY DR. PAUL C. BRAGG

Reprinted from "The Better Health News," August, 1936.

ATURE has always provided an abundance of live, vital materials for continuous rejuvenation of the body. Under these conditions it is strange that most people are minerally starved. They grow old, bent, and broken, and wear the mask of old age. It is the problem of one of the newest of sciences, raw juice therapy, to assist those people who are starving for the want of mineral in the midst of plenty, even as it is the problem of the United States Government to care for the unfortunate ones on relief. By adjusting ourselves to the habit of eating and drinking rejuvenating foods, our problem of keeping youthfulness will be solved.

We can get far more in value from the vegetable juice than we can from the whole vegetable from which the juice is extracted. In the first place, it would be very difficult for us to eat an amount of whole vegetables that would be equivalent to the live, vital vegetable juice we extract. Then, too, the precious vitamins and minerals are locked away in tiny cells within the vegetable itself. Many times, in our rush to hurry through a meal so

that we may carry on the complicated duties of an increasingly intensified civilization we fail to break up these tiny cell walls and the precious substances pass through our systems unabsorbed. When the juices are extracted a machine which crushes them and produces the juice crushes these tiny cell walls and releases the precious vitamin and mineral content so necessary in the building and maintaining of health, youth, and vitality. While the cellulose of the vegetable is very valuable, the juice is a pure concentrated form of live material which, if taken in sufficient quantities, will continually revitalize the body. Old incrustations and deposits will be removed and the cells will be charged with the electric, magnetic energies of the live material. New energy will surge through your body. It is just as easy to acquire the habit of drinking live materials in the form of vegetable and fruit juices as it is to acquire the habit of drinking poisons such as tea and coffee. By this I do not mean that whole vegetables can be omitted from the diet. They are a necessary part of any well-planned menu and serve their

purpose in adding bulk. But for quickening energy, relieving fatigue, bolstering up low spirits, or feeding the mineral starved body, the vegetable juices are invaluable.

The Chemical Laboratory of the Body

All life is based on chemical action; every thought and every movement of the body causes chemical change. In order that the human body may function with perfect efficiency, the basic chemicals of which the body is composed must be supplied in their right balance. If the human body is deprived of the correct amount of phosphorus there is a disturbance in the nervous system. If we do not get the right amount of calcium in our bodies we find various deficiency diseases resulting. Bad teeth, pyorrhea, skin diseases, and a host of other common ailments appear.

The body is an amazing example of the intricacies of Nature. When we realize that if our body is maintained in a perfect chemical balance we will have perfect physical health, it is enough to make us pause with awe and admiration for the great physical forces of Nature. Civilization with the increasingly difficult drain it forces upon our energies and the amazing number of adulterated, devitalized, and degerminated products it forces on us, is without a doubt the cause of the generally existing condition of mineral starved bodies. Within the last few years we have made some wonderfully fruitful experiments in the way of replacing these minerals scientifically. Replacing the minerals that are used each day not only gives energy, but it invigorates every organ and cell in the body. It vitalizes the blood cell and tissue. Organic minerals give firmness to flesh. They repair and regulate every part of the body and purify the blood.

We all live in a certain vibration of health. The degree of health is dependent on the mineral content of the body. Minerals and vitamins are linked together. A lack of minerals means a lack

of vitamins. Organic minerals are natural disease eradicators and destroy active disease bacteria.

Restoring the Mineral Balance

It is my contention that, if all people would get their full supply of the twelve organic minerals daily, they would never suffer from any of the well known ailments and diseases. I believe that the only cure for any disease must be a complete detoxication for the removal of the cause of the disease, followed by an equally complete remineralization. Nature, given a chance to cure and supplied with her own kind of materials to work with, will do her repairing far better than any human agency can ever hope to do. I believe that regeneration and revitalization depend upon cleanliness of the cell tissue and upon an adequate supply of the basic minerals.

When the cells are in an alkaline condition due to the cleanliness of the cell tissue, then the glands can efficiently and adequately rejuvenate the body. All glands with an inner secretion are closely associated and their secretions are necessary to one another and to the general vitality and health of the entire body. On account of this close interrelation the body in general, and the ductless gland in particular, constitute an indivisible unit. The body as a whole can be influenced and even revitalized by restoring to it Nature's own material in the form of active, vital secretion, which the body itself has become unable to supply. Balance the internal chemistry and Nature will do her own work of repairing the parts and removing the symptoms.

The Metabolism of Chemical Functions

After food has been digested thoroughly, it is taken into the blood stream. From the plasma of the blood it passes to the tissues. It is in this plasma that every new cell of the body bathes. The nutrients dissolved in the plasma are taken up by the cells. If the necessary nutrients are not in the original food,

having, by faulty digestion, been squandered, the cell loses its buoyant activity, soon stops functioning, and dies.

If an organ contains a number of cells that do not work at their highest efficiency, that organ loses its activity, soon becomes deformed and the whole body suffers. If the cells of the kidneys are not well fed, the functioning of the kidneys very soon becomes impaired. Water and salts back up into the cell spaces and nephritis is the result. The fact that the heart must, for this reason, keep a greater volume of liquid in movement necessitates a higher blood pressure. This, in turn, weakens the valves of the heart. From a slight indisposition which started through poor elimination through the kidney a dreaded heart disease develops. This little example shows the close relation and correlation of all parts of the body and dependence of one part upon another for its good health and normal activity.

The Health Cocktail Habit

It is easy to see why the fresh raw vegetable and fruit juices would play such an important part in the rebuilding of the body and remineralization of the blood stream. It is an erroneous belief that health cocktails must have an offensive, bitter, or otherwise unpleasant taste. They can be made just as attractive and palatable as the famous sparkling burgundies and champagnes, and I assure you that they will do a great deal more for your system.

Now to prepare for the cocktails themselves. Buy the best vegetable juice extractor on the market. This is a necessary item and I recommend the best, as with a machine of this type you are assured of obtaining all the vitamins and minerals, because you will know all the cells of the vegetables have been crushed. Then it is necessary to study your fruits and vegetables and their chemical content to find just what organic minerals exist in what vegetables in largest quantities. A reliable mineral chart will be a great aid to you in this problem. Then

you must be careful to select vegetables that are firm, of good color, and good weight for their size. There is an amazing difference in vegetables. Some carrots, for instance, contain almost twice as much juice as others. Therefore weight has a great deal to do with the selection of vegetables just as does size.

I want to give you a few of my favorite recipes:

Complexion Cocktail

The juice of one lemon, five sprigs of parsley, one carrot, and one tomato.

Blood-Building Cocktail

The juice of several handfuls of fresh, crisp, dark green spinach, two or three leaves of lettuce, and one handful of parsley. Blend with tomato or orange juice as preferred, about half and half. This cocktail is rich in copper and iron. It gives a charge to the blood.

Vegetable Wine

This cocktail is made by putting two or three young, tender beets through the juice extractor. This will give you one of the most beautiful and appetizing cocktails in the vegetable world. After having secured the juice of the beets, add grapefruit juice, and you will have not only a liquid with a wine-like hue, but also one of the most alkaline drinks that can possibly be put into the body.

Spring Cocktail

Blend the juice of fresh strawberries with the juice of fresh, unsweetened pineapple, half and half. This is a most delicious and refreshing cocktail and is excellent for increasing alkalinity and furnishing valuable minerals.

After you have tried these cocktails, experiment yourself. There are so many different combinations that these wonderful juices are capable of being made into that it would be impossible for me to tell you one half of them. Remember, the only way that Nature is sure of replacing and restoring these organic minerals is through what we take into our bodies.

Patients' Letters

England, May 3, 1936.

Dear Friends:

My wife has been favored with the birth of a son, which took place on Friday morning, the first of May.

We feel keenly the honor and responsibility of our baby man and accept him as a charge to our care, for his development as an individual, to be guided and taught to the best of our capacity. Remembering always, that he is not ours to "possess," but to develop and guide to be better than ourselves and a useful member of this jolly old world.

To try with words to convey my thanks to you seems inadequate. Your encouragement has been a tremendous help. But to stand before the miracle of a new life, I feel mute and overawed.

You will be interested to hear that the hospital authorities have made no difficulty about vegetarian food, and are giving every facility to continue her usual food.

Thank you, and thanks to God.

Yours sincerely,
—F. W. N.

England, August 9, 1936.

The Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

For continued improvement in my health I sincerely thank you. I have been greatly helped in many ways since I first wrote to you, and I am very grateful to you and the dear Invisible Helpers for the aid you have given me. I am,

Yours in fellowship,
—L. M. W.

Wisconsin, Aug. 19, 1936.

The Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Since I have taken the Preliminary Philosophy course everything seems to be going along much better for me. It must be the fact of giving me a better understanding of life.

With the help of the "Invisible Helpers" to whom I am exceedingly grateful, I know that progress will be made.

Sincerely,
—H. Z.

Minnesota, Aug. 27, 1936.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am improving nicely. I am proud to say that I have received more help through you than I ever did from the doctor whom I doctored with for over three years. My coughing is decreasing gradually and very little sputum comes up when I do cough.

—F. V. C.

Healing Dates

November 2—9—17—24—30

December 7—14—21—27

January 3—11—18—24—31

Healing meetings are held at Mt. Ecclesia 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 the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely 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, address, The Rosicrucian Fellowship, Oceanside, California.

Thoughts Are Things

Your thoughts determine the vital powers which emanate from the brain to every sick tissue. Think negative thoughts and you send sick vibrations to the sick tissue. Concentrate on your symptoms and you accentuate them. Think a positive thing and you ease up the symptoms. Pain becomes less severe. Oppression becomes easier to bear.

An optimistic outlook is half the victory. A negative approach is half the defeat. It doesn't matter what the diagnosis may be. Your chances are markedly increased if you "unconstipate" the mind, get rid of the fears and phobias and allow the sunshine to filter through.
—Philip M. Lovell, N.D., in Los Angeles Times Sunday Magazine, Nov. 1, 1936.

VEGETARIAN MENUS

BREAKFAST

Half hour before Breakfast
Lemon Juice and Hot
Water, 8 oz.
Hot Whole Grain Cereal
with Top Milk
Black Unsulphured Figs
with Cream
Soybean Nut Bread
Coffee Substitute

DINNER

Celery and Ripe Olives
Baked Eggplant
Beets and Greens
Baked Mashed Squash
Watercress Salad with
Sour Cream Dressing
Lemon Vegetable Gelatin

SUPPER

Cream of Onion Soup
Poached Egg in Spinach
Nests
Whole Wheat Toast
Apple Fluff

RECIPES

Soybean Nut Bread.

Ingredients: $\frac{2}{3}$ cup soybean flour, $1\frac{1}{2}$ cups white flour, $\frac{1}{3}$ cup sugar, $\frac{1}{2}$ teaspoon salt, $\frac{1}{2}$ cup nuts, 3 teaspoons baking powder, 1 egg (beaten), 2 tablespoons melted butter, 1 cup milk.

Sift the dry ingredients, add the mixture of egg, butter, and milk. Stir in the nuts last and bake in a greased loaf-pan for one hour in moderate oven.

Baked Eggplant.

Ingredients: 1 large eggplant, 1 large onion, 1 egg, 2 cups milk, 1 tablespoon soybean oil, bread crumbs, vegetable salt.

Peel and slice eggplant. Heat oil in frying pan; add onion and slightly brown. Arrange layer of sliced eggplant in baking pan, cover with half of the browned onion and season. Repeat with second layer. Pour over this the milk and egg mixture, and sprinkle top with bread crumbs. Bake in slow oven until done.

Baked Mashed Squash.

Wash a medium sized banana squash and cut in half lengthwise, remove seeds and bake. When done remove the skin and mash, season to taste with butter and a little cream. Place in buttered baking dish, brush top with melted butter and brown quickly in oven.

Lemon Vegetable Gelatin.

Ingredients: $\frac{1}{2}$ cup lemon juice, $\frac{3}{4}$ cup sugar, $1\frac{1}{4}$ cups water, $\frac{2}{3}$ cup vegetable

jelly. Mix well, pour into wetted molds, and cool. The vegetable jelly is prepared in the following manner:

Put $\frac{1}{2}$ oz. vegetable gelatin (agar) to soak in warm water for 30 minutes. Drain and add 2 cups boiling water. Let boil gently for about 10 minutes, or until clear. Strain through a fine strainer or cheesecloth, and keep hot until ready for use. The jelly should measure 2 cups.

Sour Cream Dressing.

Ingredients: 1 pint sour cream, $\frac{1}{2}$ pint tomato juice, $\frac{1}{2}$ teaspoon vegetable salt. Combine sour cream with tomato juice; add salt and mix lightly.

Apple Fluff.

Ingredients: Whites of 2 eggs, 2 cups of freshly grated apple, juice of 1 lemon, $\frac{1}{2}$ cup whipped cream.

Peel and grate enough apples to make 2 cups. Beat egg whites and sweeten if desired. To the egg whites add the whipped cream and fold into grated apples, flavor with the lemon juice. Walnut meats may be used for a garnish.

Cream of Onion Soup.

Ingredients: 1 pint milk, 6 onions, 1 tablespoon celery seed, 2 potatoes, finely chopped parsley.

Cut onion into smallest possible pieces. Let simmer until thoroughly cooked. Whip in the potatoes, which have been boiled and well mashed, stir in celery seed, and add parsley.

Children's Department



The Dolls' House

A Fancy

BY OLIVE ELIZABETH BEALE



WANDERING ray of sunlight, finding its way through a tiny window rested on a dollhouse which had lain for many a long year in the dark attic and woke it to a momentary life and it began to speak in a thin little voice; which resounded through the dim garret like a tinkling bell.

"I can remember," it said, "the man who made me. He worked over me every evening for all of six weeks before Christmas and lovingly fashioned my every room and the dainty furniture that adorned me.

"I was intended for his little daughter Helen, aged four, who had quite a family of dolls and had expressed a wish for a house for them to live in. There was Bertha the big doll, almost as big as Helen herself, and Isabelle the very little doll which Helen loved better than all the rest because it was very easy to dress and undress this one and she had long, fair hair which could be fixed in many different ways.

"Then there was Topsy the rag baby, and the round-eyed Chang who hailed from China. Quite a large family to occupy one small house, but Dad knew them all and meant to make the house large enough to hold every one and don't you think he succeeded?" The house sort of preened itself and seemed to grow big and proud in the dim light of the attic.

The woolly elephant near was intently listening and nodded his head as the dollhouse continued: "I can remember the lovely satin-covered chairs and the velvet

carpet that covered my living-room floor, so pretty and fresh then, so faded and dusty now, the real stove in my kitchen, the bathtub in my little bathroom, the fresh dimity curtains at my tiny windows, the tables and chairs carved with infinite care from bits of real mahogany.

"Christmas Eve saw everything finished and I was placed at the foot of the Christmas tree with all the dolls grouped around me. It was not quite daylight when I heard a little stir and saw brown-haired Helen creep into the room and come softly over to the tree. How she shouted with delight when she spied me, and fell on her knees before me, forgetting everything else and began to get the dolls fixed in my different rooms. The room was not very warm but Helen seemed to be too busy to feel the chill.

"It was not very long, however, before Mamma came in carrying Helen's warm furry slippers and a cozy robe. Helen was an obedient child and left me at her mother's call and stood as patiently as she could while mother wrapped her little figure in the robe and put the warm slippers on her tiny feet.

"When that was done, Helen hurried Mother over to me saying, 'See the bouful dolly house Santa Claus has brought me; see the kitchen, and Chang is going to be the cook.' Helen had heard that Chinamen were good cooks.

"Mother looked me all over and then told her little girlie that she knew all about it as Santa Claus had sent word that he was very busy and asked Daddy to help him out by making me.

"After she had seen my every beauty, she went over to the fireplace and lit the fire that had been laid ready the night before, Dad being sure his little girl would be astir long before daylight.

"Helen was so busy fixing me up to suit her ideas that she never noticed that the dawn light was coming in at the windows and soon the cold winter sun was streaming in. Now Mother said that Helen must have at least a nap before breakfast and carried her off protesting.

"We waited, never stirring till our little mistress came to us, the China dog on guard, the white cat sleeping all furry and fuzzy in the kitchen with Chang. Bertha was sitting at ease in my living room and Isabelle had been settled in the lace covered bed in the pretty bedroom reached by my beautiful velvet covered stairs. Topsy had been left out and I could not see where she was.

"It seemed a long time before Helen came back with her Dad and Mamma and her two older sisters and what a good time they did have going over my gay furnishings and my many up-to-date gadgets. Topsy was brought back and put in the kitchen with Chang. The dolls all behaved very well and the China dog watched as carefully as ever.

"That Christmas Day was the fore-runner of many as joyful but I reigned supreme in Helen's affections; now and then a new doll would be added to the family but Chang must have been a good cook as he was never replaced by another and he kept his kitchen as neat as a pin.

"The China dog and the fuzzy cat were always there."

"I was there too," interrupted the patiently listening woolly elephant at this point. "Don't you remember me?"

"Well, yes," admitted the dollhouse, "but you did not come till some years later."

"I was very important though," said the elephant, "for I carried the dolls around on my back when they wanted a ride and I took part in all the circuses."

"That is very true," agreed the dollhouse, "but I must get on with my story as the beautiful sun will be gone soon now and we shall have to go to sleep again for many more years I fear."

"Proceed," said the elephant, "I am all attention."

"You don't remember the wedding of Helen's sister Louise," resumed the dollhouse quickly. "That came on the Christmas when Helen was six years old; she was flower girl and how sweet she looked with her bright curls and merry face going so well with the pink dress and pink stockings, the little shoes so white and dainty all trimmed with holly berries, and the bright berries also in her hair.

"The snow fell softly all that day, but everything was joyful and merry within. I stood in my corner, with every doll dressed in its best clothes, standing at attention. We could see every single thing that happened and noted it all.

"Then there was the Christmas when Helen was twelve; you remember that, don't you, elephant?" The house was speaking very fast now, as the sunbeam which had brought it to life was growing fainter and the attic was getting darker.

"Ah, yes, indeed," returned the elephant, "that was the time when she said a long farewell to all us toys and playthings, dolls and all."

"Yes, she said that she was growing too old and big to occupy herself with such childish things," said the house sadly, "and she put us all up here to rust and grow old and dusty."

"I hear that she is a young lady now and spends her time dancing and going to parties, at least when she is not in school, but she never comes to see us, never even seems to think of us. We wait with the hope that some day she will remember and want to see us again."

The sunbeam had quite gone and with a deep sigh the dollhouse lapsed into silence, the elephant went to sleep too and all was quiet in the dark, dusty garret.



Echoes from Mt. Ecclesia

Looking Backward and Forward from Twenty-Five Years

THE truly international aspect of The Rosicrucian Fellowship was clearly demonstrated by the guests and visitors attending the Silver Anniversary Jubilee at Mt. Ecclesia, October 27 and 28. More than a dozen different countries were represented in addition to a score of the states. It was a happy, colorful, joyous birthday party. The great crowds radiated cheer. On every hand one heard the expression: "This surely marks the beginning of a new era for the greater growth of the Fellowship and the wider spread of the truths of the Rosicrucian Philosophy."

Mt. Ecclesia was radiantly beautiful. The bright golden October sun gave a warmth which made the out-of-doors exercises enjoyable. A tiny shower the night before brought forth the verdant freshness of the greenery. Everywhere the myriad-tinted flowers seemed to take on an added brightness. It seemed as though all Nature was in a friendly conspiracy to make the day a grand success.

Tuesday evening, October 27, the Pro-Ecclesia was packed to capacity by a most attentive audience, listening to an address by Mrs. Max Heindel on "The Work of the Rosicrucian Fellowship: Past, Present, and Future." The subject was profusely illustrated with splendidly colored stereopticon views, which progressively portrayed Mt. Ecclesia from the breaking of ground for the first buildings twenty-five years ago up until the present day. They showed, as nothing else could have done, the almost magical transformation of Mt. Ecclesia from a drab and dreary bean field to a park of exquisite beauty.

Early Wednesday morning, members, guests, and visitors began arriving from all points of the compass, by motor car and trains, until soon the fifty-acre park

was liberally besprinkled with groups of friendly folk. To many it was an occasion of real home-coming and reunion after years of absence, where old friendships were revived on a stauncher and stronger basis. All of the morning was spent in visiting and sightseeing—with the workers of Headquarters serving as a welcoming committee and guides.

At twelve-forty o'clock, noon—exactly a quarter of a century after Max Heindel planted the first Rose Cross and dedicated Mt. Ecclesia to the service of humanity—the rededication services were held. Mrs. Heindel, co-founder of the Fellowship, conducted this beautiful service, standing before the original cross at the foot of which she had set out a rose bush twenty-five years before.

As a portion of the rededication service the words of Max Heindel, at the original planting of the Rose Cross in 1911, were read:

"As we are today gathered upon this spot to break ground for the Headquarters of a Christian Association, we may rest assured that as surely as gravity draws a stone toward the center of the earth, the fervor of our united aspirations will provoke attention from the Founder of our faith (Christ), who will thus be with us. As certainly as forks of identical pitch vibrate in sympathy, so must the august Head of the Rosicrucian Order (Christian Rose-Cross) lend his presence upon this occasion when the home of the Rosicrucian Fellowship is being started. The Elder Brother who has been the inspiration of this movement is present and visible to some among us at least.

"There are present upon this momentous occasion and directly interested in the proceedings the perfect number—12. That is to say, there are three invisible leaders who are beyond the stage of

ordinary humanity, and nine members of the Rosicrucian Fellowship. Nine is the number of Adam, or man. Of these, five, an odd, masculine number, are men, and four, an even feminine number, are women, while the number of invisible leaders, three, aptly represents the sexless Divine. Neither has the number attending been arranged for by the speaker. Invitation to take part in these exercises was extended to many individuals, but only nine responded. And as we cannot believe in chance, the attendance must

the Western Mystery School. This consists of the cross, representing matter, and the climbing rose which twines around its stem, representing the verdant evolving life climbing to greater and greater heights by this crucifixion. Each of us nine members will take part in excavating for this the first and greatest ornament to Mt. Ecclesia. We will plant it in such a position that the arms point east and west, while the meridian sun projects it bodily towards the north. Thus it will be directly in the path of



Crowd Assembled at Rededication Service

have been regulated in accordance with the design of our invisible leaders, and may be taken as an expression of the spiritual power behind this movement, if further proof were needed than the phenomenal spread of the Rosicrucian teachings, which have penetrated to every country on earth in the last few years and provoked assent, admiration, and love in the hearts of all classes and conditions of people, *particularly among men.*

“Having thus broken ground for the site of the first building, we will now proceed to plant the wonderful symbol of life and being, the composite emblem of

the spiritual currents that vitalize the forms of four kingdoms of life: mineral, plant, animal, and man.”

Following the rededication services came the splendid dinner meeting in the dining hall, which, although crowded to its utmost, was unable to accommodate the guests at one sitting. Floral offerings from many points made the room a beautiful bower. A mammoth birthday cake, presented by the Los Angeles Fellowship Center, was vividly alight with twenty-five burning candles. A number of prominent Californians, and some of the older members of the Fellowship, made splendid talks after the dinner.

The remaining portion of the afternoon

until time for chapel service in the Pro-Ecclesia at a quarter to five, was given over to a specially selected musical program, rendered by Mrs. Zanaida Moiseieff, Virginia Burge, Emma Wendt, Aurelia Schoby, Helena S. Wyckoff, and George Schwenk. This program was followed by an illuminating address by Mrs. Arline Cramer on "Our Message and Our Mission." The cheerful sun-room of Rose Cross Lodge was taxed to capacity to hold the audience.

After chapel service came a light supper and visiting among friends until seven-thirty o'clock when the principal address of the day was scheduled in the Pro-Ecclesia. Judge Carl A. Davis, president of the Board of Trustees was on the program for a discourse on "The Aquarian Age," but, unfortunately, owing to a slight disability, he was unable to attend the celebration. The carrying out of this portion of the program, perforce, fell upon the shoulders of Mrs. Heindel who handled the subject in her customary capable manner.

At the outset Mrs. Heindel was very careful to impress upon the audience the fact that we had not as yet entered the Aquarian Age, despite some statements which have appeared in the public prints. "We are not in the Aquarian Age," she said. "We are not yet entering it. But we are approaching it—we are in orb. We are still in the Piscean Age, but the forces of the Aquarian Age are so commingling with and interpenetrating the forces of the Piscean era that the combination of the two is causing a period of mental unrest and turmoil in the minds of the peoples of the world such as has always occurred prior to the world's transition from one era into the succeeding one.

"The Aquarian Age, as a matter of astrological fact, will not actually begin for another seven hundred years. But in the intervening time the people will gradually reach the point of enlightenment which will permit them to exist and function under the radically changed conditions of the new era. Star-

ling changes of thought-condition, of social and economic application, and of understanding development will make their appearance at no far distant date, and we Rosicrucian students, as a chosen band of messengers to humanity, must do our part in helping the world to prepare for those changes.

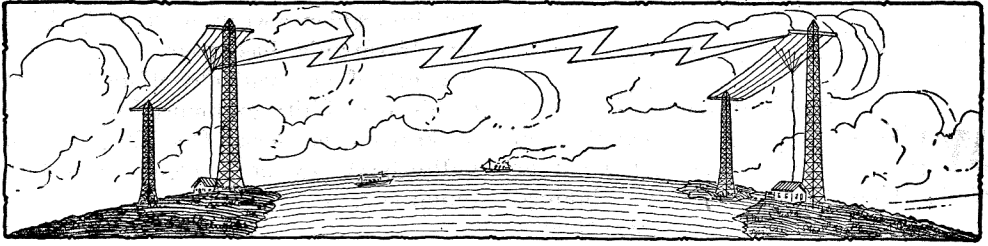
"We may expect to see the Aquarian Age ushered in by original endeavors along all lines connected with science, religion, mysticism, and altruism. Looking back upon a period of about seventy years in which the sun by precession has traveled one degree into the orb of Aquarius, we find that there has been a very marked change in all lines of thought and endeavor from the condition which history records throughout the past two millenniums. Almost all of the inventions which make our daily life what it is today have been made during those seventy years. The telegraph, the telephone, the use of electricity, the conquest of the air and steam, the gas engine which is superseding steam, and inventions too numerous to mention are marking Aquarian progress in the physical world. . . .

"When so great strides have been made during seventy years while the sun was just beginning to transmit the influence from the outskirts of Aquarius, what may be expected when it enters the sign itself? Both the possibilities and the probabilities are beyond the range of the wildest imagination, and this applies both to the physical and the psychical side of life.

"The added intellect will help us solve the social problems in a manner that will be equitable to all, and the use of continually improving machinery will emancipate mankind from physical toil to a greater extent and leave more room for intellectual and spiritual improvement."

From this Silver Anniversary Jubilee celebration has come much good—and now the Fellowship goes forward to greater and finer accomplishments with which to mark the half-century of service to mankind.

Rosierucian News Bureau



There is an ever-expanding field of opportunity for service in all Centers. Centers exist because groups of students feel that they can more profitably pursue their studies by discussing the Rosierucian Teachings with each other. Thus they meet to analyze the teachings of Max Heindel. By defining their terms they clarify many obscure points. And by sharing their experiences they are able better to apply the philosophy to the problems of their daily lives.

Soul-hungry students are not always able to organize their studies for the most effective results. They need those who have initiative and the spirit of helpfulness to guide and encourage them.

Teachers should plan their lessons with the average level of attainment in mind. Open classes should always be designed for general appeal. This often requires that the teacher sacrifice his own specialized interests so that he may minister to the needs of his fellow-students.

We had a recent outstanding example of this in which a Probationer had by his own efforts outgrown the lessons which satisfied the average individual. His busy life made it necessary for him to apportion his time most carefully. He had decided to pursue his studies in his own way which more or less marked a parting of the ways for him.

But when we pointed out to him how he might serve the other students who had not made the progress that he had, he generously agreed to sacrifice some

of his precious time. May there rise up many more like him!

All selfish motives have the same basic coloring in the Desire World and are visible to the Teacher for what they really are. The ideal of service must be evidenced in deed as well as in word. Soul-growth is not attained by wishful thinking nor by deceiving ourselves. Let us individually and collectively strive during the coming months to become more worthy to use the name Rosierucian in our activities.



SUMMER SCHOOL PLANS

Classes will emphasize teacher training. Centers are urged to arrange now to send representatives. Students will have the advantage of an intensive course of study in contact with experienced teachers and students of similar interests.



CHICAGO, ILLINOIS.

We note with interest a series of Sunday evening talks based on Old Testament pictures by the great artist Gustave Doré. Any effort to interpret symbolism of this sort should be of general interest, and we hope that our Chicago friends will work up several of these so that we may share them with our other Centers.



DENVER, COLORADO.

Mr. J. LeRoy Maranville who put in some intensive work at Summer School has selected Denver as a field for active

Astrology and the Ductless Glands

—by—

AUGUSTA FOSS HEINDEL

With an Introduction by
MANLY P. HALL

WITHIN the four short chapters of this remarkable book, the author has embodied the knowledge obtained through many years of concentrated study and intensive research.

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THIS beautiful, 446-page book, bound in cloth with cover stamped in red and gold, is of great value to students who are engaged in healing or nursing, whether they are attached to the orthodox medical or the nature-cure schools.

Written by recognized authorities in the field of medical astrology, it contains detailed instructions for diagnosis, as well as natural methods for curing diseased conditions.

Illumined with about one hundred astrological charts, this work—now in its second large printing—is a complete and comprehensive handling of the subject. Copies are two and one-half dollars, postpaid.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

service. He has gone there with the idea of lending whatever assistance he can. We wish it were possible for us to find other capable students who are free to take up residence work in strategic cities. Mr. Maranville has gone out on the strength of his own convictions, relying on his own ability to finance himself and to carry on the work. Good luck to you, LeRoy, and may the Denver friends rally round you.

☆

HOLLYWOOD, CALIFORNIA.

We are much pleased to have a communication from Miss Esther Kjellberg announcing the opening of study classes in Studio E at 1245 North Vine Street, on October 29. Mrs. Arline Cramer gave the opening address. They plan to organize as a regular Center. It will be fine to have a Center conveniently located in Hollywood.

☆

INDIANAPOLIS, INDIANA.

The following officers have just been elected for the ensuing term:

President	Grace White
Vice-President	Anna De Leury
Secretary	Blanche Neal
Treasurer	Frank John
Member-at-large	Maryin Kennedy

Miss Bernice White is teaching a group in the fundamentals of philosophy. We have not been advised as to what material she is using, but this sounds like a much needed subject for treatment. Let us hear more about this class, Indianapolis.

☆

LAGOS, NIGERIA.

This Center reports that a Philosophy class for children was started and that through the ability of the teacher to make the lessons interesting, not only children were attracted but adults as well. From a very small beginning the class has grown considerably. The ability to clarify by restatement is a wonderful talent. We congratulate this group on having a teacher with this ability in such a marked degree.

MILWAUKEE, WISCONSIN.

Mr. Arther Lex recently spent a few days at Headquarters and we sincerely hope that he is going back to carry a message of the sincerity of purpose among the workers at Headquarters. We enjoy very much these casual opportunities for personal contact with our students out in the world. May it be possible for more of our active workers in the Centers to make frequent pilgrimages to Mt. Ecclesia.

☆

OMAHA, NEBRASKA.

The suggestion from our brave pioneer in this city of the plains is that we should develop a library of stereopticon slides. This is a real need and probably most Centers would like to use such facilities. Who can offer any suggestions as to how we might finance and develop a library of good slides?

☆

PASADENA, CALIFORNIA.

We quote in part from a letter received from the above Study Center:

"The bulletin of October 9 received: we are glad to know of the advertising campaign you have started and think it will fill a need. With regard to the Pasadena Center, its activities are advertised every week and it is found that people come to the Center from having read the advertisements. We also send to the *Star News* a synopsis of any outstanding lecture, for publication the next day. It is never really necessary to advertise in Pasadena since we make it a part of our work."

We like very much the spirit of independence and initiative evidenced in this letter, especially when it was followed by a statement that the members of the Center were bound to Headquarters with love and loyalty and a sincere effort to promulgate the philosophy.

☆

SEATTLE, WASHINGTON.

The friends of Seattle celebrated the Silver Anniversary of the breaking of ground at Mt. Ecclesia in a unique way. They planted a tree on the shores of Lake

1937 Ephemeris

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THESE Ephemerides are becoming more and more the international favorite with astrology students as each successive issue is published.

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- Exact time of entrance of Sun into each sign.
- Monthly position of Pluto.

There has been no increase in the price for the 1937 Ephemeris. It is still but a quarter of a dollar the copy, postpaid.



BACK EPHEMERIDES

Simplified Scientific Ephemerides are available for the years 1857 to date, at twenty-five cents for each year. Bound volumes containing 20 years of Ephemerides are five dollars the volume; three volumes, 1860-1879, 1880-1899, 1900-1919, postpaid for fourteen dollars; one volume, 1920-1929, ten years, at two dollars and seventy-five cents.

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OCEANSIDE, CALIFORNIA

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Centers and Study Groups

Services and classes are held in the following cities. The public is cordially invited.

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U. S. A. AND CANADA

- Burlington, Vt.*—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—320-22 Central Savings Bank Bldg.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
Minneapolis, Minn.—1216 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—Room 316 Dekum Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Canada.—c/o Mary Tamblin, 40 London St.
Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

Serene—"to mark the event, and in all reverence to its founder we planted this tree. As its roots grow straight and sink deeper and firmer into the earth, may the Rosicrucian Teachings' spirit grow more strong and become more firmly and deeply enrooted in our conscience. . . . While its branches extend outward drawing in strength and beauty, spreading in every direction; may we also grow in wisdom and strength according to our enlightenment and ability. On this occasion let us all rededicate ourselves to the service of humanity."

The tree planted is a native yew that has an average life span of two thousand years. The students plan at a later date to place a tablet at the base of the tree.

☆

WICHITA, KANSAS.

Mr. Fred Slater is doing some pioneering work in this city and from results that we have been able to observe, congratulations are decidedly in order. He is very evidently meeting a need that has long existed. We extend our good wishes to this newly formed and enthusiastic group.

☆

KUMASI, GOLD COAST.

The following officers have been elected:

President	B. T. Vormawah
Vice-President	J. A. Atitsogbui
Secretary	S. Anderson-Obiri
Treasurer	J. O. Annan

☆

MELBOURNE, AUSTRALIA.

A suggestion from this Center is that we should have a section in the Magazine devoted to pen friends. We have numerous requests for correspondents. Inasmuch as this privilege has been occasionally abused in the past, we hesitate to assume the responsibility of performing what could be a very beautiful service. However, those friends who would like to contribute to the Magazine in this spirit of sharing their ideas with other friends may be able to suggest means whereby this can be done on an impersonal basis.

MUSIC OF THE ANCIENTS

(Continued from page 545)

sound the celestial symphony which Goethe also mentions in the prologue to his *Faust*. . . Echoes of that heavenly music reach us even here in the physical world."

The Greeks made of music a fine art and a philosophy. Everyone was expected to know it; children began their education with it. They set up the art before the world for the first time as the worthy and honorable pursuit of free men and free minds. Their favorite instruments were the lyre and the flute. Flute players of ability were held in high honor and made large fortunes, earning immense salaries. The Greeks used music chiefly at the games and public festivals and more or less in the rendering of poems. The singing of the *Iliad* and the *Odyssey* by the immortal blind bard, Homer, was preceded by the sweep of the four-stringed lyre as a prelude, the magnificent periods being interspersed with music.

The Rosicrucian Calendar

Our Calendar for 1937 is an artistic production of greater value and beauty than we have produced heretofore.

The cover, printed in silver on a beautiful blue stock, is a true reproduction of the Healing Temple at Mt. Ecclesia, and of the Rose Cross. The tone effect is so ethereal as to seem almost unreal, but the engraving is true to detail.

In size the calendar for this year is much more convenient than that of 1936, for it is of the same dimensions as this magazine.

A backing of extra stiff material makes it possible to stand the calendar on end without bending, and a suspension cord is provided for wall hanging where desired. Many features of astrological interest are supplied as well as interesting events connected with the history of The Rosicrucian Fellowship, as may be seen in the sample shown on the inside of the front cover.

Chartered Centers in Other Countries

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

BRITISH GUIANA

Georgetown.—108 Thomas St., Kitty Village.

ENGLAND

Liverpool, Eng.—71 Upper Huskisson St., Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2º.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Amsterdam Z.—Vincent van Goghstraat 60 h.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—13 Mesdaglaan.

Breda.—34 Speelhuiscan.

Den Haag.—Secretariaat: 88 Roelofsstraat; Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

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