

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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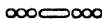
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We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our philosophy. Manuscripts are only accepted subject to this provision.

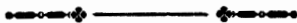
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**The Rosicrucian Fellowship,
Oceanside, California**

Current Topics

From the Rosicrucian Viewpoint

By JOSEPH DARROW



The object of this Department is to correlate current events with the underlying laws and facts of occult philosophy; also to give some of the outstanding news of the world, with the moral lesson contained in each item but without the label of religion. Max Heindel, in the "Echoes" of June, 1913, stated that it was his aim to publish a periodical along these lines, and this department is devoted to carrying out this idea.

Youth and Old Age Employment

YOUTH and old age are the two periods of life when it is most difficult to obtain satisfactory employment. The youth does not have the experience to hold an important position, and the old man is lacking more or less in keenness of mind and strength of body. Therefore these two stages of life represent and have always represented a sociological problem difficult of solution.

At the present time a wave of lawlessness, it is said, is sweeping intermittently over the country, and we are told that this is created largely by young men below the age of twenty. If these young men and boys were employed at some kind of work which they enjoyed, they would not be exercising their talents in a nonproductive way. But in order

to make a boy enjoy his work, there has got to be something in it that claims and holds his attention.

His work must be of a character that exercises to some degree his creative instinct; then his interest will be aroused, and he will find it easy to stick to his job. Moreover, there must be enough compensation in it so that he can pro-

vide himself with the things which are ordinarily necessary for a boy's recreation and happiness; that is, a boy must make enough money to provide himself with a moderate amount of entertainment during the hours when he is not working or studying.

In the case of old men the poorhouse has often been a specter that has appeared in the distance, the fear of which has made life miserable for thousands and millions. There is something the matter with our industrial and social system when it is possible for a large percentage of the population to be confronted by this specter of the poorhouse in their old age. Surely when men have

devoted their lives to productive labor, when they have been steady, sober, self-respecting citizens of their communities for a lifetime, they are entitled to be adequately provided for in their old age. If our present sociological system does not accomplish this, then there is something wrong with it.

What, it is asked, is the solution to these two problems, or the two phases of the same problem. Last month we discussed Henry Ford's genius and foresight in establishing the five-day week in his shops in Detroit. His genius has again come to the front in the solution of the problem which we have under consideration this month. We should like to pass around the honors for far-seeing industrial innovations and not devote so much time to the description

of one man's achievements, but nevertheless facts are facts, and though the field has been open to everybody through all the preceding years of industrial history, still no one has seemed to find the real solution. Henry Ford has seen the great need of the youth and old-age sections of the population, and has devised means of meeting it. He has recently instructed his employment officers to take on 5000 boys between the ages of sixteen and twenty as rapidly as possible and put them at men's work, paying them "independence wages."

He is not merely putting them to work, however, but he has introduced another factor. He is putting them at jobs which require *accurate* work. Accuracy is the thing which commands the interest of the workman. If he can perform his work in a slipshod manner and still get by the inspector with it, his interest is not aroused. But if he is put at a job where accuracy is required, where the product which is turned out has to be brought within one-thousandth or one-ten-thousandth of an inch of a certain dimension, this calls for concentration. It may even call for Epigenesis on the part of the worker, and this is where the creative instinct receives satisfaction. Boys in the Detroit shops are being put into jobs where accurate work is required, and Mr. Ford stated in a recent interview published in the *Los Angeles Examiner* that he is confident that they will get results. Therefore, so far as this particular community is concerned, this phase of the problem is being satisfactorily solved.

How about the old-age end of the problem? Here again Mr. Ford is set-

ting the pace and leading the way. He is putting old men into jobs of such a nature that they can be as effective and earn as high wages as young men. In a plant like his where there are so many varieties of work there are many positions which do not require special qualifications. These are being utilized for the older men. Mr. Ford states that he is employing on the "cross-section plan," that is, so that every age will have a quota in the shops corresponding to the number of men in the community of that same age. He believes it to be his duty to provide

for all sections of the community with which he is connected. He states that the older men add a balance in the shops which would otherwise be lacking. He finds it unusual for a man to have much real judgment until he is around fifty. The older men, though lacking in strength and keenness, have more experience and better judgment. By making a place for them all the talents of the community are utilized instead of only a part of them.

Then he is also providing jobs for blind men and all kinds of cripples. He has jobs for one-legged men and one-armed men. He says he wants crippled men about if for no other reason than to assure the others that being crippled does not mean going to the poorhouse.

These things and these methods are all Aquarian in their nature. Every student of occult philosophy recognizes their Aquarian character. What we want is more of them and to have this system more wide-spread in its application. We want this to become the uni-

Current Topics

versal system instead of an exception to the general rule.

The object of industry, the object of big business, is not merely to turn out goods, not merely to pay dividends on the company's stock, but it is to provide for the whole community in all possible ways. Other manufacturers have said that what is being done in Detroit was impossible; that incompetency would result; that production would fall below a paying level. But Mr. Ford does not find it so. He undoubtedly senses intuitively the forces of destiny which

operate behind the scenes,
 THE FORCES and which always work to
 OF DESTINY give success to a benefactor of humanity provided he is a real benefactor and carries on his benefactions with good judgment. The law of destiny is that every force which we set into operation comes back to us bearing results in accordance with its own nature. If the force was good, the results are good and help to bring success to the one who set that force to operating. The workings of the law of destiny are very intricate, because they involve the weaving and interweaving of so infinite a number of lines of force. The Lords of Destiny have the biggest job that we can conceive of. All of the millions of wires running into a metropolitan telephone exchange and connected with their corresponding centers and plugs are as nothing compared with the innumerable lines of force manip-

ulated by the Lords of Destiny in keeping mankind running true in this world of ours.

When a man like Mr. Ford sets so many forces of a helpful nature into operation, the net result is that they come swinging back to him from a thousand different angles, bringing him the products of their journey in the form of success for his various enterprises. He has the humanitarian motive power to make a success of his industry because he has helped so many others to make a success of their lives. The law of destiny is cooperating with him to multiply his establishments and treble and quadruple their output.

We are all one. In spirit there is no division. Separativeness is of the physical world only, and the processes of evolution are teaching us gradually that separativeness is an illusion, though this lesson is being slowly and painfully learned. Some are learning it much more rapidly than others, however. Such men as Henry Ford, who are demonstrating by their acts that they have regard for all sections of humanity, not merely for a few favored classes, are showing that they have gone a long way towards mastering this lesson of unity—the lesson which all must have largely mastered when the Aquarian Age actually arrives.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all the mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

My Enemy

BY FANNY E. NEWELL

In ancient days my enemy
Spared not my home, my flocks, nor me,
But strong and fierce and full of ire
Laid waste my lands with sword and fire.
Then vengeance followed swift upon
The deed—I slew him ere the dawn.

That was a thousand years ago!
Again my enemy I know;
No longer does he burn and slay,
But strikes me in another way,
With lying tongue and poisoned word,
More deadly keen than cleaving sword.

But now I hate no more; today
I see a straight and narrow Way,
And standing there in bold relief
A Cross upon the Way I see.
I gaze and worship—and behold
Red Roses on the Cross unfold!

And like some heavenly incense rare,
Their fragrance falls upon the air,
And fills my heart. At last I know
My enemy of long ago;
He is myself! The Dawn has come,
And he and I and God are one.

Symbols of Ancient and Modern Initiation

BY MAX HEINDEL

PART VI.

The New Moon and Initiation.

WHEN THE candidate entered at the eastern gate of the Temple looking for light, he was confronted by the fire on the Altar of Burnt Offerings, which emitted a dim light enveloped in clouds of smoke. He was then in the spiritually darkened condition of

the ordinary man, he lacked the light *within*, and therefore it was necessary to give him the light *without*. But when he has arrived at the point where he is ready to enter the dark West Room, he is supposed to have evolved the luminous soul body in the service of humanity. Then he is thought to have the light within himself, "the light that lighteth

every man." Unless he has that, he cannot enter the dark room of the Temple.

What takes place secretly in the Temple is shown openly in the heavens. As the moon gathers light from the sun during her passage from the new to the full, so the man who treads the path of holiness by use of his golden opportunities in the East Room of selfless service gathers the materials wherewith to make his luminous "wedding garment," and that material is best amalgamated on the night of the full moon. But conversely, as the moon gradually dissipates the accumulated light and draws nearer the sun in order to make a fresh start upon a new cycle at the time of the new moon, so also according to the law of analogy those who have gathered their treasures and laid them up in heaven by service are at a certain time of the month closer to their Source and their Maker, their Father Fire in the higher spheres, than at any other time. As the great saviors of mankind are born at the winter solstice on the longest and darkest night of the year, so also the process of Initiation which brings to birth in the invisible world one of the lesser saviors, *the invisible helper*, is most easily accomplished on the longest and darkest night of the month, that is to say, on the night of the new moon when the lunar orb is in the westernmost part of the heavens.

All occult development begins with the vital body, and the keynote of that vehicle is "repetition." To get the best out of any subject repetition is necessary. In order to understand the final consummation to which all this has been leading up let us take a final look from another angle at the three kinds of fire within the Temple.

Near the eastern gate was the Altar of Burnt Offerings. On that altar smoke was continually generated by the bodies of the sacrifices, and the pillar of smoke was seen far and wide by the multitude who were uninstructed in the inner mysteries of life. The flame, the light, hidden in this cloud of smoke was at best but dimly perceived. This showed that

the great majority of mankind are taught principally by the immutable laws of nature, which exact from them a sacrifice whether they know it or not. As the flame of purification was then fed by the more coarsely constructed and baser bodies of animal sacrifices, exacted under the Mosaic law, so also today the baser and more passionate mass of humanity is being brought into subjection by fear of punishment by the law in the present world—more than by apprehension of what may follow in the world to come.

A light of a different nature shone in the East Room of the Tabernacle. Instead of drawing its nourishment from the sinful and passionate flesh of the animal sacrifices, it was fed by olive oil procured from the chaste plant kingdom; and its flame was not shrouded in smoke, but was clear and distinct so that it might illuminate the room and guide the priests, who were the servants of the Temple, in their ministrations. The priests were endeavoring to work in harmony with the divine plan, therefore they saw the light more clearly than the uninstructed and careless multitude. Today also the mystic light shines for all who are endeavoring to really serve at the shrine of self-sacrifice—particularly for the pledged pupils of a Mystery School such as the Rosicrucian Order. They are walking in a light not seen by the multitude, and if they are really serving, they have the true guidance of the Elder Brothers of humanity, who are always ready to help them at the difficult points on the Path.

But the most sacred fire of all was the Shekinah Glory in the West Room of the Tabernacle above the Mercy Seat. As this West Room was dark, we understand that it was an invisible fire, a light from another world.

Now mark this, the fire that was shrouded in smoke and flame upon the Altar of Burnt Offerings, consuming the sacrifices brought there in expiation of sins committed under the law, was the symbol of *Jehovah the Lawgiver*;

and we remember that the law was given to bring us to Christ. The clear and beautiful light which shone in the Hall of Service, the East Room of the Tabernacle, is the golden-hued Christ light, which guides those who endeavor to follow in His steps upon the path of self-forgetting service.

As the Christ said, "I go to my Father," when He was about to be crucified, so also the Servant of the Cross who has made the most of his opportunities in the visible world is allowed to enter into the glory of his Father fire, the invisible Shekinah Glory. He ceases then to see through the dark glass of the body, and beholds his Father face to face in the invisible realms of nature.

The church steeple is very broad at the bottom, but gradually it narrows more and more until at the top it is just a point with the cross above it. So it is with the path of holiness; at the beginning there are many things which we may permit ourselves, but as we advance one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor's edge, and we can then only grasp at the cross. But when we have attained that point, when we can climb this narrowest of all paths, then we are fitted to follow Christ into the beyond and serve there as we have served here.

Thus this ancient symbol shadowed forth the trial and triumph of the faithful aspirant, and though it has been superseded by other and greater symbols holding forth a higher ideal and a greater promise, the basic principles embodied in it are as valid today as ever.

In the Altar of Burnt Offerings we see clearly the nauseating nature of sin and the necessity of expiation and *justification*.

By the Molten Sea we are still taught that we must live the stainless life of holiness and consecration.

From the East Room we learn today

how to make diligent use of our opportunities to grow the golden grain of selfless service and make that "*living bread*" which feeds the soul, the Christ within.

And when we have ascended the steps of Justification, Consecration and Self-Abnegation, we reach the West Room, which is the threshold of Liberation. Over it we are conducted into greater realms, where greater soul unfoldment may be accomplished.

But though this ancient Temple stands no longer upon the plains where the wandering hosts pitched their camps in the hoary past, it may be made a much more potent factor for soul growth by any aspirant of today than it was by the ancient Israelites provided he will build it according to the pattern. Nor need the lack of gold wherewith to build distress anyone, for now the true tabernacle must be built in heaven—and "*heaven is within you.*" To build well and true, according to the rules of the ancient craft of mystic Masonry, the aspirant must learn first to build within himself the altar with its sacrifices, then he must watch and pray while patiently waiting for the divine fire to consume the offering. Then he must bathe himself with tears of contrition till he has washed away the stains of sin. Meanwhile he must keep the lamp of divine guidance filled that he may perceive how, when, and where to serve; he must work hard to have abundance of "*bread to shew,*" and the incense of aspiration and prayer must be ever in his heart and on his lips. Then *Yom Kippur*, the Great Day of At-one-ment, will surely find him ready to go to his Father, and learn how better to help his younger brothers to ascend the Path.

The End.

Skies may be dark with storm
While fierce the north wind blows,
Yet earth at heart is warm
And the snowdrift hides the rose.

—*Celia Thaxter.*

The Joy of Going On

New Year Aspirations

BY HENRIETTA HERON

WHEN WE turn from the old year into the new, we cannot but think of the significance of the change if we take life at all seriously.

A year of time is gone—gone beyond recall. It has entered into the eternal reckonings.

Even though we are very young, we feel the solemnity of the truth of the familiar song:

“I’m nearer my Father’s home
today,
Than I’ve ever been before.”

And a new year is before us with all its uncertainty and mystery. What does it hold for us? The wisest cannot foresee nor foretell. It is a new untried way, the very uncertainty of which makes us feel the seriousness of it.

So many things this new year may bring to us. It may bring to us revolutionary changes in our way of thinking and living; it may separate us from loved ones or may bring back those now separated from us.

It may take us on long and adventurous journeys; it may bestow upon us new friendships of which we do not now dare to dream; it may take us into new fields of service, and just around the corner may be waiting for us our heart’s desire. We do not know, we cannot foretell—it is an untried way.

The mystery of it all tends to make us serious, even a bit afraid, and well we might be if we were compelled to travel it alone and in our own strength.

But Divine Love goes before, guides us, leads us, makes ready the way. When we trust ourselves to this unseen but very real guidance and resolve to choose the right so far as we can see it all along the way, then we may start upon this

untried way unafraid. Then the difficult things that come cannot daunt our courage nor crush our spirit nor dim our faith. God is with us—all is well.

Life holds many joys that deepen with each passing year. The real joys of life are those which time, instead of taking from us, touches with new radiance. One joy of which we become vividly conscious when we turn from the old year into the new is “the joy of going on.” The future stretches before us. We pause for a moment on its threshold, awed before the mystery of the unknown, thrilled with the venture of the untried way.

When you read these words, you will be coming into possession of that priceless gift—a year of time. The year from which we turn has been enriched with deep joys and for some of us with the mellowing influence of sorrow; certainly for all it has been blessed with opportunities for service. There would be reluctance to let it go if it were not for the joy of going on, of turning with faith and courage to the unfamiliar and untraveled road in the assurance that nothing can harm if we walk with the Master.

The close of the year is our Ebenezer, the place where we pause to establish our memorial of gratitude for the way in which God has led us. It is also the place of “letting go” if we are to enter into the fullest joy of going on. If there are any old grudges, any handicapping prejudices, any tiny bits of unforgiveness, any harrowing mistakes, any unkind memories, let them go. If in your home life this past year there have been mistakes of judgment, failures through carelessness, criticisms or discouragements, such as are common to all groups that have to deal with the human element, take from them the needed lesson, transmute the experiences into power,

and then let them go, determined to rise above failure and build for better things in the year to come. Even though the year has been one of such marked success for you and your home that you hesitate at the change from the old to the new, let it go gladly, and thus prepare for the new opportunities, the untried good things that await you. Let us not unwisely cling to the past. The old has done its work for us, and we have done our work for it. Let it go cheerfully, and open to the new chapter.

“The old days come never again, because they would be getting in the way of the new, better days whose turn it is ”

Even in the midst of shattered plans, the loss of treasured possessions, the wreck of cherished hopes, the separation from those who are dearest, we may know that all is well if we recognize each experience as an opportunity to learn a needed lesson, attain an added grace of character, to come more into His likeness. Nothing can shatter “the joy of going on” for the heart that has a living, vital, practical faith that all things are working together for good to them who live according to the law of love and who are cooperating with God in carrying out His purposes.

Oh, the joy of going on, going on into larger faith, fuller service, deeper consecration of the life to the highest, to more earnest search for truth, to truer knowledge of divine things; the joy of going on, pressing on toward the mark for the prize of the high calling of God in Christ Jesus—the joy of going on!

And so we say to you “A Happy New Year.” May you each find the inner beauty that each passing hour shall hold as you give yourselves anew to the service of the Master, as you determine again to put the interests of the Kingdom first in all your plans for the new year.

Let the old year go with its joys and its sorrows, its victories and defeats, its gains and its losses—let it go and take heart. There are new stars and new con-

stellations in the eastern skies. The universe is big enough to provide new and untried fields where our feet are now due to tread.

Because of what God has been to us in the days that are gone, as well as what He is to us in these days that now are, may we greet the unseen year with faith and courage and high hope. May we know as never before the joy of going on—going on into a richer, fuller, more satisfying life of heart communion with the Divine, into larger, more joyous service for our fellow men.

“One there is who knows the pathway,
Knows where dangers lurk unseen,
Knows the gladness, knows the sadness,
Knows the silences between.
And I ask His all-wise guidance
For your comfort, work, and cheer;
So shall all best things surround you
On this pathway of the year.”

Peace of the Mountains

BY CHARLES HINE HUBBARD

The deep'ning shadows of the valleys
form
The purpled mountains into eerie
lights, that seem to tell
Of some vast realm beyond this finite
world;
And Nature gently bows, obedient to
its spell,
In mystic sleep.

Anon, the mountain mists, beneath the
moon's bright rays,
Vanish softly. Night has come to
rule.
On ev'ry breeze the tang of forest fresh-
ness comes,
And o'er the earth broods a majestic
silence — the bliss of God's
heartsease,
So vast and deep!

Blessed is the man who has found his
work; let him ask no other blessedness.

—Carlyle.

Desting

BY URANIA

GORDON HALLECK, in a large swivel chair, sat quietly at his desk. Beside him lay a pile of manuscripts. Before him was a half edited page. But Gordon Halleck was not thinking of the work which lay before him. Even the luxurious room with its perfect appointments had quite vanished from his sight. The dark, piercing eyes were closed; the massive head, covered with a pile of slightly graying hair, rested quietly against the upholstered back of the chair. He had not been exactly well of late. Something about his physical organization had evidently gone wrong. Twice quite recently a sudden lethargy had unexpectedly swept over him, bringing with it a desire for rest—rest, regardless of the fact that the manuscript of what he considered to be his best literary production was as yet unfinished. The poetic fantasy which he wished to give to the world lacked more than a third of being completed.

But why should he care for poetic fantasies when such delightful lassitude enfolded him? He had worked through more than half of the night anyway. Come to think of it, he often did spend many of the quiet midnight hours in work—he had formed the habit directly after Caroline went away. It had been such a relief to him to have the house quiet and still. There never had been any quiet or tranquility where Caroline was. Quietness and tranquility! How alert his mind was tonight! This weariness of body, this lack of muscular urge, seemed veritably to have vitalized his brain and stimulated it into almost supernatural activity.

Caroline, the beautiful, wealthy, voluptuous one, the lover of sound, sensa-

tion, admiration, and feminine power, was dead, passed into the Great Beyond. Really, it was very hard to think of Caroline as being dead. What had become of all her buoyant energy, her love of display and being displayed? He really had not been sorry when Caroline went, except for Caroline. They had been separated—far apart—spiritually for years. When Caroline came to the beautiful country home, bringing with her a retinue of admirers and hangers-on, he, her husband, the student, poet, and author, always greeted her and her accompanying train with the greatest of cordiality, and then as soon as courtesy allowed, in answer to an important telegram he departed for a trip to some particular place of interest which he had intended visiting when time permitted, and time always "permitted" when Caroline came down from town.

Caroline had bought the place and laughingly given it to him for a wedding present. Incidentally it was amusing to think back and recall the day when she proposed to him. Caroline was beautiful, very much alive, and abundantly supplied with the good things of life. He had just given to the world his first volume of real poetry, mystic, elusive, beautiful. Over night he had sprung into prominence. But he was poor, terribly, crampingly poor. It was about this time that Caroline had become tired of the many and varied amusements which the world had to offer her, so when a friend placed in her hands a volume of Gordon's poetry, not a poem of which she was able to understand, but the very illusiveness of which caught her fancy with its undefined suggestiveness of something, or was it some one, that she could not quite comprehend, she became

interested at once. And the author's face on the flyleaf, particularly the big, somber eyes, fascinated, drew her. Even in the picture the man's face actually portrayed hunger, bodily hunger, for the material necessities of life, and spiritual hunger for the mysterious, intangible things which eluded the search of the spirit.

About this time some very unusual things began to happen. The author's landlady told him that a gentleman who did not leave his name or wish to be known had paid his room rent for the next six months. The gentleman had read his book and wished to show his appreciation in this way. Fruit and many other delicacies were delivered at his door, presumably through the agency of this same admirer. Then, through this same unknown friend, an invitation came to Gordon to attend a small, exclusive party at the home of Caroline Mavorney to meet a number of celebrities. After much debating, much wavering, he finally accepted the invitation and went. That night proved to be the turning point in his whole career. His young hostess was attracted to him at once and took no pains to conceal the fact. Caroline never resorted to subterfuges unless they suited her purpose exceedingly well. She spent the greater part of the evening with him although there were several notables of much prominence present. Just three weeks from that night she said to him, "Gordon, I have plenty of money, enough for us both. I am spending what I have, the most of it, foolishly and extravagantly, but for once I wish to do something with it that is really worth while. I want to help you give your message to the world. There is only one way in which I can do it, and that is to marry you. I like you better than any one else that I know, I feel that you need me, and I know that I need you with your brains to prevent me from becoming bankrupt before my life is well begun."

Gordon Halleck had been engaged

about three years before, but death had intervened to prevent the consummation of his love with Rosalee, a gentle, delicate, idealistic girl of a poetic nature, who had powerfully appealed to the artistic nature of the young poet. For months after her death he had been inconsolable, and had abandoned his literary work almost completely, having neither heart nor inspiration for it. Just recently however, he had begun to shake off his melancholy and resume his writing. At this stage Caroline appeared upon the scene. She, with her dominant personality, finally settled the matter. She never had been denied anything in all her young life—so they were married. Fifteen childless years they spent together, apparently as man and wife, and then Caroline lost her life in an aeroplane accident. The years immediately preceding her death contained long intervals during which they never saw each other, and yet they were always on really very good terms. There seemed to be an invisible tie between them such as might exist between mother and son, although Caroline was three years his junior. Gradually they had drifted further and further apart, yet the tie was there, and Caroline never wavered in her determination that he should be surrounded with all things conducive to bringing out his best work, for it was his achievements that really fascinated her and not the man who produced them. But the unseen something, or some one, that so intangibly inspired his work she was never able to discover.

How could Caroline be expected to recognize or contact the gentle, fragile, intangible Rosalee—Rosalee, the angel presence who inspired in Gordon a subtle intuition not born of this world. How could this woman of the world be expected to understand the intensity of anguish which swept over his soul on that never to be forgotten day when he stood beside the open grave of Rosalee and saw her frail body lowered down into mother earth? Rosalee, whom the angels loved

so much that they could not spare her longer from her heaven world home. Rosalee, who was to have become his bride, and before whose sweet womanhood his six feet of brawny manhood bowed down in tender, loving homage. Rosalee, whose flowerlike hands he scarce dared touch with his own strong, coarser ones; whose cheeks outrivalled the fairest rose, whose eyes were disks of heaven's own blue, and whose hair was bright as gleaming gold. And yet with all her dainty grace, her fragile sweetness, she had loved him.

How often in the days gone by she used to thread her slender fingers through his tawny hair and whisper, "Poet boy of mine, I love you so, for I am the other self of you, and whether here or over in the Great Beyond, my work shall always be to gather the floating, gossamer threads of light which poets weave into the woof of their musical lays, and hand them down to you to twine in rhythmic song whose melody shall touch the hearts of men and whose message will help them to be good and strong. For unseen by mortal eyes, beloved, these mystic, fairy fancies float and flutter about us everywhere in trembling notes of iridescent light, each thought a trailing, silvery note in God's great symphony of tone, only waiting for the master ear to catch its mystic harmony and weave it with others into garlands of harmonic verse."

"Ah, Rosalee," the strong man had sighed, "such bright spirits as yours the angels only loan us mortals for a time to encourage us to continue in our search for the shining path which leads us up to God."

Sweet, gentle, inspiring Rosalee, what man could ever know a soul like hers and then go really wrong? Why, even the very worst escapades of Caroline, poor, erratic, undisciplined Caroline, the vivid, fervent one, he had always been able to overlook and condone for the very reason that she belonged to the

same sex as did Rosalee, the shining Rosalee.

* * * * *

The mind of the man sitting at the desk began to wander backward, and the dreamer was a boy again, one whom none of his companions understood. How could they be expected to understand a boy who talked of seeing fairy forms dancing on the leaves, a boy who loved and crooned to birds, who heard music in the rustle of the long grass, who communed with the spirits in the water, and who talked of the music which he heard floating in the breeze? And there were fairies and water sprites, how well he knew it, and sylphlike figures that floated in the air. The man remembered what the boy had *seen*.

Poor, tattered little vagrant! Who was his father, who was his mother? Even orphan children must have had parents some time, and there were times, there always had been times, when haunting memories of them flitted across his mind. Why here they were now in a picture moving before his inner vision! Ah, he had always felt that sometime he would catch and hold that fleeting something that would tell him who he was. But what was this in the picture? A dainty slip of a girl was laying a baby on the doorstep of a house, a girl with large, dark eyes filled with anguish, fear, and pain. A white note pinned to the baby's coral coat flutters in the breeze. The girl rings the door bell timidly, then flees into the night. Presently an old decrepit man opens the door, peers out into the darkness, starts back suddenly. He stoops and peers again, then half fearfully picks up the sleeping child and carries it into the house. He sees the white missive, loosens the paper, unfolds it, and reads: "This is your son's child. I am unable to keep him concealed longer so I have brought him to you. I am not a bad woman. Your son deceived me with an illegal marriage, and when he found that the baby was

coming, told me the truth and deserted me."

Then the vision changed. The sleeping man saw himself as a delapidated urchin of the streets, earning a precarious living as a newsboy. Following this were scenes reproducing the years of his young manhood, always haunted with the specter of want and poverty, yet ever filled with an irresistible urge to express the poetic imaginings of his soul and a deep yearning for spiritual companionship.

Queer, how everything seemed to be growing dark now! A peaceful, soothing calm swept over the man in the swivel chair, and somehow he seemed to be drifting gently, blissfully out into space. Such a restful, quiet, happy sensation, a sort of trailing off somewhere into something—or could it be just sleep? And then a—why it must be an awakening, but where in the world was he? Not in his luxurious, well appointed library, that was sure, for here was space, infinite space, yet it was filled to overflowing with the ineffable harmonies of which he had ever dreamed. And there were flowers, and rare perfumes, and glinting sunlight which came from nowhere but which floated through the air. What was that sweet, familiar cadence? Whose was that filmy, fairy, buoyant form with small white hands extended, eyes of blue that shone with gladness, lips parted with a smile of greeting, and floating, sun-kissed hair?

"Rosalee!" in an ecstasy of delight burst from the lips of the figure now reclining in the cushioned swivel chair. "Rosalee!" and something strangely like, and yet unlike, the motionless figure seemed to untangle itself from the form in the chair and glide out through the closed door. By its side a radiant ray of light floated, ever ahead yet still very, very near.

* * * * *

Several hours later the papers in a near-by city proclaimed that Gordon Halleek, the poet, was dead!

Signs of the Times

There are many testimonies to the fact that the influence of the Aquarian Age is already making itself felt. Efficiency is being more and more sought after in all occupations, for the former haphazard methods will not be tolerated in the coming age of science. Even the Ancient and Honorable Order of the Knights of the Road is responding to the cry for better business methods.

Not many weeks ago a man came to the kitchen door at Mt. Ecclesia and asked for some breakfast.

"But," he said, "don't give me any meat, because I don't eat it. I will eat anything else, but no meat, please."

Here was a tramp after our own heart, and you may be sure we gave him a good breakfast and a plentiful supply of sandwiches to help him over the long road to Los Angeles. And this none the less willingly because we suspected that, having learned from a comrade knight of our vegetarian proclivities, he was trying out on us a practical application of his study of "The Psychology of Hoboism."

Treasures

BY ESTHER JAY DEANE

Rich, rich indeed, am I this morn,
For Hope has come to me;
No more is mine a restless soul,
With Hope it could not be.

Rich, rich indeed, am I today,
For Faith has come to me;
No more I walk with downcast eyes,
Instead the Light I see.

Rich, rich indeed, am I tonight,
Great Love has come to me;
No more the pain of a lonely heart,
For lo! its Mate is Thee.

Rich, rich, forever rich am I,
For All has come to me;
I would not ask another boon,
Mine is Eternity!

Matter and Vibration

BY FRANK R. BOWMAN

PHYSICAL matter or substance divides itself naturally into three states with which we are familiar, solid, liquid, and gaseous. Each of these states of matter is transmutable into the others when the difference of energy involved is adjusted. "Solid water" or ice is converted into water when sufficient heat is applied, and on applying still more heat the water is converted into vapor. This process is reversible by the withdrawal of energy in the form of heat. Vapor is reduced to ice by the withdrawal of sufficient heat. Of these three grades of matter all physical things are composed, mountains, rivers, clouds, rocks, trees, animals, and the physical part of man. We are immersed in an ocean of physical air and live on the bottom of that ocean, which is far deeper than the liquid ocean that surrounds the continents and islands.

Physical matter is sluggish and inert. It requires considerable energy to start it into motion and likewise a similar amount to stop it when it is in motion. Its constituents, the atoms, are slow in vibratory activity and coarse in quality. They swing in large orbits, and like a wheel which consists only of the spokes and which is rotated at high speed, they seem to occupy the whole space within the circle described by their movement. In reality this of course is not so. The wheel consists mostly of spaces, and it is the energy involved which gives it the appearance of solidity. So it is with the molecule of matter. It is composed of substance imbued with energy.

Physical matter is interpenetrated by finer substances possessing varying amounts of energy. These finer sub-

stances are spiritual matter, which exists in many and varying grades of refinement. Physical matter is the least refined of all substances, manifests the least energy, and is the least versatile and pliable. An atom of physical matter may be likened to a solar system, for though it is of such small size as to be unobservable by the most powerful of microscopes, yet within it are many smaller particles—electrons—as the earth is composed of innumerable small particles. Each atom is a small unit of life, as each planet is a large unit of life. We have a part in the life of the earth; our evolution is closely connected with the earth's evolution and the earth's evolution with ours. Our bodies are composed of cells, which in their final physical analysis are composed of atoms. These atoms' evolution are a part of our evolution, their progress depends upon ours. We help them to evolve and they help us. The lowest is assisted by the highest and the highest by the lowest. All parts of nature are reciprocally connected; each is dependent on the others, and none can escape or get away from or outside of the rest. We are cells, corpuseles, in the Greater Whole, and we travel with the earth as the atom travels with us.

Spiritual matter supports and sustains physical matter. It is the ocean on whose surface the waves of physical form appear. Spiritual matter is the basis of creation. In it are the archetypes upon which are aggregated the atoms of the physical things which are now before us in the objective world. The eye that is reading these words is a form built according to the spiritual archetype, which has been evolved from experience in phys-

ical conditions. An eye could not be developed merely because of the need for an eye without the consciousness to use it after it had been created.

Spiritual matter is far more permanent than physical matter. All physical things march in an endless procession into the abyss of oblivion. They cannot endure the onslaught of time and decay. The scenes of our childhood with its radiant, care-free days may exist no more in physical matter. The houses and streets, back yards, corners and nooks, have perhaps all changed. But in memory quite the reverse is true. Memory is a function of spiritual matter. In memory we see the same old places, the same old haunts, the same scenes unchanged, vivid, joyful.

Physical matter is of seven grades. Three of these are the solids, liquids, and gases of chemistry. Four-sevenths of the physical world is as yet beyond our ordinary consciousness. This is the etheric region with its four ethers.

There are seven worlds in our cosmic plane. These worlds are like the keyboard of a piano. All are related to one another in a common harmony. We do not doubt the existence and reality of the X-ray or the radio waves because we have no senses with which to perceive them. Logically we cannot doubt the reality of the spiritual worlds merely because we ordinarily do not sense them. Nevertheless we have the senses with which to do this, though they are latent. The reality of the higher worlds is greater than that of the physical world. We hear the voice of the radio, and we see the X-ray picture of the bones of the body. We hear the voice and promptings of conscience, and we see the pictures of memory. The latter are spiritual activities outside the scope of the five senses. The former are physical activities beyond the same limitations. We know them all as facts in our common experience. Spiritual actualities are as real, tangible, substantial, and understandable as are those of physical

matter, and more so, since the real man, the thing that thinks, the thing that feels, is spiritual.

Nature progresses and operates in cycles. All things advance in orderly cyclic activity. Natural laws do not hold here and cease to operate there; they are continuous and unbroken in all departments of nature. By this fact many discoveries of value to man have been made, and doubtless more will follow.

Substance is the vehicle of vibration. Vibration is energy embodied in substance. The source of all matter is spirit. From spirit came all things; into spirit must all things return. Spirit projects its energy or vibration into primordial substance and creates matter. That which projects is the Unmanifest, the Unknowable, the positive side of being, and that which is projected is the manifest, the knowable, the negative side of being. Activity, energy, and vibration are inseparably connected. The source of all energy is spirit unmanifest.

The feelings of sympathy or love which we experience are a form of vibration. This kind of vibration, necessarily rhythmic, occurs in the next higher world above that of matter. This vibration renders the desire body a beautiful light green in the case of sympathy and a glorious rose in the case of love. Just as the light in the rainbow is many-colored and is a definite vibration, so are feelings in the matter of the Desire World. As muddy water and smoke are ugly in color, so the feelings which we call ugly are vibrations that correspond to that color. As sunset skies, green fields, and clear lakes are beautiful, so our feelings of love are vibrations whose colors are beautiful.

Colors are a manifestation of various rates of vibration. The pure white light which we receive from the sun, on being refracted by a glass prism is broken up into seven component colors. These colors represent the vibratory rates of the different kinds of light. The lowest

of the seven is red, the next higher is orange, then through the spectrum to violet, the highest rate to which the eye is sensitive. The seven colors when blended form white light.

The Desire World is the world of color. Each feeling has its corresponding rate of vibration. The more noble feelings of our nature set up vibrations of a high rate in desire matter, while the feelings of a low order set up vibrations of a correspondingly low rate. These different rates of vibration are manifested as colors. Just as the differing vibrations in the visible solar spectrum are manifested as various colors, so are different feelings and emotions manifested in desire matter as various colors.

Anger shows itself as livid red flashes projected in the direction of the object of the outburst. They are usually accompanied by gray murky clouds, from which they spring like flashes of angry lightning. When we look at a person who is "shooting daggers" at some one, his eye seems to flash fire, and his countenance becomes dark and overcast. Anger overheats the blood; it is a burning-up process, and a person under its influence is unable to control his body. In this state he runs amuck and does things which when cooled off and when the desire matter has ceased to shoot fire and smoke, he would not do under any circumstances. Anger is a low order of vibration. Under its influence we lose our self-control, our serenity and tranquility. It is in no way good, so let us put it on our "black list."

Another vibration which has equally bad effects is that of fear. The color of fear in the Desire World spectrum is a tremulous lead gray, which shows itself as gray clouds in desire matter. Fear and depression are closely related in color. One who is constantly depressed develops oscillating gray bars running horizontally around the desire body, as does one constantly subject to fear. The person is thus imprisoned within his self-constructed reformatory.

The bars constantly become stronger and of more pronounced character as the feeling is indulged in more and more. Conversely, as the feeling is eliminated from the consciousness, the bars disappear and are replaced by more harmonious colors. Fear is the opposite of anger; it chills, freezes, and paralyzes so that the ego is unable to hold its vehicles under perfect control. Thus the person becomes dazed and unable to think clearly.

The ego is partly driven out of its bodies by anger, and there is danger of some entity other than the legitimate owner forcing an entrance and assuming command of the temporarily uncontrolled vehicles. This is also partly true in regard to fear. Both fear and anger open the door, leaving the Sacred Shrine unguarded for the moment. Fear is a vibration distinctly not desirable and with very distasteful possibilities, so let us add it to the list of those which we refuse to tolerate.

Selfishness forms muddy-brown grasping claws with hooks pointing inward, ever seeking to draw its object to the person sending forth this type of thought form.

At the other end of the Desire World spectrum are the beautiful colors blue, violet, and indigo. These are the colors of the vibrations of prayer, spirituality, and devotion. The earth must be uttering one great prayer for man and the other creatures in her charge, a constant undeviating devotion, for no matter how dark the storm there is always the same blue sky beyond; a worthy model, is it not, for her children to strive to copy? When experiencing these feelings the desire body shows forth these colors in great whirls, and the entire body scintillates with living flames. The countenance of one experiencing these feelings radiates a confident serenity, softness, and childlike bliss. As these feelings and colors are played more and more frequently through the desire body,

they gradually accustom it to their vibration so that it exhibits less inertia to them and responds to them more easily and fully. In the desire body of another individual in the vicinity are set up vibrations of the same order. Thus good feelings and likewise the bad ones are felt by and influence for good or evil others with whom we come into contact. The mind is in perfect repose and at ease under harmonious feelings, and the soul is raised nearer to the pure thought that emanates from the Great Ones. It is then in every way to the best good of any individual to incorporate these vibrations into his being.

There is another force, a vibration, which it has been said rules the world. It rules the world because it rules the

human heart. Without it in this universe there would be but chaos. This force is Love. The rose-colored love vibrations vary in shade and quality in accordance with the purity of the feeling that called them into being. The purer the feeling, the more delicately tinted are they, and the more coarse the feeling, the more crudely colored. This vibration does not disrupt the mind or drive the ego out of its vehicles; the exact opposite is the case. Pure love is one of nature's most beneficent tonics. It builds us inwardly and drives us on to greater tasks—tasks that look not for reward, but which are altruistic and unselfish. This above all should be among the priceless jewels in the treasure chest of our character.

Evolution and Science

BY W. J. CHAMBERS

IN SPITE of the many articles published regarding evolution it seems to me that the real meat of the nut has not been touched. The shell has been pretty well pulverized, but the kernel, the real gist of the subject, has not been found. The geological evidences have been printed and reprinted, and the proved facts that man existed in various parts of the world two hundred thousand years ago cannot be disputed. But the spiritual aspect of evolution, the relation of evolution to the individual, the occult side of the question, seem to be knowledge that is kept among occult students.

Evolution is generally thought of as a musty subject based upon the evidence of geology, a dry, musty philosophy unrelated to individual life and activity. But when one looks into the spiritual side of the question, it is found to be a live problem of great interest and of crucial importance to every person.

In five, ten, twenty, or seventy years

from now you will die; death cannot be dodged. You will shuffle off your infirm, worn-out body, and go into the Desire World with its tenuous matter, and the environment awaiting you will have been largely created by your thoughts during your earth life. What do you expect to find awaiting you? Do you think you will go into a long continued sleep condition as many people believe? If you so believe, you probably will go into that condition for a time, thereby missing the growth which you might have obtained had you possessed a knowledge of the invisible realm. Have you laid a spell on future subjective activities by holding the belief that death ends all? If so, you have probably doomed yourself to a long period of inertia.

The explanation of this lies in the fact that the objective mind and the reasoning faculty are not the dominating factors of the Desire World.. It is claimed by teachers that many men go into the other world under the hypnotic spell of delusions, which

may for a long period of time defy rational adjustment. We are told that illogical beliefs and distorted conceptions of truth implanted in the subconscious mind during life are very difficult of adjustment after passing over. People in this condition arrive at the borderland poorly equipped and badly handicapped for the new conditions awaiting them—surely a gloomy prospect for those of limited vision and those who hold that the beliefs and acts of a short threescore years and ten will shape their destiny for eternity.

If the prospect looks gloomy to those who have made a mess of their lives—which most people have more or less,—let us turn to the spiritual aspect of evolution and consider its story of man's past and future, a story of wondrous interest, for it contains all the romances of the ages. The physical teaching of evolution is that the crude ancestors of man in the dim ages of the past began the upward climb through the improvement of the species, the offspring continuously being a slight improvement upon the parents. This almost imperceptible improvement, continuing throughout countless ages, ultimately produced primitive man. Here some one may say: "All this may be interesting to those who wish to study dusty geological lore, but how does the matter affect me?"

The physical side of evolution shows simply the mile posts of the long trail; the occult version of evolution answers all questions regarding man's origin and destiny. The latter states to the seeker after knowledge that there is a plan, a purpose, a destiny for each individual, and that he may cooperate with that plan to promote his growth, his happiness, and his prosperity; also that to a large extent he shapes his destiny. He is told that his genealogy extends back even farther than the time of the cave man; that he is not only the product of countless generations, but that he himself may be his own ancestor; that he has occupied many forms and that he personally has made the climb up the

ladder of species to his present status; that he has grown his own tree of life, always bringing to each new embodiment the faculties gained by the experiences of past lives, which assist in promoting new growth.

The superconscious mind contains a record of man's long journey. Man is an atom of spiritual energy, and he has been learning the laws of evolution through ages of experience, thus slowly acquiring knowledge of the plan. Life never began and is without end. Man through belief, desire, aspiration, and action can shape his present and future environment.

This is the inner doctrine of evolution, a vision of actual truth more wonderful than all the romances ever written. This knowledge enables one to mold and shape his life, for with the long vision he may plan not only for the present but for accomplishments in future lives. A great teacher has said, "Commence in one life what you wish to perfect in the next."

If you have made a mess, a bungle, of your present life, your mistakes will enable you to plan more wisely for a future realization. The individual with a knowledge of evolutionary law has a permanent foundation that even death itself cannot destroy. Every science in the world is a study of some branch of universal law, and every real religion is a contemplation of its grandeur.

It is a fact that the great religious leaders, men with broad vision, like Drummond, Beecher, Abbott, Fosdick, and a host of others recognize the great value of the knowledge which science contributes in the clarification of religious teachings. They recognize that the teachings of Christ constitute all that is essential in Christianity and that the promotion of unselfishness, idealism, and the brotherhood of man and the fatherhood of God is the great purpose of the Christian religion. Religion exists for the purpose of developing the conscience, the ideals, and the aspirations of mankind. True religious teachers see sci-

ence and religion as twin forces cooperating to bring the world to better things.

Religion becomes rational as science demonstrates that its essential principles correspond to universal laws of development. Prof. Robert A. Millikan says, "Science is bringing to light the fact that this world is not ruled by caprice, but is governed throughout by law. Religion urges men to goodness, science presents a powerful motive why men should be actuated by the principle of goodness. 'Whatsoever a man soweth that shall he also reap,' is no longer only a Biblical text; it is a truth that has been burned into the consciousness of man for the last hundred years through the study of physics, chemistry, and biology. Science not only teaches that God is good, but it furnishes the most powerful motive to fit in with the scheme of goodness, which is a constructive principle in nature. Science proves that disease breeds disease, hate breeds hate, dishonesty breeds dishonesty, and that the wages of sin is death. Science teaches that the moral laws and the physical laws are all laws of nature and that to violate those laws leads to disaster and misery."

Religion is an aid to human development in proportion as it defines universal law and gives men methods for cooperating with that law. Science is its most valuable ally, and broad-minded religious teachers recognize that the time has come when true religion must part company with creeds in order to become a useful instrument of the law of development. Creeds have made a long fight to maintain their entrenched rights. They are fungus growths upon the body of religion. They stifle and distort the expressions of Him who founded a brotherhood to diffuse the knowledge of universal law.

The patient scientists are laboriously acquiring technical knowledge that may be used to rationalize religious thought. Therefore is it not the rankest folly not to appropriate the knowledge thus made available?

Desert Lull

BY LEILA M. HUTCHERSON

It is midday on the desert. Overhead the sun's rays are beating down pitilessly. Waves of heat are dancing across the blistering sands. The only living thing to be seen is a horned toad lying prone upon the desert floor, its thorny projections lending it the appearance of a bit of cactus shrivelling in the arid atmosphere.

The toad is ravenously hungry. For many days the waste stretches have afforded but a meager supply of food, and now starvation seems imminent. The day drags on slowly. Then at a distance something is seen to be moving forward with a smooth, sinuous motion. Seemingly unaware of its approach the toad makes no effort to escape, but a little tremulous stir ripples through its body attracting the snake's attention. Gliding rapidly the snake comes within reach of its victim. For the fraction of a second its head uprears, then darting forward it seizes the toad.

But, look! What can be the matter? In tortuous writhings the great snake's body is beating the ground. In the very act of being swallowed the toad had inflated its body, and now wedged tight in the snake's throat, with its rapier-like spines extended on either side of its body, it is cutting cruelly into the tender flesh. In agony the reptile lashes about until its strength is exhausted. Weaker and weaker grow its struggles, till finally with a convulsive shudder it relaxes in death.

Extricating itself from its torn and bleeding prison house the toad settles down to patient waiting in the torrid heat.

Bzz! bzz! Drawn from far-off spaces to the feast prepared come the flies. And now with its long, slender tongue flashing in and out with lightning speed the little horned toad is gathering the fruits of its wisdom. Truly "God hath chosen the weak things of the world to confound the things which are mighty."

A Symbolic Vision

BY NANCY FORT

IN A TIME of deepest distress and keen heartache, after hours of mental anguish and debate that ever led to the same cloudy result, namely, despair of a solution of my trouble, I frantically flung myself on my knees beside my bed and wept hot, bitter tears; tears of anger that this had befallen me; of resentment that my own child was responsible for my financial disaster and the necessary sacrifice of nearly everything I had in the world. My whole being rebelled under this condition. I felt injured, hurt, indignant, resentful.

This state of mind was a new experience. It made me think. It caused me to wring my hands in my wretchedness. This new sensation was unpleasant, it hurt, it possessed me, it swayed all my emotions. I was in its power. I wanted to be mean, to punish, to hurt, to childishly "pay back." I wanted the offender to suffer as I suffered; to suffer deprivation as I knew I must soon.

Suddenly the realization came that I was passing judgment, not God. "Vengeance is mine, saith the Lord." The thought brought me to my senses. In anguish I bowed my head and prayed for guidance in my hour of trial—guidance, not vengeance. For the first time in my life my prayer was from a bleeding heart—not mere lip utterance. In abject humility I prayed.

The wound I had received was the immediate result of mismanagement on the part of my beloved son. It meant financial disaster to me; apparently irreparable injury to the future financial welfare not only of myself, but of my three other children as well. This son was young, strong, and able to take care of himself, but I was no longer young. I was weary, tired, discouraged. My son's

wife was one of the chief reasons of this disaster, or so I reasoned.

My heart was filled with bitter resentment. It enveloped, overwhelmed me. In the midst of this terrific soul struggle, like a flash of lightning in a black sky came the words, "Ask and it shall be given you. Seek and ye shall find." I sobbed, "Help me to see the light, show me the way, guide me, make me fit. Thy will, not mine, O Lord, be done. Guide me, oh guide me! Show me the light, and rid me of this bitterness of heart, which must be wrong. It is not according to Thy precepts. Help me, I need Thee."

I arose with a feeling of new-found peace, a calm consciousness of having been heard. I was not yet comforted, but my heart no longer craved vengeance. The bitterness was melting. Still there existed a helpless feeling. My physical strength was at ebb, but my moral strength on the increase. In some intangible way I was being eased. I knew this disaster still existed and that for it there was no possible avoidance. My physical trouble was still just as great, but in my heavy heart there grew a sensation of uplift, an exultation over the conquering of something mean, belittling. The desire to retaliate was being replaced with the hope to save, to help. The bitterness was decreasing, though my inability to prevent the pending disaster remained the same. There was no escaping the latter; that I knew and realized.

Then the other side of the matter gained ascendancy. I questioned my physical strength, my endurance, and began to feel unable to cope with the situation. Also, though the bitterness was fading, there was a disinclination to really aid; I was merely reconciled to enduring passively. The suggestion to

try to help was there, but I began to question my strength with a weakening spirit. I was so weary. I had helped for so many years, and now this!

Drowsiness possessed me; drowsiness of intent also—intent to aid. Again I knelt and prayed, in a quiet, dispassionate way. I begged for guidance, and became limply receptive, resigned. I prayed merely to be able to bear without bitterness this burden, though I did earnestly implore that His spirit might influence and guide and protect me and mine in the trouble that faced us. I saw no possible help. I must endure, that was all. But would I give a helping hand? I doubted it. I must endure, that I would do, and with God's help I would free my heart of bitterness, resentment.

I retired and instead of the tossing and sleeplessness I had previously endured I slept well. Hours passed. Suddenly my eyes opened wide. I realized that day was dawning. Before me in plain view, for my eyes were wide open, I saw day, but I saw also a strange sight. It puzzled me. I glanced out of the nearest window. Yes, I am awake, I thought. I rubbed my eyes, but I was compelled to look. A sight that was not pleasing met my gaze, and I shuddered. I saw myself standing near what seemed to be a great deep pool, many feet below the level on which my physical body lay. I saw myself peer over the brim and draw back, dread depicted on my face. I heard the argument with myself as again this other I looked into those dark depths below, a crouching of the body revealing an awful horror at the sight. Would I, could I, help anyone who might fall into that horrible abyss? No, I could not. I was not strong enough; my strength would fail, I would be drowned, we both would drown. What would be the use in attempting to aid anyone under such conditions. I could not save, I had not sufficient physical strength, though the spirit was willing. Oh, yes, the spirit was willing. "Is it?" the other I in bed coolly inquired.

The I who was standing at the brink

of the pool looked around, frightened and cringing as though detected in fraud. I felt contempt for this other me, but still I myself began to feel how silly it would be to drown uselessly. All my life I had greatly disliked water. A trip anywhere by water was never considered by me. I had a real dread of the watery element. This apparently was one reason for my subconscious approval of this other self and her determination to remain on safe ground. Anyway I began to veer toward her standard. It appeared foolish in the extreme to attempt to aid a person if one realized one's utter physical inability to cope with the situation. Thus I reasoned, and at the same time felt a contempt for such a conclusion and for this other self that so sensibly refrained from taking a chance that might possibly hold danger for her. Nevertheless in my innermost heart I approved. There both parts of me rested, each sure it had decided wisely.

Something just then attracted the attention of my other self. She looked toward an approaching figure. Galloping toward her came a girl on horseback, a tiny, frail girl. Her horse was very spirited, and with each stride of the fiery gray animal her slender body swayed as a thistle afloat in the air. Sidewise she rode, a mere slip of a girl with slender, outstretched arms. She appeared as though afraid of her steed, yet with a sweet smile of confidence in herself. Fluffy fair hair clouded a lovely face, and her eyes were wistful and blue. I saw her, and I saw my other self look at her and glance anxiously at the spirited animal, then down at the dark deep pool. Then it drew back.

I felt just like this other self felt as revealed by her facial expression. We both anxiously watched the rapid approach of this pretty, wavy-haired girl. Her slender arms made an appealing gesture as of one in need of help but still so brave that she hesitated to ask for it. On she came, resistlessly, the powerful horse which she rode plunging wildly forward toward my other self, who stood

as though paralyzed, motionless. It seemed to me that she would surely be run over, trampled under foot, yet she made no movement toward safety. It seemed she realized she was in no danger.

I saw the blackness of the pool, the hideousness of it! I saw that my other self saw it too, and yet she stood silent and motionless. The rider came on, nearer, then suddenly her horse reared violently and plunged over the brink of the pool into the depths below. No one moved. Not a sound was heard. I looked at my other self, wondering what she would do. I was uncertain what I would do in her place. We looked at each other. Mentally I began to picture what was happening in those gloomy depths. I could see the fiery horse struggling to safety; he was strong, fully able to save himself. And her? Would he save her? Yes, she would cling to him, and he would swim to safety with both. There was no real danger except to a person so foolish as to try to save them, in which case the struggling animal would be a real menace. Of that both I and my other self tried to assure ourselves.

At last this other self moved cautiously toward the edge of the pool and peered over. I saw her shudder and tremblingly draw back to safety. Then she began to weep bitterly, alternately peering over and drawing back, a vivid fear depicted on her face. I began to see what she saw down in those black depths. Just then I saw a ladder reaching down into the pool. She saw it too. We looked at each other, both realizing that help was needed, but neither moved to give it. We saw an awful commotion below, a lashing of waters that seemed angered at being disturbed from their tranquility, yet there was not a sound. The horse was struggling, madly plunging to reach the side of the pool, dashing the water in such a spray of mist that the tiny girl was lost to view, though we knew that somewhere in that black water she too was struggling. Then we saw a slender

outstretched arm reach high above the water as though in a desperate appeal for aid.

Above the pool two agonized beings, I and my other self, struggled also—struggled with fear and with loathing of that dark and deadly water that I so hated. We also struggled with an inner something that urged us on to the rescue, and with another but awful something that with a death grip held us back.

Then began again that argument as to physical strength, as to my ability to save and the foolishness of such an attempt in the face of such obstacles. Yes, I wanted to save this girl. I would save her if I had the strength, but I did not have it. I knew I could not save her, *but I did not try*. If I went near to that black water, the frail girl would surely drag me in. I approached the ladder, but the sides of the pool were steep, and I was afraid.

My other self stood quietly watching me. It dawned on me that she would do nothing which I did not sanction. Yet some one must act; something must be done. I felt that I was more than willing to render aid, *if I had the strength*, but I was so tired, so weary, so unfit to enter into any sort of struggle. That other self seemed suddenly desperately sad at my decision. Her eyes haunted me. I turned my head to avoid her reproachful gaze, but it was useless. Those haunting, beseeching eyes bored into me, yet I said, "*I am not strong enough.*" I thought it, I believed it.

Suddenly, however, I realized I was stronger than I thought. This fact began slowly to dawn upon me. I also realized with a start that I had made no effort in behalf of the drowning girl, that I had not tested my strength, and that I could not be sure of my inability to help without a fair test. I saw my other self dejectedly standing near. She seemed hopeless, her eyes ever seeking in a scared manner the rim of the pool.

Suddenly my mind reverted to my own

troubles. I was in my bed, very comfortable and snug, and I wished I could sleep. The vision, however, would not vanish, try as I might to banish it. I was wide awake; I saw day dawning. The vision darkened the daylight. It was not yet too late to save! I began to realize that. I peered again over the brink of the pool. That slender arm was still outstretched for help. I saw it and I saw the ladder. There was still time to make the rescue! *Could I do it?*

Some one was speaking. I listened: "Apply whatever strength you have in helping those who need your help, else you will suffer bitter remorse from now to the day of your death."

I saw those words written, and I think I heard them. At any rate they were indelibly impressed upon me. I realized that I intended to heed them. With this realization I experienced such a spiritual exaltation that mere words cannot describe it. Not that my burdens fell from me, but something within me upheld and sustained me. I felt faith in a supreme guidance. I knew I could bear my burden and that God's will, not mine, was directing me. The sense of my overwhelming personal disaster grew less. Again I saw those words, those wonderful words! Instead of alarming me they reassured me. I knew I had but little physical strength or endurance, but I began to realize it was not this sort of strength I needed. I also realized that I had been indulging in self-pity, that I had been seeking a way to excuse myself from the bearing of my own burdens.

Then I fully awoke. I pondered deeply the lesson intended by this vision. What did it symbolize? There seemed no possible remedy for my material situation, yet I decided to banish bitterness and resentment and bear my burden the very best I could. With this resolution a new strengthening of faith developed and a determination to accept whatever was in store for me. I went to my office, there to unravel the tangled financial skeins. Within my heart was a faith so strong that God in His great

mercy would guide me that I calmly awaited His direction. I ever saw those words, "Apply whatever strength you have." That would I do. If the situation required action, I would act; if it required waiting, I would wait; if it required all of my little remaining money, I would use it. I would meet the emergency, not in rebellion but calm in my conviction that I was being guided, that a symbol had been given me showing that I might put my faith not in man but above. "Apply whatever strength you have." I would do just that and do it gladly.

My son read something of my determination in my countenance, and his pale face appeared relieved. That of itself gave me a dull joy. I deliberately set to work to shoulder everything, pay out all I had to cover the large debt, take charge of the entire business myself, and "apply whatever strength" I had. That was the key to the symbol. The solution would come in time. I was being tested. Within a week relief came. From an unexpected source came the offer to buy me out at a good price that would relieve me of more than half of the debt. I accepted the offer.

My relatives and friends called to express satisfaction at what I had done, and I accepted their congratulations. But in my heart there reigned a content not due to this sale, not due to the partial relief from a tremendous, swamping debt, but due to the fact that a God-given vision had not been revealed to me in vain. I was filled with gratitude that my prayer for guidance had been heard, and that my soul had been purged of that bitter, biting corruption that threatened to consume the mother love which had held so close to my bosom my boy's baby head. I am a poorer woman now as reckoned by figures, but oh, how rich in *faith!*

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

“SO MOSES brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

“And the people murmured against Moses, saying, What shall we drink?

“And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.” (*Exodus 15: 22-25.*)

INTERPRETATION

Moses: Initiate of the Aryan Dispensation.

Israel: People who are regenerated.

Red Sea: Old life of generation.

The Wilderness: Present condition of inharmony, inequality, and lack of equilibrium between the masculine and feminine poles of humanity.

The people wandered three days in the wilderness and found no water. These three days refer to the Polarian, Hyperborean, and Lemurian Epochs. The three days also refer to the work of purification that must take place in the physical, vital, and desire bodies of man. As long as he wanders in the Wilderness, he can never find the water which comes only through the attainment of equilibrium.

Marah means bitter. This is the strange cold water of which Isaiah speaks, the water of life turned downward, the power of generation become degeneration. All the discontent, the restless, weary searching of our present humanity, is voiced in the cry of the people of Moses, “What shall we drink?”

“The Lord shewed him a tree.” The tree with its ascending sap has ever been a symbol of the spinal spirit fire. In Babylon the neophyte was told: “The price of purification is a tall palm tree.” Only when he had purified his desire nature did the Lord shew Moses a tree which when cast into the waters caused them to become sweet, and there he made for them a statute and an ordinance of purification. There he proved them.

Israel means “the chosen ones,” as well as the regenerated ones. They are all tried and tested to see if they are ready and willing to leave the Wilderness of Shur and the Red Sea of generation to find the waters of life that are sweet through the love and purity of living the life of regeneration.

Humanity is still wandering between the Red Sea and the Wilderness of Shur, and like the Israelites of old is still looking and longing for the waters that become sweet only through pure living.

“Before the feet can stand in the presence of the Masters, they must be washed in the blood of the heart.” And so before we can find the truth that made the waters sweet for Moses, we each must wander a long time in the wilderness of doubt and despair and drink deeply of the bitter waters of Marah. As students of Esoteric Christianity we shall also meet our testing time. We shall all have our opportunity to see the tree that Moses saw and to prove ourselves worthy to turn the bitter waters of Marah into the pure, sweet waters of eternal life.

Our Bible is not only a history of great men and women who lived thousands of years ago, but it is also the textbook of our daily lives. Ours are the same tests, the same temptations, that confronted the Israelites beside the Red Sea, and ours shall be the same victories when we have been proved and found worthy.

Worth-While News

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

Masons of England in the Holy Land

The following clipping is of much interest to Masons and those in sympathy with the Masonic movement, for the site in the Holy Land which has recently been obtained by the Masons forms a sort of connecting link between the Masonic movement and Christianity.

In the early days of the Christian Era, the Church and the Masons were good friends. Later on, however, strife developed between the two on account of their conflicting methods of development. Esoteric Masonry represents the School of Knowledge, which enables its members to advance in evolution through the development of the mind and reason, as the result of which they are enabled to accept moral and esoteric truths and apply them in their daily lives. The Church represents the School of Faith, which abrogates quite largely the right of independent thought on religious matters, leaving that function to a few selected priests and dignitaries of the Church. When the early esoteric members of the Masonic Order began to think for themselves, trouble arose between the two organizations, which has never been entirely overcome.

During the present year the English Grand Priory of the Knights of St. John have been able to acquire the freehold of a small portion of the historic site connected with their Order in Jerusalem. This forms the first re-entry into possession of any territorial tenure in the Holy City since the Order finally quitted its precincts in 1188. It was in the preceding year, on Friday, October 2, that the famous Sultan Saladin entered Jerusalem in triumph, following in natural sequence to the disastrous

battle at Hattin, on the Sea of Galilee, three months before. On that day the Knights lost their great hospital at Jerusalem, but were allowed to leave ten members of the Order to carry on for a further year. This exceptional treatment on the part of a Mohammedan ruler was due, so says tradition, to a visit paid by the great Oriental conquerer in disguise, long before his victorious hosts occupied the city. Saladin had imitated the great Caliph, Harun-al-Rashid, disguised himself in humble garb, and tested the treatment meted out at the hospital to indigent sufferers. It was the result of his personal experience that caused him to make so striking an exception in favor of the "Hospitaliers" as they then were generally called. A German visitor in 1160 records the fact that there were then 2,000 sick in the wards of the hospital. In 1177 the reigning Grand Master notes the reception of 750 wounded in the Ramleh battle; while at this moment, close upon the heels of the old Order's resumption of activity, 900 civilians already are under treatment.—*Bulletin Oakland Scottish Rite Bodies.*

Amount of Blood in a Man

The amount of blood in the human body is a matter of much interest to the physical scientist. Blood is also of much interest to the occult scientist for the reason that the ego operates through the blood, and through it carries on or directs the subconscious processes of assimilation, respiration, circulation, etc. "Blood is a most peculiar essence," and has occult properties which the ordinary person knows nothing of. Its possession by another entity gives that entity certain powers over the individual from whom it is taken. That is why Mephistopheles wanted the contract with Faust to be signed in the latter's blood. It is interesting to note the methods by which physical scientists determine the amount of blood in the body.

Until recently, our knowledge of the volume of the circulating blood of man was based primarily on observations of the blood volume of animals, says an editorial writer in *The Journal of the American Medical Association* (Chicago). The amount has

been variously estimated in figures ranging from one-twentieth to as much as one-third of the weight of the body. More precise information is obviously desirable from a clinical point of view as well as for purely scientific studies. He continues:

"Considerable progress has been made since the introduction of the dye methods for determining blood volume, about a decade ago. Certain sources of error have been ascertained and a large number of dyes have been subjected to critical study to ascertain the reliability and practicability of their use. The fact that blood from different species may behave differently toward the same substance has called for caution; and unanticipated errors have been discovered. It is shown to be essential that the blood of the person examined be completely mixed with the dye injected by a suitable routine of muscular movements. The total blood volume of a series of healthy men was found to average 4.9 per cent (or approximately one-twentieth) of the body weight, with individual variations ranging from 4.2 to 5.9 per cent. The withdrawal of a quart of blood (approximating one kilogram, about two pounds) represents about 1.4 per cent of the weight of a 70 kilogram man, or more than one-fourth of his circulating fluid. Such information is highly important at a time when blood transfusion has become an every-day clinical procedure."—*Literary Digest*.

Can the Earth Support Future Population?

From time to time we see sensational articles in the newspapers stating that the population is rapidly approaching the point where the earth can no longer support it. These alarms are unnecessary, and have no real foundation in fact. When we learn to develop the latent possibilities of the material of which the earth and its atmosphere are composed, we shall be able to provide a hundred or a thousand times the sustenance which is required and used by mankind at the present time. Physical matter is merely spirit in a condensed state. Spirit is omnipotent. There is nothing which it cannot accomplish. Therefore physical matter has the latent possibilities of omnipotence, and therefore when we find out how to release its latent power, we shall be able to create in unlimited quantities everything that we require. We shall then no longer have to depend en-

tirely upon the slow processes of plant and animal growth to provide us with food and the materials from which to construct clothing, houses, et cetera. Therefore we may say that such alarms as are voiced in the following clipping are totally unfounded.

"The world under present conditions will double its population about every sixty years, Dr. Victor E. Levine of Creighton University, Omaha, declared in addressing the Nebraska Academy of Science at Bethany, a suburb.

"Within three generations there will be a population of seven thousand million," Dr. Levine said, "or two thousand million more than the earth can support."

"What is our future?" he asked.

"Will the scientists meet the situation of inadequate food supply by synthesizing foods for life, or shall we let matters alone and allow European and American civilization to drift into the condition that the Far East itself is in—a seething mass of discontented humanity, struggling for a hand-to-mouth existence?"

"Although the birth rate is decreasing," he said, "science has lengthened the average life by twenty years."

An Electrical Fish

Nature is very wonderful in her provisions for all the multitudes of creatures which she has devised to carry on the processes of evolution. Here is a fish that has been proficient in the use of electricity for thousands, perhaps millions, of years before man finally woke up to the fact that there was such a thing as electricity, and slowly and laboriously learned how to harness it and utilize its power.

Professor Ulrick Dahlgren of the Department of Biology at Princeton University today described a fish which is capable of discharging fifty volts of electricity, discovered by him.

This fish is the astroscopus, or stargazer, so named because its eyes are on the upper part of its head. Five other groups of electrical fish are known.

The stargazer is found along the Atlantic Coast. It rests on sand bottoms and frequently under the sand. It employs the electrical discharge to ward off other fish. The electrical shock comes from the eyes of the fish. The source of the discharge, Professor Dahlgren found, was in two masses of grayish transparent tissue contained in wide, deep wells in the skull.—*The New York Times*.

Question Department

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

BY JOSEPH DARROW

Can Souls Be Lost?

Question:

Is there any such thing as a lost soul? Is it possible for a person to sin to such an extent that he is beyond redemption, and must therefore either suffer in hell through eternity according to the orthodox version, or be annihilated according to some occult doctrines?

Answer:

There is no such thing as a lost soul, if you mean thereby a lost spirit. The spirit or ego, is part of God and therefore immortal. Hence it can never be annihilated or lost. Neither can it be compelled to remain in hell forever. The ego during the ages of involution has crystallized about itself a personality consisting of four vehicles, namely, the physical body, the vital or etheric body, the desire body, and the mind or mental body. The personality has a will of its own and frequently uses it contrary to the laws of the cosmos, therefore bringing upon itself penalties which the violation of all cosmic laws produces. Then suffering follows, as a result of which the ego is usually enabled to get a better grip upon its lower vehicles so that it may guide them better the next time.

Occasionally, however, a personality becomes so strong, so self-willed, and so fond of self-gratification that the ego cannot control it, and it finally breaks away from the control of the latter. If it is seen that the ego has hopelessly lost its opportunity of mastering this particular personality, the bridge of mind between the ego, or Higher Self,

and the lower vehicles is broken. Thus the personality is cast off, after which it slowly and painfully disintegrates. It has refused to serve the purposes of evolution, and it is therefore useless. The seed atoms are taken away from the ego at this time by the Recording Angels so as to prevent it from coming to rebirth again. Then the spirit, having been shut out of further evolution for the time being, proceeds through the moon and the planet Saturn to chaos, that is, the Third Heaven, located in the Region of Abstract Thought, and there it awaits the beginning of a new Day of Manifestation and the entrance of a new life wave of Virgin Spirits upon a course of involution and evolution. This it joins and begins again the work which was interrupted in its previous earth lives.

Let it be noted particularly, however, that all the benefits of its experiences in the former Day of Manifestation with the preceding life wave are not lost. There is a record upon the Life Spirit, the second principle of the ego, of every act and scene in every one of our earth lives. This record is imperishable. It continues throughout all eternity. When the ego starts work with a new life wave, it carries with it this record of its former lives, and this puts it far ahead of the Virgin Spirits who are just beginning their involution. The case is somewhat analogous to that of the pupil in school who fails at the end of the year in his grade examinations and is compelled to go back and take that year's work over again. He starts with younger pupils, but what he learned in the preceding year gives him an advantage over them.

However, the ego who fails in one term of life's school and is required to go back and start with a new life wave of Virgin Spirits never feels at home with them, and he never has the complete harmony in his environment which he would have had if he had worked a little harder in the preceding Day of Manifestation and succeeded in passing his cosmic examinations.

Therefore it may be seen that there is no such thing as a lost spirit. But it is a terrible thing to lose one's place in evolution, the greatest calamity that can befall a spirit, because it means the loss of millions of years and all the soul power that would have been developed during that period. Therefore it behooves us to exert ourselves to our utmost capacity to learn and apply life's lessons of knowledge and love so that we may not fall behind.

*What Happens Immediately after
Death?*

Question:

Will you please give me a little detail information as to just how the life panorama is reviewed immediately after death, and what happens to the average person from the instant of death until the funeral is over and the soul enters upon its purgatorial existence?

Answer:

The review of the life panorama begins very shortly after the heart ceases beating, at which time the ego together with the higher vehicles passes out through the top of the head by way of the pneumogastric nerve, and hovers over the dense body, still connected to the latter by the silver cord. The panorama was impressed upon the reflecting ether of the vital body during life. Every act and scene and thought was recorded. This panorama begins to unwind before the view of the departed in a direction opposite to that in which it was created; that is, the scenes immediately preceding death are first reviewed, then those which came earlier, finally reaching those which

occurred in childhood. The panorama unrolls in reverse direction for the reason that death is the reversal of life; that is, all the processes of death and post-mortem existence are the exact reverse of those of life in the physical world. The object of life here is to obtain experience in matter. The object of life hereafter is to assimilate that experience and extract its spiritual qualities in the form of conscience and right feeling. A spiritual force resides in the archetype of the vital body which is set into operation immediately after physical death, and this causes the panorama to unwind in the manner noted.

The magnetic attraction of the panorama is ordinarily sufficient to focus and hold the attention of the ego upon it. Marked disturbances, however, such as the wailing of relatives or the commotion on a battle field, may exert a greater attraction upon the ego than its panorama, and therefore its attention may be deflected from the latter to the former. Then the etching of the panorama into the desire body is interfered with, and the ego may lose a part of it. If this occurs, its post-mortem experience will be more or less incomplete.

At the moment of passing from the physical body the ego is ordinarily met by relatives or helpers on the other side whose function it is to induct it into its new surroundings and instill in it a feeling of peace and security so that the review of the panorama may not be interfered with. When the ego passes out of the body, it ordinarily becomes able to see the sights around it in the invisible world as well as the panorama itself. Sometimes these sights are of a very disturbing or even alarming nature, and if the ego were not protected somewhat from them, the panorama would be interfered with. So the appearance at this stage of relatives or others with whom the person had attachments in earth life is a great help in giving him poise. Then the panorama claims his attention, and this continues until the vital body col-

lapses, at which time the silver cord is broken, and all connection with the past earth life is ended. The person now enters upon his purgatorial experience previous to rising into the higher regions of the spiritual worlds.

When there is disturbance around the body, the case is quite closely analogous to that of a person in a theatre watching a drama being enacted upon the stage and at the same time being surrounded by people who persist in chattering and thereby interfering with his concentration. The characters on the stage exert a magnetic attraction upon him to hold his attention by virtue of his *interest* in the drama which they are portraying. But if people shout in his ear, in spite of his desire to give his whole attention to the stage he is not able to do so, and therefore he loses a part of the drama.

Letting the Vivisectors Live

Question:

Why doesn't God exterminate the vivisectors? They are practicing extreme cruelty, and therefore it does not seem logical that a God of love should permit them to live.

Answer:

Man was placed on earth in the present scheme of evolution for the purpose of teaching him the difference between good and evil and how to master his lower vehicles or personality so that he may eventually gain complete self-mastery, voluntarily choose good instead of evil on account of its superior benefits, and thus perfect himself spiritually so as to rise to higher planes of evolution. In the beginning he started with no knowledge and no experience of conditions in this concrete world of matter, and of course he made numerous mistakes and is still making them. Nothing else could be expected. We do not expect a kindergarten child at the expiration of the first term to be able to pass the examinations of a university student, neither do we expect kindergarten mankind to have all the qualities and powers of supermen at this stage.

Cruelty is one of the mistakes which man in his early evolution makes. In the beginning of any plan of evolution the egos taking part in it are very likely to be cruel. They have not yet learned the fact of the fundamental unity of each with all nor the qualities of compassion and altruism, therefore they blunder into cruelty. That is no reason why they should be killed. The great Law of Cause and Effect will bring them due punishment at the proper time. This law is based upon the fact that every time we perform an act, it sets into operation a force which eventually comes back to its originator, bringing to him the effects which it has generated on its journey. If that force was good, then the effects which come back to him are good; if evil, the effects are evil. The working of this law is purely automatic, and in a purely automatic manner it teaches us the lessons which we have not yet learned.

If the vivisector were killed, he would have no further opportunity of learning the fact that cruelty is opposed to the laws of nature, and no further opportunity of perfecting himself. Therefore it is necessary that he be allowed to continue until the Law of Cause and Effect arrests him in his career of evil; and we may be perfectly sure that this will come in due time and at exactly the right time so as to produce perfect balance of all the forces involved and therefore the most perfect results possible under the circumstances.

The vivisector, though in many cases actuated by good intentions, is laboring under the delusion that he can obtain real truth regarding physiological processes by cruel methods of animal experimentation. But the extreme spiritual inharmony thus created will automatically act as a bar to prevent his success, and the net product will be delusion instead of truth. Animal experimentation which does not involve cruelty or injury, however, is legitimate, and may be productive of new knowledge of value, but vivisection does not come in this class.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Personal Experiences with Astrology

BY BESSIE BOYLE CAMPBELL

THE GREAT sea of vibration in which we live and move and have our being is governed by God's just laws, which often work automatically. The science of planetary influence is called astrology. Max Heindel has written that "the stars are God's ministers." The proof of the truth of this science lies in the accurate predictions of the future which may be made by qualified investigators.

The indications in my horoscope have all come true. A number of years ago I saw that at a certain time my Venus would progress to a conjunction with my radical Saturn, which indicated a season of sorrow. While this conjunction lasted the ones dearest to me passed into the beyond—my son, my mother, Ella Wheeler Wilcox, and my dear teacher, Max Heindel. At this time my progressed moon was also passing through the sign of sorrow, Pisces. I was as sad as the aspect indicated because I did not know then, as I do now, that they were all nearer to me after they had dropped the mortal coil than before.

There was a lively discussion recently at Mt. Ecclesia as to whether one can rule his stars. A number of students thought they could, but I must admit I do not rule mine. In fact, as I look over my past in the light of astrology, I find I have done just what the big progressed aspects showed I would do from the time of my birth. For instance, when my progressed Mars came up to my radical sun and Venus, I married (at the age of eighteen years). Since then I have studied hundreds of horoscopes, and I have noticed that this aspect is the one that is responsible for a large percentage of marriages. Another popular aspect that indicates many weddings is the sun and Venus in aspect. One bachelor, I was surprised to find, had a wedding when the progressed Mars made a trine to his radical moon, and another married when his progressed moon made a trine to his radical Venus. It is easy to prove astrology to a person by pointing out when the aspects indicated his heart affairs.

Through every year of my life I can see the aspects which if they could talk

might say, "I told you so." For instance, I had three years in which my head was in the clouds, I made much progress, my health was radiant, and my constant mental attitude was happy and aspiring. Those conditions were shown by the progression at that time of Uranus to a trine of my radical sun. I have just weathered a conjunction of Saturn and the sun which brought tribulation, self-pity, and melancholy almost equal to those of Job, described in his lamentations. He probably did not know that Saturnian vibrations were causing his lowered vitality and doubt or that Mars might be blamed for his boils.

If you want to know when to get into your storm cellars, mark down the time of adverse transits to those of your radical planets which are badly aspected; also the month succeeding the new and full moons which fall in square, conjunction, or opposition to these planets.

It happened at one time that I had three dentists' charts to read. I was surprised to find they all had Mercury square to Saturn, showing that their nerves would be strained in their work or that they would work with nervous people. One of them told me his nerves were the one weak link in his body. He intuitively took the mild exercise in the open air necessary to keep fit. Another professional man's horoscope showed great emotional strain, and likewise intuitively he took the proper antidote, namely, comic "movies," which gave him rest. I believe that moving pictures have made their appearance at the right time to relieve the present great nervous tension of the masses.

The horoscope is a fountainhead of individual information. Astrology should be taught in the public schools. Its study is a joy to those who possess *moral courage* as Arthur Brisbane defines it: "It is a quality that enables you to control yourself, criticize yourself, and correct yourself."

People often say to me, "Don't you think you get negative suggestions from the study of your own horoscope, per-

haps fearing the worst?" I think I did that very thing until I learned to count all the good aspects in operation at the same time the squares were due and measure the offsetting beneficial vibrations working at the same time. Max Heindel once told his class to put their horoscopes in the bottom of their trunks and leave them there, perhaps for the reason mentioned above. A friend of mine objected to looking up her transits, saying: "Oh, that is the same as crossing your bridges before you get to them." Still a general must plan his moves before the battle.

By looking in the ephemeris I have noted the aspects operating when my friends received painful sunburns at the beach. These usually resulted from transits of Mars in adverse aspect to their radical sun. The burns might have been avoided with the help of a little astrological advice. The transit of Mars in conjunction with my radical Mars has often brought me powerful temptations, but these I have been able to resist since I have become able to see a little of the workings of destiny from behind the scenes and the time when the battle was due between the higher and lower natures. It is interesting to note results when Jupiter transits your eighth house. If he is well aspected in your radical chart, he will very likely bring you a legacy at that time, at least that is what occurred when he journeyed through my house of legacies last year.

I have never gone against my knowledge of this science without regretting it. This summer I purchased under adverse aspects a pair of slippers for my baby. They fitted, and I was satisfied in every way with them, but the first time she wore them some friends took her to the beach, and she lost one of them, which we never found. A fellow student was looking over my horoscope lately and said, "I know what you suffered when you went through that five-year adverse aspect. I went through the same one a few years ago; it brought a great emotional struggle." I understood the situation just as if she had said, "Oh

yes, I had the same disease that you had."

Mrs. Aimee McPherson, the noted evangelist of Los Angeles, was reported last summer to have been drowned. A careful examination of her horoscope by an astrological student revealed, however, that there was little probability of drowning, and moreover that she was probably not dead. It also showed that September 1926 would be a very adverse period for her. These findings were later borne out by the facts.

I have had the number of children that my birth chart indicates for me. I moved to Oceanside, Calif., and near the Headquarters of the Fellowship when my progressed moon came to a conjunction with my M. C., showing then an opportunity for spiritual advancement. Since I have been here, I have been able often to go to Headquarters for comfort, inspiration, and healing.

Max Heindel wrote: "We are born into the physical world to continue our labors of a previous life, to keep the appointments there made with friend or foe, to reap the joy or bear the sorrow which is the fruitage of our former existence on earth." I have met friends from a former life when the benefics progressed through my eleventh house and when the new moons fell in close trine aspect to my radical Venus and sun.

In the "Rays" of 1920 I wrote, "What the Study of Astrology Has Done for Me." I can now say that above all things I value the comfort which I obtain from the knowledge I have of this science. I thought then I had reached the pinnacle of suffering and of enjoyment, but I know now that I am just beginning to learn to feel.

Looking ahead at the aspects in one's horoscope is quite different from living through them. It is often similar to living through a severe winter in order to get to spring.

In "*The Message of the Stars*" occurs this passage: "The destiny shown by our horoscope is of our own making in past existences." The adverse aspects show

where we failed in our past life. William Jennings Bryan's horoscope shows an aspect which indicates that he drank heavily in a former life, so when he lived upon earth this last time, he fought for prohibition. When we read the horoscope of a person, we should never accuse him of having the faults indicated by his squares and oppositions, since only the tendencies toward them are shown.

It is interesting to note that the transits of the sun bring lifts very often into one's life. An agent of mercy comes to me every summer in the last days of August when the sun transits her radical sun and my radical Jupiter. Corresponding vibrations which bring benefits are set into operation at times when the transits affect harmoniously both the persons involved. For instance, I always see or hear from friends when the sun transits in trine to both their radical sun and mine. Happy and unhappy days can be marked out years in advance by taking the transits into consideration. Recently my little girl had four transits operating against her on one day, so I told her to be careful in every way at that time. She answered, saying, "Oh, the stars do not affect me, and if they did I would rule them." I did not answer until the next day when she cried and announced that she had sprained her ankle. One time when four planets squared my Saturn by transit for three days, I was called to assist a badly hurt person. The sight of the wound caused me to faint, and I fell, cutting the back of my head so that three stitches were needed for it.

Experiences with astrology such as these, extending over a period of fifteen years, make me value its truth above that of all other studies.

1927 Ephemeris

The Rosierucian Fellowship ephemeris gives the planets' longitudes, latitudes, and declinations for the year 1927; also the New and Full Moons, and information about Eclipses. 25 cents postpaid.

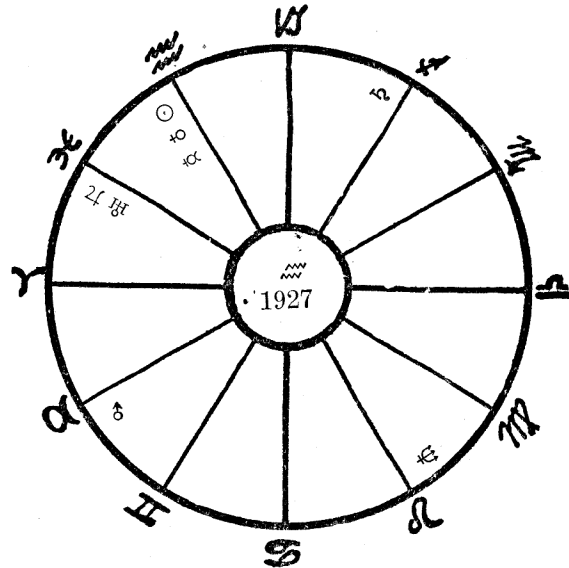
The Children of Aquarius, 1927



A Character Delineation of the Children Born between January 21st and February 19th, inclusive, 1927.

The children of Aquarius are usually retiring, serious, and of a kindly nature, preferring a life of seclusion. They are attracted to literary and artistic pursuits, and are as a rule of a pleasing personality and attract many friends, Aquarius being the natural eleventh house sign, the house of friends. The Aquarians are very loyal to their friends. A life of seclusion is often denied them and they waver between the two principles, solitude and sociability. They crave to be alone, yet are often drawn to seek the companionship of friends. The Aquarian is also inclined to gloom and discouragement, yet he can if he is brought into the right environment be most entertaining, for Aquarius is ruled by two planets, the serious, gloomy, and pessimistic Saturn, and the emotional, advanced, and original Uranus. The Aquarian child responds at times to one and at other times to the other of these two planets.

The developed Aquarian is usually poised, self-controlled, having mastery over both mind and body, and for this reason Aquarians often become the servants of humanity—not servants as the term usually is applied, but in the sense of being ready to sacrifice themselves upon the altar of service. The Aquarian makes a very willing and efficient worker in the cause of justice and the uplift of man. He is happiest when he can live up to the symbol of his



sign, the man pouring the water of love or life upon humanity.

The children born this year during the time when the sun is passing through this sign will have keen and well-balanced minds, for Mercury is in Aquarius between January 24th and February 9th, and is in mundane sextile to Saturn, which will give depth and balance to the mind, also good reasoning powers. Jupiter is passing through his night sign,

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

Your Child's Horoscope

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

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

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

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

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

ELOISE S.

Born June 5, 1913. 5 P. M.

Lat. 11 N., Long. 123 E.

Cusps of the Houses:

10th house, Leo 29, Virgo intercepted; 11th house, Libra 1; 12th house, Scorpio 2; Ascendant, Scorpio 27-30; 2nd house, Sagittarius 26; 3rd house, Capricorn 26.

Positions of the Planets:

Jupiter 16-24 Capricorn, retrograde; Uranus 7-19 Aquarius, retrograde; Mars 21-33 Aries; Venus 2-42 Taurus; Saturn 8-26 Gemini; Sun 14-04 Gemini; Mercury 18-17 Gemini; Moon 21-00 Gemini; Neptune 24-14 Cancer.

When we read the message which is written within this book of life, this horoscope, we find one who has sown seeds in past lives which have now grown into the making of an intellectual career. Mercury, the planet of reason, is in its own sign of Gemini in the 7th house, in conjunction with the ruler of the Mid-heaven, the sun, also in conjunction with the moon, which is the ruler of the 9th house, the house of law. Eloise should be very efficient as a stenographer in the office of a lawyer, also as court stenographer. She would be very efficient in operating a typewriter or a linotype, or as typesetter in a publishing house.

This horoscope is unusual in that there are four planets, namely, Uranus, Mars, Venus, and Mercury, all strongly placed in their home signs, where they have greater strength and freedom of expression than elsewhere. Mars, the planet of dynamic energy, is in the 5th house, which rules publishing houses, and in Aries, sextile to the sun, Mercury, and the moon. This will give much energy and a desire for action along Martian lines.

Mars, however, has another side, which should not be overlooked. His influence in Aries, his home, is powerful either for good or evil. We find a square of Mars to Jupiter and Neptune. Neptune is in the 9th house in the watery sign of Cancer, which has rule over the stomach, and Jupiter rules the arterial blood and the liver. Neptune in Cancer afflicted usually expresses itself through an unnatural appetite. Children with these aspects do not care for a natural or normal diet, but prefer sweets, chocolates, and all manner of artificial foods and drinks. They may become too fond of soda fountains, which in time may undermine their health.

Another adverse aspect in this chart is found in a very powerful Uranus in Aquarius square to Venus in Taurus. These fixed signs, with both planets in their own homes, indicate romantic attachments, seductive influences from the

opposite sex; but a saving influence is found in Saturn, the balancer, the planet of restraint, which is trine to Uranus. This aspect will save the girl from dangers, and will have a tendency to keep the Uranian influence in check.

HENRY CLINTON St. J.,

Born September 13, 1920. 1:12 A.M.

Lat. 33 N., Long. 117 W.

Cusps of the Houses:

10th house, Aries 14; 11th house, Taurus 19; 12th house, Gemini 24; Ascendant, Cancer 25-24; 2nd house, Leo 18; 3rd house, Virgo 13.

Positions of the Planets:

Neptune 12-42 Leo; Jupiter 3-44 Virgo; Saturn 15-42 Virgo; Sun 20-16 Virgo; Mercury 24-03 Virgo; Moon 1-08 Libra; Venus 9-44 Libra; Mars 5-32 Sagittarius; Uranus 3-01 Pisces, retrograde.

Henry has the watery and psychic sign of Cancer on the Ascendant. Cancer children are very sensitive and timid; the feelings are easily hurt; especially with the sun in Virgo, another sign which expresses similar tendencies. The body of such a child is extremely sensitive to outer impacts, and is unable to stand any great physical strain.

With Mercury, the planet of reason, at home in its own sign of Virgo this boy will be inclined to mental work, and will have a desire to delve into scientific subjects. Saturn and the sun in conjunction with Mercury, will give a tendency to slow up, but also a leaning towards the deeper type of scientific investigations and a tenacious holding on to a thing until it has been entirely mastered. Work in journalism or a vocation where he can express himself through writing should be encouraged. With the moon in conjunction with Venus in Libra in the 3rd house he will be gifted with a large and flowery vocabulary, which is a wonderful asset in speaking or writing.

With Mars in Sagittarius in the 5th house, the house of pleasures, square to the impulsive Uranus and also to Jupi-

ter, there is a tendency to accidents, especially during games or sport or through horses, which should be guarded against. This same planet Mars with its aspects tends to lead to pleasures and games of chance which might entail heavy losses.

To get the very best out of this boy we would advise the parents to begin early to teach him to express himself through writing. They should hold the thought of journalism before him, for according to all indications he would make his mark in the world along such lines.

He should be taught deep breathing, chest expansion, for with Jupiter square to Mars and opposition to Uranus in common signs, there may be a tendency to coughs and colds, which may be overcome if the boy is taught the laws of health.

VOCATIONAL

ADAH LANGHORNE H.

Born June 4th, 1905. 2 P. M.

Lat. 55 N., Long. 2 W.

Cusps of the Houses:

10th house, Cancer 9; 11th house, Leo 15; 12th house, Virgo 14; Ascendant, Libra 6-36; 2nd house, Scorpio 0; 3rd house, Sagittarius 1.

Positions of the Planets:

Mars 9-26 Scorpio, retrograde; Uranus 3-02 Capricorn, retrograde; Saturn 2-50 Pisces; Venus 3-08 Taurus; Jupiter 20-27 Taurus; Mercury 22-53 Taurus; Sun 13-15 Gemini; Moon 28-58 Gemini; Neptune 6-57 Cancer.

The one great lesson which the soul that is expressing itself in the physical body indicated by this chart has to learn is the value of money and the conservation of it. As long as we have to live in this world of form, money will be necessary. The lack of "filthy lucre" may at times severely handicap us in the acquiring of knowledge or the obtaining of the necessary comforts of life. With Mars in its own sign in the second house, the house of money, opposite to Venus in Taurus, the indication is that there is a

desire to spend money lavishly on self and self-adornment. But there are a number of planets and aspects that are very favorable to the overcoming of this opposition. Venus is the ruler of the horoscope and to a very great extent will have a strengthening influence upon the life of the native. Venus is in her home sign, Taurus, where she indicates a musical and artistic nature, a lover of beauty and harmony. Venus is sextile to the idealistic planet Neptune, also trine to the original Uranus. Saturn comes in to bring his balancing influence by being sextile to both Venus and Uranus. There is a wonderful lot of trines and sextiles between five planets, namely, Mars, Uranus, Saturn, Venus, and Neptune. This will give the native an artistic and musical nature, which should express itself in an unusual and advanced way—through the decorative arts, the design of styles, or stringed instruments such as the harp or violin. The progressed sun will be crossing the place of the radical Neptune and Midheaven from 1929 to 1933, and during this period the progressed moon will also reach a conjunction with the six planets which are located in the 8th and 9th houses. This will be a very vital period in this girl's life, and we hope she will take advantage of every opportunity which may present itself during this most interesting epoch.

CHILDREN OF AQUARIUS, 1927.

(Continued from page 82)

Pisces, which will give generous and humanitarian tendencies. This planet will radiate its best qualities to the children who are born during the period between January 30th and February 12th, when Venus, the goddess of music and mirth, will add her influence by a conjunction with Jupiter. This will give talent for music and art.

We wish to stress strongly one vital point in this month's horoscope in order that the parents may guard against the following affliction. Mars is in Taurus, the sign of its fall, where this planet of Lucifer is apt to show his very worst

side, where he is jealous, bombastic, sometimes overbearing. He is prone to cause gourmandizing, for in Taurus Mars is gluttonous and very stubborn when his appetite is interfered with. If these children are permitted to overeat, it may at times cause complications, for with Saturn in Sagittarius, square to Venus and Jupiter in Pisces, there is a tendency to colds and coughs, also sluggish circulation. It would be well for the guardians of these children to remember the old maxim that a stitch in time saves nine, and to teach them to overcome any tendency to overeat.

Mt. Ecclesia Welcomes Guests

In Rose Cross Lodge there are comfortable rooms with electric light and baths. The cafeteria supplies good vegetarian food, and the evening study classes furnish worth-while instruction and entertainment. Special rates are made to members of the Fellowship. Both they and those of the general public who are interested in our work will receive a cordial welcome whenever they come to Mt. Ecclesia.

*The Rosicrucian Fellowship,
Oceanside, California.*

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

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

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from January)

- Q. What people among the original Semites rebelled against their leader?
- A. The Jews, of whom the great majority are still governed more by the Atlantean faculty of cunning than by reason. In them the race feeling is so strong that they distinguish only two classes of people, Jews and Gentiles.
- Q. What condition has this brought about?
- A. They despise the other nations and are in turn despised by them for their cunning, selfishness, and avarice.
- Q. What is stated regarding their charitableness?
- A. It is not denied that they give to charity, but it is principally, if not exclusively, among their own people and rarely internationally.
- Q. What exceptions are noted regarding this?
- A. The earthquake disaster in Italy and the San Francisco disaster. In such cases the inner spiritual nature of man becomes more in evidence than under any other circumstances, and the close observer may then discern the trend of evolution.
- Q. What fact becomes manifest from such disasters?
- A. That though in the stress of ordinary life our actions may deny it, nevertheless at heart we know and acknowledge the great truth that we are brothers and the hurt of one is really felt by all.
- Q. What do such incidents point out?
- A. The direction of evolution. The control of man by reason must be succeeded by that of love, which at present acts independently of and sometimes even contrary to the dictates of reason.
- Q. What is the cause of this anomaly?
- A. This arises from the fact that love, at present, is rarely quite unselfish and our reason is not always true.
- Q. What will occur in the "New Galilee," the coming Sixth Epoch?
- A. Love will become unselfish and reason will approve its dictates. Universal Brotherhood will then be fully realized, each working for the good of all, because self-seeking will be a thing of the past.
- Q. What will be necessary to attain this end?
- A. It will be necessary to select another "chosen people" from the present stock to serve as a nucleus from which the new race will spring.
- Q. How is this choosing to be done?
- A. It is not to be done contrary to the will of the chosen. Each man must choose for himself; he must willingly enter the ranks.
- Q. Have there been in the past other "chosen people"?
- A. Yes. Before the end of the Lemurian Epoch there was a chosen people, different from the ordinary humanity of that time, who became the ancestors of the Atlantean Races. From the fifth race of those another "chosen people" was drawn, from which the Aryan Races descended, of which there have been five and will be two more.
- Q. What must happen before a new Epoch is ushered in?
- A. There must be "a new heaven and

a new earth"; the physical features of the earth will be changed and its density decreased.

- Q. What is said of the beginning of the next Epoch?
- A. There will be but one race at the beginning of that Epoch, and after that every thought and feeling of race will disappear. Humanity will again constitute one vast fellowship regardless of all distinctions.
- Q. How are races to be considered?
- A. Races are simply steps in evolution which must be taken, otherwise there will be no progress for the spirits reborn in them. But though necessary steps, they are also extremely dangerous ones, and are therefore the cause of grave concern to the Leaders of mankind.

(To be continued)

The Mt. Ecclesia School for Children

Our new boarding and day school for children is now in its fifth month. The system of training which is in use in this school is different in several respects from that used in the ordinary school. The principles of the Rosicrucian philosophy are utilized so as to definitely impress the vital body of the child in the direction along which it should develop. Astrology is used to determine the latent characteristics of the child so as to bring out the good and eradicate the evil. Regular kindergarten instruction is given as well as music, nature study, rhythm, etc. The school is housed in a new and attractive building especially designed for the use of this new department. Children are accepted between the ages of 4 and 7 years.

Tell your friends about the existence of this New Age school so that its facilities may be made use of as far as possible.

For further particulars address,

THE MT. ECCLESIA SCHOOL FOR CHILDREN
The Rosicrucian Fellowship,
Oceanside, California.

Rosicrucian Sunday School Lessons

We have just issued the second of the series of Rosicrucian Sunday School lessons, namely, those covering the month of Aquarius, from January 21st to February 19th inclusive. These lessons are designed to teach the principles of the Rosicrucian philosophy to the children in a form which they can easily assimilate. This we believe is destined to be a very important part of the Rosicrucian work, and therefore we earnestly request the cooperation of our students, both in local Centers and in homes, to make this work a success. Classes may be conducted in private homes when there is no local Center in the vicinity. The lessons are furnished at 15 cents each or \$1.60 per dozen. There is also a Manual of Instructions accompanying them, price 10 cents.

Let us hear from you as to the possibility of starting a Rosicrucian Sunday School class in your locality.

The Rosicrucian Fellowship,
Oceanside, California.

Rosicrucian Prayer Card

We have the Rosicrucian Prayer which is used in the Rosicrucian Temple Service printed on a very attractive blue card, trimmed with gold, with the Rosicrucian Emblem and the Caduceus also printed in gold. The size of the card is 5 in. by 7 in. This makes a very attractive gift. The price is 10 cents each.

The Rosicrucian Fellowship,
Oceanside, California.

Lecture No. 6 for the Blind

Lecture No. 6 of our Rosicrucian Christianity Series entitled, *Life and Activity in Heaven*, has been transcribed in Braille, grade 1½, by one of our members, Mrs. Lida E. West. Lectures Nos. 1 to 5 inclusive have been previously transcribed. We will loan any one of these lectures to you for a month for the use of any blind person with whom you are acquainted.

The Rosicrucian Fellowship,
Oceanside, California.

Children's Department

The Little Brother

BY K. WIGGINS

(Continued from January)

HOPING THAT Mrs. Gray would not discover this fresh development of the child's ill health, she determined to take her out of the room as soon as she could. But the mother had seen, and presently she burst out:

"Jessy, for goodness' sake keep still or get out of my sight! No, don't go," as the child made worse contortions in her efforts to rise from her seat; "wait until after the doctor has been here. He is coming, isn't he, Mrs. Hicks?" she asked anxiously.

"Yes, he will be here at any minute," said her friend; and she did her best to stand so as to screen the child from her mother's sight.

After the doctor had arrived and had finished his examination of the sick woman and given instructions to the kind friend who was looking after her, Mrs. Gray said:

"Doctor, I wish you would look at little Jessy there and tell me what is the matter with her."

The doctor had noticed the telltale twitchings, and could read the nervous temperament in the child's wide eyes and frail form.

"Chorea," he said to himself, and to the mother: "A delicate little flower, Mrs. Gray. Let her be in the sunshine all day, and keep her as happy as possible," and he smiled reassuringly at the little girl. Then for the mother's ears alone he said: "Take care that nothing shocks or frightens her."

When Mrs. Hicks followed him downstairs she said:

"It's St. Vitus' dance little Jessy has got, isn't it, Doctor?"

"Yes," he said, "but don't speak of it either to the child or her mother, and

keep her out of her mother's sight as much as possible, as she is not in a fit state just now to exercise much patience with the little girl in her nervous condition."

"I understand, Doctor," said Mrs. Hicks sympathetically, and she made up her mind to keep Jessy with her until her father was at home, so that the two invalids would not irritate each other. The poor have a beautiful, nonself-conscious way of helping one another!

Poor Jessy was now a pitiable object with her uncontrolled limbs and awkward twitchings. Her father would carry her about in the warm summer evenings when his work was done, and in the daytime she lay in a big comfortable chair in the cottage garden watching those dusty fellows, the velvet bees, as they blundered in and out of the flaming nasturtiums that were gradually covering the garden fence. She was not unhappy, but she did not laugh like other children, though she would smile shyly at her little friends when they stopped to offer her a picture book to look at, or to tell her about the new calves at the farm or some other exciting bit of news.

As the weeks went by, it became quite a familiar sight to see the frail little girl lying out in the sunny garden, or being carried about in her father's arms in the evenings. The children going to school would wave their hands to her and shout a merry greeting; the old white donkey would stray across the road from the common and gaze over the low fence at her—or perhaps at nothing—for hours at a time; and every passer-by had a smile for the pretty, patient little creature.

One evening after a day of steady rain, which meant that Jessy had been penned

up in the little living room of the cottage all day, Mr. Gray had the child on his knee and was trying to entertain her by showing her the portraits in the big old family album. Tommy stood near to overlook, and was giggling with amusement at the quaint old-fashioned pictures in the opening pages—the stiff poses, the primly dressed hair and waspish waists of fifty years ago. Towards the end of the album they came across the photograph of a little laughing-faced cherub of a boy of about two years. On seeing it Jessie gave a cry, sat up stiffly, put both her hands on the page to prevent it being turned, and gazed rapturously at the photograph.

It was of the little brother that she had loved so passionately during his brief life, and had pined for since his death six months before. The mother had hidden away this photograph, as she could not bear to be reminded of the loss of the little darling of the household.

Jessy continued to gaze at the picture. Her little body was tense with emotion, and she seemed scarcely to breathe. Her understanding father did not speak, and he signed to Tommy also to keep quiet. After a minute or two, which seemed much longer to the two watching the little girl, the child's body relaxed, she took a deep breath, and began with nervous, jerking fingers to try to take the photograph from its place in the album. When this was accomplished with the father's help, she clasped the treasure to her breast, and lay back in her father's arms as though exhausted with her emotions. Presently she fell into a natural sleep. The fair and delicate face became faintly flushed, and the nervous limbs were stilled into rest.

"See, Mother," said Mr. Gray in a hushed voice to his wife, "what a beautiful sleep the little one is having. It will surely do her good."

"She does look more natural," said Mrs. Gray softly, as she bent over the child, "but it would be better for her to be in bed. Take her upstairs and undress her, Tom, that's a good fellow."

So Jessy was carried upstairs, and with gentle practiced hands her father undressed her and laid her in bed. Only when he attempted to take the photograph from her fingers the more easily to slip off her garments did the child rouse.

"Don't take Arthur away," she murmured.

Her father spoke soothingly, and soon the sleeping child was comfortably tucked in between the sheets, with the photograph tightly clasped in her hands and folded to her breast. For the first time in many months she slept soundly all through the night, not waking even when just after midnight the front door opened and shut several times, and stealthy footsteps and hushed voices sounded through the house during the small hours of the night.

Mary rose early in the morning without disturbing her sister, and Mr. Gray went several times into the bedroom to see if she was awake. It was not until after nine o'clock that on looking into the room he saw the little white-robed figure sitting up in bed. As he came in, she turned and smiled brightly, and Mr. Gray saw with surprise and joy that the child appeared in more normal health and spirits than she had been for a long time.

"How is my little girl?" he asked, sitting down at the bedside.

"Oh, Daddy," she said, turning to him an eager face framed in tumbled curls, "I have been with little brother in a lovely place! And he said—" and here she leaned forward with clasped hands, "that he is coming back to us and never going away again."

Mr. Gray felt rather nonplussed at this startling news given so confidently, but he said quietly:

"Tell me all about it, my dear."

"Well, you see, Daddy, Arthur isn't dead at all like the little mouse I found and the poor dog that got killed. He has been in a most lovely place full of light and colors—oh, I can't tell you how

(Continued on page 93)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Common Salt--Its Value in the Blood

BY ELIZABETH A. JACKSON

The following article gives some of the physiological aspects of salt. In this connection we would call the reader's attention to an article published in the January number of the "Rays" entitled, "Shall We Use Salt?" This article brought out the fact that a large part of the salt necessary in the diet may be obtained from the use of vegetables, and therefore it is advisable to use only a little table salt. When one discontinues the use of condiments and unnatural foods, he acquires a natural taste which is a true guide in dietetic matters, and this natural taste will determine the amount of table salt necessary to use in addition to that obtained from vegetables. EDITOR.

THE ORIGIN of the use of common salt is lost in prehistoric times; how far back may be ascertained from the knowledge that the individual human embryo develops in salt water, which fills the space around the foetus in the womb of the mother. This water has been tested and found to contain 0.8 per cent of mineral ingredients, the greater part being common salt. And

can anyone say that the waters of Atlantis in which early humanity, known as the "Children of the Mist," developed had not their portion of salt?

In the animal kingdom it has been found that the vegetable-eating section will travel miles to reach the seashore and the salt wells in order to procure the constituent necessary in the blood to counteract the influence of the potash salts in which vegetation abounds.

In the plant kingdom note may be taken of the growth of vegetation in proximity to the sea, and what exceeds the abundance and the beauty of the flora at the bottom of the salt ocean—proof enough that salt, even at the density at which it exists in sea water, promotes certain forms of plant life, although when present in larger quantities as in the Dead Sea, it is not favorable.

In the mineral kingdom in addition to the large quantities in the ocean, which covers three-fourths of the earth's surface, we find it also in inland seas and lakes, in salt wells, and lastly in huge solid masses of rock salt.

Salt to most people is a simple condiment, yet some look upon the use of it as indicating a depraved taste and a

questionable habit. Nevertheless, from the very moment of its conception human life depends upon the presence of common salt (sodium-chloride).

To give a clearer idea of the function of salt in the blood a description of the red blood corpuscles may not be out of place. In general the blood may be described as consisting of a liquid part called plasma, and of corpuscles, very minute bodies floating in the plasma. They are so small that only a very powerful microscope can reveal them to the human eye. Careful research has discovered that they each consist of a particle of protoplasm without any investing membrane, and formed like a sponge with numerous cellular interstices through which they are able to absorb the plasma or liquid in which they float.

The shape of the red blood corpuscles in their healthy state may be described as that of a disc with a rounded edge and the central part of each flat surface slightly concave. They are soft, ductile, and elastic, and they can adapt their form by elongation to pass through the smallest capillaries of the lungs and other parts of the body. The importance of this ductility will be noticed later. The body of the corpuscle, called the stroma, is of a colorless structure, and is infiltrated throughout by a red coloring matter called hemoglobin, an albuminous compound containing iron. This hemoglobin gives the red corpuscles their chief if not their only function, which is that of oxygen carriers to all parts of the body.

So many suffer from difficult breathing, a feeling of suffocation, and want of air. What is it that diminishes the power of the corpuscles to absorb oxygen? Research has placed on record among other reasons two which are considered the chief: first, an excess of liquid in the blood, especially *plain water*; second, the lack of common salt in the blood.

When a physiologist wishes to obtain blood crystals, that is, the mineral constituents of the blood in crystallized

form, he adds to the blood a sufficient quantity of *plain water*. The immediate effect is the absorption of the water by the corpuscles. They swell, assume a globular form, and gradually dissolve; the hemoglobin is separated from the stroma, and is diffused in the water.

Now the question arises, Can these swollen corpuscles perform in an efficient manner their function of absorbing oxygen and so make possible the oxygenation of the hemoglobin? Practical as well as theoretical considerations require the answer to this question to be in the negative, and justify the assertion that in such a state the blood can only imperfectly, if at all, absorb oxygen. It must be remembered that the corpuscles in their normal biconcave form can pass through the fine capillaries of the lungs only by virtue of their ductility. The principal impediment to the absorption of oxygen by the blood is the abnormal enlargement of the corpuscles caused by a too watery state of the blood.

Strange, is it not, this destructive influence of plain water on the living tissues? Innocent water—the most essential element of organic life—yet it may obstruct life. Pure plain water would exert a destructive influence on the blood and consequently on life did nature not provide the means of checking the process with common salt. To observe this property of plain water and at the same time learn the counteracting, beneficial, life-saving effect of common salt, the following experiment will assist us.

Prick the finger with a clean needle. Press out a drop of blood, and place it on a glass slide under a microscope of sufficient power to enable you to distinguish the red blood corpuscles. They will be seen to be of the shape described above if the blood is in a healthy condition. Add to this drop of blood a drop of plain water. The blood corpuscles will then be seen to swell, their biconcave shape will disappear, and they will gradually assume a spherical shape. A continued absorption of water will cause

the corpuscles to dissolve and to diffuse their hemoglobin and their potash salts in the liquid in which they float. If now before such destruction takes place, a grain of common salt is added to the watery blood, those corpuscles which have not been killed will be seen to resume their former normal biconcave shape—an indication of the power of salt to extract water from them. In those corpuscles in which distention has gone too far, no alteration takes place; they are dead and of no further use as carriers of oxygen. No power on earth nor the skill of any doctor can restore them, and their presence in the blood cannot fail to produce a more or less severe disturbance in the circulation.

The above description will give a little idea of the relation of common salt to the blood. It may be well to notice here the importance of the quantity needed to keep the blood in order. Upon the amount present depends the affinity of the red corpuscles for water. This affinity is normal when the blood has the proper saline density. According to one authority, Prof. Zuntz, this is about 0.75 per cent. He writes: "If the salt is below its normal density in the blood, the absorption of water increases." Hence with a deficient supply of common salt in the blood the corpuscles swell correspondingly.

Salt serves another very important office in the body, namely, to assist the expulsion by way of the kidneys of the effete and used-up nitrogenous and more or less highly poisonous substances which are the products not only of normal but sometimes of imperfect and morbid metabolism in the body. This process of elimination of poisonous organic substances is one of the fundamental conditions for the maintenance of health and life, and it demands a certain amount of salt in addition to what is required in the blood, for like all true workers in a good cause salt gives a portion of itself with the work it has to do. In the expulsion of poisonous matter a certain portion of the salt ingested is carried with it, hence the need to re-

plenish it to ensure its presence in the right proportion in the system. It is indeed a purifier, perhaps the best purifier of the blood. It also regulates the proportion of other ingredients in the blood, especially potash salts.

It may help the memory to put a few salient points on the value of salt into concise sentences for those who are interested further in its use.

Common salt is a continuously component part of the physical organism. It is absolutely necessary for the growth and the continued existence of the human body, and cannot be replaced by any other substance. To fail to supply the necessary amount leads to disease and dissolution of the body.

It enters into and beneficially influences the functions of the vital organs.

It protects the blood corpuscles from destruction, and maintains them in an efficient condition for their important office on which the life of the human body depends, viz., the supply of oxygen to all the tissues.

It assists in the formation of new red blood corpuscles, thus preventing anemia and kindred troubles.

It keeps the albumen of the blood and of the lymph in a soluble condition and prevents the abnormal production of fibrin, thus reducing the tendency to rheumatism, gout, and other forms of disease.

(Concluded next month)

Evolution

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Sliced Bananas and Cream
Whole Wheat and Date
Mush
Cream Biscuits
Cereal Coffee or Milk.

—DINNER—

Pea Soup
Individual Lemon Squash
with Cracker Stuffing
Candied Sweet Potatoes
Entire Wheat Bread

—SUPPER—

Banana-Cabbage Salad
Cinnamon Buns
Chocolate Pie
Fruit Juice

Recipes

Cream Biscuits

One cup sweet cream, two teaspoons cream of tartar, three-fourths teaspoon soda, one-half teaspoon salt, about one and one-half cups flour. Sift soda, cream of tartar, and salt with the flour, and mix with the cream. Roll one-half inch thick, cut, and bake about twelve minutes in hot oven.

Cracker Stuffing for Squash

One cup cracker crumbs, one-fourth cup oil or butter, one-fourth teaspoon salt, one tablespoon finely cut onion fried in the oil or butter, and one tablespoon each of minced sweet pepper, parsley, and celery or watercress. Moisten with a little hot water.

Banana-Cabbage Salad

Two cups shredded cabbage, one cup chopped celery, three sliced bananas. Mix well and serve on lettuce leaves with mayonnaise. Sprinkle with paprika if desired.

Cinnamon Buns

Mix thoroughly one-fourth pound butter and one cup sugar. Add two whole eggs and beat well. Add one-half yeast cake melted in one pint warm milk, and the grated rind of one lemon. Stir well, add enough white flour to make a stiff batter, and set to rise over night. Roll dough one-half inch thick, sprinkle thickly with soft butter, brown sugar, currants, and cinnamon. Roll up and cut in two-inch pieces, place in oiled pan, sprinkle with brown sugar, let rise to double original bulk, and bake slowly.

THE LITTLE BROTHER

(Continued from page 89)

lovely! I went there too, and found him with lots of other little boys and girls with pretty clean clothes on, and with some kind shining ladies that tell beautiful stories with the colors. Arthur was so glad that I had come, and then we held hands and came away together. And now—oh Daddy! he isn't lost again, is he? Where is little brother?"

Mr. Gray had listened in wonder and with his simple, loving heart full of thankful joy he took the barefooted, night-gowned figure in his arms, saying:

"No, my darling, not lost again; come and see."

He carried her into the next room, and showed her snuggled up to her mother in bed a newly arrived little brother. And while the father and mother exchanged glad looks over Jessy's curly head bent over the pink-faced mite on her mother's arm, the little girl gazed in awe, and whispered at last: "Oh, little Brother! All new again! Little Brother!"

Small Size, Rosicrucian Pins

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

The Rosicrucian Fellowship,
Oceanside, California.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Willimansett, Mass., Dec. 6, 1926.

Dear Friends:

Have come home from hospital. Am quite weak yet but came through operation wonderfully, and have a lovely baby boy. The doctors say he is just perfect. I can't say what I would. I felt the strength just flow into me and knew when the Invisible Helpers were with me. I am so thankful for the help given me. I am very weak yet and hope they will aid me a while longer.

God has been very good to me and I hope to be worthy and in turn be able to help others. I know you will understand how grateful I am and how I thank you. Such feelings cannot be said with words.

Sincerely,

—Mrs. R. M.

Brooklyn, N. Y., Dec. 1, 1926.

Dear Friends:

Just a few lines to let you know that I was able to attend class last Wednesday. I got relief soon after I mailed my letter to you. The headache left me, and my throat was much better by night.

Last week I had a strange experience. It happened in the night from Thursday to Friday. I awoke in the middle of the night due to some one touching my abdomen about where the womb is placed, and there was an elderly lady bending over me massaging my body. Alongside of her stood a middle-aged man giving her directions while she worked. They continued their work while I looked on, but I soon fell asleep again, happy in the thought that the Invisible Helpers were taking such good care of me.

I hope that some day I shall be able to become an Invisible Helper, and that by doing good to others I'll be able to repay them for helping me so much now. I can't express in words how I feel. I

thank you and the Invisible Helpers ever so much.

Sincerely yours,

—Mrs. C. B.

HEALING DATES

January 3—9—16—23—30

February 6—12—19—27

March 5—11—19—26

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

Sick People

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

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

The Rosicrucian Seal

We have gotten out a Rosicrucian seal designed for the sealing of letters and also to be placed at the top of a sheet of letter paper, thus transforming it into an attractive letterhead. This is a new method of advertising the Fellowship and its work. These seals are sent in packages of 50 at 15 cents a package.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

Chats with the Editor

THE EDITOR has so much to tell her readers that she is wondering where to begin to write the interesting things that the Christmas season has brought. Rose Cross Lodge was filled with guests several days before Christmas, and there was a waiting list which would tax the brain of a hotel clerk to manipulate. It also required ingenuity to arrange for the comfort of so many, but our Mr. Alfred Adams is truly a wizard in this line of work. He seemed to find room for such a lot of guests, but in spite of his scheming some had to be sent to seek sleeping quarters in Oceanside hotels. Our cafeteria, however, was able to accommodate all with the best of food, either cooked or uncooked.

On Thursday evening, the 23rd of December, the Editor gave an illustrated lecture in the Temple to probationers only. On Friday evening the guests were entertained with a tableau of the birth of the Babe in the Manger, by the little children of our New Era School. This was followed by a musical program in the dining hall, and at midnight the Pro-Ecclesia was filled to capacity with an eager and interested audience. The exchange of gifts and the good cheer at the Christmas breakfast made it a time long to be remembered. Following this Judge Carl Davis gave a most interesting address in the Pro-Ecclesia entitled, "Spirit or Materialism," accompanied by a musical program.

Saturday evening, December 25th, a musical program was given in which Madame D'Artell and Virginia Burge added their talent to that of the resident members. On Sunday evening Mrs. Corinne S. Dunklee lectured on "The Power of Love." On Saturday eve-

ning, January 1st, Dr. John T. Miller, editor of "The Character Builder" magazine, lectured at Headquarters on character analysis by means of phrenology. Dr. Miller gave a reading from the proportions of the heads of the little children in our school, which was intensely interesting.

On Fellowship Day, January 6th, the writer lectured at the National City Fellowship Center in the afternoon and at the San Diego Center in the evening. Los Angeles had a continuous program on that day beginning at 12 o'clock noon and lasting until 9 P. M. A Fellowship Day program has just arrived from St. Paul, Minn.

Inquiries are coming to the writer from time to time asking when she will go on another lecture tour. The Rosicrucian Fellowship work has reached a stage where the leader's responsibilities are becoming heavier, and as Headquarters represents the heart of the work, the writer feels it her duty to remain there and help to keep things circulating. From indications on the invisible planes the Rosicrucian Fellowship is facing a most interesting period of active growth. The one great hope of the writer is that Headquarters will soon be able to send more workers out into the field. Our field work is to be systematized; an advance agent is to be sent out who understands the renting of halls, newspaper advertising, etc. He is to prepare the field and will then be followed by a well trained lecturer. The lecturer will be followed by a teacher who has been trained at Headquarters in class work, and who will remain in each city long enough to get a Center well organized and class leaders trained. This will require considerable financial aid,

but the work which may be accomplished in this manner will bring wonderful results. We have students who are sufficiently trained to do the advance work, class leaders who are ready to go out from Headquarters, and also several strong and well trained lecturers who will soon be ready to go on the platform if the means are provided. Here is a field where those of our readers who want to see this big work go on may help to finance the people who are willing to put their lives into the work without salary, but who will have no income while in the field and who will need financial assistance. Some have been urging us to start a lecture fund. Who of our readers will help bring this suggestion to fruition?

The Editor and the workers at Headquarters wish to thank their many good friends for Christmas cards received from them, and also for telegrams of good wishes at Christmas and on Fellowship Day.

Mr. Joseph Darrow of Headquarters spoke at the Rosicrucian Fellowship Center in Los Angeles on Sunday evening, December 12th.

Mrs. Heindel Lectures in Los Angeles

Mrs. Max Heindel will fill the pulpit of Manly P. Hall at the Church of the People, Trinity Auditorium, Los Angeles, on Sunday, January 23rd at 11:00 A. M. Subject: "Why Children Die Young."

On Thursday night, January 27th, at 8:00 o'clock, she will give an illustrated lecture to Probationers at the Los Angeles Center, 213 South Broadway. Admission by card only.

Dr. Lash's Eastern Lecture Tour

Dr. Franziska Lash, who has recently given a series of lectures in Detroit and Chicago, is now on a tour of the East, and will speak in New York, New England, Pennsylvania, and at points south. Her schedule is not yet completed, but she will lecture at the Church of the

Reconciliation in Utica, N. Y., date to be announced, and at 144 Westminster St., Providence, R. I. The lectures at the latter address will be delivered between February 23rd and March 2nd.

Dr. Lash is very well equipped to present all phases of the Rosicrucian philosophy. Members of the Fellowship in the East should make a special effort to hear her.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00.
- The Rosicrucian Mysteries, \$1.50.
- The Rosicrucian Philosophy in Questions and Answers, \$2.00.
- The Web of Destiny, \$2.00.
- Freemasonry and Catholicism, \$1.00.
- Mysteries of the Great Operas, \$2.00.
- Gleanings of a Mystic, \$2.00.
- Letters to Students, \$2.00.
- In the Land of the Living Dead—An Occult Story, \$1.50.
- The Mystical Interpretation of Christmas, 75 Cents.
- Bound Volumes of *Rays from the Rose Cross*:
 - Vols. 5 and 6 (one book), \$5.00.
 - Vols. 7 and 8 (one book), \$5.00.
 - Vols. 13, 14, 15, 16, each \$3.00.
 - Vol. 17 (8 months), \$2.25.

Pamphlets

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

ON ASTROLOGY:

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

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