

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP
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BEHOLD YOUR GOD !

ALMOST THREE THOUSAND years have passed since Isaiah, greatest of Hebrew prophets, thundered the message of the Lord God Jehovah to his people. Three thousand years, and his terrible denunciations of the sins of that day apply even to us living in the twentieth century. Through the stream of God's life, which is the pulse of the ages, we hear the voice of the poet-prince of Judah crying the law of the Lord:—

“Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.”

IN THESE POWERFUL, straightforward words Isaiah describes the operation of the Cosmic Law of Cause and Effect. Max Heindel, the bearer of the Western Wisdom Teaching, tells us that there are three steps involved in the process:

First, we perpetrate some evil. Then the words of Isaiah apply: “Woe to thee that spoilest.” This is the first step.

Next, the individual who has done evil dies, and later is reborn. He has now evolved beyond that particular sin, but the causes set operating in his previous life have their effect in the present one. Behold, the spoiler is despoiled, even as Isaiah warned: “When thou shalt cease to spoil, thou shalt be spoiled.” Thus we find that the individual now suffers the same evil that he formerly inflicted upon others.

Finally, the debt paid, the Ego again, leaves earth life, and again returns. This final step is thus described by Isaiah: “Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself.” The cycle is complete; victory is won!

THE BOOK OF ISAIAH is one of the most mystical of all the books of the Bible. Let the Western Wisdom Teachings of the Rosicrucians help you to solve its mysteries, as well as your own personal problems regarding life and its object.

Further information and free literature gladly sent upon request.

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Hierarchy

BY JOSEPH DARROW

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

The Crime-Breeding Newspaper

IT has been remarked by a psychologist well versed in the occult side of the question that if the newspapers continue their present practice of spreading crime news all over the pages of their daily and weekly issues, the world inside of fifty years will be a lunatic asylum. And he isn't so far wrong.

What earthly good does it do one to know all the evil things which his neighbors have been doing? Why not think about something that has some value to the human race? Crime is negative, whereas the things that count are positive. It is really an insult to our intelligence to have the editors of our newspapers thrust such stuff before us in such volume. It implies that the reader is either *non compos mentis*, or else that he has a depraved literary appetite.

From the occult and psychological standpoints there is great danger in the present practice of the newspapers relative to crime news. The danger lies in the creative power of thought. This power is not a figment of the imagination. The person who has developed a certain grade of super-sensible sight can not only see thoughts, but their materialization may be watched. When one thinks, he creates a definite thought form made

of mind stuff and ensouled with the feeling which permeated his mind while he was thinking. This thought form is a living, intelligent entity. It doesn't have the power of reasoning, however. It has only the one central idea about which it has been built. In addition it possesses the power of floating about in the mental atmosphere and attaching itself to the minds of people, endeavoring to influence them in accordance with its fixed central idea.

People of weak mentality and weak wills may be influenced by evil thought forms to commit crime or to indulge in various degrading practices. Here is where the modern newspaper is becoming a potent force for evil. It is putting into the minds of millions of unthinking people the thought of crime and the various details connected with it. Every person who reads these details automatically makes thought forms of them. These then proceed outward through the mental atmosphere of the community, coalesce with other thought forms of a similar nature created by other people, and the net result is a composite thought form of great strength. This is attracted to personalities which can be influenced by it to carry out its central idea of crime. Thus in an entirely literal manner *crime news breeds crime*.

The average newspaper editor and publisher as well as the man in the street who reads their paper, know nothing of this drama which is being enacted behind the scenes. But ignorance is no excuse before the law, either man-made law or cosmic law. If one goes before a judge with the plea that he didn't know

CREATIVE
POWER OF
THOUGHT

AN
INSULT

it was wrong to steal, his jail sentence will not be materially reduced on that account. Likewise the plea that one didn't know that crime news was a breeder of crime will not reduce one's cosmic or karmic sentence for the injury that he has done to others by inducing them to read such news. The law is pitiless, sad to say. Therefore from the standpoint of self-interest alone one cannot afford either to read crime news or to pass it on to others. In view of these facts it may be seen that most newspaper publishers are laying up a terrible karmic debt, which some time will doubtless crush them.

As a matter of fact the people don't want crime news. Of course the big outstanding news events they do want to know in a general way, but the average normal, healthy citizen doesn't want morbid stuff. Some time ago an Eastern newspaper tried the experiment of moving crime news from the front page and segregating it on one of the inside pages. This is a big step in the right direction. If the people are given the right kind of mental food, they will quickly acquire a taste for it. It is quite largely a matter of education. If, however, they are never given the opportunity, they naturally will never acquire this taste, although there will be discontent in the minds of the progressive ones at the worthless stuff which is being served to them.

Newspaper readers can bring about a change in this matter by refusing to patronize papers of the sensational sort. Editors and publishers are exceedingly sensitive to the circulation barometer. Another effective means of bringing about a change of heart in the publisher is through protests sent by letter. When a large number of subscribers write protesting against crime news, the publisher is sure to be influenced by it, and if it is continued he sooner or later will modify his course.

The *Christian Science Monitor* is the one outstanding example in the United States of a daily newspaper conducted along psychological lines. It knows the facts about the creative power of thought. It refuses to publish crime news, at least beyond mere statements of the primary facts without any of the details. In this respect it is a model for the other papers of the country. Incidentally it is rated even among the secular press as a paper of high character.

Every one has some influence, and will be held accountable for the use or non-use of it. Let us see what we can do about this matter of reforming the newspapers of the country.

Telepathy and Material Science

THE material scientist is getting much interested in telepathy, but he is having a hard time to explain it. However, he is displaying a great deal of ingenuity in the attempt. Abbe T. Moreux, director of the observatory of Bourges, France, has been making some interesting experiments along this line. Some of his conclusions are as follows:

"Telepathy has made progress recently and for a good reason. The facts collected to date are too numerous to be denied. It seems indubitable that there exists a sort of spirit communion between two persons, friends, or relatives, even at a distance. I do not wish for a moment to give the impression that I even distantly adhere to the ancient views of the materialist, and more particularly to the statement of Cabanes, that 'the brain secretes thought as the liver secretes bile.' No, a cell neither produces a sensation nor a thought."—*L. A. Examiner*.

Before we consider the esoteric side of the subject, let us quote Prof. A. M. Low, a celebrated English scientist. He states as follows in *Reynold's Illustrated News*: "Thought being clearly an electrical process, it stands to reason that it must set up some form of oscillation, probably a

Current Topics

very delicate form, measurable by the finely adjusted instruments of the laboratory of the future, but not amenable to the crude microphone of the wireless set. Telepathy in daily life will come slowly and probably in ratio with our conquest of our moral nature; but it will come as surely as flying has come—flying, regarded as a preposterous dream half a century ago. As telepathy develops we shall probably develop the power to control unruly thoughts, for the bony structure of our heads will no longer serve as a mask for the thoughts of the brain within. In due course we shall devise some way of cutting off hostile thoughts.”

In order to understand telepathy we have to understand first what a thought is. The Rosicrucian version is as follows: The Ego, the spirit, functioning directly in the subtle substance of the Region of Abstract Thought which it has specialized within its aura, forms the germinal idea of a thought as a result of viewing the impressions of the outer world made upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body and mirrored in the mind. The *conclusion* which the Ego forms in regard to these impressions constitutes the germinal idea. By the power of will the Ego projects this idea through the lower mind, where it takes concrete shape as a thought form by drawing mind stuff around itself from the Region of Concrete Thought. Then the thought form clothes itself in desire stuff, which gives incentive to action. After this it is projected against the etheric brain, and is thereby enabled to propel the vital force through the appropriate brain centers and nerves to the voluntary muscles which perform the necessary action. Such a thought form as here described is capable of being projected through space by the will of the

thinker, and of being registered upon the mind or mental body of another person.

Telepathy and thought are not electrical phenomena as physical scientists suppose, because mind stuff and desire stuff, the basis of thought forms, are far above the realm of electricity although distantly related to it. Thus the physical scientist will never succeed in explaining telepathy on this supposition. Telepathy consists in the projection of a thought form against the mind of another person, either nearby or at a distance, the mind of that person being sufficiently attuned to the mind of the sender so that it is capable of registering the vibrations of the thought form. Then the person is able to get its message and know what the sender had in mind.

Professor Low speaks of the practical use of telepathy and asks whether one's thoughts during any hour of the day would be fit to stand the test of being broadcast as they will be when telepathy becomes universally employed. When our thoughts become constructive enough, unselfish enough, and pure enough so that we shall be willing to have them examined by everybody within their range, we shall have arrived at the point of self-mastery where universal telepathy will be a possibility. We shall then have spiritualized our various vehicles to such an extent that we shall be able to receive thought messages from our friends easily at any time. All the processes of nature are automatically safeguarded from excessive abuse. We are not permitted to develop any of the higher phases of communication until we have gained the self-control which will make them safe in our hands. Previous to that we might use them for the exploitation and injury of others. Nature takes care that we do not come into possession of powers by which we might defeat the ends of evolution.

THE BASIS
OF TELEP-
ATHY

PURIFICA-
TION OF
THOUGHT

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.

Ecce Homo!

An Easter Sonnet

BY MARY RIDPATH-MANN

<p>Behold the man! And do we hear no more The cry of Pilate ring a-down the years? Have we forgot Thine agony of yore, Thy nail-pierced hands, Thy suffering and tears? Is it not still as far to Calvary's hill As on that morn, two thousand years ago When Thou, O Man of Sorrows, bore Thy cross, And wore Thy crown of thorns, Thy garb of woe?</p>	<p>Grant, Lord, that we may nevermore forget Gethsemane, Thy sorrow and Thy shame! And may we hear today, just as of old, Above the storm, the tumult, and the strife Thy words, triumphant over death: "Be- hold, I am the Resurrection, and the Life!"</p>
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Do the Dead Lose Interest in Us?

BY MAX HEINDEL

(This article first appeared in September, 1916.—EDITOR.)

A STORY is told of a great-hearted couple in Wales who wanted to adopt a Belgian refugee child, and journeyed to Swansea to obtain one from the concentration camp there. But none suited them save a brother and sister who clung to each other so tena-

ciously that they had not the heart to separate them, so they decided to adopt both and took them home. When the lady undressed the little girl, she noticed a locket hanging around the child's neck, and the tot told her as well as she could that it contained a picture of her mamma who had been massacred. When she opened the locket, the lady saw with astonishment and grief a picture of her

own sister, who had gone to Belgium as a governess years before and of whom she had lost track. In this way it developed that she had taken her slain sister's children to her heart and home.

How did it happen, or did it "happen?" This is a question of great moment. The answer to it affects the destiny of every human being, for it will determine whether events in our lives are ruled by chance or design. The simplest explanation is of course that it "just happened," and it may seem very far-fetched to the majority to postulate "design." Still Christ said, "The hairs of your head are numbered; and not even a sparrow falleth to the ground without your Father knowing it. Ye are of more value than many sparrows." If Christ told the truth—and how can we doubt it?—then the element of chance is eliminated, and all that befalls us is the result of either divine or human design operating under and in harmony with the immutable Law of Consequence; also the agencies which make this design may be either in the visible or invisible world.

On this hypothesis it is easy to account for the above occurrence. When we ask ourselves who would be interested in bringing these children to their aunt for protection, the answer is obviously, the mother. And if one mother can do that for her children, then it follows that all mothers must have similar ability to affect the destinies of their offspring, restricted of course by the Law of Consequence as already said. If mothers can do such things, then fathers or other relatives, in short, the whole world on the other side of the veil of death, must have the power to affect every person now living here, and we must have the power to affect them. There can be no halfway measures.

To the occult investigator this is a matter of common knowledge. Those we call dead continue for a time varying according to their bent and disposition to take an interest in the affairs of those they have left behind, and endeavor with varying success to influence them as we

influence one another in physical relations. They are not free to do this at all times, because episodes in the panorama of their past life demand their entire attention while they are being expurgated; but between these periods our friends from the invisible world are right with us and embrace us with the same solicitude and love they had for us while with us in the flesh.

Unfortunately, the reverse is also true. If an enemy dies, we are not rid of him because of that fact; he may indeed do us more harm there than he could in the body. This was felt on a small scale in the Russo-Japanese war when some of the clever coups of the Japanese were due to impressions received from the other side, and similar methods in the beginning of the World War were used to an extent that no one not actually aware of the facts would believe. But the organized efforts of the Elder Brothers and their bands of Invisible Helpers bore fruit to stem the current of hate among the victims of battle, so that all who later crossed the portal of death were instructed in the effect of malice on themselves and the world. Their better natures were appealed to, and altruism was extolled as nobler than patriotism with the result that the majority were converted, at least to the extent that they refrained from active endeavors to interfere in the battle.

We have for many years advocated the abolition of capital punishment for similar reasons. The resentful murderer is by society's act of retaliation let loose to influence others similarly minded, with the result that murders multiply; whereas if he were kept in prison, he would be isolated until the passing years had cooled his resentment against society, and he would then pass over in a less dangerous frame of mind and would probably do no harm to society.

So let it be realized that it was an actual fact and not poetical sentiment that inspired John McCreery when he wrote:

“Though unseen by the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.

“Yes, ever near us though unseen,
Our dear familiar spirits tread,
For all God’s boundless Universe is Life—
There are no dead!”

Easter Echoes

BY H. J. WILSON

A CELESTIAL message is flashed to us each Easter morning, carried on the wings of memory. From the realm of Life Spirit, that great repository of treasure garnered through thousands of lives upon this planet earth, comes a momentary consciousness of the true meaning of Easter. This message is registered upon the tablets of the soul, the mind of man not being attuned to the purity and sweetness of the World of Life Spirit. Along the streams of light coming from the sun, God, the Architect of the solar system, communes with His children. At the dawn of this day we therefore gather together that we may the better hear the music of His Easter message.

Deep within the inner being of man lies the record of his past. We have a body composed of minerals, one of ether, one of desire stuff, and one of mind stuff. The real man is the Ego, the threefold spirit, of which the Life Spirit is one aspect. The superconscious memory of man is located in the Life Spirit, and therein is found the secret of why we look so longingly at the rising sun; why a feeling of pleasure is experienced as we first catch its cheerful rays upon a beautiful clear morning, and a sense of loss is felt as the sun slowly sinks below the western horizon.

The Brothers of the Rose Cross tell us that we were all at one time living upon that great globe of fire. The earth and all it contains were part of the sun. The Brothers tell us also that we were laggards; that we did not perform the work

assigned to us; that we failed in our tests. Gradually the earth and its humanity formed a cinderlike mass in the sun, and it became necessary to separate them from the fiery globe. Using the chronology and terms of the Rosicrucian teaching we say that this separation took place during the fourth Revolution of the present Earth Period, in the latter part of the Hyperborean Epoch. Early in the succeeding or Lemurian Epoch of the fourth Revolution groups of evolutionary failures had so crystallized portions of the recently formed earth globe that it became necessary to repeat the process of separation, and this latter separation marks the birth of our moon. Thus under the direction of the Great Hierarchs having this work in charge the earth and moon were placed at their respective distances from the parent sun so that development of mineral, plant, animal, and man could go on under conditions better suited to their progress.

The moon was thrown off to just the right distance from the earth so that it could act as a focus for a portion of the direct rays from the sun, thus modifying the force of these rays and enabling man to use them for certain specific purposes. Many millions of years have elapsed since we were thus cast off into space. Under the protecting care of many grades of Beings far above man in development we are evolving faculties that will restore us to our lost place in the sun. But these Beings must work in strict accord with laws established at the dawn of creation. The bodies or vehicles

of man are a composite of all the elements of the solar system. The Beings active in man's development have mastered these elements. The sun's rays under the direction of these Agents must impinge upon every atom of man's vehicles, and from every possible angle within the sphere of the solar system. Untold aeons are required to complete this work. The vibratory rate of each atom is thus raised gradually, and each will in ages to come glow with the brilliancy of the sun. The atoms comprising the vehicles of man are used for the purpose of extracting soul. The process is slow, necessitating thousands of rebirths, and is accomplished by the aid of the planetary movements and the constant movement of the solar system through interstellar space.

The earth rotates daily upon its axis, making a complete turn in twenty-four hours. It moves in its orbit around the sun, and thus receives the rays of the latter from a different degree of the zodiac each day, completing the 360 degrees annually. These movements expose every part of the earth's surface to the direct rays of the sun, the opacity of the earth in nowise minimizing their beneficent effect. Every ray is sevenfold, and contains the elements and qualities necessary for the development of the earth itself as well as each individual upon it. Each atom of every plane is thus kept spinning upon its axis, and emits a musical note all its own but in harmony with that of its fellows. The atoms of the stone collectively sound the keynote of the stone. The atoms of the waters of the mountain stream, of the rivers, and of the oceans have their individual tones, and all are blended in the sound of the mighty breakers of a storm-tossed sea. Every man sounds his musical keynote, which is the blending of all the tones of the atoms of his sevenfold constitution. And all these various tones are blended in one grand harmony which forms the keynote of our home, the earth.

The moon as it moves in its orbit

around the earth collects the spiritual rays of the sun. This work is accomplished during the period from the new to the full moon. From the full moon until it has completed its orbital movement these rays are released. This process is repeated each month, and thus during the year each sign of the zodiac contributes through the sun and moon as focusing points its influence in helping the earth and its people. Each planet of the solar system likewise acts as a focus for the sun's rays, and thus materially affects the destinies of man. Each planet is progressing in its orbit in the same manner as the sun, each has its keynote; hence to the planets collectively was given by the ancients the appellation, the "Seven-stringed Lyre of Apollo."

As we advance in the evolutionary scheme, there is a gradual increase in the intensity or pitch of these keynotes. Occult science teaches that sound is the basis of all form, and in the present Earth Period it is through form that evolution unfolds. Without new and better forms there can be no progress. This holds true of the bodies of men as well as of planets. With changed conditions for the better, new opportunities are presented, new experiences are possible. It is in the mastering of these conditions that we may work our way back to God. The Leaders of humanity have known this for ages. Realizing the important influence of the stellar bodies upon the destinies of men these Leaders have in various ways tried to impress upon humanity the fact that their welfare, both material and spiritual, is affected by the stars. Ethnographic research reveals that the equinoxes and the solstices have been celebrated for thousands of years and in practically all countries. Thus it is that the Christian world observes with prayer and songs of praise and gratitude the Easter festival, an observance rooted in antiquity.

As the earth in its annual orbital movement encircles the sun, its axial inclina-

tion causes the changing seasons, also the daily difference in the division of daylight and darkness. There are but two days in the year when the night and day are equal: first, when the sun crosses the equator at the vernal equinox, and six months later when it again crosses it at the autumnal equinox.

When the sun annually crosses the equator at the spring equinox, it enters the sign Aries. In occult tradition the first point of Aries is the most important of the zodiac because it is the special point of entry of the evolutionary forces of the constellations. The rays of the sun focused upon the earth through this point of the zodiac fix the keynote of the earth for the coming year. The tonal pitch is then intensified, and the earth and all humanity thereon have their vibratory rate increased. The angle of the ray is changed but slightly each year, less than one-sixtieth of one degree, yet this slight change is sufficient to affect the entire solar system. The change is not perceptible to the physical senses, but in the spiritual realms it is of the utmost importance.

Man knows intuitively that the day when the sun reaches the vernal equinox is a holy day, that new avenues of expression are then possible, a new opportunity is offered. But he may not enjoy these blessings until the solar and zodiacal forces have been duly released in conformity with cosmic law. The tremendous spiritual forces from the sun, the heart center of our solar system, focused upon the planet earth through the first point of Aries are marshaled and directed to the moon under the guidance of Michael, the archangelic Ambassador from the sun, working under the supervision of Jehovah, the Lord of Form. Under the Jehovistic law the sun's rays thus gathered cannot be released until the moon reaches its full. Therefore the rule observed in fixing the time of Easter is as follows: It shall be the *first Sunday* after the *first full moon* after the *vernal equinox*. It is significant that the further delay from

the full moon to the succeeding Sunday enables us to greet the rising sun at the beginning of the sun hour upon the sun's day. There can be little doubt but that the formulators of the above rule were possessed of occult knowledge. Therein also lies the secret of the marvelous popularity and growth and great spiritual satisfaction of the Easter sunrise service.

The sun force has particular effect during the entire day of Sunday, and at dawn when the sun first appears upon the horizon the keynote of the day is sounded. Regardless of clouds or storm the spiritual benefits of the sun's rays at the Easter morning service cannot be equalled at any other time. Then truly does the Angel Gabriel "sound his trump," and to the accompaniment of its clarion call vast legions of angels and archangels let loose upon the earth the pent-up sun force. The entire solar system is vibrant with the harmony of their exultant song, and it is indeed a *cosmic gala day*. Echoing back to these glorious myriads are heard the songs and music and prayers of the earth children. The minerals shake off their age-old crystallization, and a momentary consciousness penetrates their trance-like state; the flowers in the same key emit with gentle sweetness their songs of fragrance and color; the birds fill the air with melodies that thrill; and the silent friends of the wildwood skip and play for sheer joy of life. The keynote of the day is LOVE and this day we are fairly deluged with God's bountiful supply.

To the Christian mystic, the unselfish and devout server of humanity, Easter is the day of days. God so loved the world that He gave to it His Son. The stupendous cosmic meaning of this statement cannot be realized except through intuition. In certain moments of past lives we may have had inspirational experiences which transcended reason and also perhaps in this life. Many have through service earned glimpses of the higher realms, but these cannot be registered upon the lower vehicles. It is only upon the vehicle of Life Spirit that a

record of the individual's accumulated wisdom may be found. Wisdom is the essence or elixir of man's knowledge, and is the product of unselfishness. It is correlated to his intellectual soul; it is the second aspect of the Triune God of our solar system, and is the reflection of the sun force as it emanates from the World of Life Spirit. Through long continued effort to help our brothers in human bodies as well as our younger brothers in lower forms of life without thought of self we increase our capacity to receive and sense impacts from the World of Life Spirit. We then become conscious of the fact that wisdom is the redeeming force used by the Father, and it is not until then that we can understand the mystic meaning of the words, "*My Redeemer liveth.*" Then have we made ready the mystic *upper room* in the house of Aquarius, and may with the Christ "*pass over.*" This is the true Easter, and indicates the return of the prodigal who has wandered afar. We again become *citizens of the sun.*

And thus, dear friends, on Easter Day after the rising of the glorious orb of day at dawn the Christ Spirit communes with your soul. The feelings of compassion, tolerance, happiness, and brotherly love that fill your being are but the echoing response to the harmonies of Life to which you are that day attuned.

In all nature there is nothing that can compare with the human voice. The voice of man is the direct avenue of forces working through the World of Life Spirit. It is a lower counterpart of the second aspect of the Supreme Being, THE WORD, "without which was not anything made that was made." Man uses the voice to communicate to his brothers word pictures of his thoughts and ideas. The spoken word possesses the latent power of tone as a builder of form. Man may build with his voice, or he may destroy. The power and thought back of the tone will determine whether it is used for good or ill. At present man uses his vocal cords to express through tone the power within him. We are taught that

man in his pilgrimage as a prodigal "wasted his substance" and "the Word" was lost. He will regain the powers of the word by conserving the creative force.

When we begin to be unselfish and desire to help our brother, the first step requisite is foregoing the gratification of inordinate earthly desires and lusts. We then immediately begin the building of the etheric organ within the body which will in time replace the vocal cords as a medium of tonal expression. When this has been accomplished, we may intone the magic words that will heal and rebuild the broken bodies of those who ask our help. It is the beginning of this power of the individual which is expressed on Easter Day when there comes to the earth from the golden strings of Apollo's Lyre the divine harmonies that heal the earth and in time will make it whole.

Softly, gently the sweet musical notes of the Christ may then be heard, but only the soul of man can hear and understand the message they convey—HEAL THE SICK! This is the message that comes on Easter to those who have renounced the illusions of worldly pleasure, and in whom it may be truly said that *Christ Is Risen.*

Loveliness Is Everywhere

Oh, loveliness is all around,

From the blue sky to the ground:

In dewdrops on a cabbage leaf;

In mullein cups, or golden sheaf;

In purple grapes, by sunlight kissed;

Or burr-seed bloom of amethyst.

Yes, loveliness is everywhere,

Because God's smile made all things
fair!

—Amy R. Bennett.

"We go to the grave saying a man is dead, but angels throng about him saying a man is born."—Henry Ward Beecher.

Parachutes and Ethers

BY JACK BONN

TO PRECLUDE the possibility of litigation I had agreed to fulfill our flying contract—and under the most adverse circumstances. That was two hours ago. Now, covered with blood and mud, I am sitting upright in the deepest part of a grimy puddle—with at least one of the higher ethers of my etheric body gone. Such is the ignominy to which a “stunt” flyer may be subjected.

The result of the combination of circumstances which brought about my plight could easily have been predicted. It was a bleak September day in Wisconsin. The cold drizzle which had soaked my ship was cutting me to the bone as I stood in the blast of the propeller. My pilot was having considerable difficulty in placing me for the parachute drop on account of the bad winds and motor trouble. To warm my chilled hands I released my grip on the cockpit ridge and placed the toes of both feet in one step outside of the fuselage. Never had I been so miserable, it seemed. Suddenly the ship hit a heavy “bump,” my feet slid from the slippery step, and I was out in space. I grasped madly for the release cord. Truly, I was learning much about the Newtonian law of accelerated velocity of falling bodies. I was aware of a peculiar weakness coming over me.

I had been flying for several years, but this was one of my first parachute drops and a new experience indeed. At last I was conscious of my right hand clutching the release cord, but my strength seemed exhausted. I was as one going under the influence of “dope,” or perhaps like one in a dream in which he is about to thrust a sword into an oncoming ogre and suddenly realizes that his strength is insufficient to even lift the weapon. Again and again I jerked at the cord. The waning of consciousness

was pleasant, still I continued to fight death. I had no idea of my position relative to the earth or the ship from which I had just fallen. The horror of striking the ground did not enter my mind; naturally, I could only dimly conceive of a thing that had never been my experience.

It seemed as though I fell for hours. A peculiar lethargic sensation came over me. I seemed to be going into a strange place filled with flashes of light, when suddenly I became aware of a swinging sensation; surely my Silver Cord had about reached its elastic limit. I felt heavy oscillations. It was like a breaking dream, but the “breaking” was caused by the terrible reality of striking the canopy of a revolving merry-go-round and being thrown centrifugally from it into the aforementioned mud puddle. This gay gyration was anything but an assistance to my returning ethers. It would be an injustice to the old order of things to fail to mention the fact that upon regaining sufficient of my ethers I asked, “Where am I?”

The morbidly curious crowd had imprisoned me before I could get propped up on one elbow. What a spectacle they must have beheld! To the staccato clicking of cameras the old question was asked, “How did it feel?” No one seemed to be concerned over my condition—they wanted to know only of the sensations experienced at the various points in my descent.

It is something to know why or how you accomplished a particular aerial feat, but quite another thing to realize how it felt. The human curiosity to know about the mental or emotional reaction to new experiences is, I think, of some occult significance. If we were allowed to ask one question of a suicide, ninety per cent of us would ask about the sensations of

death. Knowledge of the inevitabilities of destiny is our greatest concern. People want to keep one jump ahead of destiny, but this is not the divine plan to any great extent; this is the prerogative in the main only of Initiates. Millions of dollars have been paid for "tips" and "leaks" that a certain person might have the advantage over his contemporaries. Would God permit the unsanctioned abstraction of knowledge regarding destiny as a part of His ineffable plan? Surely not! And this is the only reason that I can offer to explain my inability to answer the question propounded.

Max Heindel in his book, "Teachings of an Initiate," gives the esoteric explanation of the phenomenon of falling from a height, which he observed in a certain instance: "When the body had attained a considerable velocity, the ethers composing the vital body commenced to ooze out, and when the body crashed to the rocks below, a mangled mass, there was very little if any ether left in it. Gradually, however, the ethers

drifted together, took form, and hovered with the finer vehicles above the mangled corpse It was therefore easy to ascertain the fact that when a falling body has attained a certain velocity, the higher ethers leave the dense body, and the falling man becomes insensible. As the body reaches the ground, it is mangled, but the poor man may regain consciousness when the ether has reorganized itself. He will then begin to suffer from the physical consequences of the fall. If the fall continues after the higher ethers have left, the increased velocity dislodges the lower ethers, and the Silver Cord is all that remains attached to the body The two higher ethers, which are most loosely bound, are the first to disappear, and leave the man senseless after they have produced the panorama of life in a flash. Then if the fall continues to increase the air pressure in front of the body and the vacuum behind, the more closely bound lower ethers are also forced out, and the body is dead before it reaches the ground."

The Romance of the Fan

BY ADA LOUISE TOWNSEND

(Continued from March)

THE ARTIST roused himself from his reverie and gave a deep sigh. (I could not hear the sigh, of course, but I could see his breast rise and fall and all his ruffles flutter, it was such a great sigh). He picked up the silken cover of the portrait and started to drape it over the picture, then glanced down at the foot of the easel. Stooping, he lifted something from the floor. It proved to be Mademoiselle's fan, which had slipped from her wrist unnoticed. It was a fragile thing of golden gauze covered with tiny painted roses of pale

pink with green leaves. The frail sticks were of sandalwood, as far as I could make out from my side of the glass. My grave young artist pressed the fan to his lips fervently, reverently, and as he did so the scene grew dim: everything faded from view, and I found myself staring into complete blankness as before.

I did not leave my place. I was held there by invisible chains, and was conscious only of that awakened past within the mirror's depths.

It was not long ere the light again spread over the glass and disclosed to me another room, which appeared to be a council chamber of a sort, plainly

furnished and businesslike in its appointments. Several men were there, talking earnestly together. The door opened and my artist entered. He was cordially greeted by the others present, with the exception of one man who remained aloof, vouchsafing the artist merely an insolent inclination of the head.

Presently there came upon the scene an older man, who drew the artist aside to a table in a corner. They seated themselves, and the elder man, who seemed to be a person of authority, drew from his coat a sealed packet. Leaning close to the painter he began to speak rapidly and tensely, tapping the packet with his finger. The young man listened without uttering a word. When the elder man paused, his gaze fixed keenly upon the painter's face, the latter arose and held out his hand, thus signifying his willingness to undertake whatever mission it was that he had been chosen to fulfill. There was grave danger ahead for him in the undertaking, if one might judge by their faces. The elder man also arose, and clasping the outstretched hand of the artist gave the sealed packet into his care. I hated the look upon the face of that supercilious dandy who had snubbed my good artist earlier in the scene, for I saw him watching closely the two men at the table from the opposite side of the council room, and there was a sly expression upon his countenance like that of a detestable though elegant fox.

Well, the light went out again, but almost at once returned, showing a dimly lighted corridor with a stairway at the end. Down the steps came my painter in riding coat and hat. As he advanced toward me, another man swung around a corner of the hall and barred the way. It was the arrogant youth I had seen a few minutes before in the council room. The artist halted, and I could see that there was no love lost between the two. A few words passed between them, when suddenly the young aristocrat struck the artist viciously, full upon the cheek. I almost screamed, myself, for oh, I was so

mad! But that fine artist lost not a second; he grabbed that becurled darling of the old nobility and landed a goodly number of hard knocks upon his titled anatomy, neatly and swiftly. Then letting him slide to the floor, the artist picked up his riding hat and strode rapidly out of sight. I caught myself waving to him gleefully, but alas, that muscular ghost had no eyes for me.

What next? Well, the velvet-clad dandy finally sat up, smoothed his ruffled plumage, and shook his fist, apparently in my face. I returned it by shaking mine and making a face at him. Unfortunately it was lost on him, since my side of the glass was a blank. All at once he spied a bit of white near by. It was a tiny envelope from which he drew—a shining tress of bronze-brown hair! It had fallen from an inner pocket of the artist's coat during the struggle between the two men, and some evil spirit had caused it to fall into the hands of the enemy. Bronze-brown hair, silken and shining! The hair of Mademoiselle, and I saw the face of the man who wound it about his finger grow hateful with a smile of satisfaction and triumph. He nodded, once, twice—so! Ah, he was up to some meanness, the rascal!

Madame Naudin had to pause here to get her breath. She was seeing it all again so vividly, living the scene again.

"What next? What next?" came Betty's breathless query. "What happened?" In reply Madame continued:

The glass grew all dark again just at that point, but as before the light came soon, and there within the crystal surface opened a brilliant ballroom, ablaze with waxen tapers, hundreds of them, cluster on cluster! Laughing, beautiful women richly gowned in the style of the day, jewels flashing, flowers massed and hanging in garlands everywhere. Men in court attire, polished, debonaire. Wall mirrors reflecting everywhere color, beauty, and light. It was a gala night at the chateau, and Mademoiselle herself was the heart and center of the affair in her gown of golden tissue, with

her bronze hair gold-banded and dressed as it appeared in her portrait.

The musicians were playing a minuet, and the brilliant company was swinging slowly through the stately measures. Where was Mademoiselle? Ah, there she was, not far from me in an alcove, gazing not at the assembled guests but with strained watchfulness out into the moonlit garden. Some one touched her lightly upon the hand, and she turned quickly as though startled. I clenched my hands, for it was that aristocratic nuisance, the French youth whom the artist had so mercilessly pummeled. He was good-looking in a detestable way, and smooth as a white cat in his gala court suit of white velvet and gold. Bah! where was my artist?

It was apparent that the youth asked Mademoiselle to dance, and as apparent that she declined. But that did not discourage him, for he drew from his breast inside the velvet coat a white envelope, and handed it to the girl. She opened it, and there was the lock of her own beautiful hair!

The girl's face whitened as she looked at the shining strand; then she looked at the man, and her soft eyes were wide with amazement and anger. He shrugged his shoulders, and with many smooth gestures proceeded to give his own explanation of it all, for I saw him point to the lock of hair, then smugly tap his own breast, wave through the window contemptuously, and nod as though he were holding some one up to her in scorn and belittlement.

Mademoiselle listened, her face turned away. He finally lifted to his lips the hand by her side holding the tress of hair, and taking the golden-brown ringlet from her he placed it again next to his heart, as though by right. Then he held out his hand. Up went Mademoiselle's little head; slowly she sank in a deep courtesy, and allowed the slim velvet-coated gentleman to lead her off to the dance. Oh, what was it all about? I wondered. What had he told her about that lock of hair? I was ready to shake

her for believing him. Diable! (Madame slid into French in her passionte earnestness).

More darkness—and again light. I saw a charming boudoir, all rose and white and silver with pink-shaded candles. A trim lady's maid was sleepily putting the room to rights and yawning mightily as she did so. The door opened and Mademoiselle entered. She looked oh, so weary, so heavy of heart that I could have cried. She came forward to the dressing case—and then, my Betty, came the big surprise of all this amazing experience: for *my* little dressing case was reflected on the *other side at last, tapers and all*, except the toilet articles and the cover, which were different, being those of Mademoiselle!

She sank into the chair before the mirror, facing me as I sat on the other side. It seemed as though she *must* have seen me, her sad brown eyes looking straight into mine. But of course away back in 1815 I wasn't there at all. My dear, was it not of an eeriness? Just then I saw both mistress and maid start slightly and glance toward the door. The maid opened it, disclosing a man in servant's habit who stealthily handed the maid a small package, then quickly withdrew. Closing the door the maid gave the package to Mademoiselle, who after a careless glance at it suddenly turned and spoke to the attendant, who immediately left the room, evidently upon some errand.

My dear little lady was now alone. Swiftly she removed the bit of white silk in which was wrapped the contents of the package, and it fluttered to the floor, unnoticed. Mademoiselle sat like a lovely statue, holding in her hand the lost fan which I had seen the artist press to his lips and secrete next to his heart in the very first part of this vision—if vision it was. A paper was bound about the sandalwood sticks of the fan. I could see the girl's fingers tremble now as she finally untied the paper and opened it. Then she rose, and crushing the paper fiercely in her hands she dashed it to the floor and turned away,

her hands clenched and pressed against her eyes. Oh, something was wrong between her and my artist, or rather that handsome, detestable Monsieur the aristocrat had told her something most abominable.

While I was wringing my hands and feeling wild with desperation to set her right about that lock of hair, whatever the trouble was, she whirled toward me, picked the paper from the floor, and pressed her lips against it. Seated again before the glass she read the words inscribed on the page—read them twice, thrice. Then with the paper tightly clasped in her hand she bowed her head upon it, and from the quivering of her shoulders, the utter abandon of her attitude as her bronze-brown head lay before me on the lace-decked dressing case, I knew full well that the paper was wet with her tears.

Not for long did she give way thus; evidently a sound caught her ear, for hastily she raised her head and tried to dry her cheeks, while she leaned over the side of the dressing table and pressed her fingers against the lower edge. A little secret drawer flew open; in this Mademoiselle laid the crumpled paper and the fan, and closed it just as the maid opened the door and entered the room.

It grew very dark in the mirror now. I saw no more of my lovely Mademoiselle. Yet once again came the light beyond; a long white road lay before me, stretching away into the far distance. The day was breaking, and the heavens were shot with shafts of rose and gold. A horseman rode into sight from a bend in the road near by. Drawing rein for a moment his form and that of his horse stood in black relief against the deepening glow of the sky. He looked back, a long intent gaze as of farewell, then turned his horse and dashed off down the white road, faster, ever faster, until steed and rider passed beyond my range of vision, and the mirror at last drew a veil of impenetrable darkness over its surface.

I rubbed my eyes. I got up and

walked around my room. I even poked the fire softly and moved the chairs to assure myself that all was substantial reality. Was it a dream? I stared at that incomprehensible mirror. It was utterly commonplace now, reflecting the objects in my room as would any housebroken, sensible piece of furniture—and no more. It was time to get frightened. Properly I should have been all upset; but before I could summon my wits or be scared and rush for my godmother, I became overpowered with the desire for sleep. Vision or not, I could hardly keep awake long enough to hop into bed, which I did in a jiffy, and pulling the covers up close about me I sank to sleep before another ghost could catch me.

The brilliant sunshine of a September morning awakened me. I hopped out of bed and hastened my morning toilet, finding very pleasant the wood fire which Chloe had replenished before I awoke, for the morning was keen and fall-like. Going to the dressing table I started to brush my hair, when with a rush the vision of the night before came back to my mind. The little tapers at the sides of the glass had burned themselves out; the glass reflected my own face, that was all. But—had I dreamed it all, or not? Ah, wait! wait! The secret drawer which Mademoiselle had opened by means of a spring! If it were not a dream, that secret drawer should be there; it was worth while to test it.

Carefully, my heart beating fast with excitement, I felt along the under side of the edge of the dressing case. Nothing—nothing! Oh, it was too disappointing! But stay: a bit of metal like a tiny ball no bigger than a pin's head moved under my finger, and pr-r-r-rt, out flew the little drawer!

My hands actually shook; I could scarcely breathe for excitement, for there, hidden all these years since the night she had placed it there, lay Mademoiselle's fan, its sandalwood sticks still sweet and pungent in their fragrance, and with the fan was the crumpled paper which she

had at first flung from her, then read and covered with her tears.

Almost doubting my eyes, half believing it still a dream, I gently lifted fan and paper from their hiding place. I tenderly smoothed the wrinkled paper, on which lines were plainly visible, written in a clear bold hand. The verses were in English, and it was the farewell of the young artist to Mademoiselle. So it ran, as I can well remember even now after all these years:

“In the garden I stand, 'neath your lattice, Toinette,
By the hedge shines the glowworm's light;
And the scent of the musk roses, dew-laden, sweet,
Is borne on the breath of the night.

Like a star caught on canvas, your beauty, Toinette,
I have painted, bright proof of my art;
But Cupid, more skillful, with quick daring brush,
Has sketched your fair face on my heart.

I am not of your station, my proud, sweet Toinette,
Though well-born, aye, gentle of birth;
But the pride of your line holds that title through Race
E'er outweighs the brave title through Worth.

But deep in my memory, most sacred, most sweet,
Lives the moment when straight from your eyes
The flame of your heart leaped in answer to mine,
Which your pride vainly strove to disguise.

I am sent on a mission, my Lady Toinette,
In the name of the Emperor I go;
Aye, Death may await! But, when la Patrie calls,
She counts equal high station and low.

May our Lady be with you, my heart's love, Toinette,
Spare my message one thought, one glance;
By the rose-flush of dawn I must ride fast and far
For God, for my Emperor and France!”

There was silence in the pleasant sitting room. Madame's story seemed to have come to an end with the last line of the love verses, and she sat gazing dreamily into the flickering light of the gas logs. Betty watched her, held by the spell of the weirdness of the tale, feeling disinclined to speak just then for fear of breaking the charm of it all. At last she repeated under her breath the final words of the poem as though it might be an echo of what she had heard:

“For God—for my Emperor—and France.” Then she touched Madame Naudin gently on the arm. “Is that the end, Madame?”

“No.” Madame rubbed her eyes as if arousing herself from a dream. “It has what one might call a sequel, which is even more wonderful than the first part of my story.”

“Then it must be thrilling, ‘way over the top’ thrilling, if it is more wonderful than what you saw in the glass!” Betty's dark eyes were round with awe and incredulous amazement. “Are you too tired to tell me the rest? It's a lot to ask after you have been talking so long already, I know—.”

“Bah, it is that I enjoy it. As for talking, ask my good husband if it tires me to do the chatter.” And Madame's eyes changed from a dreamy soft black to a diamond twinkle.

“Then you will tell me the sequel? Honestly, I couldn't sleep tonight unless I heard everything to the end.”

“Then the sequel shall be your night-cap. Eh, well—where did I stop?”

“With the beautiful love verses—‘For God, and My Emperor and,—’”

(To be concluded next month)

Mid-Noon

BY AGNES JAMES

(Continued from March)

THE mischief of it is that even self-inflicted burdens have their compensations which become dear to the bearer, so that the effort to change the condition is half-hearted and unsustainable, and the failure simply augments the original trouble. For instance, there are dozens of cases of poor relatives and family drudges, "Miss Lulu Bett" stuff, who are where they are not only because they lack initiative but because they thrive on pity. It will be found that many of these maladjusted people are chock-full of memories of slights and wrongs which date back to childhood, yet for the most part they are intelligent and take a pride in their Christian fortitude.

Now I am not out to undervalue the supreme gift of courage in genuine affliction, but if I could assist anyone to generate a robust desire to exchange negative conditions for wholesome ones, the benefit would be mutual. A grudge is a menace to physical and mental health, and that is a charitable definition of it. Think it out, but believe me, it is true. Haven't I watched many a sickbed where the germs were a negligible factor compared with the havoc wrought by years of coddling some injury to the pride or some insidious jealousy of another's lot?

Begin by dedicating ten minutes each day to cleaning up what is readily accessible to memory. Don't be afraid to admit jealousy and laziness; they are the most human of all failings, and if you cannot cure them painlessly (and no one can) you will at least save the time you would employ putting the blame elsewhere. Then gradually penetrate into the deeper recesses of your mind, and in an orderly sequence proceed backward to the various episodes where you fancied yourself wronged. Do

not flood the memory or allow the process to assume any undue importance in your external life. All you need to do is to set the ventilating machinery into motion, and it will literally work while you sleep if you have been honest. When your examination discloses an unquestionable wrong done to you, realize with certainty that the wrong-doer will be punished without any assistance from you, and that the sensible procedure is to quit crippling yourself with revengeful thoughts. If you are conscientious you will be astonished to find how much of your time, energy, and ability has gone into keeping green the prospect of getting even with somebody or other, and even how the remembrance of slighting things which happened when you were a little child has since warped your judgment and influenced your conduct.

I could widen the circle of examples indefinitely by introducing instances of family grudges proudly borne for generations, but this is not necessary, as once the personal slate is cleaned, the rest will take care of itself. Now, speaking of a slate brings me to a very practical angle of this vital task, and right here let me repeat a former statement to the effect that it is the emotions clinging to these old memories which need liberating, the episodes simply being inert things to which they are attached. Therefore it is not sufficient to think up a series of events in your life in which you figured as the injured party, but you must endeavor to unlock whatever feelings you stifled at the time and have since carried around in secret. This is difficult to accomplish without action of some kind, and a very fine purpose is served, actual and symbolical, by the use of an ordinary school slate of liberal dimensions. The second requisite is absolute uninterrupted privacy, and the third is leisure for the task.

If you have glimpsed the reasonableness and soundness of going forward instead of backward, you will be ready to assist the awakened forces within you to express themselves. Think of the real you behind bars forged in ignorance, and set about gaining freedom; then, as if writing to another, relate on your slate what you consider the greatest wrong of which you were the victim. Omit nothing, shirk nothing, and don't be afraid to call a spade a spade. The shame and humiliation especially must be dug out and brought into the light of day. When the task is finished, read it carefully, weighing the complete significance of every admission, then say to yourself slowly, "None but myself can harm me, none but myself can heal me." Then with all the impressiveness you can muster take a clean wet sponge and wash off every trace of what you have written, and dismiss it entirely from your memory.

If you fear that this exercise, if continued, will reduce you to the moral status of a human door mat and make you fair game for the blows of fate and your relations, you are mistaken. Conducted in the proper spirit it stimulates the personal tone and improves the bearing. It is, however, to be understood that future opportunities to repeat painful experiences are to be avoided.

Literally, forgive and forget.

CHAPTER VII.

THE MISFIT PROBLEM AND MIDDLE AGE

Please bear in mind that it is far from my intention to sow the seed of discontent in the mind of any human being who is satisfied. The fruit of my labor would be Dead Sea fruit were any such result attributable to the procedures I advocate; but my entire experience has been that those who are well cast in their parts in life are impervious to any danger from self-analysis. In fact, it only deepens their sense of satisfaction in their selected line of endeavor. Furthermore, there are temperaments which never know they *are* satisfied with their

career until by a process of elimination they rule out the possibility of being happy in any other, and this discovery is a great gain and well worth the effort. Recent statistics, however, compiled by vocational experts, place the number of misfits in the various vocations at approximately 76 per cent, a large number of these being over thirty-five.

I have witnessed numerous miracles of regeneration attributable to taking advantage of a timid and slender little desire to try the luck and settle once for all whether a stifled aspiration still held the breath of life. Truly, I do not believe the value of opening up new tracts of thinking and acting can be overestimated. Even supposing there is not enough originality to provide the "juice," so to speak, why then shake up the regime and get a new set of tracts by reversing some of the familiar stunts in the everyday life. Hardening of the arteries may run in the family, but the petrification which results from following routine until the mental effort required to run the day is practically negligible is a matter of wilful neglect.

The smallest attempt to rub one thought against another and produce a result of which you are the absolute parent has got the world outdone as a regenerative exercise. Then to carry it onto the plane of action and do something with it which is ethically and practically satisfying makes the cycle complete, and each revolution will widen in its scope. The thing to do is to use good sense. To tear down the existing order and institute drastic changes may be indicated in a real breakdown, but we are not dealing with pathology but are concerned solely with making middle age pay its highest dividends.

Therefore it is wisdom to be conservative and to see that any attempt, whatever it may be, is not burdened by a greater load of worry than the results would repay. For instance, I have known eager converts to the idea of giving themselves a chance, to rush to the most expensive instructor in the craft they

avored, and incur expense which ruined the joy they might have had by proceeding with moderation. Sane examination of the motivation is the only safeguard against being lured into indiscreet changes and discouraging failures. A desire which is to be trusted will always be followed by beneficial results, but it is to be remembered that its intensity is not the measure of its reliability, neither does it guarantee fulfilment. For example, a wish to follow a certain art may fool its owner for a lifetime into the belief that a great sacrifice had been made in relinquishing it, but when honestly unearthed and ventilated it will be found that the real desire had its root in a personal attachment for someone in the coveted profession. Similarly, a wish to escape some part or feature of an existing condition may be construed as an aptitude for a different line of endeavor, which reason may be a good enough goal but may utterly fail as an incentive. I believe that failure may be traced to this source much more frequently than is generally recognized.

I think I can illustrate my meaning by being personal better than by any other method. I have a high regard for my profession as a whole, but if I were compelled to earn my bread in future by confining myself to some particular angle of it which I dislike, I would in all probability discover that I had always hankered after trade and that the urge to sell hand-painted china slumbered in my being. Probably inside of a week I would acquire several volumes on hand-painted china from the nearest library and quite possibly inquire the rent of several vacant stores. In six weeks I would convince myself and some trusting capitalist that I belonged in this trade. But if I failed to make a go of it, I would be of the firm opinion that the theory about trusting one's inner urge didn't hold water; that is, if I were blind to the fact that I had leaned on the reedy motive of getting out of a distasteful occupation. Again I say, Watch the motive.

Go slow; feel out the advantage of

emancipation, the benefits to be gained by striving for finer health, an improved appearance, and firmer convictions self-made and reliable. All the elements of a wholesome wish-goal will be found contained in this incentive, and after a time the nebulous uncertainty surrounding the future will materialize into a plan worthy of consideration and aggressive action.

CHAPTER VIII.

THE CREATIVE INSTINCT AND MIDDLE AGE

Negative suggestions concerning the futility of efforts to function along new lines after forty are encountered so unflinchingly that it is well to meet them squarely and mentally dispose of them in order to rob them of their power to work beneath the surface and invite failure. As has been previously indicated, many of these ideas are already ensconced within the subconscious, and maintain their existence by attracting like impressions and imbibing them. This assertion may be proven any time by simply airing constructive views on the subject of eternal progression and the ability to adopt new resolutions as the years advance. It is safe to assume that a definite percentage of hearers will attempt to produce evidence to prove that the thing cannot be done, that you cannot teach an old dog new tricks, that granite traffic regulations govern the human economy north of forty, and that while skittish deviations may obtain temporarily, ultimate conformity is inevitable.

If one's own doubts are very strong, only a few of these dampers are needed to produce harmful effects; and since no one but the self can correct or neutralize them, I feel justified in dwelling rather at length on this fundamental exercise. I am conscious of my inadequacy to materialize the definite principle contained in it, and can only hope that its very elementariness may work out as an advantage. In handling the eternal verities which one encounters in a sickroom cer-

tain convictions spring from these contacts.

Life and death are observed as manifestations of the same law, varied only by the prevailing conditions. Death, suggestive of premature extinction when it cuts short a career of promise, may signify the conquest of handicap when it crowns protracted suffering; and life, commonly associated with superlative physical functioning, may triumph through a body shot to pieces. The belief in immortality is so universally accepted that it is almost taken for granted that death spells liberation of the soul; and yet the regressive tendency which gradually and normally precedes the dissolution of partnership between body and soul is very, very rarely identified with enlarged opportunity to contact life through finer senses. Just as soon as impairment of looks, function, or vigor is registered by the human machine, the average owner is ready to throw up the sponge and quit without taking stock in the smallest degree of the assets of the situation or what may be developed. This consciousness of physical limitation if unneutralized by wholesome optimism may blast the entire harvest of one's earlier years by undermining the capacity for enjoyment, to say nothing of the damage it can do at the fount. The realization that an immense amount of this skepticism may be traced to impressions lost to conscious memory, planted in by-gone days by some hoary relative whose advice on any other subject would not be accorded a hearing, ought to stimulate a resolution to discard argument against progression which when all the available evidence is weighed does not stand foursquare with the highest reasoning of which the individual self is capable.

You who are now middle-aged take account of the strong leaning toward gloom which prevailed in the days of your youth, and check up on your present tendency to be influenced by it. Only very recently I came across a volume of choice quotations current half a century ago, perusal of which left the impression of so many near-epitaphs: "By-gone

days,"—"Scanty years,"—"A dream that dies away,"—"Eternity's dark ocean,"—"Voices of the past," and "Work for the night is coming," were amongst the gems in lighter vein, while "tears" and "tombs" and "bitter regrets" inspired the remainder.

Now I have no criticism to offer of my forbears or their superb immunity to gloom; I simply wish to emphasize the unfitness of these sentiments for the requirements of the modern adult. Rout them out from their hiding place, and administer the antidote to yourself through every channel of your mind. Make a mental survey of the people you know who have improved with age, and scrutinize if possible the motivation of their lives. I venture to say that in the majority of cases you will find that some definite wish-goal has directed their energies and conserved them. It may be one of a hundred things, but the result is beneficial in proportion to the constructive effort involved.

I am a staunch supporter of new ventures or new hobbies for varied reasons, physical, mental, and spiritual, but subject always to good-sense handling. A machine which has run for the major part of a lifetime along the same grooves is subject to deterioration where the strain is the most constant, in spite of the seeming immunity which one might imagine inseparable from following an occupation till it becomes second nature and requires no effort. I have come in contact with enough bread winners who have held the same job into the teens and twenties of years, to know that unless amply offset by congenial surroundings, adequate remuneration, and outside interests the very routine which has become so effortless harbors a menace to the future. I have had every type of faithful employee come to me and almost shamefacedly confess that a perfectly familiar task had become so difficult that a distinct effort of will was needed to carry it on, and that the mind was obsessed by ideas of completely losing the ability to do so.

(To be continued)

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

14. This is now the third time that Jesus shewed himself to His disciples after that He was risen from the dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—*St. John, Chapter 21.*

INTERPRETATION

Christ Jesus did not repeat these words three times just for the sake of emphasis or merely for reiteration. This conversation which He had with Peter holds a mystic meaning just as do all the words of the Master. The numbers 3, 7, 9, 10, and 12 are the most important of all numbers for study and meditation if we would find the key to Bible mystery and Bible meaning. Three is the fundamental number upon which almost all religions have been founded.

There are three steps of attainment leading to emancipation, or to that goal where man shall know the truth that makes him free. Mr. S. R. Parchment expresses this same truth so beautifully in his book, "Steps to Self-Mastery": "From the cosmic point of view, the three steps leading up to the cross are the three Hierarchies of heaven which are at present most actively engaged in further-

ing the evolution of the four kingdoms of nature. These are the Lords of Individuality, the Lords of Form, and the Lords of Mind; respectively Libra, Scorpio, and Sagittarius. Masonically considered, they represent youth, manhood, and old age, or Entered Apprentice, Fellowcraft, and Master Mason; while from the mystical standpoint they symbolize the three steps of student, probationer, and disciple.

"When the student takes the first step, the Master casts a look upon him; when he stands upon the second step at the time of his admission to probationership and takes the solemn obligation to serve humanity by the sacrifice of the lower self to the higher, his aura is blended with that of the Teacher; at the point of discipleship he takes the third step when he treads upon the first rose. At this stage there must be no turning aside; if he stops by the way to pluck a flower, he will find that its fragrance is but a snare (lure), for under its petals is coiled a serpent. From this point he must brave the sharp thorns (on the stem) which winds around the Cross."

Christ Jesus in the quoted conversation with Peter issues a call to the student to enter upon the Path of Attainment through the way of pure living; to the probationer to dedicate himself wholly upon the altar of service; to the disciple to live so purely, serve so worthily, and love with a love so holy that he may come to realize and to demonstrate the inner meaning of the mystic prayer: "At night while our bodies are resting in sleep may we be found *consciously* working in the vineyard of Christ, for as spirits we need no rest."

The improvement of the understanding is for two ends: first, to increase our own knowledge, second, to enable us to impart that knowledge to others.

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.

Electricity to Replace Brains

Electricity long ago established itself as a substitute for men's muscles. It is now rapidly learning to perform the simpler functions of their brains. This does not mean, as some fiction writers attempt to portray, that men will ever serve intelligent machines, but that increasingly intelligent machines will serve man. The unskilled muscular laborer is disappearing. Perhaps he will be followed by the unskilled brain whose functions are merely perception and routine action. Of the human senses, electricity has already acquired several. Various electric machines can "see"; one built this year successfully sorts materials for color, another keeps track of the density of smoke. Electrical "hearing" has been long established, but this year produced new feats in accuracy of ear, such as the ability to detect the sound of an airplane above other noises, and thereby turn on landing lights; and an analyzer which quickly measures the loudness of various components of a noise, and indicates the source—a powerful weapon in the struggle for silence in machinery.

Relays perfected this year act powerfully at the touch of a dewdrop or the mere approach of a man's hand

In the senses of smell and taste, electricity has not gone far, but one of this year's devices can perceive instantly a variation of one per cent in the mixture of two odorless gases—a feat beyond the (present) keenest human sense.

Not among the five usually named senses but entitled to rank with them is the sense of time. In this also electricity excels. Laboratory methods enable the production and measurement of intervals as small as two hundred-millionths of a second by timing electricity's flow over a measured course.—*The Electric Journal*.

The above clipping sent us by one of our members, an electrical engineer employed by one of the great electrical companies, shows us some of the marvelous possibilities of electricity. The electronic theory has proved that matter is merely

a form of electrical energy. The occultist in turn knows that electrical energy is spirit in motion, working through vibrations in the ethers. Therefore it is not surprising that electricity, being spirit in motion, is capable of providing substitutes for brains. We must remember, however, that the brain is only an instrument in itself; it is the Ego behind the brain that does the thinking, and electricity will never generate an Ego.

Bedtime Confession Talks

"Bedtime stories" popular in American homes, have been replaced by "bedtime confessional talks," in the home of Dr. David Katz, professor of psychology in the University of Rostock, Germany.

His two children, Theodor and David, six and five years old respectively, have been subjects of his psychological research since their birth.

Dr. Katz, who told the results of his experiments at the world conference of psychologists in Springfield, Ohio, is the founder of the new German school of child psychology. He is considered Germany's greatest authority on this subject.

Dr. Katz and his wife talk with their two children every night in the "confessional hour" while the boys are lying on their bed ready for slumberland. Three hundred such talks have been recorded word for word and analyzed by the German psychologist.

The bedtime talks attempt to bring out the day's experiences of the children, said Dr. Katz. He said that many experiences which children hesitate to talk about during the day can be discussed with facility at night.

He holds that through the bedtime chats desirable motives and will power are established in the minds of the children, good qualities mobilized and a critical attitude toward their own actions developed. He reported that the children have grown to like the chats so well that they refuse to go to sleep unless the talk has been conducted.—*Elgin Courier-News*.

The German professor of psychology noted above is developing a very important phase of child culture. Rosieru-

cian students will note that it involves the principle of retrospection which is such an important part of the Rosicrucian system of training. The children's bedtime confessional will indirectly teach them the value of nightly retrospection and enable them to acquire the habit at the most impressionable period of their lives, after which they are likely to keep it up as long as they live. This will result in creating in them a degree of emotional stability which the older generation largely lacks. The practice of retrospection transmutes the emotional energy generated by the events of the day, and prevents it from being projected into the subconscious to be the basis of future neurotic ailments and general emotional unhappiness. It is to be hoped that American psychologists will take up this matter and help to popularize the process. Rosicrucian students who are parents certainly should begin to make use of the bedtime confession talk.

International Marriages

It is the blending of different races which nature never intended and which stirs up an ethnological turmoil in the children of the marriages of different races that produces instability of character and results in degenerated offspring, with the occasional brilliancy of genius.

Just as children should play and work with other children as near their own ages as possible, so men and women, if they wish to avoid creating eccentric, unstable and insane progeny, should in marrying observe ethnic and biologic dead-lines.

While mixtures of race occasionally produce a superman, yet "for one genius a million human liabilities are bred."

"A thoroughbred, human or canine or equine, is an individual who can be expected to behave in particular ways in certain circumstances, according to influences transmitted by thousands of similar ancestors. The mixing of dissimilar breeds compels the progeny, when confronted by a situation in which two or more lines of ancestors would have proceeded differently, to think, and thinking gives birth to new ideas. A certain type of dog in a given situation will meet it by biting; another type in the same situation will run away. If these two types be mated, the resulting dog is likely

to develop a higher intelligence because he will be frequently compelled to formulate new policies."—*Los Angeles Examiner*.

The above quotation from the writings of Dr. Arthur C. Jacobson, would indicate that international marriages are a bad thing. This, however, is only the superficial aspect of the case. The fact is that the intermingling of different nationals in marriage is a most effective method of promoting the evolution of humanity. It means emancipation of mankind from the domination of the Race Spirits with their national selfishness and their wars. It will be a big step toward the realization of the universal brotherhood of man. When close racial inbreeding occurs, certain ancestral pictures are carried in the blood, and this condition makes the people susceptible to Race Spirit domination. When blood is mixed in international marriages, the pictures in the blood of the two strains mix and destroy each other, thereby emancipating the individual from the Race Spirit influence. International marriage, however, is a much greater undertaking for the contracting parties than marriage within the same nation. The different ideas and customs of the two races must be harmonized in the daily life if the marriage is to be successful.

America is the great melting pot where international marriages are coming about naturally and comparatively easily. Therefore America is the hope of humanity from an evolutionary standpoint. The Race Spirit regime must be broken up, and America is doing more in this direction than all the other countries put together. Interracial marriage, however, can be successful only between races of approximately equal evolutionary development. Moons are thrown off from planets to prevent the backward Egos who go with them from becoming too much of a hindrance to the progressive Egos who remain behind. Similar principles obtain in the matter of the amalgamation of races widely separated in evolutionary unfoldment.

Question Department

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

BY KITTIE S. COWEN

The Invisible Forces and Their Work

Question:

Are plants under the dominion of the planets and the signs, and just why do different zodiacal Hierarchies work with certain vehicles of other life waves and not with all of their vehicles?

Answer:

All evolving life waves on the earth are under the dominion of the planets and the signs to a greater or lesser degree. There are now on earth four different kingdoms passing through different stages of evolution, namely, the mineral, the plant, the animal, and the human. The virgin spirits composing these four life waves are evolving under the guidance and with the assistance of a number of invisible Hierarchies, the most active of which are at the present time probably the Lords of Mind, the archangels, the angels, and our own humanity.

The Lords of Mind make their densest bodies of concrete mind stuff, and are adepts in working with this material. They have a great influence on humanity for the reason that the human life wave is now in possession of an embryonic mind, the germ of which was radiated from the bodies of these great Beings.

The archangels construct their densest bodies out of desire stuff. They are adepts in the manipulation of this sub-

stance, and are therefore especially fitted to assist less evolved Egos who are developing and using vehicles made of this material. Hence they work with both the animal and the human life waves, since the virgin spirits of these possess desire bodies.

The angels form their densest bodies of ether, and consequently they are well versed in working with this grade of matter. This knowledge makes them eminently able to assist others who are not as expert as they in working with etheric substance. It is for this reason that the angels exercise an influence over the plant, animal, and human kingdoms, all the virgin spirits of which possess vital bodies.

The virgin spirits of the human life wave construct their densest bodies of the chemical and mineral constituents of the earth, and experiences accumulated through ages of time make this life wave fitted to a certain degree to work with beings who have bodies composed of mineral elements, as are those of the virgin spirits of the plant, animal, and mineral life waves.

However, humanity's evolution upon the earth is only a little more than half finished, and the beings belonging to our life wave have not yet attained fifty per cent of the efficiency in their work of dense body building that will be theirs when the latter part of the earth evolution is completed. Therefore the human life wave to a great extent works on the dead mineral bodies of animals, converting them into food, clothing, articles of ornamentation, etc.; and as they work

principally with seemingly dead things, their labor, generally speaking, involves the process of *destruction*. They destroy the mass state of the mineral so that they may extract the gold, silver, precious stones, or whatever part seems desirable to them. They destroy the trees in the forest for the purpose of converting them into lumber to be used for construction purposes. They destroy the dense vehicles of the plants that they may use them for food. But in the case of the angels and all the other creative Hierarchies this destruction of forms is not carried on, for they deal with life in an entirely *constructive* manner.

The archangels inhabit the sun, and the angels are located on the moons belonging to our solar system working with the moon forces. The plant kingdom loves the sun for the reason that this life wave is in the second period of its evolution, which is for it the Sun Period. But as the virgin spirits of this life wave are now constituted they cannot endure the intense vibrations of the archangels which are as dry and parching as are the desire bodies in which they function. In consequence of this the plant kingdom needs in addition to the rays of the sun the element known as water, which is ruled by the moon. It is the subdued ray of that orb which carries the fructifying force that gives the possibility of growth to all that lives. Therefore seeds planted when the moon is increasing in light, that is to say from the new to the full, produce larger tops than those planted when the moon is dark, or decreasing in light from the full to the new. Seeds sown when the moon is decreasing in light will produce a greater growth under ground than they will on top of it.

There are certain signs of the zodiac that are more favorable than others to plant growth, because they have certain affinities for the lunar vibrations. The watery signs, Cancer, Scorpio, and Pisces are fruitful signs for that reason, and seeds planted while the moon, the planet of fecundation, goes through one of these

signs will produce better results than when it is passing through the fiery signs of Aries, Leo, and Sagittarius, for these are sun signs, and therefore the effect of their vibratory power manifests itself in burning up the vital spark of the seed.

Invisible Helpers Heal the Sick

Question:

In order that one may receive aid from the Invisible Helpers is it necessary to send to the Fellowship such particulars as one's birth date, place of residence, nature of disease, etc? If so, then how does it sometimes happen that one is healed previous to the time that this information reaches Headquarters?

Answer:

The healing is done by the Invisible Helpers directed and assisted by invisible Spiritual Forces, and their assistance is invoked and frequently is set into operation the moment that the request is made and the letter and application written. It is not necessary to wait for the transmission of the letter to Headquarters. On the other hand, the information requested such as the birth date, the nature of the disease, etc., is required by the workers at Headquarters principally for the purpose of giving auxiliary advice on diet, environment, and certain physical measures which may be employed to help the healing process forward. However, the main healing is accomplished by the Invisible Helpers under the direction and with the assistance of great Invisible Forces without the aid of these other agencies.

Blood Transfusion and Its Effect

Question:

Is there any occult change brought about in the blood by blood transfusion?

Answer:

Yes. The Ego resides in the blood or functions through it, and some of its characteristics inhere in the blood even when transfused into that of another person. Transfusion of blood from an indi-

vidual of a higher life wave to one of a lower life wave will bring about the destruction of the lower vehicle, that is, disintegration of the form in order that the higher spirit may escape from the hampering lower conditions imposed by the lower vehicle.

For example, the blood of a man injected into the veins of an animal destroys the blood of the lower animal, which causes the death of the latter. When the blood of one person is transfused into the veins of another, if the stages of development of the two Egos are similar and they are reasonably in harmony with each other, there will be practically no ill result; but if one is highly developed and the other is not, then a great deal of spiritual inharmony is likely to manifest; this will in time reflect itself in bodily inharmony, and the results obtained by the transfusion will not be all that could be desired.

In the blood of each individual there are pictures of all that has happened to that particular Ego in the present life. These pictures are transferred with the blood in the case of a transfusion. The pictures in the blood of one Ego mingling with those in the blood of another Ego would have a tendency to dim the pictures belonging to the second Ego, making them less distinct and therefore of less value to the owner.

*Cosmic Root-Substance Used in the
Creation of a Universe*

Question:

What was the primary material used to create the first globes of our evolutionary chain? Was it God's own spirit condensed into some sort of mind or thought stuff?

Answer:

At the beginning of a Day of Manifestation the seven globes of the first Period are brought forth from the primordial substance of chaos, which is called Cosmic Root-substance, and which is an expression of the negative pole of the Universal Spirit. To accomplish this the God of a solar system first draws

from the Cosmic Root-substance outside His immediate sphere, and in this way densifies the substance which He has appropriated so that it becomes more tangible than the universal space between solar systems. He then permeates the space which He has appropriated with His own *life*, which process awakens the latent activity within each atom. He next pervades every part of His domain with His own consciousness, but with a different modification of that consciousness in each part or division. According to this modification and the varying rates of vibration which He has set up, all that exists within His universe has come into being.

From the foregoing you will see that it is not God's own spirit condensed into some sort of substance that He uses to create with, but that it is His activity in the Cosmic Root-substance which already exists that results in creation.

Baptism of Jesus an Actual Happening
Question:

Was Jesus actually baptized by John in the river Jordan, or is the story of his baptism merely symbolical?

Answer:

This was an actual happening. At the time Jesus was baptized the Christ Spirit descended upon him and took possession of his lower vehicles, the vital and dense bodies. These were the vehicles in which the Christ functioned during the three years of His ministry, which ended at the crucifixion.

The Moon an Eighth Sphere

Question:

Why is the moon called an eighth sphere?

Answer:

Because it is a sphere where disintegration takes place, namely, the disintegration of the vehicles of those who live there. Similarly the eighth house in the horoscope is spoken of as the house of death or disintegration. The vibratory power of the number eight is disintegrating in its material expression.

The Astral Ray

The Rosicrucian Conception of Astrology

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

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

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

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

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

The Airy Triplicity

BY MRS. R. SABINE

GEMINI, Libra, and Aquarius rule the kingdom of the air in the zodiac. In the Apocalypse the four beasts mean the four elements, viz. earth, water, fire, and air. It is there stated that the first beast was like a calf, this being Taurus, the earthy element; the second was a flying eagle, symbolizing the higher side of Scorpio, the watery element; the third beast resembled a lion, which was Leo, or fire; then the text adds that the fourth beast had the face of a man, signifying Aquarius, an airy sign.

The salient characteristic of the airy triplicity is intellectuality—clear, quick and acute, refined and subtle; but its curse is the wandering mind. The three signs of the triplicity, Gemini, Libra, and Aquarius, are trine to one another. Any person born while one of these signs is rising will be versatile, of an inquiring mind, and of a restless, curious disposition, never satisfied by being told, "This is so," but always seeking causes and reasons for his belief.

People with an airy sign nature are seldom given to sensuality in any form, but rather to such things as conceit, contempt for others, curiosity, inconstancy, scheming, or deceit. They like science, the law, or literary studies. They are intelligent, intellectual, sympathetic, and popular without making much effort to be so, owing to their quick apprehension, cheerful disposition, and sense of humor. The gift of humor, incidentally, is really far more than the light thing it is commonly considered to be. It is a sign of progress, enabling its fortunate possessor to rise to some degree above the petty trials and worries of every-day life.

Gemini, the first of the airy signs, rules the month from the 21st of May to the 21st of June, approximately, being guardian of the third of the mundane houses. The parts of the body which it rules are the hands, arms, shoulders, and lungs. Gemini takes its name from the twin brothers, Castor and Pollux, sons of Zeus by the beautiful Leda, Queen of

Sparta, whom the god approached in the form of a swan. She also became the mother of Helen of Troy. The history of these brothers is too long to relate in full. Briefly, Castor was known as the Horse Tamer, while Pollux particularly excelled in combat with the cestus, and became the patron of boxing and wrestling. In Rome they were highly honored by the name of the Dioscuri, Sons of Jupiter. Their temple still stands in the Forum by the sacred spring of Vesta.

It is related that the news of the victory of Lake Regillus in Tusculum was brought to Rome miraculously by two beautiful youths riding on white horses. They had passed through the streets and watered their horses at the holy well without interference from priests or people, since it was evident that they were gods, both from their appearance and the fact that the battle had taken place many leagues distant so that the news could not have reached Rome by natural means for several days. After refreshing themselves and their horses they vanished, but were seen on many subsequent occasions in the heat of battle leading the Roman forces to victory. Macaulay chose this incident for one of the most stirring of his "Lays of Ancient Rome."

Castor and Pollux were the patrons of Romulus and Remus, another illustrious pair of twins. They were also the protectors of sailors upon the seas. The phosphoric flames seen in calm weather were invoked as signals of their favor. The brothers were initiated together into the mysteries of the Cabiri, and also passed the great initiation of Demeter in Eleusis. Zeus caused the twins to be translated to the heavens as the constellation Gemini after they had been slain on earth. It is true that the circumstances preceding their death were scarcely creditable, but Olympian Jove could hardly condemn severely the moral lapses of his illustrious sons, which so closely resembled his own.

Gemini is a common sign of a dual nature, correlated to the third house,

which is that of brothers and sisters and short journeys. It is the house of Mercury, and his influence combined with the dual nature of the sign often makes a character clever and scheming, difficult to deal with. Gemini makes the native thin, slight, and restless, usually good looking and attractive, beautiful if Venus is strong in the horoscope. Indeed, beauty and charm are qualities belonging to all the airy signs.

The influence of the heavenly twins makes men and women of the world, travelers in many lands, folks who make friends easily but who may forget them with equal ease, not being dependable in friendship or love. Being active and resourceful they do not fear making mistakes, for they can always rectify errors and extricate themselves from any awkward situation. They are attracted to literary or scientific studies, mastering such learning with comparative ease, which others often labor heavily to attain; but they are easily led, and are prone to drop one subject when another excites their interest. They make excellent orators or journalists. They are acquainted with many different matters rather than probing deeply into one branch of knowledge. They may have ability for commerce or business. Nervous and irritable in disposition, they are yet quickly appeased, for their natural tactfulness and acute sense of humor forbid them to dwell long on an offense or brood over a grievance. When they are angered, the keen shafts of their penetrating wit fly, piercing and wounding like sharp arrows. Gemini lacks perseverance and concentration.

The keynote of Libra is harmony. The Balance governs the month from the 23rd of September to the 23rd of October. It is one of the four cardinal signs marking the turning points of the sun on its yearly journey, namely the turning of Sol to the north in Capricorn in December; his turning south in Cancer at midsummer, after which the days shorten in the northern hemisphere; the vernal equinox, the beginning of Aries

the Ram, in March, bringing the uprushing life of springtide; and then the autumnal equinox, the beginning of Libra, in September. After the autumnal equinox the Scales swing to the side of physical darkness but of spiritual light, for as the visible sun sinks southward leaving the northern hemisphere in cold and gloom, the spiritual sun rises. The urge of intellect and the urge for soul growth are then felt more strongly by all who tread the Path than during the golden weeks of summer.

In the days of Libra the heat is mild and equable, the fruits of harvest are gathered and stored against the coming dearth. When the airy sign of Libra begins its rule in the heavens great tides of the sea swing forward and back, while powerful spirits of the wind released to do their own will sweep through the sky producing the equinoctial gales.

To the Rose Cross student this sign has a peculiar significance. It symbolizes equipoise leading to the *Via Media* between the black and the white pillars of Initiation. This middle path all should try to tread, avoiding extremes on either hand. Perfect justice is found here where the souls of all men are tested and judged. From Libra in ancient times the doom of Belshazzar, King of the Chaldeans, was spoken. They were a nation possessed of deep occult knowledge. The king must have been clairvoyant, since he saw a hand write upon the wall in a strange language, "Thou art weighed in the balance and found wanting."

In those early days of civilization mankind were less deeply involved in matter than now and therefore more psychic, a fact which can be realized by studying ancient records and legends.

Strict justice is meted out under Libra, inclining neither to excess of mercy nor severity, for it is the working of an automatic law that as a man sows so shall he reap. Libra avoids the irregularities of Gemini, giving greater steadiness with a less erratic disposition and a calmer temperament; this, however, is not without some loss of energy

and enterprise, for Libra inclines to idleness, love of comfort, sometimes luxury, and a liking for home life and a settled, orderly existence. On the whole Libra is an advance upon Gemini, a progression upon the upward spiral of the year. Libra is correlated to the seventh house, that of love and marriage. This house describes the husband or wife, also the success or failure of partnerships. The parts of the body governed by Libra are the kidneys and loins.

Saturn, grave, cautious planet of restriction, has his exaltation in Libra, which is the house of Venus, who is harmonious, overflowing with the richness of life. Thus is the balance again maintained. Sol has his fall in this sign, which is in opposition to Aries, the sign of the spring equinox, through which the sun projects the uprushing life of the growing year. Mars has his detriment in Libra, being weak when in this sign. Aries is his own house through which the red planet supplies the driving force to overcome the negative chill of winter. Venus when in Libra is in her most favorable sign, spiritualized above the materialism of Taurus, her other house, radiating love, joy, beauty, and harmony, and contributing her part to the divine music of the balanced spheres.

Libra rising at birth gives a temperament well regulated and equable, judicious and reasonable, but the native has fixed ideas, and is difficult to persuade when decided on any course of action. People with Libra rising are likely to be handsome, and in manner they are courteous and attractive. Libra makes lawyers, politicians, priests of orthodox religion, artists, good housewives, and instrumental musicians; while if Venus is in this sign the musicians may be conductors of orchestras, or composers.

Aquarius the water bearer is the third and last of the airy triplicity, ruling the eleventh house, which is the house of friends, also of hopes and wishes concerning the future. It governs the month from the 21st of January to the 19th of February, and the parts of the body

which it governs are the legs and ankles.

Spiritually, Aquarius sprinkles the heavenly waters of love and sympathy, for it is the sign of brotherhood among all living things, and will have special rule in the coming Golden Age when wars shall cease, when the strong will no longer prey upon the weak. Two planets of differing natures rule this sign: first, the slow, restricting Saturn, delighting in ancient things, for Saturn represents time; second, the eccentric, erratic Uranus, whose properties are not yet fully understood; but he is a breaker-up of established order, delights in community life, cooperation, and other socialistic activities, in strong contrast to the attitude of the solitary Saturn. Consequently Aquarians are divided in tastes, loving to be alone yet often impelled to seek companionship. They are progressive in ideas, looking from the past to a hopeful future, foremost in philanthropic and other social movements, theorists as well as practical workers. If Uranus is in his own sign, Aquarians may become communists and revolutionaries. Uranus, being powerful at the present time, is the cause of many of the social troubles in the world, particularly in China and Russia. Sol has his detriment in Aquarius.

Aquarians are often handsome and usually well formed and of fair complexion. If Venus is in Aquarius, they are likely to have golden hair. Aquarians have fine eyes, and are neither tall nor short. They are active, very fond of outdoor sports and work, interested in agriculture, and love animals and the care of them. As in the case of the other airy signs they are attracted to science, art, or literature; they are clever, have advanced ideas, and are always looking forward to the future. They are independent, free-thinking, broad-minded beyond the bounds of conventionality, and no respecters of persons of wealth nor of orthodox religion. They have passed the scales of Libra and the limitations of Gemini, and are looking forward to a new world. In manner they are gentle

and tactful, respecting the opinions of others, ready to listen and make allowances, knowing that to comprehend all is to forgive all. They are witty and humorous, easily popular when they choose to emerge from their shells.

If Uranus is strong but afflicted, they will be socialistic in their ideas, ready to wreck present well-being on wild schemes for reforming the world. Uranians are eccentric, possessing original talent, and are much disposed to the study of occultism, astrology, psychology, and other kindred subjects. They are often estranged from their family, leading a restless, wandering life, always desiring to see the world. Aquarius, being a fixed sign, gives greater steadiness than Gemini, and more energy and enterprise than Libra. The Aquarian realizes that myth or symbol may contain far more truth than concrete facts.

Christ said to His disciples, "When you go hence, there shall meet you a man bearing a pitcher of water. Follow him." This referred to the coming Aquarian Age when the sun by precession of the equinoxes will enter Aquarius, ending the present Piscean dispensation. At the time of Christ the Roman Empire began to decline and was succeeded by the milder mystical Christian dispensation. Two fishes were the symbol of the new religion, and the apostles who founded the various churches were originally fishermen, afterwards fishers of men. It is probable, perhaps certain, that the next dispensation will be inaugurated by the coming of another world Teacher. Already a new race is appearing in our midst. Macaulay originated a magnificent simile in saying that great intellects, like mountain tops, first catch the dawning light of a new idea, which afterwards reaches the valleys and lowlands. In the coming era of brotherhood mankind will follow the Man with the Pitcher of Water.

It is the soul itself which sees and hears, and not those parts which are, as it were, but windows of the soul.

The Children of Aries, 1928

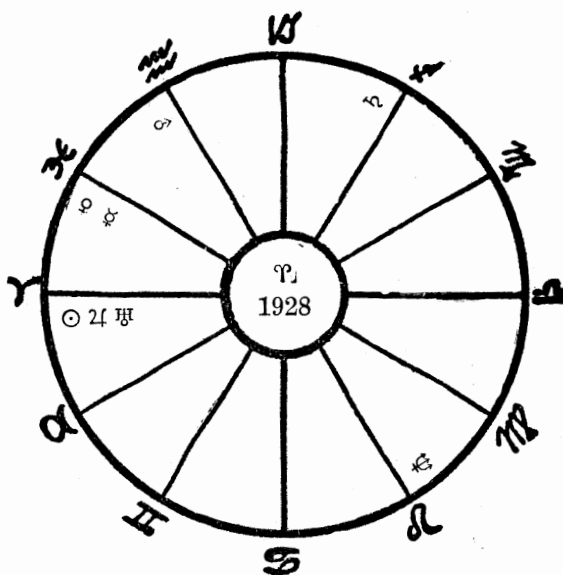


A Character Delineation of the Children Born between March 21st and April 19th, inclusive, 1928.

The children of Aries are very different from the children that we had for our reading last month, those of the tender, sensitive Pisces. The Aries child is full of energy and life. While the Pisces child at times manifests inertia, the Aries is just the opposite, and may be described as the personification of action. These children are unhappy if they are kept indoors. They must move about and use up their Martian energy. Aries is the sign where the sun crosses the equator, producing the equinoctial gales and disturbed weather conditions, and therefore the Aries children are quick in temper, impulsive, and forceful; but their storm of anger is soon spent, and they are then sweet and lovable again. Aries children always want to be at the head of everything. If they cannot lead or be at the head, they will not play. They enter everything with enthusiasm, but this enthusiasm is often short-lived, for when the newness has worn off, they often lose their interest and do not wish to finish.

Aries children should be taught moderation in everything, and persistence. Teach them to finish whatever they start. They usually have originality well developed, but they are lacking in system. They are self-reliant, and aggressive if they are opposed. The "I," the ego, is usually highly developed in these Martian children, and they have a very good opinion of themselves.

The children that are born this year



while the sun is passing through the martial sign of Aries will never want. With the opulent Jupiter in Aries trine to Saturn in Sagittarius, and Mars in Aquarius sextile to Saturn, they will be very clever as well as successful in the acquiring of wealth, and they will at the same time be generous with their money.

With Venus conjunct Mercury in Pisces artistic ability will be well developed, especially in the children born between the 21st of March and the 8th of April

(Continued on page 179)

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. Please do not make requests for other readings, for they cannot be complied with.

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

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

HENRY OWEN D.

Born December 15, 1919. 8:59 A. M.

Lat. 42 N., Long. 73 W.

Cusps of the Houses:

10th house, Scorpio 12; 11th house, Sagittarius 5; 12th house, Sagittarius 25; Ascendant, Capricorn 16-20, Aquarius intercepted; 2nd house, Pisces 0; 3rd house, Aries 11.

Positions of the Planets:

Uranus 28-22 Aquarius; Neptune 11-17 Leo, retrograde; Jupiter 17-58 Leo; Saturn 11-37 Virgo; Moon 7-50 Libra; Mars 8-06 Libra; Venus 7-10 Scorpio; Mercury 2-27 Sagittarius; Sun 22-33 Sagittarius.

In the horoscope of this boy we have the cardinal sign of Capricorn on the Ascendant, with cardinal or fixed signs on the other three angles. We find the independent and liberty-loving Uranus intercepted in the sign of Aquarius in the 1st house, strong in its own sign, sextile to the vital, life-giving sun, which is elevated in the 11th house in the Jupiterian sign of Sagittarius and trine to Jupiter. Jupiter and the sun are also in mutual reception, in which relation they have a greater power for good than

otherwise. The position of the sun and Jupiter will give Henry a kindly and jovial disposition, one which will attract many friends, and these friends will be ever ready to be of service to him. He will have originality well developed on account of the prominent position of Uranus, and his parents should give him every opportunity to expand and to express himself in his own way. This will not be along the old lines, for Henry is one of the true types of the Aquarian child, and one who must have scope for Epigenesis.

With Mercury sextile to Mars and the moon he will have an active and a keen mind; but Mercury is also square to Uranus, which may give a tendency, when occasion arises, to slip a little from the truth. Jupiter trine the sun, however, may save him from this digression.

Venus square Neptune and conjunction the Midheaven in Scorpio, which sign has rule over the lower nature, may have a tendency to bring the element of sex very strongly into this boy's life, this being accentuated by the conjunction of Mars and the moon. He should be taught sex hygiene and given very careful advice, for with these planetary aspects he may attract associates who would be apt to lead him along lines which are fraught with danger. If his interest is aroused in electrical work,

engineering, or radio, also music of some kind, the resulting harmony and interest may save him much unhappiness and suffering in the future.

WALTER SIEGFRIED S.

Born March 27, 1918. 3:00 A. M.

Lat. 18 N., Long. 100 W.

Cusps of the Houses:

10th house, Scorpio 21; 11th house, Sagittarius 17; 12th house, Capricorn 12; Ascendant, Aquarius 10-10; 2nd house, Pisces 16; 3rd house, Aries 21.

Positions of the Planets:

Venus 22-41 Aquarius; Uranus 26-0 Aquarius; Sun 5-54 Aries; Mercury 19-49 Aries; Jupiter 6-55 Gemini; Neptune 4-24 Leo, retrograde; Saturn 7-46 Leo, retrograde; Mars 19-15 Virgo, retrograde; Moon 3-14 Libra.

We have here the horoscope of a potential musical composer. He is a boy who if given the proper opportunities may rise above the average musician. With Aquarius on the Ascendant, fixed signs on all four angles, and the sun exalted in the fiery and cardinal sign of Aries, he should have the will and the determination to make his own way, and should on his own initiative succeed in attaining his ideals.

Uranus, which is at home in the sign of Aquarius, is in the 1st house and in conjunction with the goddess of music, the lady Venus. Uranus being the higher octave of Venus, this planet has an affinity for music of a higher and more refined nature than that of Venus. Adding strength to the musical tendency given by these two planets, Neptune is in Leo, sextile to the moon in the Venusian sign of Libra. Neptune is also sextile to Jupiter and trine to the sun. Though Neptune is retrograde, he will be direct when the boy is nineteen, which will free the beautiful Neptunian influence. If Walter will put his energy strongly into the acquiring of a knowledge of stringed instruments,—the violin, cello, or harp—and also apply it to the composition of music, who knows but he may become a second Kreisler. With Saturn conjunct

Neptune and both retrograde in the 6th house, we would caution him against acquiring secret habits. His energy should be directed into constructive channels. Music is a wonderful field into which to direct the mind.

The mother of this boy should have a beautiful influence in shaping his future. She should make a companion of him, for his ideals of home and mother will be very beautiful. His home environment should be so attractive that he will want to remain at home and make a confidant of his mother.

VOCATIONAL

TWINS

VIVIAN MARTHA C.

Born March 20, 1912. 2:35 A. M.

Lat. 41 N., Long. 80 W.

Cusps of the Houses:

10th house, Scorpio 3; 11th house, Scorpio 27; 12th house, Sagittarius 18; Ascendant, Capricorn 8-11; 2nd house, Aquarius 19, Pisces intercepted; 3rd house, Aries 0.

Positions of the Planets:

Uranus 2-30 Aquarius; Venus 1-25 Pisces; Sun 29-20 Pisces; Mercury 15-17 Aries; Moon 15-56 Aries; Saturn 16-54 Taurus; Mars 21-30 Gemini; Neptune 21-02 Cancer, retrograde; Jupiter 15-10 Sagittarius.

DOROTHY MARY C.

Born 3: A. M.

Cusps of the Houses:

10th house, Scorpio 10; 11th house, Sagittarius 3; 12th house, Sagittarius 23; Ascendant, Capricorn 15-5; 2nd house, Aquarius 28, Pisces intercepted; 3rd house, Aries 9.

Positions of the Planets:

Same as above except the moon, which is in 16-09 Gemini.

Our vocational reading this month is somewhat out of the ordinary, as the horoscopes are those of twin girls born only twenty-five minutes apart. Both have the Saturnian sign of Capricorn on the Ascendant, with the ruler of the Ascendant, Saturn, in the sign of Taurus in the 4th house. Saturn is making only

one aspect, a sextile to the retrograde planet Neptune. We would therefore not consider that Saturn will be of any great influence in the lives of these girls, even though he turns direct when they are sixteen. Saturn in the 4th house, however, will have a restraining influence in their home life. He is liable to draw to them responsibilities and the care of aged people, which would tie them to the home environment; but this same influence may be of some benefit, for with Mercury in conjunction with the versatile moon in the 3rd house, that of short journeys, and Mars in the sign of Gemini, a desire for change and a restless spirit may result. Saturn would then have a balancing influence upon them.

The readings of the two horoscopes will naturally be very similar. The twenty-five minutes difference in their births will make some change in their personal appearance, and a slight difference in disposition. Vivian's time of birth brings her Ascendant into the first decanate of Capricorn. The decanates divide a sign into three equal parts. The first decanate of Capricorn is ruled by Saturn. This will make Vivian more slender in build, shorter in stature, and darker in complexion than her sister. Her hair will be of a brown color, and her face somewhat spare. Dorothy's Ascendant comes in the second decanate of Capricorn, which is ruled by the suave and lovely Venus, the planet of beauty. This will give her the softer Venusian lines and make the complexion clearer, the body a little larger and more rounded; also the temperament will be a little more pleasing.

The vocational possibilities, however, are the same. Mercury, the planet of reason, is conjunct the imaginative moon in the impulsive sign of Aries, and both are sextile to Mars in the mercurial sign of Gemini. Mercury and the moon are in the 3rd house, which is the house of the literary student and writer, and the house where Mercury is at his very best. Another favorable indication of the good mental qualities of Mercury is that he is

in mutual reception with the enthusiastic planet Mars. This will give mental alertness. We also find Jupiter, the planet of optimism and reverence, trine to the moon and Mercury. With all these configurations we may safely say that there is every indication of ability for journalism and public speaking, the ability to express with the pen and the tongue. Jupiter trine to Mercury and the moon will give philosophical tendencies; also talent for engraving, etching, or drafting is indicated.

1928 and 1929 would be a good period for branching out into a vocation, for the progressed sun is at present transiting over the radical place of the moon and Mercury. It is advisable to teach these girls domestic science. Give them an understanding of the care of the home and children. There is indication of a marriage at the age of twenty-three. Events of the same character will happen about a week apart for these girls. Their adjusted calculation dates vary by this amount on account of the difference of twenty-five minutes in the time of birth. Dorothy's events will happen first.

THE CHILDREN OF ARIES, 1928

(Continued from page 176)

while Mars is in the Uranian sign of Aquarius, Uranus at the same time being in the martial sign of Aries. They will be interested in and could also make a success of trading in or manufacturing such things as automobiles and electrical appliances.

Mercury, the planet of reason, will pass into the sign of Aries on April 11th. This will give to the children born between the 11th and 19th of April greater energy of mind than that possessed by those born earlier in the month. Mercury and Venus after April 12th will both be in conjunction with the energetic and original Uranus in Aries. This will be a marvelous combination, and should these children receive the right training in the right environment, there is no telling what they might not accomplish in the arts and sciences.

"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 March)

- Q. What did Elohim say in the first chapter of Genesis?
- A. "Let the earth bring forth life-breathing things, mammals"; and in verse 27, "Elohim formed man in their likeness; male and female made they (Elohim) them."
- Q. What does the Bible historian here omit?
- A. The a-sexual and hermaphrodite human stages, and comes to the two separate sexes as we have them now.
- Q. Why could he not do otherwise?
- A. Because he is describing the Atlantean Epoch, and by the time that stage in evolution was reached there were neither sexless men nor hermaphrodites, the differentiation of the sexes having taken place earlier, in the Lemurian Epoch.
- Q. Why could that which afterward became man hardly be spoken of as being man in the earlier stages?
- A. Because it differed but little from the animals. Therefore the Bible narrator is doing no violence to facts when he states that man was formed in the Atlantean Epoch.
- Q. What do we find in verse 28?
- A. A very small prefix with a very great significance, viz.: "Elohim said, Be fruitful, and RE-plenish the earth."
- Q. What does this show?
- A. That the scribe who wrote it was cognizant of the occult teaching that the life wave had evolved here, on Globe D of the Earth Period, in previous Revolutions.
- Q. To what does the Aryan Epoch correspond?
- A. To the seventh day of Creation, when the Elohim rested from their labors as Creators and Guides, and humanity had been launched upon an independent career.
- Jehovah and His Mission*
- Q. Why has the story of creation and its authorship created so much discussion?
- A. On account of the discrepancy between the creation story of the first chapter and that which starts at the fourth verse of the second chapter. It is also asserted that the two accounts were written by different men.
- Q. What is the reason for this assertion?
- A. Because the Being or Beings, the name of whom the translators have rendered as "God" in both the first and second chapters of the English version, are in the Hebrew text called "Elohim" in the first chapter and Jehovah in the second chapter. It is argued that the same narrator would not have named God in two different ways.

(To be continued)

Correspondence Courses

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.

Astrology: The Beginner's Course consists of 26 lessons, 3 new ones having recently been added. The Advanced Course consists of 12 lessons.

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The White Rose Chain

There are so many children that we love dearly—and they love us too—that we are wondering whether they would like to make a chain of white roses that will stretch all around the world. That would be beautiful. If we keep our hearts pure and sweet, just like a pure white rose, then Love will bind our hearts together. Let us begin right now. Each morning let us say to ourselves:

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

Beautiful Calla

BY FLORENCE BARR

IT WAS WARM, bright morning Rosalie awoke to find the sun shining brightly into her room. Perched on a branch of a lovely tree just outside her window was a saucy robin calling: "Wake up! Cheer up!" Presently Rosalie got up and ran to the window, and just as she was about to call to the robin, he flew down into the garden. "Oh!" cried Rosalie with joy as she looked down.

During the night there had been a heavy shower, and now the bright sun shining through the raindrops made them sparkle just like diamonds. "Well, well, the undines have been busy; guess I'd better dress right away." Rosalie quickly did so and ran lightly down the stairs and into the garden. What a beautiful sight! The lovely velvety lawn looked just like a soft green carpet. The birds were singing their morning songs, and it made Rosalie all sing-y inside too. She was so happy that she sang and skipped along until she reached the gate to the old-fashioned garden. She stopped for a minute with her hand on the low rustic gate, for she thought she

heard some one calling. But there was no one in sight, so she raised the latch; then she heard a low laugh, and a soft voice said:

"Good-morning, Rosalie. you're up early, aren't you?"

"Oh, good-morning, Elfkin, you're up early too!"

"What a funny little girl you are, Rosalie. This, early? Dear me no! I've been up ever so long. We nature spirits have to get up early to get our work done."

"Oh, Elf-kin, do tell me, did you see the undines sprinkling the diamonds on the lawn and on the flowers?"

"Ha, ha, that is funny, Rosalie! The undines sprinkled the raindrops, but it was old Sol that turned them into diamonds when he came up over the hill at dawn. But where are you going, Rosalie?" said Elf-kin.

"Hop on my shoulder, and you shall soon see," replied Rosalie. Softly they stepped into the old-fashioned garden. How lovely everything was! They said good-morning to the pretty hollyhocks and candytuft, the lovely morning-glories and honeysuckle, yes and Sweet William too. All the flowers were sending out their fragrance and making the nicest places for birds and bees and butterflies

to rest and feast and play. It was so early that no one seemed to be about but just Rosalie and Elf-kin. But Rosalie could hear voices, very faint, wee, sweet little voices. Elf-kin was very quiet and seemed to have forgotten all about Rosalie. Presently she said, "Elf-kin, what are the flowers saying?" Elf-kin was a kind nature spirit and knew the flowers well.

"They all seem to be whispering about Calla and her new dress and her going away on a journey," said Elf-kin. "I'm sure I don't know who Calla is, do you?"

"No, I don't," said Rosalie. "Guess we'd better find David. He knows all the flowers in the whole garden by name."

David was the gardener, and he was the dearest old man, with the softest, kindest voice. He loved flowers and children. As Rosalie and Elf-kin turned, there was David already working in the garden. The rain had softened the earth, and now it was easy to pull up the weeds. He was surprised to see Rosalie so early and was just about to say, "Where is Dick," when across the lawn he came running.

"Oh," cried Dick, "isn't it just glorious this morning?"

"Good morning, David," said Elf-kin.

"Well, if it isn't that little sprite that is always bobbing up when I least expect him," said David. "Now out with it, Elf-kin, you always want to know something. Well, what is it?"

The children laughed. Elf-kin laughed too, and then said: "Perhaps you can tell us who this Calla is that the flowers are whispering so softly about.

David laughed. "Why—Calla Lily, to be sure. You two children run along and have your breakfast, and then come down to the garden and I will introduce you to the stately Calla. Elf-kin, you come with me now while I do some weeding before the sun gets too high in the heavens and dries up the earth."

Rosalie and Dick raced with each other back to the house, and after they had their breakfast they asked Mother if they could go back to the garden with

David. Mother made sure that David wanted them, for she did not wish the children to bother him. They seemed so eager to go that Mother said, "Why are you so anxious to go so early?"

"Well," said Rosalie, "it really is a secret, but after we have discovered the secret, then we will share it with you."

So Mother kissed them and let them go. She called after them, "Be sure you help David, and don't hinder him." This put kind thoughts into their hearts, and so they got their own garden tools and went as quickly as they could to help David.

"Here we are David," called the children. "Have we been very long? We came just as fast as we could. See, we have brought our garden tools so we could help too."

With the children's help the weeds were soon all pulled up, and the flowers looked so happy. "Now," said David, "come along, my bonnie children, and you too, Elf-kin, you saucy little sprite, though you should really be about your own work; but you may come, and then you will know Calla when next you see her. She is a stranger in our garden, but my! she is a beauty."

"Oh!" cried the children, "how perfectly lovely! Isn't she sweet in her soft, white velvet dress and with her heart of gold? She is indeed a beauty, David. Do tell us all about her. Where did she come from? She holds her head so high and is so straight and beautiful! She was not here yesterday, was she?"

"Well," replied David, "she was and she wasn't; that is, she had not opened her heart yet to the sun and the light of day. Last fall we put into the ground some hard brown bulbs. When we planted them we said:

'Sleep well brown bulbs,

Sleep through the winter long,
But wake up in the spring,

Wake up at the robin's song.'

Do you remember?"

"Yes, David, we remember."

"Well," said David, "this is the first
(Continued on page 187)

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.

The Underlying Principles of Healing

BY JOSEPH WILDAR

THE FATHER, as taught by the Rosicrucians, is the Great Physician. He manifests as a fire which endeavors to burn up and eliminate the diseased conditions that we have gathered in our bodies. Thus the Father acts as a destroyer in order that unhealthful conditions may be replaced by sound ones.

There are three great functions of the Deity, namely: creation, preservation, and destruction. Jehovah is the Creator. He has charge of the angels, and the moon forces of propagation and growth are under His direction. Through His agency we build our bodies. Christ is the Preserver through the agency of the solar force from the sun, over which He has jurisdiction. The solar life force is absorbed through the spleen and distributed over the vital body, thus giving life to the physical body. Through the agency of Christ our bodies are preserved, and thereby enable us to carry on the work of evolution. The Father, the third aspect of Deity, is the Destroyer, who burns out diseased conditions and destroys old forms in order that they may be replaced by newer and better ones. The Father is the highest aspect of the Deity. Therefore the

function of destruction is very evidently an important one, as otherwise it would not have been assigned to the highest member of the Trinity.

The question now arises, Why should there be disease and what causes it? In late years there have arisen a large number of metaphysical schools which teach that everything in manifestation is created by our thoughts. They have brought out the very important fact that thought is creative. They tell us that thinking of disease creates it, and they advise us to carefully avoid the thought of disease and to entertain only that of health if we wish to regain and retain the latter.

Now, there is a large element of truth in all this. Thought positively is creative, and thought does create for us our environment, including our health or lack of health. On the other hand, thinking of disease is productive of only a very small percentage of the diseases actually in existence. Very few people spend any time in thinking of disease previous to coming down with it; therefore it is manifestly illogical to say that their ill health is produced by previously dwelling in thought upon it. The kind of thoughts which really produce disease are those of hate, anger, greed, selfish-

ness, sensuality, lust, guttony, fear, etc. All of these thoughts crystallize our finer vehicles, and this crystallization is then communicated to the physical body, producing disease. After a person has actually become ill, if he allows his thoughts to dwell upon his unhappy state, he adds to it because his creative thought is then aggravating the condition.

That which people fear perhaps to a greater extent than any other thing is *failure*. They *fear* that they are going to fail to hold their positions; they *fear* that they are going to be social failures and perhaps become ostracized by the community; they *fear* that they may lose their money and have to go to the poor-house; and they have a great variety of other fears of a material nature, all of which are terribly destructive to health. It has been truly said that work never killed anybody, but fear of not getting one's work properly done in order to satisfy one's employer has killed thousands. The race has for millions of years been thinking all these thoughts of fear and hate and sensuality, and that is the real reason why such a large proportion of the people are diseased.

Probably more than half of all the diseases among the people at the present time are of a mental or nervous origin. The real cause back of mental and nervous disease is to be found in the desire body. All of the desires and emotions which a person generates from time to time and which are not fully worked out and expressed, sink into the subconscious and produce an unhealthy state of the desire body. All the fears which we have felt from time to time still survive in the desire body in a latent state. When the desire body aura becomes fully saturated with these suppressed emotions and fears, the result is what modern psychologists call an "anxiety complex"; that is, a *fear complex*. The aura is filled with *free floating fear*, which attaches itself to any symptom of ill health or any misfortune without paying much attention to whether there is a reason behind it or

not. The person thus afflicted almost eagerly grasps any symptom which would seem to indicate that he has some hidden disease or that there is some calamity about to descend upon him. Reasoning with him is almost useless. Fear so fills his mind that he cannot think of anything else.

The misuse and suppression of the creative force are prolific sources of the anxiety complex and attending neurotic ailments. Being creative, the sex force when wrongly used crystallizes the body and creates inharmony and disease. This force has associated with it powerful emotions, and when these are suppressed and forced down into the subconscious, they sooner or later create trouble. Psycho-analysts tell us that this is by far the greatest cause of the anxiety complex. Impure thought which has no expression is very dangerous in this respect. Transmutation is the way to avoid sex suppression and its evil results. That part of the creative force which is not used for propagation can and should be transmuted by work, service to others, play, etc., so that its energy is used up, and then it will not be the cause of neurotic troubles.

When we have quite a large percentage of the people who are the victims of anxiety complexes, a state obtains which is called *racial neurosis*. At the present time there are many prophets abroad giving out prophecies that the world is due for a great catastrophe or a series of calamities that will either partially or quite largely wipe out civilization and all the institutions of civilization. The Rosicrucian Philosophy does not agree with these prophecies. It states that catastrophes of great magnitude occur only at the end of a great age or cycle of evolution, and that we shall not reach the end of such an age for many hundreds or thousands of years. We recognize the fact, however, that this is a transition period following the Great War, and therefore there may be many changes in our industrial, political, and religious systems. And we also know

that such changes as actually occur will be brought about principally by racial neurosis. When forty or more per cent of the people develop anxiety complexes to the extent that they become semi-hysterical and at times irrational in their thoughts and acts, then it is quite easy to start a revolution on short notice. We as students of the occult therefore should avoid spreading thoughts of fear among the people, because the race is already saturated with fear and we should not add to it. We are responsible for our occult knowledge, and if we give ourselves unthinkingly to the dissemination of fear-inspiring prophecies, we shall be held accountable for much of the misery that results therefrom.

The Rosicrucians have a definite system of healing to help overcome the diseases which the race has brought upon itself by wrong thinking and acting throughout the past centuries. In the first place, there is a band of Invisible Helpers operating on the invisible planes under the direction of the Rosicrucian Order, who work upon the patient principally during his sleep. These Helpers comprise all those who are sufficiently developed in evolution so that they can leave their physical bodies, either consciously or in sleep, and perform work on the invisible planes under the direction of higher spiritual beings. The Invisible Helpers work upon the vital body of the patient, manipulating it, directing healing force into it, and using other remedial agencies which restore its tone and health. Then this state of health of the vital body is communicated to the physical body, after which the patient recovers.

The connection of the patient with the band of Invisible Helpers is maintained by a weekly letter to the Headquarters of the Rosicrucian Fellowship. The flowing ink with which this letter is written is permeated with the effluvia from the patient's vital body at the time that he writes the letter, and these effluvia serve a double purpose: they act as a key by which the Invisible Helpers may enter

the patient's system and work upon it, and they also give the Helpers knowledge in regard to the condition of the patient's health and the organs which need attention. No Invisible Helper is permitted to enter the aura of a patient unless that patient has specifically requested it, except in the case of children or those who are unable to act for themselves, in which cases the parent, guardian, or a friend may make the request. Therefore, in order to be put on the healing list so as to receive the ministrations of the Invisible Helpers the patient is required to write a letter of application to Headquarters stating his desire.

Throughout the various Centers of the Rosicrucian Fellowship healing meetings are held once a week for the purpose of concentrating upon the thought of health in order that the thought forms thus created may add to the healing force and make it more available for the use of the Invisible Helpers. The Rosicrucian Healing Service states that when people unite in concentration for healing, their combined aura forms itself into a funnel-shaped thing which reaches up into interplanetary space, and draws thence a divine power which ensouls the thought form of health which they have created, and thereby helps it to materialize. Thought forms of health made during concentration must have as motive power a strong feeling or desire to help those who are in need of the healing force. Unless this strong desire to relieve suffering is present, the healing concentration will not accomplish a great deal, as it has to be more than a mere cold intellectual process. When a number of persons hold a healing concentration, they draw down the divine healing force as to a reservoir, and thus make it available for the Invisible Helpers to draw upon from time to time as they need it in their work upon the patients.

There is another method which is of great importance in the treatment of mental and nervous diseases caused by anxiety complexes. It consists of a life retrospection, which is an extension of

the Rosicrucian process of nightly retrospection before going to sleep. Another name for this method is self-analysis. When one has filled his aura for years with repressed emotions, desires, and fears of all sorts and has finally arrived at the point where he cannot shut his subconscious fears out of his mind, self-analysis may be employed to probe into the subconscious and let these destructive forces out, after which they will cause no more trouble, and the person will regain his mental and nervous health. The best way is to systematically retrospect the whole life in writing, preferably beginning at the present and working back toward childhood. This is to be done a little at a time as one has the opportunity. One should sit down and allow the memories of his past life to flow back naturally and easily into his mind, and write each one down as it comes along, giving as much detail as necessary to recall completely the incident and all the feelings that were originally experienced in connection with it. After each sitting one should read the written account to himself, then tear it up. By this process of letting the old buried emotions come back into the mind again one will release their destructive power, and they will then cease to cause nervous and mental trouble provided the retrospection has been clear-cut and thorough.

When a whole life has been retrospectively in this manner, a person will experience very definite relief from his fears and phobias, and will regain gradually a normal outlook on life. This process is in reality delayed retrospection. If the nightly retrospection had been complete from the time of childhood, this delayed retrospection would not be necessary, because there would be no diseased emotional conditions to remove from the subconscious. But delayed retrospection is infinitely better than no retrospection at all. If one complete retrospection of the life does not give entire relief, it should be repeated one or more times.

All this discussion of the various methods of curing disease of course is the negative side of the matter. If we never got ourselves into diseased conditions, we would not have to waste our own and other people's time in recovering from them. Therefore in order to prevent further lack of health we should definitely reform our present modes of thinking and acting. If we will start in to make our thoughts and acts constructive from now on, letting all our thoughts be conducive to self-control, temperance, unselfishness, confidence, and service to the race, we shall day by day be building into our various vehicles the elements of health so that we shall never have to call upon either the visible or invisible helpers to recover from disease.

If we establish in our minds the fact of "the fundamental unity of each with all" and base our actions upon this fact, we shall avoid all the destructive emotions of hate, anger, greed, and selfishness which fill our auras with disease-producing conditions. If we bring ourselves to recognize the fact that in spirit we are all one and that the welfare of one is the welfare of all, we shall be able to so conduct ourselves and so control our thoughts as to avoid the destructive emotions just mentioned above. Then we shall rapidly be approaching the point where perfect health will be ours, and where we shall never have to fall back upon the makeshift of healing that which should never have become diseased.

1929 Ephemeris

The ephemeris for next year, 1929, will be off the press and ready for delivery on April 1st. This is a superior ephemeris on account of the arrangement of the various data. It gives the planets' longitude, latitude, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope. Place your order now, and the ephemeris will be mailed to you on or before April 1st. Price 25 Cents, Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Poached Egg
Whole Wheat Toast
Rolled Oats
Milk or Coffee

—DINNER—

Vegetable Loaf and
Browned Potatoes
Summer Squash
Whole Wheat Bread
Buttermilk

—SUPPER—

Lettuce, Tomato, and Egg
Salad
Dutch Peach Cake
Rusks
Diluted Fruit Juice

Recipes

Vegetable Loaf and Browned Potatoes

Use the boiled vegetables left over from the day before, such as beets, cabbage, potatoes, and others. Brown some bread in the oven till crisp, then grind it with the vegetables through a vegetable grinder. Grate one large raw onion (never grind onions as it destroys their flavor), and add one-half cup of nut meats. In order to have the loaf firm so that it will slice well, put the vegetable mixture through the grinder a second and even a third time. Then season with celery salt, or whatever spice is desired. Mix in two well beaten eggs, and form the whole into a loaf. Place this in an oiled baking pan. Peel medium-size potatoes and boil them for fifteen minutes in salt water. Rub them with oil on the outside, and place around the vegetable loaf. Bake this in the oven for forty-five minutes, basting it with tomato sauce until well browned.

Lettuce, Tomato, and Egg Salad

Garnish individual salad dishes with lettuce. Next place quartered tomatoes and hard boiled eggs on the lettuce in the form of a star. Sprinkle with finely chopped parsley, and place a teaspoonful of mayonnaise dressing in the center of each.

BEAUTIFUL CALLA

(Continued from page 182)

bulb to wake up. No wonder she is so proud and happy. Of course all the other flowers are very excited. They know her cousin, Lily of the Valley, very well indeed, and they have heard of her country cousin, Jack-in-the-Pulpit, who lives in the woods down yonder; but they had never seen Calla in all their

flower lives until this morning.”

“But,” said Elf-kin, “the flowers said she was going on a journey.”

“Quite true,” replied David; “you know it will soon be Easter, and then Calla and some of her brothers and sisters will go to the altar and shed their fragrance and give their beauty to the Lord of Life, who gave His life that they might have their lily-white flower forms.”

“Oh, how beautiful,” whispered Rosalie. “Thank you, David. Come, Dick, let us share our secret with Mother.”

And they ran quickly to tell Mother about Calla in her white velvet dress.

Manly Hall's Book on Symbolical Philosophy

The new book which Mr. Hall has written entitled, “An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy,” is reported by his secretary to be “well on its way through the presses, and delivery will be made during April as rapidly as bindings are completed.” It has been an immense undertaking to get out this phenomenal volume, which is thirteen by nineteen inches in size, elaborately illustrated. The early Rosicrucian doctrines and history are thoroughly elucidated as well as other branches of occultism. The special edition which has been dedicated to the Rosicrucian Fellowship contains a foreword by Mrs. Max Heindel. The sale of this edition is being handled by the Fellowship. Circular will be sent upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Chicago, Ill.

The Rosicrucian Fellowship,
Beloved Helpers:

Your patient, H. D., is so happy to report RECOVERED. Yes, really so! I stepped out of bed this morning, and how strange was my feeling! The former prolapsed vagina walls felt all pulled up and tense, and every part, bladder and all, seemed to be in their proper position. No mechanical aid ever could have accomplished this, for it was a case doctors ignore and hate to have presented to them. They say there is no cure, only one operation after another. But my cure has been brought about by no other means than by divine and invisible physicians. Of course, I lived to the dot in helping this process. I had been living on a correct diet long enough so that there were no impurities to be gotten rid of.

What shall I say for my help and cure? What shall I do to pay my debt of gratitude now? Since I cannot enclose a check, which my heart burns with a desire to do, I lay my heart of gratitude on the altar until I can begin activity in the commercial world.

So, my dears, while I loathe to leave your spiritual hospital, yet I know there is a demand on you for others who need you, and I will give up my place as a patient and become a praying helper.

I am,

Your grateful patient and friend,
—H. D.

Seattle, Wash., Jan. 10, 1928.

Rosicrucian Fellowship,
Dear Friends:

I am indeed thankful to all the dear friends for the help I received. I wrote you for help for my nerves last week and must say I am feeling wonderfully well now. I could feel and also saw the Invisible Helpers and knew at once that it was they who worked on my back between my shoulders and over my liver.

Sincerely yours,
—Mrs. L. D.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to

each patient. This department is supported by freewill offerings. For further information and application blank, address,

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

HEALING DATES

March 1— 8—15—22—28

April 4—11—18—24

May 1— 9—16—22—28

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.

Our Children's School

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

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



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

BY ELOIS JENSEN

"We do not make our thoughts; they grow in us like the grain in wood; the growth is of the skies, which are of nature; nature is of God. This world is full of glorious likenesses."—*Bailey.*

The Questioning Age

Sully tells us the questioning age begins at about the fourth year. Verbal questioning, following as it does the reasoning impulse, is really a demand for more mental food. Questions on the subject of sex and the origin of life seem to perplex mothers with children of all ages. Curiosity regarding the origin of life seems to put in its appearance at about the age of three years. It is a wise mother who will take advantage of a suitable situation or happening to help her child ask questions regarding sex, so that she, and not the child around the corner, shall be the first to acquaint the little one with the facts regarding this marvel of life. Our answers to these important questions, if truthfully and reverently given, will gain for us the complete confidence of our children, a confidence that will remain to help them in their more trying years ahead. Max Heindel gives us an excellent suggestion along this line in his *Questions and Answers*, question No. 27, page 61.

Useful Tasks

Angelo Patri, author of "Child Training," once said: "In spite of all we have learned about children there are still some folks who believe that it is a crime against childhood to set a child a useful task and hold him to it. I think it a crime to set him a task that gets nowhere,

serves no one. Teach children to be useful and they will be happy and intelligent."

The above statement by a famous authority on child training speaks for itself. The modern mother hesitates to ask for help in the home from her growing children, especially during the school period when children are given so much home study. Still, such light tasks as feeding their pets, caring for their own rooms, and running an occasional errand will not tax their physical strength, and it will develop a certain sense of responsibility in the child as a unit in the home circle, as well as develop its character.

Sun Baths

Sun baths may now be had all the year round regardless of location or climate, even if the sun only shines for a few hours and one is unable to get out of doors. By the use of the new "vita" glass window pane anyone, the aged or the tiny toddler, can now acquire a coat of tan indoors. Spread a blanket or two on the floor, then dress in a garment especially made for the purpose, of thin, open-meshed white cotton fabric, as white fabrics are the best transmitters of the active and healing ultra-violet rays of the sun. These rays do not penetrate ordinary window glass (2900-3200 A. U. wave length), so it is an investment in health to enclose a porch or room with "vita" glass, which can be purchased from any good glass or paint house. Do not expose the body too long at first, as extreme heat has a debilitating effect upon a delicate body that finds it difficult to throw off its own excess heat. Also protect the eyes and top of the head. Anyone interested in sun baths in the home should write to the U. S. Department of Labor, Children's Bureau, Washington, D. C., and ask for folder No. 5, of 1926.

Echoes From Mt. Ecclesia

Chats with the Editor

LAST Thursday night at our community singing we were all most pleasantly surprised when Mr. Harry Stone, who by the way is our musical director at Mt. Ecclesia, brought into the room an orchestra consisting of four violins, two cellos, and a cornet. We also have one of our boys practicing on the marimba and another on the viola, so we are expecting to have a complete orchestra ready to entertain us at Easter.

Max Heindel often expressed the desire that Mt. Ecclesia should become a musical and artistic center, for he stated that man must have an all-round development. Where there are so many classes for mental development, also three spiritual services each day, music acts as a cement which unites these elements and thus brings about harmony in the lives of the residents. In the past the writer has had to coax the members to attend the community singing which is held each Thursday evening, but now this musical evening has become a night of real good-fellowship and joy, and the room is filled with workers and visitors.

We are now starting to practice the Easter hymns, and we are looking forward with great anticipation to that holy season. Our pipe organ is to be ready for dedication services on Good Friday night. This little Artercraft organ will cost \$4000. It is almost paid for, our music-loving friends having at this writing contributed \$3221, which leaves us only \$780 short of having the full amount. But we feel certain that by Easter this will be fully made up. The Los Angeles Center of the Fellowship, which was responsible for beginning the campaign for the pipe organ for the Temple, and which started the fund with the

first \$100, is again coming forward with a love offering. They are having the grill work made which is to cover and decorate the space occupied by the pipes. This decoration will cost in the neighborhood of \$400.

The soft and beautiful pipe-organ music will add greatly to the healing vibrations which are being generated by the prayers of the resident probationers and disciples who meet in the Temple every evening, and also by the loving prayers sent to this place by our friends out in the world, who sit in concentration on healing nights, visualizing the Emblem on the west wall of the Temple. This little white Temple is now, we are certain, one of the most powerful healing centers in the world. We hope that our friends will continue to pray that even greater help and healing may be sent out from this spiritual center, so that we may be able to help and strengthen the many unhappy and suffering ones who apply to us for relief. "Where two or three are gathered in My name, there will I be in their midst."

Local Fellowship Activities

Mr. Harry Stone of Headquarters gave an address at the San Diego Center of the Fellowship on the 26th of February on the subject, "Impressions of India." Mr. and Mrs. Stone last year took an extensive trip through the Orient and gained a great deal of first-hand knowledge of the various countries of the East.

Mrs. Harry Stone spoke at the San Diego Center of the Fellowship on March 4th on the subject, "Light."

On March 11th Mrs. Kittie S. Cowen of Headquarters delivered an address at the Los Angeles Center of the Fellowship on the subject, "Which Way?"

On the same date Miss A. E. Smith of Headquarters spoke at the Theosophical Lodge, at 7th and Elm Sts., Long Beach, California, on the subject, "Astrology, Its Uses and Abuses."

What the Fellowship needs almost above everything else is lecturers to go through the various parts of the country, giving lectures and conducting classes on the Rosicrucian Philosophy. As a general proposition people in the beginning will not take up with a new philosophy by reading literature. Their interest must first be aroused and their confidence established in the philosophy by personal contact with a lecturer or teacher, after which they are able to continue by the aid of literature. The average person cannot accept a new philosophy unless the personal contact has first been made.

We are glad that an increasing number of lecturers are going out from Headquarters from time to time, and we hope in the not distant future to have several national lecturers continually lecturing throughout the country. This is a somewhat critical period, and the people need the philosophical knowledge which we have to give in order to better guide themselves through this period.

A Debate on the Existence of God

E. Haldeman-Julius, the millionaire agnostic publisher of Girard, Kas., has repeatedly challenged Dr. John R. Stratton, Rev. S. Parkes Cadman, and Bishop Manning of New York to a debate by exchange of daily telegrams on the subject, "Is There A God?" The ministers would not accept the challenge, and therefore C. Leon de Aryan, engineer and writer of Laguna Beach, California, offered to debate Haldeman-Julius for the affirmative, on purely rationalistic lines without resorting to Scripture or secularism. The latter refuses, however, to accept the proposition. The Rosicrucian Fellowship considers that such a debate would be valuable in the cause of truth, and wishes our friends to help give the matter newspaper and magazine

publicity so as to induce Haldeman-Julius if possible to accept the challenge.

California Astrological Assn. Meeting

The Southern Section of the California Astrological Association will give the second of its public meetings at the Los Angeles Public Library, 530 So. Hope Street, May 7th at 8 P. M. Mr. Elbert Benjamine, head of the Brotherhood of Light, will be the speaker of the evening.

It is expected that the third lecture of the series will be delivered at the same place late in May by Mrs. Max Heindel, leader of the Rosicrucian Fellowship. Date to be announced in our next issue.

The first meeting, at which Dr. Llewellyn George, president of the National Astrological Association was the speaker, was very well attended, the capacity of the hall being overtaxed. Something like five or six hundred people attended this lecture, which was most interesting and very well adapted to arrest the attention of the man in the street and show him the possibilities of astrology.

These meetings are designed to establish greater cooperation and fraternity between the astrological students of southern California. All who are able to attend will find it to their advantage to do so.

Dr. Lash on Return Trip

Oakland, San Francisco, and Sacramento yet remain to be visited by Dr. Franziska Lash, national lecturer of the Rosicrucian Fellowship, these three cities being the last stops on a long lecture tour which began some months ago in Minneapolis and extended through Canada and the Northwest. The dates on which Dr. Lash will appear in the above cities are as follows:

Oakland—March 14, 18, 21, and 25 at 8 P. M., Stewart Building, 532 16th St.

San Francisco—March 28th to April 8th inclusive, Fellowship Center, 420 Sutter Street.

Sacramento—At the Fellowship Cen-

ter, 706 Plaza Bldg., 921 10th St. Date to be announced later.

Students and all those interested in the Rosicrucian Philosophy will be well repaid for attending Dr. Lash's lectures, as she is a talented speaker and thoroughly familiar with the Philosophy and its innumerable applications.

After completing her tour Dr. Lash expects to return to Headquarters, after which new lecture schedules will be developed for her. She also expects to teach in the summer school at Mt. Ecclesia in July and August.

A New Paper Covered Cosmo-Conception

We have just got out a new paper-covered edition of the "Cosmo," not for sale but for free distribution and propaganda purposes. This edition is identical in subject matter with the former editions. It is bound in an attractive, heavy paper cover, and printed on lighter paper than formerly, which makes the book thinner and lighter. Those of our students and friends who would like to place the "Cosmo-Conception" in institutions and give it to people who they think might otherwise not come into contact with it, will be furnished these books at cost, fifty cents each, in quantities of not less than four. That is, for \$2.00, we will send you four of these "Cosmos," with the understanding that they are, not to be resold but are to be given free where you think they may be used to advantage.

This is a great opportunity to do some missionary work for the Fellowship, and to carry a knowledge of our wonderful philosophy to a great number of people who in the past perhaps have not been able to afford the book. These books will be furnished to the local Centers of the Fellowship at the above rate, and we would advise that they keep a stock of them on hand. The distribution is of course a matter to be handled with discrimination. The books are not to be thrown away, but at the same time there are tremendous possibilities of reaching numbers of people by this method who

are ready for our philosophy but who otherwise might not find it. We hope that there will be a large response to this offer and many calls for these books for free distribution.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Seal

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

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

- The Rosicrucian Cosmo-Conception, \$2.00
 - The Rosicrucian Mysteries, \$1.50.
 - The Rosicrucian Philosophy in Questions and Answers, \$2.00.
 - The Web of Destiny, \$2.00.
 - Freemasonry and Catholicism, \$1.00.
 - Mysteries of the Great Operas, \$2.00.
 - Gleanings of a Mystic, \$2.00.
 - Letters to Students, \$2.00.
 - Teachings of an Initiate, \$2.00.
 - The Mystical Interpretation of Christmas, 75 Cents.
 - Bound Volumes of *Rays from the Rose Cross*:
 - Vols. 13, 14, 15, 16, 18, 19, each \$3.00.
 - Vol. 17 (8 months, \$2.25).
 - Pamphlets*
 - Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
 - How Shall We Know Christ At His Coming? 15 Cents.
 - Earthbound, 10 Cents.
 - Evolution from the Rosicrucian Standpoint, 15 cents.
 - Christ or Buddha? 30 Cents.
 - Why I Am a Rosicrucian,
 - 5 Cents Each—\$1.50 per hundred.
 - How the Rosicrucians Heal the Sick,
 - 5 Cents Each—\$1.50 per hundred.
 - Fundamental Rules of Natural Dietetics,
 - 8 Cents Each—\$3.00 per hundred.
 - Facts About Life Here and Hereafter,
 - 5 Cents Each—\$1.50 per hundred.
 - ON ASTROLOGY:
 - The Message of the Stars, \$3.50.
 - Simplified Scientific Astrology, \$1.50.
 - Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
 - Ephemeris Bound, 20 years, \$5.00.
 - Simplified Scientific Tables of Houses, (3), 50 Cents Each.
 - Postcard Views of Mt. Ecclesia, 5c. Each.
- The Rosicrucian Fellowship,
Oceanside, California.*