

NO. 3

Printed by the Fellowship Press

LAST NIGHT I DREAMED---

"Last night I dreamed"——

IT IS A FAMILIAR expression. Dreams! A world of mystery, where wishes come true; a world of fantastic adventure and strange, illusive visions of past and future. Everyone has at one time or another been astounded by an unusually vivid dream which seemed more real than an actual occurrence in waking life. After such a dream experience as this have you ever wondered:

WHAT IS A DREAM?

WHY DO I DREAM?

OF WHAT VALUE ARE MY DREAMS?

PSYCHO-ANALYSTS tell us that suppressed desires are the unconscious cause of dreams; the strict Freudian narrows his basic factor down to the "libido." But what is the mystical interpretation of dreams? Is psycho-analysis correct?

MAX HEINDEL tells us that at night our consciousness functions in the Astral or Desire World. Sometimes our consciousness has not been completely freed from the body, and the centers through which we perceive events in the Desire World are askew; we thus have distorted visions of the conditions there, and we carry a memory of these visions back with us as chaotic dreams. Again, when we have begun to live the Christ Life, and are beginning to attain consciousness on the inner planes, we sometimes remember actual events which took place there at night. These remembrances we carry back with us as clear, vivid dreams.

ALL THE MORE important phases of human existence, as well as such hitherto obscure phenomena as dreams, are explained in the *ROSICRUCIAN PHILOSOPHY*—an intellectually satisfying philosophy, which is truly Christian, based uncompromisingly upon the *COSMIC TRUTH OF GOLGOTHA* and the *REDEEMING LOVE OF CHRIST*.

For further information and free literature concerning the Rosicrucian Philosophy, address,

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian Viewpoint

BY JOSEPH DARROW

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

The Narcotic Hell

AN appalling percentage of the people of the world, it is said, are becoming addicts to narcotics, and the matter is becoming such a menace that genuine alarm is being created in the minds of those who know the facts. Civilization is threatened if the use of narcotics continues to increase at the rate at which it has increased in the past decade.

The drug habit is very easily and quickly acquired. It is said that in the case of cocaine and heroin, particularly when they are taken by children or young people, two or three administrations of the drug will create the habit. It is proved by statistics that among adults over 75 per cent of
ACQUIRING addiction is the result of
THE HABIT having had narcotics administered by doctors in cases of sickness and accident where they were in great pain. However, the question arises as to whether it is not better to endure much pain rather than take a chance on having the terrible drug habit fasten itself upon one. The horrors of this habit are greater than can be expressed in language, and people as a whole have only a very slight idea of their extent. In this connection we quote from "Narcotic Education," bulletin of

the International Narcotic Education Association, of which Richard P. Hobson of "Merrimac" fame is president:

"The victims are suddenly enslaved by the dynamic, habit-forming nature of the drugs, generally for life. Who would thus willingly forsake life's freedom, zest, and felicity, despite its travails, could he or she foreshadow doom in a tragic realm of torture, despair, and infamy such as this: secret, excruciating grappling with craving for drugs; horror, anguish, and physical torture attending deprivation; stealthy procurement of increasing dosages through other addicts, peddlers, or occasionally through unscrupulous physicians; emaciation from increasing indulgence; prostration of the will and demoralization; criminal excursions, especially by those lacking means, in instances culminating in banditry, burglary, and murder committed under the brutalizing stimulus of the drugs or impelled by the craving to get them."

This is bad enough, but it is only a part of the story. The drug addict, particularly if he uses heroin, is what is known as a "recruiter"; that is, he has a mania for getting others into the same unfortunate condition that he is in himself. He is obsessed by a burning desire to get others to take the drug. The "recruiter" phase of the matter is one of its most dangerous aspects. "Recruiting" is a peculiar psychological phenomenon. The doctors have no explanation for it, but the occultist has, which is as follows:

The effect of drugs is to oversensitize and tear down the nervous system

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to such a degree that finally the entities of the Desire World cannot be shut out of the aura, or at least they can project their influence into the mind of the afflicted person with great ease. We know that the lower Desire World, known as purgatory, is the home of all kinds of degraded beings, not only disembodied spirits who are undergoing purgation, but also depraved entities of various sorts which may be said to represent the dregs of evolution. The prevailing vibration of this region is repulsion, which manifests itself as hate. Purgatory is one great seething mass of hate. Every being there hates every other being. It is the exact opposite of the various heavens, where the vibration of attraction prevails which manifests as love. The beings who are spending their time in the lower Desire World are in many cases filled with malice toward the whole human race. They would like to destroy it and put a stop to evolution. They would like to break up civilization and utterly wipe it off the face of the earth. Such entities stay in the vicinity of people whom they can influence, and when by suggestion or otherwise they have succeeded in getting them into trouble, perhaps into the toils of the law by committing some crime, they are satisfied and have no further use for them. Their malice has been satisfied, and they proceed to look for new victims. The drug "recruiter"

"RECRUITER" is influenced by entities of this sort who desire to gratify their malice by getting as many people as possible into the miserable state of the drug addict. They fill the mind of the addict with "recruiting" suggestions, and he in his drug-crazed condition goes out among his fellow men and gives out the propaganda which his invisible prompters desire to have spread. Thus every addict is likely to become a source of moral contagion and a means of extending the narcotic evil to others.

It is stated in the above mentioned bulletin that "the drug of addiction used in the underworld is almost entirely heroin, although some cocaine is used at times. The use of heroin by drug addicts tends toward crimes of violence, holdups, and robberies. Morphine addiction, generally speaking, does not tend toward the commission of crimes of violence unless the addict is suffering from 'withdrawal symptoms' and is ready to commit a crime to secure money to get the drug. Heroin, which is a derivative of morphine, is approximately three times as strong and has the combined effect of morphine and cocaine. It produces the excitation of cocaine with the sedative effects of morphine. It inflates the ego and gives an exalted idea of importance, at the same time dethroning all moral responsibility. Heroin weakens the will power and moral sense much more quickly than morphine or opium. It cuts off the sense of responsibility, and heroin addicts will more quickly commit crimes with no sense of regret."

Of course the sensible way to stamp out this evil would be to stop cultivating the poppy from which opium is produced and also the plant from which cocaine is obtained. Anybody with ordinary common sense would say that this is the thing to do; but the governments of the world frequently lack common sense, at least until it has been beaten into them by painful experience. The opium traffic is a very profitable one financially. Great Britain, France, and to some extent Germany are largely interested in the oriental poppy fields where the bulk of the supply of opium is obtained. The mercenary commercial interests which are behind this traffic will not give up this source of revenue until they are compelled to by public opinion and law. This, of course, is something that will come in time when the horrors

DISCARD
THE POPPY

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of the traffic are sufficiently realized by the people as a whole; and at the frightful rate at which drug addiction is increasing all over the world, particularly in the United States, it is likely that the time when public opinion will be aroused to the point of compelling action is not many years away. Still in the meantime immense damage may be done to great numbers of people who will become the slaves of the habit.

It is generally conceded by the agencies which are working for the elimination of the drug traffic that wide-spread education on this subject is the only practical immediate hope of stopping the wave of drug addiction. Literature on the subject may be obtained from the International Narcotic Education Association, 622 Southern Bldg., Washington, D. C. Lecturers are being sent out by various agencies in some parts of the country to spread the knowledge regarding narcotics and their dangers, also how to avoid them.

A uniform state law to restrain the drug traffic all over the country by providing for education in narcotics in the public schools and imposing penalties so severe that they will discourage "dope" peddlers from operating, is the great need. At the present time there is chaos in the matter, largely resulting from lack of concert among the states. "All the forty-eight states have their own statutes on the subject, but probably in no two are they substantially the same. They are rudimentary in many states and practically ineffective in nearly all." To cope with this condition the World Conference on Narcotic Education held a special meeting in New York last November, at which a uniform state narcotic defense law was outlined. This has since been drafted, and has just been presented to the public for discussion and suggestions. The section devoted

to instruction on narcotics in the public schools is one of its most remarkable features, and is as follows:

"The state superintendent of public instruction shall cause oral instruction to be given on the dangers of narcotic drug poisons and consequences of narcotic drug addiction to pupils unable to read, and for those able to read he shall cause text books on physiology, hygiene, sanitation, chemistry, biology, psychology, sociology, history, philosophy, and other appropriate subjects in schools and in educational institutions, including those connected with state reformatories, to contain as far as practicable appropriate material in Narcotic Education. For the sixth, seventh, and eighth grades he shall cause not less than five periods per week for one-half of the school year to be given to Narcotic Education. He shall require proficiency in Narcotic Education to be essential to the issuing of teachers' licenses and may require teachers to certify to having given adequate instruction in Narcotic Education before receiving their pay. He shall require proficiency in the subjects of Narcotic Education taught in any grade to be essential to the advancement of the pupil to a higher grade and shall cause Narcotic Education to be assigned credits on a parity with other essential subjects."

If this uniform state law is adopted by all the states of the Union, it will be a very great step toward controlling the drug evil. It is urged that those who are interested in the abolition of the narcotic traffic write to the World Conference on Narcotic Education at 4315½ W. 2nd St., Los Angeles, Calif., and obtain copies of the proposed law; then take steps in their respective communities to create public sentiment in favor of this law, also presenting it to their representatives in the state legislature for action as soon as its final form has been decided upon.

EDUCA-
TIONAL
METHODS

UNIFORM
STATE
LAW

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.

Evening Prayer

BY EDWARD G. GRIFFIN, M. D.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own wilful way,

Dear Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain,

Dear Lord, forgive!

If I have been perverse or hard or cold,
If I have longed for shelter in Thy fold
When Thou hast given me some fort to hold,

Dear Lord, forgive!

Forgive the sin I have confessed to Thee;
Forgive the secret sins I do not see;
Oh, guide me, love me, and my Keeper be,

Dear Lord, Amen!

Experiences of an Earthbound Suicide

BY MAX HEINDEL

(The article below first appeared in 1916.—EDITOR.)

The following letter received at Headquarters opens up a very important subject, or rather several, which may be elucidated with profit to our readers:

Manati, Porto Rico,
June 25, 1916.

Dear Friend:

I do not want to trouble you unduly, but such an interesting thing has hap-

pened that I want to tell you about it.

You remember O. C., a one-time student of yours who committed suicide December 24, 1914? Well, I had taken my mind entirely off him lately, because I supposed by this time he was safe in his own place. But one of my peons has just told me he attended a spiritualist meeting a few nights ago, and O. C. came. To prove his identity he insisted upon speaking English although he spoke Spanish just as well; and as none of

these present understood English, there was a delay until they found a spirit who understood both languages.

O. C. said he was still living at my next neighbor's, where he killed himself; also that *he was suffering torture from hunger and wanted them to give him food*. Later in the interview he changed to Spanish. They told him the food he needed was not earthly food, and they read prayers out of some kind of book they use and tried to help him; but I do not understand that they explained to him that he had passed over.

Now, I do wonder what I can do. The worst of it is I cannot bring back the memory of anything that happens in my sleep. And I do so want to remember. What can I do?

If there is anything you can do on the unseen side to awaken me and help me to bring my consciousness through, I beseech you to do so. I am doing the very best I can. I do not say it is by any means perfect living, but I constantly try hard. I do so want to remember where I go in my sleep, as I am afraid I go blundering through without seeing anything. Please tell me if you know.

Now, I greatly want to help O. C. although he always repelled me while he was alive, for I never could sympathize with his point of view. For this reason I doubt if I shall be allowed to try. But some of you will help him, won't you, if I cannot? He had some excellent points although he was unbalanced. His mother, who was burned to death, came to the same meeting weeping because he was so unhappy. She also did not seem to know that he was dead. It is a mess.

I do not like spiritualism, of course. But as the Catholic Church gives these ignorant people no help, I really think they approach nearer a certain kind of spirituality through the kind of spiritualism they practice than they could get without it. You see, they are so profoundly ignorant that there seems no point of contact.

Very sincerely yours,

C. W. S.

This letter opens up the vast subject of abnormal transitions into the beyond, both by accident and design, together with the feelings experienced by people who have thus passed the gate of death, and their communications through mediums; also the curious fact that many of the people we call dead are unaware that they have lost their physical bodies.

To elucidate it is necessary first to state a few of the salient facts concerning man and the world in which we live. Everyday observation as well as scientific research proves that matter exists and moves in states which we cannot see. Water is evaporated by the sun's heat and again condensed as rain; ether is as necessary to transmit light and electricity as air is to the transmission of sound; the invisible wind is as surely a cosmic force as the electricity moving in the still finer realm of ether. In short, we are surrounded by an invisible world of force and matter as real as, or more so than, the world we know through our physical senses.

As we eat the substances of this gross and dense world to sustain our visible bodies, we assimilate a certain amount of matter belonging to the invisible aerial worlds, which forms a garment for the spirit when it has dropped the mortal coil. "The wind bloweth where it listeth, and thou hearest the sound thereof, but knoweth not whence it cometh nor whither it goeth; so is everyone who is born of the spirit." Under normal conditions the exit of the spirit from its outgrown vehicle is like the falling of the seed from the ripe fruit. But when the spirit severs the tie before the appointed harvest time of death, the unripe spiritual vehicle cannot ascend to higher realms. It hovers closely to its earthly haunts, hungry for more physical sustenance. In the nature of things this cannot be gratified, and therefore intense unsatisfied hunger causes the suicide the most excruciating tortures. He sometimes obtains a little temporary surcease by inhaling the fumes of highly flavored dishes.

As the flesh clings to the kernel when it is forcibly torn from the unripe fruit, so do some of the lower ethers and even gases of the slain body cling to the higher vehicles of the suicide, with the result that he is very nearly material, and susceptible to gross, sensual suggestions in a manner and a measure not experienced by humanity in the body. If his nature was such that he would entertain and take pleasure in such things, he may here wallow in the deepest mire of the darkest hell, with very serious detriment to his spiritual welfare. But if he dislikes the coarse and sensual, the atmosphere of bestiality in which the suicide finds himself will jar upon his sensibilities in proportion to his refinement, and as several have expressed it to the writer, the orthodox hell with its devil would be a mild form of amusement by comparison. Some describe the pangs of pain which we have compared to unsatisfied hunger as a gnawing, throbbing toothache, with the difference that the pain is felt all over the body instead of being confined to the dental region.

The experience of O. C. mentioned in the letter from our friend in Porto Rico bears out the foregoing teachings of the Rosicrucians. He is still earthbound in the same house where he lived while in the body, and his spiritual body evidently remains very dense; so dense that at times he cannot realize that he has passed over, because he sees clearly the physical world and the people in it. He probably sits at their tables and endeavors to partake of their food, or at least to feed upon its odor. Nor is it strange that he frequents the spiritualistic meetings of the peons, for these people are at a very low stage of development, very sensual, and practice without being aware of it a good deal of black magic under the guise of spirit communication.

There are two ways of helping such a soul: one is by direct communication with him at night, reasoning with him and showing him that he is making a rod which will whip him sorely in the future;

that he ought to try to bear the pain patiently till the archetype collapses at the time when he would have died normally. This may or may not be successful, but it is worth a trial. If C. W. S. were conscious of what happens to her at night, she could go and talk the matter over with O. C. just as she would if both were in the physical body; but she is not shut off from helping because lacking this consciousness. It is the will that determines our actions there as here, and if she before going to sleep holds her thought intently on the work she wishes to do, preparing herself with arguments and centering her whole being on helping O. C., her last thought in the physical world before going to sleep will be the first waking thought on entering the invisible world where the sleeping and the dead meet and converse. This initial thought then becomes a sort of fixed idea which she will follow during the night to the exclusion of all other ideas, and the results are bound to be beneficial.

For those who are not trained in concentration, prayer is a good method of helping such a one, for the attitude of prayer often acts as a guide to the person to be helped and brings about a change in his mental state which furthers him spiritually. The thought forms of prayer then take the place of the Invisible Helper; but they are more easily put aside and therefore not so efficient, nor can they meet an argument.

We always advise a combination of these two methods for the untrained: pray for those you want to help, whether they are in the body or out, (living or dead); and think out just before going to sleep all you would like to say to them. When you meet in "dreamland," if you are not yet conscious and can neither plead nor argue, your feelings in the matter will make some impression at least, and if kept up for some time the effect will certainly be noticeable.

Our friend speaks about the mother of O. C. not knowing that he is dead. No one who has lost the dense body thinks

of himself as "dead," for as a matter of fact the so-called dead feel themselves much more alive than we do. When they pass out normally, they know neither sickness nor pain, and they who think of the physical body as the man cannot therefore be expected to take our view that it is only a garment which we wear and wear out. Their consciousness is focused entirely in their spiritual bodies,

with nothing to remind them of the discarded dense vesture. On the other hand, the suicide feels every moment the sensation of hunger occasioned by the attempt of the archetypal body to draw physical material to itself, and his feeling that he is not "dead" springs therefore from a very different root than the similar idea of the general run of people who now live in the invisible world.

Adaptability

The Secret of Advancement

BY ORTWIN SCHAUMBURG

A NEW AGE is coming. All thinking humanity is realizing this. The Rosicrucian Philosophy not only teaches that a new age is approaching, but it also describes that age and gives information which will prepare humanity for the new conditions that will then obtain.

Whenever the end of an age draws nigh, its approach is foreshadowed in many signs of the times. We are now seeing many signs of the approaching Aquarian Age. One of these signs is the war on the theory of evolution. The Creative Intelligences who have control of human evolution have certain purposes in permitting this strife to go on. The great purpose of the arguments on evolution is not to convince the opponents of the theory of evolution that their views are wrong, for they will rarely admit their mistake. The purpose is to start average humanity thinking along these lines; and surely this object of the divine Hierarchies is being accomplished.

Last year bills were proposed in several state legislatures prohibiting the teaching of evolution in the public schools. Naturally not only the people of the states affected but of others were drawn into the controversy. It is of interest to note that in not one of these

states has the bill been passed. That, however, is not of prime importance, for even if the bills were to become law, the teaching of evolution would go on. Slowly but surely the people are being prepared for the Aquarian Age; but alas, not all are taking advantage of their opportunity for preparation and advancement. Many people are too set in their way of thinking; they cannot let go of their old teachings, and are not adapting themselves to the new conditions which are absolutely necessary for advancement.

Progress (the very word implies evolution) takes place through a spiral movement, ever onward and upward. There can be progress only where there is adaptation to new and different conditions. The law of analogy will prove this statement. Consider plant life for a moment. The palm trees of the South cannot grow nor even live in the colder North. They have adapted themselves only to the tropical climate. In the temperate zones plants thrive only in summer; the life-giving sap can flow only during the warmer months, for the plant has not adapted itself to other conditions. The evergreen tree, however, is green in the coldest weather. Though it is not able to grow new twigs in winter, yet it can keep its verdant green all the year

round. Adaptability has made this possible.

The manufacturer or merchant of wearing apparel who does not change his articles of merchandise to suit the whims of fashion will soon be bankrupt. He is not adapting his business to the new conditions. The business man must be an expert at adaptability or his business is likely to fail. The prisoner has not adapted himself to the laws of his country. Our hospitals are full, all humanity is ailing, because the people are not adapting themselves to health laws.

No matter what phase of life we study we see that adaptability is the secret of advancement; there can be no standing still.

In each new age or period the conditions are different than they were in the preceding one. The person who denies that there is progress from age to age surely has little vision. One needs only to look into the history of any phase of human endeavor and he will find progress written throughout the entire record. If, then, there is progress in government, educational methods, religious worship, transportation, communication, art, literature, science, and altruism, why not progress in the constitution of man? Not only is there such progress, but unless each Ego adapts itself so as to make progress, it will surely become a straggler.

We learn that in the Atlantean Epoch conditions were such that humanity needed gill clefts to enable them to breathe. Gradually, however, the mists condensed leaving the clear air of the Aryan Epoch, and all those who had not developed lungs died. The unadaptable Atlantean man who had not evolved lungs could not live in the Aryan Epoch. Similarly, the unadaptable Aryan man who does not develop the soul body cannot live in the next great epoch known as the New Galilee. The soul body is being built slowly but surely by the more advanced of humanity. It is called the "golden wedding garment." It is composed of the two higher ethers, and is

built by love and service. This etheric vehicle will be required because the field of evolution of the New Galilee will be in the etheric region, and no other body could be used. The "golden wedding garment" may be said to be the spiritualized vital body. The keyword for development of the vital body is repetition. If good acts are repeated sufficiently often, the soul body is developed, which is an important factor in bringing about the union of the lower self with the higher.

The New Galilee just mentioned must not be confused with the Aquarian Age. The latter will begin when the sun by precession enters Aquarius about seven hundred years hence, and its field of evolution will be the physical world as at present. The New Galilee will occur at a much later period after the present Aryan Epoch has run its course.

To make progress the first thing necessary is a definite purpose or aim. If that purpose is some form of spiritual attainment, we must be absolutely willing to adapt ourselves to new conditions. We must have the will power to let go of our old habits that are holding us down to earthy, non-etheric conditions. Are we slaves of our desires? Then we must work to become their master. Are we selfish? Then altruism must be made our aim. Are we uninterested in the welfare of our fellow men? Then we must cultivate a sympathetic outlook toward them. Are we loath to reach down and help our brother out of the mire? Then we must overcome that selfish instinct.

Having decided on a definite aim, we must remember that we can only be successful when we follow a definite plan of action. Suppose a man wishes to climb a mountain. If he starts on one path but decides that another one might be easier and so goes back and begins over again, then later changes his mind and tries another path, he is likely to give up in discouragement and never reach the peak. By analogy we see that something similar may happen to a person

who does not adhere to a definite plan of spiritual attainment. Just as a man will gradually lose his physical strength by following different paths in climbing a mountain, so will the aspirant lose mental and spiritual strength by following several methods of spiritual attainment.

Ours are great opportunities and privileges. Do we wish to be heralds and pioneers of the New Age? Then we must so live and adapt ourselves that we shall weave the "golden wedding garment," without which no one can enter into the new order of things.

The Romance of the Fan

BY ADA LOUISE TOWNSEND

TR-R-R-RING! went the electric bell, and Betty Wayne followed her ring with a little vocal trill of her own.

"Tr-r-ree! Anybody home tonight?" She laid her head close to the outer door of the apartment and listened. A sound of light footsteps and the door was opened by a trim, bright-eyed little lady with silvery hair.

"Aha,—my Betty! One needs but to dream of angels"

"And a perfectly good *mortal* appears instead." Betty hugged her little friend, nearly lifting her off her feet. "I'd come anyhow, without waiting for you to speak or even dream of me, old dear."

Betty followed Mrs. Naudin into the pretty sitting room of the apartment, where a tall rose-shaded lamp and the flames of a gas log in a little fireplace made the room specially attractive and inviting.

It was the year 1918, when each new day brought to American homes throughout the land either the hope that Death might continue to withhold his dark message to them from beyond the seas, or else, in the silence of grief, the news that a Gold Star must take the place of the Blue Star on the white field of a service flag.

On this early autumn evening on which the story opens Betty Wayne had slipped upstairs from the apartment on a lower floor, where she lived with her parents, to sit awhile with her old friend, Mrs.

Naudin, and to show her also a gift received that day from the boy who went across to France with Betty's picture next to his heart,—Teddy Norton. (His full name was Theodore Dangerfield Norton, which Ted himself declared altogether too much to bear.)

Mrs. Naudin and Betty were great chums in spite of the wide difference in their ages. That was not strange, however, for young people always adored Mrs. Naudin. She was of French birth, but had lived in this country since her early childhood, when her parents left France to try their fortunes in the new world. Thus the little maid from France became a staunch American; yet a certain whimsical quaintness of speech and manner, an odd turn in her use of the English tongue due to her close association with others of her own nationality during the earlier part of her life, marked her Gallic origin to the end of her days. For this reason, and because she had never lost the French sparkle and vivacity of her youth, it always seemed natural to address Mrs. Naudin as "Madame." When twenty years of age she had married a young man from the north, who was also of French blood but of American birth, his forbears having settled in Boston. Since that time they had made their home in the Capitol City.

Mrs. Naudin was alone on this particular evening, and plumping up the cushions on the comfortable divan which stood

just before the fireplace she drew Betty down beside her.

"Now we can be cozy and chummy, my Betty. That good Victor husband of mine has gone to the movies, and will not be back for two hours at least. So, we can talk many streaks."

Betty was always tickled to hear Mrs. Naudin's bits of American slang. It was so deliciously dainty instead of slangy.

"Now, what news, Betty? Have you heard from that dear Teddy lad today?"

"No letter, but this came instead." Betty showed a little package which she had brought with her. "I haven't had a letter for days, and Teddy writes almost every day if he possibly can. But Daddy says I must expect long delays; they can't be helped."

Madame Naudin (let us call her "Madame," for it was the custom of her friends to so address her) saw the shadow over the sweet face before her, the misty wistfulness of the dark eyes, and gently she caressed the girl's smooth cheek. Betty smiled, then nestled her brown head on Madame's shoulder.

"Yes, yes; it is best to smile, eh, my Betty? I, too, learned to wait, and to smile, back in 1864 when my good Victor said 'good-bye' to me in his uniform of blue, and rejoined the Union forces to help preserve the Union."

There was a brief silence while the little woman with hair of silver and the girl with hair of brown watched the flames of the singing gas log, one seeing the picture of a slender, dark-haired youth marching away in the blue uniform of '61; the other, a tall, fair, bright-faced boy in the khaki of 1918, leaning against the side of a transport, his eyes fixed on the fading shore line of home and country. Then Madame turned and looked at the package which Betty held in her hand.

"You have something to show me? From Paris, too, for I see now the stamp and the postmark. Aha, my dear, what is it? I positively thrill with excite-

ment!" Madame could be as enthusiastic and vividly interested as any schoolgirl.

Betty opened the package, and from a slender white box bearing a Paris label she took a delicate, shining object as fragile and transparent as a butterfly's wing. "See, Madame, Teddy sent it for my birthday! Isn't it just like him to remember, and isn't it the very *loveliest* thing?"

Madame gave an exclamation of delight as she took the pretty fan which Betty held out to her. "A gift for a fairy! Some good little French friend helped to pick this out after that Teddy boy showed her your picture. She knew that he would wish a fairy gift for a fairy sweetheart with eyes of brown!"

Betty laughed while her cheeks grew as pink as the delicate gauze of the fan. "Madame, you are a base flatterer—but I simply adore you for it."

Madame did not reply at once. She waved the fan gently to and fro, watching the tiny iridescent spangles flash like fireflies against the silken rose-hued gauze. Then she held it motionless before her, and caressed the slender carved ivory sticks, studying the dainty fan as though seeing beyond it something evoked by some magic property in the pretty toy.

"It is really too delicate and lovely to use. I have a good mind to keep it as an heirloom to hand down to my great-grandchildren," said Betty, looking too absurdly young to ever appear anything but a great-grandchild herself.

Madame did not smile, however; she was lost in thought. Then came her response to Betty's words. "You will keep it safe for an heirloom? Now, who knows? it may perhaps have its history in years to come like the fan of Mademoiselle Toinette."

A thrill passed over Betty. Madame knew many an enchanting story and romance of olden days. "Who was 'Mademoiselle Toinette?'" she asked eagerly. "What about her fan?"

"She was a most beautiful *ghost*!"

came Madame's reply, as she nodded her head mysteriously.

"A ghost! Oh, Madame, did you ever see her?"

"I did."

"Really? Come on, let's have the story. I know by your face that it is perfectly deliciously spooky and thrilling."

"Yes. But it is long, too. Have you the time to hear it, Betty dear?"

"All the time in the world. Dad and mother are both out, and I'd a lot rather stay with you than downstairs by myself. You'll tell it—pleasum, pleasum, pleasum!" Betty gave Madame a coaxing hug with each caressing "pleasum," which was a special pet word of her own when in coaxing mood.

So Madame got first her gay flowered bag of knitting from the corner where it hung, and taking from it a half finished sweater of dark blue, she settled herself comfortably again on the couch beside Betty, and began her story:

When I was a girl of nineteen I paid a visit to my grandmother, who lived in those days in a beautiful old house of the colonial period of Georgetown. My godmother was a French woman who had come to this country with her husband in the early days of the 19th century. They had made their home in Georgetown, when our now beautiful Capitol city was but an ugly stretch of straggling habitations and bare, muddy streets and so-called avenues. At the time of this special visit of which I speak, in 1865, my godmother was in her late sixties but active and lively, and a delightful hostess for the young no less than for those of mature years. At the age of seventeen she had married a young Scotch sea-captain, one David Maclaren. (At this point Madame Naudin shook her head in comical perplexity.) But, my Betty, consider—*Scotch Calvinist* and a *French Roman Catholic*! How did it come about? Eh,—who can tell? But by the time they had fought many battles as to the soundness of their respective doctrines they compromised and decided to let the

good God run the world as He thought best.

It was just after the close of the Civil War, and I was all aquiver with happiness and anticipation, for my own sweetheart, Victor Laurent, had returned to Washington after a trip north to see his people, and soon we would be together.

Victor and I had met first at the home of my godmother just one year before, when he was on furlough in Washington recovering from a wound which, while not dangerous, had necessitated hospital treatment, and for many weeks kept him from returning to military duty with his company. With other young people he had been entertained at Madame Maclaren's home when regained strength permitted him to go about without physical risk, and my godmother played the part of a white-haired, black-eyed lady Cupid and brought us together. We met many times during my visit, and before Victor rejoined his company he came to see me at my home in Maryland. It was not hard for my parents to like him, and I had turned my nineteen year old heart over to him long before. He said that he couldn't find his own heart after I had left Georgetown, so hurried after me to my home to lay the theft of it at my door.

Ah, my dear Betty, Victor was born to be a poet, yes? The result? We became engaged, and I learned to wait—and to smile—because it was my duty as a "little soldier!" But this is not my story, my dear; it is *Toinette* you are waiting to hear about, not me. Bah! how one does love to talk about oneself. Just wait until you are my age.

Now, my godmother's husband being a sea-captain, their home was filled with wonderful things from all parts of the world. On this particular visit, however, I discovered something new in the pretty room which was always assigned me on my visits, something which had not been there on the occasion of my stay the year before. It was an exquisitely carved rosewood dressing table, most graceful and delicate of make, which Captain

Maclaren had evidently found in some curio or antique shop at some French port on his recent voyage,—for it was so unmistakably French. It had an oval mirror with little holders for tapers at either side of the glass, and it had “an air,” so to speak; it was a born aristocrat, that demure small piece of furniture, from the top of the mirror frame to the shining brass knobs for its feet. Oh, but wait! ’Twas a most amazing bit of rosewood, as you shall hear.

Madame Maclaren was in her element, with two young guests to make things lively for her; Captain David had been called to Baltimore on business, and would be away several days. Victor Laurent was to dine with godmother and me, and in my excitement and happiness Romance enfolded me like a rosy cloud. The evening was one of enchantment. After dinner we sat in the softly lighted living room, my godmother busy with her knitting, while Victor and I sat together in a cozy window alcove and talked and talked AND talked, and planned our marriage. (One laughs now, my dear, to think how stupid such an evening would be for a modern flapper. They must rush in and out, or die, like the mouse who waltzes, yes?)

The clock struck ten-thirty, and godmother rose in dismay at my keeping such late hours after my journey that day: truly, *all of thirty miles*, Betty! Victor was kindly yet firmly dismissed, after being comforted with the assurance that he might come around in the morning immediately after breakfast. Chloe, the little maid, was sent to light the candles in my room—for my godmother used them in the bedrooms in preference to lamps. The house was bolted and barred for the night, and Madame Maclaren and I sought our chambers, that of my godmother being just across the hall from mine. After a good-night kiss I closed my door and gazed about me with much happy content. (Sometimes one is only *contented*, and again one is full of “*happy*” *content*). I was deliciously sleepy, too, and

in a hurry to get to bed to enjoy bright dreams, for not only would tomorrow bring Victor again, but that evening I had learned that Victor’s granduncle and mother were both expected from Boston to spend a few days with their old friend Madame Maclaren, and to welcome me as the betrothed of the boy they loved so dearly. You may be sure I was desperately anxious to look my best and to win their approval and love. Altogether, Betty, it was a very exciting time for a nineteen year old damsel, and because of the usually quiet life I led at home it seemed all the more wonderful.

Well, it was a frosty September night. A wood fire sent its flicker over the walls of my room, and the bed with its plump pillows looked most inviting, so I hurried my preparations for the night. The whim seized me to light the little tapers in the brass sconces at either side of the mirror of the French dressing case which I have already mentioned. Taking one of the large candles on the mantel I lighted each waxen taper in turn, three on each side, six in all. Then I extinguished the big candle, and only the rosy glow of the firelight with the soft light from the little tapers remained to illumine the room. I was enchanted! The place seemed suffused with the radiance of a fairy bower; romance filled it with an iridescent luster—all because of those little tapers!

I then turned back to the mirror and started to brush my hair (it was golden brown then); but as I gazed into the glass, I stared hard, then leaned closer in deep perplexity. Instead of my reflection *the mirror showed nothing whatever, merely a blank!* I touched the mirror: yes, the glass was there, for I could feel it, could see it shining where the firelight fell across it, but—*it reflected nothing whatever!* I backed away from the dressing case, too utterly bewildered, too mystified to feel actually frightened. My room appeared as usual, comfortable, cheerfully familiar, and with nothing about it out of the ordinary. Yet that funny mirror!

I was beginning to feel a queer little tingle down my back as I stared, when suddenly a point of light shone in the center of the glass. Brighter and brighter it grew, and the radiance spread all over the glass, until I beheld at last through the mirror a long, handsome salon, into which the rays of the morning sun streamed through long French windows. The room was furnished elegantly in the style of the First Empire, while beyond through the open windows I could see a stately park and a garden all abloom. There was no mistaking the scene; it was June in beautiful France, and in that quaint old-time garden the roses in thick clusters on bush and rose vine were nodding and coquetting with the breezes.

Midway in the apartment I beheld a large easel on which was a covered canvas. At one of the long windows stood a young man gazing out over the garden. I could see that he was tall, slender, and of graceful bearing, dressed in a dark costume of that period with white ruffles and stock of fine cambric. All at once he turned, and I saw his face. My dear!—(And here Madame Naudin paused and stared so solemnly at Betty that the latter felt “goose-fleshy” all over). “My dear! it is a wonder that I had my eyes left by that time, for you can imagine how I felt when I found myself looking straight into the face of my own sweetheart, *Victor Laurent!* Victor himself, and standing inside that mirror! I was so dumfounded that I could not even gasp. I could not even ask him what on earth he was doing there behind that diabolical glass in the year 1815. I could only stare, with my head seeming nothing but eyes.

The amazing young gentleman, however, paid no attention to me on my side of the mirror, but was deeply engrossed in gazing upon something he had removed from an inner pocket over his heart and which he now held tenderly cupped in his hand. It was a miniature, evidently; after studying it closely and lovingly he went to a little table, and taking from a box a paintbrush of the

softest texture he touched the ivory surface of the miniature here and there with exquisite skill and care. I knew at once that he could not be my Victor, astonishing though the resemblance, because *my* Victor could not paint a picture nor use a pencil even so as to distinguish a man from a grasshopper. And this man used the brush with rare skill and delicate sureness of touch. Oh, no, he was not my Victor. But then, who?

Suddenly the handsome artist thrust the picture back into his inner pocket, closed the box of colors, and turned as three persons entered the wide door of the salon, a man of middle age and two ladies. The artist bowed low as they advanced. There was no doubt as to their rank—aristocrats through and through. The elder man was elegant, polished, haughty in his quiet yet rich attire, which though of a fashion slightly out of the style of the times was still affected by certain noblemen of the old regime. The elder of the two ladies was evidently the wife of Monseigneur, undeniably the grande dame, haughtily gracious. Her gown of silken gray with scarf and cap of fleecy lace became her mature beauty well. Then I looked at Mademoiselle, undoubtedly the daughter of Monseigneur and Madame.

Eh, well, it was not hard to guess why the eyes of the artist deepened and glowed as he beheld Mademoiselle—her face a lovely tinted flower like a creamy rose with a flush on the petals, hair of bronze-brown, big brown eyes like velvet. In gown of white with tissue scarf of leaf green, her hair dressed high, bound with ribbon of the same hue, she drew the young man's eyes like a magnet. It was well, my Betty, that by that time I had discovered it was *not* my Victor, for now seeing the ardent gaze bent upon the beautiful Mademoiselle by that evidently much smitten ghost, I am afraid that I might have forgotten myself and smashed the mirror for good. As it was, noting the blackness of the artist's eyes, while Victor's were a clear sparkling blue, also one or two other slight differences, I was

able to continue my fascinated watching of the scene without being bothered by doubts and jealousy. But oh, how much alike they were!

After an exchange of courtesies the young man turned to the easel in the center of the room and removed the covering from the canvas. It was a life-size portrait of Mademoiselle. With delight and astonishment Monseigneur and his wife studied the picture and praised the young artist for his skill. Only one thing could be as lovely—even lovelier—than Mademoiselle's portrait: that was Mademoiselle herself.

After a long survey of the painting Monseigneur and Madame withdrew, graciously taking leave of the artist as they did so. Mademoiselle extended her small white hand to the youthful painter,

and he bent low over it, pressing it to his lips. I felt sure for a breath that she was going to caress with her free hand the dark head bowed before her, for she half raised it by unconscious impulse. Recollecting in time the presence of her parents at the door and knowing that Madame was waiting, she merely bowed low in her turn and followed her mother from the salon without a backward glance. And there was I on the other side of the mirror in 1865, watching that handsome ghost suffering from a big heartache in 1815. He might have been my Victor's twin brother, which made me long to comfort him all the more. Yet how could I? As far as the other side of that bewitched glass went I was not even born!

(To be concluded in two more issues)

Life Is One

BY GRACE A. FENDLER

THERE is a striking similarity in the aspirations of mankind throughout the ages. Despite differences of race, environment, religious concepts, and rival priesthoods, always deep in the consciousness of humanity there seems to have been a sense of the futility of mortal existence and the need of establishing a contact with the Heart of all being.

The following have been gathered from many sources, and acknowledgment is hereby made to the authors and publishers.

A prayer of ancient Egypt:

"O Thou! Everywhere and Good of all!
Remember, we beseech Thee, that we are
but dust,
But as a vapor sprung from earth
Which Thy slightest breath may scatter.
Good God, besides Thee nothing is.
Stream Thyself into our souls,
And fill us with Thy grace, Illumination,
and Revelation.

Good God, ray Thyself into our souls;
Take us from ourselves and fill us but
with Thee."

Another Egyptian prayer, addressed to the Lady Isis, that great goddess who "tired of the pursuits of men and yearned to dwell with the immortal gods":

"O Isis, Holy Mother, sent by God, teach me the things of higher loves that pleaseth thee so that at the eventide we too may find the pathway up to God and know Eternal Life, Eternal Love, Eternal Light."

From the land of the Magi, and said to be one of their ancient chants, comes this beautiful invocation to the Spirit of Light within the mystic fire and upon the mystic pyre. It is found in "The Other Wise Man," by Henry Van Dyke:

"We worship the Spirit Divine, all wisdom and goodness possessing,

Surrounded by Holy Immortals, the givers of bounty and blessing;
We joy in the work of His hands, His truth and His power confessing.

"We praise all the things that are pure,
for these are His only creation;
The Thoughts that are true, and the Words and the Deeds that have won approbation,
These are supported by Him and for these we make adoration.

"Hear us, O Mazda! Thou dwellest in truth and in heavenly gladness,
Cleanse us from falsehood, and keep us from evil and bondage to badness;
Pour out the light and the joy of Thy life on our darkness and sadness.

"Shine on our gardens and fields; shine on our working and weaving;
Shine on the whole race of man, believing and unbelieving;
Shine on us now through the night; shine on us now with Thy might;
The flame of our holy love and the song of our worship receiving."

If there could be the slightest question as to whether this was a prayer for a physical "shining" or a spiritual illumination, the key is clearly given in the words, "Shine on us now through the night," which obviously refer to the mystic sun that shines at midnight.

From the Isle of Angels, later known as Angle-Land or Engle-Land, there reverberates in power from the Sacred Oaks of the Druids:

"O God! Give us Strength;
And in that strength, Knowledge;
And in that knowledge, Wisdom;
And in that wisdom, Love;
And in that love, the Love of all Created Things;
And in the love of all created things,
The Love of Thee, O God!"

Here in the beginning and ending in God, is indicated that mystic ring, the Serpent of Eternity, swallowing its own tail. It issues forth in strength, expands through knowledge and wisdom, and returns upon itself in Love to the Source of all.

The last link in this golden chain is given us by a modern mystic, Mr. Arthur Edward Waite, in "The House of the Holy Grail":

"Send down Thy saving grace, O Heart of Hallows;
And not for self alone,
But that which is my food of soul
To others let me give,
So that they too may live;
And Thou, who art the Giver and the Gift,
To those whose hearts uplift,
Be Thou made known."

Just as sure as the heat and light of the sun releases wings that the caterpillar may rise from the bondage of a crawling existence to a butterfly life with the birds and flowers, so will the light of truth and wisdom, acquired through a knowledge and application of Universal Law, in the building of character, release man from the bondage of hate, anger, fear, jealousy, and revenge, to a life of love, hope, courage, and joyous service to mankind.—*J. F. Wright.*

Noel

Star-dust and vaporous light,—
The mist of worlds unborn,—
A shuddering in the awful night
Of winds that bring the morn.

Now comes the dawn: the circling earth;
Creatures that fly and crawl;
And Man, that last, imperial birth;
And Christ, the flower of all.

—*Richard Watson Gilder.*

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

3. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4. Every man praying or prophesying, having his head covered, dishonoreth his head.

5.—But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven.

6. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8. For the man is not of the woman; but the woman of the man.

9. Neither was the man created for the woman; but the woman for the man.

10. For this cause ought the woman to have power on her head because of the angels.

11. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12. For as the woman is of the man, even so is the man also by the woman; but all things of God.

13. Judge in yourselves: is it comely that a woman pray unto God uncovered?

14. Doth not even nature itself teach you that if a man have long hair, it is a shame unto him?

15. But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

—1st Corinthians, Chapter 11.

INTERPRETATION

The entire Bible is written so that it has one meaning for the masses of the people and another meaning for the esoteric student. From the esoteric or inner viewpoint, in the chapter under consideration man and woman refer to the masculine and feminine principles and not to man and woman in their physical form. Will denotes the male quality of the soul and imagination the female quality. When will is the stronger attribute of the soul, the Ego wears a male body; when imagination is the stronger, the body is female. But whether the sex is male or female, the opposite qualities are present in an undeveloped state.

Initiation is the process of developing both poles equally (see verse 11). This is the message of St. Paul as given in this chapter.

Verses 5 and 6 contain a beautiful, spiritual meaning when perceived with the inner understanding. It is impossible to translate one language literally into another. Just as "naked" means esoterically to be without the soul body, so the head of the woman being covered means the spiritual development of the feminine or heart principle, which includes the awakening of the pineal gland and pituitary body, and the harmonious functioning of the third ventricle of the brain, creating in the neophyte the crown of thorns and in the spiritually awakened one the crown of eternal glory. The man is admonished to remain uncovered because this development is the essential work of the feminine principle. All through the workings of nature it is the masculine principle that plants the seed while the province of the woman or feminine principle is to nourish and develop that which has been planted.

Verse 7 says, "Man is the image and

glory of God, but the woman is the glory of man." "Man" here refers to the equilibrium of both principles, for it is only the Adept who is really made in the image and likeness of God. "Woman is the glory of the man," means that no man, i.e., no human being, may attain this stage of development until the feminine or heart principle is awakened within, for this is the great Christ principle.

Verse 9 does not refer to the inferiority or subjection of woman as has been taught for so long, but means that the most important part of development is the awakening of the great feminine principle, the Christ within. "How shall I know the Christ is mine save through the Christ in me?"

An endeavor to explain this chapter literally has given rise to many unusual and erroneous conceptions. Verse 10, for example, was explained by some of the earlier church Fathers to mean that a holy conception could take place through the ears: "Thou who didst conceive through the ears," says an old Latin hymn referring to Mary. There is also an old superstition traced to the Talmud, that spirits both good and evil could impregnate woman through the ears, and even in this modern day so literal have been these interpretations that there are some churches which no woman is permitted to enter unless her head is covered. The beautiful spiritual truth which St. Paul was teaching in verse 10 was that of the lifting of the spinal spirit fire to the head through living the life of purification and regeneration, which awakens the spiritual organs in the head and generates the halo or spiritual glory to be found there. Then the life of man becomes as that of the angels, purified from the taint of passion. He lives and loves as do the angels and the flowers.

Verses 14 and 15 are most interesting in the light of present developments. Hair is a product of the vital body and symbolizes the womanly qualities. Woman has usually worn long hair, for she possesses the preponderant fem-

inine qualities. Man's hair is usually shorn, for he possesses the preponderant masculine qualities. We are approaching the Aquarian Age which has been called the Woman's Age for the reason that its principal work will be *the lifting of the fallen feminine pole in both man and woman*, a nearer approach to the balancing of the two principles. It is the strengthening of the masculine pole within woman that is accountable for her modern masculine attire, shorn hair, and encroachment upon man's place in the world's work; while man through the opposite process is expressing more of the feminine qualities.

The lack of equilibrium between the two poles is the reason for the restlessness that is abroad in all the world today, and which is causing much upheaval in private life, such as divorce and companionate marriage; also in national life it is causing the upheaval of governments and thrones. The occultist knows this turmoil to be but the preparatory stage for that great divine event toward which, as Tennyson sings, all creation moves. It was this inner knowledge that caused Christ Jesus to say, "I came not to bring peace but a sword."

Back in the dim dawn of our present civilization a wise Master who was symbolically called Hermes Trismegistus, gave what he called the great Law of Polarity as the fundamental requisite of understanding.

Live for something—have a purpose,
And that purpose keep in view.
Drifting like a helpless vessel
Thou can'st ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely,
But have drifted with the tide.

—Selected.

There is no poverty harder than ignorance; no wealth more valuable than knowledge; no madness worse than conceit.—*Mahomet*.

Mid-Noon

BY AGNES JAMES

(Continued from February)

EYES OF FREEDOM

THE realization that attainment depends on self is a big mental bite all right, and it might be well to look into what is to be understood by the word "attainment," because it lends itself to varied interpretations. To some persons it means the price of a new car, and to others it may represent complete self-mastery. Any definition which includes both types of aspiration must be broadly comprehensive. It is covered, however, for my purpose by expressing it as the ability to conceive of a goal acceptable to the conscience, and the backbone to stick to it in spite of everything. So much for attainment—now for the realization that it depends on self.

It is surprisingly difficult to arouse in the average adult any adequate sense of responsibility for his own progress. Circumstances have brought along so many factors which have the appearance of holding the upper hand, that to all intents and purposes they *do*; and it is a rare individual who, on becoming conscious of this serfdom is strong enough to look conditions in the eye and regain mastery.

I know numerous middle-aged men and women of superlative mental attainment who will tackle any abstruse problem from relativity to the validity of the mediumship of "Margery" rather than give five minutes to considering their own destination at any given time, say five months or five years ahead at the approximate rate at which they are at the time progressing. They put you off with vague excuses about being afraid they will grow self-conscious, and conclude with the impressive, "Whatever has to be, will be, and it is no use trying to alter it." They will forget as speedily as possible, or try to, that they have any responsibility in the matter.

It is useless and unnecessary to agitate on behalf of voluntarily indifferent humans, because to be effective the urge for more life must come from within. But once this desire manifests ever so little, it may be much encouraged by timely and practical assistance, until it becomes second nature to consciously utilize every available agency which promotes expansion and progress. Some years ago, I recollect reading a little bit of a poem, of which two lines stuck. I have forgotten the name of the poem and the writer too, except that it was a woman; but her, "None but myself can harm me; none but myself can heal me," vibrated on a string already specially tuned for it. Somehow I had known all along that in the last analysis it was up to me to decide a whole lot of things I had previously accepted unquestioned, and that each time I exercised the prerogative I shed a limitation and gained in vision.

Freedom from the humiliations imposed by swallowing second-hand opinions is only to be won by courageous development of the habit of independent thinking, and there is no alternative. It sounds as though it were a comparatively simple ultimatum, yet more than one adult has admitted to me that he would rather do anything than think. "Start something!" "Get action!" "Do it now!" are business maxims highly esteemed as inspirers of forceful initiative, snappy aggressiveness and smart executive ability, yet they indicate a growing disinclination for anything approaching mental effort.

CHAPTER IV

THE ALCHEMY OF EVERYDAY

Among the many things that determine what the status of the individual in years to come will be, a foremost place must

be assigned to intelligent understanding of what we have designated as the inner resource. Many appear to think that once they have taken themselves in hand, improvement should be steady however spasmodic the effort, and it is rated a distinct grievance when the undesirable has still to be reckoned with. They remind me of a nurse I knew in the early days of my career, a well meaning spinster but "sot" in her ways. She had a night job in a surgical section, and almost every night several newly operated cases. She invariably sat down to midnight lunch with the remark, "Now the first thing I do after supper is to stimulate the operatives." True to her word she would make the rounds with spiritus frumenti and strychnia, but great would be her chagrin had a patient taken the liberty to sink beyond the limits recoverable by the accustomed stimulation. Regression up to a certain point she understood and expected, but the insidious decline of vitality which got ahead of her routine and scorned it, had the effect of some element outside her comprehension.

It is manifestly impossible in modern life to devote more than a fraction of each day to intensive self-direction, but a realization, even partial, of what may be set in motion and left to itself will often obviate disappointing results. Improvement *does* register the very moment it is ardently desired, but it must be remembered that nothing short of a miracle is going to nullify the countless effects of past causes from working themselves out, irrespective of the new resolves with which we would like to wash the slate and begin afresh.

It is such an abiding pity that the whole trend of culture from birth up is to shift the elements which control development to outside agencies. Money purchases thoughts, looks, health, and it is rare to meet an individual who affords house room to ideas which do not emanate from a predigested source, while every second the cells that compose the brain and frame are craving for some attempt at native effort to "ginger" them

up. When it fails to be put forth, they relax in discouragement and turn their faces to the wall, so to speak.

Every day, every minute, every second the Law of Change, which knows no change, operates without haste and without rest, and it is poor policy to take it violently by the throat at intervals in the vain hope that it may be suspended. It is incalculably better to realize the potentialities which lie below the surface of the seeming tragedy of decay, and instead of slumping into ungracious acquiescence, exert the human privilege of moving forward instead of backward.

Begin by absorbing the idea of gradual increasing alteration in your make-up, from the grossest to the finest elements: the physical body and its appetites, the face with its expression and lines, the voice and its tones, the brain and its ability to reason, concentrate, and retain; and lastly the controlling Ego which is you. When the thought of being a fixed entity imprisoned in a disintegrating cage is thoroughly undermined, go into it a little deeper and itemize the various phases which can be directly and immediately influenced, then line up the factors which must do the work. The most essential it seems to me is what I have spoken of as comprehension of the inner resource. Faith might be a better term than comprehension, but faith has become so identified with religion that it has lost some of its practical value. "Faith is the substance of things hoped for," but I mean that plus something else. I mean becoming receptive to more of life while I am in the body, more sure of where I stand in relation to the eternal verities, more convinced of the mathematical soundness of what appeals to me as truth. This consciousness it is in my power to enlarge, and it is what I mean by the inner resource. In some degree it is indispensable to any kind of constructive endeavor. Imagination is a necessity almost as vital; also a freedom from sectarian limitations, which belittle the Ego and warp the intelligence.

CHAPTER V

NEGATIVE CONSIDERATIONS

Before a constructive program can be embarked upon with any hope for success, it is essential that any subconscious antagonism toward the fresh attempt be disposed of, or the duration of the effort will be short-lived.

A very large percentage of seemingly unaccountable failures to sustain interest in a venture which apparently is neither difficult nor distasteful, is due to the insidious influence of some hoary old impression below the surface of consciousness which is strangling the new hope. So it behooves each one who is seeking to strengthen and enrich the future to go into this question very thoroughly and with the utmost honesty. If a goal is lacking and skepticism is evoked by the suggestion of progressive improvement, then one of three major fallacies, or possibly all of them, lies entrenched within the subconscious and until it is rendered harmless, it is useless to build.

The first concerns physical well-being. An appalling number of people approach middle age firmly convinced that their days of robust health are over and that they are entering the pre-infirmary time of life. As far as I know, this half-way house has no monopoly of any disease whatever, and the endocrine disorders which have been associated with it are no greater factor than the maladjustments of adolescence. The publicity they enjoy is largely due to their connection with the emotions and the waning of life's joys falsely depicted as signaling the close of the generative period. Every country represented in literature has contributed its quota of "Black Oxen" and other pessimistic animals and the imagination is impressed at every turn with the hopeless waste of years which extend beyond sexual supremacy.

The sex problem and the personal reaction to it are of incalculable importance to the individual and the community at large, but it is a grave error to limit the function of gland secretion to the office

of perpetuating the species. Bodily repair, mental efficiency, and stability of the emotions depend upon the integrity of the ductless glands throughout life, and it is a wise individual who acquires a working knowledge at least of how to maintain well balanced action of the endocrines.

The second fallacy to be disposed of is not so subtle in its workings, but just as drastic in its effect. It is the assumption that greater material assets are necessary to happiness as one gets older—more money, a larger house, increased influence. To overcome this fallacy make a frank survey of what the situation offers. Do not forget to appraise what you possess that money will not buy: your vision, your imagination, your privilege to extract the maximum from a range of interests you can control, compared with being controlled by the innumerable distractions imposed by wealth, plus the depletion inseparable from being the host to countless parasites. Think up the assets which are immediately available in your bank of satisfaction and begin to realize on them, beginning with the body. Take full cognizance of whatever degree of appreciation you experience. But go slow and don't pretend to yourself; if the finer things fail to strike a genuinely responsive note, stick to the old conditions for a bit longer, but don't waste any more time in discontent; use it constructively.

Next, consider your mental outfit and be frank about it. Do you really need wealth to improve it? Isn't there all you can absorb of the finest grade strictly within your means? Resolve that in future you will exercise a keener discrimination in mind food, and still the clamorings of your sensational appetite for current inferiority. Treat yourself to the acknowledged best in the line you prefer—literature, drama, or art—because on these planes the question of amount does not enter. It is all in the capacity to appreciate, and the possessor of it sits with the gods.

Finally, shed the third and biggest

fallacy of them all, the belief that the weaknesses and frailties of character which may have marred the earlier life are beyond eradication. It is not true. No matter what traits and tendencies may hamper progression, they can be attacked and conquered by sane and intelligent methods if the great essential is present, namely the desire of the owner. Without that, to use a popular expression, there is "nothing doing."

Science informs us that the Ego is equally amenable to suggestion throughout the entire life, but the thinking brain being at the mercy of fixed ideas it becomes increasingly difficult to impose new standards to live by. But it can be done, and once the idea of the plasticity of the adult becomes as rooted as the present one of petrification, there will be incalculable benefit all round. It is only a question of a sane recognition of the fact that each individual is ceaselessly altering by the action and reaction of the varied forces, physical, mental, glandular, and spiritual, which compose his make-up, and this change conforms to the pattern held in the mind.

The expression, "too old to change," is far too common in our vocabulary and it is fatally misleading. Change is inevitable, but the direction of it is elective. Learn the fundamentals, root out skepticism, and construct the future with confidence and decision.

CHAPTER VI.

THE OLD MAN OF THE SEA

As you work out your little dreams and make them come true, many of the old emotions generated by countless disappointments and failures will be loosened up, and a deep stratum of the subconscious will be penetrated. The acquisition of a long coveted and intensely personal little treasure, for example, will start a free association of ideas surrounding the sacrifice of other pet longings which have been bitterly consigned to the mental scrap heap.

It is a good thing to know that this emotional experience may be very beneficial if properly handled and not simply made the opportunity to compound interest on an old score. I have had people come to me and say that they had abandoned their efforts to construct a new goal because the process involved reviving memories which were painful and which they would rather not face. An admission like that is of course proof conclusive that the need that they *should* be revived is very great, and unless it is done the future is automatically doomed for three reasons: *First* and foremost, the moral courage is dead; *second*, below the surface of consciousness there is a noxious breeding pool; and *third*, the wish force to be rid of present conditions is too feeble to sustain action.

The only thing for an outsider to do is to make clear the true condition and leave the individual to weary of the self-imposed burden in due time. Stale resentment is at the bottom of more failures to think constructively than can be estimated, and the most effective way to get rid of it is to dig down to some of the frustrated ambitions and give free circulation to the obstacles, actual, and imagined, which operated to thwart the original purpose.

It will be found that much of the distaste that the job engenders is because honest scrutiny will disclose the fact that failure was as much rooted in the self as in any external cause, and those who are loudest in bemoaning their wrecked lives are those who have made the least of the opportunities they had. The thing to do about a life which fails to measure up to the owner's standard of personal achievement is to swallow hard and say like the immortal George, "I did it with my little hatchet," and absolutely cease hunting for an excuse. Realize that whatever operated to thwart the early ambitions certainly did not rob you of your right to turn those seeming reverses into gold, and that if you are disgruntled and

soured by them there is no guarantee that you would have been a success without them.

But it is not enough to make this acknowledgment, necessary as it is. No new goal is possible until the old buried longings are disinterred and the painful emotions buried with them are liberated. There is nothing new or radical in this statement, although it seems new to everyone when first applied personally. In the abstract it has always been recognized, particularly in the medical profession, that hatred, envy, malice, and all such things unfailingly engender a train of bodily and mental ills; but I do not believe the average person realizes even to a small degree the actual necessity for keeping the mind clear of bitterness. Strange to say, it is the little things which need the closest watching. The great wrongs, like the major injuries, receive attention and are efficiently dealt with, but the little, spiteful episodes that pose as trifles, pile up and up, unredressed, unrelieved, and forgotten maybe, till the heart is full of accumulated venom, and the whole life is embittered. The Scriptural admonition, "Let not the sun go down on your wrath," is not merely a beautiful sentiment but the very soundest advice imaginable from the standpoint of sanity, health, and beauty; and if for no other than purely selfish motives the wrongs of the day are cleaned up, the gain to the community at large is in no way lessened. But this business of going back to square the old grudges spread over half a lifetime is not easy, and cannot be undertaken offhand.

Extreme cases of embittered lives must be handled like any other grave deviation from health, that is, with professional care at the hands of an expert analyst, and interference by an unskilled person is both unwise and dangerous. But the average human can benefit enormously by shedding the hindrances to progress imposed by old resentments. They cling as the Old Man of the Sea clung to Sinbad; and surely it does not

require any deep mental process to figure that if a load can be got rid of, it is poor sense to carry it!

(To be continued)

Self-Mastery

Self-mastery is the mark and the only mark of true greatness. No man who has not in some degree mastered himself can in any degree be great. Self-mastery is the only line that is drawn between the great and weak and cowardly. It is the one problem of mankind. When this problem is solved, all others cease to be. The superman is such only by virtue of the fact that he has solved the problem. He has fought the battle and won. He has been weighed in the balance and found not wanting.—*Albert King.*

Whose Friend Are You

If you're feeling sort o' empty,
Lost the things that you love best,
Why not take a bit of sunshine
To another troubled breast?
'Tis a pretty good prescription,
Pretty sure to ease your pain—
For a bit o' friendly interest
Makes the dark grow bright again.

If you're feeling like the joy-bells
Of a sparkling Christmas morn,
Just full of joy and gladness
O'er the fact that you've been born,
Why not make yourself a present
Of just twice the joy you know,
By sharing it with some one—
Some one who's not feeling so?

Oh, being friendly is a privilege
Some hurried folks forget;
Being friendly is a tonic, which
The more you give you get;
Being friendly is a duty,
Often to the four winds hurled,
Though the God who made it, planned
That this should be a friendly world.
—*La Belle Magazine.*

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.

Will the World Come to an End in 1928?

M. Pav, astrologer and seer, has astounded Paris by prophesying the end of the world in the summer of 1928. In an interview to THE TRIBUNE, he gave details concerning the cataclysm which, in the opinion of many savants, marks the calling into the heavens of the true church, as foretold in the Bible.

"The end of the world is imminent, but the globe will not be totally destroyed," M. Pav said. "The constellation Lion, from the effect of some unknown force, will explode. A tremendous noise will be heard all over the world. Multitudes of stars composing the nebulae will smash and a rain of falling stars will be visible in the sky."

The individual noted above has gone to considerable trouble to prove that there won't be much left of the world after 1928 even if it isn't entirely destroyed. We only quote a small part of what he has said on the subject. This is a period of many and fantastic prophecies, most of which are wholly or in part unfounded. Some of them, however, have a remote basis of fact in some cosmic structure or event. Max Heindel states that the Great Pyramid had certain cosmic measurements built into it. This being the case, those measurements may be interpreted to have concealed within them certain events which are to take place. However, Mr. Heindel gave out very little on this subject.

At the end of each great age there is usually a cataclysm of some sort which wipes out the unprogressive Egos who have reached such a stage of crystallization that progress for them is impossible. This happened at the end of the Lemurian and Atlantean Epochs. Likewise it will probably happen at the end of the Aryan Epoch. But the end of this Epoch

will not occur for many hundreds and perhaps thousands of years hence. There are two great races yet to be developed and run their course first. Therefore, in 1928 we need fear nothing of the sort mentioned in the clipping. However, this is a transition period in which evolution is changing front quite rapidly, and there may be a great many disturbances in human institutions, including the political, the social, and the religious. But it is very unwise and dangerous to instill fear in the minds of the people by unauthorized and irresponsible prophecies when there is little to justify them. It is always well to be prepared for change, but one should very largely discount the prophecies which are being given out so freely at the present time.

The Sunday Closing Bill

"Blue Sunday" advocates have opened a drive to put the lid on Sabbath amusements and recreations over the whole nation, W. F. Martin, president of the Potomac Conference of Seventh Day Adventists, charged today.

The first move, Martin warned, is to jam through Congress the District of Columbia Sunday Closing Bill, sponsored by Rep. Lankford (Democrat) of Georgia.

"This religious measure prohibits all employment and all business of every kind on Sunday except works of necessity and charity," Martin said. "It also prohibits all innocent recreation, amusements, sports, entertainments, educational lectures, concerts, and public assemblies of every kind where 'an admission fee is directly' or indirectly received.'"

Congress has consistently refused to enact Sunday observance laws, and the present drive is an attempt to have Congress commit itself to religious legislation, a dangerous legal precedent, Martin declared.

His organization has called a mass meeting in protest to be held here Sunday evening.— *Los Angeles Examiner*.

The Seventh Day Adventists are up in arms against the proposed District of Columbia Sunday closing bill, which would make it impossible for them to conduct business in the District of Co-

lumbia on Sunday. As is well known, they observe Saturday as their Sabbath and work on Sunday the same as the other days of the week. They regard this proposed bill as one which would interfere with their religious rights, compelling them practically to abandon their Sabbath in favor of the Sabbath which the rest of the country observes. In this respect they are right in their contention. The United States should be kept free from religious legislation, that is, legislation which in effect would create a state church or some of the accessories of a state church and which would interfere with religious freedom. Every person and every group of persons have a right to their own religion and to carry it out in any manner which does not interfere with the rights of others.

The setting aside of one day out of the seven as a day of rest and religious exercises or meditation is, however, a very excellent and necessary program for any people who wish to progress and to avoid falling behind in their evolution.

Tone Colors

Sounds have corresponding colors for approximately 2 per cent of mankind, says Lawrence W. Cole, professor of psychology at the University of Colorado. When a tone or voice is heard, he explains, these persons see a certain color. This color association sometimes extends to names of days of the week and the sense of taste.

Science has been unable, however, to apply this fact of color hearing to any useful purpose, he adds, "unless it be to create a closer bond of confidence between parents and their children."

"The person who coined the slang phrase, 'a dark brown taste' must surely have been a synaesthetic, as these persons are called, for one of my reports gives a headache as green, a stomach ache as brown. This person feared to report her experiences because she thought them abnormal. When this fear is removed almost 2 per cent of every large class in psychology will report color hearing or some similar arousal of one sensation by another."

As noted in the above newspaper extract, scientists, are finding that a certain small percentage of the people are seeing colors in connection with tone;

that is, the tone produced by the voice or a musical instrument simultaneously creates a color which is seen by the color vision of the person. This is quite in line with what the occultist knows to be a fact. Tone belongs to the spiritual region known as the World of Thought and has its physical counterpart in tones produced by vibration of the air. Color belongs to the Desire World. Every act or event on any one of the planes of nature has its simultaneous counterpart on the other planes.

The Skjellerup Comet

The Christmas week comet, which now glows faint in the Eastern skies just before sunrise, like a Yuletide candle seen afar off, may have been the original star of Bethlehem which shone on shepherds as they watched their flocks at night and on the birth of the Christ Child in the manger, it was said by scientists today.

The theory, one of many already advanced to explain the Biblical story, comes from the observatory of Harvard University, at Cambridge, and Prof. Edwin B. Frost, of the University of Chicago. Whether or not the light that led the Three Wise Men to the stable in Bethlehem was an earlier occurrence of the comet, however, the Harvard authorities admit they don't know for certain.

The astronomical explanation of the Star of Bethlehem has been a subject of speculation for the past 1900 years. The above article states that certain astronomers think that the Skjellerup Comet may have been the Star of Bethlehem. The Rosicrucian student knows however, that the Star of Bethlehem was not an astronomical body of any kind. It was spiritual in character and spiritually perceived. It was the Spiritual Sun, the true Christ Star, seen by the neophyte when he received his first Initiation into the Mysteries on Holy Night under the direction of "wise men" (Initiates), at which time the earth became transparent to his newly acquired clairvoyance, making the perception of the Spiritual Sun possible. The Star of Bethlehem may be seen on any night of the year by any properly qualified seer.

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 Soul Body

Question:

I should like to know just what is meant by the soul body. Of what is it composed, what is its use, and how do we get it?

Answer:

In order to form a conception of the soul body one must first have some understanding of the vital body. This vehicle is the medium through which the solar energy is specialized and distributed throughout the dense body. It is composed of four ethers, namely, the chemical ether which is the avenue of the forces which assist the Ego in accomplishing assimilation, excretion, and growth; the life ether which is the medium of manifestation for the forces which assist in the propagation of the species or race; the light ether which is the avenue of sense perception and the medium of manifestation of the forces which produce heat, motion, and the circulation of the blood in man and animal, and of the sap in plants; the reflecting ether which is the storehouse of the Memory of Nature and of man, also the avenue of ingress whereby the Ego makes an impression upon the brain, manipulates the nervous system, and controls its dense vehicle.

It is possible to separate the two higher ethers from the two lower ones; even now the pioneers are making the cleavage between the two, and in time all who keep up with evolutionary progress will do the same. When this cleavage is completed, the two higher ethers will form the ve-

hicle known as the soul body. This is the vehicle used by the conscious Invisible Helper, and as it contains the sense perceptions and the memory, he is in full possession of all of his faculties while out of the dense body, knows all that he knew in the material world, and has the ability to bring into the physical consciousness all that he learns while on the invisible planes. The soul body is the densest vehicle that the Ego will use in the Jupiter Period. The cleavage between the two higher and two lower ethers is made by a conscientious practice of the evening exercise known as retrospection, by concentration, and by repentance, reform, and restitution.

The Dweller on the Threshold

Question:

What is the Dweller on the Threshold, how is it created, what is it like, and when does one first contact it?

Answer:

The Dweller on the Threshold is the embodiment of all of one's past evil deeds that have not been expiated and which await payment in future lives. Before the neophyte is permitted to enter the inner worlds consciously and attain to a full knowledge of the conditions there, he must face and acknowledge this entity as a part of himself, created by his own deeds, and dare to pass it. He must take a solemn vow to do all things necessary to cancel the debts of which it is an embodiment, and also the vow of silence concerning all therein involved.

This gruesome specter is composed of coarse desire stuff, and while it always seems to be oneself still it is always of the opposite sex. Ordinarily it is in-

visible to its creator, even between death and rebirth, until he seeks conscious admittance to the invisible worlds; then it appears at the entrance and challenges his right to enter therein. When once the Dweller is passed, the neophyte has no further trouble in entering the higher realms.

The Higher Self and Its Relation to Sin Question:

Can the higher self, or the god within, sin?

Answer:

In the ordinary sense of the term the higher self cannot sin. On the other hand, the higher self, or the god within, is responsible for the lower vehicles which have been built by it under the instruction and with the assistance of the great Creative Hierarchies. The higher self should gain control over the lower self and direct it into spiritual ways of living. However, it occasionally happens that the Ego does not make sufficient use of its will power and of Epigenesis, in consequence of which it does not display enough energy and enthusiasm to accomplish the before mentioned object. In such cases the lower self gets beyond the Ego's control in much the same way that a spirited animal may break away from its keeper and get into trouble. The higher self is responsible for this lack of control, and for that reason must suffer the consequences along with the lower self. In this sense the higher self may be said to sin, but not otherwise.

The Great White Lodge

Question:

Will you please explain what is meant by the term, "The Great White Lodge"? Is there really such an organization in existence, and if so where does it meet, who are its members, and what is its object?

Answer:

There are in the world today seven Mystery schools teaching the nine Lesser Mysteries and five schools teaching the four Greater Mysteries. Each of these

schools is composed of twelve brothers and a thirteenth *one* who is at the head of the school. The thirteenth one, or head, forms the link with the different schools, and all these heads, or thirteenth members, compose what is ordinarily called, "The Great White Lodge." The thirteenth member, or head of the Great White Lodge, is Christ Jesus. The members of this order form a supreme conclave which is now in full charge of human evolution, and plans the various steps by which our future development is to proceed. The meeting place of the Great White Lodge is made known only to those who have qualified themselves to receive this information.

How Animal and Vegetable Forms Are Ensouled.

Question:

Is each separate animal or vegetable form ensouled by a divine spark or virgin spirit functioning as a separate entity under the direction of a Group Spirit?

Answer:

Yes, it is so far as the animal kingdom is concerned. Each animal is a virgin spirit functioning with a number of other virgin spirits under the guidance and direction of a Group Spirit; but the animal is not completely within its vehicles as in the case of the human being; that is, its higher vehicles are not concentric with its physical form. For instance, the etheric head of the animal is seen to be some distance above the physical head. Until the Ego of the animal form becomes completely indwelling and capable of assuming full charge of its physical body, it is necessary that it be governed by the Group Spirit of its particular species.

The plants are also under the domination of Group Spirits, but the division between the virgin spirits composing this kingdom is not as clearly defined as it is between those composing the animal kingdom; that is, a great number of virgin spirits function through the physical forms of the plants more or less promis-

cuously, a certain virgin spirit not being confined to any certain single plant form. The connection of the plants with the earth makes them all more or less a unit so far as individualization is concerned; but as their evolution proceeds, the individualization of the virgin spirit becomes more and more pronounced, and it is gradually more closely confined to a single form of the species, as in the case of the most highly developed plant forms such as the higher grades of trees. However, complete individualization and confinement to a single form does not take place until the spirit reaches the animal kingdom.

The Aquarian Age and the Sixth Epoch
Question:

What is the significance of the Aquarian Age? Is it the same as the New Galilean Epoch?

Answer:

The Aquarian Age and the Sixth or New Galilean Epoch are not the same. During the Earth Period our globe has passed through three and one-half revolutions. So far there have been five epochs, namely: The Polarian Epoch, The Hyperborean Epoch, the Lemurian Epoch, the Atlantean Epoch, and the Aryan Epoch. The next Epoch will be the New Galilean. The Aryan Epoch is divided into ages. The ages are determined by the sun's passage through the various signs of the zodiac. The Aryan Age began when the sun by precession passed into the sign of Aries, and lasted about 2100 years until it passed into Pisces, inaugurating the Piscean Age. The sun has been in Pisces approximately 1400 years and will remain there between 600 and 700 years longer. Then it will enter the sign Aquarius, and it is not until the sun by precession enters this sign that the Aquarian Age will begin. Aquarius is an airy sign, and as we are now approaching the cusp of it, its influence upon us has already begun to manifest in an endeavor to conquer the air.

It is believed by the occultist that there is an esoteric relationship between

the beginning of the New Galilean Epoch and the second coming of Christ. Relative to the second coming, the Christ said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Max Heindel has stated, as a conjecture, that as the precessional cycles, so far as they are concerned with the evolution of humanity, seem to commence with the sun's entrance into Capricorn, it is possible that the sixth or New Galilean Epoch may begin at that time.

Obsession.

Question:

If a person is not cured of obsession here, how long after death will it be before he is free?

Answer:

Obsession consists in an entity taking possession of the vehicles of a person by pushing the rightful owner out. This is only possible when an individual becomes very negative from some cause or other. When the obsession extends to the point where the obsessing entity gets control of the person's desire body, as is often the case in mediumship, it may keep him out of the use of that body after physical death for millions of years. In such cases there seems to be almost no limit to the time during which the entity may keep this vehicle. Thus the medium may be kept out of evolution for such a great length of time as to lose touch with the life wave with which he or she is connected. This is a very serious matter.

We would caution the inquirer, however, about taking the matter of obsession very seriously except in the case of mediumship. There is a great deal of loose talk about obsession by occult students who have no first-hand information on the subject, and who give out exceedingly misleading information about it, stating that so-and-so is obsessed when there is no basis for any such statement. Of course, there is an occasional bona fide case, but probably not one instance in fifty that you hear about comes within this classification.

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 Fiery Trinity

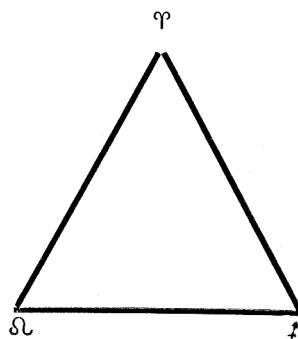
BY AQUILARIUS

"**O**CCULTISM tells us that from the fiery triplicity of the zodiac all life on every plane is lit, fed, sustained, and ultimately undergoes the life-metamorphosis known as death. Fire is the source of all the three, seven, and forty-nine fires."—(H. P. Blavatsky.)

The Rosicrucians, out of all the different schools of mysticism and kabalism, says the author of "The Secret Doctrine," are the ones who have evolved the most accurate explanation of fire.

The fiery trignon of Aries-Leo-Sagittarius marks the upward pointing triangle of Solomon's Seal. The downward pointing one is the watery triplicity, and the interlacing of these two is a symbol rich with a wealth of meaning to the thoughtful student. It is a significant fact that the glyph for fire is also the upward pointing triangle, a small pyramid. Even the word "fire" and its etymology yield us added information. It is closely allied to the Latin root "purus" whence we derive our "pure." Fire has even been the symbol of purity, and as such

it was worshiped by the followers of Zoroaster. Purity was the watchword of their life and religion. The Anglo-Saxons had the word "fyr," and it is undoubtedly from that more modern



The Fiery Triplicity.

source that we have obtained our present word. The word "pyre" and "pyramid" are also closely connected with the meaning of fire. We have much evidence that the ancient peoples built their sacrificial fires on the small, flat platforms which topped all their pyramidal structures.

In astrology, fire becomes the symbol

of the spiritual world. As one of the so-called elements fire simply represents a certain part of the scale of vibration. This has both its form-side and life-side aspects, with numberless ramifications of each.

Each element (fire, earth, air, or water) has three modes of expression, namely, cardinal (movable), fixed, and mutable (common.) Fire can be classed under these three heads, with Aries expressing the cardinal quality, the fire of motion or motive power; Leo, the fixed, manifesting as the fire of emotion, or the heart; and Sagittarius, the mutable, the fire of intelligence, or the mind.

We ordinarily think of fire as a destructive agent, and it is its corresponding separative power or quality that gives us a clue to the individuality that comes into expression under the fiery signs. Fire consumes, and as a result of the breaking down of one form it becomes transferred to other forms of expression. Fire does not destroy except as we understand the word "destruction" in its superficial meaning. The flame of the fire represents the omnipresent life of the cosmos. It is energy and life itself.

We find that even in our Western hemisphere prehistoric races worshiped fire as a symbol of Deity. The Hindu god Agni was primarily the god of the altar fire, and represented a trinity in which the earthly fire is joined to the lightning (Jupiter) and the sun. Certain Brahmins even to this day preserve a perpetual fire in Agni's honor, we are told, much as the vestal virgins of Roman days tended the sacred fire of their temple.

The Greek Hephaestus, or his equivalent the Roman Vulcan, was another fire god. His workshop was on Mount Etna, where the Cyclops (the single-eyed) assisted him in forging thunderbolts for Jupiter. Vulcan was the god who delivered Minerva, the goddess of wisdom, from the forehead of Jupiter with the single blow of an axe. It was Vulcan's special power to build inanimate objects and then endow them with life, which we

may safely interpret as our ancestors' way of symbolizing the story of the sacred fire imbuing mankind with divine life.

We have many strange, mediaeval tales and legends of salamanders, which are supposed to be the nature spirits of fire, and we have certain schools of occultism which still claim their existence.

The best known of all the fire-god legends is that of Prometheus. He and his brother, Epimetheus, made man out of clay and endowed him with life, but Jupiter withheld fire from them. So Prometheus with the help of Minerva stole fire from heaven in the hollow of a reed and brought down this holy fire to man. Jupiter in his anger determined to create woman and send her as a punishment to man for using this divine fire. So Pandora (which literally translated means "the All-gifted") was sent, endowed by each major god with some gift which gave her power to bring about the ruin of man. Prometheus was then chained to a rock, where each day an eagle (the sacred bird of Jupiter) fed upon his liver. Each night the wound would heal, so that each day brought a new torture. This is something like our little days or lifetimes of painful experience, with the healing of death, or nights, between, when our wounds heal and we become refreshed and renewed preparatory to a round of further experiences. Prometheus, so the story goes, could only be freed when some other god would voluntarily descend into Tartarus for him. So his torture continued until Chiron, accidentally wounded by his own friend and pupil, Hercules, sought permission to go to Hades for him. Then Hercules was allowed to kill the eagle and set Prometheus free.

Of course in this myth there is a great mass of symbolism, but the portion about the theft of the fire and the consequent punishment is the part with which we are mainly concerned. In one aspect this sacred fire can be interpreted to mean the mystical kundalini-fire, and the reed (or caduceus) containing the fire, the spinal

tube of the human body. It is the old story of man's misuse of the divine gift, and the necessity for "slaying the slayer" before the divine man, Prometheus, can be liberated and re-established in his divine heritage.

The fiery triangle is always represented with Leo and Sagittarius at the base, and Aries at the apex representing the Ascendant or sunrise. Aries is a well chosen point from which to begin the circle of the zodiac, for here it is that the Unmanifest exists as the Head and Brain of the Grand Man and where the Thought-Worlds are conceived which precede all activity or manifestation. The head, where the spiritual center exists, is the most natural place to begin the zodiac. It is the altar where the sacred fire burns when we receive our Illumination. Every year this point marks the great outpouring of life that occurs when the Solar Fire touches the vernal equinox. Here it is that the sun reaches his exaltation and Mars his dignity in the most fiery of all the twelve signs.

The fiery triangle marks the most "combative, aggressive, imperious, commanding, and courageous phases of action." The fire signs are the most positively masculine, and are ruled by the powerful Mars, sun, and Jupiter, the masculine planets.

Aries represents birth on all the different planes and in all its various meanings. As the place of the Ascendant it stands for physical birth. It is also the place of emotional and mental birth as well as that of pure spirit. It is the exact place where the Great Unmanifest gives birth to the manifest. Here is symbolized the Father in Heaven, the Higher Self, and the divine driving power of the cosmos. Aries represents the ardor of spirit, or temperament. It is fiery courage, zeal, enthusiasm, fervor. It is the house of Mars, who in his truest sense stands for action, not war except as war expresses action and courage. It is the sign of the Divine Man himself, the Great Adventurer who dares all.

The Aries native is both fiery and cardinal, therefore quick and decisive in thought and action. He is the cool fighter who can keep his head under "fire" of any nature. Impulsive, intuitive, active, courageous, Aries is the very essence of outgoing energy and action. Aries is a First Ray product in its least complex expression, and as such comes under the domination of the Theosophical "Manu" who heads this Will ray on our globe.

It is safe to conjecture that the ancients attached far more spiritual importance and reverence to Mars than we moderns do. Ares, the Greek equivalent of Mars, is synonymous with Aries, the place where pure spirit gives birth to matter.

As the "Fire of the Heart," Leo pictures the ever burning white flame of devotion, that "fixed, indwelling instinct" that lives in the heart of man. Ruled by the sun, it is the most regal of all the signs in the zodiac. It is the fixed point of solar energy, inexhaustible and all-powerful, which endows man with a certain sense of security and inherent strength. It is the sign of faith, the most stable and dependable of the fiery three.

As Aries gave us the Father aspect of the Christian Trinity, so Leo, ruling the fifth house, that of children, gives us the Son aspect, the Christ who rules the second or love ray.

Leo individuals are of the fixed and fiery type, an emotional type that acts without much thought, guided almost entirely by the heart. Leo knows no reason when his passions are roused. He becomes literally the wild beast of emotion which tears us to pieces. In the average Leo person we look for a pleasure-loving, friendly individual, who may even dip into the less honorable pleasures as a result of sensation hunting. Where we do not find native dignity we may look for much pomp and pretence, a semblance of the royal attributes of this sign. But on the higher planes the sign of the Lion stands for great vitality, pure emotion, and an unselfish love which gives royally and begs for nothing. It stands for feeling

rather than intellect and involved reasoning.

It is in the fifth house, or that of Leo, that we may look for special indications of past karma. One writer puts it "as instincts and impulses to action inherited from past lives."

The "Fire of the Mind" is represented by the third of the fiery triplicity, Sagittarius. It is the "fire of the Gnostic," the consuming urge for Illumination prompted by the inherent thirst to know all things. It is the rhythmic mean between Aries the head, and Leo the heart. We may designate it as the Holy Ghost aspect of the Trinity. To the Theosophist it represents the dominion of the Maha-Chohan, who governs the ray of mentality. This is the third primary ray, and a combination of the third, fourth, fifth, sixth, and seventh secondary rays.

Esoterically, Sagittarius is the third or outermost degree of fiery emanation, although we often think of Sagittarius as being the highest expression of the three fire signs. This Jovian sign is a dual one. The Sagittarian's actions are prompted by circumstances and people. This sign being mutable, the Sagittarian adapts himself to circumstances, becomes the "good fellow," and is generally conceded to be superior to the hard-hitting Aries native or the emotional and regal Leo, whereas inwardly he may not be. The double-bodied character of Sagittarius manifests itself in numerous ways. Sagittarius may be considered as the link between God and man, the Holy Ghost aspect.

There is a great longing in the mutable Sagittarian for self-expression or self-completion. This constant urge shows itself in the varied interests, dual love affairs and marriages, versatility of mind, and keen spiritual hunger which make him turn to philosophy and religion for that which he is seeking. Of the three fires, Sagittarius is, in theory at least, the most synthetic. However, at our stage of evolution this fiery mental sign is more apt to tear down than to build

up. Still it represents an intelligent power which is building in a different form even as it destroys.

Sagittarius, corresponding to the ninth house, is the point in the wheel where we always look for the expression of the Higher Mind, or the intuition. The mental fire, when directed on the constructive side of life, touches high spiritual planes, and the natives of this type are notably religious, or seem to be in the eyes of the world.

Mars, the sun, and Jupiter share honors in the rulership of the fiery trigon. Whether we consider celestial, terrestrial, or subterranean fire, one or more of the three always claims dominion. Jupiter has ever been the god of lightning, and Mars of warfare and firearms. The sun represents the cosmic fire or life. These three run the gamut of every form of fire: the molten flame of the volcano, the fire of genius, the fireworks of our patriotic youngsters, the camp fire, the hearth fire, and so on *ad infinitum*.

In short, one writer sums up the whole matter in a few significant words: "Fire is Divinity . . . throughout the universe. It permeates all life, as it is the very essence of life itself."

Correspondence Courses

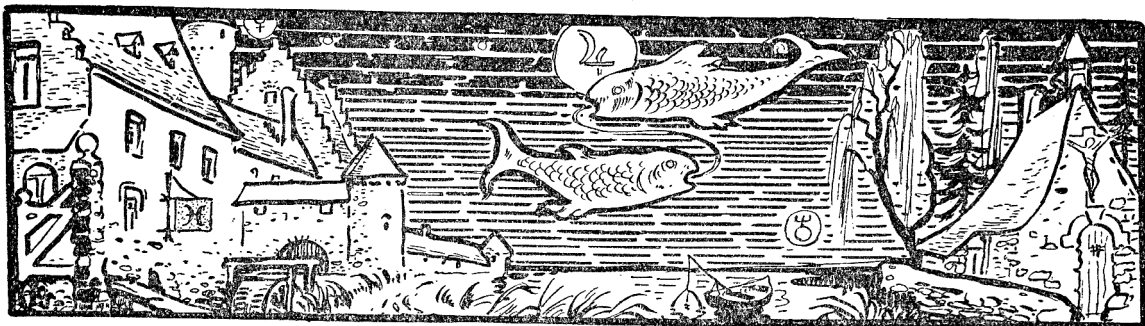
Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook. This is followed by the Regular Student Course, conducted by Mrs. Max Heindel.

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.*

The Children of Pisces, 1928

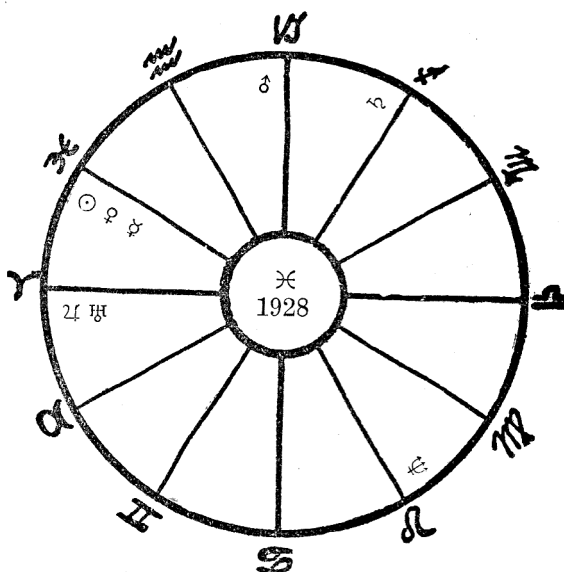


A Character Delineation of the Children Born between February 20th and March 20th, inclusive, 1928.

The children born during the time when the sun is passing through the negative and watery sign of Pisces are very often misjudged on account of their negative and shrinking nature. Pisces is the natural 12th house sign, the house of secrets, of things hidden, and the house of self-undoing, and Pisces children naturally take on the tendencies of this sign. They shrink from the world, and find it hard to confide in their parents, brothers, sisters, or friends. The parents of these children should begin to draw them out while they are young, and get them to form the habit of telling their little troubles to mother.

Usually they are not robust, they are averse to fresh air and exercise, and on account of their desire to remain indoors they are likely to suffer from colds and anemia. Procrastination is their weakness. They will always put off until tomorrow what they should do today; they are prone to be late to school, and are not regular in keeping their appointments. They should be taught to be prompt; in fact, it is well to teach them to be a little ahead of time, and always to remember their promises made to others.

The children born this year while the sun is passing through the dreamy and mystical sign of Pisces will be more vivacious and active than Pisces children usually are, for the impulsive, liberty-



loving planet Uranus is in the martial sign of Aries and in conjunction with the magnanimous Jupiter during the greater part of the month. After February 27th Mars is in the home of Uranus, the sign of Aquarius, and in mundane sextile to Jupiter and Uranus. This configuration of planets in fiery and airy signs will give vigor to and reduce the inanimation of the Pisces child. Uranus and Mars will be especially active on ac-

(Continued on page 133)

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.*

ROBIN R. J.

Born September 16, 1923. 12 Noon.

Lat. 36 N., Long. 97 W.

Cusps of the Houses:

10th house, Virgo 17; 11th house, Libra 18; 12th house, Scorpio 13; Ascendant, Sagittarius 3-54; 2nd house, Capricorn 6; 3rd house, Aquarius 11.

Positions of the Planets:

Moon 13-00 Sagittarius; Uranus 15-17 Pisces, retrograde; Neptune 19-11 Leo; Mars 10-01 Virgo; Sun 22-51 Virgo; Venus 24-32 Virgo; Mercury 13-43 Libra, retrograde; Saturn 19-23 Libra; Jupiter 15-47 Scorpio.

We have here the horoscope of a boy with the philosophical and fiery sign of Sagittarius on the Ascendant. Sagittarius is represented by the centaur, which is half man and half horse, and he is pointing his arrow at the stars. Truly this symbol is a good representation of this boy, who has the dreamy and restless moon on the Ascendant. Robin is a soul come back to earth life to learn many lessons. When he comes to the time of shuffling off this mortal coil, he truly will be able to say that his life has been full of experiences and that he has much to take with him for assimilation in the Desire World.

In the horoscope we find two distinct natures. The one is represented by the mystical moon, which we may say will be the life ruler. The moon is sextile to Saturn and Mercury, which will give keen and deep reasoning powers, although Mercury, the planet of reason, is retrograde, which has a tendency to cause the native to want to delay things of a mental nature. But Mercury turns direct at the age of twenty-two years, which will release the powers of the mind at the time when the native is in the very best part of his life. Saturn is exalted and strong in Libra, in conjunction with Mercury, and sextile to the moon and Neptune. Neptune in the 9th house, the house of law and religion, and the moon in Sagittarius, the natural 9th house sign, will give aptitude for the study and the practice of law. Success is especially indicated in work with large corporations. Neptune is sextile to Saturn and Mercury and trine to the moon, and being in Leo in the 9th house, the house of religion, this boy will take very quickly to the study of mysticism and comparative religion, and he would be successful as a teacher of religious and philosophical subjects.

The other nature is represented by Mars, the planet of dynamic energy, elevated in the 9th house in the sign of Virgo, square to the moon and in opposition to Uranus, all in common signs. This

configuration of planets will give the boy a very restless nature, a desire for change and action; but therein lies a great danger, namely that Mars when elevated and afflicted makes people rash and reckless in their actions. The desire nature of this boy may want to rule, and if he should be thrown in with the wrong companions, he would be easily led to the downward path. Some danger of untruthfulness is indicated, and he should be taught while young to be upright and truthful at all times, for much of the shaping of the character of our boys may be accomplished during the first seven years while the vital body is being molded. Mars in Virgo in opposition to Uranus will also give a tendency to speak quickly and impulsively, and the square to the moon a desire for games of chance.

Mars in Virgo, the sign which rules the intestines, square to the moon and in opposition to Uranus may create some trouble in the digestive organs. If the food is not properly chosen, if an excess of sugars and starches is allowed, acidity in the intestines will cause disturbance and retard assimilation of food, which may then cause trouble in some other part of the body.

The moon being within orb of a conjunction with the fixed star Antares and square to Uranus, which planet has rule over the eyes, this boy may have some trouble with these organs unless he receives the proper kind of food.

DORIS RUTH V.

Born August 5, 1926. 11:10 A. M.

Lat. 39 N., Long. 74 W.

Cusps of the Houses:

10th house, Leo 0; 11th house, Virgo 3; 12th house, Libra 2; Ascendant, Libra 25-52; 2nd house, Scorpio 24; 3rd house, Sagittarius 26, Capricorn intercepted.

Positions of the Planets:

Saturn 19-32 Scorpio; Jupiter 23-33 Aquarius, retrograde; Uranus 29-03 Pisces, retrograde; Mars 2-20 Taurus; Moon 10-16 Cancer; Venus 14-52 Cancer; Dragon's Head 14-53 Cancer; Sun 12-28

Leo; Mercury 15-47 Leo, retrograde; Neptune 24-01 Leo.

Doris has the suave and peace-loving Venusian sign of Libra on the Ascendant; and the life ruler, the lady Venus, is elevated in the sign of Cancer, in conjunction with the moon and the Dragon's Head. The Dragon's Head has a Jupiterian influence. This will give little Doris a most lovable, gentle, and attractive nature. The moon, being strong in its own sign of Cancer and in the 9th house, in conjunction with Venus and sextile to Mars, will give Doris numerous opportunities for travel and to gain much pleasure and knowledge thereby.

Saturn will be a balancer on account of making a trine aspect to both Venus and the moon; being in Scorpio he will also safeguard this girl from becoming too worldly and fond of dress and entertainment. Venus and the moon in Cancer, the natural 4th house sign which has rule over the home, give the native great pleasure in entertaining; and as Cancer has rule over the stomach also, she will be fond of good things to eat, of jewelry, dress, and entertainment. These tendencies, however, will be held in check by Saturn.

If this girl should ever suffer from disturbances in the throat such as are so common today with young children and which the doctors call adenoids or inflamed tonsils, we would warn the parents against operations of any kind. Never allow the doctors to use the knife, for Mars is in Taurus, the sign having rule over the region of the throat, and Saturn is in Scorpio, the sign opposite to Taurus and ruling the generative organs, square to Jupiter, Neptune, Mercury, and the sun. Mars is the ruler of the 6th house, governing sickness, and if this girl is given an excess of sweets and starches, she may have trouble with the throat, and Mars may lead in the direction of operations. A careful diet, however, will at all times relieve troubles of this kind. Venus conjunct the moon in Cancer is an indication that Doris will be very fond of candies and desserts.

Should the doctors ever use the knife in an operation on the throat, she will have trouble through the region of Scorpio, which will give restricted and painful menstrual periods after puberty and also troubles in childbirth.

.. VOCATIONAL

ANTHONY de L.

Born December 27, 1909. 5:00 A. M.

Lat. 40 N., Long. 15 E.

Cusps of the Houses:

10th house, Virgo 19; 11th house, Libra 20; 12th house, Scorpio 14; Ascendant, Sagittarius 3-18; 2nd house, Capricorn 6; 3rd house, Aquarius 12.

Positions of the Planets:

Sun 4-47 Capricorn; Mercury 18-12 Capricorn; Uranus 20-14 Capricorn; Venus 19-21 Aquarius; Mars 15-23 Aries; Saturn 16-26 Aries; Moon 8-15 Cancer; Neptune 18-18 Cancer, retrograde; Jupiter 12-52 Libra.

For our vocational reading this month we have the horoscope of a young man with the common sign of Sagittarius on the Ascendant and with common signs on all four angles. Jupiter, which is the life ruler, is elevated in the 10th house in Venus' sign of Libra, Venus being in the fixed sign of Aquarius. This configuration of Jupiter and Venus will give talent for writing. Anthony should cultivate this talent and should become able to write poetry or popular fiction; he would be able to describe things in an elegant and pleasing manner. As Venus is the ruler of the 6th house, governing employment, he would do well to seek a position on some daily or weekly paper where he might be the society or theatre reporter. This would bring a lucrative return.

This young man, however, will meet with many temptations, and unless he chooses his companions very carefully, he may be led from the straight and narrow path. The dynamic Mars in conjunction with the obstructive Saturn in the reckless sign of Aries, and both Saturn and Mars square to Neptune, Mercury, and Uranus will give him an un-

forgiving, revengeful tendency, and if he is injured by any one he will be inclined to wreak vengeance. With Mercury conjunct Uranus, square to Mars and Saturn, and in opposition to Neptune the mind will act under impulse, and he is liable to become cruel. If, however, he will begin in his home to express the lovely Venus-trine-Jupiter nature, and develop a love for and a kindness toward those in the home, it will safeguard him from these conditions. Venus trine Jupiter also gives talent for music, the harmony of which will help him greatly in softening his nature and in developing and bringing out his best side. However, he should avoid syncopated music. Jazz would have a very detrimental effect upon his nature, and might be the means of bringing to the front the afflictions in the horoscope.

THE CHILDREN OF PISCES, 1928

(Continued from page 130)

count of being in mutual reception with each other; that is, they have exchanged signs, which will harmonize their activities.

Mercury, the planet of reason, is retrograde and in the sign of its fall, Pisces. This will have a tendency to make the mentality slow, and these children will have to work hard to keep up with their classes in school; they will therefore need the help of their guardians to stimulate their mental faculties. Mars and Uranus in the signs and with the aspects noted above will give interest in electrical science and such things as automobile manufacture.

Wanted at Mt. Ecclesia

An experienced woman vegetarian cook. Mt. Ecclesia has many advantages, among which are evening classes, community singing, and an unrivaled climate. For particulars in regard to the above position address,

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

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

BY ALFRED ADAMS

(Continued from February)

- Q. What is related as to the time required for recrystallization of the earth after it was thrown off from the sun?
- A. In a body as small as our earth the time required for recrystallization was so comparatively short that the Biblical historian does not mention it, nor the further subsidiary fact that the melting process took place once more when the moon was thrown off from the earth.
- Q. What is the probable reason for this omission?
- A. He probably reasoned that one who is entitled to occult information is already in possession of such minor details as these.
- Q. Why did not the melting process destroy the plants of the incrustation of the central fire-mist?
- A. Because they were ethereal. As the lines of force along which ice crystals form are present in water, so when the earth crystallized those ethereal plant forms were present in it. They were the molds which drew to themselves the dense material forming the plant bodies of the past, which are imbedded in the geological strata of our earth.
- Q. How were these ethereal plant forms aided in their formation?
- A. By the heat which came from the sun, after the separation of the earth from the sun and the moon had been thrown off. That heat gave them the vital force to draw to themselves the denser substance.
- Q. What is described in the work of the fifth day?
- A. The Lemurian Epoch. This Epoch, being the third, is in a sense a recapitulation of the Moon Period. In the Biblical narrative we find described such conditions as obtained in the Moon Period, viz., water, fire-fog, and the first attempts at moving, breathing life.
- Q. What does Genesis, 1: 20 and 21, tell us?
- A. That "Elohim said, Let the waters bring forth life-breathing things and fowl . . . , and Elohim formed the great amphibians and all life-breathing things according to their species, and all fowl with wings."
- Q. What is the student particularly requested to note?
- A. That the things that were formed were not *life*. It does not say that life was created, but "things" that breathe or inhale life. The Hebrew word for that which they inhale is *nephesh*, and it should be carefully noted, as we shall meet it in a new form later.
- Q. What is dealt with in the work of the sixth day?
- A. The Atlantean Epoch. In Genesis, 1:24, the creation of mammals is mentioned, and there the word *nephesh* again occurs, explaining that the mammals "breathed life."

(To be continued)

Old Numbers of the "Rays" Wanted

We should be glad to have copies of the January and November 1927 "Rays" sent us, for which we will pay twenty cents each if they are in good condition. We should also like to obtain a copy of the January 1919 "Rays" for one of our members who wishes it for binding purposes. He will pay fifty cents for it.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The Heart of Things

BY ESTHER DEANE

LITTLE HOPE looked more like an angel than a little girl, because her eyes were so soft and blue and her hair was so shiny and golden. Hope loved to do nice things for other people, but more than anything else she loved to watch the little nature spirits at their work and play. Some people call them fairies; but they are more than fairies for they are real, just as real as you and I. Some children can see them and some cannot. Hope was one of the fortunate ones who could. The place where she saw the fairies she called her "dream garden."

Often she would stop in her play to watch a little gnome as it went from flower to flower, and she would clap her hands in delight at its frolics. Gnomes are nature spirits that live in and on the earth.

One day Hope and her brother were playing together in the garden. Her brother seldom noticed flowers, but somehow a soft white rose clinging to a bush attracted his attention, and he stopped, in the act of throwing a stone at a bird, to pick it.

"Say, Hope," he said, holding out the flower to his sister, "I don't believe you ever saw a beautiful flower like this in your dream garden."

Hope, breathing a sigh of relief, took the flower from her brother's hand, for her heart had trembled with fear for the little bird. It made her sad when her brother did these naughty things, but still she loved him dearly, and every night she prayed that he would learn to love the birds and the flowers as she did. Then a sudden thought came to her. Without a word she knelt, and brushing

aside the leaves she tenderly picked a violet.

"All the flowers in my dream garden are beautiful, Buddy. There are ever so many like this one. See, Buddy," and she held it out to him, "isn't it beautiful?"

But Buddy shrugged his shoulders.

"That little thing! Why, it's only a violet! You can't even see it unless you look for it."

Hope smiled.

"That's what makes it so dear, Buddy. The things that you can have by just reaching out for them aren't nearly so worth-while as the things you have to look for."

But Buddy only laughed.

"Maybe so, but I wouldn't even look for such a little thing," and he walked off, leaving his sister with the violet in her hand.

That night just as Buddy was falling asleep Hope stole softly into his room. In her hands she held a large bunch of soft purple violets, to the petals of which the dewdrops clung like diamonds.

"Buddy, dear," she said, wistfully, "I have picked ever so many little violets, and see how beautiful they all look together."

"Oh," said Buddy, and there was surprise in his voice, "I never knew violets could be so beautiful. Each violet is like that little one you found under the leaves, isn't it?"

For awhile after Hope had gone he lay awake thinking, then his eyelids fluttered and he fell asleep. In his dreams Hope came to him and took his hand, and together they floated through the air to her dream garden. In the dream garden

there were many fairies and children. Buddy noticed that the birds were not afraid of the children, and that they came and nestled on their shoulders and ate bread crumbs from their hands. Somehow it didn't occur to him to throw any stones at them as they flew from tree to tree. As he stood watching one of them, it flew down and rested on his shoulder. For the first time in his life he looked into a bird's eyes and saw how sweet and trustful they were. He was glad that the little bird trusted him, and half timidly he stroked its head.

Besides the birds and children and nature spirits there were flowers everywhere. The violets were not hidden beneath the leaves, but they were tall and beautiful, and they played happily with the golden buttercups. Buddy noticed that they all loved Hope and that they swayed toward her when she passed. At one end of the garden there was a brook, and dear little fairies called undines played in and around the water.

As Buddy stood watching the undines, suddenly there sprang up beside him a bright flame, and out of it stepped two fairies called salamanders, followed by their Queen. The Queen waved her golden wand, and a big white chariot came into view, drawn by two shining black horses. In the twinkling of an eye the two salamanders which had first appeared seated themselves upon the horses. Immediately Buddy found himself in the chariot, and away it flew, up, up, until it reached a far-off star. As he looked down, he saw the world and watched it go round and round. He also saw the garden behind his home, and on the ground by the trunk of a tree a little bird breathing very faintly. There was pain in its eyes because of a wound in its side. Suddenly a small white sylph appeared in the air and when it spoke, its voice was like soft, sad music.

"When you hurt them in the day-time, they cannot fly at night in the dream garden," it said.

Buddy remembered the bird that had trusted him; he also remembered an-

other bird he had wounded in his own garden that day, and he hung his head in shame.

Presently fairy gnomes appeared with their paints and brushes and began to paint the colors into the flowers. Then Buddy knew for the first time who it was that made the flowers so beautiful. He noticed too that not even one little violet was forgotten.

Then he began to understand that there is a wonderful power of love behind every thing that is. He saw that in wounding the bird he had truly wounded a part of God, and he made up his mind that he would never do it again. Then the salamanders picked up the reins, and the chariot came back to earth again.

The soft sunlight streamed into the room, and Buddy opened his eyes to meet the smiling, tender gaze of his mother. Then he realized how sweet and gentle were his mother's eyes. She stooped and kissed him, and as she did so, he said:

"Mumsy, did you know that there really is a dream garden?"

His mother smiled and kissed him again, for all mothers understand. Before she could answer, however, Hope stole into the room. As she looked at Buddy, she knew he had remembered.

"Your dream garden is beautiful, Hope," he said. "The real heart of everything is there."

Hope squeezed his hand and answered: "Not only there, but here too, Buddy dear, if you will only look for it."

A Correction Regarding French Lessons

In the February number of the "Rays" we stated that the French lessons in our Preliminary "Cosmo" Course could be obtained from the local Center of the Fellowship in Paris. This was an error, however. These lessons can be obtained only from Headquarters.

*The Rosicrucian Fellowship,
Oceanside, California.*

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

How We May Help in Healing

BY JENNIE WARDER WILKINSON

WHEN WE concentrate together in the Temple, our bodies, our souls, burn with a fire of spiritual fervor, and we become radiant with a healing power which we sense physically. We radiate this power to our friends at a distance. We are exhilarated and invigorated as we bless.

We, as Rosicrucian students, are sharing our united realization of spiritual life with thousands of others in all parts of the world. We are personifying the love and blessings of our Father. Because we are positive and radiant with love, students even at a distance feel our influence and also become positive and radiant. As they become charged with good feeling, they open the inner door of their souls, through which the creative energy of love enters to heal their bodies.

All human beings, whether in or out of the physical body, live in the love of God, the Creator. Love is superior to space, and those in sympathy with one another are united by their sympathy even though they be miles apart. Students who are in sympathy with the members of this Fellowship feel what we feel, and are blessed by our positive realization of life, love, and wisdom.

We keep ourselves positive in a most

joyous realization of life and love so that everyone who vibrates in sympathy within our sphere of influence feels inspired with the healing power of that life and love. The beautiful part of it is that anyone studying the Rosicrucian teachings can cultivate this same attitude of mind, and become positive to every depressing thought—a center of beneficent influence radiating to everyone in his or her sphere.

When we live in weak and thoughtless states of mind, we can only suffer and fail; but as we become positive and superior to those negative states, we realize a greater measure of health and happiness and success.

Our progress in spiritual power depends upon how we exercise our minds and organize the creative possibilities within our nature. This great truth is open to all; anyone can enter today this path of spiritual progression; he can begin to study and practice the principles of the Rosicrucian Philosophy, and this will become the source of joyous, creative activity in his life throughout eternity. Thus he can regenerate his personality into a positive power for good.

We can all be channels through which

the great healing power will flow. Patients have spiritual bodies as well as physical bodies. We can minister to their distressed and weakened spirits. We can give spiritual aid to those who are too weak spiritually to overcome. And we can when possible and advisable influence them to become students of our principles so that they may receive the spiritual life which they crave and need.

We must ever live the gospel of love, and help to organize love in mankind so that it will overcome the aggregate organized forces of selfishness and hatred. May we ever study and apply the principles of the Rosicrucians!

Anti-Vaccination in Holland

CONSERVATIVE Holland has again demonstrated that she is also very progressive, by an official edict issued by the Dutch Minister of Labor, Commerce, and Industry, Dr. Statemaker de Bouine, that there shall not be any more compulsory vaccination against smallpox with the usual vaccines!

This radical step probably stands thus far alone, and is undoubtedly the greatest victory ever achieved by the enemies of vaccination. The order is the result of many years of study of the effects of vaccine. Two noted Dutch doctors had warned for years against the dangers of vaccine, particularly Dr. A. C. A. Hoffmann, a practicing homeopath of Gouda, the well known cheese manufacturing town. For years he has carried on an energetic anti-vaccine campaign in the press and in official circles.

During the last session of the Staaten in the past summer he publicly mentioned places where children had died shortly after vaccination. One family living in a village near the Hague had lost two children on the same day from vaccine poisoning. His articles on this great danger, published both in the *Catholic*

Maasbode and in the *Protestant Standard*, attracted widespread attention. Then two additional children died in the Province of Zeeland immediately after being vaccinated, and two members of the Dutch Parliament, Pastor Kerston and Mynherr Kryger, put an interpellation concerning the matter before the government.

According to Hollandish precedent, such questions must be answered. The minister, not being a physician, lost no time in consulting his medical authorities, and soon he was able to inform his questioners that since 1924 no less than 118 cases of disease of the central nervous system had developed in previously healthy children after vaccination, and that in the same time 37 children had died from the after effects of vaccination in Holland. The official order regarding vaccination was the result.

Furthermore, the Socialist-Democratic Director of the Health Bureau of Amsterdam, Dr. C. Heyermans, has publicly declared that there shall be no vaccination unless an actual epidemic of smallpox is threatening. Both he and Dr. Hoffman have tried to find an explanation and a solution of this danger. The latter takes the stand that every child should undergo a thorough examination before vaccination to establish whether it could become a bacilli carrier. He himself is not directly opposed to vaccination, but does not favor it except in times of a threatening epidemic. The Chief Inspector of Public Health has issued orders to all physicians that when they do vaccinate, they must make the incisions very short and very shallow. Every mishap resulting from vaccination must be reported to the authorities at once by telegraph or telephone.

There are at present living in Holland many children and adults who owe their suffering from paralysis, eczema, and blindness to vaccination.

Prof. Dr. Aldershoff, Director of the State Serological Institute at Utrecht,
(Continued on page 139)

Vegetarian Menus

—BREAKFAST—

Stewed Pears
Wheat Nuts and Cream.
Corn Bread
Milk or Coffee

—DINNER—

Salsify Soup
Bean Croquettes
Breaded Cauliflower
Whole Wheat Bread
Buttermilk

—SUPPER—

Rice and Celery Salad
Fig Tapioca Pudding
Bread, Butter, and Honey
Diluted Fruit Juice

Recipes

Wheat Nuts

Break stale, whole-wheat bread into pieces sufficient to fill two cups. Add one-half cup peanut kernels; run this through a food grinder. Spread thinly in a shallow baking dish and toast in oven until thoroughly browned, dry, and crisp. Serve as breakfast food with sugar and cream.

Salsify Soup

Wash, scrape, and cut into small cubes two dozen stalks of salsify. Cook these in two large tablespoons of butter for a few minutes, then add enough water to cover, and boil until tender. Season with salt; add enough milk to make five bowls of soup. Serve with crackers.

Bean Croquettes

Soak two cups of brown beans for about four hours in warm water. Boil until soft, adding one onion and some green leaves of celery; salt slightly just before the mixture is done. Drain and run the beans through a food grinder, adding one-half tablespoonful of molasses, one tablespoonful of butter, a little flour, one egg, and one cup of ground whole-wheat bread crumbs. Form this into croquettes. Roll the croquettes first in beaten egg, then in cracker crumbs, and cook in deep oil. Serve with tomato sauce.

ANTI-VACCINATION IN HOLLAND

(Continued from page 138)

has declared publicly, that in view of the injuries and death inflicted *the state can no longer make vaccination compulsory.*

The decision of the Hollandish doctors that the state no longer has the right

to make vaccination compulsory was reached late in the fall, after it had been learned that the new Spanish "sterile" Neuro-Vaccine also is dangerous to health and life.

Now the entire Board of Directors of the "Nederlandsche Maatschappij tot bevordering der Geneskunst" (Netherlands Association for the Furtherance of the Art of Health Preservation) has recommended to the Minister of Work, Commerce, and Industry "to immediately cancel the law making compulsory vaccination of school children." Almost every physician in Holland is a member of this association.—*Nature's Path.*

Twenty Rosicrucian Lectures for \$1.50

There is a world of wisdom in Max Heindel's twenty lectures known as the Rosicrucian Christianity Series. They are in elementary form and clearly and concisely written so that the beginner can read through the series and gain thereby a comprehensive understanding of the Rosicrucian philosophy. Even to the older student these lectures are invaluable, for they contain information not found elsewhere in Mr. Heindel's writings.

They are in booklet form, durable paper binding. The 20 booklets may be had for \$1.50. 10 cents for single copies, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Tacoma, Wash., Sept. 19, 1927.
The Rosicrucian Fellowship,
Dear Friends:

I was surely pleased to get your kind letter, and I thank you for your interest and help. Since I wrote to you before, the symptoms of albumen have disappeared, and my blood pressure has gone down again. I am getting along splendidly,

Yours sincerely,
—I. E. A. K.

New York City, N. Y. Jan. 26, 1927.
The Rosicrucian Fellowship,
Dear Friends:

I am feeling so much better this week. The swelling in my feet is going down, and they feel much better. I am so thankful to God for His blessing. God bless the Invisible Helpers and their good work.

Sincerely yours,
—M. W. W.

Java, Bandoeng, Oct. 30, 1927.
The Rosicrucian Fellowship,
Dear Friends:

In continuation of my letter of October 22 I will tell you that my health is in good condition. Since the receipt of your esteemed letter I feel my throat is all right. There is no strange feeling any more and it is no difficulty to speak and to sing.

I want to express my hearty thanks, and I ever will pray to God to bless you, good friends.

I will join with you in prayer for the sick and suffering on dates fixed.

With kind regards,

Sincerely your friend,
—W. G.

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

February 2— 9—17—23
March 1— 8—15—22—28
April 4—11—18—24

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

The Mt. Ecclesia School for Children

Our New Era school is showing good results. It is designed to bring children up in accordance with Rosicrucian principles, taking religion out of the category of dried-up, dead things and making it a living factor in the consciousness of the child. The instruction given in this school includes kindergarten work, music, rhythm, nature study, and elementary French. The Rosicrucian Service is used every morning, and Astrology is used to determine the needs and capabilities of each child. New pupils between the ages of four and seven will be accepted, either as day or boarding pupils. Further information will be gladly furnished upon request.

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

The Parents' Forum

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

BY ELOIS JENSSEN

"The greatest thing a man can do for his heavenly Father is to be kind to some of his other children."—*Henry Drummond.*

The Sheppard-Towner Act

We feel we can do no better in opening our Forum this month than to ask all those interested in the welfare of the mother and the child to write or wire their congressman and senator in Washington, D. C., asking them to vote for the necessary appropriation for maternity and infancy welfare work provided for under the Sheppard-Towner act, which work will stop in 1929 unless new funds are forthcoming. The rate of death in childbirth in America is nearly twice that of England and when we realize that most of the lives lost could be saved by proper care, the problem is seen to be a serious one. 18,000 mothers and 100,000 infants lose their lives yearly in America through lack of care.

Fatigue.

The first factor in fatigue elimination is an intelligent understanding of the child's physical condition. How are the tonsils, eyes, ears? Is the child properly fed? How about regular hours of rest and sleep? To enjoy restful sleep the room must be darkened and well ventilated—fresh air circulating through the sleeping room, not only for naps but at night also. The day is past when intelligent mothers fear "night air," as they realize that it is all the air there is, and that the fear of anything has no place in the modern mother's program, especially where her children are concerned. Never heat a sleeping room. Beware of heavy bedclothes; one may also go to the

other extreme, and the child will not be warm enough. Too much or too little food can easily cause fatigue. Tight clothing or too heavy clothing may cause the child to become exhausted carrying it about. Too thin clothing lowers the vitality. Worry, that nightmare of the schoolchild, may cause the habit of fatigue—for habit it surely is unless the child is ill. Now for the remedy. Summing up, we would say plenty of rest and sleep, properly prepared food, elimination of eye and ear strain, especially the latter, and doing away with all worry; then love and more love, for love is the fulfilling of the law.

A Question.

The mother of a boy of eight wishes to know what she can do to make him obey the first time she speaks to him; also how she can get him up in the morning in time for breakfast and off to school without being late, and yet not "nag."

Answer: We believe if busy mothers would stop a few moments occasionally to analyze the matter, they might find that the fault in connection with nagging lies with themselves and not the child. The average mother rushing from one task to another is apt to make a request or give a command and then not wait to give the child time to obey before making another suggestion in regard to something that may have nothing to do with the first request. If this occurs very often, the child becomes so confused that he decides he will do nothing. We would suggest to the above inquirer that she have the boy's duties all written out for each day, and when he has finished them leave him free to do as he wishes. If he dislikes tardy marks on his report card, let him oversleep for a morning or two so he will be marked late. Then make him a present of a "Big Ben" (alarm clock), and explain to him that as he doesn't seem to hear your voice, perhaps Big Ben will be more successful.

Echoes From Mt. Ecclesia

Chats with the Editor

THE Rosicrucian Fellowship has in the past confined itself to the sale of its own publications on account of their large assortment and the very complete line of occult literature which it had to offer. We are now, however, for the first time sponsoring a book which has been written and printed outside of the Fellowship publication department. In our October, 1927, issue of the "Rays" we announced that we would carry for sale the Fourth Edition of "An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy" which had been dedicated to the Rosicrucian Fellowship by the author, the Rev. Manly P. Hall, who is pastor of the Church of the People in Los Angeles, California, and who has been intimately known to the writer for some years.

This young writer in his travels around the world and by his extensive seeking for ancient volumes on the Mysteries has collected a great mass of occult information. He has spent a fortune in procuring old books, manuscripts, and age-worn first editions. This is his hobby. To visit Mr. Hall in his library is a rare treat. The writer, who has had this privilege, cannot describe all the wonders that she saw. Upon one of her visits she was shown two books which in particular stand out in her memory. They were first editions with the secret markings and signatures of Sir Francis Bacon or Shakespeare. Many old relics and symbols which contain the secrets of Initiation are in Mr. Hall's possession. He is a perfect wizard in the reading and interpretation of secret symbols.

Much has been written in modern books about the history of the Rosicrucians, and much erroneous history has gone out in newspapers and magazines about the mysterious Order of the Rosicrucians, which has created much confusion in the minds of the readers. Manly Hall has made a deep study of the history of this mysterious Order. He has autographs, symbols, dates, and many others proofs of that which he is giving out in his book relative to the history of the Order of the Rose Cross, whose origin is hidden so securely. While esoterically it has been traced to the 13th century, yet exoterically nothing was written about it, nothing printed, until the 16th century. Mr. Hall has uncovered some startling truths in regard to this Order which will be embodied in his book.

While the price of the book is seemingly high at \$75.00, yet if the reader could see some of its colored plates, of which there are fifty-two full page size, some of them reproductions from old and out-of-print symbols found only in Mr. Hall's wonderful collection, he would conclude that the value of these plates alone is more than the price of the book. This volume is 13 by 19 inches in size, with a covering of antique design which will be an ornament to any library table.

If any of our readers have not had the descriptive literature on this book, we will gladly supply it upon request. The writer would not consent to handle this edition nor append her foreword if she did not feel that the book would be a valuable asset to any library.

The Peach Tree.

Have you ever noticed how much interest a boy has in a tree that is hanging

full of fruit? While the fruit is green, he will pass it by, and his interest will be centered in his ball or his playmates; but as soon as the fruit becomes ripe, what a change takes place! With his pockets full of stones he will circle around the tree, and the stones will be directed at the ripest fruit. The ripest, the rosiest, and the most luscious peach, no matter how high it may hang, will receive the greatest onslaught of stones.

Has it ever occurred to you that this same principle holds good in occult work? As long as a movement does not amount to much or is still in its infancy, it will attract little attention; but let its works spread, its success become so great that others feel its effect, and of a sudden the boys with their pockets full of stones will get busy, and what an effort they will make to destroy the good fruit.

The wide scope and the good effects of the work of the Rosicrucian Fellowship are now becoming internationally known, and the eyes of the world are directed toward the teachings which are embodied in the most complete and soul-satisfying set of books that may be found anywhere. But a few of the naughty occult boys are envious of the Fellowship's good fruit and are throwing stones. Max Heindel, however, always said that "a knock is a boost," and that to be attacked is a sign of growth and strength. So all we can say in return for certain unkind attacks upon the Fellowship is, "God forgive them for they know not what they do."

Local Fellowship Activities

Mrs. Elois Jenssen of Headquarters, one of the trustees of our Children's School and in charge of the "Parents' Forum" in the "Rays," delivered an address at the San Diego Center on the evening of February 5th on the subject, "The Nature Spirits." Mrs. Jenssen is one of our promising speakers who expects to extend her activities in the lecture field.

Miss A. E. Smith of Headquarters spoke before the local Center of the Fellowship in Los Angeles on February 12th on the subject, "Anthropoids and Evolution." She followed this on February 14th with another lecture entitled, "The Antiquity of Man." Miss Smith expects to get into the lecture field in the near future, and as a start she will lecture in the towns surrounding Los Angeles, such as Long Beach and Santa Monica, as soon as arrangements can be completed. After working in the local field for a time she hopes to go to more distant points on lecture tours to be developed later. Miss Smith was connected with the Vancouver Center for about two years, where she had much practice in teaching and lecturing. She is an entertaining speaker, well versed in the Rosicrucian Philosophy, and is one of several whom we hope to send out in the not distant future.

Rosicrucian Philosophy on the Radio

We are delighted to announce that some time in March or April at a date to be given later, a series of Rosicrucian lectures will be broadcast from station WWVA, which is located at Wheeling, West Virginia. One of our members, Mr. J. C. Stroebe, the owner of this broadcasting station, has offered the services of the station free of charge to one of our speakers. We are now making arrangements with Mr. Theodore Helene, of the New York Union Center of the Fellowship, to go to Wheeling and deliver this series of radio lectures on the subject of the Rosicrucian Philosophy, adapted to the needs of radio audiences. This is a wonderful opportunity to get the Rosicrucian Philosophy before thousands of people whom we are not reaching at the present time. This line of work we sincerely hope will be expanded in the next few years so that we shall be sending our messages through several broadcasting stations located in

different parts of the country and thereby reach a much larger percentage of the people of the United States. The Fellowship extends its very sincere thanks to Mr. Stroebel for making possible the initial movement in this direction.

Dr. Lash's Lecture Tour

Dr. Franziska Lash, national lecturer of the Rosicrucian Fellowship, is on the home stretch of a lecture tour through Canada and the Northwest. The remainder of her schedule is as follows:

Portland, Ore., February 15, 17, 19, 22, 24, 26, and 29.

San Francisco, Calif., 420 Sutter St., about March 1st, exact date to be announced.

Oakland, Calif., March 4—22.

More detailed information in regard to these lectures, the hour at which they will be held and the halls in which they will be delivered, may be obtained by writing to the secretaries of the local Centers in the cities noted, the addresses of which are given on the inside front cover of this magazine.

Dr. Lash has stirred up great interest in the Rosicrucian teachings, and has added many students to our list as a result of her tour, which has taken several months and extended over several thousand miles of territory. She will follow this tour with others to be announced later.

Bound Volumes of "Rays"

Rosicrucian students will find it greatly to their advantage to have the back numbers of the "Rays" for reference in connection with their philosophical studies.

Volumes Nos. 13 to 16 inclusive (May 1921 to April 1925), each \$3.00, postpaid. Volume 17 (eight months), \$2.25. Volumes 18 and 19 (Jan. 1926 to Dec. 1927), \$3.00 each.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Pins

Our Rosicrucian emblem pin comes in two sizes; a one-half inch pin with jeweler's clasp for the ladies, and a three-eighths inch pin with screw-back attachment for the men. These pins show the Rosicrucian emblem in enamel, including the white cross, the golden star, and the seven red roses, all in Roman gold setting. The price of these pins is seventy-five cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Rosicrucian Publications

ON THE ROSCRUCIAN 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,
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