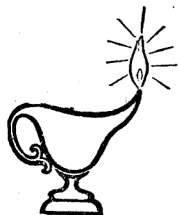


RAYS FROM THE ROSE CROSS



The Rosicrucian Fellowship Magazine



Edited by Mrs. Max Heindel

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THE ROSICRUCIAN FELLOWSHIP

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The Freed Spirit

“Room, room for the freed spirit! Let it fling
Its pinions, worn with bondage, once more wide.
And if in earth or air there is a thing
To stay its soarings, let the heavens chide
Away the silken bondage of young dreams.
No more in gentle dalliance I’ll lay
My hand upon my lute, like one who seems
In half unconscious idleness to play;

“But all there is in me of loving soul,
Of high, proud daring or intrinsic trust,
Shall not be subject longer to control,
For my desire is upward, and I must
Spurn back the fetters of the slothful past
As a loosened captive tramples on his chain.
From now henceforth my destiny is cast,
And what I will, I surely shall attain.

“Onward and upward, strengthening in their flight,
My thoughts must all be eagle thoughts, nor bend
Their pinions downward, until upon the height
That nurses Helicon’s pure fount I stand.
Onward, my soul, and neither shrink nor turn:
Be cold to pleasure and be calm to pain;
However much the shrinking heart may yearn,
List not, list not: ’tis vain.

“Upward! A feeling like the sense of wings,
A proud, triumphant feeling buoys me up;
And my soul drinks refreshment from the streams
That fill forever Joy’s enchanted cup.
A glorious sense of power within me lies
A knowledge of my yet untried strength;
And my impatient spirit sighs
For the far goal, to be attained at length.”

(From “*Practical Methods*”)

Editorial Department

Current Topics from the Rosicrucian Heliopoint

The object of this department is to correlate current events with the facts of occult philosophy so as to demonstrate the reality of the superphysical forces which regulate human affairs, and that such philosophy is not visionary but the most practical thing in the world. EDITOR.

Unjust Commitment to Insane Asylums

THE following appears in a recent issue of *The O. E. Library Critic*, published in Washington, D. C. It calls attention to a serious condition:

"That there is grave danger of sane people in New York being sent to an insane asylum is a fact, if we may believe the recent presentment of the Kings County (Brooklyn) Grand Jury. Poor people suspected of insanity must be sent to a county institution for observation by specialists before they can be committed to the state asylum, but well-to-do people can secure the direct commitment to an asylum of those whom they wish to get rid of for personal reasons by getting private practitioners who claim to be expert alienists to pass upon their mental condition. No qualification is required other than being a physician with three years' practice behind him and the ability to induce some judge to sign his papers, to enable him to send any person to the madhouse without even bringing him into court."

In this connection an investigation as to what insanity really consists of will help in arriving at a solution of the problem. According to the Rosicrucian Philosophy insanity results only from a break in the chain of vehicles which connects the ego with its

earth environment. The break may occur between the physical body and the vital body; between the vital body and the desire body; between the desire body and the mind; or between the mind and the ego. The resulting types of insanity of course vary very materially. When this break has actually occurred, insanity is real; but there is a large class of mental and emotional disturbances which are often mistaken for insanity but which do not in the slightest degree impair the continuity of the chain of vehicles and therefore are in no sense insanity. These are comprehended under the psycho-analytical term of complexes. They are really sores or sore spots in the desire body due to past suppression of desires and suppressed emotional excitement of great intensity.

The occult law is that for emotional and mental health and poise every emotion or desire must either be expressed or else transmuted. By transmutation we mean redirection of its energy to higher planes and higher uses, particularly those of service to the race instead of the usual gratification of self. When a person in the course of his life has accumulated a large number of emotional complexes, the result is an unhealthy condition of the desire body, frequently referred to as the subconscious mind, which in time manifests as nervous disturbances or mental ailments.

These ailments have no connection with insanity, but they are very frequently diagnosed as such by our materialistic doctors and alienists who are not familiar with the occult constitution

of man and the occult laws governing his inner life. It is stated on good authority that forty per cent of the American people are neurotics of some degree. Therefore the danger from incorrect diagnosis and unjustified incarceration in institutions for the insane is great and becoming greater.

There are two main methods of improving the situation. The first is a wider dissemination of the facts as determined by occult investigation. When knowledge of this sort becomes more general, particularly among the alienists, the correct diagnosis of mental ailments will be more generally the case. The second method is a change in the law of the various states so that people suspected of mental derangement shall be given a period of observation in a state institution thoroughly equipped and using the most up-to-date methods. This will take the matter out of the hands of incompetent county institutions and those of the private practitioner, who may sometimes be unscrupulous.

Incidentally there are personal means for reducing and healing the mental and emotional disturbances known as complexes. Foremost among these is the method of written self-analysis of the whole life, which in reality consists of a life retrospection along the lines of the Rosicrucian nightly exercise. By this method the person writes down all the emotional disturbances which he has had throughout his entire life which involve fear, hatred, shame, or sense of inferiority. He writes these down a little at a time as he has the opportunity, beginning at either end of the life, but preferably the present and working backwards. This constitutes a written confessional in which the person himself becomes the father confessor instead of having a priest in that role. The results have been found to be almost

miraculous in many cases in relieving the emotional pressure which was manifesting itself in the form of neurotic ailments. This is a very practical means of escaping from a very prevalent and serious trouble, and a method that is scientifically correct.

Cabinet Exposures

IN the last few months there have been many exposures of apparent wrongdoing by officials high in the Federal Government and in the Cabinet. The United States Senate as a result has engaged in an orgy of investigation, and many things more or less to the discredit of certain officials have been uncovered.

A recent article by Dr. Frank Crane, issued by the McClure Newspaper Syndicate, comments in an illuminating way upon the situation. Dr. Crane is first and foremost an optimist, and in this article we believe he has struck the real keynote of the situation. We quote from it as follows :

“What is this country coming to when men in high office have been shown as betraying their trust? Does it not prove that our government is rotten? Does it not prove that democracy is a failure and that we are at the mercy of unscrupulous wealth units?

“It proves nothing of the kind. On the contrary, it proves that DR. CRANE’S the country is healthy. It VIEWS is a good deal better to have a boil break out on your neck than to have inward blood poisoning.

“Conditions of graft and crookedness exist more or less in all countries. Those who are familiar with conditions in European and Oriental nations know that bribery and grand and petty pilfering are extant there all the time. The difference between them and us is that here it breaks out quickly and there it remains covered.”

Current Topics

It is a mark of the New Age into which we are now entering that nations must become more self-reliant than they have ever been before. The nations are evolving the same as individuals are. In order for a nation to develop individuality and cease to be an automaton under the guidance of an inherited monarch, it is necessary that it be given free will and choice of action the same as must an individual. Self-reliance, poise, and power can never be developed by a nation in any other way.

In former ages kings were divinely appointed, frequently being advanced egos from other life waves or from other fields of evolution. But the human race has progressed to the point where it is required to take its destiny into its own hands to a greater degree.

America stands in the foreground of those nations which are taking their destiny into their own hands, and the United States more so than any other American nation. But this nation with its republican form of government, having more free will and choice of action than any other nation, also has the opportunity for various abuses of civic power when those elected to office succumb to the temptation of private gain through their official position. Under such conditions we have a period of exposure and investigation such as we have recently been going through.

But the hopeful thing about it, as Dr. Crane points out, is that in America these things are quickly brought to the surface instead of remaining as abscesses on the inside of the body politic. Anything that is brought to the surface escapes and makes possible a healthy condition to follow it. The very fact that these conditions are being exposed to the air of investigation proves that their virus is being dissipated and that national moral health is a fact.

We often find wrong deductions made by comparing the United States with the nations of Europe where corruption is not so evident. But the fact is that the civic conscience of Europe is undoubtedly not nearly so highly developed as that of America, because in general the evolution of the peoples of Europe has not progressed as far as that of America.

In Europe the people are so held down by the various forms of monarchial government that they have comparatively little opportunity for exercising their predatory instincts. Therefore, there is a condition of apparent comparative virtue. But it is entirely probable that if these same peoples were transported to a new field where they were given the opportunities of free will and choice of action that prevail in the United States, they would make, comparatively, a more or less complete failure.

Therefore as a reply to the question as to whether we are downhearted in the face of these exposures we may emphatically reply in the negative. We are entirely optimistic about the whole matter. We are not condoning political wrongdoing in high places, however, and would advocate a greater exercise of the individual's rights to take part in the government, whereby official corruption may be reduced to a minimum. Privilege of action carries responsibility. The occult law is, "Use or lose," and this applies to political privileges as well as to anything else. We must all do better in the future than we have in the past in the matter of interesting ourselves in both our local and national governments. But at the same time we should not lend ourselves to the dissemination of the irresponsible statements which we frequently hear, that the American government is necessarily corrupt and that there is no remedy for it.

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. This teaching makes no statements not supported by reason and logic. It satisfies the mind by giving clear explanations, and neither begs nor evades questions. It gives a reasonable solution to all mysteries, but—and this is a very important “but”—*Rosicrucian Christianity does not regard the intellectual understanding of God and the universe as an end in itself; far from it. The greater the intellect, the greater the danger of its misuse. Therefore the scientific teaching is only given in order that man may believe and begin to live the religious life which alone can bring true fellowship.*

The Rosicrucian Fellowship aims to make the Christian religion a living factor in the land. It encourages people to remain with their churches as long as they can find spiritual comfort there and gives them at the same time the explanations which creeds may have obscured. To such as have already severed their connections with the church, it offers the Christian teachings from a new viewpoint, so that their essential truth and beauty may again be recognized and accepted.

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

Be Strong

MALTBIE D. BABCOCK

BE STRONG!

We are not here to play, to dream, to drift;

We have hard work to do and loads to lift;

Shun not the struggle; face it. 'Tis God's gift.

BE STRONG!

Say not the days are evil—who's to blame?

And fold the hands and acquiesce—Oh, shame!

Stand up, speak out, and bravely, in God's name.

BE STRONG!

It matters not how deep intrenched the wrong,

How hard the battle goes, the day how long;

Faint not, fight on! Tomorrow comes the song.

(From “Reason.”)

The Method of Attainment

MAX HEINDEL

(The following is an address delivered August 7, 1910, at Headquarters, and has never before been published.)

WUR SUBJECT is the method of attainment, and we wish to emphasize that we all have absolute free will in applying ourselves to that end. The Bible says, “To him that knoweth to do good, and doeth it not, to him it is sin”; and as knowledge brings

responsibility, therefore knowledge and responsibility are closely connected with the method of attainment.

In the lower kingdoms we find the dominating influences are group spirits and the Laws of Nature, both of which dominate from without. Governed by these outside influences the lower kingdoms act without any choice whatever. We cannot expect the lion not to prey;

It is its nature to prey, and it must prey. We cannot expect the flower not to bloom; that is its nature, and it must follow that course. Nor can we expect the mineral not to crystallize; that would be unnatural, for it is necessary to crystallize in order to manifest. Thus we see these lower kingdoms have no choice of action, and consequently have no responsibility; they are living in perfect inward peace without knowledge or responsibility.

Humanity was like this in the Lemurian Epoch. The spirit was outside its vehicles, and the great creative hierarchies working from outside with humanity finally guided them until the time when the spirit embodied itself within its vehicles. This is the point in Bible history spoken of as the "fall," the time when the spirit entered the body. From then on the spirit has dominated the body from within, while the laws of nature dominate from without.

There was thus an opposition set up, a war between these two forces: the spirit within, at that time unable to guide its vehicles, and the laws of nature without. As a result we have ignorance, which produces sorrow, suffering, and death.

The animal may truly be said to be at war with others, but it has peace within. It may be easy at times for us to get rid of adversaries that are without, yet none of us can get away from ourselves; we are bound to this body and are unable for one moment to get away from it. Thus we can understand what Paul means when he exclaims in sorrow at the waywardness of this vehicle, "Oh, who shall deliver me from the body of this death"; for there is continual warfare between our members or bodies and the spirit, the lower desires clinging to the bodies, and the ego clinging to the higher life.

You may remember how Faust in Goethe's great drama exclaims: "Two souls alas are housed within my breast, and struggle there for undivided reign." Thus it is with all of us. It is the cry

that breaks at times from each and every one as the inner self urges us to seek the path that leads to the higher life, the path of attainment. And it is of the very highest importance that we should know exactly what the path of attainment is and the correct method for us to pursue.

If we look backward over the path of involution along which we have come and scan it closely, perhaps we shall see the method best for us to pursue so that we may transcend and rule this "body of death." So let us examine the lower kingdoms, then man, and then the gods, and see wherein lies the difference and where lies the path of attainment.

We see that in the lower kingdoms the spirits lack self-consciousness and individuality. They are guided entirely from without, being compelled by the group spirit and cosmic or nature's law; but in return their existence is carefree. In the human kingdom at the present time the spirit is within and the law is without. Cosmic law demands and compels our obedience, but the spirit within, feeling its divine nature, rebels at this yoke, seeking to cast it off, and going contrary to cosmic law suffers the penalty; in other words it comes under the Law of Consequence. The spirit is seeking a road to liberation that it may be freed from this law without.

In the kingdom of the gods we have another arrangement. These greater hierarchies are the administrators of that which we call cosmic or nature's law. It is not a blind law. It is everywhere administered by cosmic intelligences, and these cosmic intelligences are indwelling spirits who have evolved within themselves a conscious knowledge of divine law. Thus we see that the law and the spirit are compelling action from their respective points of vantage. When we understand this to be the case and find the spirit within man and the law without, it is evident that the law must be brought within man, and that we in time must transmute the compelling force of the law outside ourselves

into a compelling law within ourselves acting as an impelling intelligent force.

This is what the Bible means when it tells of a new covenant saying, "In those days I will write my laws upon their minds and upon the tablets of their hearts." The law that was written on the tablets of stone was an outside law; the law that is written on our minds is a law within ourselves. The law written on the tablet of the heart is a compelling force within. When mankind has reached this stage, war and strife will cease, and we shall be above all outside laws, and acting as self-conscious intelligences we shall be able to attain any object by the power of the law within.

This great symbol is wonderfully shown in the Ark of the Covenant. Inside that Ark there was the "golden pot of manna," the separate ego, man, the thinker; and there were the "tablets of stone," which had been "taken from without and put within." There was also "Aaron's rod that budded," representing the spiritual power that is attendant on the man who has attained to the stage where the law and the ego work in harmony from within, and who has thus become a factor in cosmic evolution, able to work with and direct cosmic law from within according to the degree of his attainment.

The same method of attainment is pictured in the great Temple Legend, to only a part of which we will refer. We find in this legend another story of creation, a story somewhat different from that told in the Bible but nevertheless wonderfully illuminating, for these old legends were given in the past to humanity in symbols and pictures to teach deep spiritual truths that could not be conceived of by the intellect alone.

Detailed explanation of the legend will not be given now, and those who are not able to understand what we are dealing with must await the time when their understanding is opened. For those who can understand there is a wonderful mine of spiritual knowledge therein.

This legend tells us that one of the

Elohim created Eve, and uniting with her Cain was born. Elohim leaving before the birth of Cain, Cain was thus born to a widow. Later Elohim Yahveh created Adam. Adam and Eve united, and Eve bore Abel. Abel is the son of man, and when he grew up, he took things as he found them in the world as created by the hand of God. He took a part of his flocks and brought them as an offering to the god who had created them, and the god was pleased. But in Cain, the son of God, the divine creative nature asserted itself, and he was not content to take things as he found them. He worked with his hands and his intellect and thereby made two blades of grass grow where before had been but one. He took of the product of his toil and of his ingenuity and brought it to the god, a god who was displeased. Therefore Cain slew Abel and was cursed by the god for his act.

But Adam united with Eve once more, and she bore Seth. From Seth and from Cain came the two classes of people who are upon the earth even to this day: one of them taking with grateful hand unquestioningly what the gods have provided; the other according to the divine nature within them working with the world, transmuting and transforming it.

From Cain descended Tubal Cain, who was an ingenious worker in metals. From him descended Hiram Abiff, who was also able to work with metals and form them by means of fire. The latter was selected by Solomon, one of the sons of Seth, to help build a temple.

Solomon had been given the plans of this temple from on high, but unable to fashion it himself he called upon this master workman, Hiram Abiff, to fashion it for him. The crowning work of the temple was to be a molten sea, a sea made from an alloy of all the metals of the earth, to be run into a vessel and to be transparent. This was to be Hiram Abiff's masterpiece. But there were workmen who were not content to be ruled, who were laggards, who wished to reap the benefit of knowledge without

working for it, and they sought to frustrate the object in view. They turned water into the seething alloy, and amalgamation could not take place. Water and fiery metal could not be united by any means known to Hiram Abiff. In great tribulation he stood watching his great masterpiece almost a failure, when looking into the center of the seething mass he saw his ancestor, Tubal Cain, who, calling to him, told him to fearlessly jump into it, which he did. He was immediately conducted to the center of the earth, where he found his ancestor, who gave him a new hammer, the hammer wherewith he was to call his workmen together, and a golden triangle with the Word upon it, which Word would enable him to fuse fire and water (spirit and soul). When later he returned to the temple site, he was able to complete his masterpiece.

But the laggards who would not work for the sake of knowledge, who were more content to follow than to lead, finally waylaid Hiram and murdered him. With his dying breath he gave directions for the placing of his golden triangle with the Word upon it in a safe place, where it will be found by those of his successors who are worthy.

This is a partial story of Initiation, for on the path of attainment we gradually through various stages of Initiation pass from the outside world in toward the center. It is known to clairvoyants that while it is exceedingly easy to investigate things outside the earth, it is impossible for an untrained ordinary clairvoyant who has not passed certain steps of Initiation to enter the earth. It is as if we tried to pass through a wall; the earth is locked now, and only a degree of Initiation will unlock a layer. Each layer is unlocked by a degree of Initiation in the Lesser Mysteries. The golden triangle that was given to Hiram Abiff with the Word upon it is the new name spoken of in Revelation. The new hammer is in the shape of a T, and symbolizes the three bodies; the desire body, the vital body, and the dense body, upon

which man is working in this the great temple of the world; for this world is a temple, and we are all working upon it whether we know it or not.

Some are working consciously, others unconsciously, but all of us must work upon it or else go backward, for there is an upward and a downward path. Most of us are working upon the upward path, working along the three lines of endeavor in which Hiram Abiff calls his workmen to action. These three lines are called wisdom, beauty, and strength. Thus while we are working in the great world, we are at the same time working in the smaller world which is our own body.

In the great world the sons of Cain are never on the conservative side. They are always found on the progressive side, always acting as leaven, always building something new, always endeavoring to attain to something greater, something better. In statecraft they work progressively for law and order in such a manner as to curb the turbulent impulses of the desire body, a body that at the time we first received it from the great creative hierarchies was a homogeneous mass of desire stuff, but which is now being molded into an organized body and gradually spiritualized into an emotional soul, one of the three soul powers.

On the social side of the state the sons of Cain work in a progressive manner in the family, in churches, in benevolent institutions, and in art, music, poetry, and literature, for thereby they spiritualize the vital body, the vehicle that correlates us to those affairs of life that constitute the second line of endeavor, which is beauty.

They also work progressively in the technical arts, architecture, engineering, invention, and anything that makes for physical comfort. This spiritualizes the physical body and gives us skill in action the highest attainment of our densest vehicle.

We who are living in the world and are the sons of Cain help to advance the laws of the country in which we reside. As we do a part of the world's work in order

to progress, we are, whether we know it or not, walking the upward path of attainment and are gradually spiritualizing our bodies.

Being forced by the sons of Cain to progress is a slow method; nevertheless it is the means whereby the sons of Seth are impelled onward. The sons of Cain may be working consciously or unconsciously, yet they are at work as the leaven, they are building the great spiritual temple by their efforts, and when we realize the growth thus going on in every community, we may understand how great a mistake is made when some become recluses in monasteries, nunneries, and places where they cannot take their part in the world's work. They are retrograding instead of progressing.

The principle of progression must always be kept in mind, for in no direction may we go backward with impunity. The path of attainment may be likened to a road the sides of which are studded with spears all pointing in one direction. If we walk along that road in the direction the spears are pointing, we shall feel no inconvenience, but the moment we turn and try to go backward we shall surely feel their sharpened points.

The great Recording Angels who place us in our environment according to the necessity of each individual case have so arranged that there is in such environment a religion corresponding to our stage of development. Those who have been born in the older countries where the older race religions have been given, may under certain conditions advance to a point where it is beneficial and proper to take up the Christian religion, but those who turn from the Christian religion to the older religions are making a very serious mistake. Whether it is apparent or not, it is a mistake, and the results will not always remain invisible.

The reason is not very difficult to understand. There was a time in the far, far distant past when humanity was in a childlike state, when it had not yet arrived at the state of self-consciousness and was incapable of self-government;

when it was ruled by king-priests, who are spoken of in the Bible as "Melchisedec," and who ruled in peace. Later there came the reign of divided authority when some were kings and some were priests, and both ruled the people without their consent. The people were, and are, only pawns in the wars and enmities of those two powers, one seeking to gain supremacy over the other.

Later came the republican form of government, where the office of ruler is elective and the ruler reigns by will of the people he governs. In the church the same republicanism is beginning to show itself, and those who are spiritual advisers are called or dismissed according to the will and pleasure of those whom they are engaged to advise.

There is even a further stage to come where no one is to be ruled, guided, or advised from without, but where each one must and will be ruled from within, where each will unite within himself the office of king and priest. This is spoken of in the Bible where Paul, quoting from the Old Testament, says: In those days I will write my laws in their minds and in their hearts, and they shall not go from one place to another teaching one another to know the Lord, for they shall all know the Lord from the least unto the greatest.

This is the goal of attainment, when everyone is to become a king and a priest within himself and thereby attain to the stature of the Christ, a state where those offices are united within his own person.

All who are under the sway of the older religions, such as Buddhism, Judaism, Hinduism, and others of the race religions, are bound by loyalty to their tribe, their nation, or their caste, but in the Christian religion we are told to leave behind race and kindred. This was emphasized many times; it is not that we must neglect or love them less, but love others also. The teaching was given that our love may in time embrace the whole world; that we may pass from the narrow patriotism which only recog-

nizes the beauties and grandeur of one's own country to that higher stage where we may say, "The world is my country, to do good, my religion." This is the path of attainment and the line of endeavor we must follow to progress.

Therefore when we come to specific endeavor as applied to our time, we can understand that it is the Western method only that should be followed. In the Western World we seek to live the religious life, and we strenuously hold that it is the duty of everyone here to do so, for according to the passage previously quoted, "To him that knoweth to do good and doeth it not, to him it is sin."

We who have been informed of these higher worlds should seek to qualify ourselves to be citizens therein, for we can work and help from there in a manner altogether impossible here. There we become helpers in evolution.

The methods of the West are different from the methods of the East. In the simple exercises given in Rosierucian Lecture No. 11, "Spiritual Sight and Insight, Their Culture and Control," the instructions are that the review of the day is to be backward, and the purpose and reasons of these exercises are given, namely: By the evening exercise of retrospection where we review backward the happenings of the day, we are judging ourselves day by day and not waiting until we are in purgatory in the natural course of events. By that exercise we are living our purgatory day by day, or rather night by night, and thus we are assimilating the spiritual essence of our experiences. While the Rosierucian exercises are so potent, so strong in the work which they accomplish for our advancement, they are nevertheless so harmless that they can never under any circumstances injure anyone. We maintain that by the careful and persistent doing of these exercises we are gradually attaining to the point where a light shines out from us and the Teacher is attracted. Some day we shall find him; some day we shall stand face to face with him.

Whether we sign the pledge or not does not matter, although it is a great benefit to have placed oneself directly on record as wishing to do these exercises. The exercises will one day bring the attainment, the Teacher will appear in our life, and then for us will begin a new career.

In the East the pupil has a master whom he must obey implicitly and with no choice, not knowing why he is to do certain things. Very different is the method of the Western World, instituted by the Christ, for He said: "Henceforth I shall not call you servants but friends, for the servant knoweth not what his master doeth, but all things that I have heard of my Father I have made known to you." So when the Teacher stands before the pupil, a new consciousness is awakened, a companionship is established that is beyond any human relationship, that is indescribable, a bond that is closer than the closest friendship of this world. There is a walking as if with God, for he who has become a Teacher has attained to a consciousness higher than ours. The Teacher is known to the pupil at once by this, that when he speaks, the words are always to the point and there always comes to the pupil's consciousness a picture of just what the Teacher wishes him to know. Also in their companionship there is never anything unpleasant between them unless it comes from the pupil himself; for the Teacher is kind and a friend that "sticketh closer than a brother." He walks with us as pupils; we are never alone; there is never a time when we feel that we have been left behind; there is always the feeling of the power and help that comes from him.

And, my dear sisters and brothers, I would recommend that you take up the exercises that have been given, and endeavor to live the life so that you may attain to such companionship.

Selfishness cannot forgive; Love cannot help forgiving.

—William De Witt Hyde.

The Lurid Fleur-de-Liz

GRACE EVELYN BROWN

SITTING in the dark paneled library of his summer home at Avonwald, Geoffrey St. Coeur gazed meditatively at his recently acquired portrait of the famous dwarf of King Philip of Spain, which hung on the wall before him. His interest was not aroused particularly because of his newly acquired possession of this priceless and recently discovered art treasure; it was actuated more by a sense of kinship with the grotesque subject, for St. Coeur had an even more repellent deformity than the dwarf as seen by Valasquez. He had been cursed with this affliction since his birth. It had set him apart from all men, making him a misanthrope mentally, while his wealth had caused him to play the role of benefactor to humanity—but his generousities were always for his own ends.

He was one of the type whose physical limitations and sufferings augment their intellectual qualities. Keen of wit, even crafty, his mind had reigned triumphant, while his physique summoned pity in the sympathetic and aroused scorn in those more superficial. He was envied for his influence and wealth, and feared for certain peculiar traits of subtle cruelty. When men cultivated him, it was for their own ends, and women flattered him to gain favors.

There were two people, however, who came in each for the full half of St. Coeur's affections; his mother, whose heart warmed involuntarily to him because of her son's hideous externals, and his foster sister Jaquiline, who was bequeathed to him upon the death of her father, the one friend who had always understood him and loved him; and it was Jaquiline who in an equal measure with his mother helped to lessen the constant trial of his life. Jaquiline, too, had

played upon the best in his nature, and he had made returns with tenderness and with other promptings of his heart. Coming to him an unsophisticated child, she had grown to take his deformity for granted; and happily he had appeared to her in a romantic guise, like a prince disfigured by witchcraft, and there was the hope that some day he would be freed from the spell.

Still there was a mysterious aversion toward him that occasionally seemed to dominate her. At times a positive terror swept over her as if it were suddenly revealed to her that his physical condition were but the outer presentation of mental and spiritual attributes which naturally expressed themselves in his deformed body.

It seemed to him that he had spent the greater part of the forty years of his life waiting for her to grow up. He had placed her in a boarding school and waited—waited for her to complete a college course, and still again waited when he had sent her abroad under the chaperonage of an old friend of his mother. Now he would wait no longer. He would marry her, keep her for himself, always, without the continual apprehension of another taking her from him.

She was to return that very day. How would she regard him? He had striven to impress himself upon her to the best of his crafty nature, yet—he was barely five feet tall and with that peculiarly old expression that deformed men always possess, which makes them appear much older than they really are; his hair was white on the temples, and lines of suffering and discontent marked his face in furrows.

He knew that he appeared very old to girls of her age. He recalled that the preceding year when he had attended

Jaquiline's graduation, he had heard a fellow student of hers exclaim with pity at the "poor little old man." He had reprimanded her with a cutting glance of his penetrating black eyes, and she had melted away with a confused and apologetic air. Now he was always contrasting his appearance with that of his new secretary, Paul Lorraine. Suppose that Jaquiline should find Paul the more attractive with his handsome face and tall, lithe figure. He might dismiss him—but no, that would admit his own frailty; and besides, St. Coeur felt that his almost hypnotic will would keep her for himself alone.

This afternoon as he sat before the painting of King Philip's dwarf, he was impatiently awaiting the striking of the hour which would take him to Jaquiline. He was to meet the boat which brought her from Europe. His heart bounded, yet the ancient clock on the landing in the hall seemed to tick much slower than usual.

He arose and wandered about the room, his short, stocky figure pausing frequently before the watching eyes of the dwarf in the painting, who seemed to gaze back at him with rapt cordiality and that camaraderie denied him with other men—and he with this thing, a freak of nature, to be cast on the rubbish heap of humanity!

This was not a pleasant suggestion. He turned abruptly away, and deep in thought his hand wandered aimlessly along the book shelves and drew out a volume at random. It was Victor Hugo's "By Order of the King." St. Coeur seated himself in his favorite chair just opposite the portrait, and opened the book near the first pages. The chapter to which he turned was headed "The Comprachicos." The word appealed to him strangely, and he began to read of those bands of gypsies who lived in the different countries of Europe in the seventeenth century, and who occupied themselves with the peculiar and cruel business of stealing children and deforming and mutilating them into monstrosi-

ties with which to amuse the kings and their courtiers. He read on concerning the details of these atrocities—how children were imprisoned in jars, which caused them to grow into the shape of their lines; twisted out of human semblance by frames, and even their faces changed and distorted until they no longer bore human likeness.

Somehow it all reminded him of his own experiments in chemistry upon minerals, plants, and even animals, which had been his hobby for years, and which were conducted in secret in his own private laboratory at the top of his house. Then for the first time he was conscious of a slight pity for all suffering creatures.

"Those old days!" he muttered. "To have lived then as a helpless child! I should want to have been a king—or at least a favorite courtier. I'm lucky to have been born in this century. Then they would have taken me—as I am; and with my face distorted I would have been a very good object to have kept the courts laughing. Well, I have a normal face at least. But—my back! in this century Fate, whatever it is, has had the audacity to follow in the steps of those barbarous kings, those savage gypsies, and make me a thing despised by men; and yet there's no redress and no answer to the riddle of why I'm so marked when others are spared."

Jaquiline's arrival brought joy to the quiet house. St. Coeur was supremely happy, for apparently he did not repel her. The love that he had always felt for her suddenly leaped forth, a great flame that absorbed his whole being. His hope of coming joy transfigured his face until the crafty lines were softened and blended into harmony as a sunset light transmutes sordid surroundings into beauty. Hope blossomed in his heart like snowdrops in the melting spring sun. Yet he must not be too precipitate.

A brief hour of this happiness passed as a moment. Then Paul entered with a letter for St. Coeur. With his peculiarly

keen and observing nature Jeffrey noticed how Paul had started at the first glimpse of Jaquiline as with an amazed and unbelievable joy, how she had gazed at him as if seeing a vision of a long lost hope.

"You've met—you two, before?" asked St. Coeur.

He repeated their names, almost automatically, and then opened his letter.

It was from an eminent specialist visiting the neighboring city, who was replying to a request of Jeffrey's that he might interview him regarding an operation to assist in restoring his frame to a more normal shape. Time was limited. If Jeffrey were to avail himself of this opportunity, he must start that very night. He hastily stalked out of the library, leaving Paul and Jaquiline there together.

He had only a moment alone with Jaquiline while his car waited at the door. He told her the purpose of his journey, and confided to her that if the surgeon consented he would remain and undergo the operation. If he never regained consciousness, all should be hers after his mother no longer needed it. Her fear of his death intensified her regard for him, and her gratitude at his devotion moved her deeply. St. Coeur saw all this and knew that now was the time to act.

"It has always made me happy to serve you," he replied to her tremulous thanks.

"And I can do nothing but receive," she returned. "If I could only repay you!"

Hope and joy flushed his face, yet the lines of craftiness subtly appeared as he asked: "Do you really want to repay me?"

"Of course I do. You only have to ask. Is it that you wish me to take up a profession, or just remain here?"

"Yes, I wish you to stay here—as my wife," he added.

"Oh!" she gasped, as if it were a new idea entirely.

"Why not?" he asked harshly. "Is it—my deformity?"

"No! no!" she hastened to assure him, "but you're my guardian—my father's friend."

"Yet I'm only eighteen years your senior; that is not incongruous. Besides, you've promised."

Madam St. Coeur's tapping cane was heard faintly descending the stairs.

"Come Now!" Jeffrey exclaimed. "Mother's coming. We'll inform her." He approached and took the cold hand of the shrinking girl and dragged her to the door.

* * * * *

His chauffeur drove him away as the yellow rim of the moon appeared above the trees of the park, and when he returned, it was shining brightly down over the silent house. His car stalled about half a mile from home. Jeffrey left the chauffeur to investigate matters, and walked the rest of the way across the moonlit fields, which was considerably shorter than by the road. He quietly let himself in with his latchkey and mounted the stairs to his laboratory. Sleep was out of the question. He must have a chance to think without interruption.

He seated himself in a large armchair near the entrance to the room, and became absorbed in thinking out the harrowing and uncertain details of the important decision that lay just before him. Dr. Von Esenburg had been very frank, and had told him that his age was against him, that the years had rendered the bones so set that an operation would be very hazardous. He left the decision to St. Coeur, but the operation must take place on the following day if at all, as he was to leave the city very soon.

The moonlight streamed through a western window and lighted the room with an uncanny glow which seemed to reflect the wild eyes of all suffering humanity down the long ages; those of dumb creatures strapped to boards to endure tortures until their eyes became dull in death; those of agonized martyrs and of helpless children—St. Coeur sud-

denly thought of those maimed and distorted court jesters.

He thought and thought of them, realizing as never before the extent of the crimes perpetrated against them, feeling a growing sympathy for all that they suffered. Then the sound of light and hesitating footsteps aroused him. Someone, yes two, were coming up the stairs. Then he heard whispered voices and the closing of a door which separated this part of the house from the rest. They came nearer and paused at his very door, just ajar, the opening hidden behind heavy curtains.

A man's voice spoke a little louder. It was Paul's.

"Now we're quite alone. No one can hear us. Let's go up in the tower; then we'll be above the whole world alone together, just you and I."

A woman's voice answered—Jaquiline's.

"Oh, but I'm afraid Mr. St. Coeur may have returned."

"Hardly. We'd have heard the motor."

"But I shouldn't be here with you now."

"Why, dearest? Now that we've found each other, we have to plan to get away, and so little time. We ought to go tonight. Tomorrow may be too late."

"He may not survive the operation if he stays for it."

"But if he lives, he must not find you here. Besides, he may abandon his plan and return tomorrow. The very idea of expecting you could love him with that hideous, old deformed body of his!"

Jeffrey saw red as he steadily arose and fumbled over the shelf near him for the electric button with which to flood the place with revealing, unrelenting light. His hand came in contact with a bottle. He grasped it by the neck, and it became a weapon of vengeance with which to strike down his enemy, the betrayer of his joy.

As he darted forth to the corridor, his foot caught in the edge of a thick rug just at the sill, and he plunged forward

and down the stairs, the bottle breaking in his hand. He felt a burning fluid streaming over his face, and the world turned black before him; even the moonlight was blotted out.

Then he seemed to be a point of consciousness, a thing apart from all earthly association, light and impersonal as spindrift blown before the wind, hovering above the earth. He remained thus for some time, so it appeared to him. Then at last the earth seemed to come near and nearer. Yet it was another country that he now saw before him. It was Spain, and of a long dead century. Yet with this recognition there came to Jeffrey the sudden realization that the past is never dead. It is eternally and immortally alive in those higher, subtler regions of space and in its every aspect; and the thoughts, desires, and deeds of all men live on and on, seeds which bring their fruits in future ages.

Thus Jeffrey, living again in the soul of a past that was once his, saw before him the replica of all that had once been his. That life in Spain which he had once lived was his again to observe and meditate upon, now that the season of its fruitage was at hand. He saw again the turquoise sea, the city with its towers, turrets, and battlements; its narrow, crooked streets bordered with quaint dwellings and vine covered walls. Again he was in the old palace that he now well remembered, among the crowd of courtiers, himself one of them.

Suddenly he saw near him two faces which seemed burned into his very heart and soul, for they were those of Paul and Jaquiline—the very same in their youth and beauty. She was a child, but yet not the same child that he had known at Avonwald. She wore a full, long skirt like the portrait that he had seen of the Spanish Infanta, and her hair hung in regular, dark curls above a wide stiff ruff. Paul resembled a figure that might have just stepped out of an old Van Dyke canvas. How Jeffrey hated him! He, the mighty one, hated the innocent youth, because with all his

power, Paul, not he, possessed Jaquiline's love.

Jeffrey again felt the jealous rage that had prompted him to vow to himself: "I will make him a thing of loathing! Then she will turn to me!" He lived once more through those dark scenes of the past where he had ordered ruffians to take Paul away and bind him in vises until his young bones, flexible as saplings, were bent out of their natural lines of beauty.

Mists seemed to come and go, a procession of passing years. Out of them came the struggling figure of the crippled lad, broken and bent; but his face was still as lovely as an angel's.

"Now let the girl see him!" Jeffrey cried.

But they met as lovers, running into each other's arms with vows of eternal devotion.

Jeffrey's anger surged over him, causing his fiendish mind to grasp another suggestion.

"I will make him hideous," he vowed, "brand him with the fleur-de-lis, on his cheeks—his lips. She will not kiss them then. He will be the living emblem of the honors of France, bestowed upon me, my mascot—for she will be wholly mine then, this little maid from France."

Then he saw Paul through the mists of the vision with the fleur-de-lis burned into his face. He saw Jaquiline with clinging lips pressed to his. With insane fury he struck them. Then they lay dead at his feet.

* * * * *

With Jeffrey's first flash of consciousness back to the living present came the thought: "Then it was he. Now it is I." Could that past be the cause of his own present sufferings? Then suddenly he recognized the great law, that of the eternal and indissoluble union of cause and effect. The mutilated body of Paul became Jeffrey's very own; the branded face of Paul, that of Jeffrey himself. Then he opened his eyes. He became Jeffrey St. Coeur

living at Avonwald in the twentieth century.

He lay upon his bed, Madam St. Coeur bending over him, deep apprehension upon her face. As he lifted his lids, she uttered a cry of joy.

"Oh, he can still see! God be thanked!"

"A mirror," he gasped, "give me a mirror!"

She fumbled about the chiffonier by his bed.

"There! Right in front of you," he cried. "Don't you see it when it's just at your hand?"

She muttered an apology as she tremblingly passed it to him. He looked through bloodshot eyes at dark red marks extending over his cheeks and chin. He gazed at them, spellbound, horror-stricken, for he seemed to see the same markings as those which he had caused to be burned into the face of Paul in that long past Spanish life.

"My God!" he cried, "it is the purple fleur-de-lis!"

He saw his mother gazing at him, horror-stricken, as if she feared that his fall had indeed deprived him of his reason as well as cursing him with facial unsightliness.

"What do you mean?" she tremblingly asked.

"It is the fleur-de-lis," he cried. "Don't you see it? The petals are on my cheeks, and one on my mouth."

"No, no!" she answered. "It is only an ugly burn. I see nothing else."

Still he continued to gaze into the mirror until at last it fell from his nerveless hand and was shattered upon the hard polished floor. Then he turned to the pitiful old woman weeping over him.

"Jaquiline? Paul?" he asked.

She appeared to shrink and pale to a ghostlike semblance of her former self, but she remained silent.

"I must know," he added, with that positive hypnotic force that she knew so well.

"Gone—together," she falteringly whispered. She handed him a note. His hand shook so that he could not read it.

Then the telephone at the table by his bed began to ring intermittently, insistently. Madam St. Coeur hobbled to answer it. The voice was that of Dr. Von Esenburg's secretary. The doctor had decided that after all he was not willing to assume the risk of an operation, and had rescinded his offer. Mr. St. Coeur must remain as he was throughout his life.

Then Jeoffrey arose and crossed to

where the tall mirror of his dressing room reflected his stunted form. His burning eyes revealed the new livid scar burned into his cheeks and lips; and he knew that his eyes had been spared him that he might gaze and gaze upon that deformed and repulsive body and that lurid brand from out the past—while down in the library Hugo's book awaited him, and Valasquez's dwarf watched and waited with the avenging eyes of a Nemesis.

The Divinity of Color and Music

CORINNE S. DUNKLEE

THE EARTH and all the evolving life waves upon it are manifesting through the divinity of color and music. From the deepest trance sleep of the mineral to the highest spirituality of the God-man, all is a manifestation of the Holy Triad of life, consciousness, and form, corresponding to blue, yellow, and red, the three primary colors which symbolize the Father, Son, and Holy Spirit with their corresponding notes.

The seven colors of the prism are combinations of the three primary colors. So all musical compositions are formed upon the tonic, dominant, and sub-dominant and their variations. The seven notes of the simple scale become the twelve notes of the chromatic scale. The seven colors of the prism are extended by clairvoyant vision into twelve colors, there being five of a higher rate of vibration than can be seen with the physical eye between the red and violet. These finer colors and their tones possess a healing potency commensurate with their vibration, available when humanity has learned to use them.

A glimpse of the wonderful radiations of color in the superphysical worlds causes one to marvel anew at the won-

ders of God with which He has surrounded His children and which He is ever ready to manifest in increasing splendor for those who love Him and keep His commandments.

To view the colors of the superphysical worlds is to look upon a sea formed of shimmering rainbows. Here the soul may bathe in the harmony and rhythm of the color of its own vibration. The intensely intellectual find harmony in the yellow. The kindly and benevolent vibrate to the soft, clear greens. Those whose supreme love is for the artistic are attracted to the different waves of pink and rose. The soul who yearns for God and His love above all else rests in the pure, ethereal blues. One who lives a life of altruism and self-sacrifice knows the golden, healing ray of the Christ. Those who have attained the broad outlook upon life that we know as compassion respond to the violet ray, the blue of love purified by suffering, for only thus is compassion attained.

We often hear the admonition that we should meditate upon love, truth, compassion, beauty, and various other such abstract qualities. Many find difficulty in doing this. But when we realize that in the heaven worlds these are each a vi-

bration that manifests as color or as a predominant color-tone with attributes which run the gamut of the color scale, then we realize that we have only to visualize ourselves and others whom we wish to aid, as channels through which these colors are flowing, in order to receive the influence of any particular vibration. This takes away entirely the abstractness or intangibility of the thought and draws us closer to the ideal we are endeavoring to make real.

For those who are interested in etheric colors we are just touching the borderland of a new world, and vast and far-reaching in its effect is this new wonder world. Colors in the New Age are to play a most important part in the evolution of humanity. In the education of children, in anatomical and psychological research and in the diagnosis and healing of disease, the interpretation of music and the perfecting of flowers are some of the hitherto little known means by which we are to learn something of the divinity of color.

Experiments are being tried with the human voice at the New York State Hospital for the Insane on Ward's Island. Physicians say it is shown that tired nerves and brains are soothed by song. Vocal music has a more powerful influence over the insane than instrumental. The soprano voice is said to be most beneficial to cases of acute melancholia. The tenor voice, high and clear, has the best effect on persons having softening of the brain; while the deep, rich tones of the baritone affect particularly paranoiacs. It is proven that a mind unbalanced is particularly sensitive to musical vibrations. A professional pianist in Russia, trying solos on patients, found that jazz was positively harmful, while soft, soothing, restful music would quiet the most violent.

Bassos and baritones run the gamut of color tones belonging to the red ray. Contraltos and altos are placed in the yellow ray; while the sopranos, both mezzo and high, are in the blue from

the intense shades up through the brightest azures. In singing, the color-tones of the voice are modified and interblended to a certain extent with the color-tone of the music. This color is determined by the keynote of the musical composition.

In orchestral music there is a glorious symphony of color harmonies as well as tone. Each instrument has its dominant color, corresponding to its keynote, which blends with the colors of the music being played. These colors affect the hearer even though he himself is unconscious of them. The low color-tones of jazz tend to lower the vibration of a person who is ill in body or mind. In nearly all soothing, restful music there is a predominance of quiet greens such as are found in most slumber songs. The soprano voice is especially beneficial in cases of acute melancholia because it brings to the patient the blue ray from the world of pure spirit where all is harmony and love. There are marvelous discoveries just ahead along these lines that will later be used for the inestimable benefit of humanity. Already colors are being experimented with in community singing to note the psychological effect upon the singers.

One of the leading exponents of aesthetic dancing in the city of Los Angeles has recently been conducting a most interesting series of color experiments with his pupils both individually and collectively. He finds that grey costumes produce a listless effect on the dancers; warm reds great activity of individual expression; rich purple and Italian blue a most joyful effect; black he finds conducive to aesthetic movement, but it lacks spontaneity. He proclaims this experimentation with colors to be a most delightful study and only in the beginning of its development. He is preparing to study further by experimenting with costumes of one shade and surroundings of another. He believes that color produces a greater effect upon a dancer than upon any other artist.

Roas Pringle Hetch, a New York

pianist, in a most interesting article written for the *Musical Courier* says: "Rythm can be visualized; motion, color, and sound are only interchangeable elements from a common source." She describes the colors which she feels in interpreting certain composers. In playing a certain opus of Beethoven she senses green; Sinding, a green-yellow; and Chopin violet. In making these experiments she comes very close to the occult when she says: "Would it not be better if we could bring ourselves to closing eyes and stilling curious index fingers and so learning to communicate with more sensitive antennae?" And she interestingly adds: "Is this not simply the spiritual rebirth which our age must come to mean after the years of intellectual vivisection that are just now coming to an end?"

May the day soon come when the artist shall join forces with the occultist in an understanding dissemination of these great truths in nature from which the most uplifting and far-reaching beneficial effects in many channels may be obtained.

Every composer has his dominant color note, and upon or from that he builds the various compositions which are manifest in a harmony of colors as well as sound.

Max Heindel tells us in the *Cosmo-Conception* of the beautiful Service held in the Rose Cross Temple each night at midnight when the Compassionate Ones assemble and gather up the vibrations of greed, sensuality, selfishness, and materiality that overhang the world, and transmute them into love and altruism, benevolence and spiritual aspirations, to give them out again to bless humanity. What a truly wonderful sight it must be to see those glorious Beings drawing in the dark, murky colors that cling so low about the earth, and in their divine pity for the suffering ones, by their very love and purity, transmuting and giving them out again as shining bands of rainbow light to encompass and uplift the world

and bless it with a holy radiance. Does this not also invest the aurora borealis with a deeper meaning and mission?

The most beautiful definition of color that has ever been given to the world is Goethe's in his "*Treatise on Color*," when he says that "colors are the sufferings of light." How deeply this great truth is fraught with mystic meaning we realize when we think of the great sacrifice of the pure light of Spirit descending into the earth each year at Christmas time to take upon Itself the limited vibrations of material conditions. As we meditate upon this thought we can begin to comprehend something of the sublimity of sacrifice and love, and we would do homage with both heart and mind as we realize the full significance of the sublime truth that in the divine ray of golden yellow in which the Christ Life manifests for us, verily we live and move and have our being.

The envelope of Life Spirit which encompasses the earth bears the healing yellow rays of the Christ. To mentally encase the physical body in a golden bath of this Christ Life stimulates the circulation and lifts the vibration of the entire body. This is a splendid preventive of colds or any epidemic.

It is well to be surrounded by the color to which the soul responds or feels the need of in its development. However, this for everyone is not at all times possible. But always the soul can lift itself in communion and prayer to touch its color vibration irrespective of outside environment. To lave in the golden radiations of the Christ light, to submerge oneself in azure harmonies, are not merely poetical fancies; they are glorious, divine possibilities by which the soul gains poise, power, understanding, and beauty, which can then be used to further the spiritual growth of the world.

By conscientious and persistent effort, as the consciousness becomes spiritualized, the atoms of the physical body will be replaced by increasingly finer

ones, and in the aura will begin to gleam the higher, finer color-tones that show the development and growth of the soul. These will grow always brighter, purer, and more ethereal as the colors of physical vibrations are replaced by the lighter etheric ones, until at last comes the glad

day of liberation, when with the final cry of "consummatum est," all the color-tones absorbed, free, pure, and unsullied the soul stands bathed in the effulgent glory of God-consciousness, which manifests as the pure, white light of Truth.

Two Dreams and Their Psychological Significance

REBECCA J. GRADWOHL

MOST DREAMS cannot be translated into the language of daytime. There is a lack of coherence about them; one part does not fit into another, and what appears so vivid in the dream, when tested in waking hours consists mainly of confused visions, a word or two of conversation, dimly conceived ideas, half felt sensations; rarely a connected story; at best a negative picture that fades into nothingness as the mind fully returns to consciousness.

I must admit that this is true of my dreams with two exceptions: the first a dream which occurred at certain intervals for fully twenty years, and stood out so vividly in waking hours that it could be recalled each time in all its details without that retouching and filling in often resorted to by those inclined to rehearse and lay stress on their sleeping visions. The second, dreamed but once, was beyond doubt a solution to the first, and undeniably an evidence that while the body lies dormant and incapable of motion, the soul is free to wander off and engage in affairs of which the body is unconscious.

The first dream occurred almost invariably when I retired ill or unusually fatigued. Just why it should have come to me then I cannot fully understand except (viewing the matter in the light of its final unraveling) that the higher vehicles are highly sensitive when pain or tingling nerves disturb the equilib-

rium of the body, and are then apt to respond to psychic influences.

This dream concerned myself and a little child, a girl of about two years; at least I judged her to be of that age as she was small and walked with the timidity and unsteadiness of one whose years might number two. I could not gauge her age from her countenance, for strangely enough the latter was not impressed upon me in my dreams, nor did I address her or hear her voice. I generally carried her in my arms, and she seemed a great burden; my arms ached, my back bent in agony, and I was so weary, so very weary, that I felt I must ultimately drop her. But the more burdensome she became, the more closely I held her, staggering along breathless and exhausted, and always climbing a hill, a very steep one, whose top I never reached. If she was not in my arms, she dragged at my side, clinging to my hand, impeding my progress at every step until I despaired of ever getting on—where or with what object in view I did not know. I was only deeply conscious that the bodily weariness continued almost to the point of exhaustion, but that I must proceed, I must climb the hill, and I must by no means relinquish the child. Silently we labored up the ascent together, and so poignantly did I feel that the child must not be separated from me that I always awoke more fatigued than when I fell asleep, yet singularly relieved to find myself no longer entrammelled.

This dream, so often repeated, haunted me in my waking hours; in fact, the memory of it became an obsession with me, and finally when my family could offer no solution I turned to my friends. Those interested in psychical research asked, "Did you ever lose a child?" To this, happily, I could answer in the negative, whereupon they could but give it the interpretation that it was possibly a child loved and lost, returning to comfort me when, ill or weary, I entered the gateways of sleep.

Once I questioned a professor of psychology, who advanced the theory that my children were in my thoughts when I retired, and their problems naturally pursued me in my dreams. This I dismissed as unlikely since the dream came to me not only when my children were at a tender age and demanded so much of my time and thought, but later when they had reached maturity and were in such positions that I had no anxiety concerning them.

One day in re-reading "Jane Eyre" I came across the passage where Jane, the night before her marriage to Rochester, dreams that she is carrying a little child which burdens her as greatly as my little dream child did me. She awakens to find her room in flames, it having been set afire by the insane wife of Rochester, who had stolen in to vent a maniac's vengeance upon a rival. In this instance it appears that the dream had been a forecast of disaster; whereas in my case it had never proved a portent of evil.

Time went on, and the dream continued to recur under the same conditions. Then one night, a night of wind and rain when the doors and windows shook, and the great oak outside my window moaned and swayed in the storm, its bare branches beating against the panes like some storm-driven and belated wayfarer knocking for shelter, I lay awake until almost morning, disturbed, tired, and nervous. Finally I arose, fastened windows and doors more securely, thus shutting out as far as

possible the clamor of the elements, and returning to bed fell asleep immediately.

Once more the dream of the child and myself came to me. Again she was clinging to my hand, and wearily I was toiling up steep hills, steeper than ever it seemed, and harder than ever to climb with the little girl holding me back. Yet I would not abandon her; my passive mind was charged with the thought that under no conditions must I loosen my hold on her. But suddenly she left me. The terror of that moment still lingers with me though years have passed since then. She vanished, I know not where, and I was thrown into a state of agony which I cannot describe. Screaming and weeping, I ran about searching for her, but all to no avail. Nowhere was there trace of her.

Then in this same dream the scene changed. I was in my room, and with me was my mother (she had passed into the life beyond nine years before). She seemed deeply concerned over the loss of the little child, which in some way she flashed to me was *hers* and therefore my *sister*. How this intelligence was conveyed to me I cannot say, but it came on a spiritual wave which I do not yet understand and probably will not until I shall have pierced the veil that hides from us the world to come. Furthermore, while I continued to lament the disappearance of the child, weeping and repeating that I must find her, my mother said sorrowfully: "Well, what can we do?" This was not a question but an acceptance, a submission that at first I could not understand until there came to me the remembrance of my mother's deep faith in God and beautiful religious spirit which in life was characteristic of her nature and made her submissive to the divine will. I knew then the source of her resignation to the strange vanishing of her child, and from the depth of my own grief and in recognition of her sublime piety I cried out, "Mother, if there is a heaven, you'll surely go there."

Then I awoke, and with this dream fully impressed on my brain something

like a great silence came upon me, and the feeling which flooded my whole being was a quiet and solemn sorrow. A moment of exaltation followed as the significance of the dream dawned on me, a significance as beautiful as the sunshine that streamed into my room, as clear as the morning that succeeded the stormy night. To make this understood I must arrest the flight of time and turn backwards its pendulum many years to a period before my advent into this world.

Three months before my birth my mother lost a little child—a merry, golden haired little girl of two years. Although there were other children, her grief was poignant, and though naturally of a buoyant temperament she was for a time inconsolable. The child who had been the soul of the house, filling it with her joyous activity, drooped and the song died upon her lips. But the little one had been snatched from life so suddenly, succumbing within a few hours of perfect health to a child's malady, that the effect upon my mother in her delicate state was stunning, and she could not at once be reconciled.

This bereavement coming to my mother at this time undoubtedly had a prenatal influence upon my nature, for I was a serious, rather sad child in a cheerful environment and surrounded by a flock of happy brothers and sisters. Of these I alone seemed interested in the little sister I had never known and whose place I had taken, and I was wont to listen eagerly when my mother spoke of her as she often did even when the years had softened the sorrow and a full household claimed her love and attention. I would often speculate on her appearance; she was entirely unlike the other members of the family, all of whom, including my self, resembled our father, having his dark hair and brown eyes, while this sister was fair with the blue eyes and auburn hair of our mother. I was given to many fancies as a child, and one of them was to imagine that the little shadowy sister was my playmate and that together we

romped, confided in each other, and bade each other farewell at a mythical gate. As I grew older, these childish fantasies passed; she was no longer an imaginary companion who filled many happy hours but a sweet, faint picture that my mother had painted of one who, undefiled by the world, had been called into the spirit land. But I never wholly forgot her, and when the years as they passed took their toll of our beloved ones, I sometimes fancied my future meeting there with her, the first one to be called, in that land where our circle was widening while it was narrowing here.

Yet in my often repeated dream continuing over many years I did not once associate the little child that clung to me with such pertinacity with the sister who had passed away before my birth and whom I knew only through my mother's memories. Perhaps had this dream come to me in my childhood or in my girlhood when she was still a distinct image in my mind, I might have traced an analogy between the figure of my sleeping visions and my long lost sister. But haunting me at a time of my life but remotely associated with the past, a time when many duties claimed me, I looked upon the dream not as a spiritual experience but as a strange, baffling phase of my inner life that I longed to understand.

But I now regard both dreams as spiritual experiences, as revelations of the powers of the soul; and in this light they are of psychological significance. The first as a long, unwearying, unswerving groping of a spirit translated to higher regions and consequently free and unfettered, to reach a soul shackled and bound by the material things of this world. The second with its two divisions is incontrovertibly a key to the first, repeated so frequently during two decades, and the interpretation of which I had so eagerly but vainly sought. The first part in which the child burdens me as usual, including my grim determination not to loosen my hold of her almost as though life itself depended on her presence, her

sudden disappearance or rather fading away like a shadow in the night, followed by my grief and terror and fruitless search, had it ended there would have been as inexplicable as what had gone before. But the second part, like the sequel of a story, fitting in perfectly with the first, the strange entrance into the vision of my departed mother with the impression flashed to me like a message over a wire, swift but accurate, of the little one's identity, supplied the link that laid open the mystery to me; that swept the doubts from my mind as completely as the sun dissipates the mists of a dark day, and made assurance doubly sure that the apparition of my dreams was the sister I had never seen and had known only through my mother's memories and my own childish fancies. And when I awoke after the second dream, a feeling of consecration was upon me, for I had touched the land beyond our ken, yet surely not quite beyond, since hands can reach out from it and clasp ours, and spirits there though in our dreams can commune with ours.

I believe with the same certainty that I believe the day succeeds the night that it was the spirit of my sister. Furthermore, I believe it possible, nay most probable, that the soul of this child in its transit from this world to the other encountered somehow, somewhere, the spirit of the unborn sister, myself, and formed an affinity which after many years and tireless attempts was to be renewed and revealed.

Moreover, as if to strengthen this assertion and the interpretation of my dreams remains the fact that though three years have elapsed since the second dream, and that often on retiring my physical and mental conditions have been identical with those under which the dream was repeated, yet never again has it come to me. Not that I have ceased to dream of children; the little ones often flit through my sleeping visions, but they never assume the figure of a little girl attaching herself personally to me, bur-

dening me with her weight while I toil up steep hills.

It may be adduced that the dream having been interpreted to my satisfaction, it no longer obsesses my mind or rules my subconscious self as it did. On the contrary, the desire to dream of this child now that I know she is kin to me is often present before sleep enfolds me in its drowsy wings, and often my last thought is that she may come to me again. But I know, though I cannot explain why and though it may be apparent to minds attuned to fine issues, that she will never come again. Her spirit, so long restless, has fulfilled its mission here. She finally "got across" to the one sister here upon whose unborn soul had been impressed a kinship with hers, and having accomplished this she has retired to the mist covered harbor to await my coming. Or perchance she is still with me, as I like to fancy my other dear ones are, for I share Victor Hugo's belief that "the dead are not absent, only invisible."

Whatever answer the unbelieving may assert to this thought, I am convinced that my second dream unfolded the mystery of the first; that both belong in the realms of the psychic, and pertain to powers of the soul not yet fully understood. Assuredly it is true as the poet who, before he dropped his plummet fathoms deep, probed into the heart of many mysteries says,

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

That which had a beginning must have an ending, and conversely, that which is without ending never has had a beginning. If the human spirit is immortal and cannot die, neither can it be born; if it will live to all eternity, it must have lived from eternity—there is no escape from this truth. Pre-existence must be accepted if immortality is a fact in nature.—*Max Heindel.*

Fantasia

DR. J. E. LAY, SR.

SPRING was just emerging into summer. It was early, and rosy fingered light had just begun to tinge the gates of morn. I was standing on a flowery mead that sloped down to and touched the rippling waters of a landlocked bay. Near where I was standing an old wind-worn oak grew, whose branches swayed gently in the early breeze. A few snowy sea birds were moving to and fro on motionless wings, winning their morning meal from the incoming waves as they broke upon the shallows. While waiting, expectant of the coming day, a strange thrill shot through me as I saw in the distance one of peculiarly attractive form walking toward me along the shining, sea-washed strand. When near me I was accosted by a voice soft, sweet, and gentle: "You have here an inspiring view and you must enjoy it." The voice again spoke: "Earth indeed is very fair to look upon. I fain would tarry long and see its beauties and some of its wondrous arts, and mingle in its delightful pleasures. I know that you are one of its children."

Yes it is true, my kind and lovely friend, I live upon this goodly earth. I know its paths far and near; I know its joys, its sunlit meadows, its silent groves. I know its sheltered bays; I know its fields and flowers rare, its glittering cities, and its crowded marts. Yes, and I further know its bitter sorrows, its strife and greed.

But in contrast I know the joys of human sympathy, of kindly hearted friends. I know the solid comfort in the brotherhood of man; I know of true and tried friendship, and I know another joy—the crowning one of earth, which is beyond compare. It is the heaven-born messenger, white-winged Love, which nestling in the heart and abiding there draws the sting from all that would mar its gladness and delight. In-

deed, this earth is pleasing, beautiful, and grand and quite worthy to be called a masterpiece of Nature.

But, dear friend, as you are a stranger here, beware; let me solemnly warn you; we have here a hideous destroyer, a ravaging monster, an awful shape, that spares neither the young, the old, nor the fair. All must bow to his behest. Yes, benign spirit, Death is in the world. I pray you, fly ere he touches with fatal blight your comely form.

The fair visitor stood silent, and I looked attentively upon the lovely face, now lit up by a most exquisite and beautiful smile. Reaching out a hand and gently taking mine, in a most musically soft, sweet tone he said: "*My name is Death.*"

Initiative

The world bestows its big prizes, both in money and honors, for but one thing and that Initiative. What is Initiative? I'll tell you: It is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once. That is to say, carry the Message to Garcia: those who can carry a message get high honors, but their pay is not always in proportion. Next, there are those who never do a thing until they are told twice: such get no honors and small pay. Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard luck story. Then, still lower down in the scale than this we have the fellow who will not do the right thing even when some one goes along to show him how and stays to see that he does it: he is always out of a job, and receives the contempt he deserves, unless he happens to have a rich Pa, in which case Destiny patiently waits around the corner with a stuffed club. To which class do you belong?—*Elbert Hubbard.*

Question Department

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

Our Policy in Answering Questions

Question:

How far is it legitimate to go in asking questions to be answered in this department of the magazine?

Answer:

We endeavor in this department to answer questions on live topics which are of general interest to our readers and the public and which are of general application. This includes questions on the practical application of the philosophy to everyday living conditions. This department aims to be of help to people in solving their personal problems in the light of the Rosicrucian philosophy. It also aims to help them interpret the philosophy, but it cannot go into the discussion of complicated technical points which would be of limited interest to the majority of readers. Personal problems which are of such a character that they could not be well answered in public print are taken care of as far as we are able by personal letters. Questions on healing in those cases where people are in need of help are handled by our Healing Department. We wish to be as helpful as possible in all these ways, but it is easy to see that there is a distinct limit beyond which it is physically impossible for us to go. Therefore our readers should use discrimination and ask only those questions which are of importance.

Max Heindel's Health

Question:

If in accordance with a previous article in your Question Department it is possible for a person to have a perfect

body when he lives in accordance with divine law, how was it that Max Heindel suffered throughout his life from certain physical handicaps, and why could he not have been healed through the Rosicrucian system of healing? Why could he not have ruled his stars?

Answer:

Max Heindel suffered from the effects of an operation on the bones of the lower part of his leg due to some accident in early youth. The operation was not properly done, and the result was the partial cutting off of the blood supply. Aside from this his health was excellent until the very last years of his life when the strain of the work at Headquarters wore him down.

It is an occult law that binds Initiates that they may use their spiritual powers to help others, but they may not use them to heal themselves. Such healing as they may receive must come through ordinary channels. The Initiate in the lower degrees still has much past destiny to pay off, and this frequently results in his being obliged to inhabit an impaired physical body. But he knows the debt must be paid, and he makes no effort to avoid it, even though he frequently possesses the power to do so. Many debts of destiny may be paid by service to the race, but certain other debts, we are told, can only be paid by living under some sort of handicap.

Coue's Theory of Healing

Question:

Coue says that if the will and imagination are in conflict, the imagination will always win. Why should this be so?

Answer:

The imagination is the creative visualizing power of the mind. The will is the executive power of the mind, but it

does not create. The imagination creates, and the will operates its creations. The will has no power to operate anything which has not been created. Therefore a person may have all the will power of God himself, and yet if he lacks a vehicle through which it may operate, he is utterly helpless. The imagination actually creates on the mental plane a mental archetype of health, and if this archetype is strong enough, it will eventually attract to itself physical material on the lower planes and thus materialize. Thus the imagination must necessarily prevail over the will in healing operations because it is creative. It goes to work and creates a condition of health in the physical and etheric bodies, while the will by itself is powerless to do this. You can will to have health and still never gain it unless you supplement this by the creative process of the mind which we know as the imagination. Desire, the negative pole of will, is an auxiliary dynamic force necessary to bring about the materialization of thought creations.

The Future of the Churches

Question:

Is it not a fact that the churches are going down due to their not teaching the real truth?

Answer:

The churches are teaching the fundamental facts of the Christian religion, but they are teaching them from the standpoint of one life only through the medium of creeds and dogmas which have become so crystallized that they represent only partial truth; therefore many of their conclusions are incorrect. At the same time they represent the first stage in the development of the Christian religion and a very necessary stage. Gradually the churches will become permeated with the knowledge of rebirth and the occult laws governing on the inner planes, and then they will become much more effective than they are at the present time. In the meantime they are doing much good work along the basic lines of demonstrating and teaching the

fact that the love of Christ is the only ultimate agency for salvation and the only thing that will qualify the individual for further progress in the present life wave, theirs being the pioneer work in dissipating the idea of separateness and showing that all must learn to work together as one. Thus they are not going down, but they are gradually being leavened by the new knowledge which will transform them into a greater power for good in the future. This applies particularly to the Protestant churches, a large percentage of whose members will eventually embrace the Rosierucian doctrines of Christianity. The Catholic church, representing the Sons of Seth, is wedded to priestcraft, which is opposed to the general dissemination of occult spiritual knowledge.

Effects of Eye Glasses

Question:

What will be the outcome of so large a percentage of our people using spectacles and glasses? Is it not a fact that nature will cease all efforts to correct defects of vision if this is done artificially by glasses?

Answer:

At the present time the whole race is having more or less trouble with their eyes due to two principal reasons; first, the eyes are being used more in this age than ever before on account of the multiplicity of new devices that require concentrated vision. In previous ages the ear was more depended upon for transmission of information; second, the eyes of many are beginning to change as a result of the development even in a slight degree of spiritual vision. This has a temporarily adverse effect upon the physical vision. These conditions will naturally adjust themselves in time, although causing considerable temporary inconvenience.

It is true, however, that if we do all of nature's work for her artificially, she will cease to do it herself. It is better to give the eyes a reasonable amount of work in the matter of adjustment, focus-

ing, etc. instead of providing excessively ground glasses that do all without any exertion on the part of the ego. However, the middle of the road is the best course in this as in everything else.

Cause of Inequality in Evolution

Question:

How do you account for the present wide variation in the conditions and capabilities of people in view of the fact that we all started at the beginning of this Day of Manifestation as virgin spirits of equal power and possibilities? Why should we not all have developed at the same rate?

Answer:

The reason is twofold: *First*, when we were differentiated as virgin spirits in God and commenced our pilgrimage through matter, we possessed the tremendous will power of the spirit and were able to direct our course within certain limits. We also possessed the all-consciousness of God. The object of our evolution in matter was to gain self-consciousness. Many egos disliked to give up the all-consciousness and go into the hard, unpleasant field of gaining self-consciousness through the difficult experiences of material existence. Therefore, being thus less adaptable than others, they clung to the all-consciousness to a greater or lesser degree and many of them refused to give it up, or partially so. The result was that these in the very beginning became stragglers, and many of them have remained such ever since. Then as evolution progressed and the crystallized conditions of matter became more pronounced, more and more egos lost their desire for penetrating farther into it, and hung back, longing and seeking for the all-consciousness which they had left. Thus more stragglers were added to the group.

Second, as the virgin spirits progressed through involution and finally made the turn at the lowest point into evolution, some became more attached to form than others and lost sight of their spiritual

origin. That is, they became more and more materialistic, which tended to make them stragglers. This again produced more divergence between the conditions of the various egos.

These two reasons are sufficient to account for the present inequalities in the human race.

The Rosicrucian View of Socialism

Question:

Do you look with approval upon modern socialism?

Answer:

Modern socialism is the result of a vision which sees into the future when the fundamental unity of each with all will have been recognized by humanity in general and when the products of labor will be equitably distributed. This idea will be fully consummated in a later age. The present efforts of the socialists in this direction constitute an evolutionary force which tends to hasten the realization of their ideals. But some of their methods are ill advised and not productive of the results which they wish to attain.

Vindictive Thoughts

Question:

When a person holds vindictive thoughts for a long time, will these create a thought form of such intensity that it may automatically attack people and do them injury?

Answer:

When vindictive thoughts are directed towards another person, the thought form thus created gravitates towards that person, enters his aura, and tends to set up a state of inharmony, which in time is reflected in his mind and physical body. However, if he is so positive that the thought form can gain no entrance, it returns to its creator and sets up a similar condition in his aura. In case the vindictive thoughts merely represent bad temper and are not directed to any particular person, they become a free, floating force which tends

to enter the aura of any person who vibrates to a similar rate, and the process above indicated takes place within him. This indicates the danger of harboring vindictive thoughts, because it will attract other thoughts of a similar nature, and thereby produce illness or other bad conditions.

Being Pleasant to Others

Question:

I can force myself to be pleasant and obliging to people whom I do not like, but is this not smothering the true individual self and thereby stultifying my individuality?

Answer:

The kind of individuality that would be disagreeable to people whom it does not like should be stultified, because it represents the unevolved, regressive tendencies of the personality, and is opposed to the scheme of evolution, which is ever looking towards the realization of the unity of the whole race and its absorption into the body of God. Before this process can take place, each ego must recognize the fundamental unity of each with all, and also realize that the interests of the whole take precedence over those of the individual. Being pleasant and obliging to others is the first step in this general scheme of advancement.

The Meaning of the World War

Question:

What is the spiritual significance of the World War, and have we arrived at that stage of evolution where we may have permanent peace?

Answer:

The World War was the result of the precipitation of the thoughts and emotions of national selfishness and hatred from past ages. When the psychic atmosphere of the earth becomes saturated with evil vibrations, they must materialize or be precipitated so as to clear the atmosphere and make it possible for the race to go forward again in its evolution. Sometimes this precipitation may

take the form of transmutation and war be avoided, transmutation taking place in the form of compromise and the building up of international understanding, goodwill, and service. In the future this will be more often the case, but it is improbable that all the evil vibrations of the past have been precipitated to such an extent that we may look for universal peace just at the present time. However, the outlook is much more favorable than it has ever been before.

Illegitimate Children

Question:

If, as stated by Max Heindel, souls coming to rebirth select their own parents, how does it happen that there are so many illegitimate children in the world?

Answer:

This is due to ripe destiny brought over from preceding lives whereby people who were responsible for illegitimate children are required to come back and live under similar conditions. In such cases the ego does not select its parents, but they are selected by the Recording Angels, except perhaps in cases where the individual has made great spiritual progress in the meantime and wants to come back under such conditions for the experience to be gained thereby.

Etheric Sight

Question:

On a clear sunny day I can see shiny, minute objects in the air moving in circular orbits. Can you tell me what these might be?

Answer:

They may be specks in your eyes caused by faulty circulation affecting the retina; or they may indicate the beginning of etheric sight, which is characterized by the ability to see the etheric emanations from the body and also movements in the etheric atmosphere of the earth. Etheric vision when further developed gives the ability to see the etheric nature spirits.



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.

A Brief Interpretation of Aquarius

From a Symbolic Painting

MARY NEAL RICHARDSON

Introduction

AFTER PROFOUND meditation upon the conditions of our times and their meaning in the light of knowledge obtained and verified through the divine science of astrology, my abstraction became focused in the concrete, and I saw through the reflecting ether in the form of a picture what the New Age will mean.

Being an artist, I immediately made a sketch of what I had seen, and was inspired to give it to the world. I worked for two years with the greatest reverence and enthusiasm to put this wonderful prophetic message of truth upon canvas. The types were carefully chosen

from persons born in the zodiacal signs which they represent.

The size of the canvas is four by eight feet. One of its greatest charms as a work of art is its scheme of color based on the rainbow, which I very much regret cannot be reproduced here.

The Interpretation

This picture represents through the symbolism of the zodiac the evolution of the soul under the Universal Religion of the New Age, upon which we are now entering. (See cut opposite page 80.)

As the earth in its yearly journey around the sun passes through one sign of the zodiac each month, so does the

sun by the precession of the equinoxes pass through each sign of the zodiac; but in this great journey it takes 2160 years to pass through one sign, and about 26,000 years to pass through the cycle of twelve signs. When passing through one sign it is called an Age or Dispensation.

We had the Taurean Age when the vernal equinox came into the earth sign Taurus, whose symbol is the Bull; and the artists represented him with the golden disk of the sun between his horns. Next came the Arian Age of fire, during which the Ram was worshiped as the symbol of the sun god. Then came the Piscean Age, Pisces being a water sign, whose symbol was the Fish, used by the great teacher, Jesus, who was the perfected Christ Soul of the Arian Age and was called the Lamb of God. He came to prepare the world for the evolution in Pisces which was the Christian Dispensation. His disciples were represented as fishermen and called fishers of men. Now we are approaching gradually the air sign of Aquarius, whose symbol is the Man pouring water from an urn, which means the outpouring of the Spirit upon all nations, and which is to bring about the Brotherhood of Man and the Kingdom of Heaven on earth.

The sign of Aquarius stands for the humane qualities, beneficence, and service to humanity in its highest expression. During the passage of the sun from one sign of the zodiac, representing certain qualities and characteristics, into another in which other qualities predominate, there are always great disturbances on every plane of life. Old conditions give place to new, and adjustments have to be made, both in national and individual life.

Every human being is a solar system in miniature, and passes through the cycle of the zodiac in his own life, and is affected by all the aspects of the planets in that zodiac. As they affect one another, so they affect him. It is only when man has mastered himself that he can master conditions. As Christ

said, "when we are in the Spirit, we are above the Law."

Each of the twelve divisions of the zodiac represents certain characteristics, and the planets which rule them also express certain qualities. The will of man has power over the vibrations caused by the planetary aspects according to the degree and quality of his spiritual understanding.

Aquarius is governed by Saturn in its lower vibrations and by Herschel or Uranus (as the planet is usually called) in its higher. Saturn is the limiting, crystallizing, and testing planet, and Uranus the planet which governs revolutions and reforms, electricity, telepathy, and the inspirational and intuitional faculties of man.

From the writers of the Bible we have many references and predictions concerning the Aquarian Age, and all the sages and seers of the past looked forward with hope to the effect which it would have upon the advancement of the destinies of the human races. In Matthew, chapter twenty-four, in verses thirty and thirty-one this age is referred to in the following prophecy: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." This testing and gathering is now commencing to take place.

The four winds are the cosmic forces in the four signs of the fixed cross of the zodiac which will express themselves in the New Dispensation. The leader of the four is Aquarius, the source of the outpouring of the water of life or the mother force contained in the ewer carried by the water bearer. The opposite pole is Leo, representing great strength of love. The other two are Scorpio, the force of the regenerated sex principle, and Taurus, which labors with

persevering patience. Man develops through his victory over the lower animal aspects of these signs.

No doubt Christ referred to this age when he said to His disciples when they asked Him concerning the next Passover: "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him."

It is also referred to in Acts, second chapter and seventeenth verse: "And it shall come to pass in the last days, saith God, (meaning the last days of that dispensation just before the passing over of the sun into the next sign) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The time has now come when we can no longer afford to ask whether one is a Protestant, Catholic, Jew, occultist, or what not, but rather how much love has he for his fellowmen and how much of a sacrifice is he willing to make for the uplift and unity of human kind. The pouring out of the Spirit upon all flesh is to come about as the New Age progresses.

Christ also said that those who came into the consciousness of their oneness with the Father as He had, should have a well of living water springing up within them into everlasting life.

The prophet Zechariah also saw this fountain of cleansing life when he prophesied: "In that day there shall be a fountain opened for sin and uncleanness."

In Revelation Aquarius is spoken of as "one like unto a son of man, whose hair was white as snow and whose eyes were as a flame of fire, his voice as the sound of many waters and his countenance as the sun shineth in its strength." Again in Revelation it reads: "And I saw another mighty angel come down from heaven clothed with a cloud, and a rainbow was upon his head, and his face was, as it were, the sun;" and it goes on to speak about his having "one

foot on the land and one on the sea," which seems to mean standing in air between the earth sign Capricorn and the water sign Pisces.

Aquarius is the soul of man illumined after being tested and tried by the limitations of Saturn, who guides the soul when passing through the formative period until it receives the electric shock from Uranus, which breaks down the walls of selfish personality, superstition, prejudices, and crystallized customs. Such a shock came to the world when Uranus came into conjunction with Jupiter, the ruler of Pisces, in June 1914, which ushered in the World War; and the blow has come to the hearts of many individuals the same as to that of nations. To a great many people their lives seem to be torn up by the roots.

When this shock awakens the soul into the universal life, the sun bursts through the cloud which has hidden it during the electric cyclone, and the man is revealed in his God consciousness. The baptism of the Holy Spirit is then poured down in a torrent, reflecting all the colors of the rainbow—the rainbow being typical of universal life; and each soul receives it in its own color vibration. Then Saturn recedes into the background in smiling silence, knowing that his work of preparing the soul to receive the higher vibration is finished, and by a strange paradox in nature what seemed to be Satan was a Christ in the disguise of the horned head and cloven hoof; for through our sorrows and trials we attain to higher planes of spiritual thought and understanding.

The human family below who are receiving the baptism of the Holy Spirit personify the positive masculine and negative feminine sides of planets which rule some of the other signs of the zodiac. They are under the vibration of Uranus, and are all bringing their spiritual gifts to the service of humanity. The planetary color is shown in the drapery which clothes the figures. From left to right we begin with the positive side of Mer-

cury in Gemini, the youthful sign of the air triplicity. It is an intellectual sign, searching for knowledge and accumulating facts, and may be called Science. As he realizes that the mere facts of science are dead without the informing life of the spirit, he looks to his negative or spiritual side, which is Virgo (the other sign ruled by Mercury,) symbolized by the Virgin for the message from God. She is Gemini's higher self and is called Inspiration. Science gets the inspiration which clothes his facts with life through her. The color vibration of Mercury is violet.

The next pair is governed by Jupiter, the planet of prosperity, opulence, benevolence, and religion, this pair being Sagittarius, the Prophet, and Pisces, the Mystic. Sagittarius brings to the Age his gift of prophecy, which is the fruit of the spirit of devotion. He offers the silver box containing a pomegranate, which was the symbol of the fruit of the spirit used by the ancient Hebrews in their religious ceremonies. Pisces, the negative side of Jupiter, is the twelfth sign of the zodiac and represents the soul as it passes from the material into the spiritual consciousness. It is a mystical sign. She is the "bride of the Spirit" and sees through the veil into the invisible. Rising into the higher vision of truth she becomes truly clairvoyant. The color vibration of Jupiter is blue.

The central figure is Cancer, the mother sign, governed by the moon. She represents the maternal principle in nature, the mother of the races. She has two children. One stands for the church of the Piscean Age, clothed with clericalism and theology. Although filled with idealism and aspiration, his action has been limited owing to intellectual quarrels over differences of opinion about Christ and his message instead of living the Christ life. Consequently he has not grown to his full stature.

The other child, the newborn babe of the Aquarian Age, filled with the joy, gladness, and freedom of the new life,

the mother holds aloft for the baptism of the Holy Spirit directly from its source. The color vibration of the moon is green.

Next are the pair representing the Venus vibration or love principle: **Libra**, the ideal divine love or justice, and **Taurus**, the planting sign, expressing human love. She offers to the church the rose, the emblem of love. The Church in its attitude questions the idea with conservative innocence and uncertainty. Unless the church does accept the universal love principle in a greater degree than heretofore, it must with its Saturn limitations (creeds and dogmas) recede into the background.

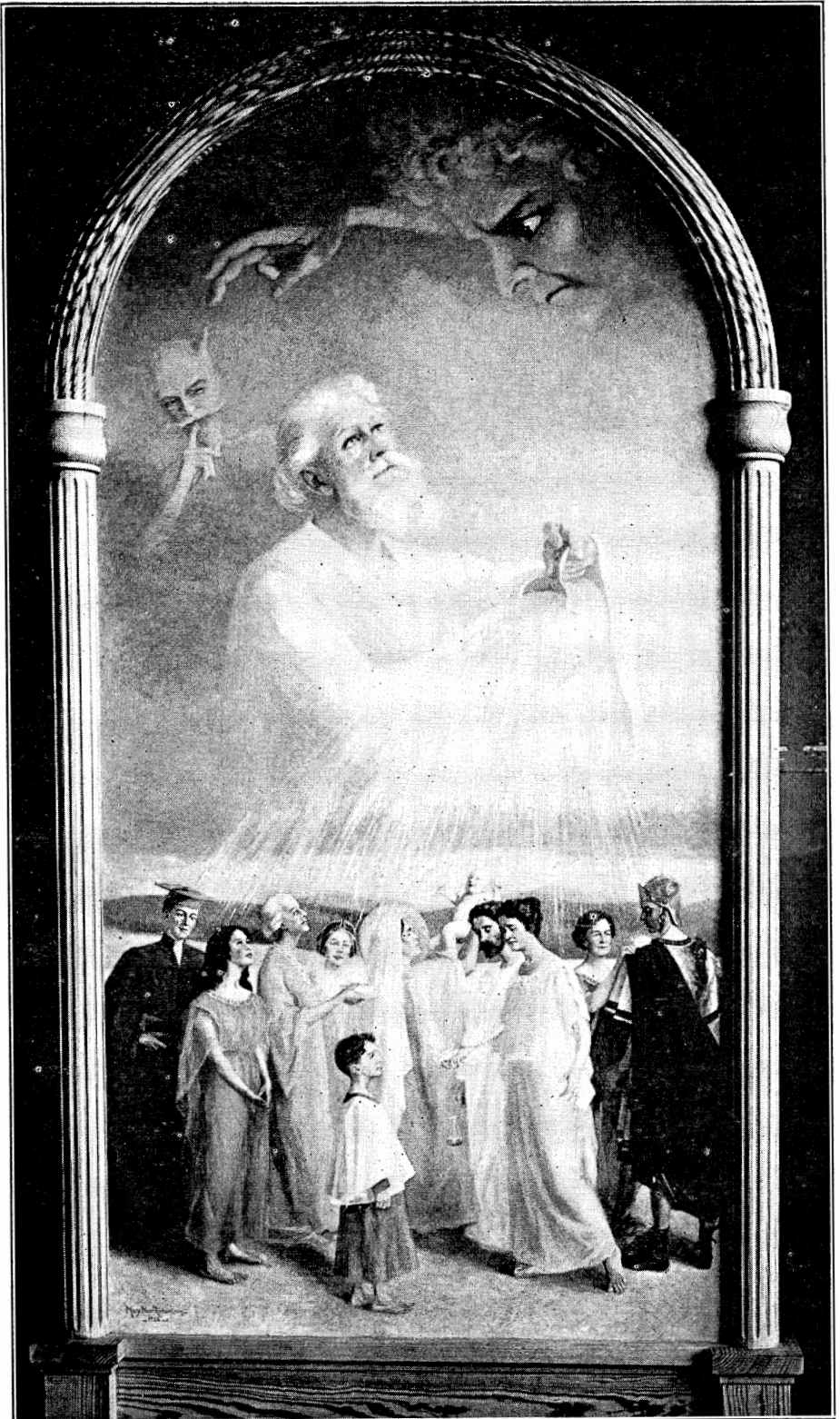
Justice holds the Scales, the symbol of **Libra**, the balance sign of the air triplicity, and watches with sad solicitude to see whether the church will accept the more expansive interpretation of his teaching to "love thy neighbor as thyself." This is the open question before the world today. The Venus pair are those who turn back in the onward march of their aspirations to aid those behind, who in their youth are seeking and asking for wisdom. The color vibration of Venus is yellow.

The last pair are **Scorpio** and **Aries**, governed by Mars, the planet of energy, action, and desire. **Scorpio**, risen from the depths of personal life into the higher conception of service, becomes Wisdom, the emblem of which is the Serpent on her brow, which passing around her head takes its tail in its mouth, thus completing the circle of generation and regeneration. She places on the shoulder of **Aries**, the warrior, the talisman of the White Lotus, another emblem of **Scorpio**, bidding him to fight for purity and righteousness instead of dominion and power. The Mars vibration is red, which completes the prismatic scale of color, symbolic of Universality.

Science faces the age, and War turns his back and goes out.

In the Aquarian Age woman will be free to serve as never before with her

(Continued on page 86)



The Children of Gemini, 1924

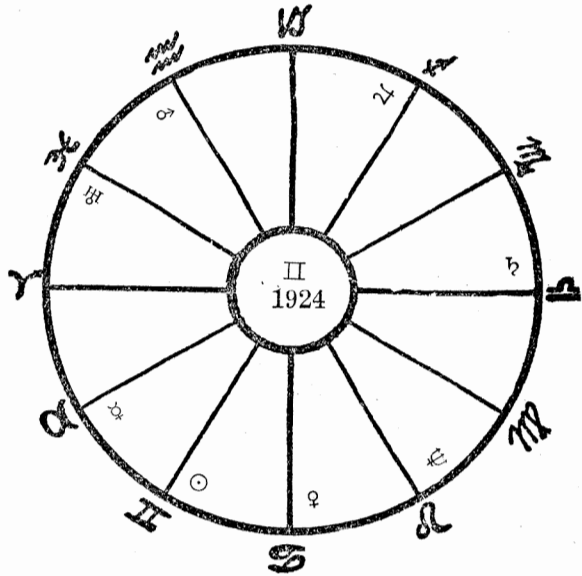


A Character Delineation of the Children Born between May 21st and June 21st, inclusive.

The children born while the Sun is passing through the changeable, dualistic, and common sign of Gemini this year will be more versatile than usual, for we find the planets scattered all over the horoscope, one planet in a sign, indicating that these children will express through the eight signs in which the planets are situated. Therefore they will be most adaptable, and can make themselves at home in any environment; but it will be difficult for them to settle down to any one thing for any great length of time. The parents should aim to keep them interested and train them to finish each book they begin or whatever work they may set themselves to do in order that they may cultivate the quality of concentration.

They will be very bright, and Mercury, the planet of reason, in Taurus, a fixed sign, will give them more than usual stability mentally, for Taurus is slow and determined. Mars in Aquarius will give them talent for architecture or building, which should be cultivated early so as to get their minds fixed in this line while young. With Mars in Aquarius and the Sun in Gemini these children will be diplomatic and able to meet and deal with the public; they would be successful in salesmanship.

With Jupiter in Sagittarius, a sign in



which this planet is at home, in mundane square to Uranus, which is in the common sign of Pisces, the Jupiterian arterial circulation will be sluggish, giving these children a tendency to coughs and colds. The parents should teach them to exercise freely in the open air.

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, is entitled to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of names submitted each month exceeds the number of readings to be given, hence we cannot guarantee a reading in every case.

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

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

NOTICE:—Applicants for readings *should be very careful* to state when DAYLIGHT SAVING TIME was in effect at birth, or the delineation will be in error.

JOHN LOVELAND S.

Born Oct. 1, 1918.

11 P. M.

(*Daylight Saving Correction assumed to have been made.*)

Lat. 41 N., Long. 71 W.

Cusps of the Houses:

10th house, Pisces 29, Aries intercepted; 11th house, Taurus 5; 12th house, Gemini 14; Ascendant, Cancer 18-20; 2nd house, Leo 8; 3rd house Virgo 0.

Positions of the Planets:

Jupiter, 14-12 Cancer; Neptune 8-51 Leo; Saturn 24-19 Leo; Moon 5-39 Virgo; Venus 24-43 Virgo; Mercury 27-51 Virgo; Sun 8-8 Libra; Mars 0-36 Sagittarius; Uranus 24-12 Aquarius, retrograde.

We have for our reading a boy with the cardinal sign of Cancer on the Ascendant and with the Moon below the earth, making only one aspect and that a square to Mars. But we find Jupiter, the benefic, in conjunction with the Ascendant. Jupiter is exalted in the sign of Cancer, therefore he may be considered the life ruler and the planet which will have the strongest influence

upon the life. He will give this boy a very sweet temper, and here indicates one who will be kindly disposed towards others.

Mercury is strong in its own sign, Virgo, sextile to Mars and parallel to Venus and the Sun, giving the boy a keen, witty, and brilliant mind. The parents should encourage and help him to express himself in poetry and writing. With these two planets sextile to Mars, which is in the 5th house, he will have success with publishers and publishing.

There is one most dangerous stumbling block, however, in the path of this boy, which may be guarded against by his parents. The Moon, which is the ruler of Cancer on the Ascendant, is below the earth and making a square to Mars. Mars is in Sagittarius in the 5th house, ruling sports, betting, races, and games of chance, and Saturn is in the fixed sign of Leo in the second house, which has rule over finances. Saturn is in opposition to Uranus, which is in the 8th house, retrograde in its own sign of Aquarius, and square to Mars. The above positions and afflictions indicate a tendency of John's to use trickery or to deviate from the truth in order to gain over his opponents. It were well if the guardians would begin while he is young to teach him to adhere strictly to

the truth and to be fair with all his friends.

Neptune in Leo sextile to the Sun and trine to Mars will give him a mystical trend of mind with high ideals, for Neptune is ruler of the 9th house, governing religion. Mars in Sagittarius, the Sun in Libra, and Mars being co-ruler of the tenth house will give him organizing ability.

With Jupiter in Cancer square to the Sun we would caution the parents against his gourmandizing, for he will be very fond of good things to eat and will want to eat in large quantities, which would later undermine his health.

AMY LILLIAN B.

Born January 6, 1911. 8:20 P. M.

Lat. 53 N., Long. 0.

Cusps of the Houses:

10th house, Taurus 23, Gemini intercepted; 11th house, Cancer 2; 12th house, Leo 7; Ascendant Virgo 2-50; 2nd house, Virgo 23; 3rd house, Libra 19.

Positions of the Planets:

Jupiter 10-21 Scorpio; Mars 12-10 Sagittarius; Sun 15-25 Capricorn; Mercury 23-26 Capricorn, retrograde; Venus 25-21 Capricorn; Uranus 24-42 Capricorn; Moon 27-50 Pisces; Saturn 29-43 Aries; Neptune 20-19 Cancer, retrograde.

This little girl has the common and earthy sign of Virgo on the Ascendant, a sign that is apt to give up when it is necessary to make a fight to accomplish its aims in life. Common sign people make better followers than leaders.

With four planets, the Sun, Mercury, Uranus and Venus in Capricorn she will have more persistence and determination than are ordinarily credited to a Virgo child, and with these planets in the fifth house the girl will have great ambition and will desire to appear before the public. She will also find friends who will be likely to help her to accomplish her wish, for Venus, Mercury, and Uranus in the 5th house, the house ruling pleasure and places of amusement, are sextile to the Moon in Pisces, a watery sign of

the nature of the Moon, and the latter is trine to Neptune in Cancer in the house of friends. These last two planets, namely the Moon and Neptune, are in mutual reception and in watery signs in which they are strongest, hence we may expect that their influence will be prominent in the life of this girl.

But the fifth house planets will rule the life, for Venus, Mercury, and Uranus in conjunction, Venus sextile Moon, and Mercury parallel the Sun will give the mind a most unusual trend; also the faculty to teach voice culture or instrumental music. These aspects indicate one who would take a keen interest in improving educational methods in schools.

All efforts towards a public life on the stage should be discouraged, for with Venus conjunction Uranus and square Saturn, Venus being ruler of the Mid-heaven, she would be likely to meet with dangerous advances from her employers and managers which might prove disastrous to her honor. However, Jupiter sextile to the Sun will give her a high sense of honor and a strong character, which would tend to safeguard her from unpleasant experiences from Venus conjunction Uranus square Saturn.

With Neptune trine Moon and Moon sextile to Uranus she should some time in her life become deeply interested in mystical or occult subjects, especially in connection with the publication of books and magazines along these advanced lines. As a proof reader she would be successful.

VOCATIONAL

CECIL A. R.

Born May 5, 1908. 3:40 A. M.

Lat. 53 N., Long. 1 W.

Cusps of the Houses:

10th house, Capricorn 7; 11th house, Capricorn 25; 12th house, Aquarius 23, Pisces intercepted; Ascendant, Aries 19-12; 2nd house, Taurus 29; 3rd house, Gemini 20.

Positions of the Planets:

Saturn 5-34 Aries; Mercury 11-19

Taurus; Sun 14-14 Taurus; Mars 18-36 Gemini; Venus 29-28 Gemini; Moon 7-44 Cancer; Neptune 12-35 Cancer; Jupiter 5-30 Leo; Uranus 16-50 Capricorn, retrograde.

The horoscope for our vocational reading this month is that of a young man with the cardinal signs on the angles and five planets angular, showing that he will be up and doing with energy in whatever direction he may become interested; he will be a live wire.

With the aggressive sign of leadership, Aries, on the Ascendant he will push his way to the front in spite of the restricting hand of Saturn with its square to Venus, Moon, and Neptune; for Saturn makes a trine to the benefic Jupiter, the giver of gifts, which is in the royal sign of Leo, giving depth and breadth of character also optimism.

The Sun, which is ruler of the 6th house, this house indicating the employment, is the first house in the determined and fixed sign of Taurus, supported by the planet of reason, Mercury, which precedes the Sun. Furthermore the Sun offsets the square of Saturn by making a sextile to both Moon and Neptune, and by the fact that Saturn is in its detriment in Aries while the Sun in the first house is so well aspected by Mercury and is trine to Uranus in Capricorn. Therefore the Sun will have a strong influence in this life.

Mars, which is the nominal ruler of the horoscope, is unaspected; but Uranus in Midheaven, being a combination of Mars and Venus qualities and being trine to the Sun and Mercury, will to a great extent offset this weakness of Mars.

For a vocation we turn to the second house, showing the financial results; the sixth, indicating employment; and the tenth, the profession. The ruler of the second house, Venus, is in conjunction with the Moon, which is very strong in Cancer and in the fourth house, which indicates that money will come to this young man through some employment in the home; but it may be lost through the square of Saturn by experimentation in

things with which he is not familiar. Mercury, however, conjunction the Sun in the second house, ruling money, sextile to the Moon and Neptune in Cancer and trine to Uranus in Midheaven would indicate that considerable money is likely to be spent in pleasures, for the Moon is ruler of the fifth house. The Sun in Taurus trine to Uranus in Capricorn and in good aspect to Moon and Neptune in Cancer would indicate success in agriculture, in lands and also in mines.

With Mercury favorably aspected by both the lights, the Sun and the Moon, the mind will be bright and keen, and thus this young man will be able to overcome the effects of Saturn in the twelfth house. We would caution him to be careful in his dealings with large corporations on account of Saturn square Venus and Neptune; also in dealings with the general public since Saturn is square the Moon and Venus, the latter being ruler over the seventh house, indicating the public.

A New Study Center

A new Center of the Rosicrucian Fellowship has been established in National City, Calif., at 24 West 8th St. Dr. E. L. Hodges of the San Diego Center has been delivering a series of lectures in National City, and was instrumental in the organization of the new Center. Regular meetings are held as follows: "Cosmo" Class, Thursday evenings at 7:30. Sunday service every Sunday at 10 A. M. All Fellowship students in this vicinity and also the public are cordially invited to attend these meetings and take part in the work.

Adaptability is the quality which makes for progress, whether an entity is at a high or a low stage of evolution. Lack of it is the cause of the retardation of the spirit and retrogression of the form.—*Max Heindel.*

Studies in the Rosicrucian Cosmo-Conception

The Rosicrucian Catechism

ALFRED ADAMS

*THE GENESIS AND EVOLUTION
OF OUR SOLAR SYSTEM
(Pages 246-260 Cosmo-Conception)
(Continued from May)*

- Q. Why is there no such thing as empty or void space to the Rosicrucians?
- A. Because to them space is Spirit in its attenuated form, while matter is crystallized space or Spirit.
- Q. How does Spirit manifest in duality?
- A. That which we see as form is the negative manifestation of Spirit, crystallized and inert. The positive pole of Spirit manifests as life, galvanizing the negative form into action, but both life and form originated in Spirit, Space, Chaos.
- Q. What illustration is given from everyday life of the above condition?
- A. The hatching of an egg. The egg is filled with a moderately viscous fluid. This fluid or moisture is subjected to heat, and out of the soft, fluidic substance comes a living chick, with hard bones and comparatively hard flesh, and with down that has a comparatively hard quill.
- Q. What deduction may be made from this illustration?
- A. When a living chick can come out of the inert fluid of an egg without the addition of any hardening substance from outside, it is not a far-fetched idea to claim that the universe is crystallized space or Spirit.
- Q. What is the special object of the above at present?
- A. To show that Spirit is active all the time—in one form during manifestation and in another during Chaos.
- Q. What exception would modern science make to the above assertion, and why?
- A. It would object to the idea that life could exist upon a globe which is in the process of formation, because it cannot dissociate life and form, and cannot conceive of form except as solid and tangible, cognizable by one of our five physical senses.
- Q. What does the occult scientist hold in accordance with the above definitions?
- A. He holds that life may exist independently of concrete form; may have forms not perceptible to our present limited senses and amenable to none of the laws which apply to this present concrete state of matter.
- Q. What does the Nebular Theory hold?
- A. That all manifestation has come from the fiery nebula. But it does not recognize the further fact, insisted upon by occult science, that the fiery nebula is Spirit. It does not admit that the whole atmosphere around us, the space between the worlds, is Spirit, and that there is a constant interchange going on all the time, form dissolving into space and space crystallizing into form.
- Q. Is Chaos a state that has existed in the past and has now entirely disappeared?
- A. No. It is all around us at the present moment. Were it not that old

forms are constantly being resolved back into Chaos, which in turn is constantly giving birth to new forms, there could be no progress; the work of evolution would cease, and stagnation would prevent the possibility of advancement.

- Q. What axiomatic sayings illustrate the above?
- A. "The oftener we die, the better we live." Paul says, "I die daily."
- Q. What is said of our life during Chaos?
- A. It is based upon our life in active manifestation, and vice versa.
- Q. What is said of the interim between periods of manifestation.
- A. It is in reality much more important to the growth of the soul than concrete existence.
- Q. What is the real importance of the Chaotic interim?
- A. It lies in the fact that during this period the evolving entities of all classes are so closely united that they are really one; consequently, those which are of lower development during manifestation are in close contact with the more highly evolved, thus experiencing and benefiting by a much higher vibration than their own.

A BRIEF INTERPRETATION OF AQUARIUS

(Continued from page 80)

great intuitive power. Therefore I have represented her as the active force in giving the Spiritual Message.

The Final Word

Aquarius represents the triumph of love over prejudice, hatred, superstition, and all the limitations which retard the soul of man in his evolutionary progress toward his highest ideal, which is his conception of God. This is the experience of every soul in its spiritual consciousness. Aquarius expresses through planetary law, which is the divine plan for increasing manifestation through all nature. This law, when understood in even a

small degree, awakens understanding, quickens aspiration, raises thought vibration, and opens up avenues of truth which makes life better worth living and every moment vitally interesting. It removes all bitterness because it teaches that the conditions governing our lives are the result of the thoughts and deeds stored up in the subconscious mind from former incarnations, and explains the problems to be worked out. It relieves discouragement, and starts into action faculties which become stagnant through the paralysis of disappointed hopes, because it interprets the inner meaning of our experiences.

It arouses all our thoughts and aspirations to the making of better causes and thus producing better effects here and now.

It teaches that *all*, through the power of will in co-operation with divine will, may bring all the forces governing their natures into harmonious relations with themselves and others, and thus, Christ-like, may become mystics having the direct vision of real and eternal truth.

As we realize the great responsibility that rests upon us, the "scales fall from our eyes." We no longer "see through a glass darkly, but face to face." Our love expands and reaches out to a larger humanity. We hear the cries for help that go up from suffering souls, and we long to answer them, to give them our sympathy and service, because we better understand the universal need. Our service may be rejected, but the love that we give rises on its own pinions and becomes transfigured into divine consciousness, and throws its rays into endless space.

We know that Love is the creative force, and that we may all become "fountains of living water" which overflows upon all life in symbolic rainbow colors, every color being necessary to complete the universal pattern of Divine Harmony.

Joy and pain are the two poles of experience.—*Julian R. Hovey.*

Children's Department

The Fairy Ring

A One Act Play in Verse for Children

HELEN M. MANN

(Continued from May)

(The fairies are now standing near the circle, but they face around as the prince, all gorgeous in purple and white, enters. He is humming a tune, but he stops as he sees the children and seems surprised but pleased. The boy takes a step backward in evident surprise and adoration.)

BOY

Why beats my silly heart so fast?
The prince, the fairy prince at last.
(The prince smiles and advances toward the boy.)

PRINCE

Come my fine fellow, I welcome you
here,
And my welcome is wanted, it would
appear.
My subjects will dance for your sister
there.
A gift I will send, both keep it with
care.

(The light is slowly fading. The children are still within the circle, and the prince makes them a grand bow, then turns to the fairies.)

PRINCE

Dance, dance my fairies,
While treasures I bring.
Dance, dance my fairies,
While softly you sing.

(It is quite dark now but for the rising moon, which throws its light over the two children, who are within the circle. The fairies dance around them, lively at first, but soon more and more slowly, singing a lullaby.)

FAIRIES SING SOFTLY

The moon is rising in splendor most
fair,

As we dance in the evening breeze.
And it's throwing its strands of long
silver hair

O'er the tops of the trees.

(Girl looks over her shoulder.)

GIRL

Why, the moon has risen!

(Elfin voice from background.)

You are caught in a prison.

(The children look startled, but as the fairies resume their singing, the children sit down and listen quietly.)

FAIRIES' SONG

Sleep will come with the stars in the
sky.

Memories of pleasure and pain will fly.
Sleep, sleep, let yours be sweet,
And all the wonders of dreamland
meet.

(Slowly the fairies go out, humming. Then it is seen that the children are fast asleep in each other's arms. The prince returns, and seeing that they are asleep, he leans over them.)

PRINCE

Children, children, know we are real,
No matter what the grown-ups say.
Oh children dear, can't you feel
Us dancing while you play?
Sweet dreams, peaceful dreams,
But come again next time.
Life may be what it seems,
And so why not be gay?

(The prince goes out, and as he leaves, a ray of moonlight strikes the tree trunk. Instantly it opens, and the Elf steps forth. He goes toward the children, but stops just outside the circle.)

ELF

Ugh! I couldn't get you,
 But wait until next time.
 Just wait and see what I will do
 With these magic powers of mine!

(A woman's sweet voice is heard approaching. The Elf hears it and looks startled and scared. He scowls at the sleeping children, then hurries back to his tree trunk. It closes, shutting him from view. A pretty young woman appears. When she sees the sleeping children, she goes to them and gathers them up in her arms and holds them close.)

WOMAN

I followed a path along a wall,
 Where lovely flowers grew.
 That little path did tell me all,
 It sent me straight to you.

(As the mother says this, the tree trunk falls to the ground with a loud crash, but as it is an evil unknown to the mother, she does not hear it but bends lovingly over the children.)

CURTAIN

Parable of the Woman and the Flower

FRANCES WIERMAN

There was once a woman who loved flowers above everything. Nightly she dreamed of a garden in which would grow such flowers that all eyes would be drawn to her and she would receive much praise. She planted seeds for roses, which were to climb a trellis; white lilies, scarlet geraniums, delicate ferns, and gentle violets.

But necessity compelled the woman to plant a garden of sturdy vegetables; and then she had no time to care for her flower garden. The few plants in it withered, and the ground became brown and hard.

The woman worked diligently in her vegetable garden; she watered it, she kept it free from insects, she dug the earth around the roots, she trained the tender vines. But always she kept the vision of the flowers she had wished to grow. Often her tears fell warm upon

the earth and helped to water the sturdy plants.

One morning in a dark and sheltered corner of her garden she came upon a wonderful flower. It was more beautiful than any in her dream garden; exquisite in coloring; as graceful as a dream maiden; as delicate as a rose-tipped cloud at dawn. Many came to see the flower and to praise the woman who had grown it.

Then the woman was glad that she had toiled diligently in her vegetable garden, for thus she had prepared the soil for that stray seed which fell and grew to be a rare and wondrous flower.

And is it not true that in doing common tasks well, we are often better prepared to fulfill our desires than if we live only for one selfish ambition?

A Spring Song

LIZZIE GRAHAM

"Oh! come outdoors with me and listen. Hark! Can you hear them? They are shouting and pushing up into the air—can you not hear them yet? Your ears must be too full of city noises to be conscious of the music of nature. They are crowding over yonder on the hillside where it slopes toward the south. At first it was so soft it could scarcely be called a sound—a little tone here, another there, like that which a babe makes when he first wakes in the morning, a gentle coo-o. But now it is louder; it comes from all sides and resembles a paean or hymn of praise, a song of joy because the locked gates have been broken open and the prisoners are free. See the heads appearing and the tendrils thrust forth; the whole hillside is smiling back at the glorious sun.

Listen! The birds are singing songs of rapturous joy; the crisp breeze sways the trees in which are concealed the nests of the songsters behind a screen of dainty green. Can we not sing also, throw up our caps, fling out our arms, and return thanks to the Lord of Light and Life for His gracious goodness?

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and a 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.

We endeavor at all times to live up to the golden rule, "Do unto others as you would that others should do unto you." We do not criticise, granting to others the right to heal with whatever method they may accomplish the greatest good, for we believe that there is good in all and that no school has the right to dictate to another. God alone is the judge, and the results are the witnesses.

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

Hints for Health

AUGUSTA FOSS HEINDEL

A FRIEND who visited Headquarters a short time ago told of a most interesting experience she had had with the doctor who treated her for anemia and a general run-down condition of the system. The doctor advised her to eat plentifully of meat in order to raise the blood pressure. The young woman rebelled against this diet, stating that it was against her religion to eat the flesh of murdered animals. However, she suggested to the doctor that as he had told her she needed more blood, she felt that she had a method by which she could accomplish this which would not necessitate the shedding of blood; that if he would give her just three weeks to try her own method, if at the end of that time she had failed, she would be perfectly willing to accept his advice.

With a queer look on his face the doctor consented. The young woman was most desirous to convince this doctor of the medicinal properties of nature's laboratory products, the fruits and vegetables. So she ate plentifully of

raw ground carrots, beets, and turnips; also of raw spinach, beet tops, lettuce, celery, apples, and all manner of vegetables in their natural state, using as a drink between meals the juice of red grapes. When the three weeks were up, the doctor was surprised at the change in his patient's health, stating that she had gained ten counts. What this means from the medical standpoint is not known to the writer. The patient, however, had gained eleven pounds, and was considered by the doctor to be in normal health.

In the spring of the year all nature is buoyant and full of life. The birds, bees, and animals are filled with the joyous spirit of health. A normal man should also feel this spring animation; the great life wave of the Christ Spirit should give him renewed energy. But, alas, how many are physically able to respond to this spring life wave? The average man greets this season with a languid, tired feeling. He calls it "spring fever." It comes with a lazy, sleepy, lifeless feeling. His poor body has been

so overloaded with an excess of proteins and denatured food during the winter months that the blood stream is sluggish and incapable of responding to nature as the sap of the trees and plants does. The human life stream is tired and sluggish.

Man should take this tired, sleepy feeling in the spring as a danger signal indicating that he is not in a normal, healthy condition, and he should at once set to work to correct this by cutting down his consumption of cereals and eggs, and let the principal part of his meal consist of vegetables. It is advisable to eat the fruit and vegetables at different meals, also raw and boiled

vegetables should never be mixed. When boiling beet tops, mustard greens, or spinach, place them in a dish with just enough water in the bottom to keep them from burning, and allow them to steam for ten minutes. The water which is drained from greens should never be thrown away, but allowed to cool and then be drunk as a beverage. Water in which asparagus is cooked is wonderfully cleansing to the system. When spinach or cooked greens are used as a dish for breakfast, especially when served on buttered toast, they are wonderfully helpful in stimulating a sluggish liver.

New Light on the Abrams Treatment

IN JUNE 1922 at the time that the late Dr. Abrams and his method of treatment by the Electronic Reactions were first beginning to receive considerable publicity, the Homeopathic Association, one of America's conservative medical societies, and the International Hahnemannian Association were in convention in Chicago. During this convention it was decided to appoint a committee of six from the Hahnemannian Association for the purpose of investigating Dr. Abrams' claims. It was expected by those who voted for the appointment of this committee that the investigation would result in showing Abrams to be a complete fraud. However, strange to say, the committee has recently completed its investigations and made a comprehensive report which is very favorable to Abrams and his treatment. We are appending hereto this report, which has been taken from Pearsons' Magazine for January, 1924.

The American Medical Association has been very bitter in its attacks on Abrams, and it is noteworthy that the above committee of eminent doctors of medicine has made a report so com-

pletely at variance with the statements of the American Medical Association. This committee sent two of its members, Dr. Eugene Underhill of the Central Hospital of Philadelphia, and Dr. Guy Beckley Stearns of New York City, head of the Flower Hospital, to San Francisco where they registered for the regular course in Abrams clinic, but instead of staying the usual two weeks they stayed for several months, during which time they made themselves thoroughly familiar with the details of the treatment. Doctors Underhill and Stearns are physicians of the highest standing, and their report is entirely above the suspicion of being partisan in any respect. We submit the report of this committee with the recommendation that our readers give it their careful attention so that they may be authentically informed as to the merits and present status of the Abrams treatment.

REPORT OF THE COMMITTEE

This committee consists of Dr. Eugene Underhill of Philadelphia; Dr. Henry Becker of Toronto; Dr. Harry B. Baker of Richmond; Dr. Benjamin C. Woodbury Jr. of Boston; Dr. Harvey Farrington of Chicago, and Dr. Guy Beckley

Stearns of New York City, chairman. Of this committee Drs. Baker and Becker had already attended Abrams' clinic and experimented with the methods, and Dr. Woodbury was familiar with the theories, as he had previously visited the clinic. Drs. Underhill and Stearns went to San Francisco and during a considerable period of time were in daily attendance in the clinics. While there, with other interested physicians, they engaged in outside experiments to determine if there was any relation between the reactions of Abrams and the curative remedy.

Mindful of its duty as a committee, all of its members who have done actual experimenting have kept in constant touch with one another by letter and have met in conference, in part or as a whole, several times. In this way each man's experiments have been checked up by all the others.

The Controversies

Also this committee has been kept informed regarding the controversies which have found expression in various public prints. Much of the literature in favor of the methods has been highly colored. Some of it obviously commercial. Notable exceptions are the articles by William E. Boyd, M. D., of Glasgow, describing experiments which he had conducted; the book by William F. Hudgings, an exponent and simplifier of the Einstein Theory; and the report of T. Proctor Hall, M. D., to the British Columbia Academy of Science.

On the other hand, in the condemnatory articles beginning with the editorials and pamphlets of the *American Medical Association Journal* and continuing through the articles in *Hearst's International* and in the *Dearborn Independent*, we have not found any statement which was of value for determining the basic facts. They are highly prejudiced and condemn without evidence.

When this committee began its work, the conservative part of the profession had already become prejudiced against a fair investigation; partly from a natural

antipathy to new methods which in any way appear revolutionary in character, but no doubt largely from the fact that the kind of publicity resorted to had tended to throw discredit upon the methods whilst attracting a horde of opportunists who were concerned only with personal benefits. This created an embarrassing situation for the members of the committee, but we determined not to allow this circumstance to hinder us in ascertaining and presenting the basic facts to this association.

Original Committee Augmented

The original committee has been augmented by associates who have joined in the experimental and practical work. Associated with Dr. Baker have been Dr. C. W. Tabor and Dr. John M. G. Ryland; with Dr. Becker, his daughter, Dr. Beatrice Becker; with Dr. Underhill, his son, Dr. Eugene Underhill Jr., and George Yale Wilson, electrical engineer; with Dr. Stearns, Dr. W. J. S. Powers, Dr. M. Eltinge Gore, Dr. J. W. Waffensmith, and Herbert Morris Pilkington, electrical expert and technician.

Dr. Abrams' claims may be summed up as follows:

1.—All substances give off radiant energy.

2.—The energy from the blood of an individual represents all the attributes of that individual, including his disease processes.

3.—Each disease and attribute gives off its own particular kind of energy.

4.—These energies can be transmitted by metallic conductors, can be differentiated from each other by means of coils of wire having different degrees of resistance, and the potentiality of each energy can be estimated by arbitrary units of measurements.

5.—Each of these energies, when conducted to a living human subject, causes definite reactions that identify the energy.

6.—The reactions have to do with slight changes in the tone of some of the hollow organs of the body, or at least a change that can be detected by delicate

percussion, by rubbing the superimposed surface of the body with a glass or hard rubber rod, by a difference of texture of skin as detected by the fingers, and at times by a change in color of the skin over the organs in which the reaction takes place.

7.—These energies are of a vibratory character, and each disease has its own particular vibration.

8.—Certain drugs have a similar vibration to certain diseases, and therefore those drugs have a destructive action on the diseases to which they correspond, in accord with well known physical laws.

9.—An instrument called the Oscilloclast has been devised by Abrams, and it is claimed by him that this apparatus develops a form of energy having a range of vibratory rates similar to the range of rates inherent in the diseases of the body. There is but one way to deal with these claims, namely, personal examination and experimentation.

This committee began by investigating the possibility of obtaining the reactions. In presenting the results we simply submit the facts without entering into any of the controversies regarding the explanation of the facts.

How to Elicit the Reactions

The experimenter should have a subject, the healthier the better. It is best to make the first experiment by eliciting the subject's own reactions. To do this the subject should face east or west, preferably west, because the magnetic or some other directional currents interfere with the reactions when the subject is oriented in any but the east or west position. Also the room must be in subdued light, the darker the better for a perfect demonstration, although good results can be obtained in a room in daylight with the ordinary gray blinds drawn. Light energy apparently is strong enough to inhibit the reactions. Apparently static influences retard or prevent the reactions, therefore the subject should also be grounded, although the latter is not always essential. Odors and colors also will modify or inhibit them. The subject, properly grounded

and oriented, should now stand with arms extended a little from the body and the fingers straight and spread apart. If he brings his hands together, or turns his hands in so that the fingers touch the body, or clenches his hands so that the finger tips point back into the palms, the reactions are dissipated. If anyone else touches the subject so as to short-circuit the two sides of the body, the reactions at once disappear.

Having fulfilled all the necessary conditions of the experiment so far as the subject is concerned, the experimenter now sits in front of the subject, and he, also, should be grounded so as to be in static equilibrium with the subject.

Now begin gently percussing on the abdomen to the left of the navel and below it, working upon the abdomen until a change of note is observed. With a pencil mark the spot. Do it two or three times until certain of the location of the change of note. Now turn the subject at right angles, that is, facing north or south, and percuss in the same way, and the point of change of note will be found to have changed its position up or down, depending on the condition of the subject. A colored light thrown on the abdomen will change the location of the percussion note. Different medicinal substances held in the hand will do the same.

Instead of percussion a glass or vulcanite rod can be used. The rod should be firmly rubbed over the area of the abdomen where the reaction occurs, always with an even pressure, and a light sense of resistance is noted almost as though the rod were sticking to the skin. Moisture or fat on the skin will cause the same sensation. To test whether a reaction has occurred, short-circuit the subject by placing two finger tips, one on either side of the median line of his body, and if the sensation of resistance of the rod is caused by reaction, there is immediately a letting go, the rod slipping off. If it is due to other causes, the sticking sensation remains.

(To be continued)

Vegetarian Menus

—BREAKFAST—

Fresh Strawberries
Cracked Wheat
Waffles and Honey
Cereal Coffee or Milk

—DINNER—

Potato Soup
Asparagus on Toast
Beets
Entire Wheat Bread, Milk

—SUPPER—

Potato and Dandelion Salad
Plain Layer Cake
Rye Bread
Milk

Recipes

Cracked Wheat

Soak over night in the dishes in which it is to be served, one-eighth cup of coarsely cracked wheat well covered with fresh milk. When eating, sweeten with honey if desired.

Waffles

Make a batter with one quart of flour, one quart of sour milk, two eggs (whites beaten separately), three tablespoons melted butter, one teaspoon soda, one-half teaspoon salt. Bake in hot, well buttered waffle iron. When well browned, turn the iron to brown the other side. Serve with honey or maple syrup.

Potato Soup

Cut up and boil till tender three or four large potatoes, a small onion, and a handful of celery leaves (or use onion and celery salt for flavoring). Put through a soup strainer. Season with one tablespoon of butter or oil and a little salt. Add milk with a little cream.

Beets

Boil till tender fresh young beets. Peel and serve whole or sliced, without seasoning.

Potato and Dandelion Salad

Slice cold boiled potatoes (the solid, gummy kind preferred), and add an equal quantity of dandelion leaves cut in short pieces, also an onion sliced thin or cut fine. Add any good cooked dressing, and serve with slices of hard boiled egg over the top. This is very healthful and appetizing.

Plain Layer Cake

Cream three tablespoons of butter, add one cup sugar, break in two unbeaten eggs, then beat all together until

light. Put two cups of sifted flour in sieve with two level teaspoons of baking powder and add this to the batter alternately with one-half cup of milk or water. Bake in two layers. For filling mash two ripe peaches with one tablespoon of lemon juice, and gradually add confectioner's sugar to make a thick paste. Beat well for several minutes. Spread when cake is cool.

Correspondence Courses in Astrology and the Rosicrucian Philosophy

Astrology: To us astrology is a phase of religion. We teach it to others on condition that they will not prostitute it for gain. There are two courses in astrology, the Junior and the Senior.

Rosicrucian Philosophy: We have a Preliminary Course in this of twelve lessons, using the *Cosmo-Conception* as textbook. The completion of this course admits the student to the Regular Student Course, which consists of a monthly lesson and letter by Mrs. Max Heindel, devoted to a study of the practical aspects of the Philosophy.

If you wish to be admitted to any of these courses, address,

The Rosicrucian Fellowship,
Oceanside, California.

Rosicrucian Emblem Pins

We have had a supply of these pins made in Roman gold and enamel, showing the cross, the star, and the seven roses. They are very attractive and are suitable to be worn by either men or women. Price 75 cents, postpaid.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

March 18, 1924.

The Rosicrucian Fellowship,
Dear Friends and the Invisible Helpers:

I wish to thank you for the almost immediate healing of my hemorrhoids after asking your help about six weeks ago.

That night as soon as I had finished my nightly retrospection, a soothing, uplifting influence surrounded me, and I could feel the healing process going on. Next day I was free from pain; then the next night the same influence surrounded me and lifted me out of my body, and friendly hands led me away. I went confidently—whither I know not—but on awakening in the morning there was nothing left of the hemorrhoids but only a tiny hard tumor, which gives me no trouble but I am hoping it too will go.

Yours so thankfully,

—W. E. I.

La Mesa, Calif., Jan. 16, 1924.

Dear Rosicrucian Friends:

New Year's day I spent in bed, and several days I could scarcely prepare food enough for my family to exist on. I had a great deal of pain through head and right side and heart action was very uncertain. January seventh I seemed to go all to pieces; my stomach refused to retain any food. Finally I felt I could not stand any more. I had not been sleeping well for a long time, but the evening of Jan. 10th I went to sleep during prayer and I was in a flood of love and peace.

Some one's hands were working in my body, as though the cover of flesh had been removed, and a voice said: "I do this to make you well." I was not conscious of any sensation at all except the flood of peace. Then the voice said, "You will be well."

I remember no more—but I waked up the next morning refreshed from a good sleep without pain and feeling sur-

rounded by a great peace and that I really was well. I am now so much stronger and the feeling of peace continues. My heart action is regular and the other organs seem to be doing their work well.

It is glorious to be feeling so well and I want to be worthy to remain well and in peace. It is with thankfulness and love to God and the Elder Brothers and their Mt. Ecclesia Helpers that I am able to tell you I have been so wonderfully helped.

—A. R. H.

HEALING DATES

May 8—15—21—28
June 4—11—17—24
July 1— 9—15—21—29

Healing meetings are held at Headquarters on the nights when the Moon enters Cardinal Signs in the zodiac. The hour of service is about 6:30 P. M.

If you would like to join in this work, sit down quietly when the clock *in your place of residence* points to the given hour, 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 restoration to health of all who suffer, particularly those who have applied to Headquarters for relief. At the same time visualize the Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

ROSICRUCIAN CHRISTIANITY LECTURES FOR THE BLIND

We have "The Riddle of Life and Death" and "Where Are the Dead?" done in Revised Braille, Grade One and a Half, by one of our members. If you know of a blind person who would like to read one of these books, we will loan it to you for one month.

The rest of the series will be transcribed and made available later.

Echoes From Mt. Ecclesia

A Canadian's Impressions of Headquarters

Including the Easter Services

AGNES COOPER

WORDS are inadequate to describe the beauty and glory of this wonderful place, a "city set on a hill," the home and training school of every true Fellowship student, its doors open wide to all, and the leader and friends with loving hands and smiling faces waiting to meet you in friendly greeting.

In front of the Library is a bed of Egyptian daisies forming a golden star, in the center of which stands a white cross, around which we gathered at sunrise on Easter morning. I arrived on the evening of Good Friday, unfortunately just too late to hear a lecture by Mrs. Heindel on "Parsifal." However, I was in time for the probationers' meeting in the Temple. As you proceed through the grounds, a path winds to the right around a wonderful canyon shaped in such a way as to form a headland, which it seems nature must have purposely built for the Temple.

The Temple itself stands in solitary grandeur with no trees near to hide it as a landmark. On the pinnacle of the white dome is a group of electric lights arranged so as to form a star from whatever direction you look; this is alight every night. I cannot describe my feelings when I first entered this sacred building. The realization of my dream of many months almost overpowered me. The beauty and dignity of the interior seemed to be the reflection of the spiritual purpose which it was designed to accomplish. Beyond this I can say no more, only that one has not been here very long before there is a great love and reverence for the place as for no other spot on earth.

Daily morning and evening prayer are held in the Pro-Ecclesia, which is a source of spiritual inspiration and a wonderfully harmonizing influence upon the community, which consists of a particularly generous and interesting group of people and dear Mrs. Heindel, the big-hearted mother that she is, who radiates graciousness and sympathy upon every one. The evening before Easter there was a healing concert held in the big dining room by Madame D'Artell of Long Beach, who gave instrumental and vocal selections, explaining the healing nature of the different melodies, their color and key, and their relation to the respective signs of the zodiac. It was indeed a great pleasure and privilege to hear it.

On Easter morning the bell called us to rise at 4:30 A. M., and at 5:10 a large crowd of residents and visitors gathered around the golden star of daisies and the white cross. Madam D'Artell sang, "Eastertide," after which Mrs. Heindel addressed the friends, her appropriate remarks carrying with them encouragement and hope. The peace and stillness of the early hour lent their effect to the hymn, "He is Risen," coming from the hearts of the worshipers as they proceeded to the Pro-Ecclesia for the conclusion of the service.

At 11 A. M. Dr. Franziska Lash gave an Easter address from the subject, "He is Risen," in which she described simply and impressively the Rosierucian conception of Easter. Mrs. V. Baskett sang beautifully, "Angels Roll the Rock Away." The usual devotional service was held in the evening.

Chats With the Editor

THE EDITOR will not take up too much of the readers' time this month, as our friend, Mrs. Cooper, has told you about the Easter program. But she has not told you how crowded we were. The little Pro-Ecclesia was too small for the early morning crowd, and some were compelled to stand outside the door.

Mt. Ecclesia is sadly in need of an assembly hall with classrooms. The present classroom, which is also used for a library and lecture room, is at times too crowded. Headquarters might be compared to the boy who is constantly outgrowing his trousers. The mother is unable to supply him with new ones. (Oh my, this husky youngster is at times so uncomfortable, but he is not hindered in his growth, for the mother puts patches wherever there is a break and changes the buttons to give more room.) We frequently have to carry the chairs from the dining room to the chapel or to the classroom and back again to accommodate the crowds. But the workers are doing all this extra service so lovingly and willingly. The spirit of love and service is so strong that visitors are desirous of coming again.

The writer is at her old habit again of telling people of the perfection of her child, Mt. Ecclesia. Truly this is her child and that of Max Heindel, whose loving co-operation is still being exercised in its behalf. We have both put our all into it; money, time, and strength have been sacrificed that this love child should grow to be a radiating center of spiritual power, and Max Heindel is still as actively working to give it his spiritual support as if he were present in the body.

The Editor will leave Mt. Ecclesia on the morning of the 14th of May, and will stop over in Los Angeles to deliver one lecture at the *Church of the People* on Wednesday evening, May 14th. Early the next morning her party of four will

start for San Francisco. The Editor invites all of her readers to take this journey with her—in spirit. She is going to tell you all about it as she goes, describing the scenery and her experiences on her first lecture tour. Heretofore she has been tied to Mt. Ecclesia and the pioneer work of Headquarters. But this child, Mt. Ecclesia, has now reached the age of puberty—fourteen and a half years—and its mother feels that she can leave it in the care of others for two months.

We append the dates of her lectures and the halls in which they will be held, hoping that our students in these sections of the country will come and bring their friends.

All Lectures Begin at 8 P. M.

San Francisco, Calif.—Native Sons' Building, 414 Mason Building:

Wed., May 21st.—Shasta Hall.

Thurs., May 22nd.—Yosemite Hall.

Fri., May 23rd.—Yosemite Hall.

Sat., May 24th.—Yosemite Hall.

Oakland, Calif., Corinthian Hall, Pacific Building, W. O. W., Cor. 16th and Jefferson Sts.—Sunday, May 25th.

Berkeley, Calif., 2097 Alston way, Cor. Shattuck Ave.—Monday, May 26th.

Sacramento, Calif., Tuesday Club House, North Hall, 28th & L Sts.:

Thurs., May 29th. Fri., May 30th.

Sat., May 31st. Sun., June 1st.

Portland, Ore., Auditorium Hall, Public Library:

Thurs., June 5th. Fri., June 6th.

Sat., June 7th. Sun., June 8th.

Seattle, Wash., Masonic Club Room, Arcade Building:

Wed., June 11th. Thurs., June 12th

Fri., June 13th. Sun., June 15th.

Victoria, B. C., Chamber of Commerce, Arcade Building:

Mon., June 16th. Tues., June 17th.

Wed., June 18th. Thurs., June 19th

Vancouver, B. C., B. C. Art Gallery, Canadian Exhibit Building, 933 Granville St.

Sun., June 22nd. Mon., June 23rd.

Tues., June 24th. Wed., June 25th.