

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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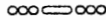
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**The Rosicrucian Fellowship,
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Current Topics

From the Rosicrucian Hiearpoint

BY JOSEPH DARROW



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

To Work or Not to Work

RADICALS are multiplying by the thousands. They are called radicals at the present time, but later when some of their ideas have been worked over and investigated and assimilated by the rank and file of the people, they will be called conservatives. This transformation of radicals into conservatives in popular opinion is one that has been going on since the beginning of time. Many of the pioneers of the past who have brought to humanity new inventions, new systems, and new means of producing the things which add to human welfare and happiness have been regarded as eccentrics and people whose mentality might bear investigation. Nevertheless such of their ideas as had permanent value survived, and became the basis of new and improved conditions.

The present age is no exception to the general rule. In reality the present age is a much more rapid one in the production of pioneers along new lines than any preceding age. Due to the swift advance of science in the past seventy-

five years, and particularly in the last twenty-five, people in general are rapidly approaching the point where they are convinced that nothing is impossible. The old mental attitude of skepticism about new things is passing.

Foremost among the pioneers of this ultra-rapid age stands Henry Ford. Some people tell us that this is the Aquarian Age. The Rosicrucians state that it is preliminary to the Aquarian Age. But regardless of this question Henry Ford is certainly an Aquarian pioneer. So far as our observation goes he is the most advanced Aquarian pioneer of the present time. Humanitarianism is one of the most pronounced characteristics of the real Aquarian. We have geniuses who have produced more inventions and devised more intricate mechanisms by far than Mr. Ford has.

Among such we might mention Thomas Edison. But Henry Ford specializes in the humanitarian qualities. Edison's inventions have been a wonderful boon to humanity, and have greatly improved the living conditions of the average individual by providing him with instruments and devices that add to his comfort and convenience. But Henry Ford strikes deeper than this. He concentrates upon the occupation in which men spend their time.

His first notable innovation from the standpoint of labor was the establishing of a minimum of five dollars a day for unskilled labor. He has recently come to the front with another extra-

ordinary innovation, namely, the five-day week. He has decided that it will pay and that it will promote industry rather than detract from it. He is in process of establishing it in his shops, and he recently made the following announcement:

“We have decided and will at once put into effect through all the branches of our industries the five-day week. We have already tried it in some plants. Hereafter there will be no more work with us on Saturdays and Sundays.

THE FIVE- DAY WEEK These will be free days, but the men, according to merit, will receive the same pay equivalent as for a full six-day week. A day will continue to be eight hours with no overtime.”

His logic for this departure is stated in a recent issue of *The Literary Digest*, quoting the following from the *New York American*:

“The more leisure well paid workmen get, the greater become their wants. Those wants soon become needs. Well managed business pays high wages and sells at low prices. Its workmen have the leisure to enjoy life and the wherewithal to finance that enjoyment.

“The industry of this country could not long exist if factories generally went back to the ten-hour day, because the people would not have the leisure, the desire, or the means to consume the goods produced. For instance, a workman would have little use for an automobile if he had to be in the shops from dawn until dusk. And that would react in countless directions, for the automobile, by enabling people to get about quickly and easily, gives them a chance to find out what is going on in the world—which leads them to a larger life that requires more food, more and better goods, more books, more music—more

happiness. The benefits of travel are not confined to expensive foreign trips. There is more to learn in this country than abroad. Just as the eight-hour day opened our way to prosperity in America, so the five-day week will open our way to a still greater prosperity.”

There is no doubt that Mr. Ford is correct. When people are slaves to their work to such an extent that they are tired out at the end of the day, there is no possibility of cultural development. Mr. Ford’s idea is that the men will produce fully as much in five days as they have previously in six, because they will speed up. On this supposition he feels that he can afford to give them the same wages for five days’ work that he previously gave for six. As to just how this will work out will be interesting to watch.

Every individual has within him the creative instinct, which is the urge of the Spirit. This must find expression in some way. If it does not find it in productive work, then it will find

THE CREATIVE INSTINCT it in unproductive activity of some sort. Idleness is a breeder of crime. Therefore if the new system of

reducing working hours is to be a success, the workers must be helped and stimulated to utilize their greater leisure in cultural and educational ways—not merely for the attending of more “movies” or ball games. Educational facilities will have to be increased to provide for the new conditions. Saturday high schools would be an excellent institution to utilize the extra time available—high schools in which science, art, economics, and philosophy might be studied, as well as their practical application to the mechanical arts.

Work has always been a bugbear to a large percentage of the people. It is regarded as a necessary evil by those who

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do not realize its own intrinsic value. But work ceases to be a bugbear when it is so devised as to exercise the creative instinct of the Spirit. Then it becomes the keenest pleasure, because one is creating something which did not exist before. Creation is essentially a function of spirit. The Sons of Cain are the creators. They must and will use their creative powers. Laziness is only a temporary phenomenon which appears when an ego has not learned that creative work is more enjoyable than sensual pleasure. Unfortunately a large percentage of the egos of our civilization have only partially learned this fact. A very large part of them are still worshipping sensual pleasure. Pleasure beyond a certain point is counter-clockwise in its vibration instead of clockwise, the latter direction being positive, the former negative. When one carries

COUNTER-
CLOCKWISE
VIBRATION

pleasure to such a degree that his prevailing direction of vibration is counter-clockwise, then laziness manifests and he ceases to

obtain the joy of creative effort. Then all sorts of vices follow, ending with crime, criminals, and crime waves.

There are two principal objects to be accomplished by work. The first is the development of the vehicles or bodies of the worker. Man has a sevenfold constitution, that is, a physical body, an etheric body, a desire body, a mental body, and the threefold spirit or ego. The four lower bodies require development in order that they may be brought under the domination of the ego, and become an efficient instrument with which to promote its general welfare and enjoyment of life. The joy in the possession

of a smoothly working vehicle is far in excess of any sensual enjoyment. This may even be seen in mechanical things. Who among us is not capable of getting a thrill out of a perfect piece of mechanism like a high grade automobile that works smoothly and noiselessly in all its parts for the production of speed on a large scale. Who does not get superlative enjoyment or satisfaction from a keen, smoothly working mind, which is capable of grasping a large number of

PERFECT facts, correlating them, and
MECHANISMS manipulating them for
the accomplishment of a

definite object. All this is

the work of evolution, namely, the development of our vehicles and then the dedication of them to the service of and cooperation with the Great Plan.

The second object of work is the helping of the lower life waves forward in their evolution, that is, the animal, vegetable, and mineral kingdoms, all of which are ensouled by spiritual egos similar to those of the human life wave. Our work with these kingdoms, caring for them and helping them to propagate and improve their species, assists the egos ensouling them to progress in their development and approach the point where they may enter the human stage.

Work is the highest function of man. When examined in the light of occult philosophy it is clearly seen to be such. Therefore the question whether to work or not to work is very definitely settled in the affirmative for the occult student. And such men as Henry Ford are helping to make the practical details of work pleasant and satisfactory to all who come within the sphere of their influence.

The Mystic Light

The Rosicrucian Fellowship

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

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

To the Passing Year

BY EVA E. AMES

Shake hands, Old Year, and call it
square;
We'll bear no malice, you or I.
Each meant to play the other fair
And true, I hope, as time flew by.

My failures and mistakes you knew,
But judged me kindly just the same.
And if the victories were few,
No sordid motive you could claim.

Through open harbor, wide and fair,
The New Year glides out to the sea;
With snow-white sails and beauty rare,
She starts upon her voyage—free!

The storm at times will sweep her bow,
And clouds obscure her joyous sky,
For human life means that—and now
Old Year! old friend! good-bye! good-
bye!

Symbols of Ancient and Modern Initiation

BY MAX HEINDEL

(Continued from December)

AND THAT IS the attitude of everyone who develops within him the budding rod of Aaron. Though he may turn this spiritual faculty to good account in order to provide bread for a multitude, he would never think of turning a single stone to bread *for himself* that his hunger might be appeased. Though he were nailed to the cross to die, he would not free him-

self by spiritual power which he had readily exercised to save others from the grave. Though he were reviled every day of his life as a fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without the shadow of a doubt that he was regenerate or heaven-born. This was the attitude of Christ Jesus, and it has been and is imitated by everyone who is a Christ-in-the-making.

PART V

The Sacred Shekinah Glory

The Western Room of the Tabernacle was as dark as the heavens are at the time when the lesser light, the moon, is in the western portion of the sky at eventide with the sun; that is to say, at the New Moon, which begins a new cycle in a new sign of the Zodiac. In the westernmost part of this darkened sanctuary stood the Ark of the Covenant, with the Cherubim hovering above, and also the fiery Shekinah Glory, out of which the Father of Light communed with His worshipers, but which to the physical vision was invisible and therefore dark.

We do not usually realize that the whole world is afire, that fire is in the water, that it burns continually in plant, animal, and man; yes, there is nothing in the world that is not ensouled by fire. The reason why we do not perceive this more clearly is because we cannot dissociate fire and flame. But as a matter of fact, *fire* bears the same relation to *flame* as *spirit* does to the *body*; it is the unseen but potent power of manifestation. In other words, the true fire is dark, invisible to the physical sight. *It is only clothed in flame when consuming physical matter.* Consider, for illustration, how fire leaps out of the flint when struck, and how a gas flame has the darkened core beneath the light-giving portion; also how a wire may carry electricity and be perfectly cold, yet it will emit a flame under certain conditions.

At this point it may be expedient to mark the difference between the Tabernacle in the Wilderness, Solomon's Temple, and the later temple built by Herod. There is a very vital difference. Both the *miraculously enkindled fire* on the brazen altar in the eastern part of the Tabernacle and the invisible *Shekinah Glory* in the distant western part of the sanctuary were also present in Solomon's Temple. These were thus sanctuaries in a sense not equaled by the

temple built by Herod. The latter was, nevertheless, in a sense the most glorious of the three, for *it was graced by the bodily presence of our Lord, Christ Jesus, in whom dwelt the God-head.* Christ made the first self-sacrifice, thereby abrogating the sacrifice of animals, and finally at the consummation of His work in the visible world *rent the veil* and opened a way into the Holy of Holies, not only for the favored few, the priests and Levites, but that WHOSOEVER WILL may come and serve the Deity whom we know as our Father. Having fulfilled the law and the prophets Christ has done away with the *outward* sanctuary, and from henceforth the altar of burnt offerings must be set up *within* the heart to atone for wrong-doing; the golden candlestick must be lighted *within* the heart to guide us upon our way, as the Christ *within*, the Shekinah Glory of the Father, must dwell *within the* sacred precincts of our own God consciousness.

The Shadow of the Cross.

Paul in his letter to the Hebrews gives a description of the Tabernacle and much information about the customs used there which it would benefit the student to know. Among other things note that he calls the Tabernacle "a shadow of good things to come." There is in this ancient Mystery Temple a promise given which has not yet been fulfilled, a promise that holds good today just as well as upon the day it was given. If we visualize in our mind the arrangement of things inside the Tabernacle, we shall readily see the shadow of the Cross. Commencing at the eastern gate there was the *altar of burnt offerings*; a little further along the path to the Tabernacle itself we find the *laver of consecration*, the molten sea, in which the priests washed. Then upon entering the East Room of the Temple we find an article of furniture, *the golden candlestick*, at the *extreme left*, and *the table of shewbread* at the *extreme right*, the two forming a cross with the path we have been pur-

suing toward and within the Tabernacle. In the center in front of the second veil we find the *altar of incense*, which forms the center of the cross, while the Ark placed in the westernmost part of the West Room, the Holy of Holies, gives the short or upper limb of the cross. In this manner the symbol of spiritual unfoldment which is our particular ideal today was shadowed forth in the ancient Mystery Temple, and that consummation which is attained at the end of the cross, the achievement of getting the law *within* as it was within the Ark itself, is the one that we must all concern ourselves with at the present time. The light that shines over the Mercy Seat in the Holy of Holies at the head of the cross, at the end of the path in this world, is a light or reflection from the invisible world into which the candidate seeks to enter when all the world has grown dark and black about him. Only when we have attained to that stage where we perceive the spiritual light that beckons us on, the light that floats over the Ark, only when we stand in the shadow of the cross, can we really know the meaning, the object, and the goal of life.

At present we may take the opportunities which are offered and perform service more or less efficiently, but it is only when we have by that service evolved the spiritual light *within* ourselves, which is the *soul body*, and when we have thus gained admission to the West Room, called the Hall of Liberation, that we can really perceive and understand why we are in the world, and what we need in order to make ourselves properly useful. We may not remain, however, when access has been gained. The High Priest was only allowed to enter *once a year*; there was a very long interval of time between these glimpses of the real purpose of existence. In the times between it was necessary for the High Priest to go out and function among his brethren, humanity, and serve them to the very best of his ability, also to sin, because he was not yet perfect, and then re-enter the Holy of Holies

after having made proper amends for his sins.

Similar it is with ourselves at this day. We at times attain glimpses of the things that are in store for us and the things we must do to follow Christ to that place where He went. You remember that He said to His disciples: Ye cannot follow me now, but ye shall follow me later. And so it is with us. We have to look again and again into the darkened temple, the Holy of Holies, before we are really fit to stay there; before we are really fitted to take the last step and leap to the summit of the cross, *the place of the skull*, that point in our heads where the spirit takes its departure when it finally leaves the body, or off and on as an Invisible Helper. That Golgotha is the ultimate of human attainment, and we must be prepared to enter the darkened room many times before we are fitted for the final climax.

The Full Moon as a Factor in Soul Growth

Let us now consider the path of Initiation as symbolically shown in the ancient temples with the Ark, Fire, and Shekinah, and in the later temples where Christ taught. Note first that when man was expelled from the Garden of Eden because he had eaten of the Tree of Knowledge, Cherubim guarded the entrance with a flaming sword. Passages like the following, "Adam *knew* Eve, and she bore Abel"; "Adam *knew* Eve, and she bore Seth"; "Elkanah *knew* Hannah, and she bore Samuel"; also Mary's question to the angel Gabriel, "How shall I conceive seeing that I know not a man?" all show plainly that indulgence of the passions in the creative act was meant by the phrase, "*eating of the Tree of Knowledge.*" When the creative act was performed under inauspicious planetary rays, it was a sin committed against the laws of nature, which brought death and pain into the world, estranged us from our primal guardians, and forced us to roam the wilderness of the world for ages,

At the gate of the mystic Temple of Solomon we find again the Cherubim, but the fiery sword is no longer in their hand; instead they hold a *flower*, a symbol full of mystic meaning. Let us compare man with a flower that we may know the great import and significance of this emblem. Man takes his food by way of the head, whence it goes downward. The plant takes nourishment through the root and forces it *upward*. Man is passionate in love, and he turns the generative organ *toward the earth* and hides it in shame because of this taint of passion. The plant knows no passion, fertilization is accomplished in the most pure and chaste manner imaginable, therefore it projects its generative organ, the flower, *toward the sun*, a thing of beauty which delights all who behold it. Passionate fallen man exhales the *deadly carbon dioxide*; the chaste flower inhales this poison, transmutes it, and gives it back pure, sweet, and scented, a fragrant elixir of life.

This was the mystery of the Grail Cup; this is the emblematic significance of the Cup of Communion, which is called "*Kelch*" in German, "*Calix*" in Latin, both names signifying the seed pod of the flower. The Communion Cup with its mystic blood cleansed from the passion incident to generation brings to him who truly drinks thereof eternal life, and thus it becomes the vehicle of regeneration, of the mystic birth into a higher sphere, a "*foreign country*," where he who has served his apprenticeship in Temple building and has mastered the "arts and crafts" of this world may learn higher things.

The symbol of the Cherubim with the open flower placed upon the door of Solomon's Temple delivers the message to the aspirant that *purity is the key* by which alone he can hope to unlock the gate to God; or as Christ expressed it, "Blessed are the pure in heart for they shall see God." The flesh must be consumed on the altar of self-sacrifice, and the soul must be washed in the laver of consecration to the higher life ere it may approach the Temple door. When

"naked," "poor," and "blinded," by tears of contrition it gropes in darkness, seeking the Temple door, it shall find entrance to the Hall of Service, the East Room of the Tabernacle, which is ablaze with light from the seven-branched candlestick, emblematic of the luminosity of the Full Moon, the moon changing in cycles of seven days. In this Hall of Service the aspirant is taught to weave the luminous vesture of flame which Paul called "*soma psuehicon*," or soul body (1st Cor., 15:44), from the *aroma* of the shewbread.

When we speak of *soul body* we mean exactly what we say, and this vehicle is in nowise to be confused with the soul that permeates it. The Invisible Helper who uses it on soul flights knows it to be as real and tangible as the dense body of flesh and blood. But within that "golden wedding garment" there is an *intangible something* cognized by the spirit in introspection. It is unnamable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle which it fills—yes, and more so. It is not life, love, beauty, wisdom, nor can any other human concept convey an idea of what it is, for it is the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well.

To this inner something Christ referred when He said: No man cometh to me except my Father draw him. Just as the true fire is hidden in the flame that encloses it, so that unnamable intangible something hides in the soul body and burns up the frankincense extracted from the shewbread; thus it lights the fire which makes the soul body luminous. And the *aroma of loving service to others* penetrates the veil as a sweet savor to God, who dwells in the Shekinah Glory similarly created above the Ark in the innermost sanctuary, the Holy of Holies.

Making Life's Adjustments

BY KASINA

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LIFE OFFERS us many strange experiences. The scenes are constantly being shifted, bringing upon the stage of action new actors, or familiar ones in new roles, and some pass on and are seen no more.

We live in a world of change, of unsettlement and uncertainty, so far as material things are concerned. The circumstances of no two days are exactly the same. Even the life that seems dull and gray with monotonous routine finds that each day has its own peculiar mood of difficulty or sunshine.

The tools with which we have skillfully done our work, in time wear out and need repairing, or the substitution of better ones is required. Advancing science and new inventions offer quicker and more skillful ways of doing old tasks.

The homes we build are destroyed by fire or tornado or earthquake; the money we lay up for a rainy day is swept away in a bank failure. Even our friends come and go. Our loved ones change in their attitude or are separated from us. Indeed, our own moods and emotions change. That over which we wept bitter tears a year ago, we smile over today. The temptation that threatened to undermine all our moral foundations has lost its power to move us. The overwhelming love that swept us from our bearings dies out, and we no longer wonder that we cannot count on the stability of material things, for we even doubt if we can depend upon ourselves.

As we experience these changes in our own lives, or in the lives of others, we cry out: "Can we count on nothing?" Yes, the soul endures. All else is transient, and is to be used only to minister to the enrichment of the soul. Once accepted this truth, and our attitude toward

the vicissitudes of life changes. We are no longer frightened by what happens to us. Our one concern is to so adjust ourselves to these changes as to grow soul stuff out of them.

Business houses are ever alert to take advantage of changing conditions. They "size up the situation" and devise plans to make the most of it. They recognize changing circumstances as a challenge to bigger and better things rather than a cause for discouragement. Least of all do they waste energy and dissipate interest and enthusiasm in idly bemoaning the fact that things are not as they used to be. And so we, who are concerned with the bigger business of building character, may see and claim in every new condition a new opportunity for advancement and growth, for learning needed lessons, for rounding out and perfecting character. We take a step on the upward way once we recognize this fundamental law of life and study how best to make life's adjustments.

What are some of the conditions which call for adjustment?

There is the financial unsettlement of money losses or money gains which come in some degree to most of us. We build a home, establish a bank account, till a farm, or organize a business only perhaps to find it swept away by storm or earthquake or fire, or the carelessness and dishonesty of another. We either go down in the storm or we adjust. It helps us to know that the destruction of the things which we have builded may mean our opportunity for the upbuilding of the thing which is eternal. "The tidal wave and the trembling mountain are themselves making the city of God, which is built up of undaunted souls schooled in disaster." Unexpected financial gain is equally a time of unsettlement; either a slow or a sudden increase in wealth makes possible a new order of

living, brings with it its own peculiar temptations and privileges, and presents the need of adjustments.

Home unsettlement is another condition calling for adjustment. It may be for a long time we are moved from place to place, longing for a "home" in its fullest meaning, yet buffeted about with a sense of unrest and persistent nostalgia. Or perhaps for some it may be that they are facing the breaking up of the old home—the family home so dear through all the years of childhood and youth, a home fragrant with tender, beautiful memories. Again, it is the young couple building together the new home that is the outward evidence of their united lives. In one way or another we are at times forced out into new living conditions, and are face to face with the need of making adjustments.

There is the loss of those who are dear to us through love and friendship, or, rather, the separation from them, for we can never lose those we have truly loved. But sometimes their physical presence is taken from us through change in their circumstances or in ours, or through death, or it may even be through a misunderstanding, or through those strange calls which sometimes lead the heart of a loved one to the shrine of another; the causes are various that take from us the presence of those we love and whom we fain would keep close to us. When the parting of the way comes we are meeting the call for adjustment.

Our work in the world is another condition which emphasizes the need of adjustment. We meet this in varying form. For some it comes through difficulty in finding their right place of work. We try this and that, and miss the joy of discovering the work into which we can put our whole heart. Such a seeking is always a time of restlessness and often of discontent until we learn how to make adjustment to the place in which we are, which is sometimes all that is necessary to prepare us for the work we are called to do. Or, it may be, we find the work

which we feel is ours, but have to do it under trying conditions. We may be held to time-clock hours, or find ourselves associated with persons who discourage our best efforts, or who, through their envy or jealousy or even their misrepresentations, make it hard for us to work cheerfully. Then, there is the loss of work which is likely to come from a variety of causes, and there is also the promotion which makes possible the entering into a larger field of service, any of which circumstances brings us face to face with the need of adjustment.

A soul-testing temptation is among the most trying of conditions, presenting itself in various forms and with the tempter's subtle excuses for yielding and his plausible promises that can never be fulfilled. To know how to make adjustment wisely is all-important.

Again, we find ourselves associated in home or business life with those who misunderstand us, accuse us of wrong motives, criticize all we do, who retard our freedom and otherwise create a trying and difficult atmosphere. Or there is the more dangerous condition of being thrown with those who lavish compliments upon us and feed us with unwholesome adoration, always making us "feel good" with flattering remarks which minister to our self-vanity and lessen our moral caliber.

Still another time of adjustment is that which is forced upon us through the gaining of new knowledge. Through study and the practical application of truths gained we prepare ourselves for new light, which often breaks in upon us with startling suddenness, giving us an entirely new perspective of life, changing our sense of values, enlarging our thought horizon, undermining old ideas and putting before us new ideals which challenge us to dare to live up to them.

A great love experience may come into our life, so completely revolutionizing it that it can never again be the same. Through it comes new understanding of life itself, of love, and of our place in

the great scheme of things. Former foundations are swept away; we are in a new world, with new laws and new powers and new temptations and new responsibilities. Adjustment is necessary if we are to drink of love's sweetest nectar and yet hold true to the highest and best that we know.

A religious experience is one of the deepest that can come to the human soul, and in proportion to its depth and beauty it calls for new ways of thinking and feeling and living. Some pass through the trying experience of unsettlement and undermining of faith. In childhood they have been taught certain interpretations of the Bible, and accepted them without question on the authority of their teacher. Later they find that some of the things they had been taught fail to meet the test of experience and larger knowledge, and their faith begins to be transmuted into doubt. Some pass through the experience familiarly known as "conversion." The seeking soul comes to a place of definite decision; there is a flood of light and a decisive turning away from a life of selfish indulgence to a life of loving service. New motives, new ideals, new purposes, new ways of living, present themselves. In any one or all of these experiences, as well as in the commonplace experiences of everydayness, we are called upon to adjust.

Making adjustments thus becomes an important phase of life. It is a law underlying all changes. Much of the wear and tear and fret and worry of life is caused by failure to make adjustment. How, then, shall we make our adjustments so as to eliminate loss of time and vitality and moral stamina, and in such way as to make them minister to life's progress?

Certain it is that making adjustment is not supinely submitting to a difficult situation, nor running away from a temptation, nor lazily indulging in ease and luxury. Whether the changed condition which calls for adjustment be for better or for worse, it demands alert, conscious, intelligent harmonizing if we

are to make the situation more nearly approach the ideal and draw from it all the lessons it has to teach.

Every changing condition is an opportunity—an opportunity to go forward, to learn new lessons, to round out character. All depends upon our power of right adjustment.

Of first importance is to make adjustments *quickly*. One who had much wisdom of the mystic truths concerning the inner life said: "It is hard for thee to kick against the pricks." And we, too, will find it so. Once we face the need of adjustment, the more quickly we make it, the greater the riches which the new condition will yield to us. Accept the new condition quickly; keep silent about any of the unpleasantnesses connected with it; do not question or discuss the wisdom of an all-loving, all-wise Father in permitting the conditions; refrain from pride and boastfulness if the new circumstance be one of advantage; begin at once to act as if it were exactly the right condition for you for the time being, and from it you will draw strength and power and be enabled to use it for your own progress as well as for the blessing of others.

Again, make adjustments *willingly*. Usually there is no choice about them; we are forced to make them to some degree whether we desire to do so or not; but we cull from them new power if we add to the divine will our own free will. To harmonize at once is to create a center which draws to itself power and radiates it again in good will to all.

And, finally, make adjustments *gladly*. To be unhappy about the changes which come is to miss the lesson they seek to teach us. To act quickly and willingly, and to keep a gladness of spirit, will transmute any condition into a power house of blessing.

We are enabled to make adjustment to life's vicissitudes both quickly and willingly and with gladness when we realize that all changing conditions are a part of the plan for our lives, being ruled by divine love and wisdom. They

are our opportunities to advance into a new grade of life's school; our adjustment becomes the "Commencement" or "graduation" exercises, breaking our ties with the old way, opening the door into the larger place of study and service. Nothing merely "happens"; all is in accord with law and order; if there is lack of harmony in our lives, it is not in the working out of the great plan but in our failure to make adjustment to it.

As we make our adjustments quickly and willingly and gladly, we come to know from our own inner experience that all is working together for good. Increased faith, clearer understanding of God's laws, broadened sympathies, deeper peace, new power, larger ability to serve, enriched love, surer insight into our place and part in God's plan—these are the gifts of making life's adjustments.

The Mystery of Fire

BY HELEN FAULKNER

THE FIRE referred to in the title of this article must in no wise be confused with the ordinary fire that is cognized by the outward senses, applied to sense objects, but rather it is the sacred, transcendental Spirit from which the spirit of man has come and to which it must inevitably return.

Fire is always invisible. Sparks and flames are the visible body of the Invisible Fire. The blacker the material consumed, the brighter the visible flame. When sparks and flame disappear to mortal eye, the fire which caused them has become absorbed in the great ocean of Invisible Fire. To the mortal, real fire is always darkness because invisible, the sparks and flame being but a dying out of the *body* that held or confined the fire, just as in the case of man the spirit is as darkness because invisible, the physical body being but the visible, ever dying container of the spirit, which is the only real Light.

To fire, or spirit, the body is darkness, the fire itself not really sensing light outside its body. Man sees only the *body* of fire in the light made, which to fire itself is darkness, fire comprehending light only in what to man is darkness. This is very difficult to understand, for truly spirit is matter inverted, and vice versa. Spirit, being at such a high rate

of vibration, cannot be seen and therefore to man is always darkness; that which is seen as light or fire must be spirit vibrating at a low enough rate to be termed matter, which is the real darkness.

The fire worshipers did not worship fire, light, or the sun as we know them, for these are but the body or shadow of the great unknown God. Had they believed that the visible sun, fire, or light were things for worship, then according to their own words they would have been worshipping the devil. Their claim was that fire was the *last image* of God that was possible to the senses of man.

To one who thinks deeply concerning the invisible world *fire is God*, because it is life and light and that from which all knowable things, both spiritual and material, are evolved and to which all inevitably must return. It is only through light (fire, or a knowledge of things invisible, or God) that we are able to comprehend anything, either visible or invisible. Being that nameless, latent thing within all bodies, only brought to the attention of the senses through a disturbance of the molecules of the body, fire is the great cleanser or purifier. We believe that God is everywhere, and that there is no place where He is not, and the deepest thinkers of

all times have asserted the same thing of fire. As "God loveth whom He chasteneth" (or causes to be purified through sorrow and suffering), so fire in the bursting forth into sparks and flashes and flames is the great Purifier. As one can only become aware of the presence of fire through a displacement (motion) of the atoms of a substance through force of blows, so can one be made sensible of the existence of God only through suffering.

As man is made aware of the activity of fire in the physical body through physical ailments, so also is his mentality purified and refined through mental suffering or the activity of the mental body.

Where fire resides when not in manifestation has been ever a subject of much thought and speculation; yet if fire is God, an Ever-Presence, it is for mankind to become aware of its existence, whether in visible manifestation or not. To the deep student of this very profound subject it is *man* who is absent at intervals in time and space, either in mind or body, rather than fire. As man has God-like properties, one of which is fire, he is aware of the presence of God when that last "great principle" is active within himself. Spiritual fire is the master of mankind and never its servant as man in his ignorance and human needs may think, his reason for so thinking being the action of the visible fire or flame itself, which lends itself to the wants of man and thus appears as a servant.

Robert Flood, a Rosierucian, held that by means of aether (spiritual fire) all the phenomena of magnetism could be explained. Every time we look into fire, we are, as it were, looking into an entirely different world, into which all the matter of the earth is hastening to be consumed eventually, the flame itself being a wall built up between the knowable and the Unknowable. Every time we look into fire, we are looking at the borderland between birth and death, where matter is being refined into spirit.

It is not any wonder that the ancient fire philosophers felt that they saw the shadow of God in fire, as being that which contains all things, even unto the soul of things. Those thinkers saw in fire, of which flame is the symbol, the unknown great and only God, the Purifier of all mankind.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and those things which *are not* (the invisible) to bring to naught things *that are* (the visible)." It was considered wise by the great thinkers of old to withhold the inner knowledge of fire from the general run of mankind, only giving to the godlike the keys which would unlock the doors to wisdom regarding it—for in arousing fire we have revealed the secret, immortal part of nature that had before been hidden from us.

These strange ideas held by the fire worshipers and others must not give one the idea that these people were idolaters, for fire to them was the symbol of a most powerful invisible Deity—a Deity whose activity brought to mankind a cleansing, purifying experience, enabling them to be fit for the more spiritual phases of life. That to reason concerning the Deity was to wander farther away from Him, was another of their claims. One of their greatest disciples has said that human reason in its perfection becomes man's master, masquerading as God, but in reality being the opposite, since it leads one away from spirituality. However, the students of modern times are admonished to accept nothing that does not appeal to their reason, but in this latter case human reason becomes man's servant, that is, the servant of his Higher Self. This is exactly as it should be.

Perhaps we have listened to so much reasoning concerning life, death, and im-

mortality that we have turned away in confusion with a firm conviction that there was "nothing to any of it." This is what is meant by the human reason becoming man's master, leading him away from God. Faith transcends reason, and alone and unaided leads the disciple to immortal fervor, through which the spirit with all its mysteries is brought to view. The faith of the fire worshipers was what brought them to a realization of the invisible things being more powerful than the visible, and that the most powerful thing imaginable was the invisible Fire—God—of which everything visible was but the last manifestation.

Although fire worship was the very earliest form of worship, we find it also among the later forms. Christianity in its many phases as well as the Old Testament teachings, together with Mohammedanism, Buddhism, Confucianism, and many other religions have ever held before the attention of their followers the "Mystery of Fire."

Fire is the element through which God appeared to Moses on Mount Sinai in the flaming bush; the Israelites beheld Him by night in Fire during the march through the wilderness; on the day of Pentecost the Holy Spirit was beheld by the Apostles in the form of a tongue of flame; the leaders of nearly all religious processions carry torches of fire even in the present day.

The Egyptian pyramids were altars of worship. The Egyptians held their worship in the darkness, for they affirmed that material light was the opposite of God, and therefore their idea of God was best expressed in darkness, as only in the dark could Light come. The Zohar, Book of Light, has as its first dogma that the Self-Existent, the Inspiration, which is the darkness of man, is the light of God. The second dogma is that material light, or the foundation of the material world, emanated from God, the Self-Existent.

The Scandinavian sun god Balder, the Egyptian Osiris, Krishna of the

Hindus, Mithra of the Persians, and Fo of the Chinese all manifested at times in fire. The mysteries of the initiations, rites, and ceremonies of all religions, both ancient and modern, are associated with fire, the disciple passing through the various degrees and grades of knowledge being purified by fire as he ascends, until he becomes illuminated himself, and passes from the presence of the uninitiated, lost in self-illumination. Only through self-abnegation can be understood the great mystery of fire.

The bearing of lighted torches in priestly processions, the lighted candles at burials, as well as the lighting of fires at the funeral ceremonies of the Mohammedans and Hindus of today still speak of the mystery of fire, and are mute affirmations that fire worshipers are not only of the long ago. Cremation of the human body is the delivering of it to the material fire, thus giving the Immortal Man freedom from earthly ties. This was the belief of the ancients, as it is also the belief of many people of today, among whom are the Initiates of the East.

The altar with its mysterious lights, the candles of the many religious organizations burning by day as well as by night even in the blazing sunshine of high noon, the passing of children through the fire to Moloch, the burning of living people among the Gauls, and the burnt offerings of the Bible are symbols in the religion of man showing an intuitive knowledge not expressible in words of that boundary wall, fire, that exists between this world and the next.

This seems the highest symbol that man can use to express Ineffable Spirit or continuous life. This world, the earth, is but the ashes of the Celestial Fire, of which the "Adversary" is the mystic serpent. Knowledge of God (the purely abstract) must be first expressed in form; in other words, man, being himself an entity, must express the *form* of God before he is able to comprehend the Formless God. The flame of fire is a mode of this expression.

The Gnostics held that the Christos descended through the seven planetary regions and entered the body of the man Jesus at his baptism through the sparks of divine Light (fire). Previous to this Jesus was not the "Christ" but the "man."

The ancient Rosicrucians taught that the Elementary World was formed from the ashes of the Ethereal Fire, and was the habitat of the lowest creatures. A constant contest between light and darkness produced all things "visible and invisible." Even the darkest blackness, they taught, contained within it a jewel or "spark of light" (fire), which although it might take ages to liberate would eventually through the art of the Alchemist become manifest in higher organisms. By means of the invisible or "immaterial" fire the Rosicrucian is able to liberate the human soul from its prison of ignorance and false teachings. Every human being contains a spark of the sun within his own heart, the lifting up of his consciousness through right thinking and right action being the method used to fan this spark of fire into the Divine Flame.

As little is known today of gross material fire as is known of the Divine Fire, which latter may be called the Master of the world. Since there is material as well as spiritual fire, the body of man as well as the spirit may be traced to this great mystery. Little does man realize that every time he strikes a match he is performing a miracle. The comfortable little fire that can be lighted with the striking of a match, supplying many of the so-called indispensable needs of mankind, can also destroy him and all his possessions in a few short moments. Indeed, fire can consume every possibility of the cosmos.

"Our God is a consuming Fire"—and pervades all nature. The forms into which God enters (the kingdom of God is within man) are but masks with which He conceals Himself, leaving to man the work of unfolding or unmasking; in other words, leaving to man the work of

turning himself inside out that the God within may be manifested in the outer world.

This is what the great Soul of the world, the Christ did when He entered the Temple or body of Jesus. By the "Great Sacrifice," or the entering of the Blood into the earth by way of the Cross, humanity is again placed back in Celestial Fire, thus escaping perpetual hell, which means nothing more nor less than perpetual matter. This birth into Celestial Fire, or self-extinguishment, is the Crucifixion which must be experienced by all if a spiritual life is to be found. Then is paradise known, in which are the Angels of Light, or Elder Brothers, who possess the same Spirit as was possessed by Christ Jesus, and who are members of the "Council of God." Matter is darkness, and darkness is nothing (absence of light), out of which God is said to have created worlds. Materially this is impossible. Spiritually it is just what was done, for He (Light or Fire) worked upon the other side of light, namely, darkness.

The ancient philosophers held that previous to creation, so-called, this Light was at rest, creation being the arousing of the latent divinity into activity. Whatever term is used to designate the beginning of activity, be it creation, manifestation, formation, evolvment, or any other mode of expression, this is what is meant: activity from the center, which is Light, wherein is met its opposite, darkness, and thence on a crossification or crucifixion of Light on its own bosom, darkness. During this contest of Light in darkness the arrangement of the archetypal scheme began, and from the One (Light) came All.

One of the famous men of the Rosicrucian Order was an Oxford man, Thomas Vaughan, whose book, called "Anthroposophia Theomagica," with its supplement, "Anima Magica Abscondita," published in 1650, has these words written on pages 26 and 27: "In regard of the Ashes of Vegetables, although their weaker exterior Elements expire

by violence of the *fire*, yet their Earth cannot be destroyed, but is Vitrified. The Fusion and Transparency of this substance is occasioned by the Radicall moisture or Seminal water of the Compound. This water resists the fury of the Fire, and cannot possibly be vanquished. '*In hae Aqua* (saith the learned Severine) *Rosa latet in Homo.*' These two principles are never separated; for nature proceeds not so far in her Dissolutions. When Death hath done her worst, there is an Union between these two, and out of them shall God raise us at the last day, and restore us to a spiritual constitution. I do not conceive there shall be a Resurrection of every Species, but rather their Terrestrial parts, together with the element of Water ('*for there shall be no more sea.*'—Revelation),

shall be united in one mixture with the Earth, and fixed to a pure Diaphanous substance. This is St. John's Crystall gold, a fundamentall of the New Jerusalem, so-called, not in respect of Colour, but constitution. Their Spirits, I suppose, shall be reduced to their first Limbus, a sphere of pure, ethereall *fire*, like rich Eternal Tapestry spread under the Throne of God."

Surely it is true, to quote again from I. Cor. 1:27 and 28, that "God hath chosen the *foolish* things of the world to confound the *wise*; and God hath chosen the *weak* things of the world to confound the things which are *mighty*; and *base* things of the world, and things which are *despised*, hath God chosen, yea, and things which are *not*, to bring to nought things that *are.*"

The Invisible Playmate

BY BELLE WILLEY GUE

"**M**AY CHARLEY go with us?" the little girl anxiously inquired. "He won't take up any room." As she watched the glances that her two elders exchanged with each other, she added, "I know you can't hear what he says, but he's lots of company for me."

Her aunt regarded the child in silence and as severely as she could. After a little while she said:

"Alice, I wish you wouldn't let your imagination run away with you like that. If you keep on this way, people will get to thinking you're queer, and it may be that some of them will even be afraid of you. It makes some folks nervous to think there's anything around that they can't see and hear, and I'm free to confess I'm a little bit that way myself."

"He won't go if you don't want him to," her small niece assured her. "He'll stay right here and wait for me to come

back if you say so, but I believe he'd enjoy the ride as much as I would, and I always like to have him with me. I won't talk with him out loud," she coaxingly added, "unless you want me to."

"Might as well let her have her way," her uncle advised. "Lots of children have notions and get all over them before they're grown up. She's so sensible about most things that I believe she will be about this after awhile."

"Well, if you're going to join in with her, I suppose I may as well give up," Mrs. Dayton somewhat helplessly declared. "I want to do my duty by my sister's child, but I'm awfully bothered sometimes to know what my duty is. I've let her do lots of things my folks never allowed me to do," she said, "and I hope I haven't been doing wrong."

"She's a great hand to do what she thinks is right," her uncle admiringly

announced, "and I don't believe anybody could hire her to tell a lie. It's a good deal better for her to be honest with us about this than it would be if she deceived us."

"That's one of the things that bothers me so," his wife responded. "Hearing her carry on a conversation with this boy that neither you nor I can see or hear has given me a turn more than once. If she can talk with him, why can't she do the same thing with others, and how do we know what sort of characters they are?"

"Some people have gifts that others haven't," Mr. Dayton answered. "We're not all made after the same pattern. As long as she's truthful and reasonable," he added, patting the head of the child, "I believe she'll come out all right."

"You didn't say whether he could go or not, Aunt Emily," the little girl reminded her. "He wouldn't want to crowd in if he wasn't wanted. He's more particular than I am about some things."

"It's a good deal the same as if you asked me whether you could take your thoughts along or not," Mrs. Dayton said. "We wouldn't know anything about it if you didn't tell us. I don't know as it will do any harm to have him along," she added tolerantly, "but I don't know as it will do any good either."

"It'll do *me* lots of good," her niece assured her, "and I'm ever so much obliged to you for letting him go with us. We'll have a perfectly splendid time, won't we, Charley?" she asked enthusiastically of her invisible playmate. "We'll enjoy every bit of it! Aunt Emily, you and Uncle will sit on the front seat of course, and Charley and I'll have the back seat all to ourselves; and if I *should* talk out loud a little teeny bit, maybe it won't make any difference to you."

Other matters claimed the attention of the little family after that for a while, but when they were at some distance from home Mr. and Mrs. Dayton during a lull in their own conversation distinctly

heard the occupant of the back seat say:

"They can't help not knowing. They didn't make themselves any more than you and I did. You mustn't find fault with them, for they are very dear to me." Glancing back her aunt saw her shake her finger as if at some one who was seated beside her.

The little girl did not speak aloud for some little time after that, but it was very evident that her mind was busily engaged, for she flushed and paled and many different expressions appeared on her small countenance. From time to time she changed her position from one side of the wide seat of the automobile to the other, laughing as gaily as if she were playing a game of hide and seek. When they reached their destination, she playfully and yet at the same time respectfully announced:

"You and Uncle needn't worry about us, Aunt Emily, while you're gone. Some one has come to take care of us. He's as tall as you are, Uncle, and he looks at me just as you do when you're smiling."

"Did you ever hear such talk?" Mrs. Dayton cautiously asked her husband when they had got beyond the range of hearing of their young charge. "She scares me lots of times. I'm afraid she'll be different from any other member of our family," she regretfully added, "unless she changes more than it seems likely that she will."

"She seems to be perfectly contented," her husband answered. "If she were like some children, we'd have a hard time entertaining her."

"I'd rather spend more time taking care of her," her aunt declared, "and have her act the same way I used to. I want her to take her place in the world as a normal human being and not be criticized for being queer."

"Sometimes children that hear and see things other folks don't, turn out to be mighty smart, said Mr. Dayton. "Sometimes it's birds and bees and butterflies and flowers that they take an interest in, and sometimes it's something

else, but they are likely to see a lot in them that we don't."

"She's a heavy trial to me," his wife responded, "for I've never wanted even an acquaintance that didn't have good horse sense. I've always had a good deal of pride, and this kind of thing cuts into it pretty deep."

"She's never done anything to make us ashamed of her yet," her uncle stoutly maintained. "She's as good a girl to mind as anyone could ask for. It seems to me that she makes us very little trouble, and I know we'd miss her terribly if we had to give her up."

"There isn't any doubt about that," his wife agreed. "Almost any child that's sweet and pretty will entangle itself in a body's heart strings, and she's more so than the majority of children. She doesn't look like anybody I ever knew though," she added. "Sometimes I think it can't be possible she's a relative of mine."

"Every child is more or less of a mystery," Mr. Dayton declared. "Nobody can be sure what it will develop into or how it will look when it gets to be a man or a woman. Children are allowed to follow their bent more now than they were when you and I were young and they've got a better chance to be original than we had."

"Well, we'll do all we can for her," Mrs. Dayton said. "I never saw a happier acting child," she added, "and that's a big comfort to me, for it looks as if she was pretty well satisfied with us."

Not many weeks after that Mr. and Mrs. Dayton were standing beside a small white bed upon which a delicate little form was stretched.

"Alice," Mr. Dayton whispered as he knelt down and leaned over the child, "do you know me?"

"Of course I know you, Uncle dear," the little girl faintly answered, "and I know Aunt Emily too. You've been so good to me that I shall always love you. No matter where I go I'll always remember you and always want to see you."

"Don't go away, dear little baby," Mrs. Dayton pleaded, kneeling down beside her husband. "We can't get along without you. You never should have come to us," she tearfully added, "if you were not going to stay."

"I never thought I'd stay very long," the little girl replied. "Charley often used to say we'd go away together some time. I didn't like to talk about it, for I was afraid it would make you feel bad, and besides," she gently added, "you never believed Charley was real."

"I'll believe anything you tell me now, Alice," her aunt assured her, sobbing as she spoke. "I can see how dreadfully mistaken I've been. I hope you'll forgive me for doubting what you said, for I've always known you were as truthful as the day was long."

"You couldn't help it, Aunt Emily," her niece affectionately replied. "I don't blame you a bit. I never even let Charley find fault with you," she loyally declared, "and I had to scold him lots of times."

"Is anyone here besides Charley?" her uncle softly inquired. "Is anybody here to take care of you?"

The little girl tried to raise herself, and her aunt lifted her so that she rested against her breast. Then with a sudden last gasp of animation she exclaimed:

"Oh, I wish you could see them! They're all here! He's smiling at me and holding out his hands! I'm going with him! Good-bye!"

And she relaxed into her aunt's arms—she had joined her invisible playmate.

I go to prove my soul!

I see my way as birds their trackless way.
I shall arrive! What time, what circuit
first,

I ask not; but unless God send His hail
Or blinding fireballs, sleet or stifling
snow,

In some time, His good time, I shall
arrive;

He guides me and the bird. In His good
time.

—*Browning.*

The Rock

A Story of Rebirth

By R. N. WHITE

Second Episode.

THE battle raged while the women waited in camp for the return of their lovers and husbands. Hope and fear fought for a place in their hearts as the sound of fighting ceased and they gathered at the edge of the camp to greet the returning soldiers. But how would they return? Foremost in the group stood a strong, beautiful young woman, wife of one of the finest men in the army. As she watched the approaching men, some straight and jubilant at victory but some on stretchers, hope gave way to fear, and soon sorrow claimed her, for her once stalwart husband was laid at her feet, crippled for life. The doctors said he would not suffer, which was some comfort, but still she saw only the weary years ahead. Yet she would not complain, but thanked God that she was strong and able to wait upon her beloved.

Through it all patience shone like a beacon light in darkness. True, there were times when she was sorely tried, times when impatience and irritability combined against her; but she resisted stoutly, and after each victory over these forces the love between herself and husband increased. She did all she could think of to keep his mind active, and together they planned as though he would sometime recover.

So they lived their lives as best they could. When the day of parting came and the husband felt his life slipping away, he took his wife's hand, drew her down, and kissed her reverently. Clearly he spoke:

"Dearest, thou hast shown thyself to be almost more than human through the trials of these many years." More weakly but still clearly he continued:

"Thy love and sympathy have made

thee in my sight as a shining angel." Then stronger in one final effort:

"And thy untiring patience—I would that I could raise a monument to it, hewn from *everlasting rock!*"

PART II.

John Mansfield was a typical young American of twenty-two, the son of a successful merchant. He had been given a college education and a thorough training in his father's business. He was fond of traveling, and books of travel were particularly attractive to him. There seemed to be something alluring and mystical in them for him.

He had recently been married to Mary Sanborn, and they were very happy in the new relationship. The young couple were just getting nicely settled when the Great War came. John had been taught to abhor war, yet he wished to be faithful to his country in its time of need. When he broached the subject of enlistment to Mary, there was a rather sad scene. The young lady showed all the signs of a nervous collapse. John did his best to quiet her and to calm her fears, but only partially succeeded in doing so. He did not, however, give up the idea of going to the war, because his sense of duty was very strong, and it would not allow him to sidetrack what he believed to be his responsibility. So he continued to be agitated by the question as to whether he should go to the front and shoot down his fellow beings, or whether he should allow his countrymen to be shot down and do nothing in their defense. He knew he would make a good soldier, and with his education ought to rise rapidly, but the thought of killing his fellow men even in his country's defense was not pleasant to him. He wondered in case he were an officer and

wore a sword, how it would feel to thrust it into the flesh of another's body even though a foe. He shuddered, then chided himself for what seemed to be weak and cowardly feelings. But his early training whispered persistently to him: "Relieve suffering, don't cause it. Save life, don't take it." So he enlisted in the hospital service, and was later sent over seas.

At first he went out with the ambulances, and saw the results of the great battles. He had previously had, of course, only a faint idea of the horrors of the modern battle field. Other wars had been mere child's play compared with the titanic struggle then in progress. Giant intellects directed it. Airplanes soared over helpless towns and camps and dropped devastating bombs. Monster cannon hurled great shells into the midst of an unseen foe. Relentless tanks, the modern juggernauts, crushed their way over all obstacles and swept the trenches clean.

John did not get hardened exactly, but rather, calloused. In moments of self-analysis he felt that this new and undesired attitude would "peel off" within a few weeks after the end of the war, and he would again be the sensitive and sympathetic person he had been before. But would he? Others whom he knew had become permanently hardened; would his fate be the same? He sincerely hoped not, but in spite of his fight against the thought it persisted. An illustration will show his attitude. One day he was assisting in bringing wounded men to the ambulances. He stepped aside to allow a company of soldiers to march by, when a shell burst in the midst of the marching men. The concussion alone was quite enough to prostrate a man, but in addition something solid struck him on the head and felled him. He was stunned for a moment only, however, and regaining a sitting posture he looked for the thing which had struck him. He observed a heavy army shoe lying near him, and on picking it up found it contained a warm and bleeding foot. This was

what the enemy bomb had hurled against his head. Tossing it aside he remarked, "There's a wreck that's not worth fixing." The thought hurt him, but the callous attitude would persist.

Therefore it was a most welcome relief when he was detailed to a hospital far from the soul-torturing scenes at the front. This was bad enough but vastly better than the other position. At the front it had seemed at times that his mind would some day refuse to go on. Here it was quieter, and things moved in a more orderly manner.

One day about a week after John's arrival at the rear, an elderly civilian appeared. John asked concerning him. "He's an old fellow who comes every week, sometimes twice," said a soldier who was standing near. "He cheers the living and comforts the dying."

John was moving away when the soldier detained him, saying: "Stick around a bit, an' I'll introduce you. I'd like to have you two know each other."

In a few moments John Mansfield had shaken hands with Dr. Paul Hoffman. The soldier said: "We call him Dr. Paul, or more often Brother Paul."

"How do you cheer these disheartened men?" asked John.

"Oh, they are not permanently discouraged. As a whole they are a merry lot when one knows how to handle them. I work on the imagination of good to come and tell them funny stories," said Dr. Hoffman.

"And what of those doomed to die?"

"Well, I don't know that I would refer to the dying as 'doomed.' It would be nearer correct in some cases to say, 'doomed to live.' I try to get them to review their past life, giving themselves credit for the good done and upbraiding themselves for the evil. I also tell them about the hereafter," said the Doctor.

"So you believe in a 'hereafter!'" interrupted John, who in turn was interrupted by a burly Irishman on the next cot:

"Sure there's a hereafter! Gee! After me fightin' and bleedin' for my country

as often as I have if I find out there ain't no hereafter, I'll sure be mad."

"You are right, Pat," said Dr. Paul; "there surely is such a state. Some know of it first-hand, but there is plenty of evidence for others."

"It may be so," admitted John. "Only yesterday I stood at the cot of a dying man. The muscles of his face, distorted with pain, suddenly relaxed. Then he smiled and said: 'All right, mother, I'll be there in a minute.' Turning to me, he whispered, 'Good-bye, I've got to be going.'"

"I am glad you consider an after-life possible at any rate," said Dr. Paul. "Perhaps we will discuss this again later, but now I must look after my boys."

That evening as John wandered about the lounging room where convalescents spent most of their time in games, reading, and arguments, he learned more about Dr. Paul's methods of helping the patients. Coming upon a small group he brought up the subject, and the men were eager to tell about the "white haired saint," as some one called him.

"When he gets inside the room, we feel better right away, and our spirits go up like a thermometer on a hot day, and they stay up too for some time afterward," said one. Everyone took a turn at telling about his hero.

"Remember the letter he wrote for Sammy?" said another of the group. "His hands were gone, so he wanted his girl in the States to know she was free again. Well, Dr. Paul wrote the letter all right, but he added to it, 'His hands may be gone, but his heart isn't.'"

A third soldier related another incident: "On the cot next to mine was a fellow who believed in St. Peter and the pearly gates, and that heaven was paved with gold and all that. But between being afraid one day he would die and the next that he wouldn't he got grouchy. Along comes Dr. Paul and says, 'What's up?' 'The pearly gates are about to open for me,' said the sick man. The Doctor thought he was joking, but no, he

meant it. 'So that's it, is it?' says the Doctor. 'Well, the first thing you've got to do is to cut out the grouch and start grinning. Don't you know there's a sign on those gates, 'No grouches need apply'? Buck the rest of this life with a grin and enter heaven with a smile.'"

Still another member of the group added his quota: "Remember the time he told a guy how small he was? Charlie had been wounded but had shot the other man dead, and he was worrying for fear he was going to suffer in hell forever. He was making life miserable for all of us, when along comes the Doctor and tells him where to head in? He says, 'How big is a pinhead lost in the Alps? Don't you know you ain't a thousandth part as big as that pinhead when you are compared with God? Do you suppose anything so small as that could sin enough to suffer forever?'"

"What are the Doctor's religious beliefs?" asked John.

"He told me once in a serious moment that he believed in God and Christ, as most of us do, and also in reincarnation, or rebirth as he called it. Without rebirth the law of cause and effect could not exist, he said, and also that each one reaps exactly what he sows. He spoke of an Order called the Rosicrucians. But we don't care so much about what he believes as what he does for us."

"That's it. It's what he does that counts," said a disabled soldier. "He has shown me how I can go into business even though crippled, and make my own way after I am out of this. What should I care about his belief?"

"Boys," said John, "I am certainly glad to have heard all this. I have learned a lot from you." Then the thought occurred to him: "Where have I seen Dr. Paul before?" He determined to ask him the next time he saw him. In about a week the opportunity came, and John said, "Doctor, where have I seen you before?"

"So you think you recognize me?" said the Doctor. "Well, perhaps you do, but it would take some time, I am afraid,

to convince you of the facts in the case. My time is very limited just now, but I'll do this: the war will probably be over in a few months, and you will be discharged. Of course you will go back at once to your wife. I shall also return to the States a little later and will call on you. Then we will discuss these things further."

The doctor was right in his prophecy, and six months later John Mansfield was embracing his wife and telling her all about his war experiences. He also mentioned the altruistic Dr. Paul.

It was not long afterward that they were surprised by Dr. Hoffman making his appearance. After the greetings were over, John said: "You promised to tell me where I had seen you before, Doctor."

"Goodness, but you are in an awful hurry about that detail," said Mary.

"That's right," answered John, "but I've just got to know where I've seen him."

"A little touch of the old impatience, I see," said Dr. Paul.

"I don't quite get your meaning," replied John, perplexed.

"Well, I used to know you when you were about the most impatient thing I ever saw, something like an unbroken colt," said the Doctor. "That was nearly two thousand years ago."

Mary started visibly, and John was somewhat perturbed by the statement but remarked as casually as possible: "That sounds like a fairy tale."

"The same thing you said once upon a time when I tried to tell you about the Christ and dissuade you from going to war," said the Doctor.

This was still more mystifying, and John and Mary said nothing. Then the Doctor continued:

"It was 1890 years ago that John Mansfield, a citizen of Greece then known as Xanthalus, bade good-bye to his friends and fellow citizens and fared forth with a caravan in search of adventure. Thirty years later he returned, old and broken, only to find that the sweetheart of his youth—who, by the way, is

his present wife—had long since passed on, likewise his mother."

John's mind was filled with a flood of clouded memories. Mary, intuitively sensing the truth in what Dr. Hoffman had told them, said:

"Now I know why such a feeling of despair and fear came over me when John first suggested going to the war. It was due to my subconscious memory of a similar situation in that long-ago."

"Certainly, that is quite right," said Dr. Paul. "The memory of those things which impress us very deeply is carried through from life to life, and reappears as intuition."

John suddenly exclaimed: "Why, this theory is reincarnation the same as the Hindus teach. I didn't know that sensible Western people believed that stuff."

"On the contrary a great many do, and the belief is spreading rapidly," replied the Doctor. "In fact, over fifty per cent of the people of this earth believe in reincarnation. We call it re-birth."

"Where did you learn about it?" asked Mary.

"I have been learning about these things for thousands of years," said Dr. Hoffman, "and in the present life I have brought through into my brain consciousness the knowledge along these lines which I gained by patient study and self-sacrifice in earlier lives. In ancient Greece I was your friend Trelekos and a member of a Mystery School. I endeavored at that time to interest you in the teachings of this school, but your mind was too much occupied with war, and you refused the opportunity. You persisted in your course and went with the caravan to a distant country where you were taken prisoner. For years your prison cell of massive rock held you, and to you all rock seemed accursed. It was really your own fault, as you saw later, for instead of working in harmony with the laws of love you had worked against them. When one does that, a rock bars his spiritual progress, and his opportunities are shattered against it."

"Impatience was one of your greatest faults, but in the life last preceding this one you won the victory over it. That time you were the woman and Mary was the man. He went to war and returned a cripple for life. You did everything possible for the helpless husband through all the years of his monotonous existence. Earning the daily bread and ministering to his needs were no small task, and often the old impatience would flare up. But you fought it down resolutely and conquered in the end, so that battle was won, and brotherly love began to be a part of your nature."

John interrupted: "Is it true that we always have a chance to make good, a chance to pay our debts of destiny as in my case which you have just related?"

"Yes," replied Dr. Paul, "but we do not always have the opportunity to pay them in a pleasant manner. If in the past we have attempted to evade them, then interest, so to speak, piles up, and when the agents of destiny finally demand payment, it may be required under disagreeable conditions."

Mary then asked: "Will every one of our actions produce a future effect?"

"Yes," said the Doctor. "What a man sows he *must* reap. The law of cause and effect operates throughout all the ages. The effect of today comes from yesterday's cause and may be in turn the cause of tomorrow's effect. You receive your reward for a good deed with the same certainty that you receive the punishment for a bad one. It may come next week, next year, or next life, but it comes. The sins may be forgiven, the good deeds forgotten, but the law cannot be annulled. You must not, however, get the idea from what I have said that we are absolutely bound by the law of cause and effect. The spiritual quality of Epigenesis comes in at times and enables us to start new forces into operation independently of past causation."

"This is all wonderful!" exclaimed Mary, and yet somehow it seemed perfectly natural now that it had been brought to her attention. To John it

was a revelation. A great light broke upon his soul, and in him a new understanding was born. He said: "This means that there is absolute justice in the world. I see it now. God is just. It has been preached to me over and over again from the pulpit by those who couldn't explain it any better than I could. I tried to believe it, but now I know it. Each one is to blame for his own misery and sorrow. The law of cause and effect puts each one squarely on his own feet. It truly is justice."

"Well," said Dr. Paul, "we have gone into this matter rather exhaustively and probably quite enough for one time. I see you are pleasantly located here, and I shall hope to have further discussions with you on this very fascinating subject. Now I feel that I must be going."

Shortly after this followed a series of delightful and instructive interviews with the Doctor, in which many other features of occult philosophy were expounded. John and Mary became his ardent students. They found more and more that his doctrines constituted a workable philosophy of life, which made its purpose intelligible and made enthusiastic cooperation with God's plan possible.

And John had finally learned that after all rock has a very useful function in restraining headstrong personalities and compelling them to learn the lessons of life without which they could not progress in their evolution.

(The End)

AN ODE

The spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heavens a shining frame,
 Their great Original proclaim.
 Th' unweary'd sun, from day to day,
 Does his Creator's power display;
 And publishes to every land,
 The work of an Almighty hand.

—Joseph Addison.

Worth-While News

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

The Fallacy of Capital Punishment

"The hanging of a deliberate and incorrigible rogue is not only not shocking to the public; it is soothing and satisfactory to the public whose sole objection is that the thing is done so seldom.

"The state of Maryland did not kill Whittemore because he was a moron; it killed him because he had demonstrated conclusively that his continued existence was incompatible with the reasonable safety of the rest of us.

"I believe that every gunman should be hanged after his first shot, whether it kills or not. To stop short of that is to put the rights he has deliberately forfeited above public security. In other words, it is to convert the judicial process into a scheme for protecting and fostering crime."

Capital punishment is something that the occult student knows to be fundamentally wrong. The average person who does not know the occult facts regarding the taking of life is quite likely to accept the fallacy that capital punishment is legitimate in the case of certain enemies of society. The above clipping from the *Baltimore Evening Sun*, giving the views of H. L. Mencken, represents an extreme phase of this state of mind. He believes that every gunman should be hanged after his first shot, whether it kills or not. This opinion displays ignorance of the fact that the criminal who is forcibly removed from physical earth life is not taken out of existence thereby, but is merely caused to step behind the scenes where he is capable of doing far more damage through suggestion to others of a weak moral nature than he could possibly do while he was in the physical body. He is far more capable of venting his hate upon others while in the disembodied state than he was before he was hanged.

The wave of crime which is sweeping over the country is affirmed by the occultist to be very largely added to by the activities of those who have been executed from time to time by the state. To one who knows these facts it is only simple common sense that some means be devised of educating and restraining the enemies of society which do not involve killing them.

What Lies Beyond the Stars?

The following extract from *The Literary Digest* gives the student a pretty good idea of the immensity of the universe. When we consider that the whole human life wave, consisting of about sixty billion egos, passing through the seven great world periods, lives its entire series of lives on the seven comparatively microscopical planets of our puny solar system, and then when we compare these planets with the vast stellar universe described below, we see how exceedingly small in comparison is man, the "lord of creation."

"But entirely outside this star family of ours space contains other star-clouds. They are 'island universes.' It is probable that some hundreds of them can be seen from the earth. Very likely there are thousands of them; perhaps even so many as to be truly infinite.

"Seldom, if ever, has the human mind attained a grander conception than the one thus envisaged. Our own universe contains possibly 10,000,000,000 members. The width is so great that light, which travels 186,000 miles a second, is believed to take about 300,000 years to pass across it. Yet it is but one of hundreds of stellar universes. The group recently investigated at Harvard is believed to be nearly 10,000,000 light-years away.

"The man who can contemplate this picture for ten minutes and still retain respect for human troubles must have blind spots in his imagination. Yet this is no imaginary picture. It is entirely real, as real as the North Pole or the setting of the sun.

"The idea of island universes is not new, but the proof comes from a recent research

by Prof. Harlow Shapley and Miss Adelaide Ames, of Harvard Observatory. These astronomers studied a group of spiral nebulas in the constellations Coma and Virgo. One hundred and three of these were measured on photographs made with the great Harvard telescopes. Each one is a universe of stars, like the one in which we live.

"It is virtually impossible to comprehend distances as vast as this, but one can try. Imagine that the whole of space is shrunk until this vast earth of ours is no larger than the tiniest germ that biologists can just see with their microscopes. The sun would then be an invisible dust speck about three-hundredths of an inch away from the germ-size earth. The entire solar system would be less than an inch across.

"The nearest star would be about fifteen hundred feet away. About half a mile in another direction would be the next. Sirius, the brightest, would be about three thousand feet away. There would be only six stars within a mile, and about twenty within ten miles. On the average, in the star cloud to which we belong there would be one star about every five miles.

"The star cloud, taken as a whole, has about the shape of a watch. The whole cloud would be about nine thousand miles in diameter. Outside the star cloud to which we belong lie the other island universes."

\$22,500 Given State for Teaching Parents

The education of the children in preparation for the coming Aquarian Age is one of the most vital factors which will hasten the advent of that age. Modern psychology gives much valuable information which can be utilized in the training of children. If this can be imparted to the parents so that a part of the children's education can be conducted in the home, it will be a great advance over the old system of leaving everything to the school teacher. The following newspaper article gives some interesting information in this connection:

"Announcement of a gift of \$22,500 to finance an experiment in parental education in the public schools of California was made today by Will C. Wood, state superintendent of public instruction. The name of the donor is being withheld, Wood said, in accordance with the terms of the gift, which will provide \$7,500 annually for three years to support classes in which parents will be pupils and their children the objects of study.

"In the experimental classes to be con-

ducted are four in Southern California and four in the north.

"Each class will meet once a week for two hours. Part of the two-hour period will be given over to a lecture on some phase of child psychology, but most of the time will be devoted to the discussions of problems brought in by the parents themselves.

"Except for the Oakland and Berkeley classes, location of the experimental schools for parents has not been decided. Instruction will begin during the latter part of August or early in September."

"Old Baby" Rejuvenated by Rays from Sun

The baby mentioned in the following clipping illustrates the efficiency of the solar rays in vitalizing the physical body. The scientists are just beginning to discover the great potency of the sun's rays in curing a large variety of ailments. We know that these rays bring to us the solar life principle, which flows over our nerves like electricity and make possible all the processes of life. Civilized man with his excess of clothing shuts out many of these rays, and therefore decreases his intake of the vitality which is so lavishly distributed throughout our system by the sun.

Infant, Motionless for Year, Now Turns Into "Regular" Child

"Specialists at the London hospital are using solar rays to work the 'rejuvenation' of a boy baby who upon birth two years ago had every appearance of advanced age and who until a few weeks ago had never aroused from a deep slumber.

"'Baby Rip Van Winkle,' as he was dubbed by the medical men, is the son of Mr. and Mrs. Joseph Cohen of Highgate. According to his mother, he never cried, but lay motionless for a year, life being sustained by artificial feeding.

"'His body was stone cold, even in summer,' she said. 'He was just like an old, old man.'

"Doctors at first considered the case hopeless, but at a conference of twenty-four specialists several weeks ago it was determined to make a final effort to save the baby's life by the use of solar rays. His milk diet also was changed to one of fruit juices.

"The other day, to the astonishment of hospital attendants, the baby began to cry and then to fuss and squirm like an ordinary infant. Now he has progressed further and is growing teeth. The specialists believe that within two years he will be a normal child."

Question Department

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

BY JOSEPH DARROW

Effect of Studying Occult Philosophy

Question:

Is there any danger of unbalancing the mind in studying a deep subject like the Rosicrucian philosophy if one is inclined to be high-strung and nervous?

Answer:

The Rosicrucian philosophy and philosophies of a similar character which explain the forces of nature that operate behind the scenes in the invisible worlds, and which the ordinary man does not perceive, are purely educational in nature. There is nothing any more upsetting or unbalancing about these subjects when they are pursued from the standpoint of knowledge than there is in the study of chemistry or electricity, both of which deal with some of the finer forces of nature. If, however, a person in addition begins to practice developing exercises and breathing exercises which sensitize his finer vehicles unduly and let in forces from the invisible worlds for which he is not yet ready, then he may incur the danger of becoming unbalanced in some department of his nature. Also if one does not use discrimination in the matter and neglects his duties for the sake of delving into the finer departments of nature, he may become one-sided in his development, which tends to negativity, with the result that he may open himself up to some of the forces on the inner planes with which he is not

equipped to grapple. Then he may likewise lose his poise. Also if one dabbles in spiritualistic phenomena, he runs the risk of letting disembodied spirits into his aura who will have a very derogatory influence upon him.

But when one exercises good, common-sense in connection with the study of occult philosophy the same as he does in the study of material science, only good can result, because it puts into his hands a weapon of great potency with which to fight the battle of evolution to far greater advantage than otherwise. With the knowledge that one obtains from occult philosophy one is able to advance in evolution at a much more rapid rate than before, because he is able to cooperate with nature, and therefore he avoids the ignorant violation of her hidden laws. He also performs work which will perfect his vehicles and put him into possession of faculties which the ordinary man may not obtain for many lives to come.

The Rosicrucian Attitude Toward Foreign Missions

Question:

What do the Rosicrucians think of foreign missions? Is not the Rosicrucian Fellowship itself doing missionary work all over the world?

Answer:

The Rosicrucian philosophy teaches that any people has given to it by the Recording Angels that form of religion which is best adapted to its stage of evolution. When the members of any par-

ticular race are ready for a more advanced religion, they will be reborn, one by one, into another race where that religion prevails. Therefore there is no particular advantage in doing missionary work from one race to another, any more than there would be an advantage in doing missionary work from a class in high school to one in the kindergarten., or vice versa. Max Heindel states that missionary effort in general is regarded by the occultist as being "not desirable, because it is contrary to the trend of evolution."

The above is the situation in its broad aspects. There are exceptions to all rules, however. In every race there are individuals who through Epigenesis outstrip their neighbors and proceed in evolution faster than the facilities around them provide for their needs. Therefore if a missionary from a more advanced religion comes into their midst, such individuals will profit thereby. As to whether the advantages to these few are worth the effort and expenditure necessary is problematical. There is another advantage which might be mentioned in this connection, and that is the breaking down of international barriers, which is promoted by the work of the missionary.

The attitude of the Rosicrucian Fellowship toward missionary work in spreading its own philosophy is this: it feels itself under vital obligations to make its teachings available to all who are ready for them, that is, to all real seekers after esoteric light. Thousands of people throughout the country are ready for the light by virtue of having sensitized their vehicles to the point where they can comprehend esoteric teachings. Therefore messengers must be developed to make our teachings available, otherwise we shall be failing in our duty. We believe in the fullest possible dissemination of our philosophy, but not in proselyting. Nor do we believe that the salvation of individuals depends on their conversion to any particular faith. Each individual must work

out his own salvation through evolution and the aid of the Christ Spirit, and must convert himself to a philosophy of right living.

Where Are the Invisible Worlds?

Question:

Is it true that the higher worlds, that is, the Desire World, the World of Thought, the World of Life Spirit, and the World of Divine Spirit exist only out in space beyond the atmosphere of the earth? On page 53 of the *Cosmo-Conception* is given an illustration of these worlds, using a sponge to represent the earth. Some claim that this illustration supports the above hypothesis. Is there any other explanation of the matter?

Answer:

The idea that the higher worlds exist *only* out in space beyond the atmosphere of the earth is in error; in fact, we may say it is as inaccurate as the old anthropomorphical idea of a God shaped like a man and living somewhere up in the sky. In the explanations which Max Heindel has given in the various parts of his literature regarding the spiritual regions he has endeavored to make them very elementary so that the beginner in the study of occultism can get some sort of conception of them. In any particular explanation, however, he emphasizes only the particular point which he wishes to bring out in that connection. If you want a complete picture of any particular subject in all its phases, you must collect all that he has said on that subject and put it together. In pursuance of this method we turn to page 203 of the *Cosmo-Conception* and find the statement that the Desire World is four-dimensional. On page 194 of the *Cosmo-Conception* it is stated that "the periods, worlds, and globes possess from four to seven dimensions," the periods referred to being the Saturn Period to the Vulcan Period, inclusive, and the worlds rang-

ing from the physical world to the World of Divine Spirit.

These quotations are brief, but they are sufficient. They show us that the Desire World has four dimensions, the World of Thought five, the World of Life Spirit six, and the World of Divine Spirit seven. Now it is very evident that if these higher worlds have more than three dimensions they certainly are not confined to three-dimensional space out beyond the atmosphere of the earth. Then the question is, "Where do they exist? The answer is that the three-dimensional part of them *does extend* out into space beyond the earth's atmosphere, as well as interpenetrate the earth, but all the portions of them which are above three dimensions, that is, the parts which are in the fourth to seventh dimensions, inclusive, have their existence in a spiritual direction.

The Bible says that spiritual things can only be spiritually discerned. The higher dimensions are spiritual dimensions. They are an extension in spirit. They touch the three dimensional world, but they are not confined within it. When we have said that these higher dimensions are spiritual in nature, we can say no more, because carnal mind cannot comprehend spiritual realities except in the remotest manner by analogy.

By far the greater part of the higher worlds exists in the higher dimensions. For instance, the four-dimensional Desire World is *infinitely* greater than all the three-dimensional space in the universe put together, because the fourth dimension extends for an *infinite distance in a new direction*. The reason that earth life is so constricted and limited from the spiritual viewpoint is because we are confined in the comparatively infinitesimal three dimensions of space. We have almost no spiritual freedom under such conditions.

To sum up, we repeat that the three-dimensional part of the higher worlds extends out into space beyond the earth's atmosphere, but this part of these worlds is so slight and insignificant com-

pared with their extent in the higher dimensions that relatively it is almost nothing.

Love and the Will

Question:

It states in one of your lessons as follows: "Love acts through the will, and the outcome is wisdom, activity, and growth. Not self-love! That creates a barrier." It always appeared to me that love is not a matter of will, but that it is spontaneous. What is the real explanation?

Answer:

The passage quoted was intended merely to illustrate the effects of love, not to define its nature. Love is spontaneous, but if it is real love, it energizes the will to perform acts of love. From the Rosierucian standpoint we must distinguish between spiritual love and personal love. Spiritual love is the kind which is correlated to good. To do good to another, that is, to demonstrate spiritual love, requires an act of volition (will) in order to perform the act embodying it.

Personal love, on the other hand, may be quite unspiritual in character. It is often based only upon the magnetic attraction between the sexes. However, it is also often founded on an affinity established between two egos through long association in previous lives. In such a case it may be of a very deep and profound nature and profoundly affect the whole life for good. The more of this quality it possesses, the nearer to spiritual love it approaches. It is only spiritual love that endures. The test as to whether any love is spiritual or personal is to subject the lover to the disfavor of the one loved. If the love is merely personal it will not stand this test. The lover will become angry or resentful or vindictive, and will retaliate in some way instead of doing good to the one whom he professed to love. On the other hand, if the love is spiritual in nature, there will be no manifestation of this sort.

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.

Astrology, and the Training of Children

BY ISABELLA J. RHODES

(Continued from December)

CAPRICORN children are self-centered more than selfish, and should have their thoughts diverted from themselves to their friends and playmates. They should be taught to consider how an action or word affects others, not themselves. The tendency to self-pity must if possible be eradicated when young, then they will usually grow up to be very genial and happy. They possess a keen sense of justice, which must be studied and never treated lightly. I recall an instance of a mother taking her little Capricorn daughter with her to visit an aunt. The child would frequently go away alone into a disused attic room, taking with her her dolls' clothes to make, and she was perfectly happy there all alone. But the aunt disapproved of this habit and thought the mother very unwise to allow it. One day she took the law into her own hands and told her little niece to come downstairs, taking hold of her arm to forcibly conduct her down. This roused the temper of the child, who

threw out her other arm to protect herself, and hit her aunt across the chest. The aunt at once went to complain to the mother, who went upstairs to set matters right. Very wisely, however, she did not insist upon the child coming down, but asked for an explanation of the blow. The child said, "I did not intend to hit Auntie, and if she had said, 'Mother says you must go downstairs,' I should have done so." You see the Capricorn dignity was outraged by the seizing of the arm, and at once revengeful feelings were aroused, which caused the throwing out of the arm. She felt that while her mother was in the house, no one else had any right to give her orders; justice had been outraged in the child's mind.

The mother gave a few words of warning about not using her long arm and strong hand without knowing where they would alight, and left the child alone to her own cogitations. Soon she came downstairs with a happy smile upon her face instead of the dark

frown which would have lingered long had she been punished. Needless to say, the aunt never tried during the remainder of the visit to coerce her small niece again, and both were the best of friends afterwards.

Capricorn children have a great esteem for their parents and grandparents, I should say for parenthood generally. One often sees a father or mother and a Capricorn child close companions, neither desiring any other friend.

Aquarius—The children of Aquarius are sensitive and nervous. They are ruled by Saturn and in part by Uranus. Saturn makes them cold and causes them to brood and worry, and Uranus gives them intuition and affection. Aquarius being a fixed sign, its children are persistent, somewhat set in their ideas, and difficult to move when they have made up their mind to a certain course of action. It requires a good deal of patience to teach the Aquarian child that its elders know best, and yet on the other hand it often yields readily to those it really loves. Aquarius being also an airy sign, these children are apt to scatter their forces; this must be guarded against. They are also chronic promise-breakers, and must therefore be required at all costs to keep a promise they have once made. They readily make a promise as they always like to be esteemed by their friends, but they often straightway forget it or feel it is too much trouble to keep it. But the keeping of their word must be rigidly insisted upon or it will alienate their friends in time—and they possess the faculty of gaining many friends who are very fond of them. These children should also be taught not to ask questions for the sake of asking them. They frequently ask advice then go away and do something quite different from what has been suggested. This is an irritating habit in an adult, and does much harm in a child. It should be insisted upon that some attention be paid to the advice of their elders or else

that they decide upon their own course of action without asking anyone's advice and so learn by their mistakes.

The planet Uranus is sometimes described as the "Homeless Wanderer," for it does not appear to specially rule any particular sign; yet it does partly rule Aquarius, and will rule it still more in the future. But alas! as yet very few can respond to the Uranian ray. The Lords of Destiny, however, are bringing to birth more Aquarian children at the present time than heretofore, so that they may be trained, if they will be trained, to respond to the higher vibrations of this unique planet. Uranus is the higher octave of Venus. The ray from Venus gives love and devotion; the Uranian ray gives compassion and altruism, and the ability to rise above the love of relatives, embrace all humanity in its compassion, and live the truly altruistic life. It does not cause them to love those nearest themselves less but to shower still more love upon them, without, however, the taint of selfishness which characterizes most affection and love. We usually desire a return of our love, but when we can respond to the Uranian ray, we shall neither look for nor expect any return, not even gratitude or recognition, but give ourselves for others even to the renouncing of life itself if need be. We might cry aloud to the Aquarian native, "Awake! thou that sleepeth, lift up thine eyes and behold the rosy streaks of the dawn already showing in the heavens, the presage of the New Age, the Aquarian Age, about to be ushered in." We shall not see it in our present embodiment, but let us live and teach the young to so order their lives that we and they may become the pioneers in preparation for this glorious New Age and its race of advanced egos. Could we have a greater honor than this?

Apart altogether from the fact that we are reaping what we have sown in some far-off, unremembered past, or

learning new lessons that we could not or would not learn before, are not all the sorrows, privations, disappointments, and restrictions endured in this life more than worth enduring if they but teach us the meaning of life in all its fullness, and enable us to see the light and recognize the signs of the times? This knowledge is acquired usually through great suffering, heart-searching, and yearning after the truth and light. This suffering, also perhaps dissatisfaction, have guided our feet to Rosicrucianism, and in its teachings we believe we have found a logical solution to life's problems. So let us with St. Paul *rejoice* in tribulation" and work more earnestly to stimulate right thinking in the minds of the young, for right action must follow right thinking even as light follows darkness.

Pisces—Now we have come to the last sign of the zodiac, a watery sign ruled by Jupiter. Pisces governs the feet. "How beautiful upon the mountains are the feet of Him that bringeth good tidings that publisheth peace." Piscean children are much upon their feet, therefore descant to them upon the beauty and explain to them the meaning of the above thrilling text, and they will understand its wonderful meaning and appreciate its poetic imagery. Pisces is a negative sign, and the children of Pisces should be carefully guarded from all undesirable influences. When old enough to be sent out into the world their occupation should be most carefully chosen, as they are apt to remain in the one chosen for them whether suitable or not. They are not given to making any effort unless obliged to do so. They are peaceable, kind, and lovable children. They should be early trained to exert themselves, and be given certain responsibilities which must be regularly and systematically discharged. They must be taught always to replace any article disturbed by their feet. They are dreamy and imaginative children, and if their imagination is well directed and they are taught to imagine only the good and true, they may become great inventors

and inspirational writers. They are afraid of this, that, and the other happening, which generally never occurs. Therefore they should be taught not to meet trouble half-way. One might teach them to say, "Never trouble trouble till trouble troubles you," and so laugh them out of their fears. Gentleness with firmness should alone be used in training the Pisces child.

* * * * *

In the preceding delineations we have only mentioned some of the salient characteristics of the twelve signs. These are often modified or intensified by the aspects in the horoscope, but still there are certain unchangeable characteristics given by each sign, and these are easily recognized.

One of the best ways to train the child of any sign is by rhyme and music. Put rules and precepts into rhyme whenever possible. The children will thus remember the teaching more readily, and they will be amused and interested and learn without having had aroused their rebellion or antagonism, which latter should be avoided whenever possible. For instance, if a little boy objects to getting into his bath, instead of saying, "You are naughty; you must be made a clean little boy," say rather, "Now Johnny, you are going to be like the little frog which said to his mother:

'Now for a header into the river;
In with a splash, and out with a
shiver.'"

The chances are that Johnny will not only plunge into the bath but will splash the water about to such an extent that one would be tempted to wish one had not resorted to rhyming. Or when the children have their hands and faces washed, which process all children dislike, sing while washing their little fingers:

"Rub and scrub your hands and face
many times a day;
If you don't your rosy cheeks and
health will fly away."

One thing particularly we must guard against in training children, especially Virgo children, and that is allowing them to make much of their ailments. Never dwell upon them in conversation before a child. Suppose a friend calls and sees little Johnny or Mary with a flushed face and a cold or with a headache and says: Poor child, that is just how so-and-so looked before he had the measles or fever or some other complaint. If that friend calls again, do not let the children be seen. Those kind friends who call and talk all the time about their ailments, present and past, or their husband's ailments, or their children's or brothers' or sisters' or cousins' ailments do an incalculable amount of harm to those whom they visit, and especially to the plastic minds of little children. Some children are frightened by such conversation, and some like the importance of being ill; both states are very harmful. Teach the children to repeat these lines of Ella Wheeler Wilcox:

“Say you are well, or all is well with you,
And God will hear your words and make them true.”

It is one of the highest privileges allotted to us to have a little child under our care, and no effort is too great and no thought too much to spend upon the proper training of the little soul and body committed to our charge. How great the responsibility, how high the privilege! And how carefully the parents and teachers should conduct their lives, for children learn more from example than from precept. It is of no use for a child to be taught to be truthful and then have the teacher break a promise to it. All the teaching will be of no avail, it will be forgotten, but the broken promise will be remembered.

Astrology is more than worth our study if we put it to no other use than to the better and wiser training of the young. I hope we shall see the day when this science will be taught in our col-

leges, and no teacher chosen, however well endowed mentally, until his horoscope is set up to see if he is fitted in every way to become a teacher and trainer of the young. Nothing is of more vital importance than this unless it be the proper training of parents. Our hope is in the young, they are the ones who will carry on the work of the world for good or ill, therefore let us concentrate our efforts upon the wise teaching and training of the children.

Another excellent help in the training of children is to teach them to take delight in the study of natural objects and in watching natural phenomena. Teach them to study the form and to admire the colors of the different flowers. Give them small lessons in botany. Teach them to watch the different habits of birds and animals. Tell them why we should always treat the animals with the greatest kindness, and tell them little stories to emphasize this. If living in the country, give them each a tiny piece of garden to cultivate and keep in order, and allow them to choose their own seeds and plants. When chosen tell them the particular habits of their plants and how to nurture them to bring them to perfection. Tell them that plants and flowers respond to loving thoughts bestowed upon them, and grow much better and finer when tended by a loving hand and by one who understands them. Also encourage them to watch natural phenomena—the sunrise and sunset, the beautiful blue of the sky, and the different forms of clouds, giving them their names.

I recall to mind a family in which the mother used to gather her little ones round her when she sowed the flower seeds in the spring. She would also teach them to look at the stars and to point out the Great Bear, the Little Bear, the yard measure, etc., and she told them how to find the North Star. She used the familiar names of the stars. As the days lengthened or shortened she would make a pencil mark upon the wall at a certain point where the rays of the

sun shone upon the wall paper, and then tell the children to watch the mark each evening exactly at the same time and see how far the sun had traveled either north or south. This mother did not understand much about astronomy and nothing of astrology, but she implanted a love of the first-named science in the minds of her children. All those children, with perhaps one exception, kept up all their lives their great interest in astronomy. One boy when in his teens, unaided made a large telescope, installed it in an attic, and called up the whole household in turn to look through it at the stars. Another child became an earnest student of astrology, and doubtless this was the result of the mother's early teaching. In addition the father would take the children into the garden to watch an eclipse of the sun through small pieces of smoked glass. He would also focus the rays of the sun through his magnifying glass on the children's hands in turn until they had to snatch them away because of the heat. Then he would choose a dried leaf and focus the rays upon it until it caught fire, and so on. Both parents taught and played with their children as a child among children, not as from a superior height or as a watcher or tutor.

This is the way to keep one's children's interest and affection. Make of them little friends from their earliest years, and their interest in and love for their parents will never wane. Rhythm helps more than any other thing to develop the little child's physical body, and although many of the nursery rhymes do not sound very sensible, this does not matter; it is the rhythm which effects the good. The more music the children hear, the more they are taught to sing and to march and dance to musical strains, and the more rhymes they repeat, the more fully developed physically they will become.

Before rebirth the ego sets in motion the archetype of its own physical form, which it has made with the help of the creative Hierarchies of the Second

Heaven. The archetype is sometimes caused to vibrate with great force and yet again with a small amount of force according to the length of the life designed for the new physical body about to enter upon its earthly journey. At the same moment that the archetype is set in motion a strong beautiful musical note is given out from it, and this musical note vibrates and sings without intermission until the last breath upon earth is taken. When sooner or later this note ceases to sound, at that same moment our earthly pilgrimage ends, and the ego returns whence it came. We know that sometimes by help and effort we appear to prolong the earthly life, but once the music of the archetype ceases to sound, no amount of skill can keep the body and spirit together. We all know the Hermetic axiom, "As above, so below." In accordance with this axiom, as the musical note of the archetype of our physical body resounds and keeps our body vibrating and alive, so music used upon the physical plane develops and improves the child's body in a way no other force is capable of doing. Therefore incorporate music whenever and wherever possible in the child's training, but let it be of a cheerful and inspiring nature; no dirge-like nor mournful strains must be heard by childish ears.

Finally, astrology shows the parent and teacher the surest and best way to eradicate faults, to eliminate weaknesses, and to develop the strong and good points in the child's character; also how to make the very best of any character. In conjunction with astrology music used to develop the body is ideal for a child of any grade or class or country.

Small Size, Rosicrucian Pins

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

*The Rosicrucian Fellowship,
Oceanside, California.*

The Children of Capricorn, 1926-27

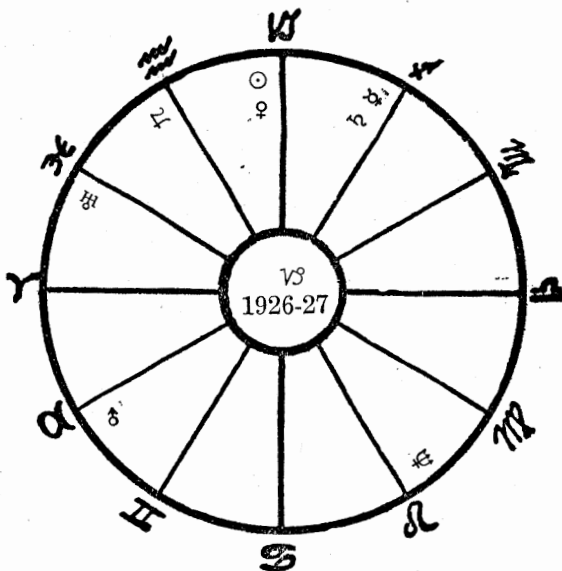


A Character Delineation of the Children Born between December 23rd, 1926, and January 20th, 1927, inclusive.

The children of Capricorn are usually very retiring and bashful, supersensitive, ready to take offense at slight provocation. They do not make good followers, preferring to dominate and lead others, for Capricorn is the natural tenth house sign, the house of authority, of leaders. These children often develop a very domineering nature, and may become cruel and vindictive if their leadership is not accepted. They do not take kindly to strangers, and are very conservative in the choosing of their friends; but when they have become well-acquainted with others and accepted them as friends, they are very loyal, and even unselfish in their friendship. As Capricorn is the sign opposite to Cancer, the sign ruling the home, Capricorn children are great lovers of the quiet of the home, and the family group spirit is very strong in them. They cling to the family and to the home.

Capricorn children must be constantly encouraged. They thrive upon commendation. Criticism will crush the best that is in them. In order to do their best work they must receive constant encouragement.

The children born this year while the sun is passing through this Saturnian sign will be more cheerful than the usual Capricornian, for the vivacious, pleasure-loving Venus is also going through this sign. This planet will awaken the love nature of these children,



making them more demonstrative. The Capricorn child is apt to smother or hide its love nature under a cloak of gloom, often hungering and craving for love but unable to express it.

The magnanimous Jupiter is in the humanitarian sign of Aquarius, which will give these children a keen desire to do something for suffering humanity. They will have to be encouraged, however, to express this side of their nature,

(Continued on page 38)

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

Your Child's Horoscope

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

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

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

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

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

IRENE H. S.

Born June 7, 1925. 1:15 A. M.

Lat. 44 N., Long. 116 W.

Cusps of the Houses:

10th house, Sagittarius 24; 11th house, Capricorn 14; 12th house, Aquarius 8; Ascendant, Pisces 17-49, Aries intercepted; 2nd house, Taurus 5; 3rd house, Gemini 3.

Positions of the Planets:

Uranus 25-15 Pisces; Mercury 1-22 Gemini; Sun 16-03 Gemini; Venus 27-52 Gemini; Mars 18-00 Cancer; Neptune 20-10 Leo; Saturn 8-33 Scorpio, retrograde; Moon 22-48 Sagittarius; Jupiter 21-20 Capricorn.

We have here the horoscope of a little girl who has come into the world to learn many lessons. Common signs are on all four angles, the sun is in the common sign of Gemini, and the unconventional Uranus is on the Ascendant, square to the restless moon, which is in conjunction with the Midheaven and in opposition to the pleasure-loving Venus in the fourth house. All these signs, planets, and aspects indicate a soul that will want

to go and go and go all the time, a restless, pleasure-loving miss, who through her desire for change and fun will be led into many dangers that may bring her much suffering. Uranus on the Ascendant will make her unconventional, and cause her to so conduct herself that she will keep Mrs. Grundy shocked and ever ready to criticize; and she will give her plenty of reasons to be shocked, due to Uranus being square to the moon in the restless, and sport-loving sign of Sagittarius. Uranus is also square to Venus. These two last-named squares will bring great dangers to this girl from the opposite sex. Her Bohemianism and free conduct towards men will make her liable to be misunderstood, and therefore she should be taught to be circumspect in her actions. She will have many good and generous friends, but she should avoid being entertained too freely by men friends, for Mars in Cancer in the fifth house, the house of pleasures, in opposition to Jupiter indicates that they will want to entertain her lavishly, which might lead to other dangers.

The planet of reason, Mercury, is in its own sign of Gemini, but it makes only one aspect, a sextile to Uranus. This will give a quick mind but one that tends to be erratic and eccentric.

The parents of this girl will surely have a problem in leading her into the path of safety. She would respond most readily to occult studies, and with Neptune in Leo, sextile to Venus in Gemini and trine to the moon in Sagittarius, church organ music would give her a good field for her energies, and would also have a tendency to lead her in the right direction.

To save her from coughs and colds teach her to breathe through the nose, also to very carefully avoid mouth breathing, and allow plenty of fresh air in her sleeping room.

JANE S. B.

Born March 7, 1918. 3 A. M.

Lat. 40 N., Long. 75 W.

Cusps of the Houses:

10th house, Scorpio 1; 11th house, Scorpio 26; 12th house, Sagittarius 16; Ascendant, Capricorn 7-05; 2nd house, Aquarius 17; 3rd house, Pisces 28, Aries interceded.

Positions of the Planets:

Moon 1-38 Capricorn; Venus 13-10 Aquarius; Uranus 24-59 Aquarius; Mercury 10-47 Pisces; Sun 15-56 Pisces; Jupiter 4-02 Gemini; Neptune 4-42 Leo, retrograde; Saturn 8-34 Leo, retrograde; Mars 26-55 Scorpio, retrograde.

We have here the astral scroll of a young girl with Capricorn on the Ascendant and with the moon near the cusp of the Ascendant, showing one who will have a very good opinion of herself. With Mars square to the moon she will want everybody to see things through her glasses and want others to do things her way. She will have originality well developed, for the moon is sextile to the progressive and original Uranus. This last named planet is very strongly placed in its own sign of Aquarius, so we would advise the parents of this girl to give her all the encouragement possible to express her own ideals in her own particular way. To dominate her too much would crush the best within her and cause her to be untruthful and revengeful. The mother should try to make a

comrade of her. Encourage her to come to the mother or father with her troubles and her secrets. They should advise her very tactfully, not interfering too much with her originality.

The parents will need to help her get a start in life. We find the strongest planet, Jupiter, in the fifth house, which is the house ruling children and schools. Jupiter is sextile to Neptune and Saturn in the natural fifth house sign of Leo, showing ability to teach and to handle children. The last two planets are retrograde. Retrograde planets tend to hold back; they are lacking in energy. So it will be necessary for the parents to help to overcome this and assist Jane to acquire the knowledge to teach. She will be the type of a mother or teacher who is able to cope with the problems of the New Age child.

VOCATIONAL

PURITA L. M.

Born August 15, 1905. 1:30 P. M.

Lat. 11 N., Long. 123 E.

Cusps of the Houses:

10th house, Virgo 17; 11th house, Libra 19; 12th house, Scorpio 17; Ascendant, Sagittarius 15-10; 2nd house, Capricorn 14; 3rd house, Aquarius 15.

Positions of the Planets:

Uranus 0-30 Capricorn, retrograde; Moon 22-38 Aquarius; Saturn 0-06 Pisces, retrograde; Jupiter 3-50 Gemini; Neptune 7-29 Cancer; Venus 9-51 Cancer; Sun 21-41 Leo; Mercury 13-43 Virgo; Mars 26-27 Scorpio.

The horoscope of our vocational reading has the idealistic and common sign of Sagittarius on the Ascendant, with the ruler, Jupiter, in the sign of its fall, Gemini, in the sixth house, and making a square to the retrograde Saturn and also an opposition to Mars, so we may look for very little help from this planet.

Mercury the planet of reason, is in its own sign, Virgo, in conjunction with the Midheaven and sextile to its higher octave, Neptune, and also to Venus. Venus is the ruler of the sixth house, which governs employment and labor. So Nep-

tune and Venus in conjunction in the sign of Cancer, which rules the stomach and also the home, are the strongest planets. Therefore we would advise this young woman to take up a vocation in connection with the preparation and serving of food, catering, dietetics, etc. She should have the care of a home, where her catering ability would be utilized.

Venus and Neptune in Cancer give talent for music, the decorative arts, and the beautifying of the home, and these would appeal to this young woman. All the above talents, if cultivated, will be available in later years should she ever have a home of her own.

THE CHILDREN OF CAPRICORN

(Continued from page 35)

for Uranus retrograde in the sign of the heart, Leo, and in opposition to the humanitarian Jupiter may cause them to close the heart to the inclinations of the spirit within.

Mars in Taurus will be in trine aspect to the sun the first half of the month. This will give executive ability. It also makes practical managers of corporations. It will relieve the usual gloom of the Capricornian, and also give the power to overcome sickness.

Correspondence Courses

IN THE ROSICRUCIAN PHILOSOPHY AND
ASTROLOGY

Rosicrucian Philosophy: The Preliminary Course consists of 12 lessons, using the *Cosmo-Conception* as textbook.

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

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

*The Rosicrucian Fellowship,
Oceanside, California.*

The New Rosicrucian Sunday School

We have just inaugurated a new branch of the work of the Fellowship, namely, a Sunday School, with lessons illustrating the principles of the Rosicrucian Philosophy in all of its branches, adapted particularly to young children, but also available for intermediate grades. These lessons are gotten up for each solar month, bringing out the virtues of the sign in which the sun is during that month. This Sunday School will supply a long-felt want. It is very much hoped that all of the local Centers will establish Sunday Schools as a part of their regular work, endeavoring to interest not only parents who are members of the Fellowship, but also others in this work. Those who are not near enough to local Centers to send their children there may obtain the lessons and conduct private classes in their homes.

The lessons for Capricorn, the first Sunday of which is December 26, 1926, are now ready for distribution. They are furnished at 15 cents each, or \$1.60 per dozen. There is also a Manual of Instructions accompanying the lessons, which is necessary in order to learn the form of organization which is recommended. The Manuals are 10 cents each.

We hope that the Rosicrucian Sunday School idea will meet with a hearty response.

*The Rosicrucian Fellowship,
Oceanside, California.*

1927 Ephemeris

Our Ephemeris for 1927 is completed and ready for delivery. It is predicted that 1927 will be an important year. This Ephemeris will enable you to study the coming planetary conditions and prepare for them. Place your order now, and the Ephemeris will be mailed to you immediately. 25 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

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

BACK TO THE BIBLE

BY ALFRED ADAMS

- Q. When did the faculty of reasoning and logic become fully developed?
- A. In the Aryan Epoch. The Original Semites, the fifth race of the Atlantean Epoch, were a "chosen people," chosen to develop the germinal faculty of reason to such a ripeness that it could be impregnated into the very fibre of their descendants, who would thus become the New Race.
- Q. Why was the transmuting of cunning into reason no easy task?
- A. The earlier changes in man's nature had been easily brought about. He could then be led without difficulty because he had no conscious desires nor mind to guide him. But by the time of the Original Semites he had become cunning enough to resist limitations of his liberty and to circumvent repeatedly the measures taken to hold him in line.
- Q. What made the task of guiding him more difficult?
- A. The fact that it was necessary that he should have some liberty of choice in order that he might in time learn self-government.
- Q. How was this difficulty overcome?
- A. A divine law was enacted which decreed immediate rewards for obedience and instant punishment for disregard of its provisions.
- Q. What was the result of this decree?
- A. Man was thereby taught, coaxed, and coerced into reasoning in a limited manner that "the way of the transgressor is hard," and that he must "fear God," or the Leader who guided him.
- Q. How many of those who were chosen as "seed" for the New Race remained faithful?
- A. Only a few.
- Q. What did the unfaithful ones bring about?
- A. Most of them were rebellious and, entirely frustrated the purpose of the Leaders, so far as they were concerned, by intermarrying with the other Atlantean Races, thus bringing inferior blood to their descendants.
- Q. What reference is made to this in the Bible?
- A. This is referred to in the Bible where the fact is recorded that the sons of God married the daughters of men.
- Q. What resulted from this act of disobedience?
- A. They were abandoned and "lost." Even the faithful died, according to the body, in the Desert of Gobi (the "wilderness") in Central Asia, the cradle of our present race. They were reborn, as their own descendants of course, and thus inherited the "Promised Land," the earth as it is now. They are the Aryan races, in whom reason is being evolved to perfection.

(To be continued)

Wanted at Mt. Ecclesia

A kitchen helper who understands the making of salads. For particulars address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The Little Brother

By K. WIGGINS

THE VILLAGE children played merrily and noisily on the common opposite an irregular row of little cottages with bright gardens in front and roses and ivy climbing over the tiny porches. It was a still, warm evening in early summer, and the sound of the rooks congregating in a group of near-by elms and the occasional cackling of the geese lying about on the grass preening their feathers mingled pleasantly with the children's voices.

Seated near the window inside one of the cottages were two women, sewing and talking. Mrs. Gray, in whose house they were, was telling her friend about her little girl Jessy.

"I don't know what she is coming to," she said fretfully. "Ever since the little boy died, she has been quiet and mopish. She doesn't play like other children, and she doesn't sleep as a child should but lies in bed listening and staring. And after she does go off, she suddenly wakes up screaming."

"Oh, she'll get over it in time," said her friend. "A little child doesn't grieve very long; 't isn't natural."

"But it is six months since baby Arthur died, you know, Mrs. Hicks, and though Jessy never speaks of him now, and I have hidden away his photo because I can't bear to see it about, still she worries I know, and is often trying to find out what 'being dead' means. The night the dog was run over just outside on the road and she saw it, she screamed out dreadfully in her sleep, and we couldn't quiet her for ever so long. It's true Tom can do more with her than I can, for I get so irritable with her big scared-looking eyes and timid ways."

"You can't blame yourself, Mrs. Gray,

for you are not very strong just now," said her friend consolingly.

"Perhaps," said Mrs. Gray musingly, "but I wish I could *understand* the child. I don't know what to do to help her, you see."

"Oh," answered Mrs. Hicks, "if we could but understand, everything would soon be put right!"

Meanwhile eight-year-old Jessy was sitting alone outside on the grass, intent on something that was wrapped up in her pinafore. Presently she got up, and with her pinafore gathered into her hands went in at the open door of the cottage.

"Mother," she said, advancing to where the two women sat, "what is the matter with this little mouse?" and opening her apron she disclosed a dead shrew.

"Take it away, take it way!" cried the mother with a gesture of disgust.

"It's dead, my dear," said the other woman more gently; "take it back where you found it."

The child went out slowly and sadly, and with the dead creature still wrapped in her pinafore she sat in the pretty garden among the pansies and stocks and roses and tried to puzzle out the great mystery.

"There," said Mrs. Hicks when the little girl was out of hearing, "what am I to do with a child like that? Playing with a dead mouse—and she knows it's dead. How can she touch the thing!" And then rather sorrowfully, "And see how sharp I was with the poor kiddie; she can't help her strange ways, I suppose."

Soon Mr. Gray came in at the garden gate, and Jessy jumped up eagerly and ran to him. Even when her father could

not explain things—and he seldom was able to solve his little daughter's riddles for her—only to hold his hand and feel his smile comforted and healed the little girl in her troubles. She poured out her tale now, and soon father and child were bending together over the earth making a grave for the little shrew where the big yellow roses would scatter their fragrant petals in death in their turn. Then he picked up the little girl in his strong and gentle arms and carried her into the cottage.

That night Jessy had troubled dreams. She slept with her twelve-year-old sister Mary, who was a robust, matter-of-fact girl with very little patience for Jessy's "softness," as she called her fears and imaginings. When she found Jessy sitting up in the dark, whimpering, she said roughly but not unkindly: "Lie down, you little silly! Take hold of my nightgown, and then you'll feel safe." And Mary was soon fast asleep again, while Jessy lay trembling and staring big-eyed into the darkness.

Some days afterward while Mary and her brother Tommy were out on the green playing with other children, Jessy crept like a little lost soul to and fro from the kitchen to the garden and back again. Their mother had had an excruciating pain in one of her limbs since tea, and she now sat in a straight-backed chair hardly daring to move. Each time the little girl came into the room her mother tried to smile through her pain, as she did not want to alarm the child by showing how she was suffering. At last, fearing that she must presently scream out if the pain did not cease, she said to Jessy:

"Go down the road, my dear, and meet Daddy."

The child went obediently, and presently returned hand in hand with her father. Mrs. Gray was on the point of collapsing when they entered. On seeing her livid face and sagging body her husband hurried to her and took her in his arms to lift her on to the couch. At his touch, gentle as it was, a pain like a

white-hot iron ran through her, and she gave a scream.

"Put me down, Tom! Oh, put me down! It's killing me!" she moaned, and in alarm he put her gently on her feet. At once the tortured limb gave under her, and she sank to the floor. Still begging not to be touched, she crept slowly and painfully across the room, up the narrow stairs, and into the bedroom, where, perspiring with agony, she pulled herself on to the bed.

Then her husband, suddenly arousing to action, rushed to the door and called to his children playing near:

"Mary! Tommy!"

When they came he sent them with all speed, one for the doctor and one for Mrs. Hicks, with the request that they come at once to Mrs. Gray. Not until the doctor and Mrs. Hicks were in the house doing their best for the suffering woman did Mr. Gray think of little Jessy. He found her huddled in a chair, her eyes big and horror-stricken, and her little body cold and trembling. He gathered her into his strong arms, and held her close to his warm breast, crooning lovingly to her. Presently the child began to weep; the frail form was shaken with convulsive sobs, the little hands clutched nervously at the father's breast, and her grief was pitiable to behold.

"Go to bed," he said to the other children, who were awed into stillness at the sight of their sister's hysteria. "Go upstairs quietly, my dears. I'll soon comfort Jessy, and Mother will surely be better in the morning." Mary and Tommy crept silently away.

Next day Mrs. Gray kept to her bed. Tom and Mary went to school as usual, and Jessy, after a wakeful and troubled night, was sitting listlessly in her mother's bedroom. Mrs. Hicks had kindly promised to spend her time between her own house and her friend's. As she moved busily and quietly about the bedroom, she noticed that Jessy's head and hands were twitching in a very alarming manner.

(To be concluded next month)

Nutrition and Health

Rosicrucian Ideals

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

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

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

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

Shall We Use Salt?

THERE IS at the present time a new school of dietetics in existence which states emphatically that the use of ordinary table salt is totally unnecessary, and moreover that it is exceeding injurious to the human system. This school claims that salt cannot be assimilated, that it is only partially eliminated, and therefore that a portion of it remains in the system as a crystallizing agent, bringing on premature old age and hastening the time of death.

The doctors, on the other hand, state that the blood is a saline solution, that is, it contains salt in solution, and that it is absolutely necessary for certain important physiological processes upon which life is dependent. The new school meets the situation by claiming that all the salt necessary for the system may be obtained from fresh vegetables. Salt is a chemical compound, namely, sodium chloride, a molecule of salt being composed of one atom of sodium and one of chlorine. Some vegetables contain sodium in considerable quantities and others contain chlorine. The claim is made that if we use a varied vegetable diet, we shall get enough of these two elements to produce within the system all the salt we need; moreover, that when these two elements are obtained in this manner, they

actually combine within the system to produce the necessary sodium chloride.

It is very evident from the above that this is an important matter. Either we should or we should not eat salt, and our physical well-being will be considerably affected by our decision. Therefore it is highly advisable to obtain authoritative information on this subject. The Editorial Department of the Fellowship some time ago decided to go into the matter and obtain all the scientific data available so that if possible the question might be settled. Accordingly we wrote to the University of California and stated our problem. G. Ross Robertson of the Department of Organic Chemistry very kindly answered our inquiries, giving us very complete information on the subject. He also gave us permission to quote him in the present article. We append his statements on the subject:

“About the compound substance sodium chloride, there is no such substance present in any plant. Juices of plants do contain varying percentages of sodium and chlorine, but in no case, except possibly that of a salt-grass such as you might find in a lagoon, will you find such a material as sodium chloride in a combined condition. Even sea water contains little or no sodium chloride, but

instead contains a marked percentage of loose, unattached sodium particles (the "ions" of the chemist) and similar loose particles of chlorine, known as "chloride ions." There is an exactly equal number of each of these in a pure brine, so that if you evaporate the water you will get the compound sodium chloride in solid form. In the juice of a plant, however, the solution of constituent salts is so dilute that no attachment whatever exists between the sodium and chloride (or chlorine) ions. Accordingly, any argument on percentage of undecomposed sodium chloride as a compound has no significance. Any vegetable upon digestion would deliver to the blood the loose ions of sodium and chlorine only, and never any particles of the supposed compound, regardless of whether such compound existed in the vegetables at the start.

"Human blood contains under normal conditions only enough sodium and chlorine to make up a total of about one-quarter of one per cent of sodium chloride, admitting that such a substance were there. Now one-quarter of one per cent of common salt, present in water solution, would be entirely broken up into the ions sodium and chlorine. This is the equivalent of saying there is no "sodium chloride" in the blood. The substance simply doesn't exist in such a dilute solution as the plasma of the blood.

"Your whole question is one of acquiring the separate ingredients sodium and chlorine. It makes no particle of difference whether you take them together as sodium chloride, or get them separately from two foods. They will be separate in the digestive tract, separate before and after digestion, and separate in the blood. There is *no significance whatever* in a discussion of what the compound sodium chloride might do in the blood. You are dealing with the two component parts always.

"Under these conditions it would become necessary for you merely to investigate the amount of the two food ingredients, sodium and chlorine, which

may be gotten from the particular articles of diet you are working with; you can then decide whether excess of salt is needed by the system."

From the above we see that the claims of the new school of dietetics are at least partially correct; that is, we can obtain sodium and chlorine from vegetables to produce a saline condition of the blood. The only question remaining is to determine whether we can obtain these elements in sufficient quantities from vegetables so that the use of common table salt may be done away with entirely. Our investigations have not yet gone far enough to settle this point, but we are convinced from the information so far obtained that we can get from vegetables a large part of the salt necessary to sustain life, and that it will only be necessary to supplement this with a comparatively small amount of table salt. The actual amount required will undoubtedly vary with the individual and will be a matter for individual determination. Certainly it is advisable to use as little table salt as possible without our food being unpalatable to us. Then we shall be on the safe side and shall have avoided the crystallizing effects of an excess of this substance.

The above applies particularly to the vegetarian. The person who consumes meat, however, requires more salt than the vegetarian, for the reason that the sodium and chlorine in the vegetable diet of animals undergoes a transformation in the animal tissues, as a result of which they largely lose their power to give saline properties to human blood.

A recent book entitled, "Rational Diet," by Otto Carque, gives tables showing the percentage of sodium and chlorine in water-free substance of the various vegetables. By consulting these tables we can select the vegetables for daily use which will give us the required amount of sodium and chlorine. By experimentation one can arrive at a practical solution of the question, and also probably reduce to small proportions the amount of table salt used.

We append herewith a partial list of the vegetables and other foodstuffs, together with their percentages of sodium and chlorine, given in the above mentioned book, which can be consulted by the student of dietetics in making up his menus:

AMOUNTS OF SODIUM AND CHLORINE IN
FOODSTUFFS

1,000 Parts of Water-Free Substance
Contain the Following Parts of
Sodium and Chlorine.

	Sodium (Na20)	Chlorine (Cl.)
<i>Fruits:</i>		
Apples	8.61
Bananas	5.60	2.70
Dates	1.00	3.90
Figs, black, dried	9.60	1.00
Raisins	3.30	2.10
Strawberries	18.53	1.10
<i>Vegetables:</i>		
Asparagus	14.77	5.10
Beans, dried	0.42	0.69
Beets, red	21.60	2.95
Cabbage	11.68	10.45
Carrots	14.63	3.18
Celery	65.25	17.80
Cucumbers	10.00	6.60
Dandelion	13.63	3.47
Dill	12.65	14.75
Eggplant	2.80	6.70
Kale	5.35	10.50
Lentils	4.60	1.50
Lettuce	13.55	13.82
Lettuce, romaine	62.70	7.40
Onions	1.55	1.35
Parsnips	0.32	10.40
Potatoes	1.33	1.55
Pumpkins	15.22	0.30
Radish, small	23.15	10.00
Rutabagas	13.60	1.00
Spinach	63.90	11.30
Swiss chard	62.70	7.40
Tomatoes	32.90	18.00
Water cress	17.25	7.75
<i>Miscellaneous:</i>		
Bread, whole wheat	4.10	6.80
Corn meal	0.40	0.80
Oatmeal	1.00	1.10

Butter, cow's	1.10	11.75
Buttermilk	8.50	9.70
Cheese, average	17.90	26.20
Cream	1.55	2.00
Milk, cow's	5.34	8.04
Eggs	9.56	3.72
English walnuts	0.17	0.12
(Human body as a whole)	3.00	7.00

NOTE:—Next month we shall publish in this department another article on the subject of salt, giving its physiological aspects.

Christmas at Mt. Ecclesia

As usual, Mt. Ecclesia will have a variety of exercises and entertainments during the Christmas season. On Thursday evening, December 23rd, Mrs. Heindel will give an illustrated esoteric lecture to Probationers only in the Temple. The Holy Night services will be held in the Pro-Ecclesia and Temple. Judge Carl A. Davis and Mrs. Corinne S. Dunklee are among the speakers for the various events. Madame Louise D'Artell will entertain with vocal selections. All the friends and members of the Fellowship are cordially invited to be with us during this happy season.

Bound Volumes of "Rays"

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

Vols. 5 and 6 (one book) and Vols. 7 and 8 (one book), edited by Max Heindel, \$5.00 each.

Later volumes, Nos. 13 to 16 inclusive, each \$3.00. Vol. 17, (eight months) \$2.25.

*The Rosicrucian Fellowship,
Oceanside, California.*

Wanted at Mt. Ecclesia

A stenographer who understands Spanish, to translate and write Spanish letters. For particulars address,

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Soaked Prunes
Puffed Rice
Corn Bread
Cereal Coffee or Milk.

—DINNER—

Gumbo Soup
Rice and Cottage
Cheese Loaf
Succotash
Entire Wheat Rolls

—SUPPER—

Mixed Fruit Salad
Lettuce Sandwich
Honey Cake
Fruit Juice

Recipes

Corn Bread

Put one quart of milk over the fire with one tablespoon of butter and a level teaspoon of salt. Stir one pint of corn-meal with the yolks of four eggs, moisten with a little cold milk, then add gradually to the hot milk. Let it begin to bubble, then add the whites of the eggs, beaten stiff. Bake immediately, without much stirring, in a quick oven for fifteen minutes.

Gumbo Soup

One quart of okra, two onions, one tablespoon of flour, two tablespoons of melted butter, one quart of tomatoes, a little salt, one tablespoon chopped parsley, one head of celery, six cups of strained vegetable stock, and two cups of plain boiled rice. Chop the onions, roll them in the flour, brown them in the butter and add to the tomatoes. Cut the heads off the okra, split each four times, cut into dice, and mix with the tomatoes placed in a casserole. Add the parsley and celery, chopped. Cook all together, and add to the rice and vegetable stock.

Honey Cake

One-half cup sugar, one cup sour cream, two cups flour, one-half teaspoon soda, and honey to suit taste. Mix honey and cream together, stir well, and add soda sifted with the flour. Beat five minutes, put in oiled pan, and bake. Serve warm.

Rice and Cottage Cheese Loaf

Mix the following and form into a roll: One cup each of cooked rice, dry and flaky, cottage cheese, bread crumbs, and strained tomatoes; one-half cup ground peanuts, one tablespoon each of chopped onion and butter or oil, one-

fourth teaspoon soda. Brush over with melted butter and bake in moderate oven about twenty-five minutes. Serve with white sauce of medium consistency, to which may be added two teaspoons of minced pimentoes.

Our New School for Children

The Mt. Ecclesia Boarding School for Children has been in operation about three months, and is open for new students between the ages of four and seven. This school has been designed along somewhat unique lines, utilizing the practical principles of the Rosicrucian philosophy in the training of children, working particularly upon the vital body of the child to impress the lessons before the age of seven which will largely influence its character throughout the remainder of its life. Astrology is also used in order to determine the latent possibilities of the child, both for good and for evil, so that the former may be encouraged and the latter gradually eliminated. Regular kindergarten instruction is given in addition to nature study, music, and rhythm.

A new and attractive building of Mission architecture has been erected for this school, consisting of two dormitories, one for boys and one for girls, with the class rooms between.

Members and friends of the Fellowship are asked to make known to their acquaintances the existence of this New Age School so that its advantages may be utilized to the fullest extent. For further particulars address,

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

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Brooklyn, N. Y., Nov. 12, 1926.

Dear Friends:

Your kind letter I have received, and I thank you for it. I have improved wonderfully since I first wrote to you. The pain in back and chest is all gone. Just my stomach is kind of touchy as yet. I will be very careful about my diet and I hope in time this condition will go also.

You and the Invisible Helpers are always in my thoughts, and I thank you all for your kind help.

Yours in Fellowship,

—Mrs. C. B.

Rochester, N. Y., June 3, 1926.

The Rosicrucian Fellowship,
Dear Friends:

I received your letter yesterday and was glad to hear from you.

This time I have very good news to tell you. The doctor told me that my ears are well again. Isn't that just wonderful news? I am indeed very thankful.

Gratefully yours,

—M. K.

Live Oak, Calif., Oct. 18, 1926.

The Rosicrucian Fellowship,
My dear Friends:

My hands are looking very well. It can hardly be noticed that I ever had eczema. I am very thankful to the great Absolute and benevolent Father of the Universe.

Love, Peace, and Harmony be with you, my Friends,

—G. C. F. A.

Report from an M. D. about an Insane Patient

Denver, Colo., Nov. 1, 1926.

Dear Friends:

Mrs. W—is improving wonderfully and we soon expect to take her home.

The assistance has been great from the Invisible Helpers.

Yours in Fellowship,

A. W. (M. D.)

HEALING DATES

December 7—13—20—27

January 3— 9—16—23—30

February 6—12—19—27

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

Sick People

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

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

The Mystical Interpretation of Christmas

BY MAX HEINDEL

This little book contains six mystical lessons on Christmas, giving the esoteric significance of this great event. It is a real mine of information on this important subject. Particularly suitable as a Christmas gift.

During the Christmas season it is sent in a special and very attractive Christmas box. Seventy-five cents, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Echoes From Mt. Ecclesia

International Headquarters

Mt. Ecclesia, the home of the Rosicrucian Fellowship, is situated on a high tableland about a mile from the Pacific Ocean. Here is located the Temple of Healing, where each day healing prayers are sent out to the world. The Correspondence Courses are carried on at the Headquarters' site, and there is also a Resident School at certain periods of the year. Night classes in the Rosicrucian Philosophy, Astrology, and Public Speaking are conducted during the greater part of the year. Visitors and students are always welcome. List of Centers affiliated with Headquarters is given on inside front cover page.

Chats with the Editor

THANKSGIVING on Mt. Ecclesia was a most enjoyable day. The night before, it started to rain, and how it did pour! It seemed as though the heavens had opened; but the next morning, my! what warm, delightful sunshine! Our dinner was truly a Thanksgiving, especially so because there was no bloodshed. None of our younger brothers, the animals, gave their life that we might thank God over their roasted bodies. Instead, the table was well supplied with the life-giving fruits and vegetables. There were eighty-two present, including the children. Our numbers are getting so large that it is becoming a problem to set a family table to accommodate both workers and guests. The tables were arranged in the form of a half-square, and in the center a little table was placed for the tiny guests from our New Age Children's School. They looked very quaint, dressed in little Quaker costumes to represent the pilgrims. After the dinner was over they were entertained with Mother Goose pictures thrown on the screen. The evening brought a surprise from a number of our talented young men and women, who had prepared an excellent entertainment consisting of music, singing, recitations, and a humorous sketch.

We hope that in the coming year we shall be able to erect a building for social functions. For the past fifteen years it

has been the custom to use the dining room, putting the tables to one side to provide space. This has worked some hardship on the friends who so lovingly prepare the food, by compelling them to put in extra time readjusting the tables. The musical and artistic side of the Fellowship has been greatly neglected on account of the lack of a proper building. But we hope that faith will work its wonders and bring us the much needed social hall, class room, and library building. The students who attended the Summer School realized the necessity for larger class rooms.

California is now putting on her green coat. After a spell of rain the tiny seeds are all gladly sending forth their little donation to nature. The writer is facing a window which overlooks a large field of luscious green peas, and a band of Mexicans are picking them for the market. We hope that when our friends in the Eastern states eat fresh green peas they will realize that perhaps they came from the fields near Mt. Ecclesia.

We hope that our students, especially those who can meet in bands or groups, will remember Fellowship Day. January 6th is the day which we have set aside especially for fellowship and good cheer. It is the day on which our dear leader, Max Heindel, cast aside his worn-out physical garment and had his birth into the heaven worlds. It should not be a day of mourning, but a day of rejoicing.

for the freedom of that great soul, who is still actively working with the Fellowship, inspiring, strengthening, and encouraging the workers in the various parts of the world, as well as actively working with the band of Invisible Helpers.

Local Fellowship Activities

The San Francisco Center of the Fellowship, under the direction of Mr. Sam R. Parchment, one of our national lecturers, has recently moved to new quarters at 420 Sutter Street, Studio 204. The new rooms are very attractive; the hall is capable of seating two hundred and fifty people.

Mrs. Max Heindel, Leader of the Fellowship, gave the opening address at the dedication of the new hall on Sunday evening, November 28th. She also gave a number of lectures the following week, one of which was devoted to the esoteric members of the Center, and was designed to draw them closer together and to give them a new impetus. The San Francisco Center is doing excellent work, and we expect a large expansion there during the coming year.

Dr. Lash's Lectures in Chicago and the East

Dr. Franziska Lash, one of our national lecturers, is now conducting a lecture campaign in Chicago. She is giving one series of lectures at the Woman's City Club, 360 North Michigan Avenue, and another series at the Loop Center of the Fellowship, 431 South Wabash Avenue. She is having excellent success, her lectures being well attended and creating much enthusiasm. She reports that she has been very ably assisted by Mrs. A. B. Chase, who has attended to many of the practical details of the work, and Miss Ora Stark, Secretary of the Loop Center, has rendered valuable assistance.

After the holidays Dr. Lash expects to make a tour of the East, covering practically the same territory which Mrs.

Heindel went over a year ago. The exact itinerary will depend upon the various local Centers. Those which wish to have her for lectures should communicate with Headquarters so that the details may be arranged in advance.

Dr. Lash has an exhaustive knowledge of all branches of the Rosicrucian philosophy, and those who have an opportunity of hearing her should not miss it.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.

The Rosicrucian Mysteries, \$1.50.

The Rosicrucian Philosophy in Questions and Answers, \$2.00.

The Web of Destiny, \$2.00.

Freemasonry and Catholicism, \$1.00.

Mysteries of the Great Operas, \$2.00.

Gleanings of a Mystic, \$2.00.

Letters to Students, \$2.00.

In the Land of the Living Dead—An Occult Story, \$1.50.

The Mystical Interpretation of Christmas. 75 Cents.

Bound Volumes of *Rays from the Rose Cross*:

Vols. 5 and 6 (one book), \$5.00.

Vols. 7 and 8 (one book), \$5.00.

Vols. 13, 14, 15, 16, each \$3.00.

Vol. 17 (8 months), \$2.25.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.

How Shall We Know Christ At His Coming? 15 Cents.

Earthbound, 10 Cents.

Evolution from the Rosicrucian Standpoint, 15 Cents.

Christ or Buddha? 30 Cents.

Why I Am a Rosicrucian,

5 Cents Each—\$1.50 per hundred.

How the Rosicrucians Heal the Sick,

5 Cents Each—\$1.50 per hundred.

Fundamental Rules of Natural Dietetics,

8 Cents Each—\$3.00 per hundred.

Facts About Life Here and Hereafter,

5 Cents Each—\$1.50 per hundred. . .

Postcard Views of Mt. Ecclesia, 5c. Each.

ON ASTROLOGY:

The Message of the Stars, \$3.50.

Simplified Scientific Astrology, \$1.50.

Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.

Ephemerides Bound, 20 years, \$5.00.

Simplified Scientific Tables of Houses, (3), 50 Cents Each.

Tables of Houses Bound, (3), \$2.00.

All the above may be obtained from,

*The Rosicrucian Fellowship,
Oceanside, California.*