

RAYS FROM THE ROSE CROSS



A Magazine of Mystic Light



Edited by Mrs. Max Heindel

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Current Topics

From the Rosicrucian Hieupoint

BY JOSEPH DARROW

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

Permanent Peace with France

PERMANENT peace with our sister republic across the Atlantic is receiving much attention at the present time in Congress and in our State Department through consideration of a proposal by Premier Briand of France made some time ago that the United States and France enter into an agreement not to go to war against each other for any reason whatever. Why should the United States ever go to war with France? The relations between the two countries from the very beginning have been those of peace and good-fellowship. France has always been on cordial terms with the United States except in connection with some early difficulties over territorial rights.

“Liberty, equality, fraternity,” is the watchword of France, and these ideals are also those of the American republic. If Mr. Briand’s proposal were accepted it would mark the beginning of a new era in world politics. Its effect upon the other countries of the world would probably be as great as it would upon the two parties to the contract. It would be establishing an example and a precedent which other countries would be bound to consider very seriously, and probably ultimately many of them would adopt the same course.

Secretary of State Kellogg forwarded the proposition to the French government after President Coolidge had endorsed the main principles contained in it. The French Ambassador, Paul Claudel, indicated approval of it with a few minor modifications on December 20th of last year. The present treaty with France expires on February 27th, at which time it will be necessary either to renew it or make a new treaty. That will be the psychological time to utilize the suggestions of Mr. Briand, which in effect are for the two countries to absolutely pledge themselves not to make war on each other.

Senator Borah of Idaho, Chairman of the Foreign Relations Committee of the Senate, is an earnest advocate of the proposed treaty. He also advocates extending the no-war agreement to include Great Britain, Germany, Italy, and Japan.

At this time when there is so much vague talk about the possibility of war, why should we not grasp with both hands this very practical proposition for peace, and hold fast? The United States is rapidly becoming one of the most influential nations in the world by virtue of its industrial development, its inventive genius, its wealth, its population, and its natural resources. With such assets goes responsibility. If we dillydally and some time allow ourselves to be drawn into another war which could have been avoided by prompt attention at the psychological moment, we shall certainly have to pay a heavy penalty for it.

War is racial insanity and suicide. It is the triumph of the dark forces, which would like to destroy evolution entirely in order that they might feast upon its

A NEW
TREATY

mutilated remains as the hyena feasts on the decomposing carcass of a dead animal. War is only a race habit, the product of Race Spirit aggression. Races have served a purpose in evolution just as grades in the grammar school serve a purpose by segregating those who are of approximately an equal degree of development, on the principle that they can make greater progress by themselves than when mixed into a composite group some of which are in the kindergarten stage and others in the university stage. An archangelic Race Spirit has been given charge over each race. These Race Spirits inculcate in their people the idea of separateness in order that they may keep their boundaries clear-cut and so that they will not be interfered with by other races evolving in different directions.

We are rapidly reaching, however, the end of the Race Spirit regime. We are arriving at the point where there is to be an amalgamation of the nations of the earth in a bond of international unity in which race lines are to be broken down and universal brotherhood realized. This will come whether the United States of America cooperates with it or not; but if it does not cooperate it will have to suffer the consequences. It is up to us to make the decision. If we make the wrong decision, time will certainly make us pay the cost. Let us seize our opportunity for cooperation with our sister nations while we can.

Ford, the Master Builder and Mystic

IN a recent interview with Henry Ford by Charles W. Wood of *Forbes Magazine*, as reported in the *Literary Digest*, Mr. Ford made the following extraordinary statement: "I never made a mistake in my life, and neither did you ever make

a mistake, or anybody else. For what purpose do you suppose you are living on earth. I'll tell you what every living person is here for and that is to get experience. That's all we can get out of life."

Mr. Ford, we are told, is a devout believer in the theory of rebirth. Mr. Wood, the interviewer, asserts that "there is a definite relation between the new Ford car and the faith just mentioned, and Ford works it out this way: he not only believes but he acts constantly upon the belief that the Engineer of the Universe has placed each of the two billion or so human beings on this planet on the job of learning by experience the particular things each most needs to learn. If a man lives in poverty and pain, that was the experience of which he stood most in need. After he gets his experience, he dies. Then he is born again into another life which will give him other experiences of which he stands in need. An understanding of this belief is necessary to an understanding of Mr. Ford. Wealth, simply as acquisition, has no meaning to him. Profits, simply as profits, have no meaning. It is only what we learn that counts. If, therefore, we make what we call a mistake, it shows that we needed the experience in order to learn better, which in turn proves that it was no mistake."

If this does not prove that Henry Ford is a mystic, that fact is undemonstrable. All the above is first-class occult philosophy applied in a practical way.

Mr. Ford has recently been very much in the public eye on account of the new car which he is bringing out. Modern conditions and competition have brought the old model T with which all Americans are familiar to the point where it no longer fills the bill. Radical improvements are necessary. This old model, however, has perhaps done more for the industrial evolution of the country in the

————— Current Topics —————

past twenty years than any other single factor. The superficial habit of looking down upon it and making jokes about it shows poor taste and poor judgment. But the new car is to be a big improvement over the old one, and in the making of it Mr. Ford's vision and broad outlook

are being demonstrated as usual. He is not merely turning out a car to make money; in fact, that is the least of his objects. He is turning out an improved car to be another big factor in the industrial evolution of the country. He feels that he is co-operating with the Engineer of the Universe in so doing. He is making it possible not only for the men in his own plant to make a good living, but the millions of cars which he will send all over the world will make life easier and more productive in many ways for untold numbers of people. All this makes him a public benefactor on a world-wide scale.

There has been a delay in getting the car out which to many hardheaded business men was more or less incomprehensible. They said, "Why did Ford not have the plans for his new car all ready and have it thoroughly tested out in advance so that when he stopped manufacture of the old model he would immediately begin to turn out mass production on the new? Why did he allow some months to intervene between the two stages, thereby throwing his whole organization more or less out of joint, particularly his sales force?" One has to understand Mr. Ford in order to get the answer to these questions. He is a believer in the necessity of attaining perfection in our life work just as far as possible, not merely turning out something by which we may "get by." He states that he has held up putting the new car on the market for months in order first to improve it in every possible way. This is not an advertisement of

Mr. Ford. We have not been retained by him to push the sale of his car, but when we see a man who through his greatness has uncovered so many of the vital underlying principles of human evolution, we like to describe his methods in order that others may catch his ideas.

One thing that makes Ford somewhat annoyed is to have it said that his workers are automatons, that is, that the manufacture and assembling of his cars are so mechanical that a workman becomes merely a cog in the machine without any possibility of using individual initiative. Ford denies all this with heat. He claims that his mechanics "need to have more skill than the old-fashioned mechanics ever had." The assembling of the car is done in a line, the various parts being carried along on conveyors. Each man along the line performs one operation over and over. The men, however, are shifted from time to time to different parts of the line so that they do not become automatons in any one department.

Unconsciously the occult principle of repetition is here utilized. Repetition builds the vital body, which is at present one of the greatest factors in evolutionary progress. The vital body is the body in which humanity will live and operate exclusively in the next great evolutionary period after the physical body has served its purpose and been discarded. It is true that repetition of mechanical operations does not particularly develop the mental faculties, but still at a certain stage it has an important function.

A great industrial plant like Henry Ford's illustrates a large variety of evolutionary principles, some of which we have endeavored to point out. This is a wonderful age in which we are living. It has its drawbacks, but nevertheless it represents the peak of accomplishment up to date.

THE MANU-
FACTURER'S
VISION

THE PRIN-
CIPLE OF
REPETITION

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.

A Song of the Free Spirit

BY JOHN A. AVIRETT

He would be FREE! Free as the restless wind That kissed the snowy peaks, and wooded the glade.	Deep in his soul the harp of life rang true! The majesty of thought was his; anon he found
He scorned all trammels of the soul or mind, And Truth, the only Law—that he obeyed.	The joyous zest that Nature gives the few Who hear and understand her primal sounds.
And yet he loved—saw with a lover's glance Gray ocean's wastes. He loved the solitudes	Then step by step, subconsciously, he knew That back of all this beauty that he loved,
Of precipice and peak, the vast expanse, The trackless aisles of solemn, wind- swept woods.	This magic mystery of order, sense, and view, The mighty God of nature— <i>lived and moved.</i>

The Son of Man

BY MAX HEINDEL

(The following article is from Mr. Heindel's hitherto unpublished notes.—Ed.)

CHRIST JESUS was not really called the Son of Man; He called Himself that: "Who do men say that I, the Son of Man, am?" He said. He was the Son of Man in the respect that He had a body, but there is a reference in that appellation to the sign Aquarius into which we are going. The Son of Man shall come again, that is the Scripture, but when is He coming?

There was a time when humanity worshipped the Bull; this was when the sun by precession went through the sign of the Bull, Taurus. Every year the sun comes northward, and about the 21st of March it reaches the equator, that is, the first degree of Aries. Then it goes around the circle, and the next 21st of March it comes again to the equator, but it comes a little bit earlier, it precedes. Thus the vernal equinox, the point where the sun crosses the equator,

is each year a little further back than it was the year before, and so by precession it goes all around the zodiac. When it went through the sign of the Bull, people worshiped the Bull. Then it went into the sign of Aries, and it became a deadly sin to worship the golden Calf any longer. "Come out of Egypt, don't worship the Bull, but by the blood of the Lamb, shall you pass over," was told to the Egyptians. So the doorposts were sprinkled with the blood of the lamb, and they passed over into the Aryan Dispensation.

Then Jesus was born, and He told the people that He wanted them to be His disciples. "Come away from the old place; I am going to make you fishers of men," He said. The sun is now going through the sign of the Fishes, as it has been doing the last 1430 years. During those years we have been eating fish on Fridays and during Lent. Some time after the death of Christ there was a great controversy. Should His symbol be a lamb or should it be a fish? But the bishop wears a mitre on his head in the form of a fish's head, so we see that the Savior is indicated by the sign that the sun is going through by precession.

The sun is approaching the cusp of

Aquarius, the great intellectual sign. We are getting away from the influence of the devotional sign of Pisces in which people have blind faith. We are nearing Aquarius, the intellectual sign of the Son of Man, and we are beginning to feel its influence. The Bible states that the first miracle that Christ performed was to change water into wine at the marriage feast of Cana. But when He came to the end of His teaching, He abrogated the old covenant. He sent His disciples to a place where He would have the passover, and He said to them: "Go into the city, and when you find a man bearing a pitcher of water (the symbol of Aquarius), follow him. And in that house (the house of Aquarius) will I eat the passover." They did as He told them, and He passed the cup and said, "Take, drink, this is the sacrament of the new Covenant. I will no more drink of the fruit of the vine until I drink with you in the kingdom."

There is the point. He told them to look for a man with a pitcher of water—the sign of Aquarius. There is only one sign in the whole zodiac that has a man as its symbol. Aquarius sits with an urn pouring out water. That is why Christ Jesus called Himself the Son of Man.

Was Man Evolved from Animal?

BY E. K. GILMORE

THE SUBJECT of evolution, or becoming, is the very principle of creation, and is so cosmic in scope that it is difficult for finite minds to grasp its immensity; but once understood, the purpose of life becomes entirely reasonable, satisfying, and inspiring.

There is no quarrel between religion and science on the subject of evolution when the matter is finally wrought out. In fact they become so correlated as to merge into a harmonious unity. The Biblical story as told in Genesis is in

itself a beautiful semi-scientific rendition of the process of the divine creation of this planet.

The violent discussions on the subject, the legislation against evolution, and the agitation in both church and state which have swept over the country during the past few years in regard to evolution are proof that humanity as a whole is passing the point of blind acceptance of dogmatic statements as to the cause of its existence, the manner of its creation, the ultimate outcome of its experiences, and the immortality of its soul. These questions are

after all the most important ones which mankind has to solve, and upon their answer to them depends altogether their reactions to life and its events, the sum of which expresses itself as character and destiny.

Since our earliest records in sign writing, hieroglyphics, and cuneiform man has philosophized in regard to the beginning and the end of life. He has seen the seed sprout, the tree grow, blossom, bear fruit, and die; he has seen the egg hatch, the bird live, propagate its kind, and perish; he has seen a human being born, live, and pass from this earthly sphere. He has no physical proof that a part of him exists after death, and yet he knows in some indefinable way that it does. Without this belief and this knowledge there would be no hope, no effort, no ambition to make the world a better place for coming generations—which belief in itself is an unconscious testimony for evolution. It is universal effort, the struggle not for existence alone but for improvement as well, for uplift, which establishes so incontestably man's belief (though partly unconscious it may be) in the enduring individuality of the Ego. Science, seeking to prove or disprove the unknowable, is evidence in itself that this life is not all. Therefore since the belief in immortality is well-nigh universal and has been during all ages, it becomes our business to form as reasonable and as logical an hypothesis in regard to it as is possible.

Humanity in general, seeking to know the purpose of being, divides itself into several groups. The scientist seeks in matter to find sufficient reason and proof for man's appearance and continuance upon this planet. If he can obtain absolute evidence of the beginning of life, he may establish *a priori* its end. The atheist knows nothing of a higher Power, believes nothing, asks nothing. The philosopher seeks through processes of thought to arrive at a solution of this matter. The orthodox, not daring to question constituted authority, accept the creed of some dominant personality

or group as a firm foundation on which to stand. The religionist is entirely satisfied with his solution of the problem, having through belief, faith, and experience dispelled all doubt.

There is another ever increasing group, including a larger number than is generally supposed, who believe that this planet and other planets, our sun and other suns, mankind and animals, trees and flowers, are all in process of becoming; that even God Himself is both being and becoming; and that if we are made in His likeness and image, we also are both being and becoming. These are the real evolutionists. Most of them are religionists, though religionists are not necessarily evolutionists.

There is a class of inquirers who are interested primarily in the physical evolution of man from the lowest cellular form to the present-day human. This is the material scientist, admitting the existence only of that which manifests as matter. His part in the evolutionary plan is a great one, and we are tremendously indebted to him for his findings, which have established a base from which to begin. The rapid progress in scientific thought during the past few decades is due in large measure to the activities and the hypotheses of such men as Darwin, Huxley, Spencer, Wallace and others—all now quite generally accepted. Physical scientists have made deductions which are so reasonable as to practically constitute proof that the earth evolved during millions of years from a gaseous state to the liquid and solid, finally becoming fit for habitation. Astronomy's similar statements in regard to the almost unbelievably slow process of birth of suns and planets from nebulous matter are accepted without question.

Scientists affirm that when the earth was ready to support individualized existence, the lowest one-celled forms appeared, followed by more complex forms of aquatic life. Then slowly through millions of years came amphibians, land animals, and finally man. These millions of years were divided into ages, for in-

stance, the Paleozoic, Mesozoic, etc. The development of life from the one-celled amoeba to man required many ages, each of millions of years duration, just as the earth itself has also been formed during many such ages. It must be remembered that even after the lowest forms of man appeared it required long periods of time for him to reach his present state of development. It is this cosmic immensity of time and the almost unthinkable slowness of animal development which make evolution impossible for some to accept.

When we look into the account of creation as found in the first chapter of Genesis we discover that it is a clear record of just such a scheme of evolution. According to this Scripture God created certain things each "day." The ages of the evolutionary hypothesis conform closely to Biblical authority. When we search deeply into the etymology of the word "day," we find that in the language of many of the ancient races a day meant not twenty-four hours but a period of time, in many instances of great length. For instance, a "Yuga" includes more than a million years. The "days" of Genesis, each composed of many thousands of years, were distinct cycles in the process of creation. There was an age for fish, one for birds, one for animals, one for man, etc. Each age was divided into lesser ages, each with its own cycle of development.

We know that man has passed through many stages—the Java, Heidelberg, Neanderthal, Piltdown, Cro-Magnon, etc. The earlier types of man, like the dinosaurs in the animal kingdom, have disappeared entirely from the earth, a few of their bones having been discovered only in recent years. The Red Men of America are fast becoming extinct.

Thus science proves evolution and makes it in nowise incompatible with the Word of God as found in the Holy Bible. Therefore the religio-evolutionist may allow both his reason and his faith to function in harmony and in peace.

But the question is not yet answered

in regard to man's evolution from the animal. Evolution both scripturally and scientifically places animal life on this planet prior to man. Religion says that God created different forms—fish, birds, plants, animals—in different days or ages. Science says the struggle for survival formed new differentiations, new animals, each new form being cyclically higher than the earlier ones, though in each age reversion to earlier type frequently occurred. Exigencies of time and place changed the animal form to meet their conditions. Thus the animal's forefeet became arms, and it finally walked erect as man, the change, however, requiring millions of years.

Looking at this in the cold light of reason the intelligent person accepts it as the natural order of events. It is when man brings the matter down to his own individual existence that he recoils in disgust at having been through the animal stage. Yet do not many who so bitterly contest the theory of physical evolution eat animals, thereby incorporating the flesh and blood of the beast into their own bone and muscle? If one feels no revolt at taking the animal into his body, then why so abhorrent the idea of having evolved from a like body, passing through the stage of primitive man to our present state? Besides, the animal kingdom is a wonderful creation. How close a bond there is between man and the domesticated animals—the horse, the dog, the cow! And do we not value them? They show intelligence, affection, courage, gratitude. Their highest property is instinct, which is not so greatly different nor so far removed from our intuition in its effects.

There is, however, a higher and a diviner interpretation of our animal evolution than that with which the material scientist concerns himself. It is that of the religio-evolutionist, who believes that we, made in God's likeness and image, must possess at least His potentialities. He believes that man is the highest form of creation yet evolved on this planet,

and that he is engaged in the slow process of becoming like God. The teachings of Jesus of Nazareth are based on this principle of evolution: for instance, "Be ye perfect even as your Father in Heaven is perfect"; and, "All that I do ye shall do also, and greater." That man is more than physical, more than animal, is universally accepted. "There is a spirit in man, and the Almighty giveth him understanding." The physical body is not all. It is simply the vehicle through which the mind and the spirit express themselves in the material world.

The Rosierucian is classed with the religio-evolutionist. His version of evolution differs from the Darwinian theory in the matter of the ensouling spirit which inhabits the physical body. The latter theory fails to take into account the fact that we are divine Egos or spirits. We are only dwelling in the bodies which evolution is gradually perfecting. Science knows of nothing except the bodies: it has no knowledge of the spirit which inhabits them. Science regards the animal merely as a mass of living matter and does not know that the animal is ensouled by a Virgin Spirit but at a lower stage of evolution than we.

The Rosierucian version of evolution shows us distinctly that man has never been an animal in the scientific meaning of that word. He has never been a mere living mass of matter without spirit. There was a time, however, in the remote past when he inhabited animal-like bodies before he had obtained the link of mind which connected the body with the spirit. But we have never been apes nor anthropoids. These are stragglers of the human life wave who ages ago began to degenerate and go backward. The monkey is positively not man's ancestor. If the fundamentalists were acquainted with these facts, most of their objections to the teaching of evolution in the schools would vanish.

It is a fact that certain animals have come to stand for certain characteristics: the lion for bravery and courage; the fox for cunning and shrewdness; the wolf for

cruelty; the dog for loyalty; the pig for greed; the cat for suavity; the horse for sagacity. In the human kingdom we note these same qualities in our mental make-up. Frankly, have you not seen individuals who displayed one or more of these characteristics and actually had the corresponding animal appearance? We say, "He is as brave as a lion." We call a selfish, jealous woman a cat: mark her evasion, her strong desires, her quick temper, her persistence. The characteristics of animal and man sometimes almost overlap as in the case of a man who is criminal or beastly, living only for the gratification of his desires and senses. The degraded types of humanity, the criminals, morons, insane, are those in whom divinity lies dormant or only partially functions, as they are not yet capable of fully expressing it. Thus we see the animal developing human characteristics and the man expressing animal propensities. The overlapping is evident. Proof is not wanting. If Burbank by mixing pollen under certain conditions could obtain a higher and more perfect species, it is assuredly reasonable to suppose that God could!

That Deity could create man instantaneously, full-grown, in His own likeness there is no doubt; but the question is, Did He? Some of God's creations are simple, some complex; all are slowly progressing into higher forms, while new beginnings are constantly and eternally being made. Furthermore, in every form of existence from the tiny atom to the highest developed being on this or any other planet we find the spark of Divinity vibrating in what we call life. This is ever discarding old forms and taking on new ones. Thus it is evident that God did not instantaneously create man in his present form. And when we consider the occult evidence it is equally apparent that man was not evolved from any prehistoric animal or animal forms of life, although he has been through an animal-like stage of existence.

In the slow processes of evolution we find adequate answer to the problem of

existence. We thus are able to accept God's plan and work with Him toward ever diviner forms of life and beauty. There is no end. Through eternity, ever onward and upward, we shall rise to higher and higher levels. The horizon

ever widens, the vision enlarges, and we shall eventually clearly behold from whence we came and whither we are to go. In the words of Paul, we now see through a glass darkly, but then, face to face.

Mid-noon

BY AGNES JAMES

FOREWORD

SEVERAL years ago a group of nurses, of which I was one, had a discussion as to what phase of human weakness was responsible for the greatest proportion of the existing misery in the world. Each voted her especial line to be pre-eminent in importance, one holding to the gravity of prenatal neglect, another stressing the role of childhood delinquency, and a third concerning herself with the varied manifestations of moral obliquity in the adult.

Not being a specialist in any line of welfare work, I was favored with the especial privilege of summing up the evidence and presenting any viewpoint I might have evolved as a general practitioner, so to speak. My opinions were not very well formulated at that time, but an idea was struggling for existence in me which refused to be subordinated to the grievances which menace life in its inception.

"Look here!" it said, "You know well enough that the Creative Urge can conquer every conceivable drawback, that in many of the instances cited it has simply been overlaid by ignorance, but how about the errors which are thrust upon middle age and allowed to strangle it? Here is life, bounding and vibrant, in many cases on the threshold of great achievement, but in obedience to generations of uncontested defeat the faculties are furled while in full sail and further advancement is never dreamed of."

What I was out to combat was the

paralyzing belief that middle age and well balanced progression are incompatible, only I made a poor job of putting it over, and all I gained was a variety of reactions to the popular comedy idea of rejuvenation. But I was not thinking of henna hair or monkey glands but of the incalculable mass of negative and discouraging data which are heaped on the threshold of maturity and carefully preserved there by the disciples of "What's the use?" I think I failed because I wanted to keep the personal element out of it, and I was not clever enough to disengage what I thought from why I thought it. I am still laboring under that disadvantage, and perhaps I shall be best understood if I leave the personal angle to make its own appeal.

From childhood up I have resented the niggardly estimate of life which the majority of us are taught to put upon it. My earliest positive impressions were centered round the certainty that everything I loved would in time be taken from me by death—flowers, pets, friends, and relatives—unless I myself died first. That in rendering up their lives they might be doing exceedingly well for themselves (to quote Walt Whitman) did not enter into consideration. Death was very negative and unpleasant and pitilessly inevitable.

I think I was about nine when I got hold of Florence Marryat's "There Is No Death," and thereby I gave myself one of the worst scares of my life, and yet at the same time planted the first

seeds of encouragement with regard to a worth-while immortality. The collapse of my conception of an orthodox heaven and the thought that there was any uncertainty with regard to my destination if I died that very night held me in rigid terror, but the idea that it was I who would survive and not a little cut-to-scale angel, who had no resemblance to the inhabitant of my body, gave me a fierce exultation. Just give me time and I would develop a robust soul with aspirations which would stretch beyond eternity. Of course I didn't think it just like that, I was too scared, but I firmly believe I laid the foundation of my subconscious rebellion against the mental and physical dry rot which is supposed to be inseparable from later life.

Being the youngest member of a large family connection, I was surrounded by adults in various stages of being submerged by middle age, who with fitting dignity relinquished a number of activities they could perfectly well perform because they thought to continue would not be in keeping with their advancing years. This would have been all right, even to my youthful mind, if some adequate avenue had been found for the old energy instead of a sort of shame-faced self-consciousness when it refused to decline decently.

I have a recollection which sears my memory to this day, marking it so indelibly that I never hear the sound of horses' hoofs pawing the ground without cringing before a certain mental picture. We lived in a little row of suburban houses which for rustic English beauty left nothing to be desired. A trim lawn and a hawthorn hedge separated them from the main road, and the fences between were hidden by roses, clematis, flowering currant, and southernwood. I think there were seven houses, all but ours tenanted by adults recently retired from some vigorous occupation and preparing to take it easy. They seemed old to me then, but I know now they were not; they were simply the victims of a psychological impossibility — that of

maintaining life without an incentive to live. Their work was done, their children in several instances had ousted them with a pretty strong suggestion that they were no longer needed, and they sat down to do the correct thing—nothing!

I have visions of some of those greying-haired men up at daybreak according to their habit, trying to fool themselves that they were tickled because they had nothing to do, working at their little trifling jobs in the garden to stave off petrification; and I can see their toil-habituated wives trying to accustom themselves to endless leisure. More than one of them went crazy and ran amuck over the nasturtiums, but the majority died off. Then all the other six houses would pull the shades down, and we kids would peep out at the hearse with the nodding plumes and the sleek black horses that pawed the road with that unforgettable ring of their hoofs.

I remember striving mightily to acquire that resignation which I was told was the proper sentiment to hold toward death. I know now that it was not death that I resented, it was the imputation that there was no more life. At every end and turn one's "teachers, spiritual pastors, and masters" (to quote the Catechism) stressed the extreme impermanence of the power which enabled us to draw breath and function. It was liable to be unceremoniously withdrawn at any moment, and under the best of conditions it was subject to decline before one could possibly accomplish a "steenth" part of one's ambitions. Indeed the only safeguard against bitter disappointment was to rigorously soft-pedal on any enterprise which could not be fittingly rewarded in the hereafter.

Another time-honored wet blanket was the liturgical "We brought nothing into the world and certainly can take nothing out," which with great impressiveness discounted the value of anything but material acquisitions. I am still in partial bondage to some traditions which limit human attainments, but at least I

know they are only traditions, and it is up to me to transcend them.

“Death, I refuse to accept from thee
That I am nothing but a gigantic jest of
God,
That I am annihilation built with all
the wealth of the Infinite.”

CHAPTER I.

NEW LIVES FOR OLD

Scarcely a day passes that does not bring me in contact with some perplexed adult who no longer lines up with the juveniles nor yet is eligible for the ranks of the “has beens” and is therefore at a loss about how to conduct life. It is not as humorous a problem as it at first appears, and I hope that some day it may receive the serious consideration it deserves.

There is no hard and fast ruling as to the age when this maladjustment is due to manifest as it depends so much on the individual reaction to time, but the victim is usually rated as being somewhere in the forties or early fifties. It is popularly called “middle age,” and yet a great many who approach it assume an attitude toward it which would not be inappropriate to the last lap of a very long span of existence. It is surprisingly difficult to rally enough optimism in many otherwise intelligent persons to make them take a common-sense viewpoint of the ageing process and attack the problems it presents in the same manner in which they would handle the difficulties in their exterior world; and I am led to believe the fault lies solely in their ignorance of the tremendous force for mitigation which they alone can exercise. They are “getting old” and that is all there is to it, and instead of making the best of it they resign themselves to the worst.

The way I look at it the middle-age period is a half-way house of wondrous possibility and charm, where mature judgment comes into its own, appreciation of

worth-while things is at its highest, and the pressures from without of society, family, creed, and cult are in a measure thrown off and the true personality given its day. This may appear a claim of great magnitude, but honest reflection will acquit it of exaggeration. There is nothing in theory or science which discounts the efforts of any individual to maintain and improve his efficiency indefinitely provided the channel through which he expresses it is in line with nature's laws; in other words, the evolutionary principle must be heeded. The creative forces are waiting to be utilized to whatever extent the individual shall command.

Rightly or wrongly I have figured out a working principle of progression which at least converted some of the energy I might have wasted on combating the inevitable, into the more profitable occupation of building an incentive into the future. It is not an answer to the Riddle of the Sphinx, but I have my private doubts as to whether that would work any better at this stage of the game. The average person is far from being able to take cognizance of a fractional part of the enlightenment at hand, or to utilize the power inherent in himself. This is not intended as a criticism but simply a statement of universal truth.

Take the animating force we call life; we speak of it invariably as if it were a fluctuating, capricious property, loaned as a great privilege for a comparatively brief period, and then ordered to peter out in us like the last flicker of an antediluvian lamp. We go to church Sundays and vociferate about “life everlasting,” making the mental reservation that we may contact it in the hereafter but not now, and then we go home to worry about grey hairs and corpulency and other symptoms of endocrine “dysfunction.” I do not claim to be any exception, but when I do it, worry I mean, I know that it is the Mr. Hyde in me, my regressive self, trying to cheat me into indolence.

The treasures of this half-way house

are not to be won without effort, and three thinking processes are involved at the outset. These are, first, a clear idea of the assets and possibilities of the situation; then the recognition of the fact that attainment rests absolutely with one's self; and finally an examination into and a rejection of some of the popular prejudices and errors which exert a strong pull in the wrong direction. When one gets down to "brass tacks" and a little sound psychology, there is no period in existence which has a monopoly of either the credit or the debit side of the ledger, but we are accustomed to think that the disadvantages as we proceed pile up in exact ratio to our dread of getting old and dying. If we knew for certain that the hereafter was well lighted and congenial, old age would breed no fears and life would be lived to its conclusion on this plane in full possession of every gain it had won, instead of disintegration being allowed to set in as soon as the physical senses fail to register pleasurable sensations readily.

Youth and the reproductive period both have some mighty unpleasant phenomena attached, but these are lost sight of because the advantages supposedly outweigh them, which advantages manifest, broadly speaking, as virility in the male and beauty in the female. From these two qualities spring every grade of enjoyment of which the human takes cognizance, and as long as they are in the ascendant, hope rules and there is something to look forward to. But in middle age there is not the same response to the accustomed stimuli, and the incentive which once beckoned has a disquieting way of bobbing up in the rear. The future appears to be strewn with disadvantages.

Right here belong the thinking processes I have touched upon. Discerning the assets means a lot more than scanning what some one writes about them, and the utmost any outsider can do is to awaken dormant convictions. There must be the will to believe, the concentration to apply

the evidence, and the ability to stick till results manifest.

CHAPTER II.

THE NEW GOAL

Comparatively few persons arrive at middle life without any unsatisfied longings to be or to do some particular thing or things which for various reasons they had failed to achieve. Economic conditions, family disapproval, unfavorable environment, lack in physique, insufficient talent, any one or several combined may have served to sidetrack ambition; but the fact remains that it is a very exceptional adult who has had an opportunity to realize more than a fraction of the aspirations of his heart.

It is no use tackling a program which has for its object the building up of the future unless there is an acceptance of the fact that there exists a finer grade of achievement than the accumulation of material possessions, because the whole procedure hinges on that realization. Substituting permanent benefits in the place of the temporary ones which this world's goods represent is what we really aim to do, and as a goal it is second to none.

To develop a consciousness of the infallibility of the inner resource and to cultivate the ability to adapt it to the different stages of growth is to be master of whatever situation the years may impose, plus being a wholesome member of society, which is no small consideration. My experience is that many people avoid making any attempt which takes them the teeniest bit off the beaten track, not because they are skeptical of obtaining results, but because they are sure of them and are afraid of stirring up depths in their nature which may be a responsibility.

Within the past month three distinctly different types of adults have approached me along those lines, crazily anxious to know how to make a drab fu-

ture more attractive, vaguely aware that the solution rested with themselves yet scared stiff to go into it and risk disturbing mental somnolence and physical ease. Being likewise human I knew the symptoms and I gave them the same line of argument I use with myself, the only difference being it was new to them and it has become part of me, and also I had to adapt it to the varied temperaments. I played my mundane cards first, because it is well to be practical until confidence is established in forces which are not tangible.

The power of thought to produce external effects is almost universally recognized, but a sound rating of external effects will sometimes rationalize mental processes which are too hopelessly scattered to be of constructive value. And since all values are relative, there can be no rating without the involvement of the biggest psychological element we can employ. We cannot take stock of what we possess or what we lack except in relation to what we want to be or do, and that is where the big hitch occurs in so many lives. The goal is lacking. Anyone who observes human nature at all will admit this truth. If it cannot be verified in one's self, contrast the behavior of another under different conditions. Note the effect of some strong incentive to be attractive, such as a longed-for meeting with a loved one or the consummation of some protracted task, how the entire organism will respond to the stimulation and how unerring will be the selection of that which will enhance and forward what is desired. Then observe the slump if the incentive is withdrawn, the attention dissipated. There must be a unified goal.

As a point of fact one of the tragedies of an empty, ambitionless life is that the majority of its longings could have been easily gratified if the owner had faced them. I remember some years ago being called to "special" a heart case in one of the hospitals. The patient was a woman brought in from a rural district and without friends or relatives except

her aged parents who were too infirm to accompany her. She looked old and dried up, but she was not more than fifty, if that. In the few nights I spent with her before she died she told me the tale of her drab life and of the hope and ambitions she had one by one starved out in obedience to her sense of duty. The one which had survived was a craving to possess a dress of good white satin, to feel it, to put it on, to call it her own. Well, it was too late to do anything about it but bury her in it, but she left that last request and ample funds, and I know that it was done. But I have a strong feeling that if she had bought that dress and released the emotions pent up in it, the heart impairment from which she died might at the very least have been amenable to treatment.

It is the failure to realize these seemingly little wishes that piles up discouragement and makes perfectly reasonable desires appear of unattainable dimensions by comparison. The possession of material things which give happiness is a comparatively simple dream to substantiate, and if kept in line with the unfolding inner consciousness is capable of promoting great refinement of taste and lasting satisfaction. One courageous woman I knew obtained the price of a glorious diamond which she kept on her in a little chamois bag. She said that to her it epitomized "light made manifest," and to contemplate it "tuned" her in with as much of perfection as she could absorb.

(To be continued)

The Robin's Reproof

Said the Robin to the Sparrow,
 "I should really like to know
 Why these anxious human beings
 Rush about and worry so."

Said the Sparrow to the Robin,
 "Friend, I think that it must be
 That they have no Heavenly Father
 Such as cares for you and me."

—Selected.

“For Thy Brother Was Dead, and Is Alive”

By M. J. MACDONALD

THE room was large and artistically arranged. Beautiful landscapes and marine paintings hung on the walls; a radio set with a built-in loud speaker could be seen at the farther end of the room. There were several large easy chairs handsomely upholstered, and bookcases filled with well bound volumes of science and literature of the highest order lined the walls. Near a table desk stood a large revolving atlas with the signs of the zodiac surrounding it. There was also a small grand piano conveniently placed near the light. The room seemed to emit an atmosphere of peace and restfulness.

In one of the chairs sat a man reading a book. He was deeply interested in perusing the volume when the doorbell rang. As he arose to answer it, one could see that he was quite tall with powerful, broad shoulders and a deep chest. He was fair-haired and had gray-blue eyes. His features were clean-cut, but his complexion was rather sallow for a man with light hair. Henry Dresser was a World War veteran. He had traveled extensively; his knowledge of geography as well as human beings was practical and not theoretical. He was also a deep student of the occult, and to the very few people who had been privileged to see something of the mental and spiritual side of his nature, his profound knowledge and understanding of the psychic and the higher phases of astrology were a revelation.

Dresser opened the door, and a medium-size man with dark hair and eyes held out his hand in greeting. It was Robert Bundy, his old friend, pastor of a big church in the city. They had become acquainted over seas during the war; Dresser had been a lieutenant and Bundy a chaplain in the same regiment.

They were attracted to each other from the first, and their friendship deepened as the days went by. Reverend Bundy was prominent socially and financially. He was well read, much traveled, and a charmingly well-bred man.

“Come in Bundy, my dear friend,” (they always called each other by their last names), “I am glad to see you,” said Dresser. As he led Bundy to a chair, he noticed that he had a solemn expression on his face, and his brown eyes looked strained and weary.

“Dresser, my friend, I hope I am not disturbing you in your studies by calling at this time, but I felt as though I *must* see you and have a talk with you.” Bundy heaved a sigh as he said this.

“Well, Bundy, you should know by this time that you are always welcome no matter *when* you call,” replied Dresser with a friendly smile. “I hope you are not overworking. You look tired.”

“That’s just it, I *am* tired; tired and weary, Dresser. It is not so much physical tiredness as it is mental with me.” He slumped in his chair as he said this. “Conditions are becoming unbearable to me. I have been feeling this way for some time. I felt as though I must come and open my heart to you. We are old friends, Dresser, and I trust you more than anybody else living.”

Dresser looked at the other man sympathetically and wondered if he would be able to help him.

“What is the nature of the trouble, Bundy? I want you to express yourself to me fully. To help another is one of the many offices of a friend.”

“I am tired of the church; tired of preaching about Jesus; tired of telling people to cast their burdens on the Lord!” Bundy had an expression of

contempt on his face as he said this; then he continued: "The Bible no longer interests me; I am tired and sick of the business of religion! Dresser, do not think that I am taking the stand of the Pharisee, the 'holier than thou' attitude, but I am disgusted with the majority of ministers, myself included, who are rank hypocrites and destroyers of faith in others." Dresser sat quietly listening but did not attempt to interrupt him. "I will repeat that conditions are becoming unbearable, and I am not going to stand up and preach Sunday after Sunday about God and Jesus when they mean nothing to me. I shall tender my resignation to the Board within a few days." His tones were cold, and his hands were tightly clenched.

"Bundy," said Dresser, "it is not for me to tell you what to do or advise you in any way, but surely you are not quitting the church because there are so many traitors and backsliders hiding under the folds of the ecclesiastical garments, are you?"

"No, it is simply because I hate church work, and I am not a believer in the doctrine of the Atonement. Besides it is thoroughly disgusting to watch some of the people who call themselves religious. It seems to me, Dresser, that most of the people whom churchgoers call unbelievers have the best end of it. Why, only last Sunday after services a little woman who has been a regular churchgoer for years and who always appeared to be deeply religious came up to me and asked in a tone of curiosity and a look of hard questioning in her eyes why God should permit some things to happen, especially where little children and aged people were concerned. 'Why should a God of love allow the terrible floods in the south to destroy thousands of homes, Mr. Bundy?' said she. 'I am beginning to think that the atheist has some good sound thoughts after all. Please do not think me strange for saying these things, but really I have had so many thoughts lately on God and love that I wanted to see what you would say.' Now then,

Dresser, what could I tell that woman to enlighten her mind? All I could say was, 'God's ways are not our ways'; but at the same time I have the same feeling as she about the thing." He gazed through half closed eyelids, and his face had a pale, cold look.

"Then again, there are many temptations for a man not to live a clean, pure life while in the ministry. I am a bachelor as you know, you are also; but in my case it is all the more remarkable because it is almost impossible for a man to escape marriage if he is in the least eligible. It is positively sickening the way some girls and women pester a man. If he is a little attentive and seeks to please them by being kind to them, they will act so sentimental and silly that it is most trying. Why there is a married woman in my church who has written me steadily to come and see her. From my experience with her in the church I know that she seeks to break down my moral resistance. In addition to the fact that it is very easy for a man in the ministry to go wrong, the ministers themselves are also to blame. I tell you, I am not going to be affiliated much longer with the church. I will tender my resignation shortly." Bundy sank back in his chair wearily and closed his eyes. "I am sick of it all!"

Henry Dresser knew that Bundy had been losing his grip on his church work for some time, though he had no idea that he would leave the gospel work entirely. But the World War had left its ugly scar on Bob Bundy's mind, as it had done upon countless numbers of others. Bundy opened his eyes and looked at his friend Dresser steadily.

"Dresser, if this conflict keeps up, something will surely happen to me." Tears and despair were in his voice and eyes as he said this. Dresser sympathized deeply with his friend in his trouble, but he felt that he must be careful.

"Bundy, you have so much to live for you must not let this condition of affairs overwhelm you like this. Why

not take a trip to Europe this summer and forget work for awhile?" Dresser got up, walked over to his friend, and placed his hand on his shoulder kindly. "Stay and have dinner with me, will you?"

"Yes, I shall be glad to, Dresser; but first tell me how it is that you are so contented and peaceful. You have always been so calm and indifferent to most things of the world. You act as though you were dead sure of life and that nothing could really move you. Even when we were 'across' in the midst of mud and slime, surrounded by death and destruction, the agonies and the mutilations of war, you still seemed calm and composed. You acted like a man taking a part in a tremendous drama, just as though it were a part, you know. So many of the boys seemed to get restful and quiet by just being with you for an hour or so. What knowledge do you possess that gives you this power? What is it? Have you some other God outside the Bible Deity that satisfies your heart and comforts your mind, who keeps you calm and balanced in times of danger and distress? What knowledge do you possess about life, death, and human nature that makes you a man apart? I know you do not believe like the majority of people. Pardon me, Dresser, but I know you have odd notions about the stars and unseen things;" Bundy's eyes dilated as he uttered these words; "but can you back up your ideas with facts? We have never spoken about ourselves very much in this way, have we, Dresser? Still I often wonder what it is that gives you that poise and peace. My friend, you are an exceptional man. If it weren't so, I would not be here. There is no one I can so surely trust."

Henry Dresser felt nothing but the deepest sympathy for his friend. He knew that Bundy's mind was threatened by his present mental confusion. He knew the terrible effect the war had made on men's minds and the havoc it had caused in their conceptions of life and God. The over-seas experiences that

he and Bundy has been through had left their ugly scar on the latter's mind. The brutal frankness of men and women in their intercourse nauseated him. Certain types of men and women acted lower than beasts in their abandonment to the lower passions. The unwomanly boldness of young females who openly sought a mate at first amazed and then disgusted him.

Robert Bundy was refined and conservative in his tastes and affections, and he had not been overthrown by his contact with the demon of sex. He did not profess to be a saint, but he had wonderful control of his appetites and emotions. Nevertheless the war had left a scar hard to efface.

They had ten or fifteen minutes before dinner would be served. Bundy turned to Dresser and said: "Dresser, I never thought you liked church music, but I notice that you have a hymn book on the piano. I would like to hear you sing; there's something in your voice that lifts, you know." Dresser went over to the piano and opened the hymn book. His voice was a soft, rich baritone. He sang a hymn called, "In the Garden." What a gem he made of that simple song! He sang slowly and effectively, and the words seemed to take on form as he proceeded.

When he finished singing, he turned and looked at Bundy. The latter's eyes were closed, and two crystal tears were rolling down his cheeks. His head rested on the back of the chair. Slowly he opened his eyes and sat up. Dresser went over to him and placed his hand on his shoulder. He felt deeply for his friend.

"Oh, pshaw!" said Bundy as he got up and shook himself, "I must be getting childish, Dresser. I don't remember shedding a tear since I was a very small boy, and that was for a misdemeanor for which I had been kept indoors after school." He tried to laugh at the reminiscence.

Dinner was now served, after which they returned to the sitting room where

they prepared to be comfortable. After a few minutes Dresser got up, walked over to the bookcase, and took out a book. He glanced at Bundy, then opened the book and read aloud the following:

“What we are, what we have, all our good qualities, are the result of our own actions in the past. What we lack in physical, moral, or mental excellence may yet be ours in the future. Exactly as we cannot do otherwise than take up our lives each morning where we laid them down the preceding night, so by our work in previous lives have we made the conditions under which we now live and labor, and we are at present creating the conditions of our future lives.”

“My friend,” said Dresser, “this is a book on the Rosicrucian Philosophy. It is the greatest textbook on occultism in existence. It is one of the most wonderful books in the world. It is invaluable to men and women who need a guide to assist them to find the real meaning of life and being.” He looked at Bundy, who was shifting restlessly in his chair. He was plainly ill at ease.

“Oh, I know just how you feel, Dresser, about such things, but how can a man get interested in such books when he no longer believes in God? If the Bible has failed to impress me and Christ is a meaningless word to me, then how can I be expected to find knowledge or get inspiration out of that book from which you have just read?” Bundy’s face had a hard, cold look as he said this. “I am no longer interested in spiritual subjects, therefore I am leaving the church.” He spoke in a tone of cold deliberation.

“Well, Bundy, I thought you wanted to know something about the things that have given me knowledge and insight into conditions here and hereafter. Pardon me, my dear friend, I have no desire to irritate or annoy you, so I will say no more.” Dresser had a look of

kindness on his face, and his tone was one of infinite consideration.

“Please excuse my miserable irritability,” said Bundy. “I certainly think I am floundering badly. Go on and tell me more; I need help. Do you know, I have had a notion lately, an insane notion, that I would like to go to Canada and get drunk and have a wild time! Perhaps it would do me good; don’t you think it would?” A whimsical look came into his brown eyes as he spoke. “Then again I think to myself, ‘Oh, what’s the use.’ I am miserable, Dresser! O God, who will deliver me from the body of this death?”

Dresser listened to him patiently, then said in a firm voice and with an inscrutable expression on his face: “What you need, Bundy, is a baptism of fire.” His eyes appeared to emit sparks of light as he spoke. Bundy looked at him with widely dilated eyes, and a frightened expression came into them.

“Dresser, will you take a little walk with me? I am smothering for the want of air.”

“Why yes, it is a wonderful night; it will do us good,” replied Dresser.

They strolled through a public garden near-by. A band was playing somewhere. It was a late spring evening, and people were strolling around listening to the music. The stars were shining like jewels in the firmament. Suddenly Bundy turned to Dresser and said, “Dresser, I wonder if you would let me take that book—the book from which you read to me. There was something in those words you read that has made me curious to look into it.”

* * * * *

Three months had elapsed since Henry Dresser had last seen his old friend Bundy. He knew that Bundy had gone away for a rest to a quiet watering place. He had been told this by a man who belonged to Bundy’s church. For some reason or other Bundy never wrote to Dresser during all the time he was away, but the latter felt intuitively that he was all right. He knew Bundy was passing

through a severe mental and spiritual crisis. However, he would have to fight the battle alone. It is the only way to the heights.

One evening in the latter part of October Dresser was trying to concentrate on a letter he was writing when the door-bell rang. He went to the door and opened it. There stood his friend Robert Bundy, but what a different man! There was a smile on his face and a resolute light in his brown eyes. They clasped hands in silence as they looked steadily at each other for a few moments. Dresser was the first to break the silence.

"Bundy, how are you? I can't find words to tell you how glad and happy I am to see you. You need not tell me what has happened. The 'gates of the temple' have opened to you, I can see."

"My friend," replied Bundy in a quiet voice, "I was dead, but I am alive again. The Word has been revived in my heart. The Master has spoken to me. Oh, that voice of Love! Oh, the yearning pity in His voice as He said, 'Beloved,

if we walk in the Light, then we have fellowship one with another.'"

As they sat down, Bundy continued: "I am returning your book, but I must have a copy for myself. I will never be without it again. I have decided not to leave the church because I think I can help certain souls there to get closer to the truth through this book."

Dresser felt a great inward joy at the change that had been wrought in his friend. After they had spent the evening together Bundy was preparing to leave, when Dresser led him to the farther end of the room where he reverently unveiled the Rose Cross that hung on the wall. The two clasped hands as they stood silently before that mystical emblem. Bundy's face was eloquent; the silence seemed to be filled with music ethereal. Then they parted, and Dresser retired to his room with a prayer of thanksgiving on his lips, while a voice sounded in his heart saying: "Rejoice, for this thy brother was dead, and is alive again; he was lost, and is found."

Seeking and Finding Happiness

BY HENRIETTA HERON

HOW TRUE it is that we all want to be happy! Consciously or unconsciously we are all seeking happiness. This universal longing for happiness is God-implanted. It is a natural, normal instinct. These hearts of ours are made for happiness, and yet how few find it! One of the most tragic things of life is that so many spend their days seeking for happiness in ways and places where it can never be found.

When instead of bringing happiness the experiences of life bring heartaches, suffering, loneliness, trials, temptations, losses, disillusionment, and shattered plans—either to ourselves or to others—our hearts cry out for an answer to the "why" of it all, and we ask, "Where, oh, where can we find happiness?"

First of all, I suggest that happiness is never found when we put the seeking of it first in our lives. It is one of the elusive things that is never given to the one who makes pursuit of it of first importance.

When we start out deliberately to find it, it escapes us. We think we have discovered it here, only to be turned elsewhere in our search. We never catch up with it; it is ever just beyond our grasp—the longing of the searcher is never satisfied. We wonder why this is so. Are we not entitled to happiness as we go along life's way? We certainly are, and we may surely have it, but not if we make the having of it of supreme importance in our lives.

"The purpose of life is progress, not

happiness," is a quotation that has often helped me when facing hard tests of sorrow or disappointment or shattered plans or losses. These things bring something greater than happiness—they give opportunity to grow needed graces of character, to strengthen the weak places, to grow more into the likeness of the Master. The "blesseds" of which Jesus spoke are not for the happiness seekers; they are for those who seek first the Kingdom—those who are more concerned about being in right and loving relationship with God and their fellow men than they are about having any earthly possessions or any heart happiness.

Then, happiness is not in conditions or circumstances, yet over and over we delude ourselves in thinking it is. Thousands think to find happiness in the accumulation of possessions. We toil early and late, and scrimp and save, in order to buy this or that, always persuading ourselves that we shall find that elusive thing called happiness when we can own all the "things" we desire. Then comes the moment of possession, only to reveal to us that mere "things" all too often turn to ashes in our hands when we hold them too dearly. One has but to scan the headlines of a daily city newspaper to read of tragedies within tragedies in the lives of those who have piled up wealth. Money has its uses—it is a great power and has tremendous possibilities for good—but he who thinks to find happiness in the mere accumulation of it has bitter disappointment awaiting him at the end of his search.

Still other thousands are seeking to find happiness through indulgence in pleasure. They flit from one form of pleasure to another, seeking ever new sensations, hoping somewhere in the mad whirl of gaiety to find happiness, only to find instead reaction, dullness, remorse, and regret.

And who has not dreamed of the happiness that beckons us from distant places? If we could go here or there, to island or mountain or sea, to the great throbbing city, or to the retreat of the

little village—to this part of the country or that, or to some other country altogether—oh, if only we could, surely we should be happy! We reach the place of our goal, our dream comes true, and sooner or later the sense of disillusionment overtakes us. This place or that place does not satisfy the deeper longings, and the time comes when we learn that places in themselves cannot give the joy or peace or happiness of heart we crave.

Some seek happiness through work, and this brings some degree of temporary satisfaction, but health may fail and work be taken from us; like all other earthly things it is subject to change and loss, and can not be counted on as a permanent source of satisfaction. Others think if fame should come their way, it would bring with it the thing for which they hunger; but those who have achieved the greatest fame long most for new worlds to conquer. And how fleeting is fame—today the idolized hero, tomorrow the forgotten citizen.

Still others seek happiness in intellectual achievements, and make the gaining of knowledge the thing of first importance. There is joy in intellectual endeavors, yet Solomon, the wisest of men, in his heart's loneliness cried out: "All is vanity."

Some seek happiness in service and find it in some measure, but even here there is the possibility of disillusionment and weariness unless the service springs from a deeper motive than the finding of personal happiness.

Plans and possessions and places may have disappointed us, but surely we shall find our happiness in folks—human folks! And so we pour out our hearts in lavish friendship and love, feeling sure that here we are near to life's happiness, only to find that we cannot always keep with us those nearest and dearest.

Who of us has not known the grief of a broken friendship, often in the crucial test of life when we most needed a trustworthy friend? And who of us has not known what it is to have loved and lost?

Any or all of those who are dear to us may fail us, or be separated from us, in our soul's hour of deepest need.

And so it is, as we tarry a little while with any or all of these material things and grow familiar with them, we begin to realize that they do not satisfy the deeper hungers of the heart.

One of the supreme temptations of life and an almost universal experience is to stake our happiness on the one thing we have not rather than on the many blessings near. The one yearning blinds our eyes, dulls our ears, and crushes our heart so that we cannot see, hear, nor respond to the blessings that are ours.

What then is happiness, and where can we find it? There is but one answer. The only key which helps us interpret the great unrest, these yearnings of the soul, is that God made our hearts so that nothing less than Himself can satisfy. All our strivings and searchings and longings are in reality our efforts to come into a closer harmony with the Great Divine Plan. No material thing can satisfy the soul that is made in the image of God—who is Spirit and Love and Life, and Goodness and Beauty and Truth.

Happiness is getting into right relationship with God; it is bringing our lives into harmony with the great laws of the universe; it is swinging into our place in the great scheme of things, and spending our lives in self-forgetful service.

Through all the ages, through prose and poetry and song, in written and spoken work, the "angels of life" have been trying to tell us that happiness is *within*, that it is a secondary and not a primary condition of life—that it is to be found, not in the seeking of it, not in ideal circumstances and conditions, not in possessions or places or persons or any external thing, but in our own hearts.

Jesus, the Master Teacher, gave us this mystic truth in the words: "The Kingdom of heaven is within you." He it is who bade us, "Seek ye first the Kingdom

of God and His righteousness." And only as we put the Kingdom, or heart-rightness, *first* in our lives can we find happiness in the use of the material things which are added unto us. This right inner attitude toward God and toward life grows out of an understanding of the purpose of life.

The supreme purpose of life is to *grow*—not great possessions, not success, not fame, nor any other material thing, although all of these may be added unto us—but to grow character, soul-stuff, that immortal essence, the one thing which age cannot decay nor death destroy. Once we grasp the great truth that these few years upon earth are but a part of the great whole, and that they are given us for the one supreme purpose of transmuting life's experiences into character, we begin to see that the conditions in which we find our setting, the people who cross our path, the commonplace experiences of every day, are not ours by accident or chance. They are presented by Divine Love, in accord with our needs and deserts, to give us our opportunity to learn the great lessons of life, and to develop that within which is immortal.

Difficulties, trials, temptations, heart-aches, disappointments, and disillusionments which come through our handling of things and our contact with persons are no longer experiences to crush us—they are transformed into glorious opportunities, and we rejoice in them. The things of this life last but an hour—the soul itself endures. We go forth into the Great Silence stripped of all our earthly trappings, taking with us only the character which we have wrought out of the use of finite things. Success, money, knowledge, beauty, fame, achievement, lose their charm in time, for they are of this earth. Only what we have seized from these passing things and wrought into the character remains and counts in the eternal reckonings.

And yet it is through these human experiences, through our handling of

things and our contact with people that we learn the great lessons of life. And the greater the capacity of the soul for living and loving and learning, the greater the suffering and sorrow. The soul that is ready to venture will be given opportunity to learn all that the vicissitudes of life are able to teach. To meet sorrows and cares and burdens and disappointments and disillusionments is evidence that God is helping us to come into harmony with the supreme purpose of life—the growing of character like unto His own; the communion with Him, which alone can satisfy these souls of ours.

In various ways, in His teachings and in His miracles, in sermons of matchless beauty, and in simple illustrations from homely things, Jesus was seeking to help men to this new understanding of life's values. As His hearers grasped the truth, their lives were transformed—they were willing to leave all to follow Him. Hardships, trials, and death itself were minor considerations. Their happiness was in finding their places in the great Divine Plan. And so as you and I grasp this truth, that a Divine Plan is being worked out in our lives and that this plan is giving us our opportunity to grow immortal character, we no longer rebel at circumstances. We do not make ourselves miserable envying what others may have, nor do we run away from the hard task and the difficult situation. We do not grow bitter under suffering, nor do we blame God for the seeming injustices of life. Rather do we seize the glorious opportunity to learn the needed lessons which the circumstances have to teach and to extract from them character. Thus we bring ourselves into harmony with God and the Divine Plan, which is the one source of abiding happiness.

If in our hearts we are cultivating the Christlike qualities of love and good will and faith and hope, and are expressing these in a life of loving service, quite forgetful of happiness, we suddenly find that it has become our daily companion.

“Not by appointment do we meet
Delight and Joy:

They heed not our expectancy—
But round some corner

In the streets of Life

They, on a sudden, clasp us with a
smile.”

To believe in God supremely, to keep an attitude of unwavering faith that a Divine Plan of infinite beauty is being worked out in our lives, to meet the tests of life bravely, to go on fearlessly when the way is hard, to do the tasks that are ours faithfully, to meet all in sweetness of spirit and enduring courage, to serve humanity in the spirit of the Christ,—this is to be happy.

Then it is we no longer ask love—we give it. We no longer claim kindness from others, we ourselves are kind. We demand not to be ministered unto, we minister. We no longer seek happiness, we find it in our own hearts, for our hearts are in right relationship to God, and our lives are in harmony with the great plan. This it is that gives glory to life; this it is that gives the happiness that abides.

Growing Old

Let me grow lovely growing old,
So many fine things do:
Laces and ivory and gold,
And silks need not be new.

And there is healing in old trees,
Old streets a glamor hold;
Why may not I as well as these,
Grow lovely growing old?

—*Karle Baker Wilson.*

It is a remarkable fact that sufferings and hardships do not, as a rule, abate the love of life; they seem on the contrary, usually to give it a keener zest; and the sovereign source of melancholy is repletion. Need and struggle are what excite and inspire. Our hour of triumph is what brings the void.—*William James.*

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

TEXT

15. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.

16. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

17. Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

—*Jonah, Chapter I.*

INTERPRETATION

The book of Jonah is a widely discussed but perhaps the most misunderstood book of the Old Testament. As Moses was an Initiate of the Aryan religion and was commanded to lead his people away from the Taurian worship, so Jonah was an Initiate of the Piscean religion and was required to guide the people of Nineveh into an understanding of the spiritual principles embodied within this new phase of religion.

Jonah in Hebrew means a dove, the Dove of the Holy Spirit. During the three Cosmic Days known as the Saturn, Sun, and Moon Periods the Holy Spirit and the creative Hierarchies worked in the great deep, perfecting the inward parts of the earth and man. The earth and its humanity emerged from its watery stage of development in the middle of the Atlantean Epoch. Thus did Jonah, the Dove of the Holy Spirit, accomplish the salvation of mankind.

In its personal application Jonah refers to the ancient Initiations. While the dense body was entranced, the Ego roamed the Desire World for three and one-half days and returned to its body on the morning of the fourth day at sunrise, when the aspirant was greeted as "new-born" and given a new name. It was this knowledge which caused Christ Jesus to address Peter as Simon Bar-jona, or Son of the Dove. He knew him as an Initiate of the Piscean Dispensation. And again He said for the

same reason, "Simon, son of Jona, . . . thou art Peter, and upon this rock I will build my church." This does not mean any ecclesiastical organization but refers to the spiritual building not made with hands which is to be built by every man when he becomes like Jonah a son of the Dove.

The book of Jonah is one of the most interesting studies of spiritual unfoldment that is given in our Bible.

The Cycle of Rebirths

BY ROSE HAMILTON

MANY rebirths under ever varying conditions of earth life are needed before the Ego evolves the power to perceive the purpose of its tribulations in the physical body. But when the time is ripe, a quickening of consciousness takes place, certain qualities of the soul unfold, and the Ego slowly awakens to a realization of its divine attributes and the glorious destiny that awaits it when its earthly tasks are mastered.

This enlargement of consciousness marks an epoch in the evolution of the Ego: the soul awakens from a trancelike sleep and longs to express itself, it chafes against the restraints of the flesh, and through its struggles to free itself it learns the laws of its being and gradually becomes the arbiter of its destiny. Having found its real goal it no longer battles blindly against adverse circumstances, but with the light of truth as a guide it labors consciously to obtain the mastery of worldly conditions. By persistent effort it learns to profit from past experiences and errors, and by making fewer mistakes in its present life creates better conditions for its future rebirths.

During our journeyings through the world of sin and sorrow, we gain these beneficial experiences, and by making the best use of them hasten the day of our liberation from the necessity of rebirth.

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.

Hickman, the "Urge" Slayer

Edward Hickman, self-confessed "urge" slayer of 12-year-old Marion Parker, had always felt a desire to "cut things to pieces," and when he noted how helpless Perry Parker's young daughter was in his hands he could not control an overpowering desire to slay. That, as far as the city officials can ascertain, was the "Fox's" sole motive in taking the kidnap victim's life and dismembering her body.

"There's nothing about him like other criminals. He's different. I can't explain it, but he's in a class by himself," said Chief of Detectives, Herman Cline.—*Los Angeles Illustrated Daily News*.

The young man referred to in the above newspaper clipping represents one of the most unusual phases of criminology that has come to light in many years. The crime in question, which was committed in Los Angeles about a month ago, was of such a terrible character that it calls for some investigation to determine if possible how a state of mind could be arrived at which would make such a thing possible. The Rosicrucian philosophy throws some light on the subject and indicates two possible solutions of the problem.

First, this young man may be under the influence of a disembodied spirit of an evil character who uses him as a pawn through which to exercise its own criminal instincts. The entity behind the scenes may possibly be an executed criminal, a victim of capital punishment, who entered the invisible worlds with an intense hatred of society and with an intense desire for revenge. Finding a weak, negative, and perhaps mediumistic person whom it can influence, it proceeds to do so and prompts him to commit

crimes which he would not commit on his own initiative.

The second possible solution is that of dual personality, which sometimes is the result of what in Rosicrucian terminology is called the sin body. This is the product of evil living in preceding lives, as a result of which the desire body becomes vile and coarse and the vital body becomes hardened. In addition they become interlocked so that at death the usual separation between the two does not occur in which case they do not disintegrate after death in the usual manner. At rebirth this sin entity, brought over from the preceding life, attaches itself to the person who created it and may at times influence him to commit acts of a diabolical character which he would under no circumstances commit when not under its influence. The nature of the sin body is described at greater length in the Question Department of this magazine, page 76, under the title, "The Reason for Dual Personality."

As noted in the newspaper report of the case this young man had an "urge" to cut up things; he is also apparently cold, remorseless, and conscienceless. These qualities are characteristic of an individual under the influence of a sin body, the "urge" coming from the entity behind the scenes.

Such an individual of course is in a deplorable condition, the sins of his earlier lives coming back to haunt him and get him into terrible trouble in the present life. The solution of the problem for the person so afflicted is to develop his will power and turn his efforts into constructive living so as to deprive this entity of the life which enables it to continue its existence. Then gradually its strength will decrease and finally, if the process of starvation is carried far enough, it will die and the person will be free.

Dean Inge, the Modernist

The progressive churchman mentioned in the following clipping might almost be said to be a Rosicrucian. His ideas regarding evolution quite closely parallel the Rosicrucian version. His idea that the animals, if they could think, would regard the hunter as the Great White Devil, is unique but nevertheless plausible.

Delivering the third annual Norman Lockyer lecture before the British Science Guild on "Scientific Ethics," the Very Rev. William Ralph Inge, dean of St. Paul's cathedral, the "gloomy dean," outspokenly sided with Bishop Barnes of Birmingham, who is the center of the religious controversy now raging in England over evolution and transubstantiation.

"The ethical implications of Darwin's discoveries hardly have been fully recognized yet," Inge said. "I mean the certainty that the lower animals literally are our distant cousins ought to change our attitude toward them, especially with regard to hunting and killing. If the lower animals could devise a religion, they certainly would represent the devil as a great white man."

Saving the Dog from Vivisection

Joining in a drive which is being waged all over the continent, anti-vivisectionists in Victoria are securing the signatures to a lengthy petition for the exemption of dogs from vivisection.

The petition is being circulated in every city in the United States with the object of securing a great list of signatures both from dog lovers and anti-vivisectionists in favor of a bill being passed to make it illegal to use dogs for vivisection. Canadian societies affiliated with the international society are receiving copies of the petition.—*The Vancouver Sun*.

Many a man has said, "My dog is my best friend." The dog is the personification of loyalty and fidelity. He never fails his master in a pinch, neither does he resent mistreatment more than momentarily. The minute that his master shows any disposition to reinstate him in good standing, all resentment is instantly forgotten.

The campaign in Canada, mentioned in the above clipping, to remove the dog from the vivisection laboratories, making it illegal to experiment on dogs, should

receive all possible support. The dog is one of the most highly evolved of all the animals. There is much evidence that it is rapidly being individualized to the point where the foremost members of the genus will be ready to enter the human kingdom; not with our human life wave, however, but with a later one.

There is a great deal of evidence to prove that much cruelty is practiced in the vivisection laboratories in spite of the fact that anaesthetics are used to a limited extent. It is a well known occult principle that cruelty blinds a person spiritually so that he cannot tell truth from falsity. This is the state toward which the vivisectionist is proceeding. Therefore it is a delusion to believe that any new truth of real value to the human race will be discovered by him.

The Spirit of Freemasonry

The following utterance by a high official in the masonic fraternity illustrates the high estimation in which Masons in general hold their organization. Freemasonry, we are told in occult philosophy, is one of the two great institutions designed to forward humanity in evolution. The other one is Catholicism. By Catholicism we mean the Universal Catholic Church, not the Roman Catholic Church. The latter is merely one phase of it. Freemasonry is the School of knowledge, and its members develop their creative spiritual power. The Universal Catholic Church is the school of faith, and its members depend upon developing the faith side of their nature to a greater extent than they do the intellectual side.

There is nothing better in this world than the spirit of Freemasonry, nor is there a spirit that could better uphold its members among the perils in which they move. There is nowhere to be found a finer maxim or a better moral than in Freemasonry, and if only that spirit could be diffused throughout the world there would be nought to fear, stated Lord Hewart, Past Grand Warden, at the installation meeting of a Masonic Lodge held recently.

—*Scottish Rite News Bureau*.

Question Department

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

BY KITTIE S. COWEN

The Reason for Dual Personality

Question:

Is it possible for a person to have a dual personality like the character which Robert Louis Stevenson describes in the story of "Dr. Jekyll and Mr. Hyde," and if so how do you account for it?

Answer:

Yes, it is quite possible for a person to have a dual personality similar to that of the character portrayed by Stevenson. Such cases were quite prevalent during Biblical times, but they are comparatively rare at present.

We account for such a dual personality in the following manner: People who have led very evil lives, particularly if they have fostered hate and malice, have thereby caused their vital body to be composed almost entirely of the two lower ethers, and they have hardened it and endued it with great strength. Also the desire body has become coarse and vile in character. A further development is that the vital and desire bodies become interlocked so that at death the usual separation between the two does not take place. This interlocked vital body and desire body is called the *sin body*. Such people gravitate after death to the lowest region of the Desire World, which interpenetrates the etheric region of the earth, and are there in constant touch with those in the physical world who are suited by their evil natures to carry out the wicked designs of these disembodied spirits. Sometimes these earth-

bound entities keep up their nefarious work for centuries, and there seems to be no limit to what they may do. All this time they are adding to their own score and their ever increasing load of sin, for the vital body is reflecting and etching deeply into the desire body a record of each misdeed.

Finally, however, the earthbound spirit is obliged to let go and enter the purgatorial existence, being no longer able to resist the purgatorial force of repulsion. This existence is naturally lengthy in proportion to the time the spirit has continued its evil practices after the death of the dense body, and it thus meets its due retribution. After the purgatorial period is finished, the spirit leaves the sin body. This, however, does not disintegrate as quickly as the ordinary shell left behind by normal people, for the consciousness in it is enhanced by its dual composition, being composed as it is of both a vital and a desire body. It has what amounts to a sort of personal consciousness. While it has no reasoning power, still it is in possession of a kind of low cunning which makes it seem as though it were actually endowed with a spiritual presence. This enables it to live a separate life for many centuries.

The creator of this sin body after discarding it passes rapidly through the First Heaven, where on account of having but few if any good deeds to his credit has little to detain him, and quickly goes on into the Second Heaven where he sojourns only long enough to create a new environment for himself. He then enters the Third Heaven there to remain for a short time only. Such

an Ego is reborn much earlier than is ordinarily the rule in order to satisfy material cravings which draw it very strongly to the physical plane.

When such an Ego is reborn, the sin body is drawn to it by magnetic attraction, and usually stays with it all its life. In such cases the person is likely often to come under the influence of the sin body, which will cause him to lead an entirely different life than at other times when not under its influence. While under the domination of the sin body he may be impelled to commit deeds which at other times he would loathe and despise; yet its influence is so strong that it gets possession of him at times in spite of his endeavor to rid himself of it.

From the foregoing one can readily see how an individual under the influence of the sin body may be led to conceive and perpetrate crimes befitting an archfiend, and at all other times be in deed and in truth a humane, conscientious, law-abiding citizen.

Activities of the White Corpuscles

Question:

The "Cosmo-Conception" states that the white corpuscles are destroyers. How do you explain this?

Answer:

The "Cosmo-Conception" gives the occult interpretation of the subject, and states that the white corpuscles are the product of the desire body, whose nature is to harden whatever it contacts. The desire body, having invaded the realm of the vital body, has gained control of the spleen and makes white blood corpuscles therein. These enter the blood stream and are distributed all over the body.

When a person yields to anger, the emotional force generated increases the blood flow, which enlarges the veins and arteries and opens the way for the passage of the white corpuscles through their walls into the tissues of the body, where they become centers of crystallization. These crystallized centers form a base for disease, and also hasten the processes of old age which result in de-

crepitude and disintegration of the physical body.

Two Breaks in the Silver Cord

Question:

Is there more than one break in the silver cord at the time of death?

Answer:

Yes, there are two. The first break is in the left ventricle of the heart. It is this break which causes the heart to stop beating and releases the spirit from the body. The second break occurs at the point where the etheric part of the cord and the desire stuff part unite in the solar plexus. This break in the cord does not take place until after the life panorama, lasting approximately three and one-half days, has been transferred to the desire body.

The Different Kinds of Clairvoyant Sight

Question:

What are the different grades of sight beyond normal physical sight, and what is the difference between them?

Answer:

We recognize three distinct grades of sight beyond the physical, namely, etheric sight, Desire World sight, and the sight pertaining to the Region of Concrete Thought. Generally speaking, we refer to these three grades of sight collectively under the name of *clairvoyance*. However, there is a great difference between them.

Etheric sight is the result of a slight extension of physical sight. Objects in the physical world which appear solid to ordinary sight are easily penetrated by etheric vision. When one looks at a house with the latter grade of sight, he sees right through the walls. If he wishes to know what is taking place in any particular room of the house, by focusing the etheric rays from his eyes on that room they will penetrate all intervening obstacles and reveal to him its contents as well as what is taking place there. If the etheric sight is focused on a human body, first the clothes will be visible, then the flesh, muscles, blood vessels, then the

internal organs, the spinal column, etc., until the entire form has been penetrated. Furthermore it would be quite possible in this way not only to look through the whole organic structure but also to watch its internal functioning while in actual operation.

The next grade of sight pertains to the Desire World. When one uses this grade of sight, the most solid substance is seen through and through also, but instead of seeing the various parts of it in orderly succession one sees it, as it were, from all directions, inside and out, and every particle at the same time.

The third grade of sight relates to the Region of Concrete Thought. Here solid objects appear as vacuous cavities or molds from which a basic keynote is constantly being sounded. These molds or archetypes will speak to the investigator when he compels them by the power of his will to do so, and the language in which they speak is unmistakable in meaning and conveys far more accurately than words their intent. The only one of the three grades of clairvoyant sight that is thoroughly reliable is the one pertaining to the World of Concrete Thought, for it is in this region that the archetypes which ensoul all living things are found, and the archetypes alone give true and exact information in regard to them.

Beginning Purgatorial life

Question:

Does the Ego begin its purgatorial experience immediately upon the close of the after-death panorama?

Answer:

Not necessarily so. It all depends upon the will of the Ego. When a person passes out of life full of unsatisfied earth desires and attainments unrealized, he or she may put off taking up the purgatorial work until the expiration of such time as it may require to teach the Ego the lesson that physical desires cannot be gratified and material aims accomplished except through the agency of the dense body. Then the Ego, realizing the futility of remaining longer in close prox-

imity to the earth where nothing of value can be acquired, passes on to the purgatorial region and for a time takes up its existence there. However, it is true that in the majority of cases the passing spirit takes up its after-death activities in a comparatively short time after the close of the panorama which follows the death of the physical body.

The Reason Why Animals Suffer

Question:

If it was the "Fall" that brought pain and suffering to mankind, why is it that the animals, who had no part in the Fall, have to suffer also?

Answer:

In the Jupiter Period when the animals become human, the lowest inhabited globe will be in the Etheric Region, where the finer forces of nature will be available for use by all. Therefore, it is very necessary that the animals should know by experience the nature of the pain which it would be possible for them to inflict by the misuse of these great nature forces. In order to give them the necessary compassion their physical organism has been made similar to our own, and is therefore capable of feeling the pain and suffering which are incidental to physical existence.

Glandular Trouble

Question:

What is the connection between the vital body and the glands, and does glandular trouble indicate a weakness of the vital and physical bodies?

Answer:

The glands, particularly the ductless glands, are the highest product of the vital body and are the centers through which the solar life force is specialized, distributed, and made use of in the body. Therefore it is true that glandular trouble does indicate a weakness in the vital body, particularly in relation to its ability to receive the inflow of the life force, and this weakness is communicated to the parts of the physical body which are dependent upon the glands for their sustenance, growth, and well-being.

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 Miracle of Konnersreuth

BY MRS. MAX HEINDEL

WHAT IS classed as a modern miracle has appeared in the little village of Konnersreuth, Bavaria. This previously quiet little town is now the center of a most curious band of pilgrims, who visit it at the rate of about 2000 daily. A plain, simple peasant girl, Theresa Neuman, born on April 9th, 1898, at 11:45 P. M., is the center of attraction. This case was commented on briefly in the Worth-While News Department last month, but we will here consider it from the astrological standpoint.

The phenomenon which has created such world-wide interest is that of bleeding stigmata which appear upon the girl's body. These wounds first appeared on Good Friday, 1926. Since that time the stigmata have manifested each Friday morning, all the wounds of Christ's crucifixion being in evidence upon her body. The place where the thorns pierced His head, are a little higher than shown in old paintings, being almost into the hair. The wounds in the hands and feet show where the nails were driven in, and the wound under the left breast shows

where the Savior's body was pierced by the sword of the soldier. This wound, however, is a little lower down than usually depicted, being over the region of the spleen.

Each Friday since the Good Friday of 1926 this girl has gone into a trance which lasted all day. While in this trance the wounds bleed profusely, and tears of blood flow from her eyes. On Friday nights the flow of blood ceases, and in a few hours she recovers consciousness; for the rest of the week she is again a normal peasant girl and so continues until the following Friday. Between these periods of trance the wounds heal rapidly.

During the time of trance she suffers all the throes of the crucifixion and describes the entire tragedy of the Passion. While the trance and the bleeding of the wounds continue, she seems to be in a state of perfect ecstasy. She lives through the entire drama of the arrest, trial, and crucifixion of the Christ, quoting the exact words of the various characters associated with this tragedy. She quotes

eyes and looked directly into the lamp, she received no injury, neither did she know after recovering from the trance that the lamp had been flashed into her eyes. This is very positive proof that the real Ego was not functioning in the body, but that it was overshadowed by, or rather was under, the influence of some other entity which had control of it.

We have of late had the reports of several other cases of stigmata. All were those of women from the peasantry of European countries where Catholicism is very strong. Therefore we may see that auto-suggestion and constant meditation on or praying before an image of the crucified Savior has a very decided effect upon the emotional nature of those who are accustomed to do these things, and they may at times attract to themselves conditions from the Desire World that are responsible for the stigmata.

Jupiter in Pisces

BY RUTH SKEEN

ASIDE from its spiritual significance astrology is to me the most fascinating study in the world. Since I have taken it up, I have received a great deal of pleasure and profit from going back over the past and checking up persons, incidents, and events in the light of it.

I have Jupiter in Pisces, and according to the sacred science of astrology I "should gain through everything that Pisces gives, and have friends among Pisces people." It has been both interesting and amusing to check this up experimentally, and if personal allusions may be pardoned, I should like to make some.

My parents were divorced when I was three years old, and I was given into the care of my grandmother. My parents both married again, and I had two sets of brothers and sisters, making seven in all. (By the way, I have Uranus in the

house of brothers and sisters, which gives unusual and peculiar conditions in connection with brethren. It checks up right in my case, doesn't it?) Naturally my filial feelings were not very ardent. Out of my father's family of girls I preferred one sister, Lucia. She became increasingly dear to me as the years went on. From my mother's family of boys I chose the youngest to love. Later in life I noticed that my favorite sister and my favorite brother had their birthdays close together in March, but I considered it only a coincidence. I know now I preferred them above the others because they were both Pisceans.

My Piscean brother has proved to be the joy of my life. After finishing high school he startled us by announcing that he wished to be a nurse. None of us would encourage him in his wishes. Not wanting to hurt his mother's feelings he waited until after her death to carry out his ambitions. I know now that he chose rightly, and being a Piscean he is where he belongs. When I go out to the huge hospital where he is working, I hear nothing but praise and commendation of him from every side.

In my childhood I fell deeply in love with "the little girl across the way." She has remained my life-long friend. The other day it came to me with startling suddenness that dear little Blanche had Pisces rising.

I lived for years across the street from a family of lovely girls. They and my own little daughter grew up together. My favorite among them was little freckled-faced, pigeon-toed Bess. She grew up into a fine woman and still remains my favorite. She was a Piscean.

Eleven years ago I came out to California as the guest of Christine, a dear friend of my husband's. I spent with her the most delightful and harmonious nine months of my life. Of course darling Christine was a Piscean.

David is my Piscean literary partner. He has brought me so much good luck

(Continued on page 84)

The Children of Aquarius, 1928

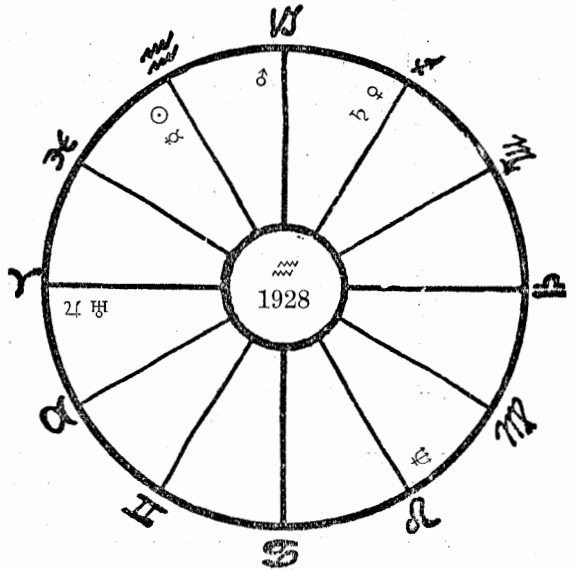


A Character Delineation of the Children Born between January 21st and February 19th, inclusive, 1928.

The children of Aquarius are naturally of a shy and retiring nature, prone to keep their own counsel and also their own company. There are two types of Aquarius children. One is the retiring, timid, Saturnian type, ruled by Saturn, for Saturn is one of the rulers of Aquarius. The other type comes under the rule of the impulsive Uranus. This liberty-loving Uranian type attracts many friends by its brilliancy of mind. As Aquarius is the natural 11th house sign corresponding to the house of friends, the Aquarian attracts many friends, and is usually an excellent entertainer. While at first he may seem shy with strangers, when once his reserve is broken he is a most interesting conversationalist, sometimes even being inclined to talk too much.

The Aquarian child is very constant in its affections, true to its word, and as it expects the same from others, it is on that account often taken advantage of by the unscrupulous. Aquarius being an intellectual sign, these children have a keen mind and are very persevering in their studies.

The children who are born this year during the time when the sun is passing through this sign will be somewhat of a problem. They will be very stubborn and self-willed, for we find the combative Mars exalted in the sign of Capricorn. Capricorn wants to be the boss. He does



not want to be under restrictions. The children that are born this year between January 21st and 29th will be especially wilful, for during this time Mars is square to Uranus and Jupiter in the martial sign of Aries. Uranus in Aries is both wilful and impulsive, and when in addition both Jupiter and Uranus are square to Mars, these qualities are greatly increased.

The Aquarian children this year will be
(Continued on page 84)

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

Your Child's Horoscope

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

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

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

When applying for a reading, be sure to give Name, Sex, Birthplace, and Year, Month, and Day of Birth; also hour and minute of birth 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.

JOHN LEONARD A.

Born December 5, 1915. 7:00 A. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Virgo 26; 11th house, Libra 26; 12th house, Scorpio 19; Ascendant, Sagittarius 9-40; 2nd house, Capricorn 12; 3rd house Aquarius 20.

Positions of the Planets:

Mercury 6-39 Sagittarius; Sun 12-24 Sagittarius; Venus 3-33 Capricorn; Dragon's Head 11-09 Aquarius; Uranus 12-32 Aquarius; Jupiter 19-20 Pisces; Saturn 15-19 Cancer, retrograde; Neptune 2-26 Cancer, retrograde; Mars 25-54 Leo; Moon 26-20 Scorpio.

This is the horoscope of a young boy who will be of a very nervous, restless disposition. He is one who will find it difficult to be still, and who will be greatly interested in football, baseball, or other games and will just have to be active in order to be happy. The sun, the ruler of the 9th house, the house of religion, is in conjunction with the Ascendant, and being thus prominent in the horoscope it will have a powerful influence in the life of this boy. We would judge that the sun is co-ruler with Jupiter.

Mercury, the planet of reason, is in conjunction with the Ascendant; it is

also sextile to Uranus and trine to Neptune, the two mystical planets. The moon is in the occult sign of Scorpio in the 12th house, trine to Neptune. These configurations will give John a strong leaning toward occult and mystical things; but with Mars in the 9th house in the fiery and positive sign of Leo and square to the moon in the 12th house he will want to bring everything hidden into the light. Mars in the 9th house tends to demand freedom in religious beliefs and freedom from forms and ceremony in religion.

Mercury, the planet of reason, is in the sign of its fall, Sagittarius, in conjunction with the Ascendant, and being also sextile to Uranus and trine to Neptune the mind will not be greatly inclined toward practical mental pursuits but more toward the dreamer's life. Therefore to offset this tendency we would suggest that John be given a training in electrical and mechanical work, for instance in connection with automobiles or radios. With Uranus in its home sign, Aquarius, conjunct the Dragon's Head and sextile to the sun, he will find the greatest success financially in electrical work as a line man or electrical engineer. Boys with Mars well placed in Leo have aptitude for engineering.

With Saturn in Cancer, we would advise some instruction along dietetic lines and moderation in eating.

CLARENCE C.

Born April 10, 1919, 5:30 P. M., Day-light Saving Time.

Lat. 48 N., Long. 122 W.

Cusps of the Houses:

10th house, Gemini 24; 11th house, Cancer 29, Leo intercepted; 12th house, Virgo 0; Ascendant, Virgo 25-11; 2nd house, Libra 19; 3rd house, Scorpio 19.

Positions of the Planets:

Uranus 0-28 Pisces; Mercury 15-18 Aries, retrograde; Sun 20-05 Aries; Mars 26-52 Aries; Venus 22-29 Taurus; Jupiter 8-13 Cancer; Neptune 6-32 Leo, retrograde; Saturn 21-29 Leo, retrograde; Moon 1-43 Virgo.

This horoscope has common signs on the four angles, and we find the sun exalted in a cardinal sign and in conjunction with both Mars and Mercury. This group of planets in the martial sign of Aries will give impulse and energy to the nature, but they are trine to the thoughtful and tactful Saturn, which will help to keep the martial impulse in check and assist greatly in directing their force into helpful channels. Saturn and Mercury are both retrograde, which is usually a sign that the talents are held in abeyance; but Mercury will be direct when the boy is twelve and Saturn when he is eighteen, so he will obtain the assistance of these planets at the age when it will be most necessary.

As Mercury is the ruler of the Ascendant, which makes it the life ruler, we may expect that Clarence will take to mercurial pursuits and will be very quick mentally. The above mentioned planets, namely the sun, Mars, Mercury, and Saturn, will give him diplomacy and the ability to rule or direct others. This ruling he will usually do in a manner so diplomatic that those who are ruled will not be aware of it. The moon, which is trine to Mars, will lend its assistance.

From planetary indications we believe that this boy will naturally drift towards politics or some field of leadership where he will deal with the people. With Uranus in the 6th house, which is the house ruling laboring people, and the

moon in Virgo, which is the natural 6th house sign governing those who are in the employ of others, Clarence should be successful as a worker or superintendent in industrial plants such as foundries, iron works, automobile works, etc.

He should be very carefully taught sex hygiene, for with Saturn square to Venus and the moon in opposition to Uranus from the 12th to the 6th house, if he should fall in with wrong companions he might drift into dangerous secret habits.

 VOCATIONAL

CHARLES HARLOW S.

Born July 21, 1907. 8:30 A. M.

Lat. 65 N., Long. 165 W.

Cusps of the Houses:

10th house, Gemini 8; 11th house, Cancer 21; 12th house, Leo 24; Ascendant, Virgo 15-57; 2nd house, Libra 5; 3rd house, Scorpio 0.

Positions of the Planets:

Moon 10-30 Sagittarius; Mars 9-13 Capricorn, retrograde; Uranus 10-01 Capricorn, retrograde; Saturn 27-21 Pisces, retrograde; Venus 12-52 Cancer; Neptune 12-57 Cancer; Dragon's Head 23-08 Cancer; Jupiter 23-46 Cancer; Sun 27-51 Cancer; Mercury 3-21 Leo, retrograde.

Charles has common signs on all four angles. Common-sign people are usually very adaptable; but here the sun, Jupiter, the Dragon's Head, Neptune, and Venus are all in the cardinal sign of Cancer, and Cancer people are usually lacking in adaptability. They prefer to do things in their own way, and their way is too often different from other people's ways. This will be especially the case with this young man, for we find Mars and Uranus in conjunction in the Saturnian sign of Capricorn, which will add to his fixity of purpose.

In this horoscope we find four planets retrograde, which will make it necessary that the young man overcome a lack of initiative. The influence of retrograde planets is weakening in nature. Mars and Uranus in Capricorn usually give

talent for electrical mechanics; but both these planets are retrograde, and therefore we would choose for his vocation that which is expressed in the opposite sign of Cancer. There we find a fine configuration. First we have Venus conjunct Neptune in the 10th house, which should endow the native with musical ability. But Mars and Uranus being in opposition to Venus and Neptune this talent will not bring him the success which he would find by working with the sun, Jupiter, and the Dragon's Head in conjunction in Cancer and trine to Saturn. If he will follow the vocation of a caterer, cook, or manager or owner of a restaurant or candy store, some line of business which caters to the appetite of humanity, it will bring him the greatest financial success.

JUPITER IN PISCES

(Continued from page 80)

that I wouldn't send out a postal card unless it had passed through his hands.

I often spend an hour or two alone with my brother in his apartment. The vibrations of his room soothe me like music. I have experienced the same peace in the rooms of other Pisces persons. The only way I can describe the feeling is to use a phrase from Rosetti: they affect me "like water stilled at even."

So you see, dear readers, I couldn't wish you any better luck in the world than to have Jupiter in Pisces.

THE CHILDREN OF AQUARIUS

(Continued from page 81)

particularly intellectual, for Mercury is in Aquarius, an airy and intellectual sign, and sextile to Saturn which will make the mind deep and scientific. These children should be trained for some intellectual pursuit.

Mars in Capricorn will tend toward politics, but the square of Uranus and Jupiter will be apt to lead toward boss rule. Therefore these children should be taught humility, and love and consideration for others.

Correspondence Courses

ROSIERUCIAN PHILOSOPHY

We have a number of correspondence courses adapted to different grades of students. First, there is the PRELIMINARY "COSMO" COURSE, using the *Rosierucian Cosmo-Conception* as textbook. This course includes twelve lessons designed to give the beginning student a general idea of the Rosierucian Philosophy. The completion of this course automatically admits one to the REGULAR STUDENT COURSE, which consists of a monthly lesson and letter by Mrs. Max Heindel devoted to the practical aspects of the Philosophy. Being on the Regular Student list alone constitutes membership in the Rosierucian Fellowship. In addition we have a Supplementary Philosophy Course, which goes into the more intricate details of the Philosophy. This course is open to any student who has completed the Preliminary Course.

The Rosierucian Philosophy seeks to make Christianity a living factor in the world by giving the esoteric facts which make it reasonable and capable of acceptance by the twentieth-century man or woman. It gives the esoteric facts of evolution as distinguished from the scientific theory, and it points out the future development of mankind.

ASTROLOGY

We have two correspondence courses in Astrology, one for beginners, consisting of twenty-six lessons, and one of twelve lessons for advanced students. These courses teach the value of Astrology in the analysis of character, and since character is destiny, it enables one to predict destiny within certain limits.

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

*The Rosierucian Fellowship,
Oceanside, California.*

“Cosmo” Studies

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

BY ALFRED ADAMS

(Continued from January)

- Q. To what does the passage in Genesis, 1:9, refer when it says, “Let the waters be divided from the dry land”?
- A. It refers to the first firm incrustation. Heat and moisture had generated the solid body of our present globe.
- Q. What else does the ninth verse describe?
- A. The formation of the mineral kingdom and the recapitulation of the mineral stage in the Polarian Epoch.
- Q. Of what is each Epoch a recapitulation?
- A. It is a recapitulation of the previous stage. Just as there are recapitulations of globes, revolutions, and periods, so there are on each globe recapitulations of all that has gone before. These recapitulations are endless. There is always a spiral within a spiral: in the atom, in the globe, and in all phases of evolution.
- Q. Why is this not so difficult to understand?
- A. Complicated and bewildering as this may appear at first, there is still an orderly method running through it all, and in time one is able to perceive and follow the workings of this method as a clue leading through the maze. Analogy is one of the best helps to an understanding of evolution.
- Q. What is described in Genesis, in verses 11 to 19?
- A. The Hyperborean Epoch is described as the work of the fourth cosmic day. It is here recorded that Elohim created the plant kingdom, the sun, the moon, and the stars.
- Q. In what does the Bible agree with the teachings of modern science?
- A. That plant life succeeded the mineral stage of evolution. The difference between the Biblical and scientific teachings is in regard to the time when the earth was thrown off from the central mass.
- Q. What does science teach regarding this?
- A. Science asserts that it was before the formation of any incrustation in the sun which could be called mineral or plant.
- Q. What does the occultist say about this?
- A. If we mean such minerals as we have today, that assertion is correct. There was no dense material substance, but nevertheless the first incrustation that took place in the central sun was mineral-like.
- Q. What does the Bible narrator give regarding this?
- A. He gives only the principal incidents. He does not record the fact that the incrustation melted when it was thrown off from the central mass as a ring which broke, the fragments afterward coalescing.
- (To be continued)*

Keep Your “Rays” in a Binder

We have a supply of attractive binders for the “Rays,” each of which holds fourteen numbers of the present size. These binders are arranged so that new copies may be quickly and easily inserted. This is a good way to preserve your magazine and always have it ready for quick reference. The binder has a substantial flexible cover with the words, “**RAYS FROM THE ROSE CROSS,**” printed in gold across the front. The price is \$2.00 each, postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Children's Department

The Legend of the Iris

BY VALDAH HEBERTON

LONG ago in ancient Egypt the goddess Isis was worshiped by all Egyptians for her wisdom and beauty. Many of the fairest youths and maidens sacrificed earthly joys to become priests and priestesses in her wonderful temples, and one of the greatest rewards was to see the goddess unveiled.

Now in the celestial regions dwelt Osiris, god of death, who was worshiped and feared throughout all Egypt, for the souls of the Egyptians were sent before him after death for judgment of all their sins upon earth. Osiris was just, but merciless!

A great war had been raging between Egypt and Persia for many months, and none could say which would win or what day the balance would turn. Osiris had resolved to come down to earth and punish the people for their sins. His golden chariot was harnessed to his fiery steeds, and he decided to descend, like the angel of death, upon the battle field and shed death and destruction upon the entire Egyptian army.

Long had Isis been praying for the victory of the Egyptians, and with her thoughts still fixed upon spiritual things she wandered into the garden of the temple. The ancient and mysterious river Nile ran past a corner of the garden which was surrounded by reeds. In this secluded spot Isis often rested. One day while thus engaged she discarded her veil, turned her lovely face upward framed in its masses of raven locks, and the full light of the sun shining upon it made it more lovely than ever. At this moment the chariot of Osiris passed, and he saw the radiant Isis in all her glory. All thoughts of punishment of the people flew from his mind, and into the garden he came. With the speed of wind he was at her side, and

with magic words he wooed her. Then into the chariot he bore her, and together they sped away into the world of sunset clouds, never to return to earth again.

Immediately the army of the Egyptians seemed to gain in strength, and the army of the Persians fled in all directions.

Prayer after prayer of thanks was offered up to Isis, but all that was ever found of either Isis or Osiris was a beautiful plant that sprang up in the spot where they had stood. It bore a glorious purple flower streaked with gold. It was named Iris, for it held the hearts of the god and goddess united.

The following is a little poem sent to us by a ten year old student in one of our Rosicrucian Sunday Schools. It was inspired by the story "The Discontented Spark" in one of the Sunday School lessons.

The Discontented Spark

BY FREDERICK MAECHERLEIN

Once a poor little spark
Was hidden away,
From the sunny skies
And the light of day.

Deep in the earth
So lonely he sat,
And called to the gnomes
So jolly and fat.

Faintly the sunbeams
Heard the call,
Of the tiny voice,
Oh, so small.

"Be patient," they cried,
"For all is well;
In the land of light
You will some day dwell."

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.

Health Fundamentals

By MRS. A. B. MCINTYRE

ONE AIM in life is happiness; this implies contentment and a cheerful frame of mind. But can there be happiness without health? Now what is health? Webster gives as a definition, "a state of being hale, sound, whole in body, mind, or soul; especially, the state of being free from physical disease or pain." How are we going to have a "sound body free from physical disease or pain"? We need to form health habits to acquire health; discipline the mind; learn how to *live* and *think*.

The body is a very old servant, and we find that it pays to treat it well; but it is constantly demanding attention, and we should see to it that *mind*, not *body*, is master. It is very essential that we observe the laws of nature; if one or more of these is broken, the body must suffer. "Whatsoever a man soweth that shall he also reap."

Pure air is of very great importance, being charged with the life principle. Air which is not in circulation quickly loses its virtue, becomes foul, and acts as a poison to mankind. People who live indoors the greater part of their time, whether it be in homes, offices, or stores often are not as vigorous, lively, and energetic as others on account of not

having a sufficient supply of fresh air. If these places are not equipped with adequate ventilating facilities, it is well to open windows from the top to allow the exit of warm foul air and at the bottom to permit the inflow of fresh air.

Fresh air does not suffice unless properly breathed, which should be through the nose. Mouth breathing is very harmful, and if for any reason the air cannot be taken through the nose, the cause should be removed. And at all times breathe deeply so that both the abdomen and upper lungs are expanded. We should not fail to take into consideration the number of pores in the entire surface of the skin; they have almost as much to do with the regulation of the temperature of the human structure as have the lungs.

We should have plenty of sunlight. A plant kept in a darkened room soon grows weak and loses its color; bring it back to the light and how quickly the coloring matter returns! Light is very essential to all life; the sun's rays are charged with life and energy and strengthen the body against disease. Sunlight and fresh air are the deadliest enemies of noxious microbes that have yet been discovered. They are destructive to germs but life-giving to man. This has been demon-

strated by the benefit derived and many cures effected in the tubercular camps and fresh air schools. If fresh air were bottled and labeled "Elixir of Life," what a wonderful sale it would have! Because it is the one thing that is free, we fail to appreciate its immense value.

Exercise is quite essential. The word is usually taken to mean muscular exercise only, but we should think of it in a broader sense: an "exertion for sake of training or improvement whether physical, intellectual, or moral." Muscular exercise is very good, particularly if it takes us outdoors in the fresh air; exercise in a closed room is of far less benefit. Golf, tennis, rowing, walking, etc., are very beneficial. They should be done for the enjoyment connected with them as well as exercise. The best exercise is that which you enjoy.

We should guard against exercise that requires so much muscular exertion that it interferes with the breathing and heart action, such as the lifting of too heavy weights, etc. "Exercise is for the sake of keeping the organs and functions of the body in a healthy state." Many "strong men" are really weak; the upkeep of their muscles is so great a drain upon their vital resources that they have no power of resistance if disease attacks them.

Excess of bodily exercise diminishes the power of thought. Herbert Spencer in his book on education points out that "nature is a strict accountant; and if you demand of her in one direction more than she is prepared to lay out, she balances the account by making a deduction elsewhere." Exercise is a form of education, and the question is not merely whether a certain form of exercise increases the strength of the muscles, but also whether the brain and mind are better for it. Therefore the exercises taken should be those that will promote health, mental improvement, and moral discipline.

Do we realize of how great importance it is that the body and brain should have a certain amount of rest? What a won-

derful provision of the Master Architect it was when He gave to mankind that period of rest—night. Sleep is not an inactive state or we should not awake in the morning refreshed and ready for the activities of another day. The tissues are being rebuilt and the rhythm of the body restored. The whole body is living slower, energy is being saved. During the waking hours every thought and movement is constantly tearing down the tissues. In sleep we cease to spend and destroy; we save and construct. When we feel weary and tired and the mind becomes drowsy, the "Thinker" is unable to function in the body; then is the time for relaxation and repose. It is not a question of how long we sleep but how soundly we sleep. The deep or sound sleeper obtains twice the rest in a given time that one does who is more or less restless.

It is best to have no dreams. Some authorities assert that every one dreams, but that many dreams are not remembered. If this is so, then it is best to have no remembered dreams. He who dreams much wakes up feeling tired, not rested as nature intended.

How often we hear people remark that they cannot sleep. A very common cause is indigestion. Insomnia should not be treated by resorting to drugs, which do more harm than good, often forming a habit which is most difficult to break. Try to find the cause of sleeplessness and then remove the cause. When we fail to sleep we worry, which is the absolute negation of rest. It is asserted that overwork is often a cause of insomnia. But it is not the work, either mental or physical, but the worry, hope or joy, excitement or emotion that accompanies the work that keeps us awake and interferes with sleep. If you wake in the night and cannot sleep, do not worry about it and tumble and toss about, as by so doing you only get farther away from a state of rest. Cultivate a little philosophy; read or try to use the practice commended and followed by Dr. George Keith and by other self-controlled people, namely, lie quietly in bed, perfectly relaxed, and rest. If

you cannot do this, get up rather than waste your energy in tossing about.

In an acute illness sleep frequently means the difference between life and death. It is a great mistake to waken a patient to administer medicine.

Elderly people commonly have less sleep than they had when younger. Dr. T. S. Clouston in his book, "The Hygiene of Mind," says: "Sleep tends to change in character and to diminish in amount at this period. It is not so deep; it is more dreamy, and there is often wakefulness earlier in the morning."

Much has been said and written upon dietetics. It is with food as it is with exercise—much depends upon the mind. Also, "what is one man's meat is another man's poison." In some diseases a doctor will tell his patient that he must eliminate certain foods from the menu. This suggestion acts on the subconscious mind, and in many cases a cure is effected, that is, if the patient has faith. The greatest Master of all time said, "Thy faith hath made thee whole."

One should not worry about the loss of appetite during warm weather. In the warm period of the year we need less food. During fever the appetite fails, and eating should not be forced.

Overeating is the cause of many diseases, the beginnings of which are seen in so many prosperous men and women under fifty when they should be in the prime of life. Only the lightest meal should be eaten when fatigued. Usually the appetite fails then, but if a heavy meal should be eaten, it would not be properly digested and would be likely to cause indigestion. No meal should be eaten when one is angry, excessively worried, or during such states of emotion as extreme fear or extreme joy. One of the results of such emotion is to stop the secretion of the digestive juices.

It is not only the skill of the cook and the excellence of the food but partly the pleasure of company that enables us to digest well the dinner. A pleasant frame of mind conduces to the flow of the digestive juices; pain arrests the action of

the digestive glands. Eat only when hungry. Form the habit of eating slowly and thoroughly masticate the food. If food is to be of any use for the purpose of nourishment, it must enter the blood in the fluid state. The position of the teeth at the place of entry is for a purpose; if they fail in their duty, it is left to the stomach to do its best, but it is vital economy to let the teeth save the stomach.

Water is one of life's essentials. Next to oxygen not only man but all living things have most need of water. In fresh ripe fruits and raw green vegetables is found the purest water. They also contain the greatest amount of nutritious matter and the least of earthy. The kidneys aid in carrying away much of the earthy matter found in undistilled water, but enough remains in many cases to form gravel and stone in the bladder which cause much suffering. Those suffering from urinary diseases should drink only distilled water. Water is a wonderful medicine. Used both internally and externally it is a great boon to health.

The skin is a great organ of elimination. If the pores are allowed to become clogged, the whole system becomes poisoned, and various diseases are the result. Therefore the bath is very essential, and should be followed by a brisk rub; the friction stimulates the action of the skin.

Worry is a great destroyer of health, to which the majority of mankind are subject. It is the cause of many bodily as well as mental disorders. Worry and fear are great consumers of bodily energy and tend to shorten the life. Year by year there is an increase in the percentage of deaths from these two destructive agents.

As an aid in preserving mental health have a hobby. As one great poet writes,

"Absence of occupation is not rest;
The mind that's vacant is a mind distressed."

Forget self, keep mind and body occu-

pied, and you will have an excellent preventive of old age.

In considering the retaining of health we should not overlook the importance of keeping an even temper amid the various annoyances of daily life. Loss of temper is a terrible waste of energy and does great harm to the body, besides injuring others.

Many an individual has imagined symptoms, enlarging upon them to such an extent that he has brought upon himself actual disease. "As a man thinketh in his heart, so is he." Every idea tends to become a reality. We think far too much about our bodies. Not every pain in the appendix region has anything to do with appendicitis. One doctor of note says, "No one can tell where his appendix is until an operation is performed, for its site is most variable." How many we hear complaining of heart trouble when that organ may be functioning perfectly! Imagination is stronger than the will; directed in the right course it is constructive. Thought is able to mold the human body much as a sculptor chisels his clay.

Sickness is caused only by breaking or ignoring the laws of nature. There is only one way to have perfect health: cease doing those things which are contrary to the laws of nature. This involves patience and watchful self-control. Learn how to think. At all times let mind be the master, the ruler of the temple in which you dwell. You can be well, because perfect health belongs to you.

Cancer Avoided by Right Diet

BY GEORGE STARR WHITE, M. D.

All well informed diagnosticians now know that cancer is a systemic unhealth and that the growth shows itself where there is irritation. There is a "pre-cancerous" condition and that condition can be diagnosed years before the growth appears.

The cancer fear is killing about as many persons as the true cancer unhealth.

The natural treatment for cancer un-

health is first and last keeping the bowels active and the other functions of the body normal. A strictly fruit diet, eating all the citrus fruits raw, will do much in normalizing a pre-cancerous condition and thus eradicating the cause of cancer from the system.

We used to believe that only meat eaters had cancer, but we now know that every class of persons can have cancer, regardless of diet, if the elimination and habits of the individual are abnormal and conducive to a lowered resistance, or what is now known as a "lowered alkaline reserve."

Do not wait till there is a growth to learn whether you have a pre-cancerous condition. As soon as the pre-cancerous condition is discovered, act to eliminate all predisposing causes and normalize yourself.

Cutting into any growth to learn whether it is malignant or not is dangerous and not reliable. The cutting into a simple growth will often make it take on a malignant condition, especially if the cancer unhealth is present.

There is no specific "cancer cure" known and there never can be such a "cure," as it is a systemic cancer unhealth that has to be present to make a cancer growth possible. The cause must be eradicated. Then there can be no cancer.—*Los Angeles Illus. Daily News.*

Sunday School Lessons

There will be no new Sunday School lessons this year, the ones which were published last year being adapted for use in the succeeding months. Instructions in each of these lessons were given so that it could be adapted to any change which might arise in the number of Sundays in any particular month. As we reprint these lessons this year, however, we are making this change so that each Sunday is arranged for in the order in which it occurs. Those who have the old lessons left over can still use them by following the instructions given.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Boiled Hominy Grits
Bran Muffins with Honey
Scrambled Eggs with Parsley
Milk or Coffee

—DINNER—

Lettuce Soup
Boiled Potatoes
Glazed Carrots
Whole Wheat Bread and Butter
Buttermilk

—SUPPER—

Cauliflower Salad
Bread, Butter, and Honey
Cocoanut and Cottage Cheese Pudding
Diluted Fruit Juice

Recipes

Bran Muffins

Mix two cups of bran with one cup of white flour, one teaspoonful baking powder, and a little salt. Add one well beaten egg and enough milk to make a soft batter. Bake in hot buttered pans for twenty-five minutes.

Scrambled Eggs with Parsley

Beat six eggs slightly with three tablespoonfuls of water and a little salt. Cook in double boiler, stirring until set, adding one tablespoonful butter and three tablespoonfuls minced parsley. Serve while hot on buttered toast.

Lettuce Soup

Use the outside leaves of lettuce. Wash carefully and chop. To one quart of lettuce add one pint of hot water, and boil twenty minutes. Run through colander; add one cup vegetable soup stock, one tablespoonful browned butter, and one half cup cream. Allow to come to boiling point, and salt to taste.

Cauliflower Salad

Break into pieces and carefully wash one head of cauliflower. Boil for twenty minutes in hot salted water. Drain and allow to cool. Garnish plate with parsley, and place pieces of cauliflower on plate with mayonnaise dressing and a few olives.

Cocoanut and Cottage Cheese Pudding

Press one cup of cottage cheese through a sieve. Add one-half cup each of cream and grated cocoanut, two well beaten eggs, and one-half cup sugar. Beat well together, and bake in buttered baking dish until well browned on top.

Rosicrucian Books for the Blind

The Rosicrucian Christianity Series of lectures, Nos. 1-15 inclusive, have been inscribed in Braille, grade one and one-half, and are available for our blind students. "The Rosicrucian Mysteries," a book of about two hundred ordinary pages, has also been done in Braille in three volumes. Any one of these lectures or volumes will be loaned to any blind student upon request for a period of one month.

The Rosicrucian Fellowship,
Oceanside, California.

California Astrological Assn. Meeting

The Southern Section of the California Astrological Association will hold a public meeting at the Los Angeles Public Library on February 13th at 8:00 P. M. Dr. Llewellyn George, president of the National Astrological Association, will be the principal speaker of the evening. Mrs. Harriet K. Banes, president of the Southern Section, is in charge of the meeting. It is hoped that astrological students from all parts of California will be able to attend. This is the first of a series of meetings designed to bring students of astrology together for the promotion of greater unity among them in the interest of astrological science. Those who are able to attend will be well repaid by so doing.

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Cimeroon, New Mexico.

My dear Friends:

I'm so happy to write you. I am feeling as well as I ever did. People tell me I look like a different person. I know I feel like one. I thank you for your help. May God bless you.

Your friend,

—M. T.

Los Angeles, Calif., Nov. 7, 1927.

The Rosicrucian Fellowship,

Dear Friends:

I want to say that my pyorrhea is all cured now, thanks to your good and kind work. My left eye is coming along nicely, and I am feeling much better since I have been following your diet and advice.

Thanking you for your help,

Respectfully yours,

—L. D. T.

St. Paul, Minn., Dec. 30, 1927.

The Rosicrucian Fellowship,

Dear Friends:

I have received much help in the ailment for which I sought your help. A condition is passing which would probably have resulted in a surgical operation had a regular physician been consulted and his advice followed. I am exceedingly thankful that my body has never been operated upon. I think it best that I still be remembered by the Healing Department.

Yours truly,

—J. R. D.

HEALING DATES

January 6—13—20—27

February 2—9—17—23

March 1—8—15—22—28

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place

of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

People Who Are Seeking Health

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

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

The Mt. Ecclesia School for Children

Our children's boarding school is open for new pupils between the ages of four and seven. The school has apparently gotten into its stride, and the results now being obtained are very satisfactory. The instruction and care of the children are conducted in accordance with Rosicrucian principles. Regular kindergarten work is given in addition to music, rhythm, nature study, primary French, etc. Those parents who have children who would like to have their training conducted in an environment of this sort will find much in this school to attract them. Further information gladly given upon request. Day pupils as well as boarding pupils are accepted.

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

The Parents' Forum

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

BY ELOIS JENSSSEN

The Pan-American Child Congress

The fifth Pan-American Child Congress was held in Havana, Cuba, December 7-14, 1927. The Congress was divided into six sections: hygiene, sociology, education, psychology, medicine, and legislation. An International Exposition of Child Hygiene was held in conjunction with the Congress, including all those branches of science, industry, commerce, and the arts which are related to childhood. The Congress was a great success. It was open to all those interested in children and their care. A great many parents availed themselves of the opportunity to hear the child discussed by distinguished psychologists, many of them having devoted their entire life to this all-absorbing study.

Nursery Schools

The pessimists and calamity howlers who see so much of tragedy ahead for the coming generations should visit some of the many wonderful nursery schools that are springing up everywhere, especially those connected with our colleges—such a one, for instance, as the Laura Spelman Rockefeller Institute of Child Welfare, which opened at the University of California last fall. The school is conducted entirely out-of-doors, weather permitting, which it does most of the time in California.

Health and Discipline

Some of the principal factors in the health of the child are nutrition, oxygenation, circulation, elimination, exercise, out-of-door recreation, rest and sleep, and above all, personal cleanliness. Organic and functional sources of irritation such as eye and ear defects, bad

teeth, adenoids, constipation, fatigue, also emotional disturbances such as envy, jealousy, fright, feeling of inferiority, and various inhibitions must be guarded against and remedied. All these are contributing factors in the problem of disobedience and discipline. Punishment would become unnecessary if parents would only devote a little more time to the study of the greatest problem on earth today, the children.

A Question

Will you kindly give me some suggestions and information as to the proper care of a child under one year of age?

Answer: The most important factors are, first of all, plenty of undisturbed sleep; second, regular routine in feeding. The first is necessary to avoid irritation and excitement; the second to establish rhythm in the basic physiological processes of nutrition and elimination. As to discipline, do not take the child up every time he cries, and he will soon learn that no matter how insistent he is it avails him nothing; and his capacity to modify his desires by accepting your substitutes will lay the foundation for all the discipline a child of that age requires.

Try to surround the child with a happy atmosphere. Keep him out-of-doors as much as possible. Read and study some good authority on the very young child, such as Jessie Fenton's, *A Practical Psychology of Babyhood*, or, *The Happy Baby*, by Emmett Holt. We would advise all young mothers to send to the Children's Bureau of the U. S. Dept. of Labor for their new folder entitled, *Keeping the Well Baby Well*. This outlines a daily program for a young baby, and gives simple suggestions for feeding, weaning, bathing, and clothing the baby. The Children's Bureau also distributes the *Baby's Daily Time Cards*. These are six cards of different colors, which give suggestions for the well baby's daily program up to the age of two years.

Echoes From Mt. Ecclesia

Chats with the Editor

THE YEAR of 1927 was closed at Headquarters with a New Year's party which brought much laughter and good cheer. The arranging of the program was turned over to the youngest group of workers, and they chose to have a "tacky" party. Of course that meant that the workers were to wear their old clothes and make themselves look as ridiculous as possible. Well, the party was surely a funny one, and a happy ending to the year just closing. It was a real jollification, for we were closing one of the most successful years in the life of the Rosierueian Fellowship. Much helpful and also unsolicited publicity was directed toward our work during the year by various magazines and newspapers which have discussed the Rosierueians, and the Fellowship came in for a very large share of the attending publicity. This of course created a demand for our books, the sale of which far surpassed our expectations.

Our lecturers in the field have been doing good work in spreading the teachings. In foreign countries we have strong workers in the groups in France, Germany, Holland, England, India, Guatemala, Mexico, and other countries. Mr. Theodore Heline has started new Centers on the Eastern coast, and the large and active New York Union Center through which he is working has been doing excellent work in the dissemination of our literature and the spreading of our teachings. In the latter part of September he delivered a public lecture in Washington, D. C. on the subject of the coming race, stating among other things that a new race is germinating on the Pacific coast, largely in southern California, and that a continent which will rise out of

the Pacific Ocean will be the seat of a new civilization some thousands of years hence. We only wish that we had a larger number of active members of Mr. Heline's type.

Mr. Alfred Johnson has stimulated work in the Lake District, and is now in Cleveland, Ohio. Dr. Lash has done excellent work through western Canada, and is now making her way down the western coast. Her lecture schedule is given on the next page. We are in hopes that later she will stop in San Francisco and relieve Mr. S. R. Parchment for a time. He has been conducting a most successful Center in the bay city, with a large attendance. We have several promising lecturers at Headquarters whom we hope to send out into the field in the not distant future.

We have been obliged to reprint several large editions of our books, in addition to the new book, "Teachings of an Initiate," and Mr. Parchment's "Steps to Self-Mastery." All these have had to be paid for in advance, and this has kept our finances very restricted, and the much needed expansion at Headquarters has had to be set aside. If we continue our Summer School, it will be necessary in the very near future that we build class rooms, a lecture hall, and additional dormitories; also a place where our visitors can store their automobiles. It will be necessary to have this extra room if we wish to make visiting students comfortable. So many new workers have had to be added to our office staff in order to take care of our fast growing work that the workers are now taking the rooms which the visiting students have occupied in the past. At present Headquarters can only accommodate a very

limited number of visitors. And my! how we do wish that a good angel would just drop us a nice, generous donation so that we could relieve the congestion at Headquarters.

Before closing the writer would like to say a word about the good work that is being done in the prisons. Two of our young women students in one of our eastern cities who have been doing Fellowship work in the jails have found their work growing so big that it has caused much rivalry among other charity workers. They say that the work is increasing so that it is almost beyond their capacity to handle it. They tell us that the men in the jail in their city have a very well attended "Cosmo" class, and they are hoping to get a class started in the penitentiary in the same city. The Rosicrucian teachings are bearing good fruit among these unfortunate shut-ins. Recently one of our probationers in a California prison wrote a letter to the editor in which he tells how helpful his knowledge of astrology and also his prayer and concentration on the Emblem at Headquarters were in keeping him poised and calm during a recent terrible uprising and siege of the prisoners, which cost a number of lives.

Classes in the Rosicrucian Philosophy and astrology are being held by the men in both the California State Prisons. Some of our workers in Sacramento visit these prisons from time to time and give lectures. Many free books are being sent out from Headquarters to prisoners who are affiliated with us directly through our correspondence courses in the above subjects. The writer feels that students out in the world who are seeking for opportunities to serve humanity cannot find a better field for work than among the men and women who are deprived of their liberty. Others who cannot find the time for this prison work might assist by arranging for the "Cosmo-Conception" or books on astrology to be sent to the prisoners. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Local Fellowship Activities

Judge Carl A. Davis of the Public Defender's office of Los Angeles spoke at the Christmas exercises at Headquarters on Christmas day on the subject, "Modern Conditions in the Light of the Rosicrucian Teachings." Mrs. Corinne S. Dunklee of Los Angeles gave a short address in the evening on "The Significance of Christmas."

On Fellowship Day, January 6th, Mrs. Elois Jenssen of Headquarters delivered an address at the local Center of the Fellowship in Los Angeles. The program of which this address was a part was an extensive one and lasted during the greater part of the day.

On Fellowship Day special exercises were held in the National City Center. Addresses were given by Mrs. Corinne S. Dunklee and by Mrs. Kittie S. Cowen of Headquarters, also by Mr. Van McElwain of Santa Ana. The meeting was well attended and the program much enjoyed by those present.

Dr. Lash's Schedule

Dr. Franziska Lash, one of our national lecturers, is on the last lap of a lecture tour which started last fall, taking in St. Paul and Minneapolis and returning by way of Canada. The remainder of her schedule is as follows:

Seattle, Wash., at the local Center of the Fellowship, Jan. 15, 17, 19, and 22.

Everett, Wash., at Unity Hall, Clark Building, Hewett and Wetmore Avenues, Jan. 25, 27, 29, and Feb. 1, 3, 5, and 8.

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

Oakland, Calif., March 4 to 22 inclusive.

The halls where the lectures in Portland and Oakland are to be delivered will be announced later.

Eighteen new students registered and a special class was started in Vancouver in connection with the lectures delivered there. These were very well attended by

the representative people of the town, and much enthusiasm for the Rosicrucian work was created.

Dr. Lash is accomplishing a very important work by her lectures. We find that it is necessary to give the personal touch in the beginning as a rule in order to get people interested in occult philosophy. But after their interest is aroused and their confidence is secured by the lecturer, they are able to proceed with their studies by correspondence and the reading of books; unless the personal touch is given in the beginning, however, the majority of people will never make a start. The Fellowship needs above everything else more lecturers in the field to carry to the people the vital knowledge in regard to life and being which we have to give, and which is so necessary in order to enable them to consciously direct their evolution.

Manly Hall's New Book

The new volume on symbolic philosophy being prepared by Mr. Manly P. Hall, lecturer and author of Los Angeles, is nearing completion. It is not expected, however, that it will be off the press until the first of March. It is entitled, "An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy." A special edition has been dedicated to the Rosicrucian Fellowship, the foreword of which is being written by Mrs. Max Heindel. We are taking orders for the sale of this special Rosicrucian edition. A circular will be sent upon request.

*The Rosicrucian Fellowship,
Oceanside, California.*

Correspondence Courses in French, German, and Spanish

Our Preliminary Course in the Rosicrucian Philosophy is published in the above languages, and is sent to students in the various countries where these languages are spoken. These lessons may be obtained by applying direct to the Rosicrucian Fellowship at Oceanside,

Calif. Students in France, however, may obtain all lessons except the first one from the local Center of the Fellowship at 15 Rue du Colonel Moll and thus save time in transmission. This course contains twelve lessons. The *Rosicrucian Cosmo-Conception* is used as the textbook of the course, and may be obtained from Headquarters in the bindings and at the prices noted below.

French, plain cloth binding, \$2.50
 German, heavy paper binding 2.00
 Spanish, cloth binding 2.00
 Spanish, paper binding 1.50

*The Rosicrucian Fellowship,
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Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception, \$2.00.
 The Rosicrucian Mysteries, \$1.50.
 The Rosicrucian Philosophy in Questions and Answers, \$2.00.
 The Web of Destiny, \$2.00.
 Freemasonry and Catholicism, \$1.00.
 Mysteries of the Great Operas, 2.00.
 Gleanings of a Mystic, \$2.00.
 Letters to Students, \$2.00.
 Teachings of an Initiate, \$2.00.
 The Mystical Interpretation of Christmas, 75 Cents.
 Bound Volumes of *Rays from the Rose Cross*:
 Vols. 13, 14, 15, 16, 18, 19, each \$3.00.
 Vol. 17 (8 months, \$2.25).

Pamphlets

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

ON ASTROLOGY:

The Message of the Stars, \$3.50.
 Simplified Scientific Astrology, \$1.50.
 Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
 Ephemerides Bound, 20 years, \$5.00.
 Simplified Scientific Tables of Houses, (3), 50 Cents Each.
 Postcard Views of Mt. Ecclesia, 5c. Each.

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